THE CHINESE CLASSICS

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

LEGGE

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THE CHINESE CLASSICS

WITH

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

BY

JAMES LEGGE

PROFESSOR OF CHINESE IN THE UNIVERSITY OF OXFORD
FORMERLY OF THE LONDON MISSIONARY SOCIETY

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IN SEVEN VOLUMES

SECOND EDITION, REVISED

VOL. I

CONTAINING

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

Oxford

AT THE CLARENDON PRESS

1893
TO THE MEMORY

OF

THE HON. JOSEPH JARDINE, ESQ.

BY Whose MUNIFICENT ASSISTANCE IT IS NOW PUBLISHED

AND BUT FOR WHICH IT MIGHT NEVER HAVE BEEN PUBLISHED

This Work is inscribed
為道也以安,以言安,以得和,以辭安,以文害志,以意害言,是難志,以歎志,以政志,以道志,以安得之。是文害不文。
The author arrived in the East as a Missionary towards the end of 1839, and was stationed at Malacca for between three and four years. Before leaving England, he had enjoyed the benefit of a few months' instruction in Chinese from the late Professor Kidd at University College, London, and was able in the beginning of 1840 to commence the study of the first of the Works in the present publication. It seemed to him then—and the experience of one and twenty years gives its sanction to the correctness of the judgment—that he should not be able to consider himself qualified for the duties of his position, until he had thoroughly mastered the Classical Books of the Chinese, and had investigated for himself the whole field of thought through which the sages of China had ranged, and in which were to be found the foundations of the moral, social, and political life of the people. Under this conviction he addressed himself eagerly to the reading of the Confucian Analects, and proceeded from them to the other Works. Circumstances occurred in the Mission at Malacca to throw various engagements upon him which left him little time to spend at his books, and he consequently sought about for all the assistance which he could find from the labours of men who had gone before.

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

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

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

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

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

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

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

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

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

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

J. L.

Oxford, December, 1892.
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CHAPTER I.

OF THE CHINESE CLASSICS GENERALLY.

SECTION I.

BOOKS INCLUDED UNDER THE NAME OF THE CHINESE CLASSICS.

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

2. 'The five Ching' are: the Yi, or, as it has been styled, 'The Book of Changes;' the Shu, or 'The Book of History;' the Shih, or 'The Book of Poetry;' the Li Chi, or 'Record of Rites;' and the Chun Chi, or 'Spring and Autumn,' a chronicle of events, extending from 722 to 481 B.C. The authorship, or compilation rather, of all these Works is loosely attributed to Confucius. But much of the Li Chi is from later hands. Of the Yi, the Shu, and the Shih, it is only in the first that we find additions attributed to the philosopher himself, in the shape of appendixes. The Chun Chi is the only one of the five Ching which can, with an approximation to correctness, be described as of his own 'making.'
'The Four Books' is an abbreviation for 'The Books of the Four Philosophers.' The first is the Lun Yu, or 'Digested Conversations,' being occupied chiefly with the sayings of Confucius. He is the philosopher to whom it belongs. It appears in this Work under the title of 'Confucian Analects.' The second is the Ta Hsio, or 'Great Learning,' now commonly attributed to Tsang Shan, a disciple of the sage. He is the philosopher of it. The third is the Chung Yung, or 'Doctrine of the Mean,' as the name has often been translated, though it would be better to render it, as in the present edition, by 'The State of Equilibrium and Harmony.' Its composition is ascribed to K'ung Chi, the grandson of Confucius. He is the philosopher of it. The fourth contains the works of Mencius.

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

4. The oldest enumerations of the Classical Books specify only the five Ching. The Yo Chih, or 'Record of Music,' the remains of which now form one of the Books in the Li Chih, was sometimes added to those, making with them the six Ching. A division was also made into nine Ching, consisting of the Yi, the Shih, the Shu, the Chau Li, or 'Ritual of Chau,' the I Li, or certain 'Ceremonial Usages,' the Li Chih, and the three annotated editions of the Ch'un Ch'iu, by Tso Chiu-ming, Kung-yang Kao, and Kuo Chih. In the famous compilation of the Classical Books, undertaken by order of T'ai-tsung, the second emperor of the Tang dynasty (A.D. 627-649), and which appeared in the reign of his successor, there are thirteen Ching, viz. the Yi, the Shih, the Shu, the Chau Chih, the I, the Confucian Analects, the R Yü, a sort of ancient dictionary, the Hsiang Ching, or 'Classic of Filial Piety,' and the works of Mencius.

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

四子之書. 論語. 大學. 書・論. 中庸. 孔粲. 樂記. 周禮. 儀禮. 春秋三傳. 左丘明. 公羊高. 諸梁赤. 爾雅. 孝經.
comprehended under the same common name; and Mencius, the Lun Yu, the Ta Hsiao, the Chung Yung, and the Hsiao Ching were spoken of as the Hsiao Ching, or 'Smaller Classics.' It thus appears, contrary to the ordinary opinion on the subject, that the Ta Hsiao and Chung Yung had been published as separate treatises before the Sung dynasty, and that Four Books, as distinguished from the greater Ching, had also previously found a place in the literature of China.

SECTION II.

THE AUTHORITY OF THE CHINESE CLASSICS.

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

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

* For the statements in the two last paragraphs, see 西河合集, 大學證文, 卷一. 《前漢書·本志》, 第十卷, 藝文志. 《仲尼. 篇籍》, slips and tablets of bamboo, which supplied in those days the place of paper. 《世宗孝武皇帝》.
suffering great damage, he was moved to sorrow, and said, "I am very sad for this." He therefore formed the plan of Repositories, in which the Books might be stored, and appointed officers to transcribe Books on an extensive scale, embracing the works of the various scholars, that they might all be placed in the Repositories. The emperor Ch'ang (B.C. 32–5), finding that a portion of the Books still continued dispersed or missing, commissioned Ch'An Nang, the Superintendent of Guests, to search for undiscovered Books throughout the empire, and by special edict ordered the chief of the Banqueting House, Liù Hsiang, to examine the Classical Works, along with the commentaries on them, the writings of the scholars, and all poetical productions; the Master-controller of Infantry, Zâu Hwang, to examine the Books on the art of war; the Grand Historiographer, Yin Hsien, to examine the Books treating of the art of numbers (i.e. divination); and the imperial Physician, Li Chû-kwo, to examine the Books on medicine. Whenever any book was done with, Hsiang forthwith arranged it, indexed it, and made a digest of it, which was presented to the emperor. While this work was in progress, Hsiang died, and the emperor Ai (B.C. 6–A.D. 1) appointed his son, Hsin, a Master of the imperial carriages, to complete his father's work. On this, Hsin collected all the Books, and presented a report of them, under seven divisions.

The first of these divisions seems to have been a general catalogue containing perhaps only the titles of the works included in the other six. The second embraced the Classical Works. From the abstract of it, which is preserved in the chapter referred to, we find that there were 294 collections of the Yi-ching from thirteen different individuals or editors; 412 collections of the Shu-ching from nine different individuals; 416 volumes of the Shih-ching from six different individuals; of the Books of Rites, 555 collect-
tions, from thirteen different individuals; of the Books on Music, 165 collections, from six different editors; 948 collections of History, under the heading of the Ch'ien Ch'iün, from twenty-three different individuals; 229 collections of the Lun Yü, including the Analects and kindred fragments, from twelve different individuals; of the Hsiào-ching, embracing also the R Yü, and some other portions of the ancient literature, 59 collections, from eleven different individuals; and finally of the lesser Learning, being works on the form of the characters, 45 collections, from eleven different individuals. The works of Mencius were included in the second division, among the writings of what were deemed orthodox scholars, of which there were 836 collections, from fifty-three different individuals.

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

4. The collections reported on by Liu Hsin suffered damage in the troubles which began A.D. 8, and continued till the rise of the second or eastern Han dynasty in the year 25. The founder of it (A.D. 25-57) zealously promoted the undertaking of his predecessors, and additional repositories were required for the Books which were collected. His successors, the emperors Hsiao-ming (58-75), Hsiao-chang (76-88), and Hsiao-hwe (89-105), took a part themselves in the studies and discussions of the literary tribunal, and
the emperor Hsiâo-ling, between the years 172–178, had the text of the five Ching, as it had been fixed, cut in slabs of stone, and set up in the capital outside the gate of the Grand College. Some old accounts say that the characters were in three different forms, but they were only in one form;—see the 287th book of Chû I-tsun's great Work.

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

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

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

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

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

* I have thought it well to endeavour to translate the whole of the passages. Father de Mailla merely constructs from them a narrative of his own; see L'Histoire Générale de La Chine, tome ii. pp. 399–403. The 通鑑總目 avoids the difficulties of the original by giving an abridgment of it.
as far as Yüeh, gave a feast in his palace at Hsien-yang, when the Great Scholars, amounting to seventy men, appeared and wished him long life. One of the principal ministers, Chên Ch'êng-ch'ên, came forward and said, "Formerly, the State of Ch'in was only 1000 li in extent, but Your Majesty, by your spirit-like efficacy and intelligent wisdom, has tranquillised and settled the whole empire, and driven away all barbarous tribes, so that, wherever the sun and moon shine, all rulers appear before you as guests acknowledging subjection. You have formed the states of the various princes into provinces and districts, where the people enjoy a happy tranquillity, suffering no more from the calamities of war and contention. This condition of things will be transmitted for 10,000 generations. From the highest antiquity there has been no one in awful virtue like Your Majesty."

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

"The emperor requested the opinions of others on this representation, and the premier, Li Sze, said, "The five emperors were not one the double of the other, nor did the three dynasties accept one another's ways. Each had a peculiar system of government, not for the sake of the contrariety, but as being required by the changed times. Now, Your Majesty has laid the foundations of
imperial sway, so that it will last for 10,000 generations. This is indeed beyond what a stupid scholar can understand. And, moreover, Yüeh only talks of things belonging to the Three Dynasties, which are not fit to be models to you. At other times, when the princes were all striving together, they endeavoured to gather the wandering scholars about them; but now, the empire is in a stable condition, and laws and ordinances issue from one supreme authority. Let those of the people who abide in their homes give their strength to the toils of husbandry, while those who become scholars should study the various laws and prohibitions. Instead of doing this, however, the scholars do not learn what belongs to the present day, but study antiquity. They go on to condemn the present time, leading the masses of the people astray, and to disorder.

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

"The imperial decision was—"Approved.""

The destruction of the scholars is related more briefly. In the year after the burning of the Books, the resentment of the emperor was excited by the remarks and flight of two scholars who had been favourites with him, and he determined to institute a strict inquiry about all of their class in Hsien-yang, to find out whether they had been making ominous speeches about him, and disturbing the minds of the people. The investigation was committed to the Censors\(^1\), and it being discovered that upwards of 460 scholars had violated the prohibitions, they were all buried alive in pits\(^2\); for a warning to the empire, while degradation and banishment were employed more strictly than before against all who fell under suspicion. The emperor’s eldest son, Fu-sa, remonstrated with him, saying that such measures against those who repeated the words of Confucius and sought to imitate him, would alienate all the people from their infant dynasty, but his interference offended his father so much that he was sent off from court, to be with the general who was superintending the building of the great wall.

8. No attempts have been made by Chinese critics and historians to discredit the record of these events, though some have questioned the extent of the injury inflicted by them on the monuments of their ancient literature\(^2\). It is important to observe that the edict against the Books did not extend to the Yi-ching, which was

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\(^1\) See the remarks of Ch'ing-chih-shih (谷際鄭氏), of the Sung dynasty, on the subject, in the 文獻通考, III. cxxiv. p. 4.
exempted as being a work on divination, nor did it extend to the other classics which were in charge of the Board of Great Scholars. There ought to have been no difficulty in finding copies when the Han dynasty superseded that of Ch'in, and probably there would have been none but for the sack of the capital in B.C. 206 by Hsiang Yu, the formidable opponent of the founder of the House of Han. Then, we are told, the fires blazed for three months among the palaces and public buildings, and must have proved as destructive to the copies of the Great Scholars as the edict of the tyrant had been to the copies among the people.

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

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

凡書六略, 三十八種, 五百九十六家, 萬二千二百六十九卷. 儒家者流.
K'ung Chi, the grandson of Confucius, eight different authors have place. The second subdivision contained the Works of the Taoist school, amounting to 993 collections, from thirty-seven different authors. The sixth subdivision contained the Mohist writers, to the number of six, with their productions in 86 collections. I specify these two subdivisions, because they embrace the Works of schools or sects antagonistic to that of Confucius, and some of them still hold a place in Chinese literature, and contain many references to the five Classics, and to Confucius and his disciples.

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

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

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

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

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

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

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

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

6. Chang Yü, prince of An-ch’iang, who died B.C. 4, after having...
sustained several of the highest offices of the empire, instituted a comparison between the exemplars of Lù and Ch'ê, with a view to determine the true text. The result of his labours appeared in twenty-one Books, which are mentioned in Liû Hsin's catalogues. They were known as the Lun of prince Chang⁴, and commanded general approbation. To Chang Yü is commonly ascribed the ejecting from the Classic the two additional books which the Ch'ê exemplar contained, but Mâ T'wan-lin prefers to rest that circumstance on the authority of the old Lun, which we have seen was without them⁵. If we had the two Books, we might find sufficient reason from their contents to discredit them. That may have been sufficient for Chang Yü to condemn them as he did, but we can hardly suppose that he did not have before him the old Lun, which had come to light about a century before he published his Work.

7. In the course of the second century, a new edition of the Analects, with a commentary, was published by one of the greatest scholars which China has ever produced, Ch'êng Hsüan, known also as Ch'êng K'ang-ch'êng⁶. He died in the reign of the emperor Hsien (A.D. 190–220)⁷ at the age of 74, and the amount of his labours on the ancient classical literature is almost incredible. While he adopted the Lù Lun as the received text of his time, he compared it minutely with those of Ch'ê and the old exemplar. In the last section of this chapter will be found a list of the readings in his commentary different from those which are now acknowledged in deference to the authority of Chê Hê, of the Sung dynasty. They are not many, and their importance is but trifling.

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

SECTION II.

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

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

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

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

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

2. We cannot therefore accept the above account of the origin of the Analects,—that they were compiled by the disciples of Confucius. Much more likely is the view that we owe the work to their disciples. In the note on I. ii. 1, a peculiarity is pointed out in the use of the surnames of Yew Zo and Tsăng Shăn, which
has made some Chinese critics attribute the compilation to their followers. But this conclusion does not stand investigation. Others have assigned different portions to different schools. Thus, Book V is given to the disciples of Tsze-kung; Book XI, to those of Min Tsze-ch’ien; Book XIV, to Yüan Hsien; and Book XVI has been supposed to be interpolated from the Analects of Ch’i. Even if we were to acquiesce in these decisions, we should have accounted only for a small part of the Work. It is best to rest in the general conclusion, that it was compiled by the disciples of the disciples of the sage, making free use of the written memorials concerning him which they had received, and the oral statements which they had heard, from their several masters. And we shall not be far wrong, if we determine its date as about the end of the fourth, or the beginning of the fifth century before Christ.

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

論語語錄一村弟子，如語錄一般，記在那裏，後來有一高手，錄成文理這樣少，下字無一不準。
a common subject, they are thrown together at random more than on any plan.

4. We cannot tell when the Work was first called the Lun Yu. The evidence in the preceding section is sufficient to prove that when the Han scholars were engaged in collecting the ancient Books, it came before them, not in broken tablets, but complete, and arranged in Books or Sections, as we now have it. The Old copy was found deposited in the wall of the house which Confucius had occupied, and must have been placed there not later than B.C. 217, distant from the date which I have assigned to the compilation, not much more than a century and a half. That copy, written in the most ancient characters, was, possibly, the autograph of the compilers.

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

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

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1 In the continuation of the 'General Examination of Records and Scholars (總文獻通考),' Bk. exvili. p. 13. It is said, indeed, on the authority of Wang Ch'ung (王充), a scholar of our first century, that when the Work came out of the wall it was named a Chewan or Record (傳), and that it was when Kung An-kwo instructed a native of Tsin, named P'o-sh'ing, in it, that it first got the name of Lun Yu. 武帝得論語于孔壁中，皆名曰傳。孔安國以古論教習人扶卿，始曰論語。If it were so, it is strange the circumstance is not mentioned in Han Yu's preface. "荷卿。 "莊子，列子。 "墨子.
Mencius, III. Pt. II. vii. 3, those of Ana. XVII. 1, but without any notice of quotation.

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

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

SECTION III.

OF COMMENTARIES UPON THE ANALECTS.

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

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* In Mo's chapter against the Literati, he mentions some of the characteristics of Confucius in the very words of the Tenth Book of the Analects.
recovered by the scholars of the Han dynasty, and with what industry it has been persevered in down to the present time.

2. Mention has been made, in Section I. 6, of the Lün of prince Chang, published in the half century before our era. Pô Hsien, a distinguished scholar and officer, of the reign of Kwang-wú, the first emperor of the Eastern Han dynasty, A.D. 25-57, and another scholar of the surname Chùn, less known but of the same time, published Works, containing arrangements of this in chapters and sentences, with explanatory notes. The critical work of K'ung An-kwo on the old Lün Yû has been referred to. That was lost in consequence of suspicions under which An-kwo fell towards the close of the reign of the emperor Wû, but in the time of the emperor Shun, A.D. 126-144, another scholar, Mâ Yung, undertook the exposition of the characters in the old Lün, giving at the same time his views of the general meaning. The labours of Châng Hsüan in the second century have been mentioned. Not long after his death, there ensued a period of anarchy, when the empire was divided into three governments, well known from the celebrated historical romance, called 'The Three Kingdoms.' The strongest of them, the House of Wei, patronized literature, and three of its high officers and scholars, Ch'ûn Ch'un, Wang Sû, and Châu Shâng-lieh, in the first half, and probably the second quarter, of the third century, all gave to the world their notes on the Analects.

Very shortly after, five of the great ministers of the Government of Wei, Sun Yung, Châng Ch'ung, Tsâo Hsî, Hsin K'âi, and Ho Yen, united in the production of one great Work, entitled, 'A Collection of Explanations of the Lün Yû.' It embodied the labours of all the writers which have been mentioned, and, having been frequently reprinted by succeeding dynasties, it still remains. The preface of the five compilers, in the form of a memorial to the emperor, so called, of the House of Wei, is published with it, and has been of much assistance to me in writing these sections. Ho
Yen was the leader among them, and the work is commonly quoted as if it were the production of him alone.

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

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

* 皇侃論語疏.  '邢昺.  '論語正義.  '論語集義.  '論語集註.  '論語或問.  '毛奇齡:  '西河.  '西河全集.  '皇侃經解.
SECTION IV.

OF VARIOUS READINGS.

In 'The Collection of Supplementary Observations on the Four Books'¹, the second chapter contains a general view of commentaries on the Analects, and from it I extract the following list of various readings of the text found in the comments of Ch'ang Hsiian, and referred to in the first section of this chapter.


These various readings are exceedingly few, and in themselves insignificant. The student who wishes to pursue this subject at length, is provided with the means in the Work of T'ı Chih-šshu², expressly devoted to it. It forms sections 449-473 of the Works on the Classics, mentioned at the close of the preceding section. A still more comprehensive work of the same kind is, 'The Examination of the Text of the Classics and of Commentaries on them,' published under the superintendence of Yuan Yuan, forming chapters 818 to 1054 of the same Collection. Chapters 1016 to 1030 are occupied with the Lun Yu; see the reference to Yuan Yuan farther on, on p. 132.

¹ '四書拓餘說'. Published in 1796. The author was a Taih Yim-k'ı—曹寅谷. ² '瞿教授四書考異'.

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² T'ı Chih-šshu, also known as T'ı Chi, is a collection of commentaries on the Classics, published during the Qing dynasty, which significantly contributed to the study of Chinese classics. It is divided into four volumes, each with its own commentary, and is considered a valuable resource for understanding the texts and their interpretations.
CHAPTER III.
OF THE GREAT LEARNING.

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

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

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

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

# Shâng was a second cousin of Têh.
twelfth century, nor can any evidence from ancient monuments be adduced in its support.

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

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

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

Hardly less illustrious than Ch‘äng Hāo was his younger brother Ch‘āng I, known by the style of Chāng-shū, and since his death by that of I-chwan. He followed Hāo in the adoption of the reading ‘to renovate,’ instead of ‘to love.’ But he transposed the text differently, more akin to the arrangement afterwards made by Ch‘ū Hāl, suggesting also that there were some superfundus sentences in the old text which might conveniently be erased. The Work, as proposed to be read by him, will be found in the volume of Māo just referred to.

We come to the name of Ch‘ū Hāl who entered into the labours of the brothers Ch‘āng, the younger of whom he styles his Master, in his introductory note to the Great Learning. His arrangement of the text is that now current in all the editions of the Four Books, and it had nearly displaced the ancient text.
altogether. The sanction of Imperial approval was given to it during the Yuan and Ming dynasties. In the editions of the Five Ching published by them, only the names of the Doctrine of the Mean and the Great Learning were preserved. No text of these Books was given, and Hsi-ho tells us that in the reign of Chia-ching, the most flourishing period of the Ming dynasty (A.D. 1522-1566), when Wang Wan-ch'Ang published a copy of the Great Learning, taken from the T'ang edition of the Thirteen Ching, all the officers and scholars looked at one another in astonishment, and were inclined to suppose that the Work was a forgery. Besides adopting the reading of sîn for ch'in from the Ch'Ang, and modifying their arrangements of the text, Ch'u Hsi made other innovations. He first divided the whole into one chapter of Classical text, which he assigned to Confucius, and ten chapters of Commentary, which he assigned to the disciple Tsâng. Previous to him, the whole had been published, indeed, without any specification of chapters and paragraphs. He undertook, moreover, to supply one whole chapter, which he supposed, after his master Ch'Ang, to be missing.

Since the time of Ch'u Hsi, many scholars have exercised their wit on the Great Learning. The work of Mão Hsi-ho contains four arrangements of the text, proposed respectively by the scholars Wang Lu-ch'ai, Ch'ü P'ang-shan, Kao Ching-yü, and Ko Chi-chan. The curious student may examine them there.

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

SECTION II.

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

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

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

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

SECTION III.

ITS SCOPE AND VALUE.

1. The worth of the Great Learning has been celebrated in most extravagant terms by Chinese writers, and there have been foreigners who have not yielded to them in their estimation of it. Pauthier, in the 'Argument Philosophique,' prefixed to his translation of the Work, says:—'It is evident that the aim of the Chinese philosopher is to exhibit the duties of political government as those of the perfecting of self, and of the practice of virtue by all men. He felt that he had a higher mission than that with which the greater part of ancient and modern philosophers have contented themselves; and his immense love for the happiness of humanity, which dominated over all his other sentiments, has made of his

唐氏奏疏有曰,虞松校刻石經于魏表,引漢賀遵之言,曰,孔伋窮居于宋,繼先聖之學不明,而帝王之道墜故作大學以經之,中庸以緯之:—

the大學謨文,一，p.2.
philosophy a system of social perfectionating, which, we venture to say, has never been equalled.'

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

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

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

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

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1 Chinese Repository, vol. iii. p. 98. 2 大學, not 大學. See the note on the title of the Work below. 3 天子, Cl. (classical). Text, par. 6. a. 4 一人, Comm. Bk. 3.
fifth paragraphs, we see that if the lessons of the treatise be learned and carried into practice, the result will be that 'illustrious virtue will be illustrated throughout the nation,' which will be brought, through all its length and breadth, to a condition of happy tranquility. This object is certainly both grand and good; and if a reasonable and likely method to secure it were proposed in the Work, language would hardly supply terms adequate to express its value.

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

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

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

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2. Cf. Text, par. 4. 5.
deal with the latter first.—Let us suppose that the cultivation of the person is fully attained, every discordant mental element having been subdued and removed. It is assumed that the regulation of the family will necessarily flow from this. Two short paragraphs are all that are given to the illustration of the point, and they are vague generalities on the subject of men’s being led astray by their feelings and affections.

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

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

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

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1 See Comm. ix. 2.
2 See Comm. x. 8.
he lays upon them, and in his selection of ministers, in such a way that he will secure the affections of his subjects, and his throne will be established, for 'by gaining the people, the kingdom is gained; and, by losing the people, the kingdom is lost.' There are in this part of the treatise many valuable sentiments, and counsels for all in authority over others. The objection to it is, that, as the last step of the climax, it does not rise upon all the others with the accumulated force of their conclusions, but introduces us to new principles of action, and a new line of argument. Cut off the commencement of the first paragraph which connects it with the preceding chapters, and it would form a brief but admirable treatise by itself on the art of government.

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

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

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

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

8. Indeed, the more I study the Work, the more satisfied I become, that from the conclusion of what is now called the chapter of classical text to the sixth chapter of commentary, we have only a few fragments, which it is of no use trying to arrange, so as fairly to exhibit the plan of the author. According to his method, the chapter on the connexion between making the thoughts sincere and so rectifying the mental nature, should be preceded by one on the completion of knowledge as the means of making the thoughts sincere, and that again by one on the completion of knowledge by the investigation of things, or whatever else the phrase *ko sii* may mean. I am less concerned for the loss and injury which this part of the Work has suffered, because the subject of the connexion between intelligence and virtue is very fully exhibited in the Doctrine of the Mean, and will come under our notice in the review of that Treatise. The manner in which Chu Hsi has endeavoured to supply the blank about the perfecting of knowledge by the investigation of things is too extravagant. 'The Learning for Adults,' he says, 'at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.' And knowledge must be thus perfected before we can achieve the sincerity of our thoughts, and the rectifying of our hearts.
Verily this would be learning not for adults only, but even
Methuselahs would not be able to compass it. Yet for centuries
this has been accepted as the orthodox exposition of the Classic.
Lo Chung-fan does not express himself too strongly when he says
that such language is altogether incoherent. The author would
only be "imposing on himself and others."

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

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

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

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

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

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

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

Comm. x. 2.
CHAPTER IV.

THE DOCTRINE OF THE MEAN.

SECTION I.

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

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

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

It thus appears, that the Chung Yung had been published and commented on separately, long before the time of the Sung dynasty. The scholars of that, however, devoted special attention to it, the way being led by the famous CHAN LIEN-ch'1. He was followed by the two brothers CH'ANG, but neither of them published upon it. At last came CHU Hsi, who produced his Work called

...
The Doctrine of the Mean.

The Chung Yung, in Chapters and Sentences, which was made the textbook of the Classic at the literary examinations, by the fourth emperor of the Yuan dynasty (A.D. 1312–1320), and from that time the name merely of the Treatise was retained in editions of the Li Chi. Neither text nor ancient commentary was given.

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

SECTION II.

The Author; And Some Account of Him.

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

2. As Ch'i, spoken of chiefly by his designation of Tsze-sze, thus occupies a distinguished place in the classical literature of China, it

中庸章句。子思作中庸，为孔世家。
may not be out of place to bring together here a few notices of him gathered from reliable sources.

He was the son of Li, whose death took place B.C. 483, four years before that of the sage, his father. I have not found it recorded in what year he was born. Sze-mâ Chi'en says he died at the age of 62. But this is evidently wrong, for we learn from Mencius that he was high in favour with the duke Mâ of Lu, whose accession to that principality dates in B.C. 490, seventy years after the death of Confucius. In the 'Plates and Notices of the Worthies, sacrificed to in the Sage's Temples,' it is supposed that the sixty-two in the Historical Records should be eighty-two. It is maintained by others that Tâze-sze's life was protracted beyond 100 years. This variety of opinions simply shows that the point cannot be positively determined. To me it seems that the conjecture in the Sacrificial Canon must be pretty near the truth.

During the years of his boyhood, then, Tâze-sze must have been with his grandfather, and received his instructions. It is related, that one day, when he was alone with the sage, and heard him sighing, he went up to him, and, bowing twice, inquired the reason of his grief. 'Is it,' said he, 'because you think that your descendants, through not cultivating themselves, will be unworthy of you? Or is it that, in your admiration of the ways of Yâo and Shun, you are vexed that you fall short of them?' 'Child,' replied Confucius, 'how is it that you know my thoughts?' 'I have often,' said Tâze-sze, 'heard from you the lesson, that when the father has gathered and prepared the firewood, if the son cannot carry the bundle, he is to be pronounced degenerate and unworthy. The remark comes frequently into my thoughts, and fills me with great apprehensions.' The sage was delighted. He

鲁穆(或缪)公。《聖廟祀典圖考。》或以六十二似八十二之誤。Eighty-two and sixty-two may more easily be confounded, as written in Chinese, than with the Roman figures.

See the 四書集證, on the

preface to the Chung Yung, 一元百餘歲卒。It himself was born in Confucius's twenty-first year, and if Tâze-sze had been born in Li's twenty-first year, he must have been 60 at the time of duke Mâ's accession. But the tradition is, that Tâze-sze was a pupil of Tsâng Shûn who was born B.C. 294. We must place his birth therefore considerably later, and suppose him to have been quite young when his father died. I was talking once about the matter with a Chinese friend, who observed that Li was fifty when this patriarch died, and his wife married again into a family of Wei. We can hardly think, therefore, that she was anything like that age. It could not have married so soon as his father did. Perhaps he was about forty when Chi was born.
smiled and said, 'Now, indeed, shall I be without anxiety! My undertakings will not come to nought. They will be carried on and flourish.'

After the death of Confucius, Chi became a pupil, it is said, of the philosopher Tsang. But he received his instructions with discrimination, and in one instance which is recorded in the Li Chi, the pupil suddenly took the place of the master. We there read:—
'Tsang said to Tsze-sze, 'Chi, when I was engaged in mourning for my parents, neither congee nor water entered my mouth for seven days.' Tsze-sze answered, 'In ordering their rules of propriety, it was the design of the ancient kings that those who would go beyond them should stoop and keep by them, and that those who could hardly reach them should stand on tiptoe to do so. Thus it is that the superior man, in mourning for his parents, when he has been three days without water or congee, takes a staff to enable himself to rise.'

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

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

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1 See the 四書集證, in the place just quoted from. For the incident we are indebted to K'ung Fu; see note 3, p. 36.  
2 Li Chi, II. Sect. 1. ii. 7.  
3 See the 四書集證, as above.
distress, sent a messenger to him with a coat of fox-fur, and being afraid that he might not receive it, he added the message,—"When I borrow from a man, I forget it; when I give a thing, I part with it freely as if I threw it away." Ta-ze-sze declined the gift thus offered, and when Ta-ze-fang said, "I have, and you have not; why will you not take it?" he replied, "You give away as rashly as if you were casting your things into a ditch. Poor as I am, I cannot think of my body as a ditch, and do not presume to accept your gift."

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

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

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

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

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

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

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

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

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

The author of the 四書拓餘說 adopts the view that the Work was composed in Sung. Some have advocated this from ch. xxviii. 2, compared with Ana. III. 12, 'it being proper,' they say, 'that Tsze-sze, writing in Sung, should not depreciate it as Confucius had done out of it.'

2 See in the 'Sacrificial Canon,' on Tsze-sze.

4 This is the Work referred to in note 1, p. 40.
wishing for any praise from men;—is it so?" Tseze-sze replied, "No, that is not my feeling. When I cultivate what is good, I wish men to know it, for when they know it and praise me, I feel encouraged to be more zealous in the cultivation. This is what I desire, and am not able to obtain. If I cultivate what is good, and men do not know it, it is likely that in their ignorance they will speak evil of me. So by my good-doing I only come to be evil spoken of. This is what I do not desire, but am not able to avoid. In the case of a man, who gets up at cock-crowing to practise what is good and continues sedulous in the endeavour till midnight, and says at the same time that he does not wish men to know it, lest they should praise him, I must say of such a man, that, if he be not deceitful, he is stupid."

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

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

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

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

**SECTION III.**

**ITS INTEGRITY.**

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

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

These views are based on a misinterpretation of the entry in the

*See the 四書拓餘說, art.中庸. ‘顏
師古曰, 今禮記有中庸一篇, 亦非本禮經, 盖此之流. ‘王氏緯曰, 中庸古有二篇, 見漢藝文志, 而
在禮記中者, 一篇而已, 朱子為章句, 因其一篇者,
分為三十三章, 而古所謂二篇者不可見矣.
Catalogue. It does not speak of two p"ien of the Chung Yung, but of two p"ien of Observations thereon. The Great Learning carries on its front the evidence of being incomplete, but the student will not easily believe that the Doctrine of the Mean is so. I see no reason for calling its integrity in question, and no necessity therefore to recur to the ingenious device employed in the edition of the five ch'ing published by the imperial authority of K'ang Hsi, to get over the difficulty which Wang Wei supposes. It there appears in two p"ien, of which we have the following account from the author of 'Supplemental Remarks upon the Four Books':—'The proper course now is to consider the first twenty chapters in Chû Hsi's arrangement as making up the first p"ien, and the remaining thirteen as forming the second. In this way we retain the old form of the Treatise, and do not come into collision with the views of Chû. For this suggestion we are indebted to Lû Wang-châi' (an author of the Sung dynasty).

SECTION IV.

ITS SCOPE AND VALUE.

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

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

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

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

1 See the 續文獻通考, Bk. xlv, art. 子思,曾子得之于隨事省察,而子思之學,則直達天德; 庶幾顔氏之妙悟. '中節.
correctness, produces the state of harmony, and such harmonious response is the path along which all human activities should proceed.

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

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

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

*Compare Chu Hsi's language in his concluding note to the first chapter.
names are descriptive only of a portion of it. Where the phrase "Chung Yung" occurs in the quotations from Confucius, in nearly every chapter from the second to the eleventh, we do well to translate it by 'the course of the Mean,' or some similar terms; but the conception of it in Tsze-sze's mind was of a different kind, as the preceding analysis of the first chapter sufficiently shows.

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

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

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

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

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

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

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

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

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

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

The twentieth chapter, which concludes the third portion of the Work, contains a full exposition of Confucius's views on government, though professedly descriptive only of that of the kings Wăn and Wu. Along with lessons proper for a ruler there are many also of universal application, but the mingling of them perplexes the mind. It tells us of 'the five duties of universal application,'—those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends; of 'the three virtues by which those duties are carried into effect,' namely, knowledge, benevolence, and energy; and of 'the one thing, by which those virtues are practised,' which is singleness or sincerity 1. It sets forth in detail the 'nine standard rules for the administration of government,' which are 'the cultivation by the ruler of his own character; the honouring men of virtue and talents; affection to his relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; cherishing the mass of the people as children; encouraging all classes of artizans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the States.' There are these and other equally interesting topics in this chapter; but, as they are in the Work, they distract the mind, instead of making the author's great object more clear to it, and I will not say more upon them here.

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

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1 Par. 8.
2 Par. 12.
3 Par. 75.
and Harmony existing in perfection.' It denotes a character absolutely and relatively good, wanting nothing in itself, and correct in all its outgoings. ‘Sincerity’ is another term for the same thing, and in speaking about it, Confucius makes a distinction between sincerity absolute and sincerity acquired. The former is born with some, and practised by them without any effort; the latter is attained by study, and practised by strong endeavour. The former is ‘the way of Heaven;’ the latter is ‘the way of men.’ ‘He who possesses sincerity,’—absolutely, that is,—‘is he who without effort hits what is right, and apprehends without the exercise of thought; he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good and firmly holds it fast. And to this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.’ In these passages Confucius unhesitatingly enunciates his belief that there are some men who are absolutely perfect, who come into the world as we might conceive the first man was, when he was created by God ‘in His own image,’ full of knowledge and righteousness, and who grow up as we know that Christ did, ‘increasing in wisdom and in stature.’ He disclaimed being considered to be such an one himself, but the sages of China were such. And moreover, others who are not so naturally may make themselves to become so. Some will have to put forth more effort and to contend with greater struggles, but the end will be the possession of the knowledge and the achievement of the practice.

I need not say that these sentiments are contrary to the views of human nature which are presented in the Bible. The testimony of Revelation is that ‘there is not a just man upon earth that doeth good and sinneth not.’ ‘If we say that we have no sin,’ and in writing this term, I am thinking here not of sin against God, but, if we can conceive of it apart from that, of failures in regard to what ought to be in our regulation of ourselves, and in our behaviour to others;—‘if we say that we have no sin, we deceive ourselves, and the truth is not in us.’ This language is appropriate in the lips of the learned as well as in those of the ignorant, to the highest sage as to the lowest child of the soil. Neither the scriptures of God nor the experience of man know of individuals...
absolutely perfect. The other sentiment that men can make themselves perfect is equally wide of the truth. Intelligence and goodness by no means stand to each other in the relation of cause and effect. The sayings of Ovid, ' Vide meliora proboque, deteriora sequor; 'Nitinur in vetitum semper, cupimusque negata,' are a more correct expression of the facts of human consciousness and conduct than the high-flown praises of Confucius.

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

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

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

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

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

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

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

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

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

CONFUCIUS AND HIS IMMEDIATE DISCIPLES.

SECTION I.

LIFE OF CONFUCIUS.

1. 'And have you foreigners surnames as well?' This question has often been put to me by Chinese. It marks the ignorance which belongs to the people of all that is external to themselves, and the pride of antiquity which enters largely as an element into their character. If such a pride could in any case be justified, we might allow it to the family of the K'ung, the descendants of Confucius. In the reign of Kuang-hsi, twenty-one centuries and a half after the death of the sage, they amounted to eleven thousand males. But their ancestry is carried back through a period of equal extent, and genealogical tables are common, in which the descent of Confucius is traced down from Hwang-ti, in whose reign the cycle was invented, B.C. 2637.1

The more moderate writers, however, content themselves with exhibiting his ancestry back to the commencement of the Chau dynasty, B.C. 1121. Among the relatives of the tyrant Chau, the last emperor of the Yin dynasty, was an elder brother, by a concubine, named Chi5, who is celebrated by Confucius, Ana. XVIII. i, under the title of the viscount of Wei. Foreseeing the impending ruin of their family, Chi withdrew from the court; and subsequently he was invested by the emperor Ch'ang, the second of the house of Chau, with the principality of Sung, which embraced the eastern portion of the present province of Ho-nan, that he might there continue the sacrifices to the sovereigns of Yin. Chi was followed as duke of Sung by a younger brother, in whose line the succession continued. His great-grandson, the duke Min5, was

1 See Memoires concernant l'es Chinois, Tome XII, p. 447 et seq. Father Amiot states, p. 301, that he had seen the representative of the family, who succeeded to the dignity of the Confucius in the ninth year of Chen-lung, A.D. 1744. The last duke, not the present, was visited in our own time by the late Dr. Williamson and Mr. Consul Markham. It is hardly necessary that I should say here, that the name Confucius is merely the Chinese characters 孔夫子 (K'ung Fu-tzu, 'The master K'ung') Latinised.
followed, B.C. 908, by a younger brother, leaving, however, two sons, Fù-fù Ho⁴ and Fang-sze⁵. Fù Ho⁴ resigned his right to the dukedom in favour of Fang-sze, who put his uncle to death in B.C. 893, and became master of the State. He is known as the duke Li⁵, and to his elder brother belongs the honour of having the sage among his descendants.

Three descents from Fù Ho, we find Ch'äng K'ào-fù⁴, who was a distinguished officer under the dukes T'ai, Wù, and Hsian⁶ (B.C. 799-728). He is still celebrated for his humility, and for his literary tastes. We have accounts of him as being in communication with the Grand-historiographer of the kingdom, and engaged in researches about its ancient poetry, thus setting an example of one of the works to which Confucius gave himself⁷. K'ào gave birth to K'ung-fù Chia⁸, from whom the surname of K'ung took its rise. Five generations had now elapsed since the dukedom was held in the direct line of his ancestry, and it was according to the rule in such cases that the branch should cease its connexion with the ducal stem, and merge among the people under a new surname. K'ung-Chia was Master of the Horse in Sung, and an officer of well-known loyalty and probity. Unfortunately for himself, he had a wife of surpassing beauty, of whom the chief minister of the State, by name Hwa T'ū⁹, happened on one occasion to get a glimpse. Determined to possess her, he commenced a series of intrigues, which ended, B.C. 710, in the murder of Chia and of the ruling duke Shang¹⁰. At the same time, T'ū secured the person of the lady, and hastened to his palace with the prize, but on the way she had strangled herself with her girdle.

An enmity was thus commenced between the two families of K'ung and Hwa which the lapse of time did not obliterate, and the latter being the more powerful of the two, Chia's great-grandson withdrew into the State of Lû to avoid their persecution. There he was appointed commandant of the city of Fang¹¹, and is known

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* I drop here the 肆 (second tone), which seems to have been used in those times in a manner equivalent to our Mr.
* 封公. 正考甫; 甫 is used in the same way as 父; see note 9.
* 戴, 武, 宜, 三公. 《See the 論語, and 晁頌 詩序, quoted in Chuang Yung's (工永) Life of Confucius, which forms a part of the 諏黨 國考.
* 孔文嘉. 華督. 聖公. 防.
in history by the name of Fang-shû. Fang-shû gave birth to Po-liâ, and from him came Shû-liâng Hêh, the father of Confucius. Hêh appears in the history of the times as a soldier of great prowess and daring bravery. In the year B.C. 562, when serving at the siege of a place called Pêh-yang, a party of the assailants made their way in at a gate which had purposely been left open, and no sooner were they inside than the portcullis was dropped. Hêh was just entering; and catching the massive structure with both his hands, he gradually by dint of main strength raised it and held it up, till his friends had made their escape.

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

2. Confucius was the child of Shû-liâng Hêh's old age. The soldier had married in early life, but his wife brought him only daughters,—to the number of nine, and no son. By a concubine he had a son, named Mâng-pî, and also Po-nî, who proved a cripple, so that, when he was over seventy years, Hêh sought a second wife in the Yen family, from which came subsequently Yen Hui, the favourite disciple of his son. There were three daughters in the family, the youngest being named Châng-tsâi. Their father said to them, 'Here is the commandant of Tsâu. His father and grandfather were only scholars, but his ancestors before them were descendants of the sage sovereigns. He is a man ten feet high, and of extraordinary prowess, and I am very desirous of his alliance. Though he is old and austeret, you need have no misgivings about him. Which of you three will be his wife? ' The two elder daughters were silent, but Châng-tsâi said, 'Why do you ask us, father? It is for you to determine.' 'Very well,' said her father in reply, 'you will do.' Châng-tsâi, accordingly, became Hêh's wife, and in due time gave
birth to Confucius, who received the name of Ch'în, and was subsequently styled Chung-nî. The event happened on the twenty-first day of the tenth month of the twenty-first year of the duke Hsiang, of Lu, being the twentieth year of the emperor Ling, b.c. 552. The birth-place was in the district of Ta'ku, of which Hêh was the governor. It was somewhere within the limits of the present department of Yen-châu in Shan-tung, but the honour of being the exact spot is claimed for two places in two different districts of the department.

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

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

1 See-ma Ch'în says that Confucius was born in the twenty-second year of duke Hsiang, b.c. 559. He is followed by Chî Hêi in the short sketch of Confucius's life prefixed to the Lü Yî, and by the Annals of the Empire (歷代統紀表), published with imperial sanction in the reign of Chîa-Chîng. (To this latter work I have generally referred for my dates.) The year assigned in the text above rests on the authority of Kâ-liang and Kung-yang, the two commentators on the Chîn-Chîn. With regard to the month, however, the tenth is that assigned by Kâ-liang, while Kung-yang names the eleventh.

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

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

It was about this time, probably in the year after his marriage, that Confucius took his first public employment, as keeper of the stores of grain, and in the following year he was put in charge of the public fields and lands. Mencius adduces these employments in illustration of his doctrine that the superior man may at times take office on account of his poverty, but must confine himself in such a case to places of small emolument, and aim at nothing but the discharge of their humble duties. According to him, Confucius, as keeper of stores, said, 'My calculations must all be right—that is all I have to care about;' and when in charge of the public fields, he said, 'The oxen and sheep must be fat and strong and

'晏平仲。' Ana. II. iv. 'Ana. IX. vi. '娶朱之开官氏。'名曰鲤,字伯鱼。' 爲委吏。This is Mencius's account. Sun-mâ Ch'îen says 當為季氏吏, but his subsequent words 量平 show that the office was the same. 'Mencius calls this office 畿田, while Sun-mâ Ch'îen says 爲司職吏.'
superior:—that is all I have to care about." It does not appear whether these offices were held by Confucius in the direct employment of the State, or as a dependent of the Chi family in whose jurisdiction he lived. The present of the carp from the duke may incline us to suppose the former.

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

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

1 Mencius, V. Pt. II. v. 4.  2 Ana. VII. vii.  3 Ana. VII. viii.
answer three times, when he burst into tears, and said, 'Ah! they
did not make their graves so in antiquity!'

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

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

4. When the mourning for his mother was over, Confucius
remained in Lù, but in what special capacity we do not know.

He learns music; visits the court of Ch'âu; and returns to Lù.
K.C. 526-517.

Probably he continued to encourage the resort of
inquirers to whom he communicated instruction, and
pursued his own researches into the history, literature,
and institutions of the empire. In the year B.C. 525,
the chief of the small State of T'an, made his ap-
pearance at the court of Lù, and discoursed in a wonderful manner,
at a feast given to him by the duke; about the names which the
most ancient sovereigns, from Hwâng-ti downwards, gave to their

1. Li Chi, II, Sect. I, i. 10; Sect. II, iii. 39; Pt. I, i. 6. See also the discussion of these
passages in Chiang Yung's 'Life of Confucius.'
2. Li Chi, II, Sect. I, i. 23.
3. See the
Ch'ên Chi, under the seventh year of duke Ch'ên.
ministers. The sacrifices to the emperor Shào-ho, the next in descent from Hwang-tt, were maintained in T'an, so that the chief fancied that he knew all about the abstruse subject on which he discoursed. Confucius, hearing about the matter, waited on the visitor, and learned from him all that he had to communicate.

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

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

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1 This rests on the respectable authority of T'ou Chêh-ming's annotations on the Ch'in Ch'ung; but I must consider it apocryphal. The legend-writers have fashioned a journey to Tan. The slightest historical intimation becomes a text with them, on which they enlarge to the glory of the sage. Amiot has reproduced and expanded their censure, and others, such as Panthier (China, pp. 137-182) and Thornton (History of China, vol. ii, pp. 357-373), have followed in his wake.

2 T'ai Yê. See the 'Narratives of the School.'
tell Ho-chi to go and study proprieties under him. In consequence of this charge, Ho-chi, Mâng Hai’s son, who appears in the Analects under the name of Mâng I, and a brother, or perhaps only a near relative, named Nan-kung Châng-shû, became disciples of Confucius. Their wealth and standing in the State gave him a position which he had not had before, and he told Châng-shû of a wish which he had to visit the court of Châu, and especially to confer on the subject of ceremonies and music with Lâo Tan. Châng-shû represented the matter to the duke Ch’ao, who put a carriage and a pair of horses at Confucius’s disposal for the expedition.

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

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

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

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

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1 According to Sze-mâ Ch'i'en, T'u was the posthumous epithet of this individual, whose surname was Li (李), name of (耳), and designation P'êng-yü (伯陽). 逸態
與淫志。2 See the 史記,列傳第三, and compare the remarks attributed to Lào-tse in the account of the K'ung family near the beginning.
impression. "Now," said he with a sigh, "I know the sage wisdom of the duke of Châu, and how the House of Châu attained to the royal sway." On the walls of the Hall of Light were paintings of the ancient sovereigns from Yào and Shun downwards, their characters appearing in the representations of them, and words of praise or warning being appended. There was also a picture of the duke of Châu sitting with his infant nephew, the king Ch'äng, upon his knees, to give audience to all the princes. Confucius surveyed the scene with silent delight, and then said to his followers, "Here you see how Châu became so great. As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present time." In the hall of the ancestral temple, there was a metal statue of a man with three claps upon his mouth, and his back covered over with an enjoyable homily on the duty of keeping a watch upon the lips. Confucius turned to his disciples and said, "Observe it, my children. These words are true, and commend themselves to our feelings."

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

I have given these notices of Confucius at the court of Châu, more as being the only ones I could find, than because I put much faith in them. He did not remain there long, but returned the same year to Lü, and continued his work of teaching. His fame was greatly increased; disciples came to him from different parts, till their number amounted to three thousand. Several of those who have come down to us as the most distinguished among his followers, however, were yet unborn, and the statement just given may be considered as an exaggeration. We are not to conceive of the disciples as forming a community, and living together. Parties

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*** See the 家語, 卷二, art. 觀周.  * Quoted by Chiang Yung from the "Narratives of the School."
of them may have done so. We shall find Confucius hereafter always moving amid a company of admiring pupils; but the greater number must have had their proper avocations and ways of living, and would only resort to the Master, when they wished specially to ask his counsel or to learn of him.

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

According to the 'Narratives of the School,' an incident occurred on the way to Ch'ê, which I may transfer to these pages as a good specimen of the way in which Confucius turned occurring matters to account, in his intercourse with his disciples. As he was passing by the side of the T'ai mountain, there was a woman weeping and wailing by a grave. Confucius bent forward in his carriage, and after listening to her for some time, sent Tsze-lî to ask the cause of her grief. 'You weep, as if you had experienced sorrow upon sorrow,' said Tsze-lî. The woman replied, 'It is so. My husband's father was killed here by a tiger, and my husband also; and now my son has met the same fate.' Confucius asked her why she did not remove from the place, and on her answering, 'There is here no oppressive government,' he turned to his disciples, and said, 'My
children, remember this. Oppressive government is fiercer than a tiger 1.

As soon as he crossed the border from Lú, we are told he discovered from the gait and manners of a boy, whom he saw carrying a pitcher, the influence of the sages' music, and told the driver of his carriage to hurry on to the capital 2. Arrived there, he heard the strain, and was so ravished with it, that for three months he did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this 3.' The duke Ching was pleased with the conferences which he had with him 4, and proposed to assign to him the town of Lin-ch'iū, from the revenues of which he might derive a sufficient support; but Confucius refused the gift, and said to his disciples, 'A superior man will only receive reward for services which he has done. I have given advice to the duke Ching, but he has not yet obeyed it, and now he would endow me with this place! Very far is he from understanding me 5.'

On one occasion the duke asked about government, and received the characteristic reply, 'There is government when the ruler is ruler, and the minister is minister; when the father is father, and the son is son 4.' I say that the reply is characteristic. Once, when Tsze-lü asked him what he would consider the first thing to be done if entrusted with the government of a State, Confucius answered, 'What is necessary is to rectify names 6.' The disciple thought the reply wide of the mark, but it was substantially the same with what he said to the marquis Ching. There is a sufficient foundation in nature for government in the several relations of society, and if these be maintained and developed according to their relative significance, it is sure to obtain. This was a first principle in the political ethics of Confucius.

Another day the duke got to a similar inquiry the reply that the art of government lay in an economical use of the revenues; and being pleased, he resumed his purpose of retaining the philosopher in his State, and proposed to assign to him the fields of Ni-ch'i. His

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1 See the 家語, 卷四, 種. 正論解. I have translated, however, from the
2 吳志, II. Sect. II. III. to, where the same incident is given, with some variations, and without
3 有見 作者, 話語, 僕九, P. 153. 4 Ana.
4 VII. xii. 5 Some of these are related in the 'Narratives of the School'—about the burning
6 of the ancestral shrine of the sovereign [王], and a one-footed bird which appeared hopping
7 and flapping its wings in Ch'i. They are plainly fabulous, though quoted in proof of Confucius's
8 sage wisdom. This reference to them is more than enough. 家語, 卷二, 六本.
chief minister Yen Ying dissuaded him from the purpose, saying, "Those scholars are impracticable, and cannot be imitated. They are haughty and conceited of their own views, so that they will not be content in inferior positions. They set a high value on all funeral ceremonies, give way to their grief, and will waste their property on great burials, so that they would only be injurious to the common manners. This Mr. K'ung has a thousand peculiarities. It would take generations to exhaust all that he knows about the ceremonies of going up and going down. This is not the time to examine into his rules of propriety. If you, prince, wish to employ him to change the customs of Ch'ü, you will not be making the people your primary consideration."

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

6. Returned to Lû, he remained for the long period of about fifteen years without being engaged in any official employment. It was a time, indeed, of great disorder. The duke without office in Lû, a.c. 516-507. Châo continued a refugee in Ch'ü, the government being in the hands of the great Families, up to his death in a.c. 510, on which event the rightful heir was set aside, and another member of the ducal House, known to us by the title of Ting, substituted in his place. The ruling authority of the principality became thus still more enfeebled than it had been before, and, on the other hand, the chiefs of the Ch'i, the Shû, and the Mäng, could hardly keep their ground against their own officers. Of these latter, the two most conspicuous were Yang Hû, called also Yang Ho, and

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1 See the 史記, 孔子世家, P. 2. 
2 Ana. XVIII. iii. 3 See the Ch'ien makes the first observation to have been addressed directly to Confucius. 
4 According to the above account Confucius was only once, and for a portion of two years, in Ch'ü. For the refutation of contrary accounts, see Chiung Yung's Life of the Sage."
Kung-shan P'o-süo. At one time Chi Hwan, the most powerful of the chiefs, was kept a prisoner by Yang Hù, and was obliged to make terms with him in order to obtain his liberation. Confucius would give his countenance to none, as he disapproved of all, and he studiously kept aloof from them. Of how he comported himself among them we have a specimen in the incident related in the Analects, XVII. i.—"Yang Ho wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. He met him, however, on the way. "Come, let me speak with you," said the officer. "Can he be called benevolent, who keeps his jewel in his bosom, and leaves his country to confusion!" Confucius replied, "No." "Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so!" Confucius again said, "No." The other added, "The days and months are passing away; the years do not wait for us." Confucius said, "Right; I will go into office." Chinese writers are eloquent in their praises of the sage for the combination of propriety, complaisance and firmness, which they see in his behaviour in this matter. To myself there seems nothing remarkable in it but a somewhat questionable dexterity. But it was well for the fame of Confucius that his time was not occupied during those years with official services. He turned them to better account, prosecuting his researches into the poetry, history, ceremonies, and music of the nation. Many disciples continued to resort to him, and the legendary writers tell us how he employed their services in digesting the results of his studies. I must repeat, however, that several of them, whose names are most famous, such as Ts'ang Shan, were as yet children, and Min Sun was not born till B.C. 500.

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

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

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

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

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1 Ana. XVI. xiii. 2 See the Li Chi, II. Pt. I. 1. 47. 3 Ana. XI. ii. 4 中都
Annot says this was 'la ville même ou le Souverain résidait au Cour' (Via de Confucius, p. 147).
He is followed of course by Thornton and Pauthier. My reading has not shown me that such
was the case. In the notes to K'ang ku's edition of the 'Five Ching,' Li Chi, II. Sect. I. lit. 4.
it is simply said—Chung-tâ,—the name of a town of Li. It afterwards belonged to Ch'i
when it was called Ping-tâ (平陸).
Just before he received his appointment, a circumstance occurred of which we do not well know what to make. When Yang-hu fled into Chi, Kung-shan Fu-sao, who had been confederate with him, continued to maintain an attitude of rebellion, and held the city of Pi against the Chi family. Thence he sent a message to Confucius inviting him to join him, and the Sage seemed so inclined to go that his disciple Tsze-tu remonstrated with him, saying, 'Indeed you cannot go! why must you think of going to see Kung-shan?' Confucius replied, 'Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Chou?'. The upshot, however, was that he did not go, and I cannot suppose that he had ever any serious intention of doing so. Amid the general gravity of his intercourse with his followers, there gleam out a few instances of quiet pleasantry, when he amused himself by playing with their notions about him. This was probably one of them.

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

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

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

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

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

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1. This meeting at Ch'î-kû is related in Ssu-mâ Ch'îen, the 'Narratives of the School,' and Kâ-hiang, with many exaggerations. I have followed 左氏傳, 定公十年.
2. The 家語 says, Nh. II, 孔子為魯司寇，攝相事。But he was a 相 only in the sense of an assistant of ceremonies, as at the meeting in Ch'î-kû, described above.
3. See the 家語, Nh. II.
kings. Confucius had their destruction very much at heart, and partly by the influence of persuasion, and partly by the assisting counsels of Tsze-lū, he accomplished his object in regard to Pt, the chief city of the Chi, and Hâu, the chief city of the Shū.

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

But this sky of bright promise was soon overcast. As the fame of the reformations in Lū went abroad, the neighbouring princes began to be afraid. The duke of Chi said, 'With Confucius at the head of its government, Lū will become supreme among the States, and Chi which is nearest to it will be the first swallowed up. Let us propitiate it by a surrender of territory.' One of his ministers proposed that they should first try to separate between the sage and his sovereign, and to effect this, they hit upon the following scheme. Eighty beautiful girls, with musical and dancing accomplishments, and a hundred and twenty of the finest horses that could be found, were selected, and sent as a present to duke Ting. They were put up at first outside the city, and Chi Hwan having gone in disguise to see them, forgot the lessons of Confucius, and took the duke to look at the bait. They were both captivated. The women were received, and the sage was neglected. For three days the duke gave no audience to his ministers. 'Master,' said Tsze-lū to Confucius, 'it is time for you to be going.' But Confucius was very unwilling to leave. The spring was coming on, when the sacrifice to Heaven would be offered, and he determined to wait and see whether the

In connection with these events, the 'Narratives of the School' and Soo-mā Ch'ien mention the summary punishment inflicted by Confucius on an able but unscrupulous and insidious officer, the Shao-ch'āng, Maou (少正卯). His judgment and death occupy a conspicuous place in the legendary accounts. But the Analecta, Tsze-foo, Memoirs, and Tsze Ch'ū-ming are all silent about it, and Chiang Yung rightly rejects it as one of the many narratives invented to suit the sage. See the 孔叢子, quoted by Chiang Yung.
solemnization of that would bring the duke back to his right mind.
No such result followed. The ceremony was hurried through, and
portions of the offerings were not sent round to the various ministers,
according to the established custom. Confucius regretfully took
his departure, going away slowly and by easy stages. He would
have welcomed a message of recall. But the duke continued in
his abandonment, and the sage went forth to thirteen weary years
of homeless wandering.

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

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

and again,—

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

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

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

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

On reaching Wei, he lodged with Chî Po-yü, an officer of whom
honourable mention is made in the Analects'. But this time he did not remain long in the State. The duke was married to a lady of the house of Sung, known by the name of Nan-tsze, notorious for her intrigues and wickedness. She sought an interview with the sage, which he was obliged unwillingly to accord. No doubt he was innocent of thought or act of evil, but it gave great dissatisfaction to Tsze-lû that his master should have been in company with such a woman, and Confucius, to assure him, swore an oath, saying, 'Wherein I have done improperly, may Heaven reject me! May Heaven reject me!' He could not well abide, however, about such a court. One day the duke rode out through the streets of his capital in the same carriage with Nan-tsze, and made Confucius follow them in another. Perhaps he intended to honour the philosopher, but the people saw the incongruity, and cried out, 'Lust in the front; virtue behind!' Confucius was ashamed, and made the observation, 'I have not seen one who loves virtue as he loves beauty.' Wei was no place for him. He left it, and took his way towards Ch'ăn.

Ch'ăn, which formed part of the present province of Ho-nan, lay south from Wei. After passing the small State of Te'ao, he approached the borders of Sung, occupying the present prefecture of Kwei-teh, and had some intentions of entering it, when an incident occurred, which it is not easy to understand from the meagre style in which it is related, but which gave occasion to a remarkable saying. Confucius was practising ceremonies with his disciples, we are told, under the shade of a large tree. Hwan Tûi, an ill-minded officer of Sung, heard of it, and sent a band of men to pull down the tree, and kill the philosopher, if they could get hold of him. The disciples were much alarmed, but Confucius observed, 'Heaven has produced the virtue that is in me;—what can Hwan Tûi do to me?' They all made their escape, but seem to have been driven westwards to the State of Ch'ang, on arriving at the gate conducting into which from the east, Confucius found himself separated from his followers. Tsze-kung had arrived before him, and was told by a native of Ch'ang that there was a man standing by the east gate, with a forehead like Yao, a neck like Kao-yâo, his shoulders on a level with those of Tsze-ch'ăn, but wanting, below the waist, three
inches of the height of Yü, and altogether having the disconsolate appearance of a stray dog." Tze-kung knew it was the master, hastened to him, and repeated to his great amusement the description which the man had given. "The bodily appearance," said Confucius, "is but a small matter, but to say I was like a stray dog,—capital! capital!" The stay they made at Ch'ang was short, and by the end of b.c. 495, Confucius was in Ch'än.

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

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

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

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

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

In B.C. 490, accompanied, as usual, by several of his disciples, he
went from Chi'an to Ts'ai, a small dependency of the great fief of
Ch'u, which occupied a large part of the present provinces of Hu-
nan and Hu-pe. On the way, between Chi'an and Ts'ai, their
provisions became exhausted, and they were cut off somehow from
obtaining a fresh supply. The disciples were quite overcome with
want, and Teze-lu said to the master, "Has the superior man
indeed to endure in this way!" Confucius answered him, "The
superior man may indeed have to endure want; but the mean man,

1 Ana. XVII. viii. 2 The Chi-lo-ning, Indeed, relates a story of Confucius, on the report
of a fire in Lu, telling whose ancestral temple had been destroyed by it.
3 Ana. V. xxi.
when he is in want, gives way to unbridled license! According to the 'Narratives of the School,' the distress continued seven days, during which time Confucius retained his equanimity, and was even cheerful, playing on his lute and singing. He retained, however, a strong impression of the perils of the season, and we find him afterwards recurring to it, and lamenting that of the friends that were with him in Ch'ên and Ts'ai, there were none remaining to enter his door.

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

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

Tsê-li applied to the other, who was called Chieh-nî, but got for answer the question, 'Who are you, Sir? He replied, 'I am Chung Yû.' 'Chung Yû, who is the disciple of K'ung Ch'ê of Lû?' 'Yes,' again replied Tsê-li, and Chieh-nî said to him, 'Disorder, like a swelling flood, spreads over the whole kingdom,'

and who is he that will change it for you? Then follow one who merely withdraws from this one and that one, had you not better follow those who withdraw from the world altogether? With this he fell to covering up the seed, and gave no more heed to the stranger. Tsze-lô went back and reported what they had said, when Confucius vindicated his own course, saying, 'It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the kingdom, there would be no need for me to change its state.'

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

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

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

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1 Ana. XVIII. vi. 2 Ana. XVII. v. 3 襄陽府宜城縣 the 史記, 孔子世家, p. 10. 4 See 出公.
between them were rather complicated. The father had been driven out in consequence of an attempt which he had instigated on the life of his step-mother, the notorious Nan-tsan, and the succession was given to his son. Subsequently, the father wanted to reclaim what he deemed his right, and an unseemly struggle ensued. The duke Ch’u was conscious how much his cause would be strengthened by the support of Confucius, and hence when he got to Wei, Tsze-lu could say to him, ‘The prince of Wei has been waiting for you, in order with you to administer the government; what will you consider the first thing to be done?’ The opinion of the philosopher, however, was against the propriety of the duke’s course, and he declined taking office with him, though he remained in Wei for between five and six years. During all that time there is a blank in his history. In the very year of his return, according to the ‘Annals of the Empire,’ his most beloved disciple, Yen Hsi, died, on which occasion he exclaimed, ‘Alas! Heaven is destroying me! Heaven is destroying me!’ The death of his wife is assigned to B.C. 484, but nothing else is related which we can connect with this long period.

9. His return to Lu was brought about by the disciple Yen Yü who, we have seen, went into the service of Ch’i K’ang, in B.C. 491. From his return to Lu to his death. B.C. 484-478. In the year B.C. 483, Yü had the conduct of some military operations against Ch’i, and being successful, Ch’i K’ang asked him how he had obtained his military skill;—was it from nature, or by learning? He replied that he had learned it from Confucius, and entered into a glowing eulogy of the philosopher. The chief declared that he would bring Confucius home again to Lu. ‘If you do so,’ said the disciple, ‘see that you do not let mean men come between you and him.’ On this K’ang sent three officers with appropriate presents to Wei, to invite the wanderer home, and he returned with them accordingly.

This event took place in the eleventh year of the duke Ai, who succeeded to Ting, and according to K’ung Fu, Confucius’s descendant, the invitation proceeded from him. We may suppose that

1 Ana. XIII. iii. In the notes on this passage, I have given Ch’u, Hsi’s opinion as to the time when Tzu-li made this remark. It seems more correct, however, to refer it to Confucius’s return to Wei from Ch’ü, as is done by Chiang Yung.
2 Ana. VII. xiv.
3 Ana. XI. vii. In the notes on Ana. XI. vii., I have adverted to the chronological difficulty connected with the dates assigned respectively to the deaths of Yen Hsi and Confucius’s own son, Li. Chiang Yung assigns Hsi’s death to B.C. 483.
4 See the

世家。哀公。 世記, 孔子

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while Chi K'ang was the mover and director of the proceeding, it was with the authority and approval of the duke. It is represented in the chronicle of Tso Ch'i-i-shih as having occurred at a very opportune time. The philosopher had been consulted a little before by K'ung Wan, an officer of Wei, about how he should conduct a feud with another officer, and disgusted at being referred to on such a subject, had ordered his carriage and prepared to leave the State, exclaiming, 'The bird chooses its tree. The tree does not choose the bird.' K'ung Wan endeavoured to excuse himself, and to prevail on Confucius to remain in Wei, and just at this juncture the messengers from Lu arrived.

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

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1. See the Analects, V. xiv.
2. See the Analects, I. iv. 6.
3. See the Analects, X. xiv.
4. See the Analects, VII. xvi.
5. See the Analects, I. xiv.

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左傳,哀公十一年.
additional impost which he wished to lay upon the people, but
Confucius refused to give any reply, telling the disciple privately
his disapproval of the proposed measure. It was carried out, how-
ever, in the following year, by the agency of Yen, on which occasion,
I suppose, it was that Confucius said to the other disciples, 'He is
no disciple of mine; my little children, beat the drum and assail
him.' The year B.C. 483 was marked by the death of his son Li,
which he seems to have borne with more equanimity than he did
that of his disciple Yen Hui, which some writers assign to the
following year, though I have already mentioned it under the year
B.C. 489.

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

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

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

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1 Ana. XI. xvi. 2 路州府嘉祥縣。 3 公羊傳，哀公
十四年。 According to Kung-yang, however, the lin was found by some wood-gatherers.
4 Mencius III. Pt. II. ix. 8. 5 Mencius III. Pt. II. ix. 12.
of Ch‘i had been murdered by one of his officers. Confucius was
moved with indignation. Such an outrage, he felt, called for his
solemn interference. He bathed, went to court, and represented
the matter to the duke, saying, ‘Ch‘an H‘ang has slain his sovereign,
I beg that you will undertake to punish him.’ The duke pleaded
his incapacity, urging that Lü was weak compared with Ch‘i, but
Confucius replied, ‘One half the people of Ch‘i are not consenting
to the deed. If you add to the people of Lü one half the people
of Ch‘i, you are sure to overcome.’ But he could not infuse his
spirit into the duke, who told him to go and lay the matter before
the chiefs of the three Families. Sorely against his sense of
propriety, he did so, but they would not act, and he withdrew
with the remark, ‘Following in the rear of the great officers, I
did not dare not to represent such a matter.’

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

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

1 See the 子羔, 哀公十四年 and Analects XIV, xxii. 2 Ana. XI. xii.

子羔, by surname Kao (高), and name Ch‘ai (柴). 3 See the 子羔, 哀
公十五年.
him well. He threw himself into the mêlée, and was slain. Confucius wept sore for him, but his own death was not far off. It took place on the eleventh day of the fourth month in the same year, B.C. 479.

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

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\begin{align*}
&\text{The great mountain must crumble;} \\
&\text{The strong beam must break;} \\
&\text{And the wise man wither away like a plant.}
\end{align*}
\]

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

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

'The mountain falling came to nought, and the rock was removed.

\footnote{1 See the 左傳, 襄公十六年, and Chiang Yang's Life of Confucius, ch. 16.

2 See the Lâ Chê, II. Sect. I. H. 20.}
out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away.'

10. I flatter myself that the preceding paragraphs contain a more correct narrative of the principal incidents in the life of Con-

fucius than has yet been given in any European language. They

might easily have been expanded into a volume, but I did not wish
to exhaust the subject, but only to furnish a sketch, which, while it
might satisfy the general reader, would be of special assistance to
the careful student of the classical Books. I had taken many notes
of the manifest errors in regard to chronology and other matters in
the 'Narratives of the School,' and the chapter of Sze-m'a Ch'ien on
the K'ung family, when the digest of Chiang Yung, to which I have
made frequent reference, attracted my attention. Conclusions to
which I had come were confirmed, and a clue was furnished to
difficulties which I was seeking to disentangle. I take the oppor-
tunity to acknowledge here my obligations to it. With a few
notices of Confucius's habits and manners, I shall conclude this
section.

Very little can be gathered from reliable sources on the personal
appearance of the sage. The height of his father is stated, as I
have noted, to have been ten feet, and though Confucius came short
of this by four inches, he was often called 'the tall man.' It is
allowed that the ancient foot or cubit was shorter than the modern,
but it must be reduced more than any scholar I have consulted has
yet done, to bring this statement within the range of credibility.
The legends assign to his figure 'nine-and-forty remarkable pecu-

liarities,' a tenth part of which would have made him more a
monster than a man. Dr. Morrison says that the images of him,
which he had seen in the northern parts of China, represent him as
of a dark, swarthy colour. It is not so with those common in the
south. He was, no doubt, in size and complexion much the same
as many of his descendants in the present day. Dr. Edkins and
myself enjoyed the services of two of those descendants, who acted
as 'wheelers' in the wheelbarrows which conveyed us from Ch'ih-
fan to a town on the Grand Canal more than 250 miles off. They
were strong, capable men, both physically and mentally superior to
their companions.

四十九表. * Chinese and English Dictionary, shat, 孔. Sir John Davis
also mentions seeing a figure of Confucius, in a temple near the Po-yang lake, of which the
complexion was 'quite black.' (The Chinese, vol. ii. p. 65).
But if his disciples had nothing to chronicle of his personal appearance, they have gone very minutely into an account of many of his habits. The tenth Book of the Analects is all occupied with his deportment, his eating, and his dress. In public, whether in the village, the temple, or the court, he was the man of rule and ceremony, but 'at home he was not formal.' Yet if not formal, he was particular. In bed even he did not forget himself—'he did not lie like a corpse,' and 'he did not speak.' 'He required his sleeping dress to be half as long again as his body.' 'If he happened to be sick, and the prince came to visit him, he had his face set to the east, made his court robes be put over him, and drew his girdle across them.'

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

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

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

HIS INFLUENCE AND OPINIONS.

1. Confucius died, we have seen, complaining that of all the princes of the kingdom there was not one who would adopt his principles and obey his lessons. He had hardly passed from the stage of life, when his merit began to be acknowledged. When the duke Ai heard of his death, he pronounced his eulogy in the words, 'Heaven has not left to me the aged man. There is none now to assist me on the throne. Woe is me! Alas! O venerable N1! Tze-kung complained of the inconsistency of this lamentation from one who could not use the master when he was alive, but the prince was probably sincere in his grief. He caused a temple to be erected, and ordered that sacrifice should be offered to the sage, at the four seasons of the year.

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

In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority. The emperor P'ing then styled him—'The duke N1, all-complete and

1 Li Chi, II. Sect. I. iii. 43. This eulogy is found at greater length in the 左傳, immediately after the notice of the sage's death. 2 See the 聖廟祀典圖考, 巻一, art. on Confucius. I am indebted to this for most of the notices in this paragraph.

平帝.
illustrious. This was changed, in A.D. 492, to—The venerable 
Ni, the accomplished Sage. Other titles have supplanted this.
Shun-chih, the first of the Man-chau dynasty, adopted, in his 
second year, A.D. 1645, the style,—K’ung, the ancient Teacher, 
accomplished and illustrious, all-complete, the perfect Sage; but 
twelve years later, a shorter title was introduced,—K’ung, the 
animal Teacher, the perfect Sage. Since that year no further 
alteration has been made.

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

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

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

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

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

See the 大清通禮巻十二. Ana. XIII. xxx. Mencius III. Pt. I. iii. 22.
At the present day, education is widely diffused throughout China. In few other countries is the schoolmaster more abroad, and in all schools it is Confucius who is taught. The plan of competitive examinations, and the selection for civil offices only from those who have been successful candidates,—good so far as the competition is concerned, but injurious from the restricted range of subjects with which an acquaintance is required,—have obtained for more than twelve centuries. The classical works are the text books. It is from them almost exclusively that the themes proposed to determine the knowledge and ability of the students are chosen. The whole of the magistracy of China is thus versed in all that is recorded of the sage, and in the ancient literature which he preserved. His thoughts are familiar to every man in authority, and his character is more or less reproduced in him.

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

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

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

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

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

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

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

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

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

\[\text{An}a. \text{IX. 1.} \quad \text{An}a. \text{IX. 81.} \quad \text{An}a. \text{IX. 5.}\]
only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments. The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the rich ancestral temple with its beauties, nor all the officers in their rich array. But I may assume that they are few who find the door. The remark of the chief was only what might have been expected.  

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

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

From these representations of Tsze-kung, it was not a difficult step for Tsze-san to take in exalting Confucius not only to the level of the ancient sages, but as 'the equal of Heaven.' And Mencius took up the theme. Being questioned by Kung-sun Ch'au, one of his disciples, about two acknowledged sages, Po-l and I Yin, whether they were to be placed in the same rank with Confucius, he replied, 'No. Since there were living men until now, there never was another Confucius.' and then he proceeded to fortify his
opinion by the concurring testimony of Tâi Wo, Teze-kung, and Yū Zo, who all had wisdom, he thought, sufficient to know their master. Tâi Wo's opinion was, 'According to my view of our master, he is far superior to Yâo and Shun.' Teze-kung said, 'By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of those hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been another like our master.' Yū Zo said, 'Is it only among men that it is so? There is the chi-lin among quadrupeds; the fung-hwang among birds; the Tâi mountain among mounds and ant-hills; and rivers and seas among rain-pools. Though different in degree, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level; and from the birth of mankind till now, there never has been one so complete as Confucius.' I will not indulge in farther illustration. The judgment of the sage's disciples, of Teze-sze, and of Mencius, has been unchallenged by the mass of the scholars of China. Doubtless it pleases them to bow down at the shrine of the Sage, for their profession of literature is thereby glorified. A reflection of the honour done to him falls upon themselves. And the powers that be, and the multitudes of the people, fall in with the judgment. Confucius is thus, in the empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught.

6. The reader will be prepared by the preceding account not to expect to find any light thrown by Confucius on the great problems of the human condition and destiny. He did not speculate on the creation of things or the end of them. He was not troubled to account for the origin of man, nor did he seek to know about his hereafter. He meddled neither with physics nor metaphysics.

The testimony of the Analects about the subjects of his teaching is the following:—'His frequent themes of discourse were the Book

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

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

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

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

its scope and meaning, and up to this time I have not been able to master it as to speak positively about it. It will come in due time, in its place, in the present publication; and I do not think that what I have said of Confucius will require much, if any, modification. So I wrote in 1867; and I at last accomplished a translation of the Ti, which was published in 1886, as the sixteenth volume of "The Sacred Books of the East." I should like to bring out a revision of that version, with the Chinese text, so as to make it uniform with the volumes of the Classics previously published. But as Yang Ho said to Confucius, "The years do not wait for me."


18; xx.
not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—that knows me!" Not once throughout the Analects does he use the personal name. I would say that he was unreligious rather than irreligious; yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of ardent religious feeling among the Chinese people generally; and he prepared the way for the speculations of the literati of mediaeval and modern times, which have exposed them to the charge of atheism.

Secondly, Along with the worship of God there existed in China, from the earliest historical times, the worship of other spiritual beings,—especially, and to every individual, the worship of departed ancestors. Confucius recognised this as an institution to be devoutly observed. He sacrificed to the dead as if they were present; he sacrificed to the spirits as if the spirits were present. He said, "I consider my not being present at the sacrifice as if I did not sacrifice." The custom must have originated from a belief in the continued existence of the dead. We cannot suppose that they who instituted it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius never spoke explicitly on this subject. He tried to evade it. Chi Lu asked about serving the spirits of the dead, and the master said, "While you are not able to serve men, how can you serve their spirits?" The disciple added, "I venture to ask about death," and he was answered, "While you do not know life, how can you know about death?" Still more striking is a conversation with another disciple, recorded in the 'Narratives of the School.' Tsze-kung asked him, saying, "Do the dead have knowledge (of our services, that is), or are they without knowledge?" The master replied, "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish, Tsze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself!" Surely this was not the teaching proper to a sage.

1 Ana. XIV. xxxvii. * Ana. III. xii. * Ana. XI. xi. 家語 卷二

致思, towards the end.
He said on one occasion that he had no concealments from his disciples. Why did he not candidly tell his real thoughts on so interesting a subject? I incline to think that he doubted more than he believed. If the case were not so, it would be difficult to account for the answer which he returned to a question as to what constituted wisdom:—"To give one's self earnestly," said he, "to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." At any rate, as by his frequent references to Heaven, instead of following the phraseology of the older sages, he gave occasion to many of his professed followers to identify God with a principle of reason and the course of nature; so, in the point now in hand, he has led them to deny, like the Sadducees of old, the existence of any spirit at all, and to tell us that their sacrifices to the dead are but an outward form, the mode of expression which the principle of filial piety requires them to adopt when its objects have departed this life.

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

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

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

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

* Isaiah iii. 11.
* Jer. iii. xi. 5: &c.
government would display itself like an easily-growing rush. The same sentiment was common from the lips of Menoicus. Enforcing it one day, when conversing with one of the petty rulers of his time, he said in his peculiar style, 'Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens; they send down torrents of rain, and the grain erects itself as if by a shoot. When it does so, who can keep it back? Such, he contended, would be the response of the mass of the people to any true 'shepherd of men.' It may be deemed unnecessary that I should specify this point, for it is a truth applicable to the people of all nations. Speaking generally, government is by no device or cunning craftiness; human nature demands it. But in no other family of mankind is the characteristic so largely developed as in the Chinese. The love of order and quiet, and a willingness to submit to the powers that be, eminently distinguish them. Foreign writers have often taken notice of this, and have attributed it to the influence of Confucius's doctrines as inculcating subordination; but it existed previous to his time. The character of the people moulded his system, more than it was moulded by it.

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

1 Menoicus, 1. Pt. I. vi. 6.
2 中庸, xii. 3.
3 中庸, xii. 3.
requisite to pursue the old paths, and raise up the old standards. 'The government of Wăn and Wû,' he said, 'is displayed in the records,—the tablets of wood and bamboo. Let there be the men, and the government will flourish; but without the men, the government decays and ceases.' To the same effect was the reply which he gave to Yen Hûi when asked by him how the government of a State should be administered. It seems very wide of the mark, until we read it in the light of the sage's veneration for ancient ordinances, and his opinion of their sufficiency. 'Follow,' he said, 'the seasons of Hsî. Ride in the state-carriages of Yin. Wear the ceremonial cap of Châu. Let the music be the Shâo with its pantomimes. Banish the songs of Châng, and keep far from specious talkers.'

Confucius's idea then of a happy, well-governed State did not go beyond the flourishing of the five relations of society which have been mentioned; and we have not any condensed exhibition from him of their nature, or of the duties belonging to the several parties in them. Of the two first he spoke frequently, but all that he has said on the others would go into small compass. Mencius has said that 'between father and son there should be affection; between sovereign and minister righteousness; between husband and wife attention to their separate functions; between old and young, a proper order; and between friends, fidelity.' Confucius, I apprehend, would hardly have accepted this account. It does not bring out sufficiently the authority which he claimed for the father and the sovereign, and the obedience which he exacted from the child and the minister. With regard to the relation of husband and wife, he was in no respect superior to the preceding sages who had enunciated their views of 'propriety' on the subject. We have a somewhat detailed exposition of his opinions in the 'Narratives of the School.'—'Man,' said he, 'is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles.' On this account she can determine nothing of herself, and is subject to the rule of the three obediences. When young, she must obey her father and elder brother; when married, she must obey her husband;
when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of drink and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the State to attend a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation. There are five women who are not to be taken in marriage:—the daughter of a rebellious house; the daughter of a disorderly house; the daughter of a house which has produced criminals for more than one generation; the daughter of a leprous house; and the daughter who has lost her father and elder brother. A wife may be divorced for seven reasons, which, however, may be overruled by three considerations. The grounds for divorce are disobedience to her husband's parents; not giving birth to a son; dissolute conduct; jealousy—(of her husband's attentions, that is, to the other inmates of his harem); talkativeness; and thieving. The three considerations which may overrule these grounds are—first, if, while she was taken from a home, she has now no home to return to; second, if she have passed with her husband through the three years' mourning for his parents; third, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman, and to give importance to the ordinance of marriage.

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

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

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

1 Ana. XII. xvii.; xviii.; xix.

中庸, X. 76.
would come to the ruler at his call. Many were the lamentations which he uttered over the degeneracy of his times; frequent were the confessions which he made of his own shortcomings. It seems strange that it never came distinctly before him, that there is a power of evil in the prince and the peasant, which no efforts of their own and no instructions of sages are effectual to subdue.

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

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

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

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

* 中國。* 諸夏。* 天下。* 宾旅。*
long the government would have ranked them with the barbarous herds of antiquity, and given them the benefit of the maxim about 'indulgent treatment,' according to its own understanding of it. But when their governments interfered, and claimed to treat with that of China on terms of equality, and that their subjects should be spoken to and of as being of the same clay with the Chinese themselves, an outrage was committed on tradition and prejudice, which it was necessary to resent with vehemence.

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

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

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

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

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

But the worth of the two maxims depends on the intention of the enunciators in regard to their application. Confucius, it seems to me, did not think of the reciprocity coming into action beyond the circle of his five relations of society. Possibly, he might have

required its observance in dealings even with the rude tribes, which were the only specimens of mankind besides his own countrymen of which he knew anything, for on one occasion, when asked about perfect virtue, he replied, ‘It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among the rude uncultivated tribes, these qualities may not be neglected.’ Still, Confucius delivered his rule to his countrymen only, and only for their guidance in their relations of which I have had so much occasion to speak. The rule of Christ is for man as man, having to do with other men, all with himself on the same platform, as the children and subjects of the one God and Father in heaven.

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

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

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1 Ana. XIII. xii. 2 Ana XIV. xxxvi. 3 禮記, 表記, 卷12. 4 See notes to Ana., p. 238.
his friend, a man may not live in the same State. The *lex talionis* is here laid down in its fullest extent. The Ch'ao Li tells us of a provision made against the evil consequences of the principle, by the appointment of a minister called ‘The Reconciler.’ The provision is very inferior to the cities of refuge which were set apart by Moses for the manslayer to flee to from the fury of the avenger. Such as it was, however, it existed, and it is remarkable that Confucius, when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge in the strongest and most unrestricted terms. His disciple Tsze-hsi asked him, ‘What course is to be pursued in the case of the murder of a father or mother?’ He replied, ‘The son must sleep upon a matting of grass, with his shield for his pillow; he must decline to take office; he must not live under the same heaven with the slayer. When he meets him in the marketplace or the court, he must have his weapon ready to strike him.’ ‘And what is the course on the murder of a brother!’ ‘The surviving brother must not take office in the same State with the slayer; yet if he go on his prince’s service to the State where the slayer is, though he meet him, he must not fight with him.’ ‘And what is the course on the murder of an uncle or a cousin!’ ‘In this case the nephew or cousin is not the principal. If the principal on whom the revenge devolves can take it, he has only to stand behind with his weapon in his hand, and support him.’

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

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

SECTION III.
HIS IMMEDIATE DISCIPLES.

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

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

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

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

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

I have referred briefly, at p. 94, to the temple of Confucius. The principal hall, called 大成殿, or ‘Hall of the Great and Complete One,’ is that in which is his own statue or the tablet of his spirit, having on each side of it, within a screen, the statues, or tablets, of his ‘four Assesors.’ On the east and west, along the walls of the same apartment, are the two 序, the places of the 十二哲, or ‘twelve Wise Ones,’ those of his disciples, who, next to the ‘Assesors,’ are counted worthy of honour. Outside this apartment, and running in a line with the two 序, but along the external wall of the sacred inclosure, are the two 庙, or side-galleries, which I have sometimes called the ranges of the outer court. In each there are sixty-four tablets of the disciples and other worthies, having the same title as the Wise Ones, that of 先賢, or ‘Ancient Worthy,’ or the inferior title of 先儒, ‘Ancient Scholar.’ Behind the principal hall is the 聚聖祠殿, sacred to Confucius’s ancestors, whose tablets are in the centre, facing the south, like that of Confucius. On each side are likewise the tablets of certain ‘ancient Worthies,’ and ‘ancient Scholars.’
my breast. I could not determine which to prefer, and so I wore that look of distress. But now the lessons of our master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow-disciples. I now know what I should follow and what I should avoid, and all the pomp of power is no more to me than the dust of the ground. It is on this account that I have that look of fulness and satisfaction.' Tsze-ch'ien was high in Confucius's esteem. He was distinguished for his purity and filial affection. His place in the temple is the first, east, among 'The Wise Ones,' immediately after the four assessors. He was first sacrificed to along with Confucius, as is to be understood of the other 'Wise Ones,' excepting in the case of Yû Zo, in the eighth year of the style K'âl-yüan of the sixth emperor of the T'ang dynasty, A.D. 720. His title, the same as that of all but the Assessors, is—'The ancient Worthy, the philosopher Min.'

3. Zan Kâng, styled Po-niû (冉耕, 字白 [at. 白] 牛). He was a native of Lû, and Confucius's junior only by seven years. When Confucius became minister of Crime, he appointed Po-niû to the office, which he had himself formerly held, of commandant of Chung-tû. His tablet is now fourth among 'The Wise Ones,' on the west.

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

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

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

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

8. Twan-mû Ts'ze, styled Tsze-kung (端木賜, 子晉), whose place is now third, east, from the Assessors. He
was a native of Wei (衛), and thirty-one years younger than Confucius. He had great quickness of natural ability, and appears in the Analects as one of the most forward talkers among the disciples. Confucius used to say, 'From the time that I got Tsze, scholars from a distance came daily resorting to me.' Several instances of the language which he used to express his admiration of the master have been given in the last section. Here is another:—The duke Ching of Ch'ü asked Tsze-kung how Chung-nü was to be ranked as a sage. 'I do not know,' was the reply. 'I have all my life had the heaven over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. In my serving of Confucius, I am like a thirsty man who goes with his pitcher to the river, and there he drinks his fill, without knowing the river's depth.' He took leave of Confucius to become commandant of Hsin-yang (信陽宰), when the master said to him, 'In dealing with your subordinates, there is nothing like impartiality; and when wealth comes in your way, there is nothing like moderation. Hold fast these two things, and do not swerve from them. To conceal men's excellence is to obscure the worthy; and to proclaim people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct is not the way of friendship and harmony.' Subsequently Tsze-kung was high in office both in Lü and Wei, and finally died in Ch'ü. We saw how he was in attendance on Confucius at the time of the sage's death. Many of the disciples built huts near the master's grave, and mourned for him three years, but Tsze-kung remained sorrowing alone for three years more.

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

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

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

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

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

14. Corresponding to the preceding, on the west, is the tablet of Fu P'o-ch'i, styled Tsze-tsien. He was a native of Lu, and, according to different accounts, thirty, forty, and forty-nine years younger than Confucius. He was commandant of Tan-fu, and hardly needed to put forth any personal effort. Wu-ma Ch'i had been in the same office, and had succeeded by dint of the greatest industry and toil. He asked P'o-ch'i how he managed so easily for himself, and was answered, 'I employ men; you employ men's strength.' People pronounced Fu to be a superior man. He was also a writer, and his works are mentioned in Liü Hsin's Catalogue.

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

16. Kung-yé Ch'ang [al. Chih], styled Tze-ch'ang [al. Tze-chih], (公冶長 [AL. 芝], 字子長 [AL. 子之]), has his tablet next to that of Pú-ch'í. He was son-in-law to Confucius. His nativity is assigned both to Lú and to Ch'í.

17. Nan-kung Kwo, styled Tse-yung (南宮括 [AL. 迩和], in the 'Narratives of the School,' 蘇 [T'ao], 字子容), has the place at the east next to Yüan Hsien. It is a question much debated whether he was the same with Nan-kung Ch'ang-shù, who accompanied Confucius to the court of Cháu, or not. On occasion of a fire breaking out in the palace of duke Ái, while others were intent on securing the contents of the Treasury, Nan-kung directed his efforts to save the Library, and to him was owing the preservation of the copy of the Chán Lî which was in Lú, and other ancient monuments.

18. Kung-hsí Ái, styled Chi-tsæ [al. Chi-ch'án] (公皙哀, 字季大叔 [AL. 季浹]). His tablet follows that of Kung-yé. He was a native of Lú, or of Ch'í. Confucius commended him for refusing to take office with any of the Families which were encroaching on the authority of the princes of the States, and for choosing to endure the severest poverty rather than sacrifice a tittle of his principles.

19. Tsáng Tien, styled Hâl (曾畿 [AL. 黔], 字皙). He was the father of Tsáng Shān. His place in the temples is the hall to Confucius’s ancestors, where his tablet is the first, west.

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

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

22. Next to Kung-hsí Ái is the place of Kào Ch'ái, styled Tse-kâo and Chi-kâo (高柴, 字子羔 [AL. 季羔; for 羔 moreover, we find 卿, and 卌]), a native of Ch'í, according to the 'Narratives
of the School, but of Wei, according to Sze-mâ Ch’ien and Châng Hsüan. He was thirty (some say forty) years younger than Confucius, dwarfish and ugly, but of great worth and ability. At one time he was criminal judge of Wei, and in the execution of his office condemned a prisoner to lose his feet. Afterwards that same man saved his life, when he was flying from the State. Confucius praised Ch’âi for being able to administer stern justice with such a spirit of benevolence as to disarm resentment.

23. Shang Chû is followed by Ch’î-tiâo K’ai [prop. Ch’î], styled Tsze-k’âi, Tsze-so, and Tsze-hsiü (漆雕開 [pr. 彰], 子開, 子若, and 子修), a native of Ts’âi (蔡), or, according to Châng Hsüan, of Lû. We only know him as a reader of the Shû-ching, and refusing to go into office.

24. Kung-po Liâo, styled Tsze-ch’ân (公伯寮, 子子周). He appears in the Analects, XIV. xxxiii, slandering Tsze-lû. It is doubtful whether he should have a place among the disciples.

25. Sze-mâ Kâng, styled Tsze-niü (司馬耕, 子子牛), follows Ch’î-tiâo K’ai; also styled 漁耕. He was a great talker, a native of Sung, and a brother of Hwan T’ûi, to escape from whom seems to have been the labour of his life.

26. The place next Kao Ch’âi is occupied by Fan Hsü, styled Tsze-ch’îh (樊須, 子子遂), a native of Chî, or, according to others, of Lû, and whose age is given as thirty-six and forty-six years younger than Confucius. When young, he distinguished himself in a military command under the Chî family.

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

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

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

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

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

32. Liang Chan is followed on the west by Zan Zô, styled Tsze-lû (冉曾 [al. 曾] 字子曾)
and 魚], a native of Lù, and fifty years younger than Confucius.

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

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

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

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

36. Ch'ü Hsi, styled Tsze-ch'an [al. Chi-ch'an and Tsze-tâ] (冉季, 字子產 [al. 季產 and 子達]), a native of Lù, whose place is the 11th, west, next to Po Ch'ien.

37. Kung-tsu Kâu-tse or simply Tsze, styled Tsze-chih (公祖勲 [or simply 勒, 字子之]), a native of Lù. His tablet is the 23rd, east, in the outer court.

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

39. Ch'îl-têo Ch'îh, styled Tsze-lien (漆雕銘 [al. 銘], 字子欽), a native of Lù. His tablet is the 13th, west.

40. Yen K'o, styled Tsze-chiâo (顏高字子驤). According to the 'Narratives of the School,' he was the same as Yen Ko (刻, or 銘), who drove the carriage when Confucius rode in Wei after the duke and Nan-tsze. But this seems doubtful. Other
authorities make his name Ch'án (產), and style him T'aez-ts'äng (子 精). His tablet is the 13th, east.

41. Ch'ítiao T'ô-fù [al. T's'ung], styled T'se-yû, T'aez-ch'î, and T'se-sîn (漆 釣 徒 介 [al. 從], 子 有 or 子 交 [al. 子 期 and 子 文]), a native of Lû, whose tablet precedes that of Ch'ítiao Ch'îh.

42. Zang Sze-ch'îh, styled Tsze-t'û, or T'aez-ts'îng (壤 [al. 糞] 祐 赤, 字 子 徒 [al. 子 從]), a native of Ch'in. Some consider Zang-sze (壤 隈) to be a double surname. His tablet comes after that of No. 40.

43. Shang Châi, styled Taez-chî and Taez-hsiû (商 澤, 字 子 秀 [al. 子 秀]), a native of Lû. His tablet is immediately after that of Fan Hsî, No. 26.

44. Shih Tse [al. Chih and Taez]-shû, styled Taez-ming (石 作 [al. 之 and 子], 糜, 字 子 明). Some take Shih-tse (石 作) as a double surname. His tablet follows that of No. 42.

45. Zân Pû-chî, styled Hsîan (任 不 塵, 字 選), a native of Ch'û, whose tablet is next to that of No. 28.

46. Kung-liang Zû, styled Taez-châng (公 賑 襄 [al. 襄], 字 子 正), a native of Ch'in, follows the preceding in the temples. The ‘Sacrificial Canon’ says:—'Taez-châng was a man of worth and bravery. When Confucius was surrounded and stopped in Pû, Taez-châng fought so desperately, that the people of Pû were afraid, and let the Master go, on his swearing that he would not proceed to Wei.'


48. Ch'in Zan, styled K'âi (秦 冤, 字 開), a native of Taâi. He is not given in the list of the 'Narratives of the School,' and on this account his tablet was put out of the temples in the ninth year of Chiâ-ts'îng. It was restored, however, in the second year of Yung-châng, A.D. 1724, and is the 33rd, east, in the outer court.

49. Kung-hsiâ Shâu, styled Shâng [and Taez-shâng] (公 夏 首 [al. 守], 字 乘 [and 子 乘]), a native of Lû, whose tablet is next to that of No. 44.

50. Hai Yung-tien [or simply Tien], styled Taez-hai [al. Tze-
ch'ieh and Tsze-ch'ieh (㓉容箴 or 黇, 字子皙 [al. 子僧 and 字子嵇]), a native of Wei, having his tablet the 18th, east.

51. Kung Chien-ting [al. Kung Yu], styled Tsze-chung (公肩 定 [al. 公有], 字子仲 [al. 中 and 忠]). His nativity is assigned to Lü, to Wei, and to Tsin (晉). He follows No. 46.

52. Yen Tsu [al. Hsiang], styled Hsiang and Tsze-hsiang (顔祖 [al. 相], 字襄, and 子襄), a native of Lü, with his tablet following that of No. 50.

53. Chião T'ao [al. Wû], styled Tsze-k'ea (��卌 [al. 即], 字子家), a native of Lü. His place is next to that of No. 51.

54. Chü [al. Kâu] Ts'ing-ch'iang [and simply Ts'ing], styled Tsze-ch'iang (al. Tsze-ch'ieh and Tsze-mäng) (句 [al. 勾 and 鉤] 井疆 [and simply 井], 字子疆 [al. 子界 and 子孟]), a native of Wei, following No. 52.


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

57. Shin Tang, styled Châu (申黨字周). In the 'Narratives of the School' there is a Shin Chî, styled Tsze-châu (申續, 字子周). The name is given by others as Tang (堂 and 倫) and Tsû (續), with the designation Tsze-tsû (子續). These are probably the same person mentioned in the Analects as Shin Ch'ang (申模). Prior to the Ming dynasty they were sacrificed to as two, but in A.D. 1530, the name Tang was expunged from the sacrificial list, and only that of Ch'ang left. His tablet is the 31st, east.

58. Yen Chih-p'o, styled Tsze-shû [or simply Shû] (顔之倅, 字子叔 [or simply 叔]), a native of Lü, who occupies the 29th place, east.

59. Yung Chî, styled Tsze-chî [al. Tsze-yen] (榮族 [or 祠], 字子族 or 子禛 [al. 子顔]), a native of Lü, whose tablet is the 20th, west.
60. Hsien Ch'ang, styled Tsze-ch'i [al. Tsze-hung] (獻成, 字子祺 [al. 子橫]), a native of Lü. His place is the 22nd, east.
61. Tse Zan-yiing [or simply Ying], styled Hsui and Tsze-hsing (左人郢 [or simply 郢], 字行 and 子行), a native of Lü. His tablet follows that of No. 59.
62. Yen Ch'i, styled An [al. Tsze-see] (燕伋 [or 級], 字思 [al. 子思]), a native of Ch'in. His tablet is the 34th, east.
63. Chiang Kwo, styled Tsze-t'u (鄭國, 字子徒), a native of Lü. This is understood to be the same with the Haich Fang, styled Tsze-ts'ung (薛邦, 字子從) of the 'Narratives of the School.' His tablet follows No. 61.
64. Ch'ing Fei, styled Tsze-chih (秦非, 字子之), a native of Lü, having his tablet the 31st, west.
65. Shih Chih-ch'ang, styled Tsze-hang [al. ch'ang] (施之常, 字子恊 [al. 常]), a native of Lü. His tablet is the 30th, east.
66. Yen K'uai, styled Tsze-shang (顔懐, 字子聲), a native of Lü. His tablet is the next to that of No. 64.
67. Pu Shu-shang, styled Tsze-ch'ie (步叔乘 [in the 'Narratives of the School' we have an old form of 乘, 字子車]), a native of Ch'i. Sometimes for Pu (步) we find Shao (少). His tablet is the 30th, west.
68. Yuan Kang, styled Tsze-ch'i (原亢, 字子籍), a native of Lü. Sze-ma Ch'ien calls him Yuan Kang-ch'i, not mentioning any designation. The 'Narratives of the School' makes him Yuan K'ang (杭), styled Ch'i. His tablet is the 23rd, west.
69. Yo K'o [al. Hsin], styled Tsze-shang (樂欵 [al. 欽], 字子聲), a native of Lü. His tablet is the 25th, east.
70. Lien Chieh, styled Yung and Tsze-yung [al. Tsze-ts'ao] (廉潔, 字庸 and 子庸 [al. 子曹]), a native of Wei, or of Ch'i. His tablet is next to that of No. 68.
71. Shu-chung Hui [al. K'uai], styled Tsze-ch'i (叔仲會 [al. 會], 字子期), a native of Lü, or, according to Chang Hsiau, of Ts'in. He was younger than Confucius by fifty-four years. It is said that he and another youth, called K'ung Huan (孔瑗), attended by turns with their pencils, and acted as amusements to the sage, and when Mang Wu-po expressed a doubt of their competency, Confucius declared his satisfaction with them. He follows Lien Chieh in the temples.
72. Yen Ho, styled Zan (顔何, 字冉), a native of Lû. The present copies of the 'Narratives of the School' do not contain this name, and in A.D. 1588 Zan was displaced from his place in the temples. His tablet, however, has been restored during the present dynasty. It is the 33rd, west.

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


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

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

77. Kung-hsi Tien, styled Tsze-shang (公西氏[或 黼], 字子[al. 子邱]), a native of Lû. His tablet is the 28th, east.

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


80. Hsien Tan [al. Tan-fô and Fâng], styled Tsze-hsiang (縣豊[al. 壽父 and 豊], 字子象), a native of Lû. Some suppose that this is the same as No. 53. The advisers of the present dynasty in such matters, however, have considered them to be different, and in 1724, a tablet was assigned to Hsien Tan, the 34th, west.

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

The research of scholars has added about twenty others.

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

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

83 and 84. Shan Ch'ang (申枨) and Shan Tang (申堂).

See No. 57.

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

86. Tso Chi'ou-ming or Tso-ch'iu Ming (左丘明) has the 32nd place, east. His title was fixed in A.D. 1530 to be—'The Ancient Scholar,' but in 1642 it was raised to that of 'Ancient Worthy.' To him we owe the most distinguished of the annotated editions of the Ch'un Chi. But whether he really was a disciple of Confucius, and in personal communication with him, is much debated.

The above are the only names and surnames of those of the disciples who now share in the sacrifices to the sage. Those who wish to exhaust the subject, mention in addition, on the authority of Tso Chi'ou-ming, Chung-sun Ho-chi (仲孫何忌), a son of Mang Hai (see p. 63), and Chung-sun Shwo (仲孫說), also a son of Mang Hai, supposed by many to be the same with No. 17; Zu Pei (酈皮), mentioned in the Analects, XVII. xx, and in the Li Chi, XVIII. Sect. II. ii. 22; Kung-wang Chih-ch'iu (公問之裘) and Hsi Tien (序點), mentioned in the Li Chi, XLIII. 7; Pin-mau Chia (賓牟賈), mentioned in the Li Chi, XVII. iii. 16; Kung Hsuan (孔緄) and Hui Shu-lan (惠叔蘭), on the authority of the 'Narratives of the School;' Ch'ang Chi (常季), mentioned by Chwang-tze; Chu Yu (鞠語), mentioned by Yeu-tze (晏子); Lien Yu (廉孺) and Lu Ch'un (魯峻), on the authority of Chu Chi; and finally Tsze-fu Ho (子服何), the Tsze-fu Ching-po (子服景伯) of the Analects, XIV. xxxviii.
CHAPTER VI.

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

SECTION I.

CHINESE WORKS, WITH BRIEF NOTICES.

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

新批點四書讀本, 'A new edition of the Four Books, Punctuated and Annotated, for Reading.' This work was published in the seventh year of Tao-kwang (1827) by a Kao Lin (高琳). It is the finest edition of the Four Books which I have seen, in point of typographical execution. It is indeed a volume for reading. It contains the ordinary 'Collected Comments' of Chu Hai on the Analects, and his 'Chapters and Sentences' of the Great Learning and Doctrine of the Mean. The editor's own notes are at the top and bottom of the page, in rubric.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

文獻通考, 'General Examination of Records and Scholars.' This astonishing Work, which cost its author, Ma T'wan-lin (馬端臨), twenty years' labour, was first published in 1321. Rémusat says—'This excellent Work is a library in itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone.' It does indeed display all but incredible research into every subject connected with the Government, History, Literature, Religion, &c., of the empire of China. The author's researches are digested in 348 Books. I have had occasion to consult principally those on the Literary Monuments, embraced in seventy-six Books, from the 174th to the 249th.

朱彝尊經義考, 'An Examination of the Commentaries on the Classics,' by Chu T'ao-mu. The author was a member of the Han-lin college, and the work was first published with an imperial preface by the Ch'in-lung emperor. It is an exhaustive work on the literature of the Classics, in 300 chapters or Books.

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

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

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

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

歷代沿革表, 'The Topography of the Nation in the successive Dynasties.' Another Work by the same author, and of the same date as the preceding.

The Dictionaries chiefly consulted have been:

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

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

The Tsze Hú (字彙), which appeared in the Wan-ll (萬歴) reign of the Ming dynasty (1573–1619). The 540 radicals of the Shwo Wán were reduced in this to 214, at which number they have since continued.

The K'äng-hai Tsze Tien (康熙字典), or K'äng-hai Dictionary, prepared by order of the great K'äng-hai emperor in 1716. This
is the most common and complete of all Chinese dictionaries for common use.

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

The Pei Wan Yun Fu (佩文韻府), generally known among foreigners as 'The Kang-hsi Thesaurus.' It was undertaken by an imperial order, and published in 1711, being probably, as Wylie says, 'the most extensive work of a lexicographical character ever produced.' It does for the phraseology of Chinese literature all, and more than all, that the Kang-hsi dictionary does for the individual characters. The arrangement of the characters is according to their tones and final sounds. My copy of it, with a supplement published about ten years later, is in forty-five large volumes, with much more letter-press in it than the edition of the Dynastic Histories mentioned on p. 153.

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

SECTION II

TRANSLATIONS AND OTHER WORKS


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


CONFUCIAN ANALECTS.

BOOK I. HSIO R.

CHAPTER I. 1. The Master said, 'Is it not pleasant to learn with a constant perseverance and application?
2. 'Is it not delightful to have friends coming from distant quarters?
3. 'Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?'

Title of the work. "Discourses and Dialogues," that is, the discourses or discussions of Confucius with his disciples and others on various topics, and his replies to their inquiries. Many chapters, however, and one whole book, are the sayings, not of the sage himself, but of some of his disciples. The characters may also be rendered "Digested Conversations," and this appears to be the more ancient signification assigned to them, the account being that, after the death of Confucius, his disciples collected together and compared the memoranda of his conversations which they had severally preserved, digested them into the twenty books which compose the work. Hence the title "Discourses and Dialogues." See "Mêng Tzu's Preparation and Exposition," I. 1. 4. I have styled the work "Confucian Analects," as being more descriptive of its character than any other name I could think of.

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

1. The whole work and achievement of the learner, must comprehend his knowledge, then attracting by his name like-minded individuals, and finally complete in himself. ‘子’ is the common name of Confucius. ‘子’ is also the common designation of names—especially of virtuous men. We find it in conversations, used in the same way as our 'Sir.' When it follows the surname, it is equivalent to our 'Mr.' or may be rendered 'the philosopher,' 'the scholar,' 'the officer,' &c. Often, however, it is better to leave it untranslated. When it precedes the surname, it indicates that the person spoken of was the master of the writer, as 子沈子, 'my master, the philosopher.' 子沈. Standing single and alone, as in the text, it denotes Confucius, the philosopher, or, rather, the master. If we render the term by Confucius, as all preceding translators have done, we miss the indication which it gives of the handiwork of his disciples, and this reverence which it be-speaks for him.

In the old commentators, is explained by 'to read chanting,' 'to discuss,' Chih Hsi
CHAP. II. 1. The philosopher Yü said, 'They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.'

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

It interprets it by 故, 'to imitate,' and makes its results to be 明善而復初, 'the understanding of all excellence, and the bringing back of original goodness.' Subsequent scholars profess, for the most part, great admiration of this explanation. It is an illustration, to my mind, of the way in which Chü Hsi and his followers are continually being wise above what is written in the classical books. 習 is the rapid and frequent motion of the wings of a bird in flying, used for 'to repeat,' 'to practise.' 之 is the obj. of the third pers. pronoun, and its antecedent is to be found in the pregnant meaning of 學, 不亦 ... 乎, explained by 豈不, 'is it not?' See 四書 祭注 譜科. To bring out the force of 'also' in 亦, some say thus: "The occasions for pleasure are many, is this not also one?" But it is better to consider 亦 as merely redundant; —see Wang Yin-chih's masterly Treatise on the particles, chap. iii.; it forms chaps. 1 to 14 of the 皇清 經解, 釋. What is learned becomes by practice and application one's own, and hence arises contented pleasure in the mastering mind, 悅, as distinguished from 樂, (lit.), in the next paragraph, is the internal individual feeling of pleasure, and the other, its external manifestation, implying also companionship. 兄, properly 'fellow-students;' but, generally, individuals of the same class and character, like-minded. 3. 君子 I translate here—'a man of complete virtue.' Literally, it is — 'a princely man.' See on 2, above.

It is a technical term in Chinese moral writers, for which there is no exact correspondence in English, and which cannot be rendered always in the same way. See Morrison's Dictionary.
That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are they not the root of all benevolent actions?

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

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

a less intense signification here than in the last chapter. I translate—'The superior man, for want of a better term.' 本, 'the root,' 'what is radical,' is here said of filial and fraternal duties, and 道, 'ways'or'courses' of all that is intended by 父 (父) below. The particles 者 also resume the discourse about 孝弟, and introduce some further description of them. See Premise, p. 156. 與, in the end tone, is half interrogative, an answer in the affirmative being implied. 仁 is explained here as 'the principle of love,' 'the virtue of the heart.' Mencius says—仁者也人也, '仁人 is man,' in accordance with which, Julian translates it by humanus. Sometimes often comes near it, but, as has been said before of 君子, we cannot give a uniform rendering of the term.

2. Fair appearances are suspicious. 吾身 = 父. 父 is naturally understood of 'three times,' but the context and context of commentators make us assent to the interpretation—on three points. 身, 'the body,' one's personality. 父 is in the 4th tone, 'for.' So, frequently, below. 朋, 'two hands joined,' denotes union.
CHAPTER V. The Master said, ‘To rule a country of a thousand chariots, there must be reverence to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.’

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

CHAPTER VII. Tze-hsi said, ‘If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; when together, ‘friends’; when apart, ‘friends.’ The translation follows Chih Hsi. 何晏 explained quite differently; ‘whether I have given instruction in what I had not studied and practised.’ It seems more correct to take 傳 actively, ‘to give instruction,’ rather than passively, ‘to receive instruction.’ See Mako Hsi-ho’s 四書改錯, XV. article 17.

6. RULES FOR THE TRAINING OF THE YOUTH:—DUTY, FIRST, AND THEN ACCOMPLISHMENTS. 弟子, ‘younger brothers and sons,’ taken together, = youths, a genus. 子 and 弟 is for 以 of subordinates, as in chap. ii. 入出, ‘coming in, going out,’ at home, abroad. 宙 is explained by Chih Hsi by 廣, ‘wide,’ ‘widely;’ its proper meaning is the mesh or overflow of water. 力, ‘strength,’ here embracing the idea of science. 學文, not necessarily merely, but all the accomplishments of a gentleman also—ceremonies, music, archery, horsemanship, writing, and numbers. 7. T’UNG-HWA’S VIEWS ON THE SUBSTANCE OF LEARNING. Tze-hsi was the designation of 卜商, another of the sage’s distinguished disciples, and now placed 5th in the eastern range of ‘the wise ones.’ He was greatly famed for his learning, and his views on the I-king and the C’ou are said to be preserved in the con-
if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:—although men say that he has not learned, I will certainly say that he has.

CHAP. VIII. 1. The Master said, 'If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.

2. 'Hold faithfulness and sincerity as first principles.

3. 'Have no friend not equal to yourself.

4. 'When you have faults, do not fear to abandon them.'

CHAP. IX. The philosopher Tsang said, 'Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice;—then the virtue of the people will resume its proper excellence.'

mentaries of 毛, and of 公羊高 and 戴 者赤. He wept himself blind on the death of his son, but lived to a great age, and was much esteemed by the people and princes of the time. With regard to the scope of this chapter, there is some truth in what the commentators Wilhelm and Waley say—that Taou-hsi's words may be wrested to depreciate learning, while those of the Master in the preceding chapter hit exactly the due medium. The 仁 is a concrete noun. Written in full, it is composed of the characters for a minister, loyal, and a generic root. It conveys the ideas of mien and much in the concrete, but it is not easy to render it uniformly by any one term of another language. The 眞 is a verb, 'to treat as a chief.' 色 has a different meaning from that in the grid chapter. Here it means 'sexual pleasure.' Literally rendered, the first sentence would be, 'esteeming properly the virtuous, and changing the love of woman,' and great fault is found by some, as in 四書改政, XIII., with Chih Hsi's interpretation which I have followed; but there is force in what his adherents say, that the passage is not to be understood as if the individual spoken of had ever been given to pleasure, but simply signifies the sincerity of his love for the virtuous. 政 here—政委 to give to, to devote.

5. PRINCIPLES OF SELF-CULTIVATION. a. 君子 is here its lightened meaning, a statesman, one who wishes to be a Ching-son. 孔安国, of the Han dynasty, in the 2nd century B.C., took 固, in the sense of 'secured,' 'sealed,' and interprets—'Let him learn, and he will not fall into error.' The received interpretation, as in the text, is better. a. 主, as a verb, 'to be held to be chief.' It is often used thus. 6. The object of the above, with Chinese moralists, is to improve one's knowledge and virtue; hence, this seemingly, but not really, Addison maxim.

7. THE GOOD EFFECT OF ATTENTIVENESS ON THE PART OF SUPERIORS TO THE OFFERINGS TO THE DEAD.—AN EXTRACTION BY TAKES SUI. 慎終 the end, 一 death, and 遠, 'distant,' have both the force of adjectives, 'the dead,' and 'the departed,' or 'the long gone.' 慎 and 諏 mean, 'to be careful of,' 'to follow,' but their application is
CHAP. X. 1. Tsze-ch'ın asked Tsze-kung, saying, 'When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?'

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

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

as in the translation. 行, 'thick,' in opposition to 薄, 'thin'; metaphorically, 'good, smallest.' The force of 役, 'to return,' is to show that this virtue is naturally proper to the people.

10. Characteristics of Confucius, and their influence on the prince of the time. 1. Tsze-ch'ın and Tsze-k'ang (亢) are designations of 陳亢, one of the minor disciples of Confucius. His tablet occupies the sixth place, on the west, in the outer part of the temple. On the death of his brother, his wife and major-domo wished to bury some living persons with him, to serve him in the regions below. Tsze-ch'ın proposed that the wife and steward should themselves submit to the immolation, which made them stop the matter. Tsze-k'ang, with the double surname 端木, and named 賜, occupies a higher place in the Confucian ranks. He is conspicuous in this work for his readiness and sharpness in reply, and displayed on several occasions practical and political ability. 夫, a general designation for males, = a man. 夫子, a common designation for a teacher or master. 是邦, 'this country' = any country. 必, 'must,' = does not fail to. The antecedent to both these is the whole clause: 'to give to,' + with, 'to;' 與, as in chap. II. a. The force of 其, 'his,' is well enough expressed by the dash in English, the previous 也 indicating a pause in the discourse, which the 之, 'it,' resumes. See Wang Yin-chih's Translation, chap. ix.

II. On filial duty. 行 is, in the 4th tone, explained by 行迹, 'traces of walking.'  --cont. 'It is to be understood that the way of the father had not been very bad. An
CHAP. XII. 1. The philosopher Yu said, 'In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.

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

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

CHAP. XIV. The Master said, 'He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor old interpretation, that the three years are to be understood of the three years of mourning for the father, is now rightly rejected. The meaning should not be confined to that period.

12. In ceremonies a natural ease is to be prized, and yet to be subordinate to the end of ceremonies. — The reverential observance of propriety. 1. 禮 is not easily rendered in another language. There underlies it the idea of what is proper. It is the main point, the standard, the test of all things, what reason calls for in the performance of duties towards superior beings, and between man and man. Our term 'ceremonies' comes near its meaning here.

The last clause, and how it affirms the general principle enunciated in the first paragraph.

13. To have from future reference, we must be careful in our first step. A different view of the scope of this chapter is taken by Ho Yen. It illustrates, according to him, the difference between being sincere and righteousness, between being respectful and propriety, and how a man's conduct may be erroneous. The later view commends itself, the only difficulty being with it, 'near to,' which we must accept as a rendering for 見, 'agreeing with.'

信德, the 4th tone, 'to keep away from.' The force of the 亦, 'he can re-act to make his masters,' is being taken as an active verb.

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

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

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

3. The Master said, 'With one like Ts'ze, I can begin to talk with his higher aim, these things are not his seeking... A nominative to 可語 must be supposed, - all this, or such a person. The closing particles, 也已, give emphasis to the preceding sentence, = yes, indeed.'

15. An illustration of the succession steps in self-cultivation. 1. Tsze-kung had been poor, and then did not cringe. He became rich and was not proud. He asked Confucius about the style of character to which he had attained. Confucius allowed its worth, but sent him to higher attainments. 而, here, 与 is yet,' what do you say - what is to be thought — of this?'... The ode quoted is the first of the songs of Wei (衛). praising the prince Wei, who had dealt with himself as an ivory-worker who first cuts the bone, and then files it smooth... The second is the "three", or the reply of Confucius.

He 看, 'what is this, what do you say? — what is to be thought — of this?'... Observe the force of the 未, 'not yet.'... This is not to be denied that the name before is sometimes in the 2nd pers., but generally it is in the 3rd, and the force of the also.
CHAP. XVI. The Master said, 'I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men.'

已矣，告往者。子曰，不患人之不己知，患不知人也。about the odes. I told him one point, and he knew its proper sequence.'

不，as in chapter ii. 1, observe the transposition in 己知, which is more elegant than 知己 would be. 己, 'self,' the person depending on the context. We cannot translate 'do not be afflicted,' because 不 is not used imperatively, like 勿. A nominative to 患 has to be assumed.—我, 'I,' or 君子, 'the superior man.'

BOOK II. WEI CHANG.

之。衆星共 其所，而 比辰居德，信 爲政以 爲政

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

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

The practice of government, that is the object to which learning, treated of in the last Book, should lead, and here we have the qualities which constitute, and the character of the men who administer, good government.

1. The influence of virtue in a ruler, 德 is explained by 得, and the old commentators say 德物得以生謂之德, 'what creatures get at their birth is called their virtue;' but this is not play on the common sound of different words. 作 is 拳, 'to fold the hands in saluting,' here, 'to turn respectfully towards.'
CHAP. II. The Master said, 'In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—"Having no depraved thoughts."

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

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

2. THE PURE DESIGN OF THE BOOK OF POETRY. The number of compositions in the Shih-ching is rather more than the round number here given. 一言一句, 'one sentence.' 覆, "to cover," "to embrace," 思無邪, see Shih-ching, IV, ii. 2. 4. The sentence there is indicative, and in praise of the duke Hsü, who had no depraved thoughts. The sage would seem to have been intending the design in compiling the Shih. A few individual pieces are calculated to have a different effect.

3. HOW RULERS SHOULD PREPARE MORAL APPLIANCES. 道, as in I. 之, 'them,' refers to 民, 'subjects.' 政, 'laws and prohibitions,' hence, what is level, equal, adjusted, and here with the corresponding verbal force, 民免, 'the people will avoid,' that is, avoid breaking the laws through fear of the punishment. a 格 has the signification of 'to come to,' and 'to correct,' from either of which the text may be explained.—"will come to good, or 'will correct themselves." Observe the different application of 而 and 且 in par. 1 and 2. 而 = 'but'; 且 = moreover.

4. CONFUCIUS'S OWN ACCOUNT OF HIS GRADUAL PROGRESS AND ATTAINMENTS. Commentators are perplexed with this chapter. Holding of Confucius that 生而知之,安而行之, 'he was born with knowledge, and did what was right with entire ease,' they say that he has concealed his schooling, and puts himself on the level of common men, to set before them a stimulating example. We may believe that the compilers of the Analects, the sage's immediate disciples, did not think of him so extravagantly as later men have done. It is to be wished, however, that he had been more definite and diffuse in his account of himself. 有, in 4th tone, = "and." The 'learning,' to which, at 15, Confucius gave himself, is to be understood of the subjects of the 'Superior Learning.' See Chü Hsi's preliminary essay to the Ts'ao Hsia.
5. 'At sixty, my ear was an obedient organ for the reception of truth.
6. 'At seventy, I could follow what my heart desired, without transgressing what was right.'

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

2. The 'standing firm' probably indicates that he had no more need to bend his will. 3. The 'not doubting' may have been concerning what was proper in all circumstances and events. 4. 'The Decree of Heaven,' the things destined by Heaven, the constitution of things making what was proper to be so. 5. 'The sacred organ' is the mind receiving it by intuition the truth from the ear. 6. 'An instrument for determining the square' without transgressing the square. The expressions describing the progress of Confucius at the different periods of his age are often employed as numerical designations of age.

5. Filial piety must be shown according to the rules of propriety. 1. Mäng I was a great officer of the State of Lu, by name Ho-chi (何); and the chief of one of the three great families by which in the time of Confucius the authority of that State was grasped. These families were descended from the three branches of the same by a ram of the house of Huai (A.C. 712–694), who were distinguished at first by the

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CHAP. VI. - Mäng Wu asked what filial piety was. The Master said, 'Parents are anxious lest their children should be sick.'

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

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

6. THE ANXIETY OF PARENTS ABOUT THEIR CHILDREN IS AN ARGUMENT FOR FILIAL PIETY. This enigmatical sentence has been interpreted in two ways. Châ Hai takes 唯 (惟) not in the sense of 'only,' but of 'thinking anxiously,'—Parents have the sorrow of thinking anxiously about their—i.e. their children's—being unwell. 'Therefore children should take care of their persons.' The old commentators again take 唯 in the sense of 'only.'—Let parents have only the sorrow of their children's illness. Let them have no other occasion for sorrow. This will be filial piety. Mäng Wu (the honorary epithet, = 'Bold and upright') Bishop, was the son of Mäng I, and by name 莊. 伯 merely indicates that he was the eldest son.

7. HOW THERE MUST BE RESPECT IN FELLSHIP. Tsze-yi was the designation of a native of 聞, and distinguished among the disciples of Confucius for his learning. He is in the 4th tone, = 'to minister support to,' the set of an inferior to a superior. Châ Hai gives a different turn to the sentiment. —'But dogs and horses likewise manage to get their support.' The other and older interpretation is better. 至於, = 'as to, about.' 與 (與) = 'to discriminate,' 'distinguish.'

8. THE DUTIES OF FELLSHIP MUST BE PERFORMED WITH A CHEERFUL COUNTENANCE. 事事 is followed by 劳 = the 'troublesome affairs.' The use of 予 in the phrase here extends filial duty to elders generally, = 'to the men,' as well as to the fathers and mothers. We have in translating to supply their respective nominatives to the two words. 有 = 'they give them to their elders to eat.' 予 = 'elders.' The phrase, here meaning parents, uncles, and elders generally, is applied by foreign students to their teachers. 父, aspirated, = 'then,'
CHAP. IX. The Master said, 'I have talked with Hui for a whole day, and he has not made any objection to anything I said;—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hui!—He is not stupid.'

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

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

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

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

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

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

12. THE GENERAL ATTITUDE OF THE CHUN-TZEE. This is not like our English saying: 'such a man is a machine,' - a kind of instrument. A utensil has its particular use, it answers for that and no other. Not so with the superior man, who is not monia pausing.

13. HOW WITH THE SUPERIOR MAN WORDS FOLLOW ACTIONS. The reply is literally: 'He first acts his words and afterwards follows them.' A translator's difficulty is with the latter clause. What is the antecedent to '之'? It would seem to be "其言", but in that case there is no room for words at all. Nor is there according to the old commentators. In the interpretation I have given, Chi Hsi follows the famous Ch'ia Lin-chih (周嶸溪).

14. THE DIFFERENCE BETWEEN THE CHUN-TZEE AND THE SMALL MAN. 比, here in 4th tone, = 'partial,' "pertinently." The sentiment is this: "With the Chun-tzee, it is principles not men; with the small man, the reverse."
CHAPTER XVII. The Master said, 'Yú, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it—this is knowledge.'

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

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

17. *There should be no presence in the profession of knowledge, or the desire of igno-rance.* 吾之知之不知，故不知知之不知。知之為知之，不知之為不知。故曰，「是故知之為知之，不知之為不知。」

18. *The end of learning should be one's own improvement, and not emolument.* 又子貢曰：「師者，所以傳道、授業、解惑也。」
Chap. XIX. The duke Ai asked, saying, 'What should be done in order to secure the submission of the people?' Confucius replied, 'Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.'

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

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

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

19. How a prince by the right employment of his officers may secure the real submission of his subjects. Ai was the honorary epithet of Chiese Fu (肥), the head of one of the three great families of Lu; see chap. v. His idea is seen in the, 'to cause,' the power of force; that of Confucius appears in the, 'then,' the power of influence. In, 'the power of influence.' In the, 'is said to be,' 'together,' mutually. 'to teach,' has also in the dictionary the meaning—'to rejoice,' to rejoice, which is its sense here; 'the practice of goodness,' being understood. Wang Yin-chih (un the Particles) says that in this (and similar passages) unites the meanings of and; and this is the view which I have myself long held.

21. Confucius's explanation of his not being in any office. 1. Kung, the surname, indicates that the questioner was not a discipie. Confucius had his reason: for not being in office at the time, but it was not co-
2. The Master said, 'What does the Shù-ching say of filial piety?—
"You are filial, you discharge your brotherly duties. These qualities are displayed in government." This then also constitutes the exercise of government. Why must there be that—making one be in the government?'

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

Chap. XXIII. 1. Tâi-che chang asked whether the affairs of ten ages after could be known.

2. Confucius said, 'The Yin dynasty followed the regulations of the Hsia: wherein it took from or added to them may be known. The Chou dynasty has followed the regulations of the Yin: wherein it took from or added to them may be known. Some other may follow the Chou, but though it should be at the distance of a hundred ages, its affairs may be known.'

pedient to tell it. He replied therefore, as in par. a. 2. See the Shù-ching, V. xxii. 3. But the text is neither correctly applied nor exactly quoted. The old interpreters read in one sentence: "filial piety! nothing but filial piety!" Châ Hî, however, passes at "and commences the quotation with "filial piety". It means "the 1st one, who is filial, and so forth, refers to the thought in the question, that one was necessary to one's being in government.

21. THE NECESSITY TO A MAP OF BEING TRUE TO

The three changes,' i.e. the
CHAP. XXIV. 1. The Master said, 'For a man to sacrifice to a spirit which does not belong to him is flattery.'
2. 'To see what is right and not to do it is want of courage.'

Three great dynasties. The first sovereign of the Hsia was 'The great Yu,' B.C. 2205; of the Yin, Tang, B.C. 1666; and of Chou, Wu, B.C. 1079.

24. Neither to sacrifice nor in any other actions may a man do anything but what is right.

人神曰鬼, 'The spirits of man and god (i.e. of the dead) is called鬼.' The 鬼 of which a man may say that they are his, are those only of his ancestors, and to them only he may sacrifice. The ritual of China provides for sacrifices to three classes of objects: 天神, 地示, 人鬼, 'spirits of heaven, of the earth, of men.' This chapter is not to be extended to all the three. It has reference only to the names of departed men.

BOOK III. PA YIH.

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

HEADINGS OF THIS BOOK. 八佾第三

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

1. Confucius's regulation at the succession of royal sites.

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

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

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

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

3. 'In festive ceremonies, it is better to be sparing than extravagant. to use eight rows was a usurpation, for though it may be argued, that in the ducal family of Lu royal rites were conceded, and that the officiants of it (II. v.) might use the same, still great officers were confined to the ordinances proper to their rank. 請, is used here, as frequently, in the sense — to speak of. Confucius's remark may also be translated, 'If this be endured, what may not be endured?' For there is force in the observations of the author of the 四書異註, that this par, and the following must be assigned to the sage during the short time that he held high office in Lu.

2. 3. 三者, those belonging to the three families. They assembled together, as being the descendants of duke Hwan (II. v.), in one temple. To this belonged the 庚, or in the last chapter, arrangements having concurred to make the Chi the chief of the three families: see VIII. vii. For the Yung ode, see Shi-shing, IV. i. see ii. Odh vii. It was, properly, sung in the royal temples of the Chou dynasty, at the 濮, the clearing away, of the sacrificial apparatus, and contains the lines quoted by Confucius, quite inappropriate to the circumstances of the three families. 義, without an magistrate. 相, 4th tone, 'assistant,' "assisting.

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

4. The spirit of ceremonies should resemble their essence; the radical idea, 'the essence,' but — the beginning' (opposed to 末), the first thing to be attended to.' 3. 3, as opposed to 第四章.
In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances.'

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

Chap. VI. The chief of the Chi family was about to sacrifice to the T'ai mountain. The Master said to Zan Yu, 'Can you not save him from this?' He answered, 'I cannot.' Confucius said, 'Alas! Will you say that the T'ai mountain is not so discerning as Liu Fang!'

6. On the Poles of Unfeigned Sacrifices. In ancient times, sacrifices were the barbarous tribes on the east of China, and the princes on the north. See 禮記, 王制, III. xiv. The two are here used for the barbarous tribes about China generally. 諸夏 is a name for China because of the multitude of its regions (諸), and its position (夏). 華夏, 'The Flowerly and Grassy,' is still a common designation of it. Chü Hsi takes 諸 ysz, as simply 似, and hence the sentiment in the translation. He Yen's commentary is to this effect:—'The rude tribes with their princes are still not equal to China with its anarchy.' 亡, read 无, and = 无.
CHAP. VII. The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chung-te ze.

CHAP. VIII. 1. Take-hai asked, saying, "What is the meaning of the passage—"The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colours!"

2. The Master said, "The business of laying on the colours follows (the preparation of) the plain ground."

3. "Ceremonies then are a subsequent thing?" The Master said, "It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him."

7. The superior man avoids all contentious service. Here 君子, 君德之人, 君子—i.e., the man who prefers virtue. 必也射乎, 必也射乎, literally, "if he must, shall it be in archery?"

8. The archers, according to Chi Hai, extend over all the verbs. 升, 下, 權, 下 is marked in the 4th tone; ancienly appropriate to it as a verb. 升, 下, 權, 下, to give to drink; here—to exact from the vanquished the forfeit cup. In Confucius's time there were three principal exercises of archery: the great archery, under the eye of the sovereign; the guests' archery, which might be at the royal court or at the visits of the princes among themselves; and the festive archery, for amusement. The regulations for the archers were substantially the same in all, and served, to prove their virtue, instead of giving occasion to quarrelling. There is no end to the controversies among commentators on minor points.

3. Ceremonies are expedient and requisite.
CHAP. IX. The Master said, 'I could describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (They cannot do so) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words.'

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

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

9. THE DECAY OF THE MONUMENTS OF ANTIQUITY. Of Hsia and Chi, see II. xiii. In the small State of Chi (originally what is now the district of the same name in K'ajing department in Ho-nan, but in Confucius's time a part of Shan-tung), the sacrifices to the emperors of the Hsia dynasty were maintained by their descendants. So with the Yin dynasty and Sung, a part also of Ho-nan. But the literary monuments of those countries, and their sacrifices, as in the Shu-ching, Y. viii. 5, et al., 'wise men,' had become few. Had Confucius therefore delivered all his knowledge about the two dynasties, he would have exposed his truthfulness to suspicion. He, in the name of the sage, to witness, and, at the end, 'to appeal to foreknowledge.'

The old commentators, however, interpret the whole differently. -- Already in the time of Confucius many of the records of antiquity had perished.

10. THE RITE'S SACRIFICIAL AT THE WAYS OF PROPERTY IN CEREMONIES. 祀 is the name belonging to different sacrifices, but here indicates the 大祭, 'great sacrifice,' which could properly be celebrated only by the sovereign. The individual sacrificed to in it was the remotest ancestor from whom the founder of the reigning dynasty traced his descent. As to who were his ancestors in the sacrifice and how often it was offered, those are disputed points. See K'ang hsi's dict., char. 祀. Compare 四書改錯, VII. viii. and 四書補餘説, I. xii. A royal rite, its use in Lu was wrong (see next chap.), but there was something in the service after the early act of libation inviting the descent of the spirits, which more particularly moved the anger of Confucius. 說, 'explanation.' 順, 'meaning.' 造, 'the antecedent to the second,' is the whole of the preceding clause: 'The relation to the kingdom of him who knows its meaning' would be as to look on this, 乎, 'interjective, more than interrogative.' 天下, 'under heaven,' an ambitious designation for the Chinese empire, as a demesne and whose laws were used by the Greeks and Romans.
find it as easy to govern the kingdom as to look on this;—pointing to his palm.

CHAP. XII. 1. He sacrificed to the dead, as if they were present.
He sacrificed to the spirits, as if the spirits were present.

2. The Master said, 'I consider my not being present at the sacrifice, as if I did not sacrifice.'

CHAP. XIII. 1. Wang-sun Chi asked, saying, 'What is the meaning of the saying, 'It is better to pay court to the furnace than to the south-west corner?''

2. The Master said, 'Not so. He who offends against Heaven has none to whom he can pray.'

12. Confucius's own sincerity in sacrificing, 1. 祭, here is historical and not to be translated in the imperative. We have to supply an objective to the first 先, 祖, the dead, his forefathers, as contrasted with the 之 to which in his official capacity he would have to sacrifice. a. Observe the 4th tone, 'to be present at.' 2. to take part in.'

13. THAT THERE IS NO REASON AGAINST THE CONSEQUENCES OF VIOLATING THE RITUAL. 1. Chi Hsi was a great officer of Wei (衛) and having the power of the State in his hands insinuated to Confucius that it would be for his advantage to pay court to him. The 南, or south-west corner, was from the structure of ancient houses the cozenest nook, and the place of honour. Chi Hsi explains the proverb by reference to the customs of sacrifice. The furnace was comparatively a mean place, but when the spirit of the furnace was sacrificed to, then the rank of the two places was changed for the time, and the proverb quoted was in vogue. But there does not seem much force in this explanation. The 之, or 之, or any other of the five things in the regular sacrifices, might take the place of the person. The old explanation which makes no reference to sacrifice is simpler. As might be the more retired and honourable place, but the was the more important for the support and comfort of the household. The prince and his immediate attendants might be more honourable than such a minister as Chi, but more benefit might he get from him. 嫉, from woman and 卑, = 'to cull,' 'to flatter.' a. Confucius's reply was in a high tone. Chi Hsi says, 天理, Heaven means principle. But why should Heaven mean principle, if there were not in such a case the term the government of intelligence and righteousness? We find, explained in the 四書補餘說 by 高在主者, The lofty one who is an high. A scholar of great ability and research has written in one contrary that we sought to find in this chapter a reverence in sacrifice as having been by the time of Confucius introduced from Persia into China; but I have not found sufficient reference to such an introduction at so early a period. The ordinary explanation seems to me more satisfactory. simple and sufficient. He too quotes the words of Kung An-kwo of our second century on the passage—'Chi Hsi, held in his hand the government of the State. Wishing to make Confucius pay court to him, he stirred him up in a gentle way by quoting to him a saying common among the people.'
CHAP. XIV. The Master said, 'Ch'âu had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Ch'âu.'

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

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

14. THE COMPLETENESS AND ELEGANCE OF THE INSTITUTIONS OF THE CH'AU DYNASTY. By the
we are specially to understand the founders of the power and polity of the dynasty—
the Kings Wăn and Wu, and the duke of Châu. The two past dynasties are the Hâh and the
Shang or Yin. 雉是文—elegant regulations.'

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

16. HOW THE ANCIENTS MADE ARCHERY A DISCIPLINE OF VIRTUE. We are not to understand
射不主皮
射不主皮
的 all archery among the an-
cents. The characters are found in the 療
義
授射, par. 315 of the Chi Shú edition.
In the edition of the present dynasty, V. III,
par. 21. There were trials of archery where the
strength was tested. Probably Confucius was
speaking of some archery of his times, when the
strength which could go through the 皮, or
leather, in the middle of the target, was con-
The strength of the skill which could hit it.
CHAP. XVII. 1. Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

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

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

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

CHAP. XX. The Master said, 'The Kwan Ts'e is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive.'

17. 'How Confucius Cleared to Ancient Rites.'
1. The king in the last month of the year gave out to the princes a calendar for the first days of the months of the year ensuing. This was kept in their ancestral temples, and on the 5th of every month they offered a sheep and announced the day, requesting sanction for the duties of the month. This idea of requesting sanction is indicated by 告, read 皓. The dukes of Lu now neglected their part of this ceremony, but the sheep was still offered—a meaningless formality, it seemed to Tsze-kung. Confucius, however, thought that while any part of the ceremony was retained, there was a better chance of restoring the whole.

20. The Prince of the First of the Omens. 膳 is the name of the first edict in the Shih-ching, and may be translated—The murmuring of the te'a.' See Shih-ching, I. 1. 1.
CHAP. XXI. 1. The duke Ai asked Ts'ai Wo about the altars of the spirits of the land. Ts'ai Wo replied, 'The Hsiï sovereign planted the pine tree about them: the men of the Yin planted the cypress; and the men of the Ch'au planted the chestnut tree, meaning thereby to cause the people to be in awe.'

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

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

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

3. 'Then, did Kwan Chung know the rules of propriety?' The

21. A brief resumé of Ts'ai Wo, about the altars to the spirits of the land, and lament of Confucius thereon. 1. see II. xix.

Ts'ai Wo, by name 二, and styled 仲之器, was an eloquent disciple of the sage, a native of LA. His place is the second west among the wise ones. 社, from 社, 'spirit or spirits of the earth,' and 士, 'the men,' means 土地神主, 'the resting-place of the spirits of the land or ground.' Wo simply tells the duke that the founders of the several dynasties planted such and such trees about these altars. The reason was that the so called such trees; but as 栗, 'the chestnut-tree,' the tree of the existing dynasty, is used in the sense of 樹, 'to be afraid,' he suggested a reason for its planting which might lead the duke to severe measures against his people to be carried into effect at the altars. Comp. the Shih-ching, IV. ii. 5. 'I will put you to death before the

'll. 5.

夏后氏 is the Great Yu, called 夏, to distinguish him from his predecessors, the 帝, and 夏氏, to distinguish him from 夏, who was 周人, while they were descended from the same ancestor. See chap. i., on 夏氏. 周人 and 夏后氏, in parallelism with 夏后氏, must mean the founders of these dynasties: why they are simply styled 人, 'man,' or 'men,' I have not found clearly explained, though commentators feel it necessary to say something on the point. a. This is all directed against Wo's reply. He had spoken, and his words could not be recalled.

22. Confucius's opinion of Kwan Chung.—Against him. 1. Kwan Chung, by name 孔丘, is one of the most famous names in Chinese history. He was chief minister to the duke 謝 of 腕 (a.e. 625-643), the first and greatest
Master said, 'The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them!''

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

of the five ps (侯 or 霸), leaders of the princes of the nation under the Chou dynasty. In the times of Confucius and Mencius, people thought more of Kwan than those sage, or hero-worshippers, would allow. the 4th tone, = 'to tell,' 'to instruct.' 大 (大) = 龍 was the title of the Grand music-master. 其可知也, 'music, it may be known,' but the subject is not of the principles, but the performance of music. Observe the 如, Primary says, 'objectives and senses are ever kept of apparent motions.' It is our 4th tone,
Chap. XXIV. The border-warden at I requested to be introduced to the Master, saying, 'When men of superior virtue have come to this, I have never been denied the privilege of seeing them.' The followers of the sage introduced him, and when he came out from the interview, he said, 'My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue.'

Chap. XXV. The Master said of the Shao that it was perfectly beautiful and also perfectly good. He said of the Wu that it was perfectly beautiful but not perfectly good.

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

24. A STRANGER'S VIEW OF THE Vocation of Confucius. I was a small town on the borders of Wei, referred to a place in the present department of K'âu-tang, Ho-nan province. Confucius at the beginning of his wanderings after having Lu was retiring from Wei, the prince of which could not employ him. This was the first in position. The 1st and 3rd months are read Han, 4th time, —

25. The Comparative Merits of the Music of Shun and Wu. — 武 was the name of the music made by Shun, perfect in melody and sentiment. 武 was the music of King Wu, also perfect in melody, but breathing the martial air, indicative of its author.

26. The Service of what is Essential. — The meaning of the chapter turns upon 何以, or 何以者, — wherewith is essential to rulers, 敬 to ceremonies, and 慎 to mourning.
BOOK IV. LE JIN.

以観之哉。不敬，临喪不哀，吾何

里仁第四

不處仁，焉得知。子曰：“里仁為美；

處樂者安，仁者知者。

利仁。

子曰：“不仁者，不可久處約，不可以長

利，安；利，安仁，知仁，知者。

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

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

Heading of this Book. — 里仁第四.

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

1. RULE FOR THE SELECTION OF A RESIDENCE. According to the 周禮, five families made a 里, and five 里 a 郡. There are other estimates of the number of its component households. 知, 4th tone, is the same as 智, ‘wise,’ ‘wisdom.’ So, not unfrequently, below. Friendship, we have seen, is for the aid of virtue (I. viii. 3), and the same should be the object desired in selecting a residence.

利, ‘gain,’ ‘profit,’ used as a verb, = 貪, ‘to desire,’ ‘to covet.’ 安仁, ‘to rest in virtue,’ being virtuous without effort.

利仁, ‘to desire virtue,’ being virtuous because it is the best policy. Observe how 者 following 仁 and 知 makes these terms adjectives or participles. 不可, ‘may not,’ = 不能, ‘cannot.’ The inability is moral. See in the Index VII.
Chapter III. The Master said, "It is only the (truly) virtuous man who can love, or who can hate others.

Chapter IV. The Master said, "If the will be act on virtue, there will be no practice of wickedness.

The superior man does not even for the space of a single moment of haste, he cleaves to it.

In seasons of danger, he cleaves to it.

The space in which a man can act with propriety is limited. If a superior man abandon virtue, how can be fulfilled the requirements of that name?"
Chap. V. 1. The Master said, 'I have not seen a man who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person.'

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

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

Chap. VII. The Master said, 'The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous.'

8. A LAMENT: BECAUSE OF THE RAREITY OF THE LOVE OF VIRTUE; AND ENCOURAGEMENT TO PRACTICE VIRTUE. 1. The first four belong to the verbs and give them the form of participles. Commonly, 'he or those who,' but sometimes also, 'that or those things which.' ‘向’ translates the sentence wrongly. ‘向’ translates the sentence wrongly. 'The faults are the causes of the general tendencies. Compare Goldsmith's lines. 'And even his failings lend to virtue's side.'
CHAP. VIII. The Master said, 'If a man in the morning hear the right way, he may die in the evening without regret.'

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

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

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

9. THE IMPORTANCE OF KNOWING THE RIGHT WAY. One is perplexed to translate 道 here. Chi defines it 道, 'the principles of what is right in events and things.' Better is the explanation in 四書翼註, a work by 道 is the path—"I.e., of action —which is in accordance with our nature." Man is formed for this, and if he die without coming to the knowledge of it, his death is no better than that of a beast. One would fail to recognize in such sentences a vague appreciation of some higher truth than Chinese sages have been able to propose. 道, Ho Yen takes a different view, and makes the whole chapter a lament of Confucius that he was likely to die without hearing of right principles prevailing in the world. —'Could I once hear of the prevalence of right principles; I could die the same evening!' Other views of the meaning have been proposed.

10. THE DIFFERENT MINDS OF THE SUPERIOR AND THE SMALL MAN. 道 is here emphatic, 道, 'truth,' which perhaps is the best translation of the term in places like this. 界 is the rule of the Chinese's practice. 君子之云云, 'The relation of the Chin-men to the world, i.e., to all things presenting themselves to him. 通, read 通, is explained by "to set the mind exclusively on." We may take the last clause thus—'this is the according with, and keeping near to (比, the 4th tone, 從 or 親) righteousness.' This gives each character its signification, the blending its meaning with 比.

11. THE DIFFERENT MINDS OF THE SUPERIOR AND THE SMALL MAN. 君子 is here emphatic, 道, 'truth,' which perhaps is the best translation of the term in places like this. 界 is the rule of the Chinese's practice. 君子之云云, 'The relation of the Chin-men to the world, i.e., to all things presenting themselves to him. 通, read 通, is explained by "to set the mind exclusively on." We may take the last clause thus—'this is the according with, and keeping near to (比, the 4th tone, 從 or 親) righteousness.' This gives each character its signification, the blending its meaning with 比.
CHAP. XII. The Master said, 'He who acts with a constant view to his own advantage will be much murmured against.'

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

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

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

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

CHAP. XVI. The consequence of selfish conduct is to be completed. If the disciples' question, 'to keep along,' 'to accord with,' 'to act along the line of propriety,'

12. The consequence of selfish conduct. 依, 'to accord with,' 'to keep along,' 'to act along the line of propriety.'

13. The influence in government of complaisance observed in their proper spirit. 禮, the propriety of the conduct of the ruler, and the object of the propriety, 'the spirit and substance of ceremony,' the meaning of 'to govern.'

14. Authority to self-conversation. 位, 'a place, a position, an official situation.'

15. Confucius's doctrine that of a pervading unity. This chapter is said to be the best profound in the Analects. 位, 'a place, a position, an official situation.'

16. Authority to self-conversation. 位, 'a place, a position, an official situation.'
'What do his words mean?' Ts'ang said, 'The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.'

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

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

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

a. 忠 and 忍, which seem to be two things, are both formed from 心, 'the heart.' 忠 is being compounded of 心, 'middle,' 和心, 'the heart,' and 忍 is of 忍 and 心. The 忍心, 'the heart,' and the 忍心, 'the heart in sympathy with others.' 忍心 is duty-doing, on a consideration of the principles of reciprocality. The chapter shows that Confucius only claimed to enforce duties indicated by man's mental constitution. He was simply a moral philosopher. Observes the chief virtue of the time as 孝, 'filial piety,' as the chief religious idea. The Confucianism of later days has been so far departed from the principle of the chapter that the 孝 of Confucius is a very emphatic 'and nothing more.'

b. 何謂也, 顔子曰, 'What do his words mean?' Ts'ang said, 'The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.'
CHAP. XIX. The Master said, 'While his parents are alive, the son may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes.'

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

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

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

CHAP. XXIII. The Master said, 'The cautious seldom err.'

**Notes:**
1. 卜咸 says in the commentary given by Ho Yan, 不敢違父 意, 'not daring to go against the mind of his parents.' 劊 = 'toiled and toiled,' what the 內則 says, 捏之流血, 'should they beat him till his blood flows.'
2. A son ought not to go to a distance where he will not be able to pay the due services to his parents.
3. 我 = 'fixed direction or quarter,' whence he may be recalled, if necessary.
4. A RECAPITULATION OF PART OF L. XI.
5. What respect the age of parents should have of their children.
BOOK V. KUNG-YÈ CH'ANG.

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

2. Of Nan Yung he said that if the country were well-governed,

Reasons of this Book.—公冶長 第五
Kung-yè Ch'ang, the surname and name of the first individual spoken of in it, heads this Book, which is chiefly occupied with the judgment of the sage on the character of several of his disciples and others. As the decision frequently turns on their being possessed of that sin, or perfect virtue, which is so conspicuous in the last Book, this is the reason, it is said, why the one immediately follows the other. As T'ze-kung appears in the Book several times, some have fancied that it was compiled by his disciples.
he would not be out of office, and if it were ill-governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

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

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

1. Confucius in marriage-making was guided by character and not by fortune. 2. Of Kung-ye Ch'ang, though the son-in-law of Confucius, nothing certain is known, and his talent is only gird on the waist, among the rs. Silly legends are told of his being put in prison from his bringing suspicion on himself by his knowledge of the language of birds. Chih Hsi approved the interpretation of an em meaning 'black rope,' with which criminals were bound (絳) in prison. 3. In par. a, the gird tones, 'to wear,' 'to give a wife to one,' both paragraphs, 'a daughter.' Confucius's brother would be the crippl Mäng-p'i; see p. 23. 4. Nan Yung, another of the disciples, is now 6th, next, in the outer hall. The discussions about who he was, and whether he is to be identified with the Ts'oo, and several other names, are very perplexing. 5. 'In lay, or be laid aside,' from 5th. 6. 'To put to death,' has also the lighter meaning of 'punishment.' We cannot tell whether Confucius is giving his impression of Yung's character, or referring to events that had taken place.

2. The Confucian Analects was compiled by interlocutions with other Confucian. Tsze-chien, by sum
CHAP. IV. 1. Some one said, 'Yung is truly virtuous, but he is not ready with his tongue.'

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

CHAP. V. The Master was wishing Ch'i-tao K'ai to enter on official employment. He replied, 'I am not yet able to rest in the assurance of this.' The Master was pleased.

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

4. Of Zan Yung: readiness with the tongue is part of virtue. 1. Zan Yung, styled 遼, has his tablet the end, on the sea, among 'the wise ones.' His father was a worthless character (see VI. iv.), but he himself was the opposite. 副 means 'ability,' generally; then, 'ability of speech,' often, though not here, with the bad sense of artfulness and flattery. 2. Confucius would not grant that Yung was 仁, but his not being 副 in his favour rather than otherwise.

5. 副, or 言, is a general statement, not having special reference to Zan Yung. It is read as one sentence: 'I do not know how the virtuous should also use readiness of speech.'

6. Confucius proposed to withdraw from the world.—A lesson to Tsze-lu. Tö-tö supposed his master really meant to leave the world, and the idea of floating along the coasts pleased his ardent temper. But Confucius only expressed in this way his regret at the backwardness of men to receive his doctrines. 無所取材 in difficult of interpretation. Ch'i Hsü takes 材 as being 畢, 'to cut out clothes;' 'to estimate, dis-
The King asked Prince Li: 'Is it better to use a thousand chariots in a city of a thousand families, or a city of a hundred chariots in a city of a thousand chariots?'

The Master said: 'Yú is fonder of daring than I am. He does not exercise his judgment upon matters.'

Chap. VII. 1. Māng Wū asked about Tsze-lû, whether he was perfectly virtuous. The Master said, 'I do not know.'

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

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

4. 'What do you say of Chî'î?' The Master replied, 'With his sash girt and standing in a court, Chî'î might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous.'

Another old writer makes a similar mistake, and hence the meaning in the translation. "無所取於梓材," explains: "my meaning is not to be found in the text." Another old writer makes "梓材" explain: "Yû is fond of daring; he cannot go beyond himself to find my meaning."


孟武伯, see II. vi. a 千乘之國, see I. v. 賦, properly 'revenue,' 'taxes,' but the quota of soldiers contributed being regulated by the amount of the revenue, the term is used here for the forces, or military levy. 求, see III. vi. 百乘之家, in opposition to 千乘之國, was the secondary force, the territory appropriated to the highest notables or officers in a 国 or state, supposed also to comprehend some families
Chapter VIII.

1. The Master said to Tsze-tung, 'When you are not equal to him, you should not speak with him. Do you know that?' Tsze-tung replied, 'How dare I compare myself with Hui? Hui is inferior to me in all respects. I hear his words, but I do not understand them.'

2. The Master said, 'If you are not equal to him, how can you compare yourself with Hui? '

3. The Master said, 'If you are inferior to him, why do you compare yourself with Hui? '

Canto X.

1. Tsze-tung said, 'When Hui was in the School of the Master, I was not in the School. When I was in the School, Hui was not in the School.'

2. The Master said, 'When you are not equal to him, you should not speak with him.'

3. The Master said, 'Tsze-tung, what is life like in the School of the Master?'

4. The Master said, 'Tsze-tung, what is life like in the School of the Master?'

Tsze-tung said, 'When I was in the School of the Master, I was not in the School. When I was in the School, Hui was not in the School.'
CHAP. X. The Master said, ‘I have not seen a firm and unbending man.’ Some one replied, ‘There is Shân Ch’ăng.’ Ch’ăng said the Master, ‘is under the influence of his passions; how can he be pronounced firm and unbending?’

CHAP. XI. Tsze-kung said, ‘What I do not wish men to do to me, I also wish not to do to men.’ The Master said, ‘Ts’êze, you have not attained to that.’

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

10. Unbending Virtue cannot co-exist with indulgence of the Passions. Shân Ch’ăng (there are several names, but they are disputed) was one of the minor disciples, of whom little or nothing is known. He was styled 子周 and his place is lost, cast, in the outer ranges. 剛然 is to be understood with reference to virtue, the sentence here is said to be that of 子貢, ‘erci-precious;’ and 仁, ‘benevolence,’ or the highest virtue, apparent in the adverse 子貢加諸人子曰, 賜也非爾所欲與; me, I also wish not to do to man. The Master said, ‘Ts’êze, you have not attained to that.’

11. The difficulty of attaining the Art which is the Art of others. As we train them, so we are said to be trained. 子貢 and I have translated accordingly. 此章見無我之不易及, ‘this chapter shows that the self is not easily reached.’ In the 中庸, XIII, it is said—'he who has not attained to his ordinary discourse, but is an in-

VOL. I.
Chap. XIII. When Tze-lî heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else.

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

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

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

18. The meaning of Tze-lî is practising the Master's instructions. The concluding唯恐有聞 is to be completed唯恐復有所聞, as in the translation.

19. An example of the principle on which honourary posthumous titles were conferred. 本, corresponding nearly to our "accomplished," was the posthumous title given to
CHAP. XVI. The Master said, "Yen Ping knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the same respect as at first."

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

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

16. How to Maintain Friendship. Familiarity breeds contempt, and with contempt friendship ends. It was not so with Yen Ping, another of the worthies of Confucius's time. He was a principal minister of Ch's (齊) by name. Ping (= 'ruling and settling calamity') was his posthumous name. If we were to render the name, the name would be 'Yen Ping, assuerus.' The ancestor of the 安人.

17. The Supremacy of Tsang Wan. Tsang Wan (Wan) is the honorary epithet, and Tsang, a name given as last chapter had been a great officer in Lao, and left a reputation for wisdom, which Confucius did not think was deserved. His full name was 之子。 He was descended from the duke of Chang (宣). This Tsang was taken by his descendants as their surname. Such was one of the ways in which surnames were formed among the Chinese. The a large tortoise, so called, because the State of Tsz was famous for its tortoises, is used as an active verb, 管 "the capitals of the pillar." The may be seen in any Chinese house, where the whole structure of the roof is displayed, and these small pillars are very ornamental. The old sections make the keeping such a tortoise an act of concomitance on the part of Tsang Wan. Ch's had built the pool of Confucius's words in the keeping is in such a style.

18. The lines is pure virtue is not to be an official. A good servant," was the name given to the chief minister of Ch's (楚). It is still applied.
CONFUCIAN ANECDOTES.

2. Tse-chang proceeded, 'When the officer Ch'üi killed the prince of Ch'i, Ch'än Wăn, though he was the owner of forty horses, abandoned them and left the country. Coming to another State, he said, "They are here like our great officer, Ch'üi," and left it. He came to a second State, and with the same observation left it also; what do you say of him?" The Master replied, 'He was pure. Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

CHAP. XIX. Ch'än Wăn thought thrice, and then acted. When the Master was informed of it, he said, 'Twice may do.'

CHAP. XX. The Master said, 'When good order prevailed in his country, Ning Wû acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity.'

府尹. Tse-wăn, surnamed 謙, and named 殺於菟 ('snaked by a tiger'), had been noted for the things mentioned by Tse-chang, but the sage would not concede that he was therefore 仁. 2. Ch'u was a great officer of Ch'i. Yen P'ing (chap. xvi) distinguished himself on the occasion of the murder (A.C. 547) here referred to. Ch'än Wăn was likewise an officer of Ch'ü.

一邦之為 a verb, 行. 擔, 4th tone, as in L. vi, but with a different meaning. = a team of four horses.'

19. Forerunner soon. Wăn was the posthumous title of 季行父, a faithful and disinterested officer of Ed. 三, 4th tone, "three times," but some say it = 三, 'again and again.' Comp. Robert Hall's remark,—'In matters of conscience first thoughts are best.'

20. The yin-chi is not admirable, but 聿, 4th tone, 聽, 4th tone, 聽, 4th tone, 4th tone, 4th tone, 聽, 4th tone, 4th tone, 聽, 4th tone, 聽, 4th tone, 聽, 4th tone, 聽, 4th tone, 聽, 4th tone, 聽, 4th tone, 聽, 4th tone, 聽, 4th tone, 聽, 4th tone. Ning Wû (武, honorary epithet; see II. vi) was an officer of Wei in the time of Wăn (A.C. 660-625). In the first part of his official life the State was quiet and prosperous, and he 'wisely' acquitted himself of his duties. Afterwards came confusion. The prince was driven from the throne, and Ning Yî (彊 was his name) might, like other wise men, have retired from the danger. But he 'foolishly,' as it seemed, chose to follow the
CHAP. XXI. When the Master was in Ch’ān, he said, ‘Let me return! Let me return! The little children of my school are ambitious and too hasty; They are accomplished and complete so far, but they do not know how to restrict and shape themselves.’

CHAP. XXII. The Master said, ‘Po-č and Shū-ch’ū did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.’

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

21. THE ANXIETY OF CONFUCIUS ABOUT THE TRAINING OF HIS DISCIPLES. Confucius was three times in Ch’ān. It must have been the third time, when he thus expressed himself. He was then over 60 years, and being convinced that he was not to see for himself the triumph of his principles, he became the more anxious about their transmission, and the training of the disciples, in order to that. Such is the common view of the chapter. Some say, however, that it is not to be understood of all the disciples. Compare Mencius, VII. ii. ch. 37. 吾黨之小子, an affectionate way of addressing the disciples.

狂, ‘mad,’ also ‘extravagant,’ ‘high-minded,’ 無, ‘nothing’; 博, ‘accomplished-like,’ 章, see chap. xxi. 斐然, ‘accomplished-like,’ 裁, see chap. vi., but its application here is somewhat different. The adjective to 裁 is all the preceding description.

22. THE SEVERITIES OF PO-Č AND SHŪ-CH’Ū, AND ITS EFFECTS. These were ancient worthies of the closing period of the Shang dynasty.

Compare Mencius, II. i. ch. 2, et al. They were brothers, sons of the king of Kū-ch’ā (孤竹) named, respectively, 聖 and 紹. 伯 and 叔 are their honorary epithets, and 吾党之小子 only indicate their relation to each other as elder and younger. Po-č and Shū-ch’ū, however, are in effect their names in the kinship and writings of the Chinese. Kū-ch’ā was a small State, included in the present department of 永平 in Pei-ch’ih-liao. Their father left his kingdom to Shū-ch’ū, who refused to take the place of his elder brother. Po-č in turn declined the throne, so they both abandoned it, and retired into obscurity. When king Wu was taking his measures against the tyrant Chai, they made their appearance, and remonstrated against his course. Finally, they died of hunger, rather than live under the new dynasty. They were celebrated for their purity, and aversion to men whom they considered bad, but Confucius here brings out their generosity. 怨 is 以是, the antecedent to 怨 is קוה, the antecedent to 以 is קוה, the antecedent to is קוה. Resentments therby were few.

23. SMALL MEASURES ARE INCONSISTENT WITH UPRIGHTNESS. It is implied that Kāo gave the vinegar as from himself. He was a native of Le, with a reputation better than he deserved to have.
Chap. XXIV. The Master said, 'Fine words, an insinuating appearance, and excessive respect: — Tso Ch'iu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him: — Tso Ch'iu-ming was ashamed of such conduct. I also am ashamed of it.'

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

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

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

24. Praise of sincerity, and of Tso Ch'iu-ming. 巧言令色是足恭, excessive respect, being in 4th tone read as. Some of the old commentators, keeping the usual tone and meaning of 足, interpret the phrase of movements of the foot to indicate respect. The discussions about Tso Ch'iu-ming are endless. See 誠說, I, XXX. It is sufficient for us to rest in the judgment of the commentators, that he was an ancient of reputation. It is not to be received that he was a disciple of Confucius, the same whose supplement to the Chi'un chronicles the death of the sage, and carries on the history for many subsequent years. 丘明 was the name of Confucius. The Chinese decline pronouncing it, always substituting 丘 (chū), such an one, for it.

25. The different wishes of Yen T'uan, Tsze-hu, and Confucius. 言各言各自志, why not each tell his will? A student is apt to translate — 'I should like to have chariots and horses, &c.,' but 顧, the 4th tone, 'to wear.' Several writers carry the regimen of 順, 衣, the 4th tone, 'to wear,' together, but this construction is not so good. 丘明's compilation, 順, is interpreted, 'not to impose troublesome affairs on others.'
4. Tsze-lhù then said, 'I should like, sir, to hear your wishes.' The Master said, 'They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.'

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

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

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

Chap. XXVII. 37. The humble claim of Confucius for himself. 邑 (人聚會之稱也) is the designation of the place where men are collected together, and may be applied from a hamlet upwards to a city. "Honourable, substantial." Confucius thus did not claim higher natural and moral qualities than others, but sought to perfect himself by learning.

對善無施勞子路曰，

顧聞子之志子曰老

者安之朋信之少

見能見其過而內自

訟者曰十室之邑必

如丘之好學也。

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CHAPTER I.  1. The Master said, 'There is Yung.'—He might occupy the place of a prince.'  
2. Chung-kung asked about Tsze-sang Po-ta. The Master said, 'He may pass. He does not mind small matters.'  
3. Chung-kung said, 'If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?'  
4. The Master said, 'Yung's words are right.'

HEADING OF THIS BOOK.—雍也第六。'There is Yung!' commences the first chapter, and stands as the title of the Book. Its subjects are much akin to those of the preceding Book, and therefore, it is said, they are in juxtaposition.  
1. THE CHARACTER OF ZAN YUNG AND TSZE-SANG PO-TAE, AS REGARDES THEIR ATTITUDE FOR GOVERNMENT.  1. Yung, V. iv. 克使南方，'might be employed with his face to the south.' In China the sovereign sits facing the south. So did the princes of the States in their several courts in Confucius's time. An explanation of the practice is attempted in the Yingsing. 隱者，'hidden.'  1. 太者，'to dwell in respect,' to have the mind imbued with it. 敬 = 敬事 as in 1. v.
CHAP. II. The Duke Ai asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; he loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is such another. I have not yet heard of any one who loves to learn as he did.'

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

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

2. THE RANK OF A TRUE LOVE TO LEARN. His superiority to the other disciples. In 有顔同者 (zhong), 有 lack in tzu, in ch'i, 'men of the same rank.' In III. iix., the disciple Zan,' see III. vii. Zan is here styled 子, like 有子 in I. ii., but only in narrative, not as introducing any wise utterance. A 附 contained 6 shi (斗) and 4 shing (升), or 64 shing. The yu contained 160 shing, and the ping 10 shi (斛), or 1,600 shing. A shing of the present day is about one-fourth less than an English pint. 2. The 之 in 吾聞之 refers to what follows.

3. In Ho Yen's edition, another chapter commences here. Yen Hui, named 芮, is now in the yu, seat, in the outer hall of the temple. He was noted for his pursuit of truth, and earnestness of worldly advantages. After the death of Confucius, he withdrew into retirement in Wei. It is related by Ch'ung-t'ang that Tung-kung, high in official station, came one day to great style to visit him. But received him in a tattered coat, and Tung-kung asking him if he were ill, he replied, 'I have heard
a superior man helps the distressed, but does not add to the wealth of the rich.

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

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

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

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

that to have no money is to be poor, and that to study truth and not be able to find it is to be ill.' This answer sent Tung-kung away in confusion. The geo measure (whatever they were) was the proper allowance for an officer in Tung's station.

5. The superiority of Hui to the other disciples. It is impossible to say whether we should translate here about Hui in the past or present tense. 與, 'to oppose.' 造, 'to come to it.' i.e. the time of perfect virtue, 'in the course of a day, or a month.'
CH. VII. CHI K'ANG asked about CHUNG-YÜ, whether he was fit to be employed as an officer of government. The Master said, 'YÜ is a man of decision; what difficulty would he find in being an officer of government?' K'ANG asked, 'Is TS'ZE fit to be employed as an officer of government?' and was answered, 'TS'ZE is a man of intelligence; what difficulty would he find in being an officer of government?' And to the same question about CH'IU the Master gave the same reply, saying, 'CH'IU is a man of various ability.'

CHAP. VII. The chief of the CHI family sent to ask MIN TS'ZE CH'IEH to be governor of PI. MIN TS'ZE CH'IEH said, Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the WÁN.'

6. THE QUALITIES OF THE-LÜ, THEE-CHIH, AND THEE-YÜ, AND THEIR COMPETENCE TO ASSERT IN GOVERNMENT. The prince is called, 'the doer of government; his ministers and officers are styled, 'the followers of government.' The following expression against the other, the former indicating a doubt of the competency of the disciplines, the latter affirming their more than competency. The tablet of TZE-chih (his name was 捲) is now the first on the east among 'the wise ones' of the temple. He was among the foremost of the disciples. Confucius praised his filial piety, and we see here, how he could stand firm in his virtue, and refuse the pleasures of the powerful but unprincipled families of his time.

7. MIN TZE-CHEH RESPECTS TO SERVE THE CHI FAMILY. We must similarly understand 賽, read 赛, was a place belonging to the Chi family. Its name is still preserved in the county. The WÁN stream divides CH'Í and LA. TZE-chih brokens, if he should be troubled again, to refer to CH'I, where the CHI family could not reach him.
CHAP. VIII. Po-niu being ill, the Master went to ask for him. He took hold of his hand through the window, and said, 'It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!'

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

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

8. LAMENT OF CONFUCIUS OVER THE MORTAL SICKNESS of Po-niu. Po-niu, 'elder or uncle Niu,' was the denomination of one of the disciples of the sage. In the old interpretation, his sickness is said to have been an evil disease, 'by which name leprosy is intended, though that character is now employed for "itch."' Suffering from such a disease, Po-niu would not see people, and Confucius took his hand through the window. A different explanation is given by Chie Hsi. He says that sick persons were usually placed on the north side of the apartment; but when the princes visited them, in order that he might appear to them with his face to the south (see chap. I), they were moved to the south. On this occasion, Po-niu's friends wanted to receive Confucius after this royal fashion, which he avoided by not entering the house. 莊之 = 'It is killing him.' 夫 the end tone, generally an initial particle = 'now.' It is here final, and = 'alas!' 9. THE HAPPINESS OF HUI INDEPENDENT OF HIS POVERTY. The 竿 was simply a piece of the stem of a bamboo, and the 食 half of a gourd cut into two. 賓, see II. viii. The analogy turns much on its meaning, as opposed to its joy, the delight which he had in the doctrine of his master, contrasted with the grief others would have felt under such poverty.

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

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

CHAP. XIII. The Master said, 'Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, 'It is not that I dare to be last. My horse would not advance.'

11. How learning should be pursued.

12. The character of Tan-t'ai Mieh-ming.

The chapter shows, according to Chinese commentators, the advantage to people in authority of their having good men about them. In this way after their usual fashion, they seek for a profound meaning in the remark of Confucius.

Tan-t'ai Mieh-ming, who was styled Master of Music, had his tablet the and, east, outside the hall. The accounts of him are conflicting. According to one, he was very good-looking, while another says he was so bad-looking that Confucius at first formed an unfavourable opinion of him, an error which he afterwards confessed on Mieh-ming's becoming eminent. He travelled southwards with not a few followers, and placed near Su-chou and elsewhere retain marks indicative of his presence.

The virtue of Mang Chih-fan in one claiming his merit. But where was his virtue in deviating from the truth? And how could Confucius commend him for doing so? These questions have never troubled the commentators, nor is it wise to bring a railing accusation against the sage for his words here. Mang Chih-fan, named on the other hand, was an officer of Loo. The defeat inferred to was in the eleventh year of Kuei Ao. To load the van of an army is called to bring up the rear is in retreat, the rear is of course the place of honour.
CHAP. XIV. The Master said, 'Without the specious speech of the litanist To, and the beauty of the prince Chao of Sung, it is difficult to escape in the present age.'

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

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

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

14. The degeneracy of the age. Benevolence of to, and beauty of person. 領視 to pray, 'prayers,' here, in the concrete, the officer charged with the prayers in the ancestral temple. I have joined the word 致 to come as near to the meaning as possible. This ト was an officer of the State of Wei, styled 領子. Prince Chao had been guilty of incest with his half-sister Nan-tam (see chap. xxvii.) and afterwards, when she was married to the duke Ling of Wei, he served as an officer there, carrying on his wickedness. He was celebrated for his beauty of person. 而 is a simple connective, and the 睦 is made to belong to both clauses. The old commentators construe differently. — If a man have not the speech of To, though he may have the beauty of Chao, etc., the degeneracy of the age will turn on its weakness for specious talk. This cannot be right.

15. A lament over the waywardness of men's conduct. 斯道 'These ways,' in a moral sense; not deep doctrines, but rules of life.
Chap. XVIII. The Master said, 'They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it.'

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

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

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

18. DIFFERENT MEANS OF ATTAINMENT. The four have all one reference, which must be the subject spoken of.

19. TEACHERS MUST BE GUIDED IN COMMUNICATING KNOWLEDGE BY THE SUBJECTIVITY OF THE LEARNER. In 可, a verbal word, and not the prep. 言, so the in 下 is also verbal as in III.

II. The 中, or mediators people, may have all classes of subjects announced to them.

I suppose 言 is in the 4th tone, 'to talk to.'

20. CHIEF ELEMENTS IN WISDOM AND VIRTUE. Fan Ch'i-hii, II. v. The modern comm. take 民 as = 'people,' and 民之義 = 'the principles of humanity.' With some hesitation I have assented to this view, though properly means 'the multitude,' 'the people,' and the old interpreters explain—'exercise to perfect the righteousness of the people.' We may suppose from the second clause that Fan Ch'i-hii was striving after what was uncommon and superhuman. For a full exhibition of the phrase 鬼神, 中庸, XVI. Here it = 'spiritual beings,' men and others.

遠 the 4th tone) 遠之, 'keep at a distance from them,' and 遠之, 'keep them at a distance.' The sage's advice therefore is to attend to what are plainly human duties and do not be superstitious. 先 and 後 are, as frequently, 'first,' 'put first,' 'put last.' The old interpreters take them differently, but not so well.
CHAP. XXI. The Master said, 'The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.'

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

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

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

21. CONTRASTS OF THE WISE AND THE VIRTUOUS. The two first 聰 are read as 4th tone, = 喜, to find pleasure in. The wise or knowing are serene and restless, like the waters of a stream, consciously flowing and advancing. The virtuous are tranquil and firm, like the stable mountains. The pursuit of knowledge brings joy. The life of the virtuous may be expected to glide calmly on and long. After all, the saying is not very comprehensible.

22. THE CONDITION OF THE STATES Ç'AN AND LÜ. Ç'An and Lü were both within the present Shan-tung. Ç'An lay along the coast on the north, embracing the present department of 青州 and other territory. Lü was on the south, the larger portion of it being formed by the present department of 蕨州. At the rise of the Chou dynasty, king We invested Lü-shang, a counsellor of king We, and the commander of his army, with the principality of Ç'An. King We at his first interview with Lü-shang addressed him as Ti-kung Wang, 'grandfather Hope,' the man long looked for in his family. This successor, king Ch'ang, constituted the son of his uncle, the famous duke of Chou, prince of Lü. In Confucius's time, Ç'An had degenerated more than Lü.道 is 先王道, the entirely good and admirable ways of the former kings.

22. THE NAME WITHOUT THE REALITY IS FOLLY. This was spoken (see the 註疏) with reference to the governments of the time, retaining ancient names without ancient principles. The 者 was a drinking-vessel; others say a wooden tablet. The latter was a later use of the term. It was made with corners as appears from the composition of the character, which is formed from 角, a horn, 'a sharp corner.'

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

24. THE BENEVOLENT ENGAGE THEIR RELATIVES WITH FRIENDSHIP. Ts'ai We could see no limitation to acting on the impulses of bene
man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.

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

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

CHAP. XXVII. The Master said, 'Perfect is the virtue which is
Chap. XXVIII. 1. Tze-kung said, 'Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?' The Master said, 'Why speak only of virtue in connexion with him! Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this.

2. 'Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

3. 'To be able to judge of others by what is nigh in ourselves;—this may be called the art of virtue.'

From such extravagant views the Master remarks him. a. This is the description of the mind of the perfectly virtuous man,
BOOK VII. SHU R.

Chapter I. The Master said, 'A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old Pang.'

Chapter II. The Master said, 'The silent treasuring up of knowledge; learning without satiety, and instructing others without being wearied:—which one of these things belongs to me?'

Chapter III. The Master said, 'The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained, and not being able to change what is not good:—these are the things which occasion me solicitude.'

HEADINGS OF THIS BOOK: 述而第七, "A transmitter, and—Book VII." We have in this Book much information of a personal character about Confucius, both from his own lips, and from the descriptions of his disciples. The two preceding Books treat of the disciples and other worthies, and here, in contrast with them, we have the sage himself exhibited.

1. Confucius describes being an EXCHEQUER OR MANER. 述—傳情而已, simply to hand down the old. Commentators say the Master's language here is from his extreme humility. But we must hold that it expresses his true sense of his position and work. Who the individual called endearingly 'our old Pang' was, can hardly be ascertained. Some make 老彭, the founder of the Tao sect, and others again make two individuals, one 老ieurs, and the other 老彭, of whom we read much in Chwang-tso. A Pang Hsien appears in the Li Ssu, at 21, where Ch'ü Hsia describes him as worthy of the Yin (or Shang) dynasty, and he supposes him to be the Loo Pang here.

2. Confucius's humble estimate of himself. 憐, here by most scholars read Paxa, 4th tone, to remember.之, refers, it is said, to 砥, principles; the subjects of the silent observance and reflection. 何者能有於我哉? cannot be,—'what difficulty do these occasion me?' but 何者能有於我, as in the translation. The language, says Ch'ü Hsia, 'is that of humility upon humility.' Some insert, in their explanation, '此外何。' Besides these, what is there in me? But this is quite arbitrary. The profession may be inconsistent with what we find in other passages, but the inconsistency must stand rather than violence be done to the language. Ho Yen gives the singular exposition of 與, about a b. 1320-200.—Other men have not these things, I only have them.'

3. Confucius's anxiety about his SELF-CULTIVATION—another humble estimate of himself. Her again commentators find only the
CHAP. IV. When the Master was unoccupied with business, his manner was easy, and he looked pleased.

CHAP. V. The Master said, 'Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Ch'ao.'

CHAP. VI. 1. The Master said, 'Let the will be set on the path of duty.

2. 'Let every attainment in what is good be firmly grasped.

3. 'Let perfect virtue be accorded with.

4. 'Let relaxation and enjoyment be found in the polite arts,'

expressions of humility, but there can be no reason why we should not admit that Confucius was serious lest these things, which are only put forth as possibilities, should become in his case actual facts. 謂 is in the sense explained in the dictionary by the terms 講 and 講究, 'practising,' 'examining.'

4. THE MANNER OF CONFUCIUS WHEN UNOCCUPIED. The first clause, which is the subject of the other two, is literally—'The Master's dwelling at ease.' Observe the tone; 天, in the 1st; 如, as in III. xxiii.

5. HOW THE DISAPPOINTMENT OF CONFUCIUS'S HOPES AFFECTED EVEN HIS DREAMS. 周公 is now to all intents a proper name, but the characters mean 'the duke of Ch'ao.' Ch'ao was the name of the seat of the family from which the dynasty so called sprang, and, on the enlargement of this territory, king Wên divided the original seat between his son 旦 (Tun) and the minister 旭 (Shih). Tsn was Ch'ao-kung, in wisdom and politics, what his elder brother, the first sovereign, Wô, was in arms. Confucius had longed to bring the principles and institutions of Ch'ao-kung into practice, and in his earlier years, while hope animated him, had often dreamt of the former sage. The original territory of Ch'ao was what is now the district of Ch'ah-pan (岐山), department of Fung-hsing in Shu-hwei.

6. RULES FOR THE FULL MANIFESTATION OF CHARACTER. 仁, 'goodness' or 'perfect virtue' following, we require another term. 游, 'to ramble for amusement,' here = 'to seek recreation.' 藥 see note on 文, in I. vi. A full enumeration makes 'six arts,' viz.: ceremonies, music, archery, charioteering, the study of characters or language, and figures or arithmetic. The ceremonies were ranged in five classes: lucky or sacrifice; unlucky or those of mourning; military; those of feast and guest; and festive. Music required: the study of the scale of Hwang-ti; of Yê, of Shun, of Yü, of T'ang, and of Wô. Archery had a fourfold classification. Charioteering had the same. The study of the characters required the examination of them to determine whether there predominated in their formation resemblance to the object, combination of ideas, indication of properties, a phemastic principle, a principle of contrariety, or metaphorical accommodation. Figures were managed according to nine rules, as the object was the measurement of land, humanity, &c. These six subjects were the business of the highest and most liberal education, but we need not suppose that Confucius had them all in view here.
CHAP. VII. The Master said, 'From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one.'

CHAP. VIII. The Master said, 'I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.'

CHAP. IX. 1. When the Master was eating by the side of a mourner, he never ate to the full.

2. He did not sing on the same day in which he had been weeping.

CHAP. X. 1. The Master said to Yen Yuan, 'When called to office, to undertake its duties; when not so called, to lie retired;—it is only I and you who have attained to this.'

7. THE REASONS OF CONFUCIUS TO IMPART INSTRUCTION. It was the rule among them that when one party waited on another, he should carry some present or offering with him. Pupils did so when they first waited on their teacher. Of such offerings, one of the lowest was a bundle of strips of 'dried flesh.' The wages of a teacher are now called 'goods,' the money of the dried flesh. However small the offering brought to the sage, let him only see the indication of a wish to learn, and he imparted his instructions, above may be translated 'upwards,' i.e., 'to such a man; and others with larger gifts,' i.e., being in the god time; or the character may be understood in the sense of 'coming to my instructions.' I prefer the former interpretation.

8. CONFUCIUS REQUIRED A REAL DESIRE AND ABILITY IN HIS DISCIPLES. The last chapter tells of the sage's readiness to teach; this shows that he did not teach where his teaching was likely to prove of no avail. The comm. and dict., is explained 'execution of a wish, the appearance of one with mouth wishing to speak and yet not able to do so.' This being the meaning, we might have expected the character to be 'passage,' 'to turn,' is explained 'going round for mutual testimony.'

9. CONFUCIUS'S SYMPATHY WITH SUFFERERS. The weeping is understood to be on occasion of offering his condolences to a mourner, which was 'a rule of propriety.'

10. THE ATTACHMENTS OF HUI AND ZICHUAN. The extracts belonging to this.

11. In the comm. and dict. is explained 'knowledge of the principle,' 'for us, but we have seen that it following active verbs impart to them a sort of master
2. Tsze-lû said, ‘If you had the conduct of the armies of a great State, whom would you have to act with you?'

3. The Master said, ‘I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution.’

CHAP. XI. The Master said, ‘If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love.’

CHAP. XII. The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

signification. 用之 = used. 西之 = neglected.  a. A Chieh, according to the 周王, consisted of 12,500 men. The royal force consisted of six such bodies, and those of a great State of three.  3. 桃虎河. see Shih-ching, II. v. 1, st. 6. 4. 桃 does not indicate explicitly, but altogether. Tsze-lû, it would appear, was jealous of the praise conferred on Hûi, and, planning himself on his bravery, put in for a share of the Master’s approbation. But he only brought on himself this rebuke.

II. THE UNCERTAINTY AND FOLLY OF THE PURSUIT OF RICHES. It occurs to a student to understand the first clause—‘If it be proper to search for riches,’ and the third—‘I will do it.’ But the translation is according to the modern commentaries, and the conclusion agrees better with it. In explaining, 服答之士, some refer us to the attendants who cleared the street with their whips when the prince went abroad, but we need not seek any particular allusion of the kind. Observe 何哉, ‘II, and then 如是卑自, ‘since.’ Still we may bring out the meaning from and taken in its usual significance of and.’ In this construction the previous 答 = ‘given riches,’ and 可求 = ‘and such as can surely be found.’—An objection to the pursuit of wealth may be made on the ground of righteousness, or on that of its uncertainty. It is the latter on which Confucius here rests.

22. WHAT THINGS CONFUCIUS WAS PARTICULARLY CAREFUL ABOUT. 賽, read 賽, and 賽, ‘to fast,’ or, rather, denoting the whole religious adjustment, enjoined before the offering of sacrifice, and extending over the ten days previous to the great sacrificial seasons. 蓍 means ‘to equalise’ (see II. iii), and the effect of those pre-
Chap. XIII. When the Master was in Ch'i, he heard the Shao, and for three months did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this.'

Chap. XIV. 1. Yen Yü said, 'Is our Master for the ruler of Wei?' Tsze-kung said, 'Oh! I will ask him.'

2. He went in accordingly, and said, 'What sort of men were Po-i and Shu-ch'i?' 'They were ancient worthies,' said the Master. 'Did they have any repinings because of their course?' The Master again replied, 'They sought to act virtuously, and they did so; what was there for them to repine about?' On this, Tsze-kung went out and said, 'Our Master is not for him.'

14. Confucius did not approve of a son opposing his father. 1. The eldest son of duke Ling of Wei had planned to kill his mother (stepmother), the notorious Nan-tsun (VI. xxvi). For this he had to flee the country, and his son, on the death of Ling, became duke (田公), and subsequently opposed his father's attempts to wrest the State from him. This was the matter accused among the disciples.—Was Confucius for (父, the son, the ruling duke) or? 2. In Wei it would not have been according to propriety to speak by name of its ruler, therefore Tsze-kung put the case of Po-i and Shu-ch'i, see V. xii. They having given up a throne, and finally their lives, rather than do what they thought wrong, and Confucius fully approving of their conduct, it was plain he could not approve of a son's holding by force what was the rightful inheritance of the father.

求仁而得仁, "They sought for virtue, and they got virtue;" i.e. such was the character of their conduct.
CHAP. XV. The Master said, 'With coarse rice to eat, with water to drink, and my bended arm for a pillow;—I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud.'

CHAP. XVI. The Master said, 'If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults.'

CHAP. XVII. The Master's frequent themes of discourse were—the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

15. The Joy of Confucius independent of outward circumstances. 飧, in 3rd tone, 'a meal'; also, in here, a verb, 'to eat.' 枕, 4th tone, 'to pillow'; 'to use as a pillow.' Criteria call attention to 亦, making the sentiment = 'My joy is everywhere. It is amid other circumstances. It is also here.' 云云, 'By unrighteousness I might get riches and honours, but such riches and honours are to me as a floating cloud. It is vain to grasp at them, so uncertain and unsubstantial.'

16. The value which Confucius set upon the study of the Yi. Chi Hsi supposes that this was spoken when Confucius was about seventy, as he was in his sixty-eighth year when he ceased his wanderings, and settled in Lü to the adjustment and compilation of the Yi and other Chih. If the remark he referred to that time, an error may well be found in 五, for he would hardly be speaking at seventy of having fifty years added to his life. Chi also mentions the report of Liu Ping-ch'iao, referred to by him under V. xxiv., that he had been told of a copy of the Lên Yi, which read for 假, and for 右, Amended thus, the meaning would be—'If I had some more years to finish the study of the Yi, &c.' Ho Yen interprets the char. quite differently. Referring to the saying, II. iv. 4., 'At fifty, I knew the decrees of Heaven,' he supposes this to have been spoken when Confucius was forty-seven, and explains—'In a few years more I will be fifty, and have finished the Yi, when I may be without great faults.'—One thing remains upon both views—Confucius never claimed, what his followers do for him, to be a perfect man.

17. Confucian's most common topics. 日, 'The History,' i.e. the historical documents which were compiled into the Shih-ching that has come down to us in a mutilated condition. 雅, 'The Odes,' must not be understood of the now existing Shih-ching and Li Chih. Chi Hsi explains 雅 (3rd tone) by 常, 'constantly.' The old interpreter Chang explains it by 正, 'correctly.'—Confucius would speak of the Odes, &c., with attention to the correct enunciation of the characters. This does not seem too good.
CHAP. XVIII. 1. The duke of Shêe asked Tsze-lû about Con-
fucius, and Tsze-lû did not answer him.

2. The Master said, 'Why did you not say to him,—He is simply a
man, who in his eager pursuit (of knowledge) forgets his food,
who in the joy of its attainment forgets his sorrows, and who does not
perceive that old age is coming on!'

CHAP. XIX. The Master said, 'I am not one who was born in the
possession of knowledge; I am one who is fond of antiquity, and
earnest in seeking it there.'

CHAP. XX. The subjects on which the Master did not talk,
were—extraordinary things, feats of strength, disorder, and spiritual
beings.

18. Confucius's description of his own character, as being simply a cheerful, earnest
learner. 葉 (read sî) was a district of Ch'u (楚), the governor or prefect of which
was styled 葉, after the warping fashion of Ch'u. Its name is still preserved in a dis-
trict of the department of 南陽, in the south of Ho-nan. 耳 sometimes finishes
a sentence (Prim. 'simul orandum'), as here. The 'after it'耳, importing to all
the preceding description a meaning indicated by our simply or only. Wang Yin-chih, in his
tratise on the partiles, gives instances of 耳 used as a particle, new initial, new medial,
and again final.

19. Confucius's knowledge not corrupt. But
the result of his study of antiquity. Here
again, according to the commentators, is a
wonderful instance of the sage's humility dis-
claiming what he really had. The comment
of Mr. Yin, subjoined to Chî Hêi's own, is to
the effect that the knowledge born with a man
is only 義 and 理, while ceremonies, music,
names of things, history, 非, must be learned.
This would make what we may call common
or innate knowledge the moral sense, and
those intuitive principles of reason, on and
by which all knowledge is built up. But
Confucius could hardly mean to deny his being
possessed of these. 'I love antiquity,' p. e.
the ancients and all their works.

20. Subjects avoided by Confucius in his con-
versation. 亂, 'confusion,' meaning rebell-
ious disorder, parricide, regicide, and such
crimes. Chî Hêi makes 神 here = 鬼神
造化之迹, 'the mysterious, or spiritual
operations apparent in the course of nature.'

王 輩 (died a.d. 556), as given by Ho Yen,
simply says—鬼神之事, 'the affairs of
spiritual beings.' For an instance of Confucius
avoiding such a subject, see XI. xi.
CHAP. XXI. The Master said, 'When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.'

CHAP. XXII. The Master said, 'Heaven produced the virtue that is in me. Hwan T'ui—what can he do to me?'

CHAP. XXIII. The Master said, 'Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;—that is my way.'

CHAP. XXIV. There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

21. How a man may find instructors for himself. 三人行, three men walking; but it is implied that the speaker is himself one of them. The commentators all take 行 in the sense of 'to distinguish,' 'to determine,' —I will determine the one who is good, and follow him, etc. I prefer to understand as in the translation. 改之, 'change them,' i.e. correct them in myself, avoid them.

22. Confucius calm in danger, through the absence of haste and the presence of a divine emblem. According to the historical accounts, Confucius was passing through Sung, in his way from Wei to Ch'ao, and was practising ceremonies with his disciples under a large tree, when they were set upon by emissaries of Hwan (or Hsuang) T'o, a high officer of Sung. These pulled down the tree, and wanted to kill the sages. His disciples urged him to make haste and escape, when he calmed their fears by these words. At the same time, he disguised himself till he had got past Sung. This story may be apocryphal, but the saying remains, a remarkable one.
1. It was difficult to talk (profitably and reputedly) with the people of Hú-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.

2. The Master said, ‘I admit people’s approach to me without committing myself as to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct.’

3. The Master said, ‘Is virtue a thing remote? I wish to be virtuous, and so virtue is at hand.’

4. The minister of crime of Ch’án asked whether the duke Ch’ao knew propriety, and Confucius said, ‘He knew propriety.’

20. The readiness of Confucius to meet approaches to him though made by the unlikely. 1. In 互聼, the 禘 appears to be like our local pronunciation hes.—The people of Hú-hsiang, its site is now sought in three different places. 2. Ch’á Hái would here transpose the order of the text, and read 人潔 已 云云 immediately after 子日. He also supposes some characters lost in the sentence 唯何甚. This is hardly necessary.
to come forward, and said, 'I have heard that the superior man is not a partisan. May the superior man be a partisan also? The prince married a daughter of the house of Wu, of the same surname with himself, and called her, — 'The elder Tse of Wu.' If the prince knew propriety, who does not know it?'

3. Wu-ma Chi reported these remarks, and the Master said, 'I am fortunate! If I have any errors, people are sure to know them.'

CHAP. XXXI. When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

CHAP. XXXII. The Master said, 'In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.'

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translate — 'criminal judge.' But judge does not come up to his functions, which were legislative as well as executive. He was the advisor of his sovereign upon all matters relating to crime. See the 周禮 秋官司寇 許. 趙 was the honorary epithet of Ch'u Tzu, duke of Lü, B.C. 543-502. He had a reputation for the knowledge and observance of ceremonies, and Confucius answered the minister's question accordingly, the more readily that he was speaking to the officer of another State, and was bound, therefore, to hide any failings that his own sovereignty might have had. 2. With all his knowledge of proprieties, the Duke Ch'u had violated an important rule, that which forbids the intermarriage of parties of the same surname. The ruling houses of Lü and Wu were branches of the imperial house of Ch'in, and consequently had the same surname—Ch'i (子). To conceal his violation of the rule, Ch'u called his wife by the surname Tsu (子), as if she had belonged to the dual house of Sung.
Chap. XXXII. The Master said, 'The sage and the man of perfect virtue;—how dare I rank myself with them? It may simply be said of me, that I strive to become such without satisety, and teach others without weariness.' Kung-hsi Hwâ said, 'This is just what we, the disciples, cannot imitate you in.'

Chap. XXXIV. The Master being very sick, Tsze-lû asked leave to pray for him. He said, 'May such a thing be done?' Tsze-lû replied, 'It may. In the Eulogies it is said, "Prayer has been made for thee to the spirits of the upper and lower worlds."' The Master said, 'My praying has been for a long time.'

33. What Confucius believed to be considered, and what he claimed. 若 and 抑 are said to be correlative, in which case they 若 and our 'although' and 抑 and 'yet.' More naturally, we may join 若 and 抑 directly with 聖 and 聖, see chap. xvii. 抑, see chap. xviii.

2. 云爾, added to 云爾, increases its emphasis, = 'just this and nothing more.' Kung-hsi Hwâ, see V. viii. 5.

34. Confucius declines to be prayed for. 疾 and 病 are interrogative, as we find it frequently in Hsun- tsu. 試, 'to write a eulogy, and confer the posthumous honorary title'; also, 'to eulogise in prayer,' i.e. to recite one's excellence as the ground of supplication. 賜 is a special form of composition, corresponding to the French fâp, specimens of which are to be found in the Wân Hsien (文獻), of prince Ho-yun.
BOOK VIII. TAI-PO.

CHAPTER I. The Master said, 'Tai-po may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct.'

THE MEANING OF THIS BOOK.—Tai-Bo, Book VIII. As in other cases, the first words of the Book give the name to it. The subjects of the chapter are miscellaneous, but it begins and ends with the character and deeds of ancient sages and worthies, and on this account it follows the seventh chapter, where we have Confucius himself described.

1. THE EXCELLENT VIRTUE OF TAI-PO. Tai-po was the eldest son of king Tai (大), the grandfather of Wan, the founder of the Chou dynasty. Tai had formed the intention of upsetting the Yin dynasty, of which Tai-po disapproved. Tai moreover, because of the sage virtues of his grandson Ch'ang (昌), who afterwards became king Wan, wished to hand down his principality to his third son, Ch'ang’s father. Tai-po observing this, and to escape opposing
CHAP. II. 1. The Master said, 'Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness.'

2. 'When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness.'

CHAP. III. The philosopher Ts'ang being ill, he called to him the disciples of his school, and said, 'Uncover my feet, uncover my hands. It is said in the Book of Poetry, 'We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice,' and so have I been. Now and hereafter, I know my escape from all injury to my person, O ye, my little children.'

his father's purpose, retired with his second brother among the barbarous tribes of the south, and left their youngest brother in possession of the State. The motives of his conduct Tai-po kept to himself, so that the people

能而稱之，'could not find how to praise him.' There is a difficulty in making out the refusals of the empire three times, there being different accounts of the times and ways in which he did so. Chia Hsi cuts the knot, by making 'three' = 'firmly,' in which solution we may acquiesce. There is so great difficulty to find out a declining of the kingdom in Tai-po's withdrawing from the petty State of Ch'ien. It may be added that king Wu, the first sovereign of the Chao dynasty, subsequently confided on Tai-po the posthumous title of Chief of Wu (吳), the country to which he had withdrawn, and whose rude inhabitants gathered round him. His second brother succeeded him in the government of them, and hence the ruling house of Wu had the same surname as the royal house of Ch'ien, that namely of Chi (姬).—see VII. xxx. 也已矣! give emphasis to the preceding declaration;—compare I. xiv.

2. THE VALUE OF THE RULES OF PROPRIETY;
CHAP. IV. 1. The philosopher Ts'ang being ill, Mäng Ch'êng went to ask how he was.

2. Ts'ang said to him, 'When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

3. 'There are three principles of conduct which the man of high rank should consider specially important—that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them.'

To illustrate how Ts'ang-tso (I. iv) had made this his life-long study. He made the disciples uncover his hands and feet to show them in what preservation these members were. In the Shih-ching, II. v. 1. st. 8. See the Shih-ching, II. v. 1. st. 8. 

In the Shih-ching, II. v. 1. st. 8. In the Shih-ching, II. v. 1. st. 8. In the Shih-ching, II. v. 1. st. 8.

Wang Yen-chih, however, takes the first and adds one other instance of 君子， while the usage is remarkable.

1. THE PHILOSOPHER TS'ANG'S DYING CONVERSATION TO A MAN OF HIGH RANK. 敬仲孫捷， a great officer of Lè，and son of Mäng-wu, II. vi. From the conclusion of this chapter, we may suppose that he descended to small matters below his rank.
CHAP. V. The philosopher Tsang said, 'Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty: offended against, and yet entering into no altercation: formerly I had a friend who pursued this style of conduct.'

CHAP. VI. The philosopher Tsang said, 'Suppose that there is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a State of a hundred lie, and whom no emergency however great can drive from his principles:—is such a man a superior man? He is a superior man indeed.'

CHAP. VII. 1. The philosopher Tsang said, 'The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.'

6. THE ADMIRABLE SIMPLICITY AND FREEDOM FROM BEAUTY OF A FRIEND OF THE PHILOSOPHER Tsang. This friend is supposed to have been Yen Yean. The dictionary, after the old writer, explains it with reference to this passage, by 'allegation,' 'asserting.' 從事於斯, literally, followed things in this way.

6. A COMPARISON OF TALENTS AND VIRTUES, CONCLUDING A CHUAN TEXT. 六尺之孤, 'an orphan of six cubits.' By a comparison of a passage in the Chou Li and other references, it is established that 'of six cubits' is equivalent to 'of fifteen years or less,' and that for every cubit more or less we should add or deduct five years. See the note here.

6. 君子人也, 'sir, person.' 人不可奪也, 'person can't be taken from.' 君子人也, 'sir.'

3. 殺任重而道遠,仁以為己, 'a learned man.'
2. "Perfect virtue is the burden which he considers it is his to sustain;—is it not heavy?—Only with death does his course stop;—is it not long?"

CHAP. VIII. 1. The Master said, 'It is by the Odes that the mind is aroused.

2. 'It is by the Rules of Propriety that the character is established.

3. 'It is from Music that the finish is received.'

CHAP. IX. The Master said, 'The people may be made to follow a path of action, but they may not be made to understand it.'

CHAP. X. The Master said, 'The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme.'

scholar'; but in all ages learning has been the qualification for, and passport to, official employment in China, hence it is also a general designation for 'an officer.' Tone, a noun, is 'an office,' or 'a burden borne.' With the and tone, it is the verb 'to bear.'

8. THE EFFECTS OF POETRY, PROPRIETY, AND MUSIC. These three short sentences are in form like the four, &c., in VII. vii, but must be interpreted differently. There the first term in each sentence is a verb in the imperative mood; here it is rather in the indicative. There the is to be joined closely to the 1st character and here to the 3rd. There it—our preposition is; here it is 17. The terms 禮 have all specific reference to the Books so called.

9. WHAT MAY, AND WHAT MAY NOT BE ATTAINED TO WITH THE PEOPLE. According to Chia Hsi, the first is 理之所當然—what principles require, and the second is 理之所以然—the principle of duty. He also takes 可 and 不可 as 能 and 不能. If the meaning were so, then the sentiment would be much too broadly expressed. See 四書改錯 XVI. xv. As often in other places, the 註 gives the meaning here happily; viz, that a knowledge of the remarks and principles of what they are called to do need not be required from the people.—不可責之民.
CHAP. XI. The Master said, 'Though a man have abilities as admirable as those of the duke of Châu, yet if he be proud and niggardly, those other things are really not worth being looked at.'

CHAP. XII. The Master said, 'It is not easy to find a man who has learned for three years without coming to be good.'

CHAP. XIII. 1. The Master said, 'With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.

2. 'Such an one will not enter a tottering State, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.

3. 'When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honour are things to be ashamed of.'

11. The worthlessness of talent without virtue. 'The duke of Châu,'—see VII. 7.

12. How quickly learning makes men good. This is the interpretation of K'ung An-k'wo, who takes 善 in the sense of 善德, or virtue. Chî Hâ takes the term in the sense of 善志, 'emolument,' and would change 至 into 至善, making the whole a lamentation over the rarity of the disinterested pursuit of learning. But we are not at liberty to admit alterations of the text, unless, as received, it be absolutely unintelligible.

13. The qualifications of an officer, who will always act rightly in accepting and declining office. 1. This paragraph is taken as descriptive of character, the effects of whose presence we have in the text, and of its absence in the last. 2. 見 in opposition to 隱, read icas, in 4th tone. The whole chapter seems to want the warmth of generous principle and feeling. In fact, I doubt whether its parts bear the relation and connexion which they are supposed to have.
CHAP. XIV. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XV. The Master said, 'When the music-master Chih first entered on his office, the finish of the Kuan Ts'ai was magnificent;—how it filled the ears!'

CHAP. XVI. The Master said, 'Ardent and yet not upright; stupid and yet not attentive; simple and yet not sincere,—such persons I do not understand.'

CHAP. XVII. The Master said, 'Learn as if you could not reach your object, and were always fearing also lest you should lose it.'

CHAP. XVIII. The Master said, 'How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!'

14. Every man should mind his own business. So the sentiment of this chapter is generalised; by the paraphrase, and perhaps correctly. Its literal, however, has doubtless operated to prevent the spread of right notions about political liberty in China.

15. The praise of the music-master Chih. Neither Morrison nor Madhouse gives what appears to be the meaning of 乱 in this chapter.

The Kang-hsi dictionary has it—樂之卒章曰亂, 'The last part in the musical service is called lose.' The programme on those occasions consisted of four parts, in the last of which a number of pieces from the 诗经 or songs of the States was sung, commencing with the Xun Ts'ai. The name 乱 was also given to a sort of refrain, at the end of such song.—The old interpreters explain differently,—when the music-master Chih first corrected the confusion of the Kuan Ts'ai, &c.

16. A LAMENTATION OVER MORAL ERRORS ADDED TO NATURAL DEFECTS. 吾不知之, 'I do not know them;' that is, say commentators, natural defects of endowment are generally associated with certain redeeming qualities, as kindness with straightforwardness, &c., but in the present Confucius had in view, those redeeming qualities were absent. He did not understand them, and could do nothing for them.

17. When what hastens and divines are included—learning should be pursued.

18. The lost character of Shun and Yu. Shun received the empire from Yao, &c. 205, and Yu received it from Shun, &c. 205. The themes came to them not by inheritances. They were called to it through their talents and virtues. And yet the possession of it did not affect them at all. Shun and Yu did not concern them in doing of it. Their possession of it did not affect them at all. 'They had the empire without seeking for it.' This is not according to usage.
Chap. XIX. 1. The Master said, 'Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it. How vast was his virtue! The people could find no name for it.

2. 'How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!'

Chap. XX. 1. Shun had five ministers, and the empire was well-governed.

2. King Wu said, 'I have ten able ministers.'

3. Confucius said, 'Is not the saying that talents are difficult to find, true? Only when the dynasties of Tang and Yu met, were they more abundant than in this of Chou, yet there was a woman among them. The able ministers were no more than nine men.'

19. The Paradise of Yao. 1. No doubt, Yao, as he appears in Chinese annals, is a fit object of admiration, but if Confucius had had a right knowledge of, and reverence for, Heaven, he could not have spoken as he does here. Grant that it is only the visible heaven over-reposing all, to which he compares Yao, even that is insufficiently absurd.

20. The reign of the Duke of Chou. 1. Shun's five ministers were men of high rank, and heads of the groups of Shang. In the same state, the Duke of Chou had five ministers: Men of Instruction, Minister of Justice; and War, Minister of Works and Marshals. These five, as being eminent above all their companions, are mentioned. See the Shi-shing, V. i. sect. ii. 6. The five ministers, or able men, are called the 'five ministers.' In the dictionary, the first meaning given of the number five is 'to regulate,' and the second is 'the opposite,' 'to confound,' 'confusion.' Of the ten ministers, the most distinguished of course was the Duke of Chou. One of them, if it is said next paragraph, was a woman, and whether she was the mother of king Wu, or his wife, is much disputed. The ten men were:--the Duke of Chou, the Duke of Shao, Grandfather Hope, the Duke of Pi, the Duke of Yang, T'ai-hsin, Hung-ya, San-i, Shang, Nan-kung Keo, and the wife or son of king Wu. 3. Instead of the usual 'The Master said,' we have here 'Confucius said.'
4. 'King Wù possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Châu may be said to have reached the highest point indeed.'

CHAP. XXI. The Master said, 'I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yu.'

This is accounted for on the ground that the words of king Wù having been quoted immediately before, it would not have been right to crown the sage with his usual title of 'the Master.' The style of the whole chapter, however, is different from that of any previous one, and we may suspect that it is corrupt.

In the 尹之際 (Yin is called Tang, having ascended the throne from the marquise of that name, and Yu became a sort of accepted surname or style of Shun) is understood by Chê Hâi as in the translation, while the old writers take exactly the opposite view. The whole is obscure. 4. This paragraph must be spoken of king Wû.

21. The praise of Yu. 謫, read chên, 41st tone, 'a crowsie,' 'a crack.' The form 謫 in the text is not so correct.
BOOK IX. TSZE HAN.

CHAPTER I. The subjects of which the Master seldom spoke were—profitableness, and also the appointments of Heaven, and perfect virtue.

CHAP. II. 1. A man of the village of Ta-hsing said, 'Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any particular thing.'
2. The Master heard the observation, and said to his disciples, 'What shall I practise? Shall I practise charioteering, or shall I practise archery? I will practise charioteering.'

HEADINGS OF THIS BOOK.—子罕第九.
'The Master seldom, No. 9.' The thirty chapters of this Book are much akin to those of the seventh. They are mostly occupied with the doctrine, character, and ways of Confucius himself.
1. SURNAMES Seldom SPOKEN OF BY CONFUCIUS.
利 is mostly taken here in a good sense, not as selfish gain, but as that which is defined under the first of the diagrams in the Yi-ch'ing, 仁．義之和，i.e., the harmoniousness of all that is righteous; that is, how what is right is really what is truly profitable. Compare Mencius, T. I. i. 1.
Yet even in this sense Confucius seldom spoke of it, as he would not have the consideration of the profitable introduced into conduct at all.
With his not speaking of 仁 there is a difficulty which I know not how to solve. The fourth Book is nearly all occupied with it, and no doubt it was a prominent topic in Confucius's teachings. 命 is not our sin, unless in the primary meaning of that term. —'Fellow of good disfender.' Nor is it desire, or antecedent purpose and determination, but the decree embodied and realised in its object.
2. AMUSEMENT OF CONFUCIUS AT THE REMARK OF AN IMPORTANT MAN ABOUT HIM. Commentators, old and new, say that the chapter shows the exceeding humility of the sage, evinced by his being praised, but his observation on the man's remark was evidently ironical. 1. For want of another word, I render "village." According to the statistics of Ch'au, five families made a 比, four a 閭, and five or 500 families a 廣. Who the village was is not recorded, though some would have him to be the same with 壤." The boy of whom it is said in the 三字經, 昔仲尼師項橐, of old Confucius was a scholar of Hsiang Tse. The man was able to see that Confucius was very extensively learned, but his idea of fame, common to the age, was that it must be acquired by excellence in some one particular art. In his lips, 孔子 was not more than our 'Mr. K'ung.'
CHAP. III. 1. The Master said, 'The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice.

2. 'The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow only after ascending it.' That is arrogant. I continue to bow below the hall, though I oppose the common practice.'

CHAP. IV. There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

CHAP. V. 1. The Master was put in fear in Kwang.

2. He said, 'After the death of king Wăn, was not the cause of truth lodged here in me?'

2. Common Practices Indifferent and others not. 1. The cap here spoken of was that prescribed to be worn in the ancestral temple, and made of very fine linen dyed of a deep dark colour. It had fallen into disuse, and was superseded by a simpler one of silk. Rather than be singular, Confucius gave in to a practice, which involved no principle of right, and was economical. 2. Chê Hâi explains the 拜下, 拜宜, thus: 'In the ceremonial intercourse between ministers and their princes, it was proper for them to bow below the raised hall. This the prince declined, on which they ascended and completed the homage.' See this illustrated in the 足之, 4. 3. Confucius appeared in a time of danger at his consecration of a divine mission. Compare VII. xxii., but the adventure to which this chapter refers is placed in the sage's history before the other, not long after he had resigned office, and left Lu. 1. There are different opinions as to what State K'wan belonged to. The most likely is that it was a border town of Chêng, and its site is now to be found in the department of K'ai-fung in Ho-nan. It is said that K'wan had suffered from a 豹虎 2. an officer of Lu, to whom Confucius bore a resemblance. As he passed by the place, moreover, a disciple, 貞刻, who had been associated with Yang Hâ in his measures against K'wan, was driving him. These circumstances made the people think that Confucius was their old enemy, so they attacked him, and kept him prisoner for five days. The accounts of his escape vary, some of them...
If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?

CHAP. VI. 1. A high officer asked Tse-kung, saying, 'May we not say that your Master is a sage? How various is his ability!'

2. Tse-kung said, 'Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various.'

3. The Master heard of the conversation and said, 'Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability.'

4. Lao said, 'The Master said, “Having no official employment, I acquired many arts.”'
Cha. VII. The Master said, 'Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it.'

Cha. VIII. The Master said, 'The Páng bird does not come; the river sends forth no map—it is all over with me!'

Cha. IX. When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

Ch'in, a disciple, by surname Ch'ü (琴) and styled T'ung-k'ai (子開), or T'ung-ch'ang (子張). It is supposed that when these conversations were being digested into their present form, some one remembered that Yü had been in the habit of mentioning the remark given, and accordingly it was appended to the chapter.

子云, indicates that it was a frequent saying of Confucius.

7. Confucius implies the knowledge attributed to him, and declares his earnestness in teaching. The first sentence here was probably an exclamatory reference to his remark upon himself as having extraordinary knowledge.

8. For want of corruptions given, Confucius gives the hope of the interest of the reader. The King is the name of a fabulous bird, which has been called the Chinese phoenix, said to appear when a sage assumes the throne or when right principles are going to triumph in the world. The female is called 雁, In the days of Shun, they gambolled in his hall, and were heard singing on Mount Ch'í in the time of king Woo. The river and the map carry us further back still—in the time of Po-hi, to whom a monster with the head of a dragon, and the body of a horse, rose from the water, being marked on the back so as to give that first of the signs the idea of his diagram. Confucius knows these fables.

吾子, see V. xvi., and observe how and are interchanged.

夫, see V. xvi., and observe how and are interchanged.
Chap. X. 1. Yen Yuan, in admiration of the Master's doctrines, sighed and said, I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.

2. "The Master, by orderly method, skilfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.

3. "When I wish to give over the study of his doctrines, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow and lay hold of it, I really find no way to do so."

Chap. XI. 1. The Master being very ill, Tsze-lü wished the disciples to not as ministers to him.

2. During a remission of his illness, he said, "Long has the conduct of Yü been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?"

10. "Yen Yuan's admiration of his Master's doctrines, and his own progress in them."

11. Confucius's delight of ministering, and contentment with his condition. 1. "使 was coming," or wanted to come. Confucius had been a great officer, and enjoyed the service of ministers, as in a petty court. Tsze-lü would hate surrounded him in his great sickness with the illusions of his former state, and brought on himself this rebuke. 3. "遂"
Chap. XV. The Master said, 'Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all duties to the dead, not to dare not to exert one's self; and not to be overcome of wine;—which one of these things do I attain to?'

Chap. XVI. The Master standing by a stream, said, 'It passes on just like this, not ceasing day or night.'

Chap. XVII. The Master said, 'I have not seen one who loves virtue as he loves beauty.'

Chap. XVIII. The Master said, 'The prosecution of learning may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the mound by my earlier state and adopting the Book of Poetry. Confucius returned from Wei to Lü in his 66th year, and died five years after. The 謹止吾止也, 譬如山, is not in the text, as the 頭 are the names of two, or rather three, of the divisions of the Shih-ching, the former being the 'elegant' or 'correct' ode, to be used with music at royal festivals, and the latter the praise songs, celebrating principally the virtues of the founders of different dynasties, to be used in the service of the ancestral temple.

15. Confucius's two精品, pretty, of mistakes. Comp. VII. 21, but the things which Confucius here disclaims are of a still lower character than those there mentioned. Very remarkable is the last, as from the sage. The old interpreters treat 何有於我哉 as they do in VII. 21; see note on XXVIII, XXXIII, etc., 公卿 says, 'the highest officers, the princes and princesses' courts.

16. How Confucius was affected by a musical string. What does the 之 in the translation refer to? The 之 and 也 indicate something in the sage's mind, suggested by the soundless movement of the water. Chih Hâi makes it 天地之化, but we find it 'the events, the things of time.' Probably Ch. Hâi is correct. Comp. Mencius IV. Pt. II. ch. xviii.

17. The merit of a sincere love of virtue. 色, as in I. vii.

18. That learners should not cease for intense their labours. This is a fragment, like many other chapters, of some conversation, and the subject thus illustrated must be supplied, after the modern commentator, as in the translation, or, after the old, by 'the
stopping is my own work. It may be compared to *throwing down the earth* on the level ground. Though *but one basketful is thrown at a time*, the advancing with it is my own going forward.

**Chap. XIX.** The Master said, 'Never flagging when I set forth anything to him:—ah! that is Hû.'

**Chap. XX.** The Master said of Yen Yuan, 'Alas! I saw his constant advance. I never saw him stop in his progress.'

**Chap. XXI.** The Master said, 'There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers, but no fruit is subsequently produced!'

**Chap. XXII.** The Master said, 'A youth in to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.'

following of virtue.' See the Shâ-ching, 5: 9, where the subject is virtues constancy. We might expect *平 in 平地* to be a verb, like 爲 in 爲山, but a good sense cannot be made out by taking it so. 許 'though itself' as many take it in VI. xxi. The lesson of the chapter is—that repeated acquisitions of small extent in a short time will never amount to much, and that the learner is never to give over.

19. Hû: THE BAKING STUDENT.
20. Confucian's from recollection of Hû, as a mere student. This is said to have been spoken after Hû's death. 訴乎 Lâu looks as if it were so. The 末, 'not yet,' would rather make us think differently.

21. IT IS THE END WHICH GROWNS THE WORK.
22. HOW AND WHAT A YOUTH SHOULD BE REGATED WITH RESPECT. The same person is spoken of throughout the chapter, so is shown by the 訴 in the last sentence. This is not very satisfactory, but it brings out a good enough meaning. With Confucian's remark compare that of John Telemachus, Luther's schoolmaster.
CHAP. XXIII. The Master said, 'Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.'

CHAP. XXIV. The Master said, 'Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.'

CHAP. XXV. The Master said, 'The commander of the forces of a large State may be carried off, but the will of even a common man cannot be taken from him.'

In the translation of this passage, a youth, a youth. See 吾少好古, a youth. See the note on the preceding passage.

22. THE PRINCIPLES OF THE CASE OF THOSE WHO ABSENT AND APPROVE WITHOUT REFORMATION OR SERIOUS USE.

法言之言, words of law-like admonition. 羽 is the name of the 2nd trigram, to which the element of 'wind' is attached. Wind enters everywhere, hence the character is interpreted by 'entering,' and also by 'nurturing,' 'yielding.' 羽 is the name of the 5th trigram, to which the element of 'wind' is attached. Wind enters everywhere, hence the character is interpreted by 'entering,' and also by 'nurturing,' 'yielding.'

23. The Will Unconsummated. 三軍不可奪志也. 之為貴, an antecedent to 之之为貴, an antecedent to 之. An antecedent to 之 is readily found in the preceding passage, but in this sentence it is not found.


25. This is a repetition of part of 8, viii.
CHAP. XXVI. 1. The Master said, 'Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed:—ah! it is Yú who is equal to this!

2. "He dislikes none, he covets nothing,—what can he do but what is good!"

3. Tsze-lú kept continually repeating these words of the ode, when the Master said, 'Those things are by no means sufficient to constitute (perfect) excellence.'

CHAP. XXVII. The Master said, 'When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves.'

CHAP. XXVIII. The Master said, 'The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.'

CHAP. XXIX. The Master said, 'There are some with whom we may study in common, but we shall find them unable to go along.

26. THE L wrapping WOMB is PARCHMENT, not papers to make the Confucius arms. 1. On the construction of this paragraph, compare chap. xvi. The 狐 is the fox. The 狗, read 狗, is probably the badger. It is described as nocturnal in its habits, having a soft, warm fur. It sleeps much, and is carnivorous. This last characteristic is not altogether applicable to the badger. See the See the Shih-shing, I. iii. Odor 8. 3. 终身 not all his life, but frequently, but continually. Tsze-lú was a man of impetuosity, with many fine points, but not sufficiently reflective.

27. MEN ARE KNOWN IN TIMES OF AFFLUENCY, not 'in days of prosperity.' a reason for their being everything. 28. THE SEQUENCES OF WISDOM, VIRTUE, AND BRAVERY. 29. How different individuals shine at different places or processes. More literally rendered, this chapter would be—It may be possible with some patience to study, but it may not yet be possible for them to go on to principles, i.e., the weight of a measured, then 'in weight.' It is read here with
with us to principles. Perhaps we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh occurring events along with us.

Chap. XXX. 1. How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant.

2. The Master said, 'It is the want of thought about it. How is it distant!'

reference to occurring events, to weigh them and determine the application of principles to them. In the old commentaries, is used here in opposition to 經, the latter being that which is always, and everywhere right, the former a deviation from that in particular circumstances, to bring things right. This meaning of the terms here is denied. The ancient meaning is probably from their interpretation of the second clause in the next chapter, which they made use with this.

31. The treasury of meanings, 1. This is understood to be from one of the pieces of poetry, which were not admitted into the collection of the Shi, and no more of it being preserved than what we have here, it is not altogether intelligible. There are long disputes about the 唐棣. Chi Hsi makes it a kind of small plum or cherry tree, whose leaves are constantly quivering, even when there is no wind; and adopting a reading in a book of the Tsin (晉) dynasty, of 翟 for 岔, and changing 反 into 反, he makes out the meaning in the translation. The old commentators keep the text, and interpret, ‘How perversely contrary are the flowers of the T'ang (晉)!’ saying that those flowers are first open and then shut. This view made these take 權 in the last chapter, as we have noticed. Where or what is meant by 而 爾思, we cannot tell. The two 而 are more explicative, completing the rhythm. 2. With this paragraph Chi Hsi compares VII. xxix. — The whole piece is like the oath of the last Book, and suggests the thought of its being an addition by another hand to the original compilation.
BOOK X. HEANG TANG.

CHAPTER I.

1. Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

2. When he was in the prince's ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

CHAPTER II.

1. When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.

2. When the ruler was present, his manner displayed respectful unæmusia; it was grave, but self-possessed.

MEANING OF THE BOOK. — The village, No. 10. This Book is different in its character from all the others in the work. It contains hardly any sayings of Confucius, but is descriptive of his ways and renown in a variety of places and circumstances. It is not uninteresting, but, as a whole, it hardly heightens our veneration for the sage. We seem to know him better from it, and perhaps to Western minds, after being viewed in his bookshelves, his uniform, and at his meals, he becomes invested of a good deal of his dignity and reputation. There is something remarkable about the style. Only in one passage is the subject styled 子. The Sage. He appears either as 子, or the philosopher K'ung, or as 君子, the superior man. A suspicion is thus raised that the chronicle had not the same relation to him as the compiler of the other Books. Unquestionably, the Buck formed only one chapter, but it is now arranged under seventeen divisions. These divisions, for convenience in the translation, I continued to denominate chapters, which is done also in some native editions.

1. Descriptive of Confucius in his village, in the ancestral temple, and in the court.
Chap. III. 1. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty.
2. He inclined himself to the other officers among whom he stood, moving his left or right arm, as their position required, but keeping the skirts of his robe before and behind evenly adjusted.
3. He hastened forward, with his arms like the wings of a bird.
4. When the guest had retired, he would report to the prince, 'The visitor is not turning round any more.'

Chap. IV. 1. When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him.

court. At the royal courts they were divided into three classes, 'highest,' 'middle,' and 'lowest.' The upper, middle, but the various princes had only the first and third. Of the first order there were properly three, the 'three nobles' of the State, who were in Lu the chiefs of the 'three families.' Confucius belonged himself to the lower grade. 足跡，'the feet moving unsteadily,' indicating the respectful anxiety of the mind, and tone, here appears in the phrase "與與如也," in a new sense.

2. Derangement of Confucius at the official reception of a visitor. The visitor is supposed to be the ruler of another State. On the occasion of two princes meeting there was much ceremony. The visitor having arrived, he remained outside the front gate, and the host inside his reception room, which was in the ancestral temple. Messages passed between them by means of a number of officers called 介, on the side of the visitor, and 足跡, on the side of the host, who formed a zigzag line of communication from the one to the other, and passed their questions and answers along till an understanding about the visit was thus officially effected. 這 "要把公門鞠" is not only the meaning which I have given in the translation, but also the allusion of Confucius to the manner in which the prince and his visitor. The prince's manner, in immediate communication with himself, was the 足跡, the next was the 足跡 如也, the next was the 足跡 如也, the next was the 足跡 如也, the next was the 足跡 如也.
2. When he was standing, he did not occupy the middle of the gate-way; when he passed in or out, he did not tread upon the threshold.

3. When he was passing the vacant place of the prince, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both hands, and his body bent; holding in his breath also, as if he dared not breathe.

5. When he came out from the audience, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on occupying it, his manner still showed respectful uneasiness.

Chap. V. 1. When he was carrying the sceptre of his ruler, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making three, whose gates were named 隍, 傑, and 莫. The 公門 is the 朽, or first of these. The bending his body when passing through, high as the gate was, is supposed to indicate the great reverence which Confucius felt. 不中門 不中於門. He did not stand opposite the middle of the gate-way.

Each gate had a post in the centre, called 關, by which it was divided into two halves, appropriated to ingress and egress. The prince only could stand in the centre of either of them, and he only could tread on the threshold or sill. 3. At the early formal audiences at day-break, when the prince came out of the inner apartment, and received the homage of the officers, he occupied a particular spot called 宁.
a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

2. In presenting the presents with which he was charged, he wore a placid appearance.

3. At his private audience, he looked highly pleased.

Chap. VI. 1. The superior man did not use a deep purple, or a pure colour, in the ornaments of his dress.

2. Even in his undress, he did not wear anything of a red or reddish colour.

3. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

4. Over lamb’s fur he wore a garment of black; over fawn’s fur one of white; and over fox’s fur one of yellow.

---Chu Hsi remarks that there is no record of Confucius ever having been employed on such a mission, and supposes that this chapter and the preceding are simply summaries of the reminiscences in which he used to say duties referred to in them ought to be discharged.

5. Rites of Confucius in regard to his arms. The discussions about the colours here mentioned are lengthy and tedious. I am not confident that I have given them all correctly in the translation. 1. 君子, used here to denote Confucius, and hardly have come from the hand of a disciple. 赤色, a deep scarlet, mixed with scarlet. 朱色, a deep red; it was dipped three times in a red dye, and then twice in a black dye.
5. The fur robe of his undress was long, with the right sleeve short.
6. He required his sleeping dress to be half as long again as his body.
7. When staying at home, he used thick furs of the fox or the badger.
8. When he put off mourning, he wore all the appendages of the girdle.
9. His under-garment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below.
10. He did not wear lamb’s fur or a black cap, on a visit of condolence.
11. On the first day of the month he put on his court robes, and presented himself at court.

this and the account of the colours denied in the 拓餘說, is loc. a. There are five colours which go by the name of 正, "correct," vin. 青, 黃, 赤, 白, 黑, "aure, yellow, carna- tion, white, and black," others, among which are 紅, "red," and 黑, "black," go by the name of 間, or "intermediate." See the 集説, loc. Con- fucius would use only the correct colours, and moreover, Chi Hui adds, red and reddish-blues are liked by women and girls. 藝服, his dress, when in private. 彈 and 結 were made from the fibres of a creeping plant, the 葛. 必表而

The interpretation of this, as in the translation, after Chi Hui, though differing from the old commentators, seems to be correct. 4. The lamb’s fur belonged to the court dress, the 羊’s was worn on embassies, the fox’s on occasions of sacrifices, &c. 5. Confucius knew how to blend comfort and convenience. & This paragraph, it is supposed, belongs to the next chapter, in which case it is not the usual sleeping garment of Confucius that is spoken of, but the one he used in feasting. 長, and 去, "ever," "everlast." 7. These are the words of paragraph 5. 8. The appendages of the girdle wore, the shepherd’s staff, a small knife, a spike for opening knots, &c. 去, "to put away." 9. The 袿 was the lower garment, reaching below the knees like a skirt or petticoat. For court and sacrificial dress, it was made curtain-like, as wide at top as at bottom. In that worn on other occasions, Confucius wore the cloth in the way described. So, at least, says K’ung An-ku, 看, read 似, 4th tone. 10. Lamb’s fur was worn with black (par. 4), but white is the colour of mourning in China, and Confucius would not wear mourning, but in a sympathising colour. 吉月, "the fortunate day of the month," i.e., the first of the month. This was Confucius’s practice, after he had ceased to be in office.
CHAP. VII. 1. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.

2. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

CHAP. VIII. 1. He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

2. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discoloured, or what was of a bad flavour, nor anything which was ill-cooked, or was not in season.

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce.

4. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confounded by it.

5. He did not partake of wine and dried meat bought in the market.

7. RULES OBSERVED BY CONFUCIUS WHEN FASTING. 1. 赫, read 赫, 赫, 信, or 慌; VII. 11. The 6th paragraph of the last chapter should come in at the end here. 1. The fasting was not from all food, but only from wine or spirits, and from cut herbs. Observe the differences between 氣 and 氣. 煎, the former to change, the latter to change from, to remove. —The whole chapter may be compared with Matt. vi. 16-18.

8. RULES OF CONFUCIUS ABOUT HIS FOOD. 1. 食, 'minced meat,' the commentators say, was made of beef, mutton, or fish, smoked. 100 grains of paddy were reduced to 30, to bring it to the state of 萬 rice. 餓 in the dictionary is 'overthrown,' hence 失 = 'wrong in being overthrown.' Some, however, make the phrase to mean 'badly cooked,' either underdone or overdone. 食, 'breath of the rice, or perhaps, 'the life-preserving power of it,' but it can hardly be translated here. 唯, 'only,' showing, it is said, that in other things he had a limit, but the use of wine being to make glad, he could not beforehand set a limit to the quantity of it. See, however, the singular note in IX. 36. Literally, 'He did not take away, pluck up, in eating.' 3. The prince, ancestors, and it is still a custom, distributed among the attending ministers the flesh of his sacrifices. Each would only get a little, and so it could be
6. He was never without ginger when he ate.
7. He did not eat much.
8. When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received over night. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it.
9. When eating, he did not converse. When in bed, he did not speak.
10. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave respectful air.

Chap. IX. If his mat was not straight, he did not sit on it.
Chap. X. 1. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.
2. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

9. Rule of Confucius about his mat.
10. Other ways of Confucius in his village.
1. At sixty, people married a wife. Confucius here showed his respect for age. 斯 has been an adverbial form, 斯. There were three ceremonies every year, but that in the tank was called the great one, being observed in the winter season, when the officials led all the people of a village about, searching every house to expel demons, and drive away pestilences. It was conducted with great ceremony, and little better than a play, but Confucius saw a good old idea in it, and when the moon was in his house, he stood on the eastern steps (the place of a host receiving guests) in full dress. Some make the steps those of his ancestral temple and his standing there to be to assure the spirits of his shrines.
Chap. XI. 1. When he was sending complimentary inquiries to any one in another State, he bowed twice as he escorted the messenger away.

2. K'ang having sent him a present of physic, he bowed and received it, saying, "I do not know it. I dare not taste it."

Chap. XII. The stable being burned down, when he was at court, on his return he said, "Has any man been hurt?" He did not ask about the horses.

Chap. XIII. 1. When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

11. Traits of Confucius’s intercourse with others. 1. The two boxes were not to the messenger, but intended for the distant friend to whom he was being sent. 2. The prince was the master of II. xx ii. 11. Confucius accepted the gift, but thought it necessary to let the donor know he could not, for the present at least, avail himself of it.

12. How Confucius valued human life. A ruler’s table was fitted to accommodate one hundred seats, and there was room enough for horses. See the second collect. It may be used indeed for a private stable, but it is more natural to take it here for the State. This is the view in the first meaning of State.

13. Demeanour of Confucius in relation to his prince. 1. He would not offer the cooked meat to the spirits of his ancestors, not knowing if it might previously have been offered by the prince to the spirits of his. But he reverently tasted it, as if he had been in the prince’s presence. He honoured the gift of cooked food, “glorified” the undressed, and “was kind” to the living animal. 2. The case here is that in chapter viii. 10. Among parties of equal rank, all performed the ceremony, but Confucius, with his prince, held that the prince sacrificed for all. He tasted everything, as if he had been a cock, it being the cook’s duty to taste every dish, before the prince partook of it. 3. The 4th tone, "Head", "the direction of the head," or "the head to the east was the proper position for a person in bed; a sick man might for comfort lie lying differently, but Confucius would not see the prince, but in the correct position, and also in the court dress, so far as he could accomplish it. 4. He would not wait a moment, but let his carriage follow him.
When he was ill and the prince came to visit him, he had his head to the east, made his court robes he spread over him, and drew his girdle across them.

When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, 'I will bury him.'

When a friend sent him a present, though it might be a carriage and horses, he did not bow.

The only present for which he bowed was that of the flesh of sacrifice.

In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.
3. To any person in mourning he bowed forward to the cross-bar of his carriage; he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

Chap. XVII. 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round; he did not talk hastily, he did not point with his hands.

Chap. XVIII. 1. Seeing the countenance, it instantly rises. It flies round, and by and by settles.

2. The Master said, ‘There is the hen-pheasant on the hill bridge. At its season! At its season!’ Tsze-lū made a motion to it. Thrice it smelt him and then rose.

what we call a cart. In saluting, when riding, parties bowed forward to this bar. 4. He showed these signs, with reference to the generosity of the provider.

17. Confucius and in His Carriage. 1. The rope was a strap or cord, attached to the carriage to assist in mounting it. a. 他的 head quite round. See the Li Chī, i. i. Pt. v. 49.

18. A fragment, which seemingly has no connexion with the rest of the Book. Various alterations of characters are proposed, and various views of the meaning given. Ho Yen’s view of the conclusion is this:—’Tsze-lū took it and served it up. The Master thrice smelt it and rose.’ 共, in 3rd tone, = 向.
CHAPTER I. 1. The Master said, 'The men of former times, in the matters of ceremonies and music, were rustics, it is said, while the men of these latter times, in ceremonies and music, are accomplished gentlemen.

2. 'If I have occasion to use those things, I follow the men of former times.'

CHAP. II. 1. The Master said, 'Of those who were with me in Ch'ān and Ts'ai, there are none to be found to enter my door.'

2. Distinguished for their virtuous principles and practice, there were Yen Yūan, Min Teze-ch'ien, Zan Po-niu, and Chung-kung; for their ability in speech, Ts'ai Wo and Tsze-kung; for their administration,

Heading of this Book. — 先進第十一 "The former men, No. 11."

With this Book there commences the second part of the Analects, commonly called the Hsien Lūn (下論). There is, however, no important authority for this division. It contains 23 chapters, treating mostly of various disciples of the Master, and deciding the point of their worthiness. Min Teze-ch'ien appears in it four times, and on this account some attribute the compilation of it to his disciples. There are indications in the style of a peculiar hand.

1. Confucius's Preference of the Simpler Ways of Former Times. 1. 先進 after ch'ān 2. 先進後進 the former and the latter approaches the former. The following are said by Chu Hsi to be the character of the superior man. Literally, the expressions are, "those who first advanced," those who afterwards advanced; i.e. on the stage of the world. In this Yen, the chapter is said to speak of the disciples who had first advanced to office, and those who had advanced subsequently. But the and paragraph is decidedly against this interpretation. It is not to be joined to the succeeding 於禮樂, but 於詩, music. It is supposed that the characterising the 先進 as rustics, and their successors as scholars, was a style of his times, which Confucius quotes ironically. We have in it a new instance of the various application of the name sinian. In the 總言, it is said, 'Of the words and actions of men in their mutual intercourse and in the business of government, whatever indicates respect is here included in ceremonies, and whatever is expressive of courtesy is here included in music.'

2. Confucius's Benignity of His Disciples' Fidelity. — Characteristics of the Disciples. 1. This utterance must have been made towards the close of Confucius's life, when many of his disciples had been removed by death, or separated from him by other causes.
trative talents, Zan Yü and Chi Lü; for their literary acquirements, Tsze-yü and Tsze-hsiā.

CHAP. III. The Master said, 'Höi gives me no assistance. There is nothing that I say in which he does not delight.'

CHAP. IV. The Master said, 'Filial indeed is Min Tsze-ch'ien! Other people say nothing of him different from the report of his parents and brothers.'

CHAP. V. Nan Yung was frequently repeating the lines about a white sceptre-stone. Confucius gave him the daughter of his elder brother to wife.

In his second year of retirement, as the accounts go, he was passing, in his wanderings from Ch'ing in Ts'ui, when the officers of Ch'ing, afraid that he would go on into Ch'ü, endeavoured to stop his course, and for several days he and the disciples with him were cut off from food. Both Ch'ing and Ts'ui were in the present province of Ho-nan, and are referred to the departments of Ch'ung-chou and N'ü-hsing. This paragraph is to be taken as a note by the compilers of this Book, enumerating the principal followers of Confucius on the occasion referred to, with their distinguishing qualities. They are arranged in four classes of ten each.

In the 'four classes,' and amounting to ten, are known as the ten virtuous sons of the sage. The ten classes are often mentioned in connection with the sage's school. The ten disciples have all appeared in the previous Books.

2. HE' S SILENT RECEPTION OF THE MASTER'S TEACHINGS. A teacher is sometimes helped by the doubts and questions of learners, which lead him to explain himself more fully. Compare III. viii. 3. set for to explain,' as in L. I. 1, but K'ung An-kwo takes it in its usual pronunciation = 'to explain.'
CHAP. VI. Chi K'ang asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hui; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to learn, as he did.'

CHAP. VII. 1. When Yen Yuian died, Yen Lu begged the carriage of the Master to sell and get an outer shell for his son's coffin.

2. The Master said, 'Every one calls his son his son, whether he has talents or has not talents. There was Lu; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot.'

CHAP. VIII. When Yen Yuian died, the Master said, 'Ahns! Heaven is destroying me! Heaven is destroying me!'

8. How Hui loved to learn. See VI. ii., where the same question is put by the duke Li, and the same answer is returned, only in a more extended form.

7. How Confucius would not sell his carriage to buy a shell for Yen Yuian. 1. There is a chronological difficulty here. Hui, according to the 'Family Sayings,' and the 'Historical Records,' must have died several years before Confucius's son, Lu. Either the dates in them are incorrect, or this chapter is spurious. Yen Li, the father of Hui, had himself been a disciple of the sage in former years. 爲之櫝

8. Confucius felt Hui's death as if it had been his own. The old interpreters make this simply the explanation of bitter sorrow. The modern, perhaps correctly, make the chief in-
CHAP. IX. 1. When Yen Yuan died, the Master bewailed him exceedingly, and the disciples who were with him said, 'Master, your grief is excessive!' 2. 'Is it excessive!' said he. 3. 'If I am not to mourn bitterly for this man, for whom should I mourn?'

CHAP. X. 1. When Yen Yuan died, the disciples wished to give him a great funeral, and the Master said, 'You may not do so.' 2. The disciples did bury him in great style. 3. The Master said, 'Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples.'

CHAP. XI. Chi Lu asked about serving the spirits of the dead. The Master said, 'While you are not able to serve men, how can you serve their spirits?' Chi Lu added, 'I venture to ask about grief to be grief that the man was gone to whom he looked most for the transmission of his doctrines.

9. CONVURCIUS VINDICATES HIS GREAT SPIRIT FOR THE DEATH OF HUI. 1. 哭 is the loud wail of grief. Mourning with tears is called 泣.
2. 夫人 - this man. The third definition of 夫 in the dictionary is 有所指之辭, 'a term of definite indication.'
3. The old interpreters take 門人 as the disciples of Yen Yuan. This is not natural, and yet we can hardly understand how the disciples of Confucius would act so directly contrary to his express wishes. Confucius objected to a grand funeral as inconsistent with the poverty of the family (see chap. VII).

11. CONVURCIUS AVOIDS ANSWERING QUESTIONS ABOUT SERVING SPIRITS, AND ABOUT DEATH. 鬼神 are here to be taken together, and understood of the spirits of the dead. This appears from Confucius using only 鬼 in his reply, and from the opposition between 人 and 鬼.
death! He was answered, 'While you do not know life, how can you know about death?'

CHAP. XII. 1. The disciple Min was standing by his side, looking bland and precise; Tsze-lü, looking bold and soldierly; Zan Yü and Tsze-kung, with a free and straightforward manner. The Master was pleased.

2. (He said), 'Yü there!—he will not die a natural death.'

CHAP. XIII. 1. Some parties in Lü were going to take down and rebuild the Long treasury.

2. Min Tsze-chi'en said, 'Suppose it were to be repaired after its old style,—why must it be altered and made anew?'

3. The Master said, 'This man seldom speaks; when he does, he is sure to hit the point.'

about him.

CHAP. VI. He was in Tsze-lü. 1. 關子

about him. 2. There being wanting here 子曰 at the commencement, some, unwisely, would change the 子日 at the end of the first paragraph into 日, to supply the blank.

然, in the 註疏, is taken as "the Final." Some say that it indicates some uncertainty as to the prediction, but it was verified; see on Ll. xvii.

12. Wise advice of Min Shih against restless expenditure. 曹人, not 'the people of Lü,' but as in the translation—certain officers, disapprobation of whom is indicated by simply calling them 人. The full meaning of 人 is collected from the rest of the chapter.
CHAP. XIV.  1. The Master said, 'What has the lute of Yu to do in my door ?'
2. The other disciples began not to respect Tsze-lu. The Master said, 'Yu has ascended to the hall, though he has not yet passed into the inner apartments.'

CHAP. XV.  1. Tsze-kung asked which of the two, Shih or Shang, was the superior. The Master said, 'Shih goes beyond the due mean, and Shang does not come up to it.'
2. 'Then,' said Tsze-kung, 'the superiority is with Shih, I suppose.'
3. The Master said, 'To go beyond is as wrong as to fall short.'

CHAP. XVI.  1. The head of the Chi family was richer than the duke of Ch'au had been, and yet Chi-ih collected his imposts for him, and increased his wealth.

府 is 'a treasury,' as distinguished from 倉, 'a granary,' and 庖, 'an arsenal.' The Long Treasury was the name of the one in question. We read of it in the T'ou Ch'uan under the 15th year of the duke Ch'au (par. 3), as being then the duke's residence. 2. The use of 貴 is perplexing. Chu Hai adopts the explanation of it by the old commentators as 事, 'affair,' but with what propriety I do not see. The character means a string of bowers, or costly, then 'to thread together,' 'to connect.' May not its force be here, 'suppose it were to be carried on—continued—as before?' 阻, as in chapter ix. 中, sixth tone, a verb, 'to hit the mark,' as in shooting.

16. Confucius's Argument and Defence of Tsze-lu. 1. The form of the harp-chord or lute seems to come nearer to that of the 瑟 than any other of our instruments. The 瑟 is a kindred instrument with the 琴, commonly called 'the scholar's lute.' See the Chinese Repository, vol. viii. p. 58. The music made by Yu was more martial in its air than lasted the peace-inculcating school of the sage. 2. This contains a defence of Yu, and an illustration of his real attainments.

15. Comparison of Shih and Shang. Excess and Deficit Equally Wrong. Shang was the name of Tsze-hai, i., vii., and Shih, that of Tz'u-sun, styled Tse-chang. 1. 贤, here 胜, 'to overcome,' 'be superior to,' being interchanged with 勝 in par. 3. We find this meaning of the term also in the dictionary.

16. Confucius's Indignation at the Support of Usurpation and Extortion by One of His Disciples. 1. 義氏, see III. 2. Many illustrations might be collected of the enroachments of the Chi family and its great wealth. 素, for him collected and ingathered. 3. I.e., all his imposts. This clause and the next imply that Chi-i was aiding in the matter of laying imposts on the people.
2. The Master said, 'He is no disciple of mine. My little children, beat the drum and assail him.'

CHAP. XVII. 1. Ch'î is simple.
2. Shûn is dull.
3. Shî is specious.
4. Yû is coarse.

CHAP. XVIII. 1. The Master said, 'There is Hûî! He has nearly attained to perfect virtue. He is often in want.'
2. 'Tsê-ze does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct.'

CHAP. XIX. Tsê-chang asked what were the characteristics of the Master. He replied, 'This refers to the practice of executing criminals in the market-place, and by beat of drum collecting the people to hear their crimes. We must, however, say that the Master only required the disciples here to tell Ch'î of his faults and correct him.'

17. CHARACTERS OF THE FOUR DISCIPLES—Ch'î, Hûî, Shûn, and Yû. It is supposed a student is missing from the beginning of this chapter. Admitting this, the sentences are to be translated in the present tense, and not in the past, which would be required if the chapter were simply the record of the compiler.

1. Ch'î, by surname, Tsê-chang, was one of the disciples. In Hu Yen's compilation, this chapter is joined with the preceding as one.
2. Hûî, here = 'nearly,' near to.' It is often found with the following, both terms together being our 'nearly.' To make out a meaning, the old commentators supply 聿道, the way or doctrine of the sage, and the modern, supply 道, the truth and right.
3. Shûn, 4th temple, 'emptied.' I.e. brought to extremity, poor, distressed. Hûî's being brought often to this state is mentioned merely as an additional circumstance about him, intended to show that he was happy in his deep poverty. He Yen preserves the comment of some one, which is worth giving here, and according to which, 穢 = 罐中, 'empty hearted,' free from all vanity and ambitions. Thus is always.' In this sense 穢 was the formative element of Hûî's character. 穢, here = 'to acquiesce in, to form a judgment.' Tsê-chang, of course, is Tsê-king.

18. HUT AND TZE CONTRASTED. In Hu Yen's compilation, this chapter is joined with the preceding one. In the ancient masters, Hûî understands—質美而未學者, a man of fine natural capacity, but
道曰，不践迹，亦不入室。子曰，論篤是與？君子出則敬，入則愛。” 諸子曰：聞斯行之。孔子曰：有父兄在，如之何其闻斯行之乎？

The Master said, 'He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage.'

CHAP. XX. The Master said, 'If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?'

CHAP. XXI. Tse-čâu asked whether he should immediately carry into practice what he heard. The Master said, 'There are your father and elder brothers to be consulted;—why should you act on that principle of immediately carrying into practice what you hear?' Zan Yü asked the same, whether he should immediately carry into practice what he heard, and the Master answered, 'Immediately carry into practice what you hear.' Kung-hsi Hwâ said, 'Yu asked whether he should carry immediately into practice what he heard, and you said, "There are your father and elder brothers to be consulted." Chi-iu asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." I, Chi-hsî, am perplexed, and venture to ask you for an explanation.' The Master said, 'Chi-iu is retiring and slow; therefore, who has not learned! Such a man will in many things be a law to himself, and needs not to follow in the wake of others, but after all his progress will be limited. The text is rather enigmatical. 入室, compare chap. xiv. a. Tse-chang was the Shih of chap. xy.

21. An instance in Tse-čâu and Zan Yü of how Confucius dealt with his disciples according to their characters. On Tse-čâu's question, compare V. 12. 諸子行諸，'Hearing this (= anything), should I do it at once or not?’ 諸子行之乎，'like不舍 諸子行之乎？' 兼人，兼勝, is explained by Châi Hsi with 'to overcome;' 'to be superior to.' But we can well take it in its radical signification of 'to unite,' as a hand grasps two sheaves of corn. The phrase is equivalent to our English one in the transla-
I urged him forward. Yu has more than his own share of energy; therefore, I kept him back.

CHAP. XXII. The Master was put in fear in K'wang and Yen Yuàn fell behind. The Master, on his rejoining him, said, 'I thought you had died.' Hui replied, 'While you were alive, how should I presume to die?'

CHAP. XXIII. 1. Chi Tse-san asked whether Chung Yu and Zan Chi't could be called great ministers.

2. The Master said, 'I thought you would ask about some extraordinary individuals, and you only ask about Yu and Chi!'

3. 'What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.'
4. "Now, as to Yü and Ch'tu, they may be called ordinary ministers.

5. Tseze-ruan said, "Then they will always follow their chief; will they?"

6. The Master said, "In an act of parricide or regicide, they would not follow him."

CHAP. XXIV. 1. Tseze-lú got Tsze-kão appointed governor of Pt.
2. The Master said, "You are injuring a man's son."

3. Tseze-lú said, "There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?"

4. The Master said, "It is on this account that I hate your glib-tongued people."

CHAP. XXV. 1. Tseze-lú, Tsâng Hsi, Zan Yü, and Kung-hsi Hwâ were sitting by the Master.

2. He said to them, "Though I am a day or so older than you, do not think of that.

S1. How preliminary study is essential to the exercise of government; — A reproof of Tseze-lú. 1. 質 — see vi, vii. Tseze-lú had entered into the service of the Chi family (see last chapter), and recommended (使) Tsze-kão (see chap. xiv) as likely to keep the turbulent Pt. in order, thereby withdrawing him from his studies. 2. 貳, in the sense of 無, "to injure." 3. It qualifies the whole phrase 人之子, and not only the 質. By denoting Tseze-kão — a man's son, Confucius intimates, I suppose, that the father was injured as well. His son ought not to be so dealt with. 5. The absurd defence of Tseze-lú. It is to this effect: — "The whole duty of man is in treating other men right, and rendering what is due to spiritual beings, and it may be learned practically without the study you require."

3. From day to day you are saying, "We are not known." If some ruler were to know you, what would you like to do?

4. Tsze-lü hastily and lightly replied, "Suppose the case of a State of ten thousand chariots; let it be straitened between other large States; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables—if I were intrusted with the government of it, in three years' time I could make the people to be bold, and to recognize the rules of right conduct." The Master smiled at him.

5. Turning to Yen Ya, he said, "Ch'iü, what are your wishes?" Ch'iü replied, "Suppose a State of sixty or seventy li square, or one of fifty or sixty, and let me have the government of it;—in three years' time, I could make plenty to abound among the people. As to teaching them the principles of propriety, and music, I must wait for the rise of a superior man to do that."

And Kuó-hsi Hwei, and Confucius's remarks about thee. Compare V. vii and xxv. 1. The disciples mentioned here are all familiar to us excepting Tsang Hsi. He was the father of Tsang Shàn, and himself by name Tien (點) The four are mentioned in the order of their age, and Tien would have answered immediately after Tsze-lü, but that Confucius passed him by, as he was occupied with his harpist-honor. a. 3d tone, 'senior.' Many understand 尔以, "ye," as nominative to the first but it is better to take 尔以, "although."
6. 'What are your wishes,' Ch’ih, said the Master next to Kung-hsi Hwâ. Ch’ih replied, 'I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant.'

7. Last of all, the Master asked Ts’ung Hsi, 'Tien, what are your wishes?' Tien, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and rose, 'My wishes,' he said, 'are different from the cherished purposes of these three gentlemen.' 'What harm is there in that?' said the Master; 'do you also, as well as they, speak out your wishes.' Tien then said, 'In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the I, enjoy the breeze among the rain altars, and return home singing.' The Master heaved a sigh, and said, 'I give my approval to Tien.'

Châu Li, 500 men make a 旅, and 3旅, or 1,500 men, make a 師. The two terms together have here the meaning given in the translation. 爲之 'managed it.' 比 3rd tone, blends its force with the following 方, 'towards.' 知之 'know the quarter to which to turn.' 及 'and.' 字日 如 or 禮樂 之 refers to the 時見 同. 會 is the name for occasional or incidental interviews of the prince with the sovereign, what are called belonging to occasions when they all presented themselves together at court. The 甫 (from its colour called 甫端) was a robe of ceremony, so called from its straight make, its component parts having no gatherings or slanting cuttings. 章甫 was the name of a cap of ceremony. It had different names under different dynasties.
魯南人亦惟以日子時計

之倉者七來禮未日日也

小同唯十，則其子亦未日日也

難非亦如非言何何言子者

之倉是與非也讓自其者

之為非不亦是也讓自其者

也宗邦之國夷如會

8. The three others having gone out. Thang Hai remained behind, and said, *What do you think of the words of these three friends?*

The Master replied, *Master, since you smile at them...* [Further discussion]

9. Hai pursued, *Master, why did you smile at them?*

The Master demanded the rules of propriety. His words were not humble; therefore I smiled at him.
BOOK XII. YEN YUAN.

CHAPTER I.

1. Yen Yuan asked about perfect virtue. The Master said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?'

2. Yen Yuan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.' Yen Yuan then said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

Headings of this Book.—顔淵第十二

The twelfth Book, beginning with "Yen Yuan." It contains 24 chapters, conveying lessons on perfect virtue, government, and other questions of morality and policy, addressed in conversation by Confucius chiefly to his disciples. The different answers, given about the same subject to different questioners, show well how the sage aided his instructions to the characters and capacities of the parties with whom he had to do.

1. How to Attain to Perfect Virtue: A Conversation with Yen Yuan.

克己 is explained by 約身, 'to restrain the body.' 克己 is explained by 約身, 'to restrain the body.' Chü Hsi defines 克 by 胜, 'to overcome.' 克己 by身之私欲, 'the selfish desires of the body.' In the following text it is said—已非即是私，但私即附身而存，故謂私為已，已 here is not exactly selfishness, but selfishness is what abides by being attached to the body, and hence it is said that selfishness is 己. And again, 克已非克去其已，乃克去已中之私欲也。克己 is not subduing and putting away the self, but subduing and putting away the selfish desires in the self. This 'selfishness in the self' is of a three-fold character: first, 气禀, said by Morris to be 'a person's natural constitution and disposition of mind;' it is, I think, very much the same as the 'animal man;' second, 耳目鼻口之欲, 'the desires of the ears, the eyes, the mouth, the nose;' i.e., the dominating inferences of the senses; and third, 役我, 'Thou and I;' i.e., the lust of superiority. More succinctly, the 己 is said, in the
CHAP. II. Chung-kung asked about perfect virtue. The Master said, 'It is, when you go abroad, to behave to everybody as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.' Chung-kung said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

CHAP. III. 1. Sze-ma Niü asked about perfect virtue.

2. The Master said, 'The man of perfect virtue is cautious and slow in his speech.'
3. 'Cautious and slow in his speech!' said Niú;—'is this what is meant by perfect virtue!' The Master said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

CHAP. IV. 1. Sze-má Niú asked about the superior man. The Master said, 'The superior man has neither anxiety nor fear.'
2. 'Being without anxiety or fear!' said Niú;—'does this constitute what we call the superior man?'
3. The Master said, 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'

CHAP. V. 1. Sze-má Niú, full of anxiety, said, 'Other men all have their brothers, I only have not.'
2. Tsze-hsia said to him, 'There is the following saying which I have heard:

tablet is now the 7th east in the outer ranges of the disciples. He belonged to Sung, and was a brother of Hwan T'ül, VII. xxii. Their ordinary surname was Hsiang (向), but that of Hwan could also be used by them, as they were descended from the duke so called. The office of 'Master of the horse' (司马) had long been in the family, and that title appears here as if it were Niú's surname. a. 翻言之, comp. on之 in the note on VII. x. et al.—'Doing being difficult, can speaking be without difficulty of utterance.'
4. How the Chin tee has neither anxiety nor fear, and considers nothing from these. 1. 憂 is 'anxiety,' trouble about coming trouble; 恐 is 'fear,' when the trouble have arrived. a. 疾 is 'a chronic illness;' here it is understood with reference to the mint, but displaying no symptom of disease.

5. Consolation offered by Tsze-hsia to Tsze-hsia, anxious about the way of his brother. 1. Tsze-hsia's anxiety was occasioned by the conduct of his eldest brother Huan T'ül, who, he knew, was contemplating rebellion, which would probably lead to his death. 兄弟, 'older brothers' and 'younger brothers,' but Tsze-hsia was himself the youngest of his family. The phrase simply = 'brothers.' *All have their brothers.*—i.e. all can rest quietly without anxiety in their relation. a. It is naturally supposed that the author of the observation was Confucius. Tsze-hsia, see I. vii. 4. The 註 says that the expression, 'all within the four seas are brothers,' is not the case, but does not mean that all under heaven have the same genealogical register. Chü Hsi's interpretation is that, when a man so acts, other
3. "Death and life have their determined appointment; riches and honours depend upon Heaven."

4. "Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers!"

CHAP. VI. Tsze-chang asked what constituted intelligence. The Master said, 'He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yes, he with whom neither soaking slander, nor startling statements, are successful, may be called far-seeing.'

men will love and respect him as a brother. This, no doubt, is the extent of the saying. I have found no satisfactory gloss on the phrase:—'the four seas.' It is found in the Shih-ching, the Shih-ching, and the I Ch. In the Yi, a sort of Lexicon, very ancient, which was once reckoned among the Ching, it is explained as a territorial designation, the name of the dwelling-place of all the barbarous tribes. But the great Yi is represented as having made the four seas or four ditches, to which he drained the waters inundating 'the Middle Kingdom.' Plainly, the ancient conception was of their own country as the great habitable tract, north, south, east, and west of which were four seas or oceans, between whose shores and their own borders the intervening space was not very great, and occupied by wild hordes of inferior races. See the notes to the I Ch. xxiv.

Commentators consider Tsze-chang's attempt at consolation altogether wide of the mark.

5. WHAT CONSTITUTES INTELLIGENCE:—AD

EXPLAINED TO TSZE-CHANG. Tsze-chang (Il. xvii), it is said, was always seeking to be wise about things lofty and distant, and therefore Confucius brings him back to things near at hand, which it was more necessary for him to attend to.

浸潤之譏: 'soaking, sunlistening, slander,' which unperceived sinks into the mind. 腹受之懸: 'statements of wrongs which startle like a wound in the flesh,' to which in the surprise credence is given. He with whom these things 'do not' are 'no go,' is intelligent—yes, far-seeing. 遠—明之至. So Chi Hsi. The old interpreters differ in their view of 腹受之懸. The present says—'The skin receives dust which gradually accumulates.' This makes the phrase synonymous with the former.
CHAP. VII. 1. Tsze-kung asked about government. The Master said, 'The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.'

2. Tsze-kung said, 'If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?' The military equipment,' said the Master.

3. Tsze-kung again asked, 'If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?' The Master answered, 'Part with the food. From old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the State.'

CHAP. VIII. 1. Chi Tsze-ch'ang said, 'In a superior man it is only the substantial qualities which are wanted;—why should we seek for ornamental accomplishments!'

7. REQUISITES IN GOVERNMENT: A CONVERSATION WITH TSZE-KUNG. 1. 兵 primarily means 'weapons.' 'A soldier,' the bearer of such weapons, is a secondary meaning. There were no standing armies in Confucius's time. The term is to be taken here as 'military equipment,' 'preparation for war.' 信之次： refers to their rulers. 3. The difficulty here is with the concluding clause—無信不立. Transferring the meaning of 信 from paragraph 1, we naturally read so in the translation, and 無立—國不立, the State will not stand. This is the view; moreover, of the old interpreters. Chi Hsi and his followers, however, seek to make much more of it. On the 1st paragraph be comments,—'The granaries being full, and the military preparation complete, then let the influence of instruction proceed. So shall the people have faith in their ruler, and will not leave him or rebel.' On the 2nd paragraph he says,—'If the people be without food, they must die, but death is the inevitable lot of men. If they are without 信, though they live, they have not wherewith to establish themselves. It is better for them in such case to die. Therefore it is better for the ruler to die, not losing faith to his people, so that the people will prefer death rather than less faith to him.' 8. SUBSTANTIAL QUALITIES AND ACCOMPLISHMENTS IN THE CHUAN-TEK. 1. Tsze-kung was an officer of the State of Wei, and, distressed by the pursuit in the times of what was merely external, made this not sufficiently well-considered remark, to which Tsze-kung replied, in, according to Chi Hsi, an equality one-sided manner; 1. 何以文為，在 the 註疏—何用文章乃君，'why use accomplishments in order to make a Chou-ch'i?'
2. Tsze-kung said, 'Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.

3. 'Ornament is as substance; substance is as ornament. The hide of a tiger or leopard stripped of its hair, is like the hide of a dog or goat stripped of its hair.'

CHAP. IX. 1. The duke Ai inquired of Yu Zo, saying, 'The year is one of scarcity, and the returns for expenditure are not sufficient;—what is to be done?'

2. Yu Zo replied to him, 'Why not simply tithe the people?'

3. 'With two-tenths,' said the duke, 'I find them not enough;—how could I do with that system of one-tenth?'

4. Yu Zo answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'
Chap. X. 1. Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right;—this is the way to exalt one's virtue.

2. 'You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.

3. "It may not be on account of her being rich, yet you come to make a difference.'"

Chap. XI. 1. The duke Ching, of Ch'1, asked Confucius about government.

2. Confucius replied, 'There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son.'

3. 'Good!' said the duke; 'if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?'

10. How to exalt virtue and discover delusions. 1. Tsze-chang, see chap. vi. The Master says nothing about the 'discriminating,' or 'discovering,' of delusions, but gives an instance of a twofold delusion. Life and death, it is said, are independent of our wishes. To desire for a man either the one or the other, therefore, is one delusion. And on the change of our feelings is change our wishes in reference to the same person, is another. 此人—But in this Confucius hardly appears to be the sage.

3. See the Shih-shing, II. iv. Ode iv. 3. I have translated according to the meaning in the Shih-shing. The quotation may be twisted into some sort of accordance with the preceding paragraph, as a case of delusion, but the commentator Ch'ing (程) is probably correct in supposing that it should be transferred to XVI. xii. Then 焉 should be in the text, not 焉. 11. Good government obtains only when all the relative duties are fulfilled.

2. Confucius went to Ch'1 in his 50th year, a. d. 517, and finding the reigning duke—styled king after his death—overshadowed by his ministers, and thinking of setting aside his eldest son from the
CHAP. XII. 1. The Master said, 'Ah! it is Yü, who could with half a word settle litigations!'  
2. Tsze-lü never slept over a promise.

CHAP. XIII. The Master said, 'In hearing litigations, I am like any other body. What is necessary, however, is to cause the people to have no litigations.'

CHAP. XIV. Tsze-chang asked about government. The Master said, 'The art of governing is to keep its affairs before the mind without weariness, and to practise them with undeviating consistency.'

CHAP. XV. The Master said, 'By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right.'

succession, he shaped his answer to the question about government accordingly. 2. Although I have the grain, i.e. my revenue, the tithe of the produce of the country.

13. To prevent better than to determine litigations. See the 大學傳, IV. "To prevent to (preceeding chapter) is used of civil causes (爭財日訟), and the other of criminal (爭罪日獄). Little stress is to be laid on the 'ṣ'; much on as = 'to influence to.'

14. The art of governing. 居, as opposed to 行, must be used as an active verb, and is explained by Chü Hsi as in the translation. It refers to that aspect of government about which Tsze-chang was inquiring. 無倦—始終如一, 'first and last the same;' 以惠—表裏如一, 'externally and internally the same.'

VOL. I.
Chap. XVI. The Master said, 'The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this.'

Chap. XVII. Chi K'ang asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?'

Chap. XVIII. Chi K'ang, distressed about the number of thieves in the State, inquired of Confucius how to do away with them. Confucius said, 'If you, sir, were not covetous, although you should reward them to do it, they would not steal.'

Chap. XIX. Chi K'ang asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your covetous desires be for what is good, and the people will be good. The relation of your not being ambitious.'

16. Opposite influence upon others of the superior man and the mean man.
17. Government moral is its end, and example by example.
18. The people are made thieves by the example of their rulers. This is a good instance of Confucius's boldness in reproving men in power. Chi K'ang (II. xx) had made himself head of the Chi family, and entered into all its usurpations, by taking off the infant nephew, who should have been its rightful chief. 不欲—不貪 'did not covet,' i.e. a position and influence to which you have no right. 荀子之不欲 "given the fact of your not being ambitious." 賞之—賞民.
19. Killing not to be talked of by rulers; the effect of their example. In 真有道就 an active verb, 成 or 成就, 'to complete,' 'to perfect.' 德 is used in a vague sense, not positive virtue, but 'nature,' 'character.' Some for 尚 would read "to add upon," but 上 itself must here have substantially that meaning.
between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.

Chapter XX. 1. Tsze-chang asked, 'What must the officer be, who may be said to be distinguished?'

2. The Master said, 'What is it you call being distinguished?'

3. Tsze-chang replied, 'It is to be heard of through the State, to be heard of throughout his clan.'

4. The Master said, 'That is notoriety, not distinction.

5. 'Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan. 

6. 'As to the man of notoriety, he assumes the appearance of...
CHAP. XXI. 1. Fan Ch'i-h asked the Master under the trees about the rain altars, said, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.'

2. The Master said, 'Truly a good question!

3. 'If doing what is to be done be made the first business, and success a secondary consideration,—is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;—is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents;—is not this a case of delusion?'

CHAP. XXII. 1. Fan Ch'i-h asked about benevolence. The Master said, 'It is to love all men.' He asked about knowledge. The Master said, 'It is to know all men.'
2. Fan Chi-hsii did not immediately understand these answers.

3. The Master said, "Employ the upright and put aside all the crooked;—in this way the crooked can be made to be upright."

4. Fan Chi-hsii retired, and, seeing Tsze-hsi, he said to him, "A little while ago, I had an interview with our Master, and asked him about knowledge. He said, "Employ the upright, and put aside all the crooked;—in this way, the crooked will be made to be upright." What did he mean?"

5. Tsze-hsi said, "Truly rich is his saying!"

6. "Shun, being in possession of the kingdom, selected from among all the people, and employed Kao-yao, on which all who were devoid of virtue disappeared. Tang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared."

CHAP. XXIII. Tsze-kung asked about friendship. The Master said, "Faithfully admonish your friend, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself."

virtue." n. not yet," i.e. not immediately.
BOOK XIII. TSZE-LÜ.

CHAPTER I. 1. Tsze-lü asked about government. The Master said, 'Go before the people with your example, and be laborious in their affairs.'

2. He requested further instruction, and was answered, 'Be not weary (in these things).'

CHAPTER II. 1. Chung-kung, being chief minister to the Head of the Chi family, asked about government. The Master said, 'Employ

HEADS OF THIS BOOK.—子路第十一（民）in the same way under the regime of 劳 劳之 爲他務勞 "to be laborious for them"; that is, to set them the example of diligence in agriculture, &c. It is better, however, according to the idiom, to have several times pointed out, to take 之 as giving a sort of master and general sense to the preceding words, so that the expression are "example and laboriousness." Kung An-kwe understands the meaning differently: "set the people an example, and then you may make them labour." But this is not so good.

民 - 先之 - 率民 or 道民 "proceed the people," "lead the people," that is, do so by the example of your personal conduct. But we cannot in the second clause bring;
first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.

2. Chung-kuang said, 'How shall I know the men of virtue and talent, so that I may raise them to office?' He was answered, 'Raise to office those whom you know. As to those whom you do not know, will others neglect them?'

CHAP. III. 1. Tsze-lu said, 'The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?'

2. The Master replied, 'What is necessary is to rectify names.'

3. 'So, indeed!' said Tsze-lu. 'You are wide of the mark! Why must there be such rectification?'

4. The Master said, 'How uncultivated you are, Yú! A superior man, in regard to what he does not know, shows a cautious reserve.

5. If names be not correct, language is not in accordance with

2. THE DUTIES OF THE HEAD MINISTERS.—A LETTER TO ZAN YÜN.

1. 有司.—compare VIII. iv. 3. The "have offices" are the various smaller officers. A head minister should assign them their duties, and not be interfering in the manner in which they discharge them. And in doing so, he should overlook small faults. —人其舍視.—compare 山川其舍視，在 VI. iv. though the force of "shall" here is not so great as in that chapter. Confucius is meaning to say that Chung-kuang need not trouble himself about all men of worth. Let him advance those he know. There was no fear that the others would be neglected. Compare what is said on "knowing men," in XII. xiii.

3. THE SUPREME IMPORTANCE OF NAME—HIS CONSEQUENCES.—This conversation is assigned by Chih Ho to the 6th year of the duke Ai of Lu, when Confucius was 69, and he returned from his wanderings to his native State. Tsze-lu had then been some time in the service of the duke Ch’u of Wei, who, it would appear, had been seeking to get the services of the sage himself, and the disciple did not think that his Master would refuse to accept office, so he had not objected to his doing so. 舍名 by 正其名 by 正百事之名. "To rectify the names of all things,
the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6. 'When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.'

7. 'Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires, is just that in his words there may be nothing incorrect.'

CHAP. IV. 1. Fan Ch'ih requested to be taught husbandry. The Master said, 'I am not so good for that as an old husbandman.' He

On this view, the reply would indeed be 'wide of the mark.' The answer is substantially the same as the reply to duke Ching of Chou about government in XIL xi, that is, it obtains when the prince is prince, the father father, &c.; that is, when each man in his relations is what the name of his relation would require. Now the duke Ch'ih held the rule of Wei against his father; see VII. xiv. Confusius, from the necessity of the case and peculiarities of the circumstances, allowed his disciples, notwithstanding that, to take office in Wei; but at the time of this conversation, Ch'ih had been duke for nine years, and ought to have been as established that he could have taken the course of a filial son without subjecting the State to any risk. On this account, Confusius said he would begin with rectifying the name of the duke, that is, with requiring him to resign the dukedom to his father, and he what his name of son required him to be. See the 註 as &c. This view enables us to understand better the climax that follows, though its successive steps are still not without difficulty.
吾不如老圃樊遲出子曰
小人殆樊須也上好信則民
不敢不服上好信則民
不敢不敬上好義則民
不敢不用情夫如是則四方
之民襁負其子而至矣
焉用稼

對雖多亦奚以為


called "seed-sowing," and
kitchen-garden," but they are used
generally, as in the translation. 3. "the
feelings," "desires," but sometimes, as here, in
the sense of "inclination." "used," often joined with
participle of the classifier and
衣, a cloth with strings by which a child is strapped
upon the back of its mother as nurse. This
paragraph shows what people in office should
learn. Confucius intended that it should be
repeated to Fan Chih.

2. Fan Chih having gone out, the Master said, "A small man,
indeed, is Fan Chih!"

3. "If a superior love propriety, the people will not dare not to
be reverent. If he love righteousness, the people will not dare not to
submit to his example. If he love good faith, the people will not
dare not to be sincere. Now, when these things obtain, the people
from all quarters will come to him, bearing their children on their
backs;—what need has he of a knowledge of husbandry?"

Chap. V. The Master said, "Though a man may be able to recite
the three hundred odes, yet if, when intrusted with a governmental
charge, he knows not how to act, or if, when sent to any quarter on
a mission, he cannot give his replies unassisted, notwithstanding the
extent of his learning, of what practical use is it?"

3. Literal transcription unless without
practical application. 詩三百.—see II. 11.
譯, "is given over," as Chinese students do;
have learning." 專, "alone," i.e., unassisted by the individuals of his suite.
多, "many", refers to the geodeses. 亦, "also,"
here and in other places. — our "yet," "after all."
為, "is a mere explicat. — 用語助詞. See
in Wang Yen-chih's Treatise on the Particles
under the heading 爲語助也. chap. 11.
The Master said, 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'

Chap. VII. The Master said, 'The governments of Lù and Wei are brothers.'

Chap. VIII. The Master said of Ch'ing, a scion of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, 'Ha! here is a collection!' When they were a little increased, he said, 'Ha! this is complete!' When he had become rich, he said, 'Ha! this is admirable!'

Chap. IX. 1. When the Master went to Wei, Zan Yü acted as driver of his carriage.

2. The Master observed, 'How numerous are the people!'

3. Yü said, 'Since they are thus numerous, what more shall be done for them?' 'Enrich them,' was the reply.

8. His personal conduct all in all to a house. A translator finds it impossible here to attain to the term conscientious of his original.

7. The similar condition of the States of Lù and Wei. Compare VI. xii. Lü's State had been directed by the influence of Ch'ien-kung, and Wei the chief of his brother P'ung (康叔).

6. The converse of the Scion Ch'ing, and his indifference to bending knee. Ch'ing was a great officer of Wei, a scion of its ducal house. 善居室 is a difficult expression. Literally it is 'dwell well in his house.' 處家合講 意 is significant of indifference and carelessness. Our word 'he' expressing surprise and satisfaction corresponds to it pretty nearly. We are not to understand that Ch'ing really made those ostensions, but Confucius thus vividly represents how he felt. Compare Horne's note, 'Contented with his house, and mistress of his mind.'
And when they have been enriched, what more shall be done?" The Master said, "Teach them."

CHAP. X. The Master said, "If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, the government would be perfected."

CHAP. XI. The Master said, "If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments." True indeed is this saying!

CHAP. XII. The Master said, "If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail."

9. A PEOPLE NUMEROUS, WELL-OF, AND RICH, IS THE GREAT ACHIEVEMENT OF GOVERNMENT. 1. 'A servant,' but here with the meaning in the translation. That, indeed, is the second meaning of the character given in the dictionary.

10. CONFUCIUS'S ESTIMATE OF WHAT HE COULD DO, IS EMBLEMATIC OF THE GOVERNMENT OF A STATE. The following is in to be distinguished from a revolution of the year. There is a comma at 月, and it is read together, 月而已可, and 而已可 are read together. In three years there would be a consummation.

11. WHAT A CENTURY OF GOOD GOVERNMENT COULD EFFECT. Confucius quotes here a saying of his time, and approves of it. 能, 'to be equal to.' 能即 月, 'would be equal to the violent,' that is, to transform them. "to do away with killing, that is, with capital punishments, unnecessary with a transformed people."

12. IN WHAT TIME A ROYAL RULER COULD TRANSFORM THE KINGDOM. 者 who was a king. The character 王 is formed by three straight lines representing the three powers of Heaven, Earth, and Man, and a perpendicular line, going through and uniting them, and thus expresses the highest idea of power and influence. See the dictionary, et cæteras, character 王. Here it means the highest ethically good man in the highest place. It, 'a generation,' or thirty years. See note on II. xxii. 1.
Chap. XIII. The Master said, "If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?"

Chap. XIV. The disciple Zan returning from the court, the Master said to him, "How are you so late?" He replied, "We had government business." The Master said, "It must have been family affairs. If there had been government business, though I am not now in office, I should have been consulted about it.

Chap. XV. 1. The Duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, "Such an effect cannot be expected from one sentence.

The old interpreters take 仁政, a virtue government.—To save Confucius from the charge of vanity in what he says, in chap. x., that he could accomplish in three years, it is said, that the persecution which he foresees there would only be the foundation for the virtue here realised.

13. THAT WE MUST PERSONALLY CORRECT ESSENTIAL TO AN OFFICER OF GOVERNMENT. Compare chap. vi. That the subject is here an office of government, and not the rule, appears from the phrase 從政, see note on VI. vi. With reference to the other phraseology of the chapter, the 進言 says that 從政 embraces "the rectification of the prince, and 人民, the rectification of the people.”

14. AN EXTREME ADMONITION TO ZAN YE ON THEを作るサ характеристика Confucian family. The point of the chapter turns on the opposition of the phrases 有政, a state, and 有事也, a situation; at the court of the Confucian family, that is, they had really been discussing matters of government, affecting the state, and proper only for the prince’s court. Confucius affirms not to believe it, and says that at the chief’s court they could only have been discussing the affairs of his house. 不吾以, an inversion, and 以, although I am not employed. 與, in 4th tone.—I should have been present and heard it." Superintendents might go to court on occasions of emergency, and might also be consulted on such, though the general rule was to allow them to retire at 70. See the Li Chi, I. 1. Pr. 1. 48. The 進言 makes a double subject, and an emphatic ᵃ, a style more common in the Shu than in these Analects.

15. HOW THE PROSPERITY AND RULE OF A COUNTRY MAY DEPEND ON THE RULER’S VIEW OF HIS POSITION, HIS FEELING ITS DIFFICULTY, OR ONLY UNASSUMING AND HUMBLE MIND. 1. I should suppose that 一言可以興邦 and the corresponding sentence below were common sayings, about which the Duke asks, in a way to intimate his disbelief of them. 有諸, 幾 to
2. "There is a saying, however, which people have—"To be a prince is difficult; to be a minister is not easy."

3. "If a ruler knows this—the difficulty of being a prince—may not be expected from this one sentence the prosperity of his country!"

4. "The duke then said, 'Is there a single sentence which can ruin a country?' Confucius replied, 'Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have—'I have no pleasure in being a prince, but only to that one can offer any opposition to what I say!'"

5. "If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?"

Chap. XVI. 1. The duke of Sheh asked about government.
2. The Master said, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted.'
Chap. XVII.  Tsze-hsi, being governor of Chü-fu, asked about government. The Master said, 'Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.'

Chap. XVIII.  1. The Duke of Shih informed Confucius, saying, 'Among us here, there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact.'

2. Confucius said, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this.'

is supposed to have in view the oppressive and aggressive government of Chü-fu, to which Shih belonged.

17. Haste and small advantages: not to be amused by covetous. Chü-fu (fü p'ta-tou) was a small city in the eastern border of Lü.

19. Natural duty and superfluous is said to mean, 'our village,' 'our neigh-

bourhood,' but must be taken vaguely, as in the translation; compare V. xxii. We cannot say whether the idea is referring to one or more actual cases, or giving his opinion of what his people would do. Confucius' reply would incline us to the latter view. In the accounts are quoted of such cases, but they are probably founded on this chapter.

Chap. XVIII.  2. The expression does not absolutely affirm that this is upright, but that in this there is a better principle than in the other conduct. Anybody but a Chinese will say that both the Duke's view of the subject and the sage's were incomplete.
CHAP. XIX. Fan Ch'íh asked about perfect virtue. The Master said, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.'

CHAP. XX. 1. Tsze-kung asked, saying, 'What qualities must a man possess to entitle him to be called an officer?' The Master said, 'He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer.'

2. Tsze-kung pursued, 'I venture to ask who may be placed in the next lower rank?' and he was told, 'He whom the circle of his relatives pronounces to be filial, whom his fellow-villagers and neighbours pronounce to be fraternal.'

3. Again the disciple asked, 'I venture to ask about the class still next in order.' The Master said, 'They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class.'

19. CHARACTERISTICS OF PERFECT VIRTUE. This is the third time that Fan Ch'íh is represented as questioning the Master about virtue, and it is supposed by some to have been the last in order. (In 3rd tone) In opposition to 居處 "dwelling alone," in retirement.

The rude tribes here are the I and the Ti. The I we met with in XX, xiii. Here it is associated with Ti, the name of tribes on the north.

20. DIFFERENT CLASSES OF MEN WHO IN THEIR SEVERAL DEGREES MAY BE STYLED OFFICERS, AND THE ETYMOLOGY OF THE NAMES OF THE OFFICERS OF CONFUCIUS'S TIME. 1. "Compare on XII. 4. 跡. How it denotes—not the scholar, but the officer. 有職. It means 'shame,' i.e. will avoid all bad conduct which would subject him to reproof. 救是 a designation for all who form one body having the same ancestor. They are also called: 宗族, "nine branches of kindred," being all of the same surname from the great-great-grandfather to the great-great-grandson. 第. "The sound of stonelike." The dictionary, with
4. Tse-kung finally inquired, "Of what sort are those of the present day, who engage in government?" The Master said, "Pooh! they are so many peaks and hampers, not worthy being taken into account."

CHAP. XXI. The Master said, "Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong."

CHAP. XXII. 1. The Master said, "The people of the south have a saying—"A man without constancy cannot be either a wizard or a doctor." Good!

2. "Inconstant in his virtue, he will be visited with disgrace."

Reference to this passage explains it—小人貌，the appearance of a small man. 斗筲之人在, men of small capacity. Compare on II. 211. Dr. Williams translates the expression fairly well by "peck-measure men."

21. Confucius seemed to contrast himself with the ardent and cautious as described. Compare V. xxi. and Mencius VII. ii. 37. 與之以道傳之, is explained as in the translation—"simply dwell together with them." 獨也狂狷乎? comp. VIII. xvi. a. 獨 is explained in the dictionary by "contrasted and urgent." Opposed to 獨, it would seem to denote caution, but yet not a caution which may not be combined with decision. 有所不爲, "have what they will not do."

22. THE IMPORTANCE OF SUSTAINING THE CHRONIC AND CONSISTENT IN MIND. 1. I translate 獨 by "wizard," for want of a better term. In the Ch'ing Hsü Hsüan, XXVI, the so appear sustaining a sort of official status, regularly called in to bring down spiritual beings, obtain showers, &c. They are distinguished as men and women, though often feminine, "a witch," as opposed to a wizard. Confucius's use of the saying, according to Ch'i Hsi, is this—"Since such small people have constancy, how much more ought others to have it?" The ranking of the doctors and wizards together sufficiently shows what was the position of the healing art in these days. Chang K'ang-ch'êh interprets this paragraph quite inadmissibly—"Wizards and doctors cannot manage people who have
3. The Master said, "This arises simply from not attending to the prognostication."

CHAP. XXIII. The Master said, 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.'

CHAP. XXIV. Tsze-kung asked, saying, 'What do you say of a man who is loved by all the people of his neighbourhood?' The Master replied, 'We may not for that accord our approval of him.' 'And what do you say of him who is hated by all the people of his neighbourhood?' The Master said, 'We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighbourhood love him, and the bad hate him.'

CHAP. XXV. The Master said, 'The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his no constancy.'

A. This is a quotation from the Yi-ching, diagrams 60, hexagram XXIII, line 3.

B. This is inexplicable to Ch'ü Hsi. Some bring out from it the meaning in the translation.—Ch'ang Kung-shih notes,—'By the Yi we prognosticate good and evil, but in it there is no prognostication of people without constancy.'

25. THE DIFFERENT MANNERS OF THE SUPERIOR AND THE MEAN MAN. Compare II. xiv, but here the parties are contracted in their more private intercourse with others. 同, 'agreeing with,' = flattering.

26. How to judge of a man from the eating and drinking of others. We were know the characters of these virtues. 未可, literally, 'not yet may.' The general meaning of a Chinese sentence is often plain, and yet we are puzzled to supply exactly the subjects, auxiliaries, &c., which other languages require. In rendering the phrase, I have followed many of the paraphrases, who complete it thus: '未可信其為賢也, and 未可信其為惡也.' In the 註疏, however, the second occurrence of it is expanded in the same way as the first. Compare Luke's Gospel, vii. 42, et seq.

27. DIFFERENCE BETWEEN THE SUPERIOR AND THE MEAN MAN IN THEIR RELATION TO THOSE EMPLOYED BY THEM. 易事而難說 (悦), as in the translation, or we may render,
employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though he be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.

CHAP. XXVI. The Master said, ‘The superior man has a dignified ease without pride. The mean man has pride without a dignified ease.’

CHAP. XXVII. The Master said, ‘The firm, the enduring, the simple, and the modest are near to virtue.’

CHAP. XXVIII. Tsze-luh asked, saying, ‘What qualities must a man possess to entitle him to be called a scholar?’ The Master said, ‘He must be thus,—earnest, urgent, and bland:—among his friends, earnest and urgent; among his brethren, bland.’

‘In easily served, but is pleased with difficulty.’ 器之—see II. xii. 賢, being here a verb, is the opposite of 器之, and is 以 全材 堅 器 一人身上. It requires all capabilities from a single man.

21. The different air and bearing of the superior and the mean man.

27. Natural qualities which are favourable to virtue. 木, ‘wood,’ here an adjecti-
CHAP. XXIX. The Master said, 'Let a good man teach the people seven years, and they may then likewise be employed in war.'

CHAP. XXX. The Master said, 'To lead an un instructed people to war, is to throw them away.'

29. How the government of a good ruler will prepare the people for war. 善人 敎之。民戰以不 敎即戎矣。亦可以 民七十年 善人 敎。子曰。

29. That people must be taught, to prepare them for war. Compare the last chapter. The language is very strong, and an essential understanding of it is required to the last chapter, above. Here Confucius valued education for all classes.

BOOK XIV. HSIEN WĂN.

CHAPTER I. Hsien asked what was shameful. The Master said, 'When good government prevails in a State, to be thinking only of salary; and, when bad government prevails, to be thinking, in the same way, only of salary:—this is shameful.'

HISTOIRY OF THIS BOOK— motivated by a question, which he asks, No. 14. The glossarist Hsing Ping (邢邢) says, 'In this Book we have the characters of the Zhe-Kuo, and Tsiu Chiau, the course proper for princes and great officers, the practice of virtue, the knowledge of what is shameful, personal cultivation, and the tranquilizing of the people:—all subjects of great importance in government. They are therefore collected together, and arranged after the last Book which concerns an inquiry about government.' Some writers are of opinion that this is an early Book with its 17 chapters was compiled by Hsien or Tsoa Sen, who appears in the first chapter. That only the name of the inquirer is given, and not his surname, is said to be our proof of this.

1. It is humiliating to an officer to be careless only about his emolument. Hsing is the Yi Son of Yi, and, if we suppose Confucius's answer designed to have a practical application to himself, it is not easily reconcilable with what appears of his character, that other place. 必有近。” Emanuel, but its 6th, however, takes the following view of the reply;—When a country is well-governed, emolument is right; when a country is ill-governed, to take office and emolument is shameful.' I prefer the construction of Ch'ê Hái, which appears in the translation.
Chap. II. 1. ‘When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue.’

2. The Master said, ‘This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.’

Chap. III. The Master said, ‘The scholar who cherishes the love of comfort is not fit to be deemed a scholar.’

Chap. IV. The Master said, ‘When good government prevails in a State, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve.’

Chap. V. The Master said, ‘The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.’

2. The praise of perfect virtue is not to be allowed for the expression of bad feeling. In his view, this chapter is joined to the preceding, and Chü Hsi also takes the first paragraph to be a question of Yuki Hien. 克伐, ‘overcoming,’ i.e. hwa, ‘the love of superiority.’ 不行, ‘do not go,’ i.e. are not allowed to have their way, or are repressed. 難, ‘difficult,’—the doing what is difficult. 必有德者, ‘men of principle are sure to be bold, but those who are bold may not always be men of principle.’

3. A scholar must be aiming at what is higher than comfort or pleasure. Compare IV. xi. The 飢居, here is akin to the 簡, there. Compare also IV. 16.

4. What one does must always be right; what one thinks need not always be spoken. — a phrase of special interest. 孫, for 造, is in the text in V. xxx. 5. ‘terror from being in a high position,’ then ‘danger,’ ‘dangerous.’ It is used here in a good sense, meaning ‘lofty, and what may seem to be, or really be, dangerous, under a bad government, where good principles do not prevail.’

5. We may preclude the externals from the externals, but not the vertex. This有言 must be understood of virtuous speaking and
CHAP. VI. Nan-kung Kwo, submitting an inquiry to Confucius, said, ‘I was skilful at archery, and Ao could move a boat along upon the land, but neither of them died a natural death. Yu and Chi personally wrought at the toils of husbandry, and they became possessors of the kingdom.’ The Master made no reply; but when Nan-kung Kwo went out, he said, ‘A superior man indeed is this! An esteeemer of virtue indeed is this!’

CHAP. VII. The Master said, ‘Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous.’

1 a Virtuously, or correctly, he supplied to bring out the sense. A translator is puzzled to render 仁者 differently from 有德者. I have said ‘men of principle,’ the opposition being between moral and animal courage, yet the man of principle may not be without the other, in order to their doing justice to themselves.

2 The secret process conducing to such eminent virtue leading to nobility. The Web of Confucius. Nan-kung Kwo is said by Chih Ho to have been the same as Nan Yung in V. 1. But this is doubtful. See on Nan Yung there. Kwo, it is said, insinuated his remark as an inquiry whether Confucius was not like Yu or Chi, and the great man of the time so many I and Ao; and the sage was modestly silent upon the subject. I and Ao carry us back to the ninth century before Christ. The first belonged to a family of princes, famous, from the time of the emperor K’ai (b.c. 2420), for their archery, and dethroned the emperor Hsia-hsing (后相, b.c. 2143). I was afterwards slain by his minister, Han Chao (寒浞), who then married his wife, and one of their sons, Chu Chao, was the individual here named Ao, who was subsequently destroyed by the emperor Shao-kang, the posthumous son of Hsia-hsing. Chi was the son of the emperor Yao, of whose birth many prodigies are narrated, and appears in the Sixching as Han-chi, minister of agriculture to Yao and Shun, by name Kuo. The Chou family traced their descent linally from him, so that though the throne only came to his descendants more than a thousand years after his time, Nun-kung Kwo speaks as if he had got it himself, as Yu did. 君子哉若人—compare V. 11. The same Ao in the text should be 頌.
CHAP. VIII. The Master said, "Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?"

CHAP. IX. The Master said, "In preparing the governmental notifications, P'i Shàn first made the rough draught; Shi-shū examined and discussed its contents; Tsze-yü, the manager of Foreign intercourse, then polished the style; and finally, Tsze-ch'ăn of Tung-ii gave it the proper elegance and finish."

CHAP. X. 1. Some one asked about Tsze-ch'ăn. The Master said, "He was a kind man."

2. He asked about Tsze-hai. The Master said, "That man! That man!"

3. He asked about Kwan Chung. "For him," said the Master, "the city of Pien, with three hundred families, was taken from the chief of the Po family, who did not utter a murmuring word, though, to the end of his life, he had only coarse rice to eat."

2. A LESSON FOR PARENTS AND MINISTERS: THAT THEY MUST BE STRONG AND DECIDED. Li, being parallel with hsî, is to be construed as a verb, and conveys the meaning in the translation different from the meaning of the term in XIII. 1. K'ung An-k'iu takes in the sense of "to soothe, comfort," in the old tone, but that does not suit the parallelism.

3. THE KNOWLEDGE OF THE OFFICIAL NOTIFICATIONS OF CH'ANG, GIVES TO THE ABILITY OF FOUR OF ITS OFFICERS. The State of Ch'ang, small and surrounded by powerful neighbours, was yet fortunate in having such ministers, through whose mode of conducting its government it enjoyed considerable prosperity. The language of government orders, decrees, and communications: see the Ch'ang Li, XXV, par. xx. Tsze-ch'ăn (see V. xv) was the chief minister of the State, and in preparing such documents first used the services of P'i Shàn, who was noted for his wise planning of matters. Shi-shū shows the relation of the officer indicated by the ruling family. His name was Yu-ch'i (游吉). The province of the Pei family was to superintend the ceremonies of communication with other States; see the Ch'ang Li, III, XXXVIII.

5. THE JUDGMENT OF CONFLICTING CONCEPTS. Tsze-ch'ăn, Tsze-hai, and Kwan Chung. 1. See V. xv. 2. Tsze-hai was the chief minister of Ch'ing. He had refused to accept the nomination to the sovereignty of the State in preference to the rightful heir, but did not oppose the usurp
CHAP. XI. The Master said, 'To be poor without murmuring is difficult. To be rich without being proud is easy.'

CHAP. XII. The Master said, 'Mäng Kung-ch'ü is more than fit to be chief officer in the families of Chao and Wei, but he is not fit to be a great officer to either of the States T'ang or Haieh.'

CHAP. XIII. 1. Tsze-lù asked what constituted a complete man. The Master said, 'Suppose a man with the knowledge of Tsang Wu-chung, the freedom from covetousness of Kung-ch'ü, the bravery of Chwang of Pien, and the varied talents of Tsan Ch'iù; add to these the accomplishments of the rules of propriety and music: such an one might be reckoned a complete man.'

2. He then added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the

11. It is necessary to explain the phrase at the start of the passage: 'This sentiment may be controverted.' Compare L. XCV.

II. THE CAPACITY OF MANG KUNG-CH'U. Kung-ch'ü was the head of the Mäng, or Chung-sun family, and, according to the 'Historical Records,' was regarded by Confucius more than any other great man of the times in Li. His estimate of him, however, as appears here, was not very high. In the sage's time, the government of the State of Ts'ai (晉) was in the hands of the three families, Chao, Wei, and Hau (韓). which afterwards divided the whole State among themselves; but meanwhile they were not States, and Kung-ch'ü, as their lieut. chief officer, could not have managed their affairs. T'ang and Haieh were small States, whose great officers would have had to look after their relations with greater States, to which function Kung-ch'ü's abilities were not equal.

13. Of the complete man—a conversation with Tsze-lù. 7. Tsang Wu-chung had been an officer of T'ai in the reign anterior to that in which Confucius was born. So great was his reputation for wisdom that the people gave him the title of a sage. Wu was his
view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:—such a man may be reckoned a complete man.'

Chap. XIV. 1. The Master asked Kung-ming Chiâ about Kung-shu Wân, saying, 'Is it true that your master speaks not, laughs not, and takes not?'

2. Kung-ming Chiâ replied, 'This has arisen from the reporters going beyond the truth.—My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.' The Master said, 'So! But is it so with him?'

honorary epithet, and 仲 denotes his family
place, among his brothers. Chwang, it is said
by Chu Hsi, after Chén (周), one of the oldest
commentators, whose surname only has come
down to us, was 卡邑大夫, 'great officer of
the city of Pên.' According to the 'Great Collec-
tion of Surnames,' a secondary branch of a
family of the State of Te-ho (鲁) having settled
in Tsâ, and being gifted with Pên, its members
took their surname Tsâ. For the history of
Chwang and of Wu-chung, see the 集證
in loc.亦可云云—亦 implies that
there was a higher style of man still, in whom
the epithet appears would be more fully appli-
able.
CHAP. XV. The Master said, 'Tsang Wu-chung, keeping possession of Fang, asked of the duke of Lu to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was.'

CHAP. XVI. The Master said, 'The duke Wen of Ts'in was crafty and not upright. The duke Hwan of Chi was upright and not crafty.'

CHAP. XVII. 1. Tsze-lu said, 'The duke Hwan caused his brother Chi to be killed, when Shao Hú died with his master, but Kwan Chung did not die. May not I say that he was wanting in virtue?'

Kwan, who were the two first of the five leaders of the princes of the empire, who play an important part in Chinese history, during the period of the Ch'ou dynasty known as the Chi Kwan Chi (春秋). Hwan ruled in Chi, B. C. 681-659, and Wên in Ts'in, B. C. 659-643. Of duke Hwan, see the next chapter. The attributes mentioned by Confucius are not to be taken absolutely, but as respectively predominating in the two chief.

17. THE ARIET OF KWAN CHUNG:—A CONVERSATION WITH TSE-LU. 1. 公子纠, the duke's son Chi, but, to avoid the awkwardness of that rendering, I say—his brother. Hwan (the honorary epithet; his name was 小白) and Chi had both been refugees in different States, the latter having been carried into Lu, away from the troubles and dangers of Chi, by the ministers, Kwan Chung and Shao Hú. On the death of the prince of Chi, Hwan anticipated Ch'ü's offer to Chi, and took possession of the State. Soon after, Hwan the duke of Lu to put his brother to death, and to deliver up the two ministers, when Shao (召公—邵) Hú chose to dash his brains out, and die with his master, while Kwan Chung returned gloomily to Chi, took service with Hwan, became his prime minister, and made him supreme arbiter among the various chiefs of the empire. Such conduct was condemned by Tsze-lu. 死之. is a peculiar ex-
men and common women, who would commit suicide in a stream or
ditch, no one knowing anything about them?*

CHAP. XIX. 1. The great officer, Hsien, who had been family-
minister to Kung-shih Wan, ascended to the prince's court in com-
pany with Wan.

2. The Master, having heard of it, said, 'He deserved to be con-
sidered Wăn (the accomplished).

CHAP. XX. 1. The Master was speaking about the unprincipled
course of the duke Ling of Wei, when Ch'ü K'ang said, 'Since he is
of such a character, how is it he does not lose his State?'

2. Confucius said, 'The Chung-shih Yu has the superintendence
of his guests and of strangers; the litanist, To, has the management

9. see IX. xxi. 諸 - 小信, 'small fidelity,' by which is intended the faithfulness of
a married couple to the common people, where the husband takes no other in addition
to his wife. The argument is this - 'Do you think Kwan Chung should have con-
sidered himself bound to Chih, as a common man considered himself bound to his wife? And
would you have had him commit suicide, as common people will do on any slight occasion?'
Commentary says that there is underlying the vindication this fact - that Kwan Chung and
Shih Hsü's adherence to Chih was wrong in the first place, Chih being the younger brother.
Chung's conduct, therefore, was not to be judged as if Chih had been the senior. There is no
thing of this, however, in Confucius's words. His vindicates Chung simply on the ground
of his subsequent services, and his reference to 'the small fidelity' of husband and wife among
the common people is very unhappy.

10. See IX. xxi. 諸 - to strangle one's self, but in con-
mation, with 溝 溝, the phrase must be understood generally - 'to commit suicide.'
of his ancestral temple; and Wang-sun ChiÁ has the direction of the army and forces;—with such officers as these, how should he lose his State?

CHAP. XXI. The Master said, 'He who speaks without modesty will find it difficult to make his words good.'

CHAP. XXII. 1. ChÁn ChÁng murdered the duke Chien of ChÁn.
2. Confucius bathed, went to court, and informed the duke Ai, saying, 'ChÁn HÁng has slain his sovereign. I beg that you will undertake to punish him.'
3. The duke said, 'Inform the chiefs of the three families of it.'
4. Confucius retired, and said, 'Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, 'Inform the chiefs of the three families of it.'

21. EXTRAVAGANT SPEECH HARD TO BE MADE GOOD. Compare IV. xxii.
22. How Confucius Wished to Attend the Murder of the Duke of ChÁn—his Righteous and Public Spirit. 1. ChÁn,—not indolent in a single virtue, and 'tranquilly not speaking unadvisedly,' are the meanings attached to 'ChÁn,' as an honorary epithet, while 'ChÁn HÁng' indicates, 'tranquillizer of the people, and establisheer of government.' The murder of the duke Chien by his minister, ChÁn HÁng, took place B.C. 481, barely two years before Confucius's death. 2. 沐浴 implies all the fasting and purification, and all the solemn preparation, as for a sacrifice or other great occasion. 3. 沐者, is to wash the hair with the water in which rice has been washed, and 泉者, is to wash the body with hot water. 4. the use of 夫 in XI. xxiv, &c. is the same as the remark of Confucius, or his colleague with himself, when he had gone out from the duke. 5. 'How is it that the prince, &c.'—this circumstance. The paraphrase completes the sentence by '告夫三子'—according to the account of this matter in the 右傳, Confucius meant that the duke Ai should himself, with the forces of Ai, undertake the punishment of the criminal. Some modern commentators cry out against this. The sage's advice, they say, would have been that the duke should report the thing to the king, and with his authority associate other princes with himself to do justice on the offender.
5. He went to the chiefs, and informed them, but they would not act. Confucius then said, 'Following in the rear of the great officers, I did not dare not to represent such a matter.'

CHAP. XXIII. Tsze-lu asked how a ruler should be served. The Master said, 'Do not impose on him, and, moreover, withstand him to his face.'

CHAP. XXIV. The Master said, 'The progress of the superior man is upwards; the progress of the mean man is downwards.'

CHAP. XXV. The Master said, 'In ancient times, men learned with a view to their own improvement. Now-a-days, men learn with a view to the approbation of others.'

CHAP. XXVI. 1. Chiu Po-yü sent a messenger with friendly inquiries to Confucius.

2. Confucius sat with him, and questioned him. 'What,' said he, 'is your master engaged in?' The messenger replied, 'My master in
anxious to make his faults few, but he has not yet succeeded. He then went out, and the Master said, 'A messenger indeed! A messenger indeed!'

CHAP. XXVII. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XXVIII. The philosopher Tsâng said, 'The superior man, in his thoughts, does not go out of his place.'

CHAP. XXIX. The Master said, 'The superior man is modest in his speech, but exceeds in his actions.'

CHAP. XXX. 1. The Master said, 'The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

2. Tsze-kung said, 'Master, that is what you yourself say.'

His place is now set cast in the outer court of the temple. Confucius had lodged with him when in Wei, and it was after his return to Lî that Pô-yî sent to inquire for him.

27. A repetition of VIII. xiv.

32. The thought of a superior man is harmonious with his position. Taking here quotes from the Yi-ching, or Illustrations, of the second diagram of the Yi-ching, but he leaves out one character, because of the meaning somewhat what is said in the Yi.-The superior man is thoughtful, and so does not go out of his place. The chapter, it is said, is interrelated here, from its analogy with the preceding.
CHAP. XXXI. Tzze-kung was in the habit of comparing men together. The Master said, "Tzze must have reached a high pitch of excellence! Now, I have not leisure for this."

CHAP. XXXII. The Master said, "I will not be concerned at men's not knowing me; I will be concerned at my own want of ability."

CHAP. XXXIII. The Master said, "He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (when they occur); —is he not a man of superior worth?"

CHAP. XXXIV. 1. Wei-shäng Mâu said to Confucius, "Chiû, how is it that you keep roosting about? Is it not that you are an insinuating talker?"

2. Confucius said, "I do not dare to play the part of such a talker, but I hate obstinacy."

21. One's work is with one's self — Making comparisons. 眼乎哉 = Ha! is do not superior? The remark is ironical.

22. Concern should be about one's personal attainment, and not about the estimation of others. See I. xvi. d. A critical oxon. is laid down here by Chiû Hû —All passages, the same in meaning and in words, are to be understood as having been spoken only once, and their recurrence is the work of the compilers. Where the meaning is the same and the language a little different, they are to be taken as having been repeated by Confucius himself with the variations. According to this rule, the sentiment in this chapter was repeated by the Master in four different utterances.

23. Quick discrimination without previous teaching is merely surmising. 進, 'to be disobedient,' 'to neglect'; also, 'to mock,' and hence to anticipate,' i.e. in judgment. "進, see XIII. ix, but the meaning is them perhaps, while here the 进 is adversative, and 進, 'the quick apprehender, one who understands things before others.' So, Chiû Hû. Kang-Jê-kû, however, takes 进 as conjunctive, and 進 as in opposition to the two preceding characteristics, and interprets the conclusion, "Is such a man of superior worth?" On Chiû Hû's view, the 進 is exclamatory.

24. Confucius not set-minded, and the no old-fashion'd talker — Defying of himself from the charge of an artificer. 進, From Wei-shäng's addressing Confucius by his
CHAP. XXXV. The Master said, 'A horse is called a ch'ih, not because of its strength, but because of its other good qualities.'

CHAP. XXXVI. 1. Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?'
2. The Master said, 'With what then will you recompense kindness?'
3. 'Recompense injury with justice, and recompense kindness with kindness.'

CHAP. XXXVII. 1. The Master said, 'Alas! there is no one that knows me.'
2. Tsze-kung said, 'What do you mean by thus saying—that no one knows you?' The Master replied, 'I do not murmur against name, it is presumed that he was an old man. Such a liberty in a young man would have been impudence. It is presumed also, that he was one of those men who kept themselves retired from the world in disgust. 楓, to perch or rest, as a bird, used contemptuously with reference to Confucius going about among the princes and wishing to be called to office. 固=執, 一不通, holding one idea without intelligence.'

35. VIRTUE, AND OTHER THINGS, THE ETY OF GENRE. 鳩 was the name of a famous horse of antiquity who could run 1000 li in one day. See the dictionary in no. 1. It is here used generally for 'a good horse.'

36. "GOOD IS NOT TO BE RETURNED FOR EVIL, YET TO BE NOT SIMPLY WITH JUSTICE. 一德, 道惠. Kindness. 造, resentment. 見知, here put for what awakens resentment, 'wrong,' 'injury.' The phrase 以德報怨 is found in the 道德經 of Lao-tse's II. chap. 131, but it is possible that Confucius's questioner simply consulted him about it as a saying which he had himself heard and was inclined to approve. 一以直, 'with straightforwardness,' i.e. with justice.—How far the ethics of Confucius fell below our Christian standard is evident from this chapter, and even below Lao-tse's. The name expressions are attributable to Confucius in the Li Chih, XXIX. 21, and it is then added 子曰 以德報怨則富身之仁, which is explained.—He who returns good for evil is a man who is harmful to himself, and who will try to avoid danger from himself by such a course. The author of the 詹註 says, that the injuries intended by the questioner were only trivial matters, which perhaps might be dealt with in the way he mentioned, but great offenses, as those against a sovereign or a father, may not be dealt with by such an inversion of the principles of justice. The Master himself, however, does not force his declaration in any way.

37. CONFUCIUS, LAMENTING THAT MEN DID NOT KNOW HIM, HEARS IN THE THOUGHT THAT HEAVEN KNOWS HIM. 一莫知我, 'does not know me.' He refers, commentator says, to the way in which he pursued his course, simply for itself, of his own conviction of duty, and for his own improvement, without regard to success, or the opinions...
Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven—that knows me!'

CHAP. XXXVIII. 1. The Kung-po Liáo, having slandered Tsze-hi to Chi-sun, Tsze-hi Ching-po informed Confucius of it, saying, 'Our master is certainly being led astray by the Kung-po Liáo, but I have still power enough left to cut Liáo off, and expose his corse in the market and in the court.'

2. The Master said, 'If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Liáo do where such ordering is concerned?'

of others. a 何為其莫知子也
'what is that which you say—we men know you?'
下學上達—beneath I learn, above I penetrate;''the meaning appears to be that he endeavored himself with the study of men and things, someone as more ambitious spirits would deem them but from those he rose to understand the high principles involved in them.—the appointments (Heaven (天命))—according to one commentator.知我者其天乎—He who knows me, is not that Heaven? The 日講 paraphrases this, as if it were a question.—上於宾客之中能知我耳 a He Confucius, indeed, as the proverb has it, the master of the house, in the society of Heaven—on occasion of Tsze-hi's being slandered. c. Liáo, called Kung-po (literally, in his midst), probably from an affinity with the ducal House, is said by some to have been a disciple of the sage, but that is not likely, as we find him here slandered Tsze-hi, that he might not be able, in his official relations with the Chi family, to carry the Master's lessons into practice. etc.
Chap. XXXIX. 1. The Master said, 'Some men of worth retire from the world.
2. Some retire from particular States.
3. Some retire because of disrespectful looks.
4. Some retire because of contradictory language.'

Chap. XLI. The Master said, 'Those who have done this are seven men.

Chap. XL. Tse-tsé-lú happening to pass the night in Shih-mán, the gate-keeper said to him, 'Whom do you come from?' Tse-tsé-lú said, 'From Mr. K'ung.' 'It is he,—is it not?—said the other, 'who knows the impracticable nature of the times, and yet will be doing in them.'

Chap. XLI. The Master was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket, passed the door.

29. Different causes why men of worth withdraw from public life, and different respects to which they do withdraw themselves. 1. 開 the next clause, 'but commentators say that the meaning is no more than 'some,' and that the terms do not indicate any comparison of the parties on the ground of their worthiness.
3. The 'books,' and 'language' in par. 4, are to be understood of the prince whom the worthless wished to serve.—Confucius himself could never hear to withdraw from the world.
40. The number of men of worth who had withdrawn from public life in Confucius's time. This chapter is understood in connexion with the preceding;—as appears in the translation. Chu, however, explains by 作 by 起, 'have arisen.' Others explain it by 作, 'have done this.' They also give the names of the seven men, which Chu calls 貢, 'chiefs.'

41. Consideration of Confucius's course in seeking to be employed, by one who had withdrawn from public life. The site of Shih-mán is referred to the district of Chi'shing-ch'iung, department of Chi-nan, in Shao-chung. 

42. The judgment of a retired worthy on Confucius's course, and sense of Confucius thereon. 1. The 王 was one of the musical instruments of the Chinese; see Rect- 

hurt's dictionary, in no. 1, 1st tone, 'to
of the house where Confucius was, and said, 'His heart is full who so beats the musical stone.'

2. A little while after, he added, 'How contemptible is the one-sided obstinacy that sounds display!' When one is taken no notice of, he has simply at once to give over his wish for public employment, "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."

3. The Master said, "How determined is he in his purpose! But this is not difficult!"

CHAP. XLIII. 1. Tze-chang said, What is meant when the Shu says that Kao-tsung, while observing the usual imperial mourning, was for three years without speaking? 2. The Master said, 'Why must Kao-tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years.'

"Meaning 'to go beyond,' to exceed,' it is in the 4th tone.

Meaning 'to be read as one sentence, and understood as if there were a stop."

The quotation is taken from the Shih, IV. viii. Sect. L. I., but the passage there is not exactly as in the text. It is there said that Kao-tsun, after the three years' mourning, still did not speak. The quotation was intended to illustrate that we must act according to circumstances.
CHAP. XLIV. The Master said, 'When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service.'

CHAP. XLV. Tsze-hu asked what constituted the superior man. The Master said, 'The cultivation of himself in reverential carefness.' 'And is this all?' said Tsze-hu. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?' again asked Tsze-hu. 'The Master said, 'He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people.'

CHAP. XLVI. Yuan Zang was squatting on his heels, and

Tsze-chang was perplexed to know how government could be carried on during so long a period of silence. "古之人"—the ancients—embrace the sovereigns, and subordinate princes who had their own petty courts.

In the original, it is said, "總無不得放緩意, 進, "It is impossible to manage, the meaning is, that they did not dare to allow themselves any license." The expression is not an easy one. I have followed the paraphrases.

46. How a love of the rules of propriety in rulers facilitates government.

47. Represent self-cultivation the distinguishing characteristic of the Chinese. It is said, are not to be taken as the suzerain of the Chinese in cultivating himself, but as the chief thing which he keeps before him in the process. This is therefore, by us, but in the other sentences, it indicates the cultivation, or consequence, of the修已百善—the hundred surnames, as a designation for the mass of the people, occurs as early as in the Yuetan (典)

It is 百家姓, "the surnames of the hundred families," into which number the families of the people were perhaps divided at a very early time. The surnames of the Chinese now amount to several thousands. The small work 百家姓帖, made in the Ming dynasty, contains nearly 430. The number of them given in an appendix to Williams's Syllabic Dictionary, as compiled by the Rev. Dr. Budge, is 1,085. In the list of them, we find a ridiculous reason given for the surnames being a hundred, to the effect that the ancient races gave a surname for each of the five notes of the scale in music, and of the five great relations of life and of the four main consequences, 3 x 5 x 4 = 100. It is to be observed, that in the book of Psalms we find 'a hundred surnames,' interchanged with 萬姓, "ten thousand surnames," and it would seem as if, therefore, it was not possible to attach a definite number to the number.

病諸：—6. XVIII.

5. Confucius's conduct to an incomparable old man of his acquaintance. Yuan Zang was an old acquaintance of Confucius, but had adopted
so waited the approach of the Master, who said to him, 'In youth, not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age;—this is to be a pest.' With this he hit him on the shank with his staff.

Chap. XLVII. 1. A youth of the village of Ch’u-teh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, 'I suppose he has made great progress.'

2. The Master said, 'I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.'

_the principles of Lao-tse, and gave himself extraordinary license in his behaviour._—See an indication in the Li Ch’t, I, Sect. II, ii. 24, and note there. 夷俟：the dictionary explains the two words together by 展足箕坐：but that is the meaning of 夷，alone, and 夙矢侍：the 'waiter.' So, the commentators, old and new. The phrase 夷俟 in this sense is thus explained:—

'The 夷 is front of squatting, and is therefore called the squatting 夷. 夷 is used for 夷.’ —See the 注释. The 夷 is used for 夷, and 夷 is used for 夷. 夔 is used for 蹴 —in the sense of 蹴 in case of 'puck;' rather than 'foot.'

Chap. XLVII. 1. —there is a tradition that Confucius lived and taught in 蜀里, but it is much disputed. 將命謂傳書主之言：將命 means to convey the messages between visitors and the host. 益者一 the inquirer supposed that Confucius’s employment of the last was to distinguish him for the progress which he had made. 2. According to the rules of ceremony, a youth must sit in the corner, the body of the room being reserved for full-grown men. —see the Li Ch’t, II, Sect. Li. 13. In walking with an elder, a youth was required to keep a little behind him. —see the Li Ch’t, I, Sect. I, ch. 4. 2. Confucius’s employment of the last, therefore, was to teach him the courteous required by his years.
BOOK XV. WEI LING KUNG.

CHAPTER I. 1. The duke Ling of Wei asked Confucius about tactics. Confucius replied, 'I have heard all about sacrificial vessels, but I have not learned military matters.' On this, he took his departure the next day.

2. When he was in Ch'ın, their provisions were exhausted, and his followers became so ill that they were unable to rise.

3. Tze-lu, with evident dissatisfaction, said, 'Has the superior man likewise to endure in this way?' The Master said, 'The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license.'

REMARKS ON THIS BOOK.—This book contains the contents of the Book, contained in thirty-four chapters, as miscellaneous as those of the former. Rather they are more so, some chapters bearing on the public administration of government, some containing parable of the superior man, and others containing lessons of practical wisdom. 'All the subjects,' says Hsü Hsing Ping, 'illustrate the feeling of the sense of shame and consequent pursuit of the correct course, and therefore the Book immediately follows the preceding one!' 1. Confucius returns to talk on military affairs. 2. In the king of Wei he begins the discourse concerning the superior man of above description. 3, 4. Mr. Ling, in all time, the arrangement of the ranks of an army; hence generally. 豆之事—comp.

Note: The text appears to be from a translation of the Analects, a classical Chinese text, and includes a discussion on the military aspects and the role of the superior man.
CHAP. II. 1. The Master said, 'T'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?'
2. Tze-kung replied, 'Yes, but perhaps it is not so?'
3. 'No,' was the answer, 'I seek a unity all-pervading.'

CHAP. III. The Master said, 'Yü, those who know virtue are few.'

CHAP. IV. The Master said, 'May not Shun be instanced as having governed efficiently without exertion! What did he do? He did nothing but gravely and reverently occupy his royal seat.'

CHAP. V. 1. Tze-chang asked how a man should conduct himself, so as to be everywhere appreciated.

2. The Master said, 'Let his words be sincere and truthful, and his actions honourable and careful;—such conduct may be practised among the rude tribes of the South or the North. If his words be

2. How Confucius aimed at the knowledge of an all-pervading unity. This chapter is to be compared with IV. xx; only, says Chih Hsi, that is spoken with reference to practice, and this with reference to knowledge.' But the design of Confucius was probably the same in them both; and I understand the first paragraph here as meaning—'Tze-chang, do you think that I am aiming, by the exercise of memory, to acquire a varied and extensive knowledge? Then the grid paragraph is equivalent to:—'I am not doing this. My aim is to know myself,—the mind which embraces all knowledge, and regulates all practice.' This is the view of the chapter given by the Shih-ko.

2. Conduct that will be appreciated in all parts of the world. 1. We must supply a good deal of bringing out the meaning here. Chu Hsi commends the question with that other of Tze-chang about the scholar who may be called
not sincere and truthful, and his actions not honourable and careful, will be, with such conduct, be appreciated, even in his neighbourhood!

3. 'When he is standing, let him see these two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice.'

4. Tse-ch'ang wrote these counsels on the end of his sash.

CHAP. VI. 1. The Master said, 'Truly straightforward was the historiographer Yü. When good government prevailed in his State, he was like an arrow. When bad government prevailed, he was like an arrow.'

2. 'A superior man indeed is Chu Po-yü! When good government prevails in his State, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast.'

6. The admirable characters of Tse-yü and Chu Po-yü. TSE-YÜ was the designation of Tse-yü, the historiographer of Wei, generally styled Shih Ch'i. On his deathbed, he left a message for his prince, and gave orders that his body should be laid out in a place and manner likely to attract his attention when he paid the visits of condolence. It was so, and the message that delivered had the desired effect. Perhaps it was on hearing this that Confucius made this remark: 'As an arrow, straight and decided.' CHU PO-YÜ: see XIV. xxvi. 可能卷而懷之之 is to be understood as referring to 'his principles.'
The Master said, 'When a man may be spoken with, not to speak to him is to err in reference to him. When a man may not be spoken with to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'

Chapter VII. The Master said, 'When a man may be spoken with, not to speak to him is to err in reference to him. When a man may not be spoken with to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'
3. 'Ride in the state carriage of Yin.
4. 'Wear the ceremonial cap of Chou.
5. 'Let the music be the Shao with its pantomimes.
6. 'Banish the songs of Ch'ang, and keep far from specious talkers. The songs of Ch'ang are licentious; specious talkers are dangerous.'

CHAP. XI. The Master said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

CHAP. XII. The Master said, 'It is all over! I have not seen one who loves virtue as he loves beauty.'

CHAP. XIII. The Master said, 'Was not Tsang Wan like one who had stolen his situation? He knew the virtue and the talents

INTENDED, TO BE FOLLOWED IN GOVERNING.—A

REPLY TO YEN YEN:—1. The disciple modestly put his question with reference to the government of a State (邦), but the Master answers it according to the disciple's ability, as if it had been about the ruling of the kingdom (治天下).

2. The three great ancient dynasties began the year at different times. According to an ancient tradition, 'Heaven' was opened at the time 乙丑 Earth appeared at the time 丑; and Man was born at the time 亥. 3. The Chou dynasty began its year with 乙丑; the Shang with 丑; and the Ts'ai with 亥. 4. As human life thus began, so the year; in reference to human labours, naturally proceeds from the spring, and Confucius approved the rule of the Han dynasty. His decision has been the law of all dynasties since the Chou. See the 'Recollections of Early Manhood,' Chap. 14, in Gauthe's Shih-ching. 5. The state carriage of the Yin dynasty was plain and substantial, which Confucius preferred to the more ornamental one of Chou. 6. Yet he does not object to the more elegant cap of that dynasty, 'the cap,' says Ch'ê Hsi, 'being a small thing, and placed over all the body.'

5. The title was the music of Shih; see III. xxvi. 5. The 'dances, or pantomimes,' which kept time to the music. See the Shih-ching, II. I. 6. 郑音, 'the sounds of Chang' meaning both the songs of Ch'ang, and the music to which they were sung. Those songs form the 7th book of the 1st division of the Shih-ching, and are here characterised justly.

11. THE NEEDNESS OF PIONEERING AND PRECAUTION.

12. THE HARMONY OF A TRUE LOVE OF VIRTUE.

of Hui of Liushaia, and yet did not procure that he should stand with him in court.

CHAP. XIV. The Master said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

CHAP. XV. The Master said, 'When a man is not in the habit of saying—'What shall I think of this? What shall I think of this? I can indeed do nothing with him!''

CHAP. XVI. The Master said, 'When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;—their is indeed a hard case.'

CHAP. XVII. The Master said, 'The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'

secretly held possession of it.' Tsang Wan would not recommend Hui because he was an able and better man than himself. Hui is a famous name in Ch'in. He was an officer of 14, or 15, much after death, whose name was Ch'en. The text reads: 'Hello, how could I show a return from a town called Liushaia, or from a li of willow-wood, excepting his house, which made him be called Liushaia Hui—His that lived under the willow-wood.' See Mencius II. Pt. 1. chap. 7.

15. The way to ward off resentment. 貴 if it is said, is here 'to require from,' and not 'to preserve.'


16. Against frivolous talkers and superstitious speculators. Ch'iu explains 難矣 by 'they have no ground from which to become virgins, and they will meet with disaster.' He yet gives Ch'iu's explanation, 'they will never complete anything.' Our nearly literal translation appears to convey the meaning: 'A hard case,' i.e. they will make nothing out, and nothing can be made of them.

17. The course of the superior man is harmonious, sincere, steady, and simple.
Chap. XVIII. The Master said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

Chap. XIX. The Master said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

Chap. XX. The Master said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

Chap. XXI. The Master said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partisan.'

Chap. XXII. The Master said, 'The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man.'

'Stone at the foundation.' — The antecedent to all the statements is the stone, or rather the thing, whatever it be, done righteously.

19. Our own inexperience, and not our reputation, is the proper means of concern to us. See XIV. xxiv, et al.

20. The superior man wishes to be mad in remembrance. Not, say the commentators, that the superior man cares about fame, but fame is the inevitable consequence of merit. He cannot have been the superior man, if he be not remembered.

21. The superior man is discriminating in his esteem of men and judicious in his use of them.

22. In the wandering of the period, and many other paraphrases, it is taken as "finishing his life;" still, I let the translation suggested by the use of the phrase in the 'Great Learning' keep its place.

23. His own importance is the superior man's rule. The approbation of others is the mean man's. Compare II. vii, et seq.

24. The superior man is dignified and apparantly, without the qualities which those qualities often lead. Compare II. xiv and VII. xxx. a.

25. He is a "practical" in self-maintenance.

26. The superior man is discriminating in his esteem of men and judicious in his use of them.
Chapter XXIII.

Tsze-kung asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' The Master said, 'Be faithful. If you do not do so, what is there to do, and what is there to be looked for?'

Chapter XXIV.

The Master said, 'Even in my early days, a charioteer would leave a plow horse. Now there are no such things.'
CHAP. XXVI. The Master said, 'Specious words confound virtue. Want of forbearance in small matters confounds great plans.'

CHAP. XXVII. The Master said, 'When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case.'

CHAP. XXVIII. The Master said, 'A man can enlarge the principles which he follows; those principles do not enlarge the man.'

CHAP. XXIX. The Master said, 'To have faults and not to reform them,—this, indeed, should be pronounced having faults.'

CHAP. XXX. The Master said, 'I have been the whole day

The appointment of the historian is referred to Hwang-ti, or 'The Yellow sovereign,' the inventor of the cycle. The statutes of Chou mention no fewer than five classes of such officers. They were attached also to the feudal courts, and what Confucius says, is that, in his early days, a historian, on any point about which he was not sure, would leave a blank; so careful were they to record only truth.

吾猶及 乎有 馬云云

This second sentence is explained in Ho Yen: —'If any one had a horse which he could not tame, he would lead it to another to ride and exercise it.'—The commentator Hsi (胡氏) says well, that the meaning of the chapter must be left in uncertainty (the second part of it especially).

22. The danger of specious words, and of inattentiveness. 小不忍, is not 'a little impatience,' but impatience in little things; 'the hastiness,' it is said, 'of women and small people.'

27. In judging of a man, we must not be guided by his being generally liked or disliked. Compare XIII. xxv.

35. Principles of duty as exemplified in the case of man. This sentence is quite mystical in its sententiousness. The 西註 says—

道 here is the path of duty, which all men, in their various relations, have to pursue, and man
不食,終夜不寢,以思無益。不
如學也。孔子曰: "不學,無所成。"
也,餓在其中,學也,瘠在
中也。君子憂道不憂貧。
餓曰: "知及之,仁能守之,
雖得之,必失之,知及之,仁能
守之,不莊以瀆之,則民不敬。
動之不以禮,未善也。

without eating, and the whole night without sleeping — occupied with thinking. It was of no use. The better plan is to learn.

Chap. XXXI. The Master said, "The object of the superior man is truth. Food is not his object. There is ploughing:—even in that there is sometimes want. So with learning:—emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.

Chap. XXXII. 1. The Master said: "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety — full excellence is not reached.'
CHAP. XXXII.? The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little matters."

CHAP. XXXIV. The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue."

CHAP. XXXV. The Master said, "Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher."

However, Po Hsien says:—"A man may have knowledge equal to the management of his office (治其官), but if he has not virtue which can hold that fast, though he be the most cunning politician, he will lose it." In the characters below, "動" and "民" are used for "people," or, more properly, "the people, or, for their reference." The phrase "to move the people" is analogous to several others, such as "鼓舞之, 舞之, 奏之, "to drive the people," "to raise them," "to cause them.""}

34. VIRTUE MORE TO MAN THAN WATER OR FIRE, AND EVER WISEFUL TO HIM. 民之於仁也——the people's relation to, or dependence on, virtue. The man is similarly answerable for his own suffering death on account of his virtue. There have been martyrs for their loyalty and other virtues, as well as for their religious faith. Ch'ti Hsi provides for this distinction in his remarks:—"The want of fire and water is harmful, not only to man's body, but to be without virtue is to lose one's soul (the higher nature), and so it is worse to him than water or fire." See on IV. viii.

35. VIRTUE PERSONAL AND ORIENTAL OR NATURAL. The old interpreters taken to be in the sense of 'ought.' Ch'ti Hsi certainly improves on these by taking it in the sense of 'ought to be in the translation. A student at first takes 當 to be in the condition, but the following recalls him to the root.
CHAP. XXXVI. The Master said, 'The superior man is correctly firm, and not firm merely.'

CHAP. XXXVII. The Master said, 'A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.'

CHAP. XXXVIII. The Master said, 'In teaching there should be no distinction of classes.'

CHAP. XXXIX. The Master said, 'Those whose courses are different cannot lay plans for one another.'

CHAP. XL. The Master said, 'In language it is simply required that it convey the meaning.'

CHAP. XLI. 1. The Music-master, Mien, having called upon him, when they came to the steps, the Master said, 'Here are the steps.' When they came to the mat for the guest to sit upon, he

26. The superior man's strength is based on merit. 勤 is used here in the same which it has throughout the Yi-ching. Both it and 諭 imply firmness, but 勤 supposes a moral and intelligent basis which may be absent from 諭; see XIV. xvii. 3.

27. The faithful minister. The 君 refers to the individual who is the subject of the subject — a minister — as in VI. 26.

28. The comprehension of teaching. Chi Hsi says on this:—'The nature of all men is good, but we find among them the different classes of good and bad. This is the effect of physical constitution and of practice. The superior man, in consequence, employs his teaching, not at all, but to bring back the state of good, and there is no necessity (the language is 不當復論其類之悪) of speaking any more of the badness of men.' This is extravagant. Teaching is not so unprofitable. The old interpretation is simply that in teaching there should be no distinctions of classes.

29. Agreement in principle necessary to carry in plans. 以 is the 4th tone, but I do not see that there would be any great difference in the meaning, if it were read in its usual and tone.

30. Pronunciation of Chinese characters, may be used both of speech and of writing.

31. Consideration of Context for the Reader. 以 is the 3rd tone. III. xiii.

Annually, the blind were employed in the office of music, partly because their sense of hearing was more than ordinarily acute, and partly that they might be made of some use in
BOOK XVI. KE SHE.

CHAPTER I. 1. The head of the Chi family was going to attack Chwan-yü.

2. Zan Yü and Chi-lò had an interview with Confucius, and said, "Our chief, Chi, is going to commence operations against Chwan-yü."
3. Confucius said, 'Ch'i, is it not you who are in fault here?'

4. 'Now, in regard to Ch'wan-yü, long ago, a former king appointed its ruler to preside over the sacrifices to the eastern M'ang; moreover, it is in the midst of the territory of our State; and its ruler is a minister in direct connexion with the sovereign:—What has your chief to do with attacking it?'

5. Zan Yü said, 'Our master wishes the thing; neither of us two ministers wishes it.'

6. Confucius said, 'Ch'iü, there are the words of Ch'ü Chü—

   "When he can put forth his ability, he takes his place in the ranks of office; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?"

7. 'And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository—whose in the fault?'

The presence of the sovereign, excepting in the train of the princes within whose jurisdiction they were embraced, their existence was not from a practice like the sub-inflation, which belonged in the feudal system of Europe. They held of the lord paramount or king, but with the restriction which has been mentioned, and with a certain subservience also to their immediate superior. Its particular position is fixed by its proximity to Pi, and to the Mäng hill. It is not merely to attack, but to attack and punish, an exercise of judicial authority, which could emanate only from the sovereign. The term is used here, to show the nefarious and presumptuous character of the contemplated operations. As there is some difficulty here, as according to the 'Historical Records,' the two chieftains were not in the service of the Ch'i family at the same time. We may suppose, however, that T'ai-hsü, returning with the sage from Wei on the invitation of Duke Ai, took service a second time, and for a short period, with the Ch'i family, of which the chief was then Ch'i Kung. This brings the time of the transaction to a. 465, to a. 464.
8. Zan Yu said, 'But at present, Chwan-yu is strong and near to Pu; if our chief do not now take it, it will hereafter be a sorrow to his descendants.'

9. Confucius said, 'Chi-lo, the superior man hates that declining to say— "I want such and such a thing," and framing explanations for the conduct.'

10. 'I have heard that rulers of States and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their several places. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose, there will be no rebellious uprisings.'

II. 'So it is. Therefore, if remoter people are not submissive, all very active in the Chi service. 2. It was the prerogative of the prince to sacrifice to the hills and rivers within their jurisdictions; there was the chief of Chwan-yu, royally appointed (the former king was probably the second sovereign of the Chao dynasty) to be the lord of the Mang mountains, that is, to preside over the sacrifices offered to it. This raised him high above any mere minister or officer of Lo. The mountain Mang is in the present district of Pu, in the department of Ichin. It was called eastern, to distinguish it from another of the same name in Shen-hai, which was the western Mang.

且在邦域之中——this is mentioned, to show that Chwan-yu was so situated as to give Lo no occasion for apprehension. 社稷之臣——a minister of the altars to the spirits of the land and grain. To secure these altars, therefore, the prince had the prerogative of sacrificing. The chief of Chwan-yu having this, how dared an officer of Lo to think of attacking him? The 黟 is used of his relation to the king. Chi Hui makes the phrase —公家之臣, 'a minister of the ducal house,' saying that the three families had usurped all the dominions proper of Lo, having only the chiefs of the attached States to appear in the ducal court. I prefer the former interpretation. 何以伐之——must be understood with reference to the Chi. See Wang Yin Chi, on Wei as a 言助, where he quotes this text (and chapter of his treatise on the Parishes). 5. 夫子, our master; i.e., the chief of the Chi family. 6. Ch'au Zin is by Chi Hui simply called —a good historiographer of ancient times.' Some trace him
is,故遠人不敍則修
文德以徃,既徃之
則安之,今由與求也。
相夫子,遠人不敍,而
不能來也,邦分崩離
析,而不能守,也而謀
動干戈於邦内,吾恐
季孫之憂,不在顛鬼
而在顛里之內也。

the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. "Now, here are you, Yü and Ch'ü, assisting your chief. Remoter people are not submissive, and, with your help, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, with your help, he cannot preserve it.

13. "And yet he is planning these hostile movements within the State. I am afraid that the sorrow of the Chi-sun family will not be on account of Chwan-yü, but will be found within the screen of their own court."

back is the Shang dynasty, and others only to the early times of the Chou. There are other weighty utterances of his in vogue, besides that in the text. 7. Ch Hsi explains 兒 by 野牛, "a wild bull." The dictionary says it is like an ox, and goes on to describe it as "one-horned." The 本草翼 thinks that 尻 and 亀 are different terms for the same animal, i.e. the rhinoceros. I cannot think that 赤 here is the living tortoise. That would not be kept in a 棺, or coffin, like a gem. Perhaps the character is, by mistake, for 良. 9. The regimen of 縣 extends down to the end of the paragraph.

11. 之宰, in the same sense as 之官, in par. 8, "every one getting his own proper name and place." From this point, Confucius speaks of the general disorganization of Li under the management of the three families, and especially of the Chi. By 遠人 we can hardly understand the people of Chwan-yü. 12. 能來, 不能
守 are to be understood of the Head of the Chi family, as controlling the government of Li, and as being assisted by the ten disciples, so that the reproach falls heavily on them. 13. 蕭之內, Ch Hsi simply says 當 Chiao means "screen." In the dictionary, after Fu Yin, they in this passage 之影, "repentant," and 蕭 these means "screen," and the phrase is thus explained: - "Offices, on reaching the screen, which they had only to pass to find themselves in the presence of their rulers, were exposed to become unequal;" and hence, the expression in the text — "among his own immediate officers."
CHAP. II. 1. Confucius said, 'When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the Great officers of the princes, as a rule, the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers of the Great officers hold in their grasp the orders of the State, as a rule, the cases will be few in which they do not lose their power in three generations.

2. 'When right principles prevail in the kingdom, government will not be in the hands of the Great officers.

3. 'When right principles prevail in the kingdom, there will be no discussions among the common people.

2. THE SUPREME AUTHORITY CANNOT EVER BE MAINTAINED IN POWER. THE VIOLATION OF THIS RULE ALWAYS LEADS TO RUIN, WHICH IS REPEATED AS THE CASE OF THE SOVEREIGN IS LOWERED.—In these utterances, Confucius had reference to the disorganized state of the kingdom, when 'the son of Heaven' was fast becoming an empty name, the princes of States were in subjugation to their Great officers, and Abuse, the authority of their family ministers. 1. 有道, 无道. —compare XIV. 1. 征伐 are to be taken together, as in the translation. We read of four 征伐. i.e. expeditions. —east, west, north, and south : soil of nine 征伐. i.e. nine grounds on which the sovereign might order such expeditions. On the royal prerogatives, see the 中庸 XXXIII. 袁 is here 大约, generally speaking, 'as a rule.' 家臣, 'family ministers.' 國命 are the same as the previous 征伐, but having been usurped by the princes, and now again snatched from them by the Great officers, they can no longer be spoken of as royal affairs, but only as 國之事. 'State matters.' 9. 事, 'private discussions.' i.e. about the state of public affairs.
CHAP. III. Confucius said, 'The revenue of the State has left the ducal House now for five generations. The government has been in the hands of the Great Officers for four generations. On this account, the descendants of the three Hwan are much reduced.'

CHAP. IV. Confucius said, 'There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation: these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued: these are injurious.'

CHAP. V. Confucius said, 'There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in

3. ILLUSTRATION OF THE PRINCIPLES OF THE LAST CHAPTER. In the year 830 of the 8th of Hwan (桓) it is said—Wu is the death of duke Hwan, his heir was killed, and the son of a concubine to the ruler's place. He is in the annals of duke Huan. (桓) and some Ch'ang, Ch'iu, and Kung, in whose time this must have been spoken. These dukes were not heroes, pensions of their Great officers, so that it might be said the revenue had gone from them. Observe that here and in the proceeding chapter III. is used for 'a reign.' The three Hwan are the three families, as being all descended from duke Hwan; see on II. v.—Ch'i Hui appears to have fallen into a mistake in enumerating the four heads of the Ch'i family who had administered the government of Ch'i and Hwan. The 'Ch'i, Pung and
speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious.

CHAP. VI. Confucius said, 'There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak:—this is called rashness. They may not speak when it comes to them to speak:—this is called concealment. They may speak without looking at the countenance of their superior:—this is called blindness.'

CHAP. VII. Confucius said, 'There are three things which the superior man guards against. In youth, when the physical powers of rank and virtue be not developed, it is appropriate to guard against blood and breath.' In the 中庸, XXI, 凡有血氣者—'all human beings.' Here the phrase is equivalent to 'the physical powers.' On 未定, 'not yet settled,' the gloss in the 闡旨 is 'the time when they are moving mood.' As to what causal relation Confucius may have supposed to exist between the state of the physical powers, and the several vices indicated, that is not developed. Using Ping explains the first caution thus:—'Youth embraces all the period before 39. Then the physical powers are still weak,
In color and its changes, blood and its movements are matters of the body, and in its relation to fire. Therefore the superior man in danger of losing color, or of becoming sick, does not despair. And as when a man is sick, he guards against covetousness. When he is old, and the animal powers are decayed, he guards against covetousness.

Chapter VIII. Confucius said, 'There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.'

1. The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.'

Chapter IX. Confucius said, 'Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next.

The sinews and bones have not reached their vigour, and indulgence in lust will injure the body. By the superior man's guarding against these three things, I suppose it is meant that he teaches that they are to be guarded against.

1. Contrary to the superior and the mean man is speaking of the three things of which the superior stands in awe. 天命, according to Chên Hsi, means the moral nature of man, suffered by Heaven. High above the nature of other nations, it lays upon the great responsibility of cherishing and cultivating himself. The old interpreters take the phrase to indicate Heaven's moral administration by rewards and punishments: The 'great men' are men high in position and great in wisdom and virtue. The royal instructions, who have been raised up by Heaven for the training and ruling of mankind.

So, the commentators say the 天命 suggests at once a more general and a lower view of the phrase.

1. Each class of men in relation to knowledge. On the 1st clause, see on VII, xiii, where Confucius declares for himself, being ranked in the first of the classes here mentioned. The modern commentators say, that men are differentiated here by the difference of their positions, or office, on which see Morrison's Dictionary, part II, vol. i, character 贤. 气禀, according to the dictionary, and by commentators, old and new, is explained by 不通.  'not thoroughly understanding.' It is not to be joined with 学 as if the meaning were— they
Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;—they are the lowest of the people.

CHAP. X. Confucius said, 'The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benignant. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (his anger may involve him in). When he sees gain to be got, he thinks of righteousness.'

CHAP. XI. 1. Confucius said, 'Contemplating good, and pursuing it, as if they could not reach it; contemplating evil, and shrinking from it, as they would from thrusting the hand into boiling water.—I have seen such men, as I have heard such words.

2. 'Living in retirement to study their aims, and practising

learn with painful effort,' although such effort will be required in the case of the 

10. New subjects of thought to the superior man.—Various eminences of the man in which he regulates himself. The smoothness of the text contrasts here with the verbosity of the translation, and yet the many words of the latter seem necessary.

11. The contemplators of Confucius could know evil, and follow after good, but no
CHAP. XII. 1. The duke Ching of Ch'i had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Po-h and Shu-chi died of hunger at the foot of the Shan-yang mountain, and the people, down to the present time, praise them.

2. "Is not that saying illustrated by this?"

CHAP. XIII. 1. Ch'ien K'ang asked Po-yu, saying, "Have you heard any lessons from your father different from what we have all heard?"

2. Po-yu replied, "No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, "Have you learned the Odes?" On my replying, "Not yet," he added, "If you do not learn the Odes, you will not be fit to converse with." I retired and studied the Odes.

Such might the disciple Yen Hii have been, but an early death snatched him away before he could have an opportunity of showing what was in him.

11. Wealth without virtue and virtue without wealth are the different appearances. This chapter is plainly a fragment. As it stands, it would appear to come from the commentaries and not from Confucius. Then the second paragraph implies a reference to something which has been lost. Under XIII, x. 5, I have referred to the proposal to transfer to this place the last paragraph of that chapter which might be explained, so as to harmonise with the sentiment of this. The duke Ching of Ch'i—see XII. xi. Po-h and Shu-chi—see VI. xxii. The mountain Shan-yang is to be found probably in the department of Ch'ung, in Shantung.
5. 'Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, "Have you learned the rules of Propriety?" On my replying, "Not yet," he added, "If you do not learn the rules of Propriety, your character cannot be established." I then retired, and learned the rules of Propriety.

4. 'I have heard only these two things from him.

5. Ch'ın Kang retired, and, quite delighted, said, 'I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son.'

CHAP. XIV. The wife of the prince of a State is called by him FÜ-ZÁN. She calls herself HSIAO TUNG. The people of the State call 與之君者, "the wife who is her husband's equal." The 夫之夫人 is taken as the "support," "the help," so that this designation is equivalent to "the king's mistress." The 之夫 is sometimes translated "a youth," or "a girl." The wife modestly calls herself 小童, "the little girl." The old interpreters take 之君之夫人, "our prince's help-mistress," but the modern commentators take it adjectively, as 主, "with reference to the office of the wife in the interior economy of the palace." On this view 與之君 is the domestic help-mistress. The ambassador of a prince speaks of him by the style of 與之君者, "our prince, of small virtue." After
BOOK XVII. YANG HO.

CHAPTER I. 1. Yang Ho wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. He met him, however, on the way.

2. Ho said to Confucius, 'Come, let me speak with you.' He then asked, 'Can he be called benevolent who keeps his jewel in his
bosom, and leaves his country to confusion!" Confucius replied, 'No.' Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?' Confucius again said, 'No.' 'The days and months are passing away; the years do not wait for us.' Confucius said, 'Right; I will go into office.'

CHAP. III. The Master said, 'By nature, men are nearly alike; by practice, they get to be widely apart.'

CHAP. III. The Master said, 'There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed.'

Chi Huan, a prisoner, and, in 501, he is driven out, on the failure of his projects, a fugitive into Chi. At the time when these incidents in this chapter occurred, Yang Hsü was anxious to get him, or appear to get him, the support of a man of Confucius's reputation, and finding that the sage would not call on him, he adopted the expedient of sending him a pig, at a time when Confucius was not at home; the rule of ceremony requiring that when a great officer sends a present to a scholar, and the latter was not in his house on its arrival, he had to go to the officer's house to acknowledge it. See the Lü Chi, XI. Sect. liii. No. 2. it is in the sense of "to present food," properly, 'before a superior.' Confucius, however, was not to be entrapped. He accepted the pig, but sent it away. He also refused (時, as a verb) He's being away from home (亡), and went to call on him. Chi Huan, 'defiles, confuses, his country,' but the meaning is only negative, 'leaves his country in confusion.' he, read it, as in the dictionary. He's being away from home (亡), and went to call on him. Chi Huan, 'defiles, confuses, his country,' but the meaning is only negative, 'leaves his country in confusion.'

2. The XII. Chapter in this character of men are chiefly aimed to change. 3. He is contended, is how not the moral constitution of man, absolutely considered, but his simpler, physical nature, with its elements of the material, the animal, and the intellectual, by association with which, the perfectly good moral nature is continually being led astray. The moral nature is the same in all, and though the material organism and disposition as differ in different individuals, they, at first, more nearly alike than they subsequently become. In the text we read — The nature is the constitution received by man at birth, and is fixed still. While it has not been acted on by external things, men are all like one another; they are equal. After it has been acted on by external things, then practice forms, and so it was, a second nature. He who practices what is good, becomes the superior man; and he who practices what is not good, becomes the mean man. — man becomes...
Chap. IV. 1. The Master having come to Wū-ch'ang, heard there the sound of stringed instruments and singing.

2. Well pleased and smiling, he said, "Why use an ox-knife to kill a fowl?"

3. Tsze-yū replied, "Formerly, Master, I heard you say,—"When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled."

4. The Master said, "My disciples, Yen's words are right. What I said was only in sport."

Chap. V. 1. Kung-shan Fù-sào, when he was holding Pi, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tsze-lū was displeased, and said, 'Indeed you cannot go! Why must you think of going to see Kung-shan!'

commentaries. to get over the difficulty, say that they are the 自暴者 and 自棄者 of Mencius, IV. Pt. IV.

3. However, the sphere of government, the ministrations of proprieties and virtue should be employed. 1. Wū-ch'ang was in the district of Pi. 2. The text appears as the commandant of it, in VI. xii. 弦, the slalen string of a musical instrument, was used here for stringed instruments generally. In the text we read, 'The town was named Pi (武) from its position, preeminent and favorable to military operations, but Tsze-yū had been able, by his counsels, to transform the people, and make them change their mind and habits of stringed instruments and singing. This was what made the Master glad. It is read Fei, "smilingly." An ox-knife, a large instrument, and not necessary for the death of a fowl. Confucius intended by it the high principles of government employed by Tsin-yū. 君子 and 小人 are here indicative of rank, and not of character. 易使 are easily employed. "They rest in their lot, and obey their superiors." 安分 is in VI. xiii. "only." Observe the form of the final ear, "only."

4. The ministers to which Confucius was inclined to go, to set his principles carried into practice. Kung-shan Fù-sào, called also Kung-shan Fù-sào (武), by designation. 子潹, was a confidante of Yung Hā (孔), and according
3. The Master said, ‘Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Chân?’

CHAP. VI. Tsze-chang asked Confucius about perfect virtue. Confucius said, ‘To be able to practise five things everywhere under heaven constitutes perfect virtue.’ He begged to ask what they were, and was told, ‘Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.’

6. Five things the practice of which constitutes perfect virtue. 食節、居安思危、樂k1、好學深思、以實用之。
CHAP. VII. 1. Pi Hsi inviting him to visit him, the Master was inclined to go.

2. Tæze-lo said, 'Master, formerly I have heard you say, "When a man in his own person is guilty of doing evil, a superior man will not associate with him." ' Pi Hsi is in rebellion, holding possession of Chung-mau; if you go to him, what shall be said?'

3. The Master said, 'Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?

4. 'Am I a bitter gourd? How can I be hung up out of the way of being eaten?'

7. Confucius, inclined to respond to the advance of an unworthy man, protests against his conduct, being judged by ordinary men. Confucian's style, 2; but the irritation of Pi Hsi was subsequent to that of Kung-shun. P'o-shan and after Confucius had given up office in Li-šu (read Pi) Hsi was commandant of Chung-mau for the chief of the Chao family, in the State of Ts'ai. 'He who himself, in his own person, does what is not good,' accords with the saying of Kung An-ko: 'He does not enter his State; according to Chi Hsi, it is because he does not enter his party.' There were two places of the name of Chung-mau, one belonging to the State of Chung, and the other in the State of Ts'ai (Shan) which is that intended here, and is referred to the present district of Tung-hai, in the province of Ho-nan. 

VOL. I.
Chap. VIII. 1. The Master said, 'Yu, have you heard the six words to which are attached six becloudings?' Yu replied, 'I have not.'

2. 'Sit down, and I will tell them to you.

3. 'There is the love of being benevolent without the love of learning; -- the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning; -- the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning; -- the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning; -- the beclouding here leads to rudeness. There is the love of boldness without the love of learning; -- the beclouding here leads to insubordination. There is the love of firmness without the love of learning; -- the beclouding here leads to extravagant conduct.'

8. Knowledge, acquired by learning, is necessary to the completion of virtue, by preserving the mind from being beclouded.

六言是六字: 'The six 言 are six characters; 'see the 預言. They are, therefore, the benevolence, knowledge, sincerity, straightforwardness, boldness, and firmness, mentioned below, all virtues, but yet each, when pursued without discrimination, tending to becloud the mind. 被-遮掩: 'to cover and screen; 'the primary meaning of it is said to be 小草 'small plants.' a. 居 = sit down.'
CHAP. IX. 1. The Master said, 'My children, why do you not study the Book of Poetry?

2. 'The Odes serve to stimulate the mind.
3. 'They may be used for purposes of self-contemplation.
4. 'They teach the art of sociability.
5. 'They show how to regulate feelings of resentment.
6. 'From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.
7. 'From them we become largely acquainted with the names of birds, beasts, and plants.'

CHAP. X. The Master said to Po-yu, 'Do you give yourself to the Ch'uan-nan and the Shaо-nan. The man who has not studied the Ch'uan-nan and the Shaо-nan, is like one who stands with his face right against a wall. Is he not so?'

3. BENEFITS DERIVED FROM STUDYING THE BOOK OF POETRY. L. 小子 --- see V. xxi. VIII. iii.

I translate the passage here by 'the Book of Poetry,' because the lesson is supposed to have been given with reference to the compilation of the Odes. The 其 is that, as in XI. i. 1, et al.
2. The descriptions in them of good and evil may have this effect.
3. Their awarding of praise and blame may show a man his own character.
4. Their exhibitions of gravity in the midst of pleasure may have this effect.
5. Their blending of pity and earnest desire with reproofs may teach how to regulate our resentments.

13. THE IMPORTANCE OF STUDYING THE CH'UAN-NAN AND SHAO-NAN. Ch'uan-nan and Shaо-nan are the titles of the first two Books in the Songs of the States, or first part of the Shih-ching. For the meaning of the titles, see the Shih-ching, I. i. and I. ii. They are supposed to inculcate important lessons about personal virtue and family government. Ch'ue Hsi explains 學 by "to learn," "to study." It denotes the entire mastery of the studies. 女 (for 汝) 持云 is imperatives, the 其 at the end not being interrogative. 面對牆而立 is for 正面牆而立. In such a situation, one cannot advance a step, nor see anything. I have added -- Is he not so? -- to bring out the force of the 與. This chapter in the old editions is incorporated with the preceding one.
CHAP. XI. The Master said, "It is according to the rules of propriety," they say. — "It is according to the rules of propriety," they say. Are gems and silk all that is meant by propriety? "It is music," they say. — "It is music," they say. Are bells and drums all that is meant by music?"

CHAP. XII. The Master said, 'He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people; — yea, is he not like the thief who breaks through, or climbs over, a wall?'

CHAP. XIII. The Master said, 'Your good, careful people of the villages are the thieves of virtue.'

CHAP. XIV. The Master said, 'To tell, as we go along, what we have heard on the way, is to cast away our virtue.'

11. It is not the external appearance which constitutes propriety, nor the sound of instruments which constitutes music. 禮云所稱為禮者，'as to what they say is propriety.' The words approach the quotation of a common saying. 禮云='as what they say is propriety.' Having thus given the common views of propriety and music, he refutes them in the questions that follow, and being present to the mind as the expressions of respect and harmony.

12. The readiness of presumption and presumptuousness conformed. 小人 is here not the counterpane merely, but the whole outward appearance. 細民 is explained by 小民, and the latter clause shows emphatically to whom, among the few, mean people, the individual spoken of is like—a thief, namely, who is in constant fear of being detected.

13. Contemnition with vulgar ways and views injurious to virtue. See the sentiment of this chapter explained and expanded by Mo-tsin, VII. Pt. II. xxxvii. 7, 8. 原, 4th tone, the same as 原, See the dictionary, character 原. 賊, as in XIV. xvi, though it may be translated here, as generally, by the term 'thief.'

14. Quickness to speak incompatible with the cultivation of virtue. It is to be understood that what has been heard contains some good lesson. At once to be talking of it without revolving it, and striving to practise it, shows an indifference to our own improvement. 道 is 'the way' or 'road.' It is the same 'way,' a little farther on.—The glossarist on Hsuan Tung's work explains it as meaning 'is what the virtuous do not do.' But this is evidently incorrect.
Chap. XV. 1. The Master said, 'There are those mean creatures! How impossible it is along with them to serve one's prince!

2. 'While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. 'When they are anxious lest such things should be lost, there is nothing to which they will not proceed.'

Chap. XVI. 1. The Master said, 'Anciently, men had three failings, which now perhaps are not to be found.

2. 'The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrlesome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit.'

15. THE CARE OF MERCENARY OFFICERS, AND HOW IT IS IMPOSSIBLE TO SERVE ONE'S PRINCE ALONG WITH THEM. 1. 與字作共字，與 共，i. e. 'together with.' 與 字是深 懾 其不可與意，與義 = a deep-felt lamentation on the unfitness of such persons to be associated with.' So, the

But as the remaining paragraphs are all occupied with describing the mercenaries, we must understand Confucius's object as being to condemn the employment of such creatures, rather than to set forth the impossibility of serving with them. a. The 職 here, and in par. 5, are all to be understood of place and emolument.

16. THE IMPOTENCY OF FORMER TIMES COMES FROM THE SKEPTICISM OF CONFUCIUS. a. 疾 = 'bodily sickness,' here used metaphorically for 'errors,' 'vices.' 或是之亡 (62) = 'perhaps there is the absence of them.' The next paragraph shows that worse things had taken their place. a. That 肆 is only 'a disregard of smaller matters,' or conventionalism, appears from its opposition to 肆，which has a more intense signification than in chap. viii.
CHAP. XVII. The Master said, 'Fine words and an insinuating appearance are seldom associated with virtue.'

CHAP. XVIII. The Master said, 'I hate the manner in which purple takes away the lustre of vermilion. I hate the way in which the songs of Chang confound the music of the Ya. I hate those who with their sharp mouths overthrow kingdoms and families.'

CHAP. XIX. 1. The Master said, 'I would prefer not speaking.'

2. Tsze-kung said, 'If you, Master, do not speak, what shall we, your disciples, have to record?'

3. The Master said, 'Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?'

as in XV. xxii, also with an intenser meaning. 紫, 'an angular corner,' which cannot be imprinted against without causing pain. It is used for 'purity,' 'modesty,' but the meaning here appears to be that given in the translation.

17. A repetition of I. iii.

18. Confucius's inquisition at the way in which the wrong overcome the right. 紫之奪朱—see X. vi. 2. 朱 is here as 'a correct colour,' though it is not among the five such colours mentioned in the note there. I have here translated —'purple.' 'Black and carnation mixed,' it is said, 'give 紫.' 'The songs or sounds of Ching.'—see XV. x. 'The 

國家—a common designation for 'a State,' the 國, or kingdom of the prince, embracing the 家, 'families or clans,' of his great officers. For we here have 邦.

10. The actions of Confucius were lessons and laws, and not his words merely. Such is the scope of this chapter, according to Chi Hsi and his School. The earlier commentators say that it is a caution to men to pay attention to their conduct rather than to their words. This interpretation is far-fetched, but, on the other hand, it is not easy to defend Confucius from the charge of presumption in comparing himself to Heaven.'
CHAP. XX. Zu Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the master) took his iute and sang to it, in order that Pei might hear him.

CHAP. XXI.  1. Tsai Wo asked about the three years' mourning for parents, saying that one year was long enough.

2. 'If the superior man,' said he, 'abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abjures from music, music will be ruined.

3. 'Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop.'

4. The Master said, 'If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?' 'I should,' replied Wo.

20. How Confucius could be 'not at home,' and the give extention to the vision of his presence. Of Zu Pei little is known. He was a small officer of Li, and had at one time been in attendance on Confucius to receive his instructions. There must have been some reason—some fault in him—why Confucius would not see him on the occasion in the text; and that he might understand that it was on that account, and not because he was really sick, that he declined his visit, the sage acted as we are told—see the Li Chi, XVIII. Sect. II. i. 25. It is said that his fault was in trying to see the Master without using the services of an internuncius (侍命者).—see XIV. xlvii.
5. The Master said, 'If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it.'

6. Tsai Wo then went out, and the Master said, 'This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yu enjoy the three years' love of his parents?'

5. The Master said, 'If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it.'

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Chap. XXII. The Master said, 'Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything good! Are there not gamblers and chessplayers? To be one of these would still be better than doing nothing at all.'

Chap. XXIII. Tsze-lü said, 'Does the superior man esteem valour?' The Master said, 'The superior man holds righteousness to be of highest importance. A man in a superior situation, having valour without righteousness, will be guilty of insubordination; one of the lower people, having valour without righteousness, will commit robbery.'

Chap. XXIV. 1. Tsze-kung said, 'Has the superior man his hatreds also?' The Master said, 'He has his hatreds. He hates those who proclaim the evil of others. He hates the man who...

22. The hopeless case of gluttony and idleness. 難矣哉—XV. xvi. 博弈 and 奚 are two things. To the former I am unable to give a name; but see some account of it quoted in the 集説, in loc. 奚 is 'to play at chess,' of which there are two kinds,—the 囲棋, played with 361 pieces, and referred to the 象棋, or ivory chess, played with 32 pieces, and having a great analogy to our European game. Its invention is attributed to the emperor Wu, of the later Chou dynasty, in our 6th century. It was probably borrowed from India. 其 refers to 博弈,賢 for 聰, as in 31. xvi. 1.

23. Valour to be valued only in subordination to righteousness; its consequences apart from that. The first two 君子 are to be understood of the man superior in virtue. The third brings in the idea of rank, with 小人 as its correlative.

24. Characters denoted by Confucius and Tsze-kung. 1. Tsze-kung is understood to have intended Confucius himself by 'the superior man.' 下流 is here in the sense of 'class.'
being in a low station, slanders his superiors. He hates those who have valor merely, and are unobservant of propriety. He hates those who are forward and determined, and, at the same time, of contracted understanding.

2. **The Master then** inquired, 'Ts'ze, have you also your hatreds?' Tsze-kung replied, 'I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who seek known secrets, and think that they are straightforward.'

CHAP. XXV. The Master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'

CHAP. XXVI. The Master said, 'When a man at forty is the object of dislike, he will always continue what he is.'

The modern commentators, however, more correctly, understand 子, the Master, as nominative to 日, and supply another 日 before 恶徴.

25. **The difficulty how to treat consumables and servants.** 子 does not mean women generally, but girls, i.e. concubines. 小人 in the same way, are here boys, i.e. servants. 養, 'to nourish,' 'to keep,' 'to behave to.' **The force of 唯, 'only,' is as indicated in the translation.**—We hardly expect such an utterance, though correct in itself, from Confucius.

26. **The difficulty of improvement in advanced years.** According to Chinese views, at forty a man is at his best in every way. After 恶 we must understand 君子—the object of dislike to the superior man.
CHAPTER I. 1. The viscount of Wei withdrew from the court. The viscount of Chi became a slave to Chdu. Pi-kan remonstrated with him and died.

2. Confucius said, "The Yin dynasty possessed these three men of virtue."

CHAP. II. Hui of Liü-hsi being chief criminal judge, was thrice dismissed from his office. Some one said to him, "Is it not yet time for you, Sir, to leave this?" He replied, "Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated
dismissal! If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?

CHAP. III. The duke Ch'ing of Ch'i, with reference to the manner in which he should treat Confucius, said, ‘I cannot treat him as I would the chief of the Ch'i family. I will treat him in a manner between that accorded to the chief of the Ch'i, and that given to the chief of the Mäng family.’ He also said, ‘I am old; I cannot use his doctrines.’ Confucius took his departure.

CHAP. IV. The people of Ch'i sent to Lü a present of female musicians, which Ch'i Hwan received, and for three days no court was held. Confucius took his departure.

CHAP. V. 1. The madman of Ch'ü, Chieh-yü, passed by Confucius, singing and saying, ‘O Fang! O Fang! How is your

We may translate 楠, ‘was dismissed from office,’ or ‘retired from office.’ 人 or 人.

—Some remarks akin to that in the text are ascribed to Hui’s wife. It is observed by the commentator Hsü (胡), that there ought to be another paragraph, giving Confucius’s judgment upon Hui’s conduct, but it has been lost.

3. How Confucius left Ch'i, when the duke could not appreciate and employ him. It was in the year 3-9, 357, that Confucius went to Ch'i. The remarks about how he should be treated, &c., are to be understood as having taken place in consultation between the duke and his ministers, and being afterwards reported to the sage. The Mäng family (see II. vii) was in the time of Confucius much weaker than the Ch'i. The chief of it was only the father of the lowest noble of Lü, while the Ch'i was the highest. Yet for the duke of Ch'i to treat Confucius better than the duke of Lü treated the chief of the Mäng family, was not dishonouring the sage. We must suppose that Confucius left Ch'i because of the duke’s concluding remarks.

4. How Confucius gave up official service in Lü. In the ninth year of the duke Ting, Confucius reached the highest point in his official service. He was minister of Crime, and also, according to the general opinion, acting premier. He effected in a few months a wonderful renovation of the State, and the neighbouring countries began to fear that under his administration, Lü would overtop and subdue them all. To prevent this, the duke of Ch'i sent a present to Lü of five horses and of 30 highly accomplished beauties. The duke of Lü was induced to receive these by the advice of the head of the Ch'i family, Chieh Hwan. The sage was forgotten; government was neglected. Confucius, iniquitous and sorrowful, withdrew from office, and for a time, from the country too.

5. Confucius and the madman of Ch'ü, who blamed his not retiring from the world. 1. Chieh-yü was the designation of one Lü T'ang (陸通), a native of Ch'ü, who feigned him-
virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up your vain pursuit. Give up your vain pursuit. Peril awaits those who now engage in affairs of government.

2. Confucius alighted and wished to converse with him, but Chieh-yü hastened away, so that he could not talk with him.

CHAP. VI. 1. Ch'ang-t'ai and Chieh-ni were at work in the field together, when Confucius passed by them, and sent Tsze-lu to inquire for the ford.

2. Ch'ang-t'ai said, 'Who is he that holds the reins in the carriage there?' Tsze-lu told him, 'It is K'ung Ch'iu.' 'Is it not K'ung Ch'iu of Lü?' asked he, 'Yes,' was the reply, to which the other rejoined, 'He knows the ford.'

3. Tsze-lu then inquired of Chieh-ni, who said to him, 'Who

8. CONFUCIUS AND THE TWO RECLUSES, CH'ANG-TAI AND CHIEH-NI: WHY HE WOULD NOT WITHDRAW FROM THE WORLD. 1. The references and names of these worthies are not known. It is supposed that they belonged to Chü, like the hero of the last chapter, and that the interview with them occurred about the same time. The designations in the text are descriptive of their character, and = the Long Roster (沮者止而不出) and 'the firm Recluses (溺者沉而不返). What kind of field labour is here denoted by 'he who holds the carriage,'...
are you, Sir? He answered, ‘I am Chung Yū.’ ‘Are you not the disciple of K'ung Ch'i-lū of Lū,’ asked the other. ‘I am,’ replied he, and then Chieh-ni said to him, ‘Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you? Then follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?’ With this he fell to covering up the seed, and proceeded with his work, without stopping.

‘I cannot associate with birds and beasts, as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state.’

The speaker here probably pointed to the surging waters before them, for the ford to cross which the travellers were asking. Translating literally, we should say—swelling and surging, such is all the empire. And while

and his Master, and not the Master. The compiler of this chapter can hardly have been a disciple of the sage.
CHAP. VII. 1. Tsze-lü, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder a staff and a basket for weeds. Tsze-lü said to him, ‘Have you seen my master, Sir?’ The old man replied, ‘Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain—who is your master?’ With this, he planted his staff in the ground, and proceeded to weed.

2. Tsze-lü joined his hands across his breast, and stood before him.

3. The old man kept Tsze-lü to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced him to his two sons.

4. Next day, Tsze-lü went on his way, and reported his adventure. The Master said, ‘He is a recluse,’ and sent Tsze-lü back to see him again, but when he got to the place, the old man was gone.

5. Tsze-lü then said to the family, ‘Not to take office is not to do the Master’s work. The arms and legs, the four limbs of the body. The five grains are rice, millet, panniced millet, wheat, and pulse. The six kinds, the eight kinds, the nine kinds, and perhaps other classifications. The old man, standing with his arms across his breast, indicated his respect, and went upon the old man. The dictionary defines it with this meaning, ‘to give food to people.’ Tsze-lü is to be understood as having speaking the sentiments of the Master, and vindicating his course. The text refers to the manner in which the old man had introduced his sons to him the evening before, and
righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that.'

Chap. VIII. 1. The men who have retired to privacy from the world have been Po-i, Shû-ch'î, Yu-chung, I-yî, Chû-chang, Hûi of Liû-hsià, and Shâo-lien.

2. The Master said, 'Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were Po-i and Shû-chî.'

3. 'It may be said of Hûi of Liû-hsià, and of Shâo-lien, that they surrendered their wills, and submitted to taint in their persons,'...
but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

4. ’It may be said of Yu-chung and I-yi, that, while they hid themselves in their seclusion, they gave a license to their words; but, in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

5. ’I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined.’

CHAP. IX. 1. The grand music-master, Chih, went to Ch'i.
2. Kan, the master of the band, at the second meal, went to Ch'u. Liao, the band-master at the third meal, went to Ts'ao. Chüeh, the band-master at the fourth meal, went to Ch'in.
3. Fang-shó, the drum-master, withdrew to the north of the river.

He retired with T'ai-po among the barbarous tribes, then occupying the country of Wu, and succeeded to the chieftaincy of them on his brother's death. ’I-yi and Chih-shang,’ says Chu K'ai, ’are not found in the ching and chun (經傳).’ See, however, the 集證. From a passage in the Li Chi, XVIII. ii. 14, it appears that Shao-lian belonged to one of the barbarous tribes on the east, but was well acquainted with, and observant of, the rules of propriety, particularly those relating to mourning. 3. The 謂 at the beginning of this paragraph and the next are very perplexing. As there is neither 謂 日 or 謂 at the beginning of par. 5, the 謂 of par. 2 must evidently be carried on to the end of the chapter. Commentators do not seem to have felt the difficulty, and understand 謂 to be in the 3rd person.

’He, i.e. the Master, said,’ etc. I have made the best of it I could.

The princes of China, it would appear, had music at their meals, and a separate band performed at each meal, or, possibly, the band might be the same, but under the superintendence of a separate officer at each meal. The king had four meals a day, and the prince of States only three, but it was the prerogative of the duke of Lü to use the ceremonies of the royal court. Nothing is said here of the band-master at the first meal, perhaps because he
4. Wù, the master of the hand-drum, withdrew to the Han.
5. Yang, the assistant music-master, and Hsiang, master of the musical stone, withdrew to an island in the sea.

CHAP. X. The duke of Châu addressed his son, the duke of Lô, saying, 'The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment.'

CHAP. XI. To Châu belonged the eight officers, Po-tâ, Po-did not leave Lô, or nothing may have been known of him. 3. 'The river' is, of course, 'the Yellow river.' According to the释地, article LVII, the expressions are to be taken as meaning simply, 'lived on the banks of the Ho, the Han.' The interpretation in the translation is after Chê Hâi, who follows the glossary Hâi-Ping. The ancient sovereigns had their capitals mostly north and east of 'the river,' hence, the country north of it was called 四書入於河,入於漢. I do not see, however, the applicability of this to the Han, which is a tributary of the Yang-tze, flowing through Hû-pêi. 5. It was from Hsiang that Confúcius learned to play on the 琴.

16. ILLUSTRATIONS OF CHÂU-KUNG TO HIS SON ABOUT GOVERNMENT; A SERIOUS CONSIDERATION OF OTHERS TO BE CHEERISHED.周公—see VII, v. The facts of the case seem to be that the duke of Châu was himself appointed to the principality of Lô, but being detained at court by his duties to the young king, 成, he sent his son 伯禽, here called 'the duke of Lô,' to that State as his representative. 君子 contains here the ideas both of rank and virtue.施 is read in the 3rd tone, with the same meaning as 施. Chê Hâi, indeed, seems to think that this should be in the text, but we have施 in Ho Yen, who gives Kâng An-kweu's interpretation: '施易, 使不以他人的之親易己之親, 施易也.' is to change. He does not substitute the relatives of other men in the room of his own relatives.' 以 一, here = 'to use,' 'to employ.' 求備 was 用.
BOOK XIX. TSZE-CHANG.

CHAPTER I. Tsze-chang said, 'The scholar, trained for public duty, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief which he should feel. Such a man commands our approbation indeed.'

CHAPTER II. Tsze-chang said, 'When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?'

HEADINGS OF THE BOOK. 一子張第二十九

1. TREASURER'S OPINION OF THE GREAT ATTRIBUTES OF THE TRUE SCHOLAR. 乙。—See note on XII. 10. Tsze-chang there says Confucius about the scholar-officer. 見危不諱, the danger is to be understood as threatening his country. Hsing Ping, indeed, confines the danger to the person of the sovereign, for whom the officer will gladly sacrifice his life. 致命 is the same as 致其身 in I. vii. 已, is not to be explained by 已, as in I. xiv. The combination 已矣 has occurred before, and 已矣 in I. xiv. It greatly intensifies the preceding 可.
CHAP. III. The disciples of Tsze-hsia asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, "What does Tsze-hsia say on the subject?" They replied, "Tsze-hsia says: "Associate with those who can advantage you. Put away from you those who cannot do so."") Tsze-chang observed, "This is different from what I have learned. The superior man honours the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue?—who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?"

CHAP. IV. Tsze-hsia said, "Even in inferior studies and employments there is something worth being looked at; but if it be enlarged by it, although he may believe good principles, he cannot be sincere and generous."

5. THE DIFFERENT OPINIONS OF TSZE-HSIA AND TSZE-CHANG ON THE PRINCIPLES WHICH SHOULD REGULATE OUR INTERCOURSE WITH OTHERS. On the disciples of Tsze-hsia, see the "Collectanea," to the "Master." —see V. xxvi. In 可者不, the 可 is taken differently by the old interpreters and the new. Hsing Ping explains: "If the man be worthy, fit for you to have intercourse with, then have it; but if he be not worthy, &c." On the other hand, we find: "If the man will advantage you, he is a fit person (是可者); then maintain intercourse with him," &c. This seems to be merely carrying out Confucius's rule in I. vi. 3. Chü Hai, however, approves of Tsze-chang's sense of it, while he thinks also that Tsze-chang's own view is defective. —Prof. Hume says: "Our intercourse with friends should be according to Tsze-hsia's rule; general intercourse according to Tsze-chang's."

6. TSZE-HSIA'S OPINION OF THE INAPPLICABILITY OF SMALL PURSUITS TO GREAT OBJECTS. Our husbandry, divining, and the healing art, are
attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practise them.'

CHAP. V. Tsze-hsiâ said, 'He, who from day to day recognises what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn.'

CHAP. VI. Tsze-hsiâ said, 'There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application:—virtue is in such a course.'

CHAP. VII. Tsze-hsiâ said, 'Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles.'

all mentioned by Chü Hsi as instances of the small ways, mere small affairs, having their own truth in them, but not available for higher purposes, or what is beyond themselves. It is imperative and emphatic, push them to an extremity. What is intended by far-reaching object of the Chins, to cultivate himself and regulate others. In the 4th tone, explained in the dictionary by water impeded. Ho Yen makes the small ways to be strange principles.

3. THE EXAGGERATION OF A REAL LOVE OF LEARNING:—BY TSZE-HSIÂ.

4. HOW LEARNING SHOULD BE PURSUED TO LEAD TO VIRTUE:—BY TSZE-HSIÂ. K'ung An-k'ung explains as if it were, 'to remember.' On 记, the = the 順 say:所思皆切己之事所恩皆心之要, 'what are inquired about are things essential to one's self; what are thought about are the important personal duties.' Probably it is so, but all this cannot be put in a translation. On 近思, compare VII. xxvii., xviii.

5. 仁在其中, compare VII. xvi; XIII. xvii.

6. LEARNING IN THE STUDENT'S WORKSHOP:—BY Tzu-mi. 舜 is here 'a place for the display and sale of goods.' A certain quarter was assigned anciently in Chinese towns and cities for mechanics, and all of one art were required...
CHAP. VIII. Tsze-hsiâ said, 'The mean man is sure to gloss his faults.'

CHAP. IX. Tsze-hsiâ said, 'The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided.'

CHAP. X. Tsze-hsiâ said, 'The superior man, having obtained their confidence, may then impose labours on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence of his prince, one may then remonstrate with him. If he have not gained his confidence, the prince will think that he is vilifying him.'

CHAP. XI. Tsze-hsiâ said, 'When a person does not transgress the boundary-line in the great virtues, he may pass and repass it in the small virtues.'

10. THE IMPORTANCE OF RECEIVING CONFIDENCE TO THE RIGHT SERVING OF SUPERIORS AND ORDENING OF INFERIORS.—BY TSZE-HSIâ. Chî Hî gives 信 the double meaning of 'being sincere,' and 'being believed in.' The last is the proper force of the term, but it requires the possession of the former quality.

11. THE GREAT VIRTUES DEPRIVE THE GREAT MEN OF THE SMALL ONES MAY BE SOMEWHAT VIOLATED.—BY TSZE-HSIâ. The sentiment here is very questionable. A different turn, however, is given to the chapter in the older interpreters. Haung Ping, expanding Kung An-kwo, says:—'Men of great virtue never go beyond the boundary-line; it is enough for those who are virtuous in a less degree to keep near to it, going beyond and coming back.' We adopt the more natural interpretation of Chî.
小德出入可也。

子曰：夏之門人，小子，當師；子游、子夏之門人，則可矣。抑末也，本之則無如之何；何足夏聞之，說言乎？子夏聞之曰：

Sac. and fol. of Tze-hsiâ, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left-ignorant of what is essential.—How can they be acknowledged as sufficiently taught?

2. Tze-hsiâ heard of the remark and said, ‘Alas! Yen Yû is wrong. According to the way of the superior man in teaching, what departments are there which he considers of prime importance, and delivers? What are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?’

Hat. ；a piece of wood, in a doorway, obstructing ingress and egress; then, ‘an inclosure’ generally, ‘a railing,’ whatever limits and confines.

12. Tze-hsiâ’s Defence of his own Graduated Method of Teaching:—Against Tse-yû. 2.

子是 to be taken in opposition with 小人 being merely, as we have found it previously, an affective method of speaking of the disciples. The sprinkling, &c., are the things which boys were supposed anciently to be taught, the rudiments of learning, from which they advanced to all that is inculcated in the 大學. But as Tze-hsiâ’s pupils were not boys, but men, we should understand, I suppose, these specifications as but a contemptuous reference to his instructions, as embracing merely what was external. 酒 read she and she, set tone, ‘to sprinkle the ground before sweeping.’ 应, in the 4th tone, ‘to answer a call.’ 对, ‘to answer a question.’ 抑—but, as in VII. xxxii.

The phrase is expanded by the paraphrases:—若本之所在, ‘as to that in which the root (or, what is essential) is.’ This is, no doubt, the meaning, but the phrase itself is abrupt and enigmatical. 如之何—如之何其可哉 in opposition to the 子是 above. 2. The general scope of Tze-hsiâ’s reply is sufficiently plain, but the old interpreters and new diffuse in explaining the several sentences. After dwelling
CHAP. XIII. Tsze-hsiā said, 'The officer, having discharged all his duties, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer.'

CHAP. XIV. Tsze-hsiā said, 'Mourning, having been carried to the utmost degree of grief, should stop with that.'

CHAP. XV. Tsze-hsiā said, 'My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous.'

CHAP. XVI. The philosopher Tsāng said, 'How imposing is the manner of Chang! It is difficult along with him to practise virtue.'

CHAP. XVII. The philosopher Tsāng said, 'I heard this from our Master:—"Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents."'

long on it, I have agreed generally with the new school, and followed Chā Hāi in the translation, which is explained in the dictionary by 类 classes.

13. The officer and the student should attend each to his proper work in the first instance:—by Tsze-hsiā. 14. The trappings of mourning may be suspended with:—by Tsāng. The sentiment here is perhaps the same as that of Confucius in III. iv.; but the sage guards and explains his utterance. 15. Tsē-yū's opinion of Tsē-chāng, as mixing new things too much. 16. The philosopher Tsāng's opinion of Tsē-chāng, as too high-pitched for friendship. 17. How grief for the loss of parents brings out the real nature of man:—by Tsāng Shān.

It is said to indicate the ideas both of 自己, 'one's self;' and 自然, 'naturally;' 自私, 'to put forth one's self to the utmost,' as we
CHAP. XVIII. The philosopher Tsâng said, 'I have heard this from our Master:—"The filial piety of Mâng Chhwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to."

CHAP. XIX. The chief of the Mâng family having appointed Yang Fu to be chief criminal judge, the latter consulted the philosopher Tsâng. Tsâng said, 'The rulers have failed in their duties, and the people consequently have been disorganised, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability.'

CHAP. XX. Tsze-kung said, 'Châu's wickedness was not so great as that name implies. Therefore, the superior man hates to dwell

should say—'to come out fully,' i.e. in one's proper nature and character. On the construction of the should be compared with 

xiii. 吾聞諸子之於父及子之於父 are like two objectives, both governed by 請.

13. THE FILIAL PIETY OF MÂNG CHHWANG.—BY TAKAM SHIN. Chhwang was the honorary epithet of Su (速), the head of the Mâng family, not long anterior to Confucius. His father, according to Châ Hsi, had been a man of great merit, nor was he inferior to him, but his virtue especially appeared in what the text mentions.

14. The text gives the comment of Ma Yung, that though these were bad men among his father's ministers, and defects in his government, yet Chhwang made no change in the one or the other, during the three years of mourning, and that it was this which constituted his excellence.

15. HOW A CRIMINAL JUDGE SHOULD CHERISH COMPASSION IN HIS ADMINISTRATION OF JUSTICE.—BY TAKAM SHIN. Seven disciples of Tsâng Shih are more particularly mentioned, one of them being this Yang Fu.散 is to be understood of the moral state of the people, and not, physically, of their being scattered from their dwellings.散 has occurred before in the sense of—'the truth,' which it has here.

20. THE DANGER OF A BAN NAME.—BY TENG-KUng.如是之甚 is understood by Hsing Ping as referring to the epithet—, which cannot be called honorary in this instance. According to the rules for such terms, it means—
in a low-lying situation, where all the evil of the world will flow in upon him.

CHAP. XXI. Tsze-kung said, 'The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him.'

CHAP. XXII. 1. Kung-sun Ch'ao of Wei asked Tsze-kung, saying, 'From whom did Chung-ni get his learning?'

2. Tsze-kung replied, 'The doctrines of Wân and Wû have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wân and Wû. Where could our Master go that he should not have an opportunity of learning them! And yet what necessity was there for his having a regular master?'
Chap. XXIII. 1. Shū-shun Wū-shù observed to the great officers in the court, saying, 'Tsze-kung is superior to Chung-ni.'

2. Tsze-fū Ch'ing-po reported the observation to Tsze-kung, who said, 'Let me use the comparison of a house and its encompassing wall. My wall only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments.

3. 'The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its images, nor all the officers in their rich array.

4. 'But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?'

Footnote: The expression "How did Chung-ni learn?" but the 'how'= 'from whom?' The expression, however, in par. 2, '夫子焉不學', expounded as in the translation, might suggest, from 'what quarter?' rather than 'from what person?' as the proper rendering. The last clause is taken by modern commentators, as asserting Confucius's extensive knowledge, but 良善 finds in it only a repetition of the statement that the sage found teachers everywhere.

23. Tsze-kung: 謝公 displeased by the comparison of a house and wall, shows how ordinary people could not understand the Master.

1. 武 was the honorary epithet of Ch'âu Ch'un (州仇), one of the chiefs of the Shū-shun family. From a mention of him in the 家語,
Chap. XXIV. Shu-sun Wu-shu having spoken revilingly of Chung-ni, Tsze-kung said, 'It is of no use doing so. Chung-ni cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-ni is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun or moon? He only shows that he does not know his own capacity.'

Chap. XXV. 1. Ch'An Tsze-ch'ing, addressing Tsze-kung, said, 'You are too modest. How can Chung-ni be said to be superior to you?'

2. Tsze-kung said to him, 'For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say.'

3. 'Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair.'

24. Confucius is like the sun or moon, high above the reach of depreciation. The meaning comes to the same. Chü Hsi says that 'from the sun and moon' is the same with 'only.' and Hsing Ping takes it as 'just.' This meaning of the character is not given in the dictionary, but it is necessary here. —see supplement to Hsing Ping's 疏, so le.

25. Confucius can no more be equalled than the heavens can be climbed. We find it difficult to conceive of the sage's disciples speaking to one another, as Tz'u-ch'ing does.
4. 'Were our Master in the position of the ruler of a State or the chief of a Family, we should find verified the description which has been given of a sage's rule:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?'}
Chapter I. 1. Yao said, 'Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end.'

2. Shun also used the same language in giving charge to Yu.

3. Tsung said, 'I, the child Li, presume to use a dark-coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offences, they are not to be attributed to you, the people of the myriad regions. If you in the myriad regions commit offences, these offences must rest on my person.'

The meaning of this Book—Yao said, No. 20. Hsing Ping says: 'This Book records the words of the two sovereigns, the three kings, and of Confucius, throwing light on the excellence of the ordinations of Heaven, and the transforming power of government. Its doctrines are all those of sages, worthy of being transmitted to posterity. On this account, it brings up the rear of all the other Books, without any particular relation to the one immediately preceding.'

1. Principles And Ways Of Yao, Shun, Yu, Tsung, And Wo. The first five paragraphs here are mostly compiled from different parts of the Shoo-ching. But there are many variations of language. The compiler may have thought it sufficient, if he gave the substance of the original in his quotations, without seeking to observe a verbal accuracy, or, possibly, the Shoo-ching, as it was in his days, may have contained the passages as he gives them, and the variations be owing to the burning of most of the classical books by the founder of the Chin dynasty, and their recovery and restoration in a mutilated state. 1. We do not find this address of Yao to Shun in the Shoo-ching, Pt. I, but the different sentences may be gathered from Pt. II. H. 14, 15, where we have the charge of Shun to Yu. Yao's reign commenced a.c. 2537, and after reigning 33 years, he resigned the administration to Shun. He died a.c. 2487, and, two years after, Shun occupied the throne, in obedience to the will of the people. 天之 序, literally, 'the represented and calculated numbers of heaven,' i.e. the divisions of the
4. Ch'iu conferred great gifts, and the good were enriched.

5. 'Although he has his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the One man.'

6. He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course.

7. He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to, were the food of the people, the duties of mourning, and sacrifices.

9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

year, its terms, months, and days, all described in a calendar, as they succeed one another with determined regularity. Here, ancient and modern interpreters agree in giving to the expression the meaning which appears in the translation. I may observe here, that Ch'iu Hsi differs often from the old interpreters in explaining these passages of the Shu-chung, but I have followed him, leaving the correctness or incorrectness of his views to be considered in the annotations on the Shu-chung. Before the day is a prayer addressed to God by T'ai-chu Hsi, in his undertaking the overthrow of the Hsi dynasty, which he.rehearses to his nobles and people, after the completion of his work. T'ai-chu Hsi's name was 帝. We do not find in the Shu-chung the remarkable designation of God—帝. For the grounds on which I translate 帝, see my work on 'The Nations of the Chinese concerning God and Spirits.' The sentence here may in substance be collected from the Shu-chung, Pr. IV. III. 9.
Chap. II. 1. Tsze-chang asked Confucius, saying, 'In what way should a person in authority act in order that he may conduct government properly?' The Master replied, 'Let him honour the five excellent, and banish away the four bad, things;—then may he conduct government properly.' Tsze-chang said, 'What are meant by the five excellent things?' The Master said, 'When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce.'

2. Tsze-chang said, 'What is meant by being beneficent without great expenditure?' The Master replied, 'When the person in authority makes more beneficial to the people the things from which

sovereign of the Hsia dynasty. The ministers of God' are the able and virtuous men, whom Tang had called, or would call, to office. By

簡在帝心, Tang indicates that, in his punishing or rewarding, he only wanted to act in harmony with the mind of God. 無以

萬方-萬方小民何預焉 as in the translation. In the dictionary, it is said that 以 and 與 are interchanged. This is a
case in point. 4. In the Shù-ching, Pt. V. ii. 9, we find King Wu saying, 大獲於四海而萬姓悅服, 'I distributed great rewards through the kingdom, and all the people were pleased and submitted.' 5. See the Shù-ching, Pt. V. i. sect. II. 6, 7. The subject in 雖有周親或愛或疏 is that of the Yin dynasty.

周--in the sense of 至過 is used in the sense of 谷, 'to blame.'--The people found fault with him, because he did not come to save them from their sufferings by destroying their oppressor. The remitting

paragraphs are descriptive of the policy of king Wu, but cannot, excepting the 8th one, be traced in the present Shù-ching. 任, paragraph 9, is in the 8th tone. See XVII. vi, which chapter, generally, resembles this paragraph.

2. How government may be conducted with efficiency, by honouring five excellent things, and putting away four bad things;—a conversation with Tsze-chang. It is understood that this chapter, and the next, give the ideas of Confucius on government, as a sequel to those of the ancient sages and emperors, whose principles are set forth in the preceding chapter, to show how Confucius was their proper successor. 1. On 從政, see VI. vi, but the

glow of the 興言 says—從政只泛說行政,不作爲大夫, 從政 hence denotes generally the practice of government. It is not to be taken as indicating a minister: We may, however, retain the proper
they naturally derive benefit;—is not this being beneficent without great expenditure? When he chooses the labours which are proper, and makes them labour on them, who will repine? When his desires are set on benevolent government, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect;—is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;—is not this to be majestic without being fierce?

3. Tsze-chang then asked, 'What are meant by the four bad things?' The Master said, 'To put the people to death without having instructed them;—this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning;—this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity;—this is called injury. And, generally, in the giving pay

meaning of the phrase, Confucius describing principles to be observed by all in authority, and which will find in the highest their noblest embodiment. The 日講 favours this view. See its paraphrase in No. 1. I have therefore translated 君子 by 'a person in authority.'

勞而不怨—see IV. xviii, though the application of the terms there is different. 威而不——see XIII. xxvi.
or rewards to men, to do it in a stingy way;—this is called acting the part of a mere official.'

Chap. III. 1. The Master said, 'Without recognising the ordinances of Heaven, it is impossible to be a superior man.

2. 'Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. 'Without knowing the force of words, it is impossible to know men.'

of these evils. What he desires is benevolence; and what he gets is the same;—how can he be regarded as cautious?' 3. 命 is explained here by 善, 'to require from.' We may get that meaning out of the character, which = 'to examine,' 'to look for.' A good deal has to be supplied, here and in the sentences below, to bring out the meaning as in the translation. 命 之 is explained by 均之, and seems to me to be nearly = our 'on the whole.' 出納, = 'giving out,' i.e. from this, and 'presenting,' i.e. to that. The whole is understood to refer to rewarding men for their services, and doing it in an unwilling and stingy manner.

3. The ordinances of Heaven, the rules of Propriety, and the force of Words, all necessary to be known. 1. 知 here is not only 'knowing,' but 'believing and resting in.' 命 is the will of Heaven: regarding right and wrong, of which man has the standard in his own moral nature. If this be not recognised, a man is the slave of passion, or the sport of feeling. 2. Compare VIII. vii. 3. 知 here supposes much thought and examination of principles. Words are the voice of the heart. To know a man, we must attend well to what and how he thinks.
THE GREAT LEARNING.

大学

孔子曰：大学

子程子曰：大学

大学者成人之學也。大學者大人之學也。大學者孔氏之遺書而初學入德之門，亦於今可見古

人為學次第者，而論孟次之學，必由是而學，者頗賴此篇之存。今可見古

人為學次第者，而論孟次之學，必由是而學，者頗賴此篇之存。今可見古

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

Title of the Work.—大學, 'The Great
Learning.' I have pointed out, in the preface,
the great difference which are found
among Chinese commentators on this Work, on
almost every point connected with the criticism
and interpretation of it. We encounter them
here on the very threshold. The name itself is
simply the adoption of the two commencement
characters of the treatise, according to the cus-
tom noticed at the beginning of the Analects;
but in explaining these two characters, the old
and new schools differ widely. Anciently, 大
was read as 太 and the oldest commentator
whosoever the work are preserved, Ch'ang
K'ang-ch'ang, in the last half of the 18th cen-
tury, said that the Book was called
大學.

以其記博學，可以為政。Becaus of it recorded that extensive learning, which
was available for the administration of govern-
ment. This view is approved by K'ung Ying-
ta (孔穎達), whose expansion of K'ang-
ch'ang's notes, written in the first half of the
18th century, still remains. He says—大學
至道矣。大學, means the highest prin-
ciples.' Ch'eng Hui's definition, on the contrary,
is—大學者大人之學也。大學
means the Learning of Adults. One of the
paraphrases who follow him says—大學
大學者大人之學也。大學

The inscrutability noted—I have thought it
well to translate this, and all the other notes
and supplements appended by Ch'eng Hui to the
original text, because they appear in nearly all
the editions of the work, which fall into the
hands of students, and his view of the classics
is what must be regarded as the orthodox one.
The translation, which is here given, is also,
for the most part, according to his views,
though my own differing opinion will be found
freely expressed in the notes. Another ver-
sion, following the order of the text, before it
was transposed by him and his masters, the
Ch'ang, and without reference to his interpre-
tations, will be found in the translation of the
Li Chi—子程子—see note to the Analects.

E. N. The Ch'ang here is the second of the two
brothers, to which reference is made in the pro-
gelegomena.
THE TEXT OF CONFUCIUS.

1. What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation,

As季氏 is found continually in the Analects for the Chi, i.e. the chief of the Chi family. For how can we say that 'The Great Learning' is a work left by Confucius? Even Chi Hsi writes only a small portion of it to the Master, and makes the rest to be the production of the disciple Tsang, and before his time, the whole work was attributed generally to the sage's grandson. I must take the Chi-fam as—孔門, the Confucian school.

The text of Confucius. Such Chí Hsi as will be seen from his concluding note, determines this chapter to be, and it has been divided into two sections (段), the first containing three paragraphs, occupied with the heads (總領) of the Great Learning, and the second containing four paragraphs, occupied with the particulars (條目) of those.

Fov. 1. The heads of the Great Learning。大學之道, the way of the Great Learning, being—修為之方法, the methods of cultivating and practising it,—the Great Learning, that is, in 'is in.' The first明 is used as a verb; the second as an adjective, qualifying德。The illustrious virtue is the virtuous nature which man derives from Heaven. This is pervaded as man grows up, through defects of the physical constitution, through inward lusts, and through outward seductions; and the great business of life should be, to bring the nature back to its original purity.—To renovate the people,—this object of the Great Learning is made out, by changing the character 親 into 新。The Ch'äng first proposed the alternation, and Chí Hsi approved of it. When a man has entirely illustrated his own illustrious nature, he has to proceed to bring about the same result in every other man, till 'under heaven' there be not an individual, who is not in the same condition as himself.—The highest excellence is understood of the two previous masters. It is not a third and different object of pursuit, but indicates a perseverance in the two others. Till they are perfectly accomplished.—According to these explanations, the objects contemplated in the Great Learning are not three, but two. Suppose them realized, and we should have the whole world of mankind perfectly good, every individual what he ought to be!

Against the above interpretation, we have to consider the older and simpler。德 is there not the nature, but simply virtue, or virtuous conduct; and the first object in the Great Learning is the making of one's self more and more illustrious in virtue, or the practice of benevolence, reverence, filial piety, kindness, and sincerity. See the 故本大學詮, in loc.—There is nothing, of course, of the governing of the people, in this interpretation. The second object of the Great Learning is 親民。親愛於民, to love the people.

The third object is said by Yi-má to be “in resting in conduct which is perfectly good (在止於至善)" and here also, there would seem to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 新 and their unsatisfactoriness. To love the people is, doubtless, the second thing taught by the Great Learning.—Having the heads of the Great Learning now before us, according to both interpretations of it, we feel that the student of it should be a sovereign, and not an ordinary man.

Fov. 2. The essential points by which the point of rest may be attained. I confess that I do not well understand this paragraph, in the relation of its parts in itself, nor in relation to the rest of the chapter. Chí Hsi says:—止 is the ground where we ought to rest;—namely, the highest excellence mentioned above. But if
3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts.

and this be known in the outset, where is the necessity for the or careful deliberation, which issues in its attainment? The paraphrase makes it appear to enhance even all that is understood by the below.—Ying-t¶ is perhaps rather more intelligible. He says:—When it is known that the root is to be in the perfectly good, then the mind has fixedness. So it is free from changeability, and can be still, not engaging in disturbing pursuits. That stillness leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs, and thence it results that what is right in affairs is attained. Perhaps, the paragraph just intimates that the objects of the Great Learning being so great, a calm, serious thoughtfulness is required in proceeding to seek their attainment.

Par. 4. The different steps by which the illustration of illustrious virtue throughout the kingdom may be brought about. 明明德於天下 is understood by the school of Chu Hsi as embracing the two first objects of the Great Learning, the illustration, namely, of virtue, and the renovation of the people. We are not aided in determining the meaning by the synthetic arrangement of the different steps in the next paragraphs, for the result arrived at there is simply—天下平, the whole kingdom was made tranquil.—Ying-t¶'s comment is—已之明德使偏於天下: to display illustriously their own illustrious virtue (or virtues), making these reach through the whole kingdom. But the influence must be very much transformative. Of the several steps described, the central one is修身, 'the cultivation of the person,' which, indeed, is called the root, in par. 6. This re-
Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their

quires 'the heart to be correct,' and that again

that the thoughts be sincere.' Chù Hsi defines

as 身之所主, 'what the body has

for its lord,' and 勿 as 心之所發, 'what

the heart sends forth.' Ying-tâ says: 頭包

萬慮謂之心, 'that which comprehends and embraces all considerations is called the 心.' 爲情所念謂之意;

the thoughts under emotion are what is called 意.

心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when its activity is aroused, then we have thoughts and purposes relative to what affects it. The 心 of the sincere is explained by 考究, 'the sincerity of the thoughts is to be obtained by 致知, which means, according to Chù Hsi, carrying our knowledge to its utmost extent, with the desire that there may be nothing which shall not embrace.' This knowledge, finally, is realized in 格物. The same authority takes 術, 'affairs,' as embracing, in 格物, 'things,' as embracing,

affairs,' as well. 格 sometimes 至

'to come or extend to,' and assuming that the 'coming to' here is by study, he makes it

窮究, 'to examine exhaustively,' so that

格物 means exhausting by examination

the principles of things and affairs, with the desire that their utmost point may be reached.—We feel that this explanation cannot be correct, or that, if it be correct, the teaching of the Chinese sage is far above and above the condition and capacity of man. How can we suppose that, in order to secure sincerity of thought and self-cultivation, there is necessary the study of all the phenomena of physics and metaphysics, and of the events of history? Moreover, Chù Hsi's view of the two last clauses is a consequence of the alterations which he adopts in the order of the text.

As that exists in the Lâ Chi, the 7th paragraph of this chapter is followed by 此為知本, 此為知之至也, which has been transferred and made the 5th chapter of annotations. Ying-tâ's comment on it is:—The root means the person. The person (i.e., personal character) being regarded as the root, if one can know his own person, this is the knowledge of the root; yes, this is the very extremity of knowledge. If we apply this conclusion to the clauses under notice, it is said that wishing to make our thoughts sincere we must first carry to the utmost our self-knowledge, and this extension of self-knowledge 致知 in 格物.

Now, the change of the style indicates that the relation of 致知 and 格物 is different from that of the part in other clauses. It is not said that to get the one thing we must first do the other. Rather it seems to me that the 格物 is a consequence of 致知, that in it is seen the other. Now, 選, 'a rule or pattern,' and 正, 'to correct,' are accepted meanings of 格 and 物, and being taken generally and loosely as things, in 格物, it will tell us that, when his self-knowledge is complete, a man is a law to himself, measuring and measuring correctly all things with which he has to do, not led astray or bewildored by them. This is the interpretation strongly insisted on by the author of the 古本大學註疏. It is the only view into any sympathy with which I can bring my mind. In harmony with it, I would print 致知 in 格物 as a paragraph by itself, between the analysis and synthetic processes described in paragraphs 4 and 5. Still there are difficulties connected with it, and I leave the vexed questions, regretting my own inability to clear them up.

Part 5. The synthesis of the preceding process. Observe the of the preceding paragraph is
thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of _everything besides_.

7. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.
The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Ts'ang. The ten chapters of explanation which follow contain the views of Ts'ang, and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablet. But now, setting myself the decisions of the philosopher Ch'ing, and having examined anew the classical text, I have arranged it in order, as follows:

COMMENTARY OF THE PHILOSOPHER TS'ANG.

CHAPTER I. 1. In the Announcement to K'ang, it is said, 'He was able to make his virtue illustrious.'

Concluding Note. It has been shown in the prolegomena that there is no ground for the distinction made here between so much care attributed to Confucius, and so much '傳' or commentary, ascribed to his disciple Ts'ang. The invention of paper is ascribed to Ts'ai Lun (蔡倫), an officer of the Han dynasty, in the time of the emperor Hwei (和), A.D. 91–107. But before that time, and long after also, slips of wood and of bamboo (簡) were used to write and engrave upon. We can easily conceive how a collection of them might get disarranged, but whether these containing the Great Learning did so is a question vehemently disputed.

The chapter of the classics on the right; 如左, 'as left'; on the left; 如右, 'as right'. These are expressions of 'preceding' and 'as follows,' indicating the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

COMMENTARY OF THE PHILOSOPHER TS'ANG.

1. The Illustration of Illustrious Virtue. The student will do well to refer here to the text of 'The Great Learning,' as it appears in the 謎 Chu. He will then see how a considerable portion of it has been broken up, and transposed to form this and the five succeeding chapters. It was, no doubt, the occurrence of 明 in the four paragraphs here, and of the phrase 明德, which determined Ch'i Hsi to treat them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. I See the Shu-ching, Y. v. 9. The words are part of the address of king Wu to his brother Fung (封), called also Kung-sha (康叔); 康, the honorary epithet, appointing him to the marquisate of 衛. The subject of the chapter of 明德 is King Wu, to whose example Kung-sha is referred. We cannot determine, from this paragraph, between the old interpretation of 明德 as 'virtues,' and the new which understands it by it, 'the heart or, nature, all-conscious.' I See the Shu-ching, IV. v. Sect. L. a. Ch'i Hsi takes as = 'this,' or 'judge,' 'to examine.' The old interpreters explain it by 正, 'to correct.' The sentence is part of the address of the premier, I. Fin. to Tai-chia, the second emperor of the Shang dynasty, A.D. 1753–1719. The subject of 鮮 is Tai-chia's father, the great 謎. Ch'i Hsi
2. In the T'ai Chi, it is said, 'He contemplated and studied the illustrious decree of Heaven.'

3. In the Canon of the emperor (Yâo), it is said, 'He was able to make illustrious his lofty virtue.'

4. These passages all show how those sovereigns made themselves illustrious.

The above first chapter of commentary explains the illustration of illustrious virtue.

CHAP. II. 1. On the bathing-tub of Tâng, the following words were engraved:—'If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.'

2. In the Announcement to K'ang, it is said, 'To stir up the new people.'

3. In the Book of Poetry, it is said, 'Although Châu was an ancient State, the ordinance which lighted on it was new.'

4. Therefore, the superior man in everything uses his utmost endeavours.

understands by 明命, the Heaven-given, illustrious nature of man. The other school take the phrase more generally, = the 顯道, 'displayed ways' of Heaven. 3. See the Shu-ching, L. i. a. It is of the emperor Yâo that this is said. 4. The 詔 must be referred to the three quotations.

2. THE RENOVATION OF THE PEOPLE. Here the character 新, 'new,' 'to renovate,' occurs five times, and it was to find something corresponding to it at the commencement of the work, which made the Ch'âng change the 親民 into 新. But the new here have nothing to do with the renovation of the people. This is self-evident in the 1st and 3rd paragraphs.

The description of the chapter, as above, is a misnomer. 1. This fact about Tâng's bathing-tub had come down by tradition. At least, we do not now find the mention of it anywhere but here. It was customary among the ancients, as it is in China at the present day, to engrave, all about them, on the articles of their furniture, such moral aphorisms and lessons. 2. See the K'ung Âo, par. 7, where K'ung-shê is exhorted to assist the king 'to settle the decree of Heaven,' and 作新民, 'to change the people.' Which may mean to make the bad people of Yin into good people, or to stir up the new people, i.e., as recently subdued to Ch'ân. 3. See the Shih-ching, III: i. Ch. I. st. 7. The subject of the ode is the praise of king Wân, whose virtue led to the possession of the kingdom by his
The above second chapter of commentary explains the renovating of the people.

CHAP. III. 1. In the Book of Poetry, it is said, 'The royal domain of a thousand It is where the people rest.'

2. In the Book of Poetry, it is said, 'The twittering yellow bird rests on a corner of the mound.' The Master said, 'When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?'

3. In the Book of Poetry, it is said, 'Profound was king Wan. With how bright and unceasing a feeling of reverence did he regard his resting-places!' As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, 'Look at that winding-course

House, more than a thousand years after its first rise. 季子 is here the man of rank and office probably, as well as the man of virtue; but I do not, for my own part, see the particular relation of this to the preceding paragraphs, nor the work which it does in relation to the whole chapter.

2. OR BEGIN IN THE HIGHEST EXCELLENCE. The frequent occurrence of 至善, in these paragraphs, and of 至善, in par. 4, led Chih Hsi to combine them in one chapter, and connect them with the last stanzas in the opening paragraphs of the work. 1. See the Shih-ching, IV. iii. Ode III. st. 4. The odes celebrate the rise and establishment of the Shang or Yin dynasty. 2. 雒 is the road or around the capital, and constituting the royal demesne. The quotation shown, according to Chih Hsi, that 物各有當止之處, everything has the place where it ought to rest.' But that sacristy is a very sweeping conclusion from the words. a. See the Shih-ching, II. viii. Ode VI. st. 4, where we have the complaint of a down-trodden man, contrasting his position with that of a bird. For 章, here, we have 蟲 in the Shih-ching. 章 章 are intended to express the
of the Ch'i, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind; so has he cultivated himself. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten.' That expression—'As we cut and then file,' indicates the work of learning. 'As we chisel and then grind,' indicates that of self-culture. 'How grave is he and dignified!' indicates the feeling of cautious reverence. 'How commanding and distinguished!' indicates an awe-inspiring deportment. 'Our elegant and accomplished prince never can be forgotten,' indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

The yellow bird is known by a variety of names. A common one is 士安 (t'ung-hsing). It is a species of orioles. The 子日 are worthy of observation. If the first chapter of the classical text, as Chu Hai calls it, really contains the words of Confucius, we might have expected it to be headed by these characters. 立止, literally, 'in resting.' See the Shih-ching, III, I, Ode I, st. 4. All the stress is here laid upon the final 止, which does not appear to have any force at all in the original, Chu Hai himself saying that it is an interjection, 'a mere supplemental particle.' In a passage is read 好, and is an interjection. 4. See the Shih-ching, I, v, Ode I, st. 1. The ode celebrates the virtue of the duke 亀 (武) of Wei (衛), in his laborious endeavours to cultivate his person. There are some verbal differences between the ode in the Shih-ching, and as here quoted; namely, 

The transposition of this paragraph by Chu Hai to this place does seem unhappy. It ought evidently to come in connection with the work of 修身. 5. See the Shih-ching, IV, I, Sect. I. Ode IV, st. 3. The former kings are Wan and Wu, the founders of the Chou dynasty. 6. See the Shih-ching, IV, I, Sect. I. Ode IV, st. 3. The former kings are Wan and Wu, the founders of the Chou dynasty. 7. See the Shih-ching, IV, I, Sect. I. Ode IV, st. 3. The former kings are Wan and Wu, the founders of the Chou dynasty.
5. In the Book of Poetry, it is said, 'Ah! the former kings are not forgotten.' Future princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The above third chapter of commentary explains resting in the highest excellencies.

CHAP. IV. The Master said, 'In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations!' So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

The above fourth chapter of commentary explains the root and the issue.

'what they deemed worthy,' 'what they loved.' When we try to determine what that was, we are perplexed by the varying views of the old and new schools.

According to the Analects, XII, xiii, from which we understand that the words of Confucius terminate at 訟乎, and that what follows is from the compiler. According to the old commentators, this is the conclusion of the chapter on having the thoughts made sincere, and that 賁其意 is the root. But according to Chu, it is the illustration of illustrious virtue which is the root, while the renovation of the people is the result therefore. Looking at the words of Confucius, we must conclude that severity was the subject in his mind.
CHAP. V. 1. This is called knowing the root.
2. This is called the perfecting of knowledge.

The above fifth chapter of the commentary explained the meaning of 'investigating things and carrying knowledge to the utmost extent; but it is now lost. I have ventured to take the views of the scholar Ch'ü Hsi to supply it, as follows :-The meaning of the expression, 'The perfecting of knowledge depends on the investigation of things,' is this :-If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this

5. ON THE INVESTIGATION OF THINGS, AND CARRYING KNOWLEDGE TO THE ULTIMATE EXTENT. 1. This is said by one of the Ch'ü Hsi to be "superfluous text." 2. Chü Hsi considers this to be the conclusion of a chapter which is now lost. But we have seen that the two sentences come in, as the work stands in the Li Chi, as the conclusion of what is deemed the classical text. It is not necessary to add anything here to what has been said there, and in the preceding, on the new dispossession of the work from the time of the Sung scholars, and the manner in which Chü Hsi has supplied this supposed missing chapter.
way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

Chap. VI. 1. What is meant by 'making the thoughts sincere,' is the allowing no self-deception, as when we hate a bad smell, and as when we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to

8. On making the thoughts sincere. 1. The sincerity of the thoughts obtains, when they move without effort to what is right and proper, and, in order to this, one must be especially on his guard in his solitary moments.

自謙, self-repose or enjoyment in one's self.

自懼, according to Chu Hsi, is the entering into oneself, but the dictionary makes it in the end.

2. An enforcement of the concluding clauses in the last paragraph. 閏, 3rd tone, the same as 阮, meaning 'the appearance of something.' 人之視已一人 refers to the superior man mentioned above, 'the other.' 己一他, 'him,' and not 'oneself,' which is its common signification.
disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use is his disguise? This is an instance of the saying—'What truly is within will be manifested without.' Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Ts'ang said, 'What ten eyes behold, what ten hands point to, is to be regarded with reverence!'

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

The above sixth chapter of commentary explains making the thoughts sincere.

' the lungs and liver,' but with the meaning which we attach to the expression substituted for it in the translation. The Chinese make the lungs the seat of righteousness, and the liver the seat of benevolence. Compare 今子其敷褥腹肾肠 in the Shih-ching.

the beginning of this paragraph (and extending, perhaps, over to the next) should suffice to show, that the whole work is not his, as assumed by Chü Hsi. 'Ten' is a round number, put for many. The recent commentator, Lo Ch'ung-fan, refers Ts'ang's expressions to the multitude of spiritual beings, servants of Heaven or God, who dwell in the regions of the air, and are continually beholding men's conduct. But they are probably only an emphatic way of exhibiting what is said in the preceding paragraph. 4. This paragraph is commonly ascribed to T'ao T'ieh, but whether correctly or not cannot be satisfactorily ascertained. It is of the same purport as the two preceding, showing that hypocrisy is of no use. Compare Mencius, VII. Pt. I. xxi. 4. Ch'ang Kang-ch'ing explains 胖 (read ping) by 大 'large,' and Chü Hsi by 安, as in the translation. The meaning is probably the same. It is only the first of these paragraphs from which we can in any way ascertain the views of the writer on making the thoughts sincere. The other paragraphs contain only illustration or enforcement. Now the gist of the first paragraph seems to be in 母自欺, 'allowing no self-deception.' After knowledge has been carried to the utmost, this remains to be done, and it is not true that, when knowledge has been completed, the thoughts become sincere. This fact overthrows Chü Hsi's interpretation of the valedictory passage in what he calls the text of Confucius. Let the student examine his notes appended to this chapter, and he will see that Chü was not unconscious of this pinch of the difficulty.
Chap. VII. 1. What is meant by, 'The cultivation of the person depends on rectifying the mind,' may be thus illustrated:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

7. On personal cultivation as dependent on the rectification of the mind. 1. Here Ch'ü Hsi, following his master Ch'üang, would again alter the text, and change the second 心 into 心. But this is unnecessary. The term 身 is not the mere material body, but the person, the individual man, in contact with things, and intercourse with society, and the paragraph shows that the evil conduct in the first is a consequence of the mind not being under control. In 心 恐懼 the term rises on the signification of the first, and intensifies it. Thus, 心 is called 'a burst of anger,' and 恐懼 'perseverance in anger,' &c. &c.—I have said above that the 身 here is not the material body. Lo Chung-t'ang, however, says that it is a 身 or 身, 'the body of flesh.' See his reasonings, &c., &c., but they do not work conviction in the reader. "心不在焉" this seems to be a case in point, to prove that we cannot tie 心 in this Work to any very definite application. Lo Chung-t'ang insists that it is 'the God-given moral nature,' but 心不在焉 is evidently "when the thoughts are otherwise engaged."
CHAP. VIII. 1. What is meant by 'The regulation of one's family depends on the cultivation of his person,' is this:—Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world, who love and at the same time know the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred.

2. Hence it is said, in the common adage, 'A man does not know the wickedness of his son; he does not know the richness of his growing corn.'

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

8. THE Necessity of cultivating the person, in order to the regulation of the family. The lesson here is evidently, that men are continually falling into error, in consequence of the partiality of their feelings and affections. How this error affects their personal cultivation, and interferes with the regulating of their families, is not specially indicated. 1. The old interpreters seem to go far astray in their interpretation. They take 親愛, and the other clauses, as 相親, to go to, and 謝 (read yī) as partial, one-sided. 2. Even his opponent, Lo Chung-fan, interprets 謝 in the same way. But it is evidently the common sign of possession, the clause that follows it being construed as the possessive after its object.
The above eighth chapter of commentary explains cultivating the person and regulating the family.

CHAP. IX. 1. What is meant by 'In order rightly to govern the State, it is necessary first to regulate the family,' is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the State. There is filial piety:—there with the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

2. In the Announcement to K'ang, it is said, 'Act as if you were watching over an infant.' If (a mother) is really anxious about it, though she may not hit exactly the wants of her infant, she will not be far from doing so. There never has been a girl who learned to bring up a child, that she might afterwards marry.

3. From the loving example of one family a whole State becomes loving, and from its courtesies the whole State becomes courteous.
while, from the ambition and perverseness of the One man, the whole State may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, 'Affairs may be ruined by a single sentence; a kingdom may be settled by its One man.'

4. Yâo and Shun led the kingdom with benevolence, and the people followed them. Chieh and Châu led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the State depends on the regulation of the family.

with whom is the government of the State.
It being once suggested to Chî Hâi that 不可教 k'âo k'âo 故 it should be 不能教, he replied—彼之不可教即我之不能教
The impossibility of another's being taught is just my inability to teach."—See the Shû-ching, V. x. 7. Both in the Shû and here, some verbs, like act, must be supplied. This paragraph seems designed to show that the ruler must be worthy or his object by an inward, unconquerable desire, like that of the mother for her infant. Le Changân insists on this as harmonizing with 親民, 'to love the people,' as the second object proposed in the Great Learning. 3. How certainly and rapidly the influence of the family extends in the State. 一家 is the one family of the ruler, and 一人 in the ruler. 一人, "I, the One man," is a way in which the sovereign speaks of himself; see Analecta, XX. i. 5. 一言 a phrase as in Analecta, II. ii. 一言 is a way in which the sovereign speaks of himself. Compare Analecta, XIII. xv. 仁 and 仁者 are by implication here to the
6. In the Book of Poetry, it is said, 'That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household.' Let the household be rightly ordered, and then the people of the State may be taught.

7. In the Book of Poetry, it is said, 'They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers.' Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the State.

8. In the Book of Poetry, it is said, 'In his deportment there is nothing wrong; he rectifies all the people of the State.' Yes; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, 'The government of his kingdom depends on his regulation of the family.'
The above ninth chapter of commentary explains regulating the family and governing the kingdom.

Chap. X. 1. What is meant by 'The making the whole kingdom peaceful and happy depends on the government of his State,' is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring-square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him
not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called 'The principle with which, as with a measuring-square, to regulate one's conduct.'

3. In the Book of Poetry, it is said, 'How much to be rejoiced in are these princes, the parents of the people!' When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

4. In the Book of Poetry, it is said, 'Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you.' Rulers of States may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace in the kingdom.

The third part embraces eight paragraphs, and teaches that the most important result of loving and hating in common with the people is seen in making the rook the primary subject, and the bush the only secondary. Here, in par. 11, mention is again made of giving and being, illustrating the meaning of the quotation in it, and showing that to the collection or dissipation of the people the decree of Heaven is attached. The fourth part consists of five paragraphs, and exhibits the extreme results of loving and hating, as shared with the people, or on one's own private feeling, and it has special reference to the sovereign's employment of ministers, because there is nothing in the principle more important than that. The 19th paragraph speaks of gaining and losing, for the third time, showing that from the 4th paragraph downwards, in reference both to the hearts of the people and the decree of Heaven, the application or non-application of the principle of the measuring-square depends on the mind of the sovereign. The 24th part embraces the other paragraphs. Because the root of the evil of a sovereign's not applying that principle lies in his not knowing how wealth is produced, and employing means merely for that object, the distinction between righteousness and profit is here much insisted on, the former bringing with it all advantages, and the latter leading to all evil consequences. Thus the sovereign is admonished, and it is seen how to be careful of his virtue is the root of the principle of the measuring-square, and his loving and hating, in common sympathy with the people, is its reality.'
5. In the Book of Poetry, it is said, 'Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the house of Yin. The great decree is not easily preserved.' This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6. On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7. Virtue is the root; wealth is the result.

8. If he make the root his secondary object, and the result his primary, he will only wrangle with his people, and teach them rapine.
9. Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

10. And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

11. In the Announcement to K'ang, it is said, 'The decree indeed may not always rest on us,' that is, goodness obtains the decree, and the want of goodness loses it.

12. In the Book of Ch'ü, it is said, 'The kingdom of Ch'ü does not consider that to be valuable. It values, instead, its good men.'
13. Duke Wăn's uncle, Fan, said, 'Our fugitive does not account that to be precious. What he considers precious, is the affection due to his parent.'

14. In the Declaration of the duke of Ch'in, it is said, 'Let me have but one minister, plain and sincere, not pretending to other abilities, but with a simple, upright, mind: and possessed of generosity, regarding the talents of others as though he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them and employ them:—such a minister will be able to preserve my sons and grandsons and black-haired people, and benefits likewise to the kingdom may well be looked for from him. But in this character, when he finds men of ability, to be jealous and hate them: and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them:—such a minister will not be able to protect my sons and grandsons

Book of Ch'in is found in the 國語, 'Narratives of the States,' a collection purporting to be of the Ch'in dynasty, and, in relation to the other States, what Confucius's 'Spring and Autumn' is to Ia. The exact words of the text do not occur, but they could easily be constructed from the narrative. An officer of Ch'in being sent on an embassy to Tsin, the minister who received him asked about a famous fiddler of Ch'in, called 白衍, how much it was worth. The officer replied that his country did not look on such things as its treasures, but on its able and virtuous ministers. 13. 興犯 'uncle Fan,' that is, uncle to Wăn, subsequently marquis, commonly described as duke of Tsin. Wăn is the亡人, or, 'fugitive.' In the early part of his life, he was a fugitive, and suffered many vicissitudes of fortune. Once, the Duke of Ch'in (秦) having offered to help him, when he was in mourning for his father who had expelled him, to recover Tsin, his uncle Fan gave the reply in the text. The 亡国 in the translation refers to.
and black-haired people; and may he not also be pronounced dangerous to the State?"

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying, "It is only the truly virtuous man who can love or who can hate others."

16. To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly — this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance — this is weakness.

17. To love those whom men hate, and to hate those whom men love — this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus we see that the sovereign has a great course to pursue. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

The declaration of the state of Ch'in is the last book in the Shih-ching. It was made by one of the dukes of Ch'in to his officers, after he had sustained a great disaster, in consequence of neglecting the advice of his most faithful minister. Between the text here, and that which we find in the Shih, there are some differences, but they are unimportant. 

The four I, see the Li Ch'ii, III. iii. 14.
19. There is a great course also for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22. The officer 黃 Sien said, 'He who keeps horses and a carriage does not look after fowls and pigs. The family which...

The paraphrases all explain 先 by 'early', 遠, 3rd tone, but with a highpitch tone. It is referred to in last paragraph, and to 不與同中國. 17. This is spoken of, the ruler not having respect to the common feelings of the people in his employment of ministers, and the consequences thereof to himself. 其, 3rd tone, is used as in Analects, XI. ix. 4, or the preposition 手. This paragraph speaks generally of the primal sense of owning and loving, and shows how the principle of the comprising-square must be put in the ruler's mind. See in the 日講. The great course is explained...
keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look for imposters that he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it of its revenues. This is in accordance with the saying:—'In a State, pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness.'

When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a State or family, calamities from Heaven, and injuries from men, will befall it together, and, though a good man may take his place, he will not be able to

by Chù as—'the art of occupying the throne, and therein cultivating himself and governing others.' Ying-tâ says it is—'the course by which he practises filial piety, fraternal duty, benevolence, and righteousness.' 骐騨 and 泰 are here qualities of the same nature. They are not contrasted as in Analects, XIII. xxvi. 19. This is understood by K'ang-č'ang as requiring the promotion of agriculture, and that is included, but does not exhaust the meaning. The consumers are the salaried officers of the government. The sentiment of the whole is good—where there is cheerful industry in the people, and an economical administration of the government, the finances will be flourishing.

The sentiment here is substantially the same as in paragraphs 7, 8. The old interpretation is different:—The virtuous man uses his wealth so as to make his person distinguished. He who is not virtuous, takes with his body to increase his wealth.
remedy the evil. This illustrates again the saying, 'In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness.'

The above tenth chapter of commentary explains the government of the State, and the making the kingdom peaceful and happy.

There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work; while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. These two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.
THE DOCTRINE OF THE MEAN.

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

The title of the work. — 中庸 "The Doctrine of the Mean." I have not attempted to translate the Chinese characters, as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Ch'ang Kang-ch'ang said—曰中庸 "The name of the work is named "CHUNG," because it records the practice of the non-deviating mind and of harmony." He takes "CHUNG" in the sense of "to use," "to employ," which is the first given to it in the dictionary, and is found in the Shoo-ching, L. i. par. 9. As to the meaning of and "和," see chap. i., par. 4. This appears to have been the accepted meaning of "CHUNG" in this combination, till Ch'ang I introduced that of 不易 "unchanging," as in the introductory note, which, however, the dictionary does not acknowledge. Ch'ing Hsih himself says—中庸 不偏不倚 "The name of the meaning of CHUNG is "CHUNG," which is the name for what is without inclination or deflection, which neither exceeds nor comes short. YUN means ordinary, constant." The dictionary gives another meaning of YUN, with special reference to the point before us. It is said—和也 "It also means harmony;" and then reference is made to Kang-ch'ang's words given above, the compilers not having observed that he immediately subjoins—和用也, showing that he takes YUN in the sense of "to employ," and not of "harmony." Many, however, adopt this mean
THE DOCTRINE OF THE MEAN

CHAPTER II.

1. What Heaven has conferred is called the NATURE; an accordance with this nature is called the PATH of duty; the regulation of this path is called INSTRUCTION.

The universe; roll it up, and itretires and lies hid in mysteriouness. The relish of it is inexhaustible. The whole of it is solid learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice, all his life, and will find that it cannot be exhausted.

In the version of the work, given in the collection of "Memoires consacrées à l'histoire, les sciences, etc., des Chinois," vol. iii., it is stylized—"Jusqu'à Millins, Rémusat appelle l'Immoralité Millien," after Ch'ing I. Interrovent la position des droits.

The Book treats, they say, "De medio scientia, non de materia scientifica ab initio, sed a isto Chine, unde minimam est scientiam, convertat et unam in rubrum transversa.

Morrison, character, says, "Chang Tung, the constant (golden) Medium." Caille calls it—"The golden Medium." The objection which I have to all these names is, that from them it would appear as if they were a noun, and of qualifying adjective, whereas they are coordinate terms. My own version of the title in the translation published in the Sacred Books of the East, is, "The State of Equilibrium and Harmony."

Introductory note.

子程子—see on introductory note to the 大學. On Tammie, and his authorship of this work, see the prologuems. "Sixth," a phrase denoting —"the earth and nadir, and the four cardinal points," — the universe. 善讀者, —not our "good reader," but as in the translation. —I will not here anticipate the judgment of the reader on the etymology of the enthusiastic Ch'ing.

1. It has been stated, in the prolegomena, that the current division of the Chung Yung into chapters was made by Chü Hsi, as well as their subdivision into paragraphs. The thirty-three chapters which embrace the work, are again arranged by him in five divisions, as will be seen from his supplementary notes. The first and last chapters are completed in themselves, as in the introduction and conclusion of the treatise. The second part contains ten chapters; the third, nine; and the fourth, twelve.

Par. 1. The principles of duty have their root in the wisdom of Heaven, and their full development in the teaching of men. By "nature," or "nature," is to be understood the nature of man, though Chü Hsi generalizes it so as to embrace that of brute also; but only man can be cognizant of the one and 'Nature'. He defines by "to command," "to order." But we must take it as in a gloss on a passage from the Yi-ching, quoted in the dictionary—命者人所受。 "Ming is what men are endowed with.

Chü also says that "nature" is just "the principle," characteristic of any particular nature. But this only involves the subject of mystery. His explanation of "path," means to be correct, though some modern writers object to it. —What is taught seems to be this—To man belongs a moral nature, conferred on him by Heaven or God, by which he is consti-
2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of harmony. This EQUILIBRIUM is the great root from which grow all the human actions in the world, and this harmony is the universal path which they all should pursue.

References:
- "The Doctrine of the Mean," Chapter I.
- Confucius' "Analects."
5. Let the states of equilibrium and harmony exist in perfection,
and a happy order will prevail throughout heaven and earth,
and all things will be nourished and flourish.

In the first chapter which is given above, Tzu-see states the views which had been
handed down to him, as the basis of his discourse. First, it shows clearly how
the path of duty is to be traced to its origin in Heaven, and is unchangeable, while
the substance of it is provided in ourselves, and may not be departed from.
Next, it speaks of the importance of preserving and nourishing this, and of
exercising a watchful self-examining with reference to it. Finally, it speaks of
the meritorious achievements and transforming influence of sages and spiritual
men in their highest extent. The wish of Tzu-see was that hereby the learner
should direct his thoughts inward, and by searching in himself, there find these

欲学者于此反求诸身。

views; it is difficult to understand it.

par. 1.

That is different from here.

The nature, capable of all feelings, but unsted on, and in

Par. 5. On this Intrepidea and his colleague observed:—

Kang-ch'ing explained it by 正

"Heaven and earth" are here the parent powers of the universe. Thus
The Doctrine of the Mean.

Chap. II. 1. Chung-ni said, ‘The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean.

2. ‘The superior man’s embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man’s acting contrary to the course of the Mean is because he is a mean man, and has no caution.’

Ying-t’ai expounds:—Heaven and earth will get their correct places, and the processes of production and completion will go on according to their principles, so that all things will be nourished and fostered.’

Conclusion:—The writer Yang, A.D. 1052-1123, quoted here, was a distinguished scholar and author in the Sung dynasty. He was a disciple of Ch’ing Hsiao, and a friend both of him and his brother I. 體要: the substance and the abstract, the sum.

2. Why Confucius should here be quoted by his designation, or marriage name, is a moot-point. It is said by some that disciples might in this way refer to their teacher, and a grandson to his grandfather, but such a rule is constituted probable on the strength of this instance, and that in chap. xxx. Others say that it is the honorary designation of the sage, and — the 尼父, which duke Ai used in reference to Confucius, in saluting him after his death. See the L.Chi, II. Sect. I. iii. 44. Some verb must be understood between 君子 and 中庸, and I have supposed it to be 中, with most of the paraphrases. Nearly all seem to be agreed that 中庸 here is the same as 中和 in the last chapter. On the change of terms, Chun Hui quotes from the scholar Yen (遊), to the effect that 中和 is said with the nature and feelings in view, and 中庸 with reference to
CHAP. III. The Master said, 'Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!'

CHAP. IV. 1. The Master said, 'I know how it is that the path of the Mean is not walked in:—The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:—The men of talents and virtue go beyond it, and the worthless do not come up to it.

2. 'There is no body but eats and drinks. But they are few who can distinguish flavours.'
CHAP. V. The Master said, 'Alas! How is the path of the Mean untroudden!'

CHAP. VI. The Master said, 'There was Shun. He indeed was greatly wise! Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them, and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun.'

CHAP. VII. The Master said, 'Men all say, 'We are wise,' but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, 'We are wise,' but happening to choose the course of the Mean, they are not able to keep it for a round month.'

5. Chü Hsi says—'From not being understood, therefore it is not practised.' According to K'ang-ch'ing, the remark is a lament that there was no intelligent sovereign to teach the path. But the two views are reconcilable.

6. How Shun pursued the course of the Mean. This example of Shun, it seems to me, is adduced in opposition to the knowing of chap. iv. Shun, though a sage, invited the opinions of all men, and found truth of the highest value in their simplest sayings, and was able to determine from them the course of the Mean. 執其兩端—the two extremes; are understood by K'ang-ch'ing of the two errors of exceeding and coming short of the Mean. Chü Hsi makes them—the widest differences in the opinions which he received. I conceive the meaning to be that he examined the answers which he got, in their entirety, from beginning to end. Compare 仰其兩

端, Analects, IX. vii. His concealing what was bad, and displaying what was good, was alike to encourage people to speak freely to him. K'ang-ch'ing makes the last sentence to turn on the meaning of 舜, when applied as an honorary epithet of the dead, = 'Full, all-accomplished;' but Shun was so named when he was alive.

7. Their contrary conduct shows men's ignorance of the course and nature of the Mean. The first 聰知 is to be understood with a general reference. —'We are wise,' i.e. we can very well take care of ourselves. Yet the presumption of such a profession is seen in men's not being able to take care of themselves. The application of this illustration is then made to the subject in hand, the second 聰知 requiring to be specially understood with reference to the subject of the Mean. The conclusion in
Chap. VIII. The Master said, 'This was the manner of Hsi:—
he made choice of the Mean, and whenever he got hold of what was
good, he clasped it firmly, as if wearing it on his breast, and did
not lose it.'

Chap. IX. The Master said, 'The kingdom, its States, and its
families, may be perfectly ruled; dignities and emoluments may be
declined; naked weapons may be trampled under the feet;—but
the course of the Mean cannot be attained to.'

Chap. X. 1. Tsze-lü asked about energy.

2. The Master said, 'Do you mean the energy of the South, the
energy of the North, or the energy which you should cultivate
yourself?'

3. 'To show forbearance and gentleness in teaching others;
both parts is left to be drawn by the reader for
himself,' 頰, read τει, 4th tone, 'a trap for
catching animals.' 期, read κή, like 華 in
Anak. XIII. x. though it is here applied to
a month, and not, as there, to a year.

4. How Hsi held fast the course of the
Mean. Here the example of Hsi is likewise
adduced, in opposition to those mentioned in
chap. iv. All the rest is exegetical of the first
clause—同一之為人也.' Hsi's playing
the man.' 善 is not 'as good point,' so
much money one. 拳 is 'the closed fist.' 拳
拳, 'the appearance of holding firm.'

5. The difficulty of attaining to the course
of the Mean. 天下 'the kingdom,' we
should say—'kingdoms,' but the Chinese know
only of one kingdom, and hence this name for
it—'all under the sky, embracing by right, if
not in fact, all kingdoms. The kingdom
was made up of States, and each State of Families.
See the Anak. V. vii.; XII. xx. 均, 'level';
here a verb 平治, 'to bring to perfect
order.' 刃, 'a sharp, strong weapon,' used
of swords, spears, javelins, &c. 不可能—
literally, 'cannot be crossed.'

10. Of energy in its relation to the Mean.
In the Anak. we find Tsze-lü, on various
occasions, putting forward the subject of his
valour (勇), and claiming, as the ground of
it, much praise as the Master awarded to Hsi.
We may suppose, with the old interpreters,
that hearing Hsi commended, as in chap. viii.,
he wanted to know whether Centuries would
not allow that he also could, with his forceful
character, win and hold fast the Mean.' For
and not to revenge unreasonable conduct,—this is the energy of Southern regions, and the good man makes it his study.

4. To lie under arms; and meet death without regret,—this is the energy of Northern regions, and the forceful make it their study.

5. Therefore, the superior man cultivates a friendly harmony, without being weak.—How firm is he in his energy! He stands erect in the middle, without inclining to either side.—How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement,—How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing.—How firm is he in his energy!

12. I have been disposed to coin the term 'forcefulness.' Chi defines it correctly—力足以勝人之名, 'the name of strength sufficient to overcome others.' | 3. 順必是—'the energy which you should cultivate,' not 'which you have.' If the latter be the meaning, no farther notice of it is taken in Confucius's reply, while he would seem, in the three following paragraphs, to describe the three kinds of energy which he specifies. 

3. 既 means the energy of the Middle Kingdom, the North being 'the sandy desert,' and the South, 'the country south of the Yang-tze.' But this is not allowable. 4. That climate and situation have an influence on character is not to be denied, and the Chinese notions on the subject may be seen in the amplification of the 6th of the Kang-hsi celebrated Precepts (聖諭廣訓). But to speak of their effects as Confucius here does is extravagant. The barbarian of the South, according to the interpretation mentioned above, could not have been described by him in these terms. The energy of mildness and forbearance, thus described, is held to come short of the Mean; and therefore 君子居之, 'the good man makes it his study,' is taken with a low and light meaning, far short of what it has in par. 5. This practice of determining the force of phrases from the context makes the reading of the Chinese classics perplexing to a student.

居之—see the Analects, XII. xiv. by the tappel in front of a coat; also 'a mat.' 焉金革, 'to make a mat of the leather dress (革) and weapons (金).' This energy of the North, it is said, is in excess of the Mean, and the phrases at the beginning of par. 3. 'therefore,' are 'those two kinds of energy being thus respectively in excess and in excess.' 焉強貌—'the appearance of being energetic.' This illustrates the energy which is in exact accord with the Mean, in the individual's treatment of others, in his regulation of himself, and in relation to public affairs.
CHAP. XI. 1. The Master said: 'To live in obscurity, and yet practice wonders, in order to be mentioned with honour in future ages:—this is what I do not do.

2. 'The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:—I am not able so to stop.

3. 'The superior man accords with the course of the Mean. Though, he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this.'

CHAP. XII. 1. The way which the superior man pursues, reaches wide and far, and yet is secret.

2. Common men and women, however ignorant, may intermeddle does not change, his virtuous conduct being all-complete.' A modern writer makes the meaning:—He does not change through being suffused by the fulness of office.' Both of these views go on the interpretation of 頞 as 難.

II. ONLY THE SAGE CAN COME UP TO THE REQUIREMENTS OF THE MEAN. 1. 素 is found written in a work of the Han dynasty, and Chü adopts that character as the true reading, and explains accordingly:—'To study what is obscure and wrong [難] ...' K'ang-ch'êng took it as 無, 'insignificant,' or 'being inclined to,' and both he and Ying-tâ explain it as in the translation. It is an objection to Chü's view, that, in the next chapter, 孔子 is given as one of the characteristics of the Mean. The 子云 is, moreover, agree well with the older view; 君子 is here the same as in the last chapter, par. 2. A distinction is made between 道 here and 依道 below.
with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

3. It is said in the Book of Poetry, 'The hawk flies up to heaven; the fishes leap in the deep.' This expresses how this way is seen above and below.

However distinctly any reference to those cardinal virtues. The utterances of the sage illustrate the phrase, showing that the course of the Mean had fallen out of observance, some over-shooting and others coming short of it. When we want some precise directions how to attain to it, we come finally to the conclusion that only the sage is capable of doing so. We greatly want teaching, more practical and precise.

12. The course of the Mean reaches far and wide, but the is errors. With this chapter, the third part of the work commences, and the first sentence, '君子之善，而品，' may be regarded as its text. It was determined satisfactorily the signification of these two terms, we should have a good clue to the meaning of the whole, but it is not easy to do so. The old view is inadmissible. K'ang-ch'ing takes 貢 'doubly involved,' perverted, and both he and Ying-ta explain—'When right principles are opposed and disallowed, the superior man retires into obscurity, and does not hold office.' On this view of it, the sentence has nothing to do with the remaining chapters. The two meanings of 貢 in the dictionary are—'the free expenditure of money,' and 'displeasure,' or 'waste.' According to Chu, in this passage, 貢 indicates the wide range of the in practice. Something like this must be its meaning—'the course of the Mean, requiring everywhere to be exhibited.' Chu then defines 貢 'the minuteness of the being, in its nature or essence.' The former answers to the web of the spider, and the latter to the sky. But it rather seems to me, that the 貢 have in the same with the 無, i.e., and that the author simply intended to say that the way of the superior man reaching everywhere, embracing all duties—and having its secret spring and seat in the Heaven-gifted nature, the individual consciousness of duty to every man.  a. 夫婦—匹夫, 匹婦, 有...
4. The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

The twelfth chapter above contains the words of T'ien-hsi, and is designed to illustrate what is said in the first chapter, that 'The path may not be left.' In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

CHAP. XIII. 1. The Master said, The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered the PATH.

2. 'In the Book of Poetry, it is said, "In hewing an axe-handle, in hewing an axe-handle, the pattern is not far off."' We grasp one
axe-handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops.

3. 'When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

4. 'In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man..."
CH. XIV.
THE DOCTRINE OF THE MEAN.
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子胡不慥慥爾。惹?

子曰: "君子素其位而行, 不

富貴, 貧賤, 行乎貧賤,

素夷狄行乎夷狄。素患

難, 行乎患難。君子無入

而不自得焉。在上位, 正

陵下在下位, 不援上正

不自足, 不敢不勉, 有餘, 不
dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?'

CHAP. XIV. 1. The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

2. In a position of wealth and honour, he does what is proper to a position of wealth and honour. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favour of his

virtue, i.e. the duties of a son, minister, &c. mentioned above, and 'in the carefulness of ordinary speech.' i.e. speaking about those virtues. To the practice belong the clauses.有所不足, 不敢不免, and to the speaking, the two next clauses. 而不自得焉。在上位, 正

11. How the superior man, in every varying situation, pursues the mean, doing what is right, and finding his rule in himself. i.e. Chu Hsi takes 位 as 位, 'at present,' "now," but that meaning was made to meet the exigency of the present passage. K'ang-ch'ang takes 位, as in chap. xi, 自为 "being inclined to." Mao endeavours to establish this

view—素位者即本來故有之位。素位 is the proper station in which he has been. The meaning comes to much the same in all these interpretations. 不顧乎其外, —compare Analects, XIV, xxvii.

行乎富貴—行乎富貴所當行之道。'He pursues the path, which ought to be pursued amid riches and honours.' 自得。—literally "self-possessing." The paraphrases make it—"happy in conforming himself to his position." I consider it equivalent to what is said in chap. ii—君子之中庸也。君子而時
己而不求於人，则無怨

The superior man is quiet and calm, waiting for the appointments of Heaven, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, 'In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself.'

Chap. XV. 1. The way of the superior man may be compared to what takes place in travelling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, 'Happy union with wife and children, is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus...'

3. 榊 is explained in the dictionary, after K'ang-ch'ang, by 勤持, 'to drag and cling to.' The opposition of the two clauses makes the meaning plain. 俊, according to K'ang-ch'ang, is equivalent to peaceful and tranquil.' Chih Hsi says——易平地也, 易 means level ground.' This is most correct, but we cannot so well express it in the translation. 既 the 3rd tone, and

4. 再 the 2nd tone, and

5. 是 the 3rd tone, and

6. These are both names of birds, small and silent, and difficult to be hit. On this account, a picture of the former was painted on the middle of the target, and a figure of the latter was attached to it in leather. It is not meant, however, by this, that they were both used in the same target, at the same time. For another illustration of the way of the superior man from the customs of archery, see Anal. III. vii.

15. In the practice of the Mean there is an orderly advance from step to step. 1. is read as, and — is read as. See the Shih, II. I.

Ode IV. st. 7, 8. The ode celebrates, in a regretful tone, the dependance of brethren on one another, and the beauty of brethren's harmony. Mao says——Although there may be the happy union of wife and children, like the music of lutes and harps, yet there must also be the harmonious concord of brethren, with its exceeding delight, and then may wife and children be regulated and enjoyed. Brothers
may you regulate your family, and enjoy the pleasure of your wife and children.

3. The Master said, 'In such a state of things, parents have entire complacence!

CHAP. XVI. 1. The Master said, 'How abundantly do spiritual beings display the powers that belong to them!

2. 'We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

3. 'They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to

are near to us, while wife and children are more remote. Thus is it, that from what is near we proceed to what is remote.' He adds that anciently the relationship of husband and wife was not among the five relationships of society, because the union of brothers is from Heaven, and that of husband and wife is from man! g. This is understood to be a reminiscence of the old idea of the oneness of husband and wife. From wife and children, and brothers, parents at last are reached, illustrating how from what is low we ascend to what is high.—But all this is far-fetched and obscure.

18. An ILLUSTRATION, FROM THE OPERATIONS AND INFLUENCE OF SPIRITUAL BEINGS, OF THE WAY OF THE MEAN. What is said of the kuei-ekia in this chapter is only by way of illustration. There is no design, on the part of the sage, to develop his views on those beings or agencies. The key of it is to be found in the last paragraph, where the 夫微之顯 evidently refers to 莫顯乎微. 

The second clause of par. 5—誠之不可 服以承祭祀，洋

The second clause of par. 5—誠之不可 服以承祭祀，洋
attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of their worshippers.

4. "It is said in the Book of Poetry, "The approaches of the spirits, you cannot surmise;—and can you treat them with indifference?"

5. "Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!"

CHAP. XVII. 1. The Master said, 'How greatly filial was the fatherhood of the ancestors in the first two paragraphs. Are we to understand by them something different from what they are in the third part, to which they run on from the first as the nominative or subject of the sentence? I think not. The precise meaning of what is said of them in the second place cannot be determined. The old interpreters say that the fatherhood is to give birth to; that is, to bring forth. Other readings are: 'Everything is nothing which they neglect'; and that the meaning of the whole is—"that of all things there is not a single thing which is not produced by the breath (or energy; 氣) of the ancestral fathers."

This is all that we learn from them. The Sung scholars explain the terms with reference to their physical theory of the universe, derived, as they think, from the Yi-ching. Chu Hsi's master, Ch'ang, explains:—"The ancestral fathers are the energetic operations of Heaven and Earth, and the traces of production and transformation." The scholar Ch'ang (張氏) says:—"The ancestral fathers are the actively acting powers of the two breaths of nature (二氣)." Chu Hsi's own account is:—"If we speak of two breaths, then by 呼 is denoted the ascendant of the secondary or inferior one, and by 呼, that of the superior one. If we speak of one breath, then by 呼 is denoted its advancing and developing, and by 呼, its returning and reverting. They are really only one thing. It is difficult—not to say impossible—to conceive of one's self exactly what is meant by such descriptions. And nowhere else in the Four Books is there an approach so closely to the meaning of the phrase. Thus Hsi has a more comprehensible, though, after all, it may be doubted whether he says is more than a play upon words. His explanation is:—"But in truth, the ancestral fathers are the filial piety of the ancestral fathers; and it is said—"one breath" and one breath are called 萬物. Thus the ancestral fathers are the embodiment of Heaven (體天) for the nourishment of things. But in the text we have the term 道 instead of 道道, because the latter is the name of the absolute as embodied in Heaven, and the former denotes the same not only embodied, but operating to the nourishment of things, for Heaven considers the production of things to be in order. See the 中庸說, in loc."
Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

2. 'Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

3. 'Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrows.

4. 'In the Book of Poetry, it is said, "The admirable, amiable prince displayed conspicuously his excellent virtue, adjusting his

see the connexion between Shun's great filial piety, and all the other predicaments of him that follow. The predicate, however, try to trace it in this way:-'A son without virtue is insufficient to distinguish his parents. But Shun was born with all knowledge and acted without any effort; in virtue, a sage. How great was the distinction which he thus conferred on his parents?' And as with regard to the other predicates. See the

—on this expression it is said in the encyclopedia called 博物志—'The four cardinal points of heaven and earth are connected together by the waters of seas, the earth being a small space in the midst of them. Hence, he who rules over the kingdom (天下) is said to govern all within the four seas.' See also note on Analogy, XIII. v. 4. The character 大德, its place, its emolument, &c., that is, what is appropriate to such great virtue. The whole is to be understood with reference to Shun. He died at the age of 100 years. The word 'virtue' takes here the place of 'filial piety,' in the last paragraph, according to Mâo, because that is the root, the first and chief, of all virtues. 3. 付 and 着 (according to Chû 厚, 'thick,' liberal') are
people, and adjusting his officers. Therefore, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favours, as it were repeatedly."

5. "We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven.

CHAP. XVIII. 1. The Master said, 'It is only king Wăn of whom it can be said that he had no cause for grief! His father was king Chi, and his son was king Wû. His father laid the foundations of his dignity, and his son transmitted it.

2. 'King Wû continued the enterprise of king Tâi, king Chi, and king Wăn. He once buckled on his armour, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all within the

explained by most commentators as equally capable of a good and bad application. This may be said of 5, but not of 6, and the 生在天之生物 would seem to determine the meaning of both to be only good. If this be so, then the last clause 領者覆之 is only an after-thought of the writer, and, indeed, the sentiment of it is out of place in the chapter. It is best taken, with K'ang-ch'êng, as 6. See the Shih-ching, III. 1. Ode V. st. 7, where we have two slight variations of 7 for 大 and 顧 for 景. The prince spoken of is king Wăn, who is thus brought forward to confirm the lesson taken from Shun. That lesson, however, is stated much too broadly in the last paragraph. It is well to say that only virtue is a solid title to eminence, but to hold forth the certain attainment of wealth and position as an inducement to virtue is not favourable to morality. The case of Confucius himself, who attained neither to power nor to long life, may be adduced as inconsistent with these teachings.

15. OR K'ING WAN, KING WU, AND THE DUCK OF CHU. 1. Shun's father was bed, and the fathers of Yao and Tê were undistinguished. Yao and Siun's sons were both bad, and Ya's not remarkable. But to Wăn neither father nor son gave occasion but for satisfaction and happiness. King Chi was the duke Chi-III (季歴) the most distinguished by his virtue, and prowess, of all the princes of his time. He prepared the way for the elevation of his family. In 父作之子述之, the 之 is made to refer to the foundation of the kingdom, but it may as well be referred to Wăn himself. 本大王—this was the duke.
four seas. He offered his sacrifices in his ancestral temple, and his
descendants maintained the sacrifices to himself.

3. "It was in his old age that king Wu received the appoint-
ment to the throne, and the duke of Ch'OU completed the virtuous
course of Wan and Wu. He carried up the titles of king to T'ai
and Ch'i, and sacrificed to all the former dukes above them with
the royal ceremonies. And this rule he extended to the princes of
the kingdom, the great officers, the scholars, and the common
people. If the father were a great officer and the son a scholar, then
the burial was that due to a great officer, and the sacrifice that due
to a scholar. If the father were a scholar and the son a great officer,
then the burial was that due to a scholar, and the sacrifice that due
to a great officer. The one year's mourning was made to extend only

Tan-fu (竇父), the father of Chi-fu, a prince
of great-eminence, and who, in the decline of the
Yin dynasty, drew to his family the thoughts of
the people. 終, the end of a century. It
is used here for the beginnings of supremacy, as
traceable to the various propitiators of king Wu.

He destroyed the great Yin; * and recent com-
mmentators defend his view. It is not worth
while setting forth what may be said for and
against it. * He did not lose his distinguished
reputation; * that is, though he proceeded
against his rightful sovereign, the people did
not change their opinion of his virtue. 3

Emperor, and he only reigned 7 years.

His brother Tan (旦), the duke of Ch'an (see
Anal. VI. xxii; VII. v) acted as his chief
minister. In 造, 王 is in the 4th tone,
in which the character means — to exercise the
sovereign power.* 上罪先公云云
—the house of Ch'U traced their lineage up to
the Ti-Kung (帝號), s. n. 2432. But in various
passages of the Shu, king T'ai and king Chi are
spoken of, as if the conference of these titles
had been by king Wu. On this there are very
long discussions. See the {中庸說} on the
The truth seems to be, that Ch'ou-kung, carry-
ing out his brother's wishes by laws of State,
confirmed the titles, and made the general rule
about burials and sacrifices which is described.

From to the end, we are at first
inclined to translate in the present tense, but
the past with a reference to Ch'ou-kung is more
correct. The "one year's mourning" is that
principally for uncles, and it did not extend beyond
to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean.'

CHAP. XIX. 1. The Master said, 'How far-extending was the filial piety of king Wu and the duke of Chou!

2. 'Now filial piety is seen in the skilful carrying out of the wishes of our forefathers, and the skilful carrying forward of their undertakings.

3. 'In spring and autumn, they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. 'By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the

the great officers, because their uncles were the subjects of the prince and the sovereign, and feelings of kindred must not be allowed to come into collision with the relation of governor and governed. On the three years' mourning; see Analects, XVII. xxi.

10. The far-reaching filial piety of king Wu, and of the duke of Chou. 1. 遠 is taken by Chü as meaning—universally acknowledged; 'far-extending' is better, and accords with the meaning of the term in other parts of the Work. 2. This definition of 孝 or 'filial piety,' is worthy of notice. Its operation cannot with the lives of parents and parents' parents. 人—前人,'ancestors'; but English silence seems to require the addition of 旧. 春秋—sesons. 3. the sovereigns of China sacrificed, as they still do, to their ancestors every season. Reckoning from the spring, the names of the sacrifices appear to have been— 祭 or 祭 and 祭. Others, however, give the name as 祭 or 祭.

Although spring and autumn only are mentioned in the text, we are to understand that what is said of the sacrifices in those seasons applies to all the others. 祭 or 祭 or 祭, of which the sovereign had seven (see the next paragraph), all included in the name of 祭 or 祭,'ancestral,' or venerable vessels.' Chü understands by these relics, some thing like our reguli. Ch'ang K'ang-sh'i makes them, and apparently with more correctness, simply 'the sacrificial vessels.' 袋衣—lower and upper garments,' with the latter of which the
services, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the concluding feast, places were given according to the hair, and thus was made the distinction of years.

5. They occupied the places of their forefathers, practised their ceremonies, and performed their music. They reverence those whom they honoured, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them.

4. It was an old interpretation that the sacrifices and accompanying services, spoken of here, were not the seasonal services of every year, which are the subject of the preceding paragraph, but the great sacrifices and ceremonies; and to that view I would give in my adherents. The emperor, as mentioned above, had seven temples. One belonged to the remote ancestor to whom the dynasty traced its origin. At the great sacrifices, his spirit-tablet was placed facing the east, and on each side were ranged, three in a row, the tablets belonging to the six others, those of whom the tables were placed in the genealogical line, the fathers of those who fronted the north. As facing the south, the region of brilliancy, the former were called 卤; the latter, from the north, the lesser region, were called 穆. As the dynasty was prolonged, and successive sovereigns died, the older tablets were removed, and transferred to what was called the 祖廟, yet so that one in the 祖廟 displaced the topmost 穆, as with the 穆. At the sacrifices, the royal kindred arranged themselves as they were descended from a 祖 on the left, and from a 穆 on the right, and thus a genealogical correctness of place was maintained among them. The ceremony of "general (旅) pledging" occurred towards the end of the sacrifices. Ch'ü Hsi takes 爲 the 4th tone, saying that to have anything to do as those services were accounted honourable, and after the sovereign had commenced the ceremony by taking a cup of blessing, all the juniors presented a similar cup to the seniors, and thus were called into employment. Ying-hsü takes 爲 in its ordinary tone, 下 as 上, "the inferiors were the superiors"; i.e., the juniors did present a cup to their seniors, but had the honour of drinking first themselves. The 燕 was a concluding feast confined to the royal kindred. 5. 蹲 其位, according to Kuang-k'ang, is "ascended their thrones," according to Chü, it is "tired on"—i.e., occupied—their places in the ancestral temple. On either view, the statement must be taken with allowance. The ancestors of the king Wŭ had not been kings, and their places in the temple had only been those of princes. The same may be said of the four particulars which follow. By "those whom they say were their predecessors," are intended their ancestors, and by "those whom they loved," their descendants, and indeed all the people of their government. The two concluding sentences are important, as the Jesuits
6. 'By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!'

Chap. XX. 1. The duke Ai asked about government.

mainly based on them the defence of their practice in permitting their converts to continue the sacrifices to their ancestors. We read in 'Confucius' Analects,'—the work of Intorcetti and others, to which I have made frequent reference—"Ex specimen et clarissima fuitunc: Sinico probati point, legitimam praxis consensum esse, quod annus intendere et formari motus Sinicis naturalibus piisatem et politiam observantur adeo defnsa summtum, simul erga totam actionem universalis errantem, et quibus et ex infernum diemini prorurit locus sanctus, hunc visum vicino defnsa fuit est usus civitatis, institutum seminum in hominem et obscurum primatum, atque post marionum novum institutum; nam ac quid eis divinatis agreement, nos discimus Confuciianos—Primum servire sumum defnsa, ut stimul stimulant vincentes.' This is ingenious reasoning, but does it meet the fact that sacrifice is an entirely new element introduced into the service of the dead? This is said about the sacrifices to God, however, is important, in reference to the views which we should form about the ancient religion of China. Kang-shing took 禪 to be the sacrifice to Heaven, offered, at the winter solstice, in the southern suburb (頤) of the imperial city; and 社 to be that offered to the Earth, at the summer solstice, in the northern. Chü agree with him. Both of them, however, add that after 上帝 the sacrifices to Heaven, Earth, and the 社, we are to understand

後土, 'Sovereign Earth (不言後土 者省文). This view of 社 here is vehemently controverted by Miao and many others. But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that by 社 we are to understand the tabular duties of the soil, affects the judgment of the Sage him-
2. The Master said, 'The government of Wăn and Wû is displayed in the records,—the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

3. 'With the right men the growth of government is rapid, just as vegetation is rapid in the earth; and moreover their government might be called an easily-growing rush.

4. 'Therefore the administration of government lies in getting proper men. Such men are to be got by means of the ruler’s own character. That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

5. 'Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteousness is the accordance of actions with what is right, and the great exercise of it is in loving relatives.'
it is in honouring the worthy. The decreasing measures of the love
due to relatives, and the steps in the honour due to the worthy,
are produced by the principle of propriety.

6. When those in inferior situations do not possess the con-
didence of their superiors, they cannot retain the government of
the people.

7. Hence the sovereign may not neglect the cultivation of his
own character. Wishing to cultivate his character, he may not
neglect to serve his parents. In order to serve his parents, he may
not neglect to acquire a knowledge of men. In order to know men,
he may not dispense with a knowledge of Heaven.

8. The duties of universal obligation are five, and the virtues
wherewith they are practised are three. The duties are those
between sovereign and minister, between father and son, between

者人也。'Benevolence is man.' We find
the same language in Meng-tzu, VII. Pt. ii. 16.
This virtue is called man, because loving, feel-
ing, and the forbearing nature, belong to man,
as he is born. They are that whereby man is
man.' See the 中庸 說, in loc. 殺—in
the 3rd tone, read shih. It is opposed to 鏽,
and means 'dismaying,' 'growing less.' For
禮所生 以生, we have, in the 家語 禮所
以生, which would seem to mean—'are that
whereby ceremonies are produced.' But there
follow the words—禮者政之本也.
The 'produced' in the translation can only
be 'distinguished.' Ying-tse explains 生 by 明.
6. This has crept into the text here by
mistake. It belongs to par. 17, below. We do
not find it here in the 家語. 7. 君子 is
here the ruler, or sovereign. I fail in trying to
trace the connexion between the different parts
of this paragraph. 'He may not be without
knowing men.'—Why? 'Because, we are told,
it is by honouring, and being courteous to the
worthy, and securing them as friends, that a
man perfects his virtue, and is able to serve his
relatives.' 'He may not be without knowing
Heaven.'—Why? 'Because, it is said, the
gradations in the love of relatives, and the
honouring the worthy, are all heavenly ar-
rangements, and a heavenly order,—natural;
necessary, principles.' But in this explanation,
知人 人 has a very different meaning
from what it has in the previous clause. 親
too, is here preserved, its meaning being more
restricted than in par. 5. 6. From this down to
par. 11, there is brought before us the character of
the 'men,' mentioned in par. 5, on whose
dependence the flourishing of 授生, which
government is exhibited in paragraphs 9-13.
husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness.

9. "Some are born with the knowledge of those duties; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practise them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing."

10. The Master said, "To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

trodden by all under heaven." - the path of the Mean. "智" is the knowledge necessary to choose the detailed course of duty. "仁" (仁心之公, 'the unsulliedness of the heart') is the magnanimity (so I style it for want of a better term) to pursue it. "勇" is the sustained energy, which maintains the permanence of the chosen and the practice.

所以行之者——this, according to Yung-ti, means—From the various kings (百王) downwards, in the practising of these five duties, and three virtues, there has been but one method. There has been no change in modern times and ancient. This, however, is not satisfactory. We want a substantive meaning, for —. This Chê Hsi gives us. He says — 惟其誠而已, — is simply sincerity; the sincerity, that is, on which the rest of the work dwells with such strange predilection. I translate, therefore, — here by singleness. There seems a reference in the term to "惟", chap. i. p. 3. The singleness is that of the soul in the apprehension and practice of the duties of the Mean, which is attained to by watchfulness over one's
11. 'He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families.

12. 'All who have the government of the kingdom with its States and families have nine standard rules to follow;—viz., the cultivation of their own characters: the honouring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treatment, when alone. 行之 I understand as in the second clause of the paragraph. 9. Compare Analecta, XVI. ix. 利—compare Analecta, XX. ii. 強, and some, 'to force,' to employ violent efforts.' Chi Hsi says:—The 之 in 知之, and 行之, refers to the duties of universal obligation.' But is there the threefold difference in the knowledge of those duties? And who are they who can practise them with entire success? 10. Chi Hsi observes that 子曰 is here superfluous. In the 家語, however, we find the last paragraph followed by:—'The duke said, Your words are beautiful and perfect, but I am stupid, and unable to accomplish this.' Then comes this paragraph, 'Confucius said, 'The 子曰, therefore, proves that Teu-seu took this chapter from some existing document, that which we have in the 家語, or some other. Confucius's words were intended to encourage and stimulate the duke, telling him that the three grand virtues might be nearly, if not absolutely, attained to, 知恥—knowing to be ashamed,' i.e. being ashamed at being below others, leading to the determination not to be so. 11. 'Those three things' are the three things in the last paragraph, which makes an approximation at least to the three virtues which connect with the discharge of duty attainable by every one. When one considers the various stages of the climaxes in the meaning of the rules, which we have had occasion to point out so frequently in 'The Great Learning,' 12. These nine standard rules, it is to be borne in mind, constitute the government of WGs and Ws, referred to in par. 4. Commentators arrange the 4th and 6th rules under the second; and the 6th, 7th, 8th, and 9th under the third, so that after the cultivation of the person, we have here an expansion of the 親親 and 尊賢; in par. 5. 凡為 行—'to govern.' The student will do well to understand a 者 after 尊賢, 貴, 等. 6. 尊賢—by the 家 貴, these are understood specially the officers called 師, 傳, and 保, the 三公 and the 三孤, who, as teachers and guardians, were not styled 臣, 'ministers,' or 'servants.' See the Shoo-ching, V. xxi. 5. 6. 尊賢—by the 大臣, are understood the six 尋, the minister of Instruction, the minister of Religion, &c. See the Shoo, V. xxi.
ment of men from a distance; and the kindly cherishing of the princes of the States.

13. 'By the ruler's cultivation of his own character, the duties of universal obligation are set forth. By honouring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole kingdom is brought to revere him.'
The Doctrine of the Mean.

14. 'Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety:—this is the way a ruler to cultivate his person. Discarding slanderers, and keeping himself from the seductions of beauty; making light of riches, and giving honour to virtue:—this is the way for him to encourage men of worth and talents. Giving them places of honour and large emolument, and sharing with them in their likes and dislikes:—this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions:—this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large:—this is the way to encourage the body of officers. Employing them only at the proper times, and making the impost light:—this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labours:—this is the

observing the above nine rules.

道立—by the 道 are understood the five duties of universal obligation. We read in the 日講:—'About these nine rules, the only trouble is that sovereigns are not able to practise them sincerely. Let the ruler be really able to cultivate his person, then will the universal duties and universal virtues be all-complete, so that he shall be an example to the whole kingdom, with its States and families. Those duties will be set up (道立), and man will know what to imitate.' 不違—means, according to Chê Meih, 不疑於理, 'he will have no doubts as to principle.' Kang-ch'ing explains it by 謀者良, 'his counsels will be good.' This latter is the meaning, the worthies being those specified in the note on the preceding paragraph, their sovereign's counsellors and guides. The addition of 、父、爾雅. 、Persia, are all the younger branches of the ruler's kindred. 不貳—means, but the deception and mistake will be in the affairs in charge of these great ministers. 羣臣 and士 are the same parties. 羣 in Analects, I. xx. Ying- 

a explains it here:—They will exhort and stimulate one another to serve their ruler.' 財用足—The resort of all classes of artisans being encouraged, there is an intercommunication of the productions of labour, and an interchange of men's services, and the husbandman and the trafficker.
way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent;—this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive States that have been extinguished; to reduce to order States that are in confusion, and support those which are in peril; to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions:—this is the way to cherish the princes of the States.

15. 'All who have the government of the kingdom with its States and families have the above nine standard rules. And the means by which they are carried into practice is singleness.

16. 'In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no
stumbling. If affairs be previously determined, there will be no
difficulty with them. If one’s actions have been previously
determined, there will be no sorrow in connexion with them. If
principles of conduct have been previously determined, the practice
of them will be inexhaustible.

17. ‘When those in inferior situations do not obtain the
confidence of the sovereign, they cannot succeed in governing
the people. There is a way to obtain the confidence of the sovereign;
— if one is not trusted by his friends, he will not get the confidence
of his sovereign. There is a way to being trusted by one’s friends;
—if one is not obedient to his parents, he will not be true to friends.
There is a way to being obedient to one’s parents; — if one, on turn-
ing his thoughts in upon himself, finds a want of sincerity, he will

analogy of all the other clauses. 忠 and 信
must be descriptive of the rules. See Notes.
For 既卒, we have in the
家語篇疏, which K’ang-ch’ang ex-
plains by 榮, ‘honoured by govern-
ment,’ — see Morrison, character 稀.
Ch’ü follows K’ang-ch’ang, but I agree with Mio,
that 既卒 is to be substituted here
for 幣, 4th tone, ‘to weigh,’ ‘to be
according to.’ The trials and examinations,
with these rations, show that the artisans are
not to be understood as dispersed among the
people. Ambassadors from foreign countries
have been received up to the present century,
according to the rules here prescribed, and the
two last regulations are quite in harmony with
the superiority that China claims over the
countries which they may represent. But in
the case of travellers, and travelling merchants,
passing from one State to another, there was
nothing by regulations, which may be added
in the explanation of all the expressions here — see the
中庸說, and the 日講, 30. Wc
naturally understand the last clause as mean-
ing — the means by which they are carried
into practice is one and the same.’ Thus
this means will be the 蒙, or ‘previous
preparation’ of the next paragraph. This is
the interpretation of K’ang-ch’ang and Ying-le,
who take the two paragraphs together. But
according to Chü, ‘the one thing’ is simply,
as in par. 8. 16. The ‘all things’ has reference
to the above duties, virtues, and standard rules.
17. The object here seems to be to show that the
sincerity, or sincerity, lies at the basis of that
previous preparation, which is essentially
necessary in every and every thing. The steps of the
climax conduct us to it, and this sincerity is
again made dependent on the understanding.
not be obedient to his parents. There is a way to the attainment of sincerity in one's self;—if a man do not understand what is good, he will not attain sincerity in himself.

18. 'Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;—he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

19. 'To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. 'The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labour. While there is anything which is good, upon which point see the next chapter.

不獲乎上—according to Ying-ta, 'do not get the mind—pleased feeling' of the sovereign.' We use 'to gain,' and 'to win,' sometimes, in a similar way.

18. Primary (p. 136) says:—'誠者, 有弗能。誠者, 有弗措。' "This is the cultivation of the path in the Doctrine of the Mean, considered to be the path, having its root in Heaven." But this takes the second and third utterances in the work as independent sentiments, which they are not. I do not see my way to rest in the meaning any but the old interpretation, extravagant as it is. At this point, the chapter in the '家用語' seems to be the same with that before us, and diverges to another subject. 19. The different processes which lead to the attainment of sincerity. The gloss in the '備言' says that 'the five之 all refer to the what is good, in the last chapter, the five universal duties,
thing he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labour. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labour. While there is anything which he has not discriminated, or his discrimination is not clear, he will not intermit his labour. If there be anything which he has not practised, or his practice fails in earnestness, he will not intermit his labour. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. 'Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong.'

CHAP. XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity and the nine standard rules being included therein.' Rather it seems to me, that the according to the idiom pointed out several times in the Analects, simply intensifies the meaning of the different verbs, whose regimen it is, so. Here we have the determination which is necessary in the prosecution of the above processes, and par. at states the result of it. Ch'u Hsi makes a pause at the end of the first clause in each part of the paragraph, and interprets thus:—'If he do not study, well, but if he do, he will not give over till he understands what he studies,' and so on. But it seems more natural to carry the supposition in over the whole of every part, as in the translation, which moreover substantially agrees with Ying-te's interpretation.—Here terminates the third part of the Work. It was to illustrate, as Ch'u Hsi told us, how 'the path of the Mean cannot be left.' The author seems to have kept this point before him in chapters xiii.-xvi., but the next three are devoted to the one subject of filial piety, and the ninth to the general subject of government. Some things are said worthy of being remembered, and others which require a careful sifting; but, on the whole, we do not find ourselves advanced in an understanding of the argument of the Work.
resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

The above is the twenty-first chapter. Tsze-sue takes up in it, and discourses from, the subjects of the way of Heaven and the way of man, mentioned in the preceding chapter. The twelve chapters that follow are all from Tsze-sue, repeating and illustrating the meaning of this one.

**CHAP. XXII.** It is only he who is possessed of the most comprehensive and we have no single term in English, which can be considered as the complete equivalent of that character. The Chinese themselves had great difficulty in arriving at that definition of it which is now generally accepted. In the 四書通 (quoted in the 隨筆中庸 xvi), we are told that the Han scholars were all ignorant of its meaning. Under the Sung dynasty, first came 李邦直, who defined it by 不欺, *freedom from all duplicity.* After him, 徐仲車 said that it meant 以無妄, *enquiry from all error;* and finally, Ch'ên Hsi added to this the positive element of 交相，not merely, on which the definition of it was complete. Remains calls it—*perfection, and perfect virtue.* Interocita and his friends call it—*nou satisque perfecto.* Simplicity or singleness of soul seems to be what is chiefly intended by the term;—the disposition to, and capacity of, what is good, without any deteriorating element, with no defect of intelligence, or intrusion of selfish thoughts. This belongs to Heaven, to Heaven and Earth, and to the Sage. Men, not naturally sages, may, by cultivating the intelligence of what is good, raise themselves to this elevation, and receive a reflection of it back from the first chapter, but the terms have a different force, and the longer I dwell upon it, the more am I satisfied with Ch'ên Hsi's pronouncement in his "性之, possessing from nature," and 教學, "learning it," and therefore I have translated 謂之 by—"is to be ascribed to." When, however, he makes a difference in the connexion between the parts of the two clauses—明矣明則誠矣, and explains it in another sense, sincerity is invariably intelligent, and intelligence may arrive at sincerity; this is not dealing fairly with his text.

Here, at the outset, I may observe that, in this portion of the Work, there are specially the three following dogmas, which are more than questionable—sat, That there are some men—Sages—naturally in a state of moral perfection; and, That the same moral perfection is attainable by others, in whom its development is impeded by their material organisation, and the influence
plete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the nature of animals and things. Able to give their full development to the nature of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

of external things; and grid, That the understanding of what is good will certainly lead to such moral perfection.

22. The results of sincerity, and how the possession of it forms a ternion with Heaven and Earth. On 天下至誠, Ch'ü Hsi says, that it denotes 'the reality of the virtue of the Sage, to which there is nothing in the world that can be added.' This is correct, and if we were to render - 'It is only the most sincere man under heaven,' the translation would be worse.

This means simply 'to exhaust,' but, by what process and in what way, the character tells us nothing about the 'giving full development to his nature,' however, may be understood, with Mako, as 'pursuing the path in accordance with his nature, so that what Heaven has conferred on him is displayed without shortcoming or loss.' The 'giving its development to the nature of other men' indicates the Sage's helping them, by his examples and lessons, to perfect themselves. His-examining the nature of things,' i.e. of all other beings, animate and inanimate, is, according to Chü, 'knowing them completely, and dealing with them correctly,' 'so,' add the paraphrase, 'that he assures their prosperous increase and development according to their nature.' Here, however, a Buddhist idea appears in Chü's commentary. He says - 'The nature of other men and things (animals) is the same with my nature, which, it is observed in Mako's Work, is the same with the Buddhist sentiment, that 'a dog has the nature of Buddha,' and with that of the philosopher Kuo, that 'a dog's nature is the same as a man's.' Mako himself illustrates the 'exhausting the nature of things,' by reference to the Shih-ching, IV. III. 2, where we are told that under the first sovereigns of the Hsia dynasty, 'the mountains and rivers all enjoyed tranquility, and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature.' It is thus that the sage 'assists Heaven and Earth.' K'ang-ch'ing, indeed, explains this by saying - 'The sage, receiving Heaven's appointment to the throne, extends everywhere a happy tranquility.' Evidently there is a reference in the language to the mystical paragraph in the 1st chapter - 致中和天地位焉萬物育焉. 'Heaven and Earth' take the place here of the single term - 'Heaven,' in chap. xx. par. 10. On this Yung-k'ang observes - 'It is said above, sincerity is the way of Heaven, and here mention is made also of Earth. The reason is, that the reference above was to the principle of sincerity in its spiritual and mysterious origin, and hence the expression simple. The way of Heaven,' but here we have the transformation and nourishing power in the production of things, and hence Earth is associated with Heaven.' This is not very intelligible, but it is to bring out the idea of a ternion, that the great, supreme, ruling Power is thus dualized. 参 is 'a file of three,' and I employ 'ternion' to express the idea, just as we use 'quaternion' for a file of four. What is it but extravagance thus to file man with the supreme Power?
CH. XXIV. THE DOCTRINE OF THE MEAN.

Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

CHAPEL XXIV. It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs. When calamity or happiness is about to come, the good
shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

Chap. XXV. 1. Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes other men and things also. The completing himself shows his perfect of 'prodigies of plants and of strangely-dressed boys singing ballads,' and the latter of 'prodigious animals.' The subject of the verb 見 and 动 is the events, not the names. For the mistletoe and tortoise, see the Yi-ching, App. III. ii. 73. They are there called 神物, 'spiritual things.' Divination by the mistletoe was called ； that by the tortoise was called ． They were used from the highest antiquity. See the Shu-ching, II. ii. 16; V. iv. 20-30. 四隅 'four limbs,' are by K'ang-ch'ang interpreted of the feet of the tortoise, each foot being peculiarly appropriate to divination in a particular season. Ch'ü Hsi interprets them of the four limbs of the human body. 如神 must be left as indefinite in the translation as it is in the text.—The whole chapter is eminently abstract, and gives a character of ridelousness to all the magnificently teaching about 'entire sincerity.' The foreknowledge attributed to the Sage, — the mate of Heaven, — is only a meaning of augury, sorcery, and other fallacies. 43. How from sincerity comes self-completion, and the completion of others and of nature. I have had difficulty in translating this chapter, because it is difficult to understand it. We wish that we had the writer before us to question him; but if we had, it is not likely that he would be able to afford us much satisfaction. Formulated that what he denounces sincerity is a figure, we may not wonder at the extravagance of its prepositions. 1: All the commentator of the Sung school say that 神物 is heavenly things, 'the Heaven conferred nature,' and that the 道 is the way, both of which is in accordance with the nature. They are probably correct, but the difficulty arises when we go on with this view of the next paragraph. 2. I translate the expansion of this in the "講: 'All that fill up the space between heaven and earth are things of nature. They end and they begin again; they begin and proceed to an end; every change being accomplished by sincerity, and every phenomenon having sincerity unassisted in it. So far as the mind of man (人之心) is concerned, if there be not sincerity, then every movement of it is vain and false. How can an unreal mind accomplish real things? Although it may do something, that is simply equivalent to nothing. Therefore the superior man searches out the course of sincerity, and examines the evil of insincerity, chooses what is good, and firmly holds it fast, so seeking to arrives at the place of truth and reality. Mâo's explanation is: 'Now, since the reason why the sincerity of spiritual beings is so incapable of being repressed, and why they waken to the change into things, and there is nothing without them; shall there be anything which is without the entire sincere man, who is as a spirit?' I have given these specimens of commentary, that the reader may, if he can, by means of them, gather some
Chap. XXVI. 1. Hence to entire sincerity there belongs ceaselessness.

2. Not ceasing, it continues long. Continuing long, it evidences itself.

3. Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4. Large and substantial;—this is how it contains all things. High and brilliant;—this is how it overspreads all things. Reaching far and continuing long;—this is how it perfects all things.

5. So large and substantial, the individual possessing it is the co-equal of Earth. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

9. I have translated 成物 by,—complete other men and things also,' with a reference to the achievement of sincerity, as in chap. xxiii. On the paraphrase.—Now both this perfect virtue and knowledge are virtues certainly and originally belonging to our nature, to be referred for their bestowment to Heaven;—what distinction is there in them of external and internal?—All this, so far as I can see, is but veiling ignorance by words without knowledge.
6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

7. The way of Heaven and Earth may be completely declared in one sentence. They are without any doubleness, and so they produce things in a manner that is unfathomable.

8. The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and long-enduring.

9. The heaven now before us is only this bright shining spot, but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains

for making a new chapter to commence here. Yet the matter is sufficiently distinct from that of the preceding one. Where the 故 takes hold of the text above, however, it is not easy to discover. The gloss in the 備言 says that it indicates a conclusion from all the preceding predicates about sincerity. 至誠 is to be understood, now in the abstract, and now in the concrete. But the 5th paragraph seems to be the place to bring out the personal idea, as I have done. 無為, without bounds, — our existence. Surely it is strange to apply that term in the description of any created being. 何. What I said was the prime idea in 誠, viz. 'simplicity,' 'singleness of soul,' is very conspicuous here.

其物不貎 is the substantive verb. It surprises us, however, to find Heaven and Earth called 'things,' at the same time that they are represented as by their entire sincerity producing all things. 9. This paragraph is said to illustrate the unfathomableness of Heaven and Earth in producing things, showing how it springs from their sincerity, or freedom from doubleness. I have already observed how it is only the material heavens and earth which are presented to us. And not only so:—we have mountains, seas, and rivers, set forth as acting with the same unfathomableness as those entire bodies and powers. The 天斯昭昭之多 says on this:—

The hills and waters are what Heaven and Earth produce, and that they should yet be able themselves to produce other things, shows still more how Heaven and Earth, in the producing of things, are unfathomable. The use of 多 in the several clauses here perplexes the student.
natural text
CHAP. XXVII. 1. How great is the path proper to the Sage! 2. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven. 3. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanour. 4. It waits for the proper man, and then it is trodden. 5. Hence it is said, "Only by perfect virtue can the perfect path, in all its courses, be made a fact." 6. Therefore, the superior man honours his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and

with reference to this passage, defined by a "place," "a small plot." The chief-producer of the chelonias; the chief of sea animals; the as being a kind of a kind of the fish, is not related to the fish. By are intended pearls and valuable shells; by the, fish, salt, etc. See the Shih-ching, IV. I. Bk. I. Ode II. st. 1. The attributes of the ordinances of Heaven, and the virtue of King Wen, are here set forth, as substantially the same. 純 = fine and pure, unmixed. The dictionary gives it the distinct meaning of cæselessness, quoting the last clause here; 純亦不已, as if it were definition, and not description.

37. THE GLORIOUS PATH OF THE SAGE: AND HOW THE SUPERIOR MAN EREJIONG TO ATTAIN TO IT. The chapter thus divides itself into two parts, one containing five paragraphs, descriptive of the Sage, and the other two descriptive of the superior man, which two appendages are to be here distinguished. 1. "This paragraph," says Chu Hsi, "entreats the two that follow." They are, indeed, to be taken as exogetical of it. 道, it is said, is here, as everywhere else in the Work (see the note in loc.), the path which is in accordance with the nature. The student tries to believe so, and goes on to par. a, when the predicate about its nourishing of all things puzzles and confounds him. a. 禮 is not here the verb, but - to. 3. By the we are to understand the greater and more general principles of propriety, such, says the 養子, "an sapping, marriage, mourning, and sacrifice; and 変皆 is intended all the minute observances of those. The former are also 禮 and 正經; the latter, 曲禮 and 發動. See the 集説, loc. cit. 養 and 変 are round numbers. Reference is made to these rules and their minutiae, to show how, in every one of them, as proceeding from the Sage, there is a principle, to be referred to the Heaven-given nature. 4. Compare chap. xx. a. In "Confinetia Sinarae Philosophiae," it is suggested that there may be here a prophecy of the Saviour, and that the writer may have been under the influence of that spirit, by whose moving the Sibyls formerly prophesied of Christ. There is nothing in the text to justify such a thought. 豐 "to conceal;" then 成, "to complete," and 定, "to fix." The whole paragraph is merely
minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

7. Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well-governed, he is sure by his words to rise; and when it is ill-governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—'Intelligent is he and prudent, and so preserves his person.'

CHAP. XXVIII. 1. The Master said, 'Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—on the persons of all who act thus calamities will be sure to come.'

a repetition of the preceding one, in other words. 6. 道 in both cases here — ‘to proceed from,’ or ‘by.’ It is said correctly, that the first sentence, '尊德性而道問學，' is the brain of the whole paragraph.’温故而知新— see Analects, II. 1. 7. This describes the superior man, largely successful in pursuing the course indicated in the preceding paragraph. 僖—詩曰：— ‘In a low situation he is not insubordinate.’ There does seem to be a connexion of the kind thus indicated between this chapter and the last, but the principal object of what is said here is to prepare the way for the eulogium of Confucius below,—the eulogium of him, a Sage without the throne. 6. The different clauses here may be understood generally, but they have a special reference to the general scope of the chapter. These things are required to give law to the kingdom: virtue (including intelligence), rank, and the right time. 息 is he who wants the virtue; 之 is he who wants the rank, and the last clause described the absence of the right time,—in this last clause, there would seem to be a sentiment, which should have given course in China to the doc-
2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures, and to determine the written characters.

3. Now, over the kingdom, carriages have all wheels of the same size; all writing is with the same characters; and for conduct there are the same rules.

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, 'I may describe the ceremonies of the Hsia dynasty, but Ch'i cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Ch乎, which are now used, and I follow Ch乎.'

2. 子所不序\\n3. 用之吾從周
4. 有宋存焉吾學周禮今
5. 用之吾從周。
CHAP. XXIX. 1. He who attains to the sovereignty of the kingdom, having those three important things, shall be able to effect that there shall be few errors under his government.

2. However excellent may have been the regulations of those former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a position to be honoured. Unhonoured, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them by comparison with those of the three kings, and finds them without mistake. He sets

we must understand also 'the measures' and 'characters' in par. a. This paragraph would seem to reduce most sovereigns to the condition of raw statesmen. 5. See the Analects, III. xi, xiv, which chapters are quoted here; but in regard to what is said of Sung, with an important variation. The paragraph illustrates how Confucius himself, occupied a low station, without being incoercible.

29. An illustration of the sentence in the twenty-seventh chapter—'When he occupies a high situation he is not proud; or rather, the sage and his institutions seek in their extent and results. 1. Different opinions have obtained as to what is intended by the 三王之禮, the ceremonies of the three kings. K’ang-ch’ang says they are 三王之禮, the ceremonies of the three kings, i.e., the founders of the three dynasties, Hsia, Shu, and Chou. This view we may safely reject. Ch’o Hsi makes them to be the royal prerogatives, mentioned in the last chapter, par. a. This view may, possibly, be correct. But I incline to the view of the commentator Li (陸氏) of the T’ang dynasty, that they refer to the virtuous, station, and time, which we have seen, in the notes on the last chapter, to be necessary to one who would give law to the kingdom. Mencius mentions this view, indicating his own approval of it. 2. By 上焉者 and 下焉者, having a reference both to time and to rank. 3. By 君子 is intended the 王天下者 in par. 1., the ruling-monarch. By 道 must be intended all his institutions and regulations. 'Attestation of them is given by the masses of the people,' i.e., the people believe in such a ruler, and follow his regulations, thus attesting their adaptation to the general requirements of humanity. 'The three kings' must be taken
THE DOCTRINE OF THE MEAN.

4. His presenting himself with his institutions before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5. Such being the case, the movements of such a ruler, illustrating his institutions, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him, look longingly for him; and those who are near him, are never wearied with him.

6. It is said in the Book of Poetry,—"Not disliked there, not here as the founders of the three dynasties, viz. the great Yu, Tang, and yü, who are so often joined together, and spoken of as one. 不好, and should be read in the 4th tone. I hardly know what to make of 建。Che, in his 謎, says:—This 天地只是道耳, 諷 "Heaven and Earth here simply mean right reason. The meaning is:—I set up my institutions here, and there is nothing in them contradictory to right reason." This, of course, is explaining the text away. But who can do anything better with it? I interpret 鬼神 (the 諏 is unfortunately left out in the text) as the general trial of a ruler's institutions by the efficacy of his sacrifices, the word being understood by the various spirits whom he worships. This is the view of a Ho Hsi-an (何屺瞻) and is preferable to any other I have met with. 百世以俟聖人而不惑.—compare Mencius, II. Bk. I. ii. 17

8. See the Shih-ching, IV. i. Bk. II. (this III. st. a. It is a great descent to quote that ode here, however, for it is only praising the feudal princes of Chou. 在彼 in this "there," means their own States; and 他 here, is the royal court of Chou. For the Shih-ching has
终而有终，未有不终。而蚤有蚤，有蚤於天下者也。文武上律天时，下袭水土，辟如天地之无持载，无不覆帱，辟如四时之错行，如日月之代明，万物并著而不相害，道并行而不相悖，小德川流，大德汪洋。小德川流，说者以爲祖父而续述之；憲章者，奉爲憲而表章之。在《易》之《繫辞》，孔子承此而发论。故曰：‘终而有终，未有不终。而蚤有蚤，有蚤於天下者也。’
are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

Chap. XXXI. 1. It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentative, and searching, fitted to exercise discrimination.

2. All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

the Sage.' 3. The wonderful and mysterious course of nature, or—as the Chinese expresses it—of the operations of Heaven and Earth, are described to illustrate the previous comparison of Confucius.

31. The corollary on Confucius continues: Chü Hsi says that this chapter is an expansion of the clause in the last paragraph of the preceding chapter. K'ang-ch'ing's account of the first paragraph is:—言德不如此不以有別也薄博渊以有也。他 describes how no one, who has not virtue such as this, can rule the kingdom, being a lamentation over the fact that while Confucius had the virtue, he did not have the appointment, that is, of Heaven, to occupy the throne. His account of the whole chapter is:—Had it been that Chuang-tzu possessed the throne, then Chuang-tzu was a perfect Sage. Being a perfect Sage, he would certainly have been able to put forth the greater energies, and the smaller energies, of his virtue, so as to rule the world, and show himself the co-equal of Heaven and Earth, in the manner here described. Considering the whole order to be thus descriptive of Confucius, I was inclined to translate in the past tense,—'It was only he, who could,' &c. Still the author has expressed himself so indifferently, that I have preferred translating the whole, that it may read as the description of the ideal man, who found, or might have found, his realisation in Confucius. 1. 唯天下至聖, see chap. xxi. 聖 here takes the place of 聖. Collie translates:—'It is only the most holy man.' Rémiux:—'If it is, a deep name for a saint, &c.' So also the Jousni:—'His contemporaries knew men of moral virtue.' But holiness and sanctity are terms which indicate the humble and pious conformity of human character and life to the mind and will of God. The Chinese idea of the 聖人 is far enough from this. 靜深而有本,' still and deep, and having a
3. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

4. Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall:—all who have blood and breath unfeignedly honour and love him. Hence it is said,—'He is the equal of Heaven.'

CHAP. XXXII. 1. It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust...
the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;—shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

CHAP. XXXIII. 1. It is said in the Book of Poetry, 'Over her

之大本，—the great root of the world—evidently with reference to the same expression in chap. 1. 4. 之大本

之大本

知之．

所倚．

This is joined by K'ang-ch'ing with the next paragraph, and he interprets it of the Master's virtues, universally affecting all men, and not partially directed; reaching only to those near him or to few. Chü Hsi more correctly, as it seems to me, takes it as "to depend on." I translate the expansion of the clause which is given in "Confucius;" the text is, —"The perfectly holy man of this kind, therefore, does he such and so great, how can it be that there is anything in the whole universe, on which he leaves, or in which he infers, or on which he behoves to depend, or to be assisted by it in the first place, that he may afterwards operate?" a. The three clauses refer severally to the three in the preceding paragraph. 仁 is virtuous humanity in all its dimensions and capacities, existing perfectly in the Sage. Of 深 I do not know what is said. The old commentators interpret the second and third clauses, as if there were a 如 before 深 and 天, against which Chü Hsi claims, and justly. In the "Confucius;" we read: 天人本無隔，二人皆有天心．

Chü Hsi}

編此處，謂我心亦是這般故也．

Heaven and man are not properly two, and man is separate from Heaven only by his having this body. Of their seeing and hearing, their thinking and revolving, their moving and setting, man all say—It is from me. Every one thus brings out his sign, and his smallness becomes known. But let the body be taken away, and all would be Heaven. How can the body be taken away? Simply by subduing and removing that self-having of the ego. This is the taking it away. That being done, so wide and great as Heaven is, my mind is also so wide and great, and production and transformation cannot be separated from me. Hence it is said—How vast is his Heaven. Into such wondering mazes of mysterious speculation are Chinese thinkers conducted by the text—only to be lost in them. As it is said, in par. 3, that only the sage can know the sage, we may be glad to leave him.
embroidered robe she puts a plain, single garment, intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognised; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, 'Although the fish sink and lie at the bottom, it is still quite clearly seen.' Therefore the superior man examines his heart, that there may be nothing wrong

III. 6. where we read, however, 衣錦, 靡 and 素 are synonymous. 恶 云 is a gloss by T'ung-sse, giving the spirit of the passage. The ode is understood to express the solemnity of the people with the wife of the duke of Wei, worthy of, but denied, the affection of her husband.

The primary meaning of 明 is 'bright,' 'displayed.' 明然 'displayed-like,' in opposition to 隐然, 'concealed-like.' 知道之近, what is closest, is the nation to be governed, or the family to be regulated; what is next, is the person to be cultivated.
there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this: his work which other men cannot see.

3. It is said in the Book of Poetry, 'Looked at in your apartment, be there free from shame as being exposed to the light of heaven.' Therefore, the superior man, even when he is not moving, has a feeling of reverence, and while he speaks not, he has the feeling of truthfulness.

4. It is said in the Book of Poetry, 'In silence is the offering presented, and the spirit approached to; there is not the slightest contention.' Therefore the superior man does not use rewards, and the people are stimulated to virtue. He does not show anger, and the people are subdued more than by hatchets and battle-axes.

5. It is said in the Book of Poetry, 'What needs no display is

之自— the wind is the influence exerted upon others, the source of which is one's own virtue. 知之者— compare chap. i. 3. 可與— it may be granted to such an one. 信詩曰— the superior man is watchful over himself; what he is alone. 詩云— see the Shih-ching, II. iv. 三日不食— The scope appears to have been written by some officer who was bewailing the disorder and misgovernment of his day. This is one of the comparisons which he uses; the people are like fish in a shallow pond, unable to serve themselves by diving to the bottom.

The application of this to the superior man, dealing with himself, in the bottom of his soul, so to speak, and thereby realizing what is good and right, is very far-fetched. 志— the will, is here = 心, the whole mind, the self. 3. We have here substantially the same subject as in the last paragraph. The ode is the same which is quoted in chap. xvi. 4, and the citation is from the same stanza of it. 屋漏, according to Chu Hsi, was the north-west corner of ancient apartments, the spot most secret and retired. The single pane, in the roofs of Chinese houses, goes now by the name, the light of heaven leaking in through them. Looking at the whole stanza of the ode, we may conclude that there is reference to the light of heaven, and the inspection of spiritual beings, as specially connected with the spot intended. 4. The result of the process described in the two preceding paragraphs. 詩日— see the Shih-ching, IV. iii. Ode II. st. 3, where for 質 we have 賜, these read as, and—格 The ode describes the royal worship of T'ao, the founder of the Shang dynasty. The first clause belongs to the sovereign's act and demeanour; the second to the effect of this on his assistants in the service. They were术 to reverence, and had no striving among themselves. The ceremony was anciently given by the sovereign to a prince, as symbolic of his investiture with a plenipotentiary authority to
The above is the thirty-third chapter. T'ien-zen having carried his descriptions to the extreme point in the preceding chapters, turns back in this, and resumes the source of his subject; and then again from the word of the learner, free from all punish the rebellious and refractory. The 詩 is described as a large-handed axe, eight cuties in weight. I call it a battle-axe, because it was with one that king Wu dispatched the tyrant Ch'ih. 5. The same subject continued. 詩一見 the Shih-ching, XV. 1, Bk. L. Ode XV. 3. But in the Shih-ching we must translate, There is nothing more illustrous than the virtue of the sovereign, all the princes will follow it. Two-zen puts another meaning on the words, and makes them introductory to the next paragraph. 君子 must here be the 王, king. Thus it is that a constant shuffle of terms seems to be going on, and the subject before us is all at once raised to a higher, and inaccessible platform. 6. Virtue in the highest degree and influence. 詩云—see

百辟其刑之，是故君子，

篤敬而天下平，詩云，

曰聲色之於化民，未

懷明德，不大臣以色子，

弋至矣。右第三十三章子思

有倫上天之載，無聲無

因前章極致之言，反

求其本復自下學為

All the princes imitate it. Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6. It is said in the Book of Poetry, 'I regard with pleasure your brilliant virtue, making no great display of itself in sounds and appearances.' The Master said, 'Among the appliances to transform the people, sounds and appearances are but trivial influences. It is said in another ode, 'His virtue is as light as a hair.' Still, a hair will admit of comparison as to its size. "The doings of the supreme Heaven have neither sound nor smell."—That is perfect virtue.'
己謹獨之事，推而
言之，以馴致乎鯤。
言之，以馴致乎鯤。
又於妙至於無，
聲無臭而後自焉，
蓋舉一篇之要，而
約言之，其反復丁
寧示人之意至深
切矣，學者其可不
盡心乎。

selfishness, and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole kingdom tranquilized by simple and sincere reverentialness. He further eulogizes its mysteriousness, till he speaks of it as last as without sound or smell. He here takes up the sum of his whole Work, and speaks of it in a compendious manner. Most deep and earnest was he in thus going again over his ground, admonishing and instructing men:—shall the learner not do his utmost in the study of the Work?
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Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 81.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 82.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 83.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 84.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 85.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 86.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 87.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 88.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 89.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 90.

Ch'êng, the name of a Chinese family, is found in the Analects, Chapter 3, Section 91.
Mang-sun, named Ho-chi, i. q. Mang-I, VI. v.
Mang Wu, the posthumous name of the son of Mang-I, by name Chi-h, II. vii; V. vii.
Mien, a music-master of Lu, XV, xii.
Min, the surname of Min-tao, XI, xii; his full name was Min Tze-ch'en, VI. vii; XI, ii, ix, xii.

Nan-kung Kwo, XVI, vi; supposed to be the same with Nan Yung.
Nan-tao, wife of the marquis of Wei, and sister of prince Chao, XI, xxvi.
Nan Yung, a disciple, V. i; XL v.
Ning Wu, posthumous title of Ning Yu, an officer of Wei, V. x.

Pang, an ancient trustworthy, VII i.
Fi, a city of Lu, the stronghold of the Chi family, VI, vii; XI, xxiv; XVII i; XVII v.
Pi-kun, an uncle of the tyrant Chao, XVIII i.
P'i, Shu, a minister of the State of Chao, XIV ix.
Pin, a city or district of Lu, XIV x.
Pien, a city in Lu, XIV, xiii.
Po-yu, the Po family of Chi, XIV x.
Po-ke, honorary epithet of a worthy prince of the Shang dynasty, V. xii; VII, xiv; XV, xvi; XVIII viii.
Po-kwo and Po-ti, two eldest sons, probably twins, of the Chao dynasty, XVIII xi.
P'o-ning, the denomination of Tu-kung, sur-
named Zan, a disciple, VI. vii; XI ii.
Po-yu, the family designation of Confucius's son, XI, xiii; XVIII x.

Shan, name of the disciple Ta-cheng, IV xv; XI, xxvi.
Shan Ch'ang, styled Tsan-chau, a disciple, V. x.
Shang, name of the disciple Ta-t'ao, III viii; XI, xv.
Shao, the music of Shun, III, xxv; VII, xiii.
Shao-Hu, the minister of duke Huan of Chi's brother, XIV, xvii.
Shao-lieh, a person belonging to the barbarous tribe on the East, who retired from the world, XVIII, viii.
Shau-yang, a mountain in Shang-shu, XIV, xvi.
Shek, a district in Ch'i, VII, xvii; XIII, xvi.
Shih, name of the disciple surnamed Te-wen, and styled Tsan-chang, XI, xvii.
Sih-mun, a frontier pass between Chi and Lu, XIV, xiv.
Shih-shih, named Yu-ch'i, an officer of Ch'ang, XIV, ix.
Shih-chih, honorary epithet of a worthy prince of the Shang dynasty, V. xii; VII, xiv; XV, xvi; XVIII viii.
Shih-hsi, and Shih-yu, two brothers, probably twins, of the Chao dynasty, XVIII xi.
Shun, the ancient sovereign, VI, xxvii; VIII, xvii, xx; XII xii; XIV, xiv; XIV, xv; XX i.
Shu-sun, gave place to Mang-sun, as the clan-
name of the second of the three great families of Lu, VII, vii, viii.
Shueh-shih, the honorary epithet of Shao-
sun Ch'uan-ch'au, a chief of the Shueh-sun family, XIX, xxiv.
Sung, the State, occupied by descendants of the Ho family, III, III, III, xvi.
Suen-Min, named Kung, s. disciple, and brother of Huan Tze, XII, ii, xii.
PROPER NAMES IN THE ANALYSTS.

Tai-hai, name of a village, IX. ii.
Tai mountain, the, between Lu and Ch'i, III. vii.
Tai-po, the eldest son of King Tai and grandfather of King Wan, the founder of the Ch'ou dynasty, VIII. vii.
Tang, the dynastic name of the ancient Yao, VIII. xx.
Tang, the founder of the Shang dynasty, XII. xxii; XI.
Tang, the State of, XIV. xii.
Tao-t'ai, high-ranking minister, Tang-yu, a disciple, VI. xii.
Tien, the name of T'ai-t'ie and father of Tung Shih; a disciple, XI. xxv.
Ting, the posthumous epithet of Sung, marquis of Lu, B.C. 599-535, III. xix; XII. xv.
To, an officer of Wei, styled T'ai-yu, maker of prayers, VI. xiv; XIV. xx.
T'o, the State of, XI. ii; XVII. ix.
T'ai Wu, by name Yü, and styled T'ai-wo, a disciple, III. xxi; V. ix; VI. xiv; XI. ii; XVII. xci.
Tang: He, named Tien, the father of T'ai-wu Shih, and a disciple, XI. xv.
Tung Shih, styled T'ai-yu, a disciple, I. iv; II. iv; IV. v; VIII. iii; VII. xii; XIII. xv; XV. xvi; XIX. xiv.
Tang Wu, the son of Tung Shih, a disciple, L. vii; V. xvii; VI. vii.
Tang Wu, the second son of Tung Shih, a disciple, V. xvii; XI. xiv.
T'ien Ch'i, the State of, V. xvii; VI. iii; VII. xi; XIV. xxii; XVI. xii; XVIII. iii; IV. xvi.
T'ai Wu, the State of, XIV. xvi.
T'ien Ch'i, a man of reputation (writer of the Supplement to the Ch'un Ch'iu), V. xxiv.
Tung-shen, the name of the disciple Tung-kung, L. xv; III. vii; V. ix; VI. vi; XIV. xxxi; XV. ii; XVII. xxiv.
Tung-ch'ou, named Kung-sum Ch'ou, the chief minister of Ch'ang, V. xv; XIV. i.
Tung-chang, the designation of Tung-sum Shih, a disciple, II. xxii; VIII. ix; XI. xiv; XIII. vi; XIV. xxii; XV. xiv; XVII. vi; XV. i; XII. iii; XX. xii.
Tung-ch'i, the chief minister of Pa Po-ch'i, a disciple, V. ii.
Tao Po-ch'iu, an officer of Lu, L. xxviii; XIV. xiii; XVII.
Tao-hai, the chief minister of Ch'ou, XIV. x.
Tao-hui, the designation of Po Shih, the disciple, I. vii; II. vii; III. vii; VI. xi; XI. ii; XII. xiii; XVII. xxvii; XIX. iii.
Tao-hui, the designation of Wu Tao, named Ch'i, a disciple, VI. iii.
Tao-hao, the designation of Shang-tn, named Ch'i, a disciple, XI. xxiv.
Tao-kung, the designation of T'ao-tsun T'ao, a disciple, I. x; XV. ii; XII. ii; III. vii; V. iii; VIII. xi; XII. xiv; XVI. xxiv.
Tao-kuang, the designation of the disciple Chuang Yu, often styled simply Yu, II. xvii; V. vi; VII. vii; VIII. ii; X. xiv; XI. xvi; XII. xii; XIII. i; III. xiii; XIV. xvii; XXII; XVII. ix; XVIII. i; XVII. xi; XVIII. vii; XVIII. viii; XVII. vii; XVII. vi; XVII. vii; XVIII. vii.
Tao-seung Po-ru, VI. i.
Tao-shih, the son of Tung Shih, and the minister of Chou's, V. xxiv.
Tao-shih, or Yen Yü, the designation of Yen Yü, a disciple, II. vii; VI. vii; XI. ii; XVII. iv; XIV. xii.
Tao-shih, a minister of Ch'ang, XIV. ix.
Tao-ssing, the name of the place where Tso-ch'uan resided, XIV. ix.
Wan, the king, VIII. xx; IX. v; XIX. xxii.
Wan, the famous marquis (or duke) of Tsin, XIX. vii.
Wan, a river dividing the States of Ch'i and Lu, VI. vii.
Wang-chun Ch'ou, a great officer of Wei, III. xiii; XIV. xx.
Wei, the State of, VII. xiv; IX. xi; XII. viii; VIII. ix; XIV. xx; XVI. i; XIX. xxii.
Wei, one of the three families which governed the State of Tsin, XIV. xii.
Wei, a small State in Shan-hai, XVIII. i.
Wei-shang Hsien, a mean man, V. xxii.
Wei-shih Mien, an old man and roving, XIV. xxxiv.
Wu, the State of, VII. xxx.
Wu, the founder of the Ch'ou dynasty, VIII. xx; XIX. xxii.
Wu, the son of king Wu, III. xxv.
Wu, a musician of Lu, XVII. ix.
Wu-t'un, a city in Lu, VI. xi; XVII. iv.
Wu-tsun Ch'i, a disciple, VII. xxx.
Yang, a musician of Lu, XVII. ix.
Yao Po, a disciple of Tung Shih, XIX. x.
Yang Hsü and Yang Hsü, the principal minister of the Ch'i family, XVII. i.
Yao, the ancient sovereign, VIII. xvi; VIII. xiv; XIV. xx; XX.
Yellow river, the, XVIII. ix.
Yen Hui, styled Tse-yuan, the favourite disciple, VI. ii; XI. vi.
Yen Lo, the father of Hui, XI. vii.
Yen Yüan, named Hsiu, and styled Tso-yuan, the favourite disciple, V. xxiv; VIII. xvi; X. xi; XIV. xi; XV. xvi; XX. xii; XXI. xi; XVII. xxiv; XXII. xii; XIII. xii; XIV. xii; XV. xii; XVIII. xvi.
Yin dynasty, the, II. xxii; III. ix; XXI. ix; XVII. ix; XV. v; XVIII. i.
Yü, Ch'ang-yü, styled Tung-li, a disciple, II. xvi; V. vi; VI. vi; IX. xi; XV. xvi; XVII. vii; XII. ii; XIII. xii; XIV. xii; XVIII. xii; XVIII. iii; XVII. xii; XVIII. i.
Yü, the ancient sovereign, VIII. xvi; XIV. vi; XX. i.
Yü and Yu-t'sung, the daimonic name of the sovereign Shun, VIII. xii.
Yü, the famous historiogapher of Wei, designated Tso-yu, the Shih Ta of Ch'ou; V. xvii.
Yü, the great poet of T'sin, VII. xxii.
Yü, a disciple of Tung T'sun, and Tse-yuan, a disciple, VI. ii; XIII. xii; XVII. ix.
INDEX III.

OF SUBJECTS IN THE GREAT LEARNING.

Ability and worth, importance of a ruler approving and using, comm. X. 14, 16.
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Ancestors, the, illustrated illustrious virtue, bow, sect. 4.

Family, regulating the, sect. 4, 5; comm. VIII. IX.

Heart, the rectification of the, sect. 4, 5; comm. VII.

Illustration of illustrious virtue, sect. 4, 4; comm. I.

Kingdom, the, rendered peaceful and happy, sect. 5; comm. X.

Kings, why the former are remembered, comm. III. 4, 5.

Knowledge, perfecting of, sect. 4, 5; comm. V.

Litigations, it is best to prevent, comm. IV.

Mater, the words of the, quoted, comm. III. 3; IV.

Measuring-square, principle of the, comm. X.

Middle Kingdom, the, comm. X. 15.

Mind, rectifying the, sect. 4, 5; comm. VII.

Observe quotations from the, comm. II. 31; III. IX. 5, 7, 8; X. 5, 4, 5.

Order of steps in illustrating virtue, sect. 3, 4, 5.

Partiality of the affections, comm. VIII.

Pension, influence of, comm. VII.

People, renovation of the, sect. 3; comm. II.

Perfecting of knowledge, the, sect. 4, 5; comm. V.

Person, the cultivation of the, sect. 4, 5, 6; comm. VII; VIII.

Renovation of the people, the, sect. 3; comm. II.

Resting in the highest excellence, sect. 3; 2; comm. III.

Root, the, and branches, sect. 3; comm. IV; cultivation of the person the, sect. 6; virtue the, comm. X. 6, 7, 8.

Secret watchfulness over himself, characteristic of the superior man, comm. VI. 1.

Shou-ching, the, quotations from, comm. I. 3; 2; 3; II. 2; IX. 11, 12, 13.

Sincerity of the thoughts, sect. 4, 5; comm. VI.

State, the government of the, sect. 4, 5; comm. IX. X.

Steps by which virtue may be illustrated, sect. 4, 5.

Superior man, character of the, comm. II. 4.

Superior, and mean man, comm. VI.

Virtue, illustrious, sect, comm. II.; the root, comm. X. 6, 7, 8.

Wealth a secondary object with a ruler, comm. X. 7, 8.
INDEX VI.

OF PROPER NAMES IN THE DOCTRINE OF THE MEAN.

Åi, the duke of Lù, XX. 1.

Ch'ang, the philosopher, introductory note.

Châu dynasty, XXVIII. 5.

Châu, the duke of, XVIII. 3; XIX.

Chi, a small State in which sacrifices were
maintained to the sovereigns of the Hai dynasty, XXVIII. 5.

Ch'i-li, the old duke, who received from
Wî the title of king, XVIII. 2, 3.

Chung-mi, designation of Conf., II. 1; XXX. 1.

Confucian school, introductory note.

Hai dynasty, XXVIII. 5.

Hâu, a disciple of Conf., VIII.

Hwa, the name of a mountain, XXVI. 9.

Memoirs, introductory note.

Shun, the sovereign, VI; XVII. 1; XXX. 1.

Sung, a State in which sacrifices were main-
tained to the sovereigns of the Yin dynasty,
XXVIII. 5.

T'âi, the old duke, T'ao-t'o, who received from
king Wû the title of king, XXVIII. 2, 3.

T'ao-t'o, a disciple of Conf., X. 1.

Tao-foo, introductory note; concluding note to chap.
I; XII; XXI; XXXII.

Wân, the king, XVII. 4; XVIII; XX. 2; XXVI.
to; XXX. 1.

Wû, the king, XVIII; XIX; XX. 2; XXX. 1.

Yang, a distinguished scholar, a. d. 1054-1085,
concluding note to chap. I.

Yân, the sovereign, XXX. 1.

Yin dynasty, XXVIII. 5.

Yō, the name of a mountain, XXVI. 9.
INDEX VII.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE FOR THE CLASSIC.

A. stands for Analects; G. L. C. for The Great Learning, text; G. L. C. for The Great Learning, commentary; D. M. for The Doctrine of the Mean. In the reference to the Analects, books are separated by a colon, and chapters of the same book by a comma.

THE 1st RADICAL, — .


七 7

Seven, A., II. iv. 3; XI. xvii. 5, 10; XVIII. xxii, xvii; xxiii; xvi.

(1) Three, A., I. xi; II. ii, iv. 2; III. ii, et alibi, supra. D. M. viii. 4, xx. 11, xvii. 4, xxii. 8, xix. 2. (2) Adverbial = three, A., V. xviii. 1; VIII. i; X. xviii. 2. Into three parts, A., VIII. xx. 4. 赤 三省 3

赤 3

子, 30 disciples, A., III. xxiv; VII. xxii; IX. xii. 3; XI. x. 3; XVII. iv. 4. (a) 子, three kings; i.e. the founders of the three great dynasties, D. M., xxiii. 12. (b) 子, the name of a tower, A., III. xxii. 2. (c) 三食, A., XVIII. xx. 2, the headmaster at the third meal.

The 4th tone. Thrice, A., V. xii; XII. 7; XVII. ii.

(1) He, she, it, this, that, which is above, with the corresponding plurals, A., I. ii; 1; III. xxvii. 1; supra. D. M. iv. 3, 4. (2) Adverbial = upwards, A., XIV. xxiv. 11. (3) In the instant same tone it is in end tone. D. M. viii. 1, xiii. 1. (4) In ... above ... In or on the above of ... A., VI. viii; IX. xvi. D. M. xxv. 1.

The 5th tone. The 6th tone.

D. M., xii. 3. (5) 草上之花, the grass, when the wind is up on it, A., XII. 11. (6) 上帝, God, the most High God, G. L. C., x. 5. D. M. xix. 6.

The 3rd tone. To ascend; proceeding up. 以上, A., VI. xiv; VII. viii.

下下

Anciently, in the 3rd tone. (1) 向, she, it, this, that, which is below, with the corresponding plurals; both positive and superlative, A., IX. iii. 2; X. ii. 3; XVI. iv. G. L. c. x, x, x, at. D. M. xiv. xxiii. 4, xxviii. 11, xxviii. 12. (a) 下, see on 下 4.

(2) 又 or 下, under, in or on the beneficent, A., XIII. xi; XIV. xi. 3. (4) 天下, the world, the kingdom, A., III. xi; XXIV. IV. x. 2. (5) 下, the proper name, 葛下惠, A., XV. xxxiii; XVIII. ii. viii. 5.

下

A verb, in the 4th tone. (1) To descend, A., III. vii; V. xiv. et al. (a) 下, downwards, A., VI. xiv. (2) 下人, to humble one's self to others, A., XIII. xx. 2.

丈人, an old man, A., XVIII. vii. 2.

丈人

丈 2

丈, not, pan, the simplest negative.

Moreover, moreover... A., II. iii, 2; VI. iv; VII. xvi; VIII. xi, xiii. 2; IX. xi. 3; XI. xiv. 4; XV. i; XVII. vi. 2; D. M. xii. vii.

世

(1) An age, a generation, A., II. xiii. 2; VI. xiv; X. xii. 3; VII. xiv. 3; XVI. i, 2; XVIII. i; XII. xvi. 3. (2) To all ages, D. M. xxiv. 9. (a) 没世, after death, A., XV. xiv. G. L. C., viii. 5. This phrase is commonly explained.
by 終身—as long as men live, or to the end of the world. (4) 絕世, interrupted generations, i.e., families whose line of succession has been broken, A., XX. i. 7. D.M., xix. a. (3) The world, A., XIV. xxxiv. 1; XVII. vi. 3. G.L.C., xii. 5. (6) 世叔, as a proper name, A., XIV. ix.

(1) A hillock, A., XIV. xxxiv. (2) The name of Confucius. Used by himself, A., V. xxvii.; VII. xxi.; XXXI. 3; XLI. 3, 4. Applied to him contemptuously, A., XIV. xxxiv. 1; XVII. vi. 3. (3) Part of a double name, A., V. xvi.

Property written 小. Together, alongside, A., XIV. xxvii.; XIX. xvi. G.L.C., xii. 5; D.M., xxii. 3.

THE 1st RADICAL

一个人; one man, G.L.C., xii. 14.

The middle. (1) 中, in the midst of, A., XII. xxiv. 3; D.M., l. 1; VII. xv.; X. xiv.; X. xxi.; XIX. xvi. 4; D.M., l. 1; VII. xvi. 4. (2) the heart, G.L.C., v. 2. (3) The Mean, A., V. xxvii.; X. xvi. 1; D.M., l. 1; v. 2, of passion. (4) 中国, the Middle Kingdom, China, G.L.C., xii. 13.

中道人; midway, A., XVI. 6. (5) medico-men, A., VI. xvi. 7. (6) 中止, to stand in the middle of the gateway, A., X. iv. 2. (9) 中行, to walk in the Mean, to act entirely right, A., XIII. xxi. Comp. D.M., xxxii. 2. (9) 中立, the name of a place, A., XVII. viii. 1.

The 4th tone. To hit the mark; hitting the mark; exact, A., XI. xiii. 3; xviii. 2; XIII. iii. 6; XVIII. vii. 3; G.L.C., ix. 2. D.M., l. 1; xxvii. 16.

THE 2nd RADICAL

(1) To count as chief or principal, A., VIII. x. III. xvi. IX. xxiv. XII. x. (9) A master, president, A., XVI. i. 4.

THE 7th RADICAL

(1) To be, 無乃...乎 or 與 is it not...? A., VI. i. 3; XIV. xxxiv. 1; XVI. i. 3.

Long, for a long time, A., III. xxiv.; XIV. ii. 6; D.M., ili. 3; XIV. xxxiv. 1; V. iii.; D.M., l. 1; 4; 5; 9. After a long time, A., V. xvi.

(7) A particle of interrogation. Found alone; preceded by another interrogative particle; preceded by 不亦, A., I. i. 1; II. viii., xvii.; VII. xxvii.; VII. xiv.; VII. xiv. 1, 4; D.M., ill. 3; 5; 6; Sups. G.L.C., ill. 2. (a) A particle of exclamation, A., VI. vi.; III. xiv.; VIII. xviii.; IX. 1; 2; IX. xx. 5; D.M., xvi. 3; XVII. a. Followed by 果 or expressing emphasis, A., III. xiv.; VII. xxiv. 4. (4) Parried by 使, preceded by 獻, A., VII. xvi. 3. (2) Partly interrogatory, partly exclamation.

必也, it is often preceded by 其, and by 焉 immediately before it, A., II. xxiv. 2; III. vii.; IV. vi.; V. xvi. 2, 3, 4, 8, 9; Sups. G.L.C., iv. i. 2; D.M., ili. 2, 4; iv. i. 2; III. vii.; IV. vi.; XVII. vii.; Sups. G.L.C., vii. ix. 3; v. 2, 4, 6; Sups. (5) Than, in comparison, A., XI. xvi. 3; XVII. xxvii. D.M., l. 4; 6. 莫乎 (6) 莫乎, how, A., IV. v. 1. (7) Observe 莫若乎, A., VI. xii.; and 莫乎, XI. xvi. 1.


(1) Of, A., I. ii. 1; v. 7, 8, 9, of passive. G.L.C., i. 4; III. iii. 2; of passive. D.M., ii. ii. 2; of passive. In the construct state, the regent follows the 己, and the regent precedes. They may be respectively a noun, a phrase, or a larger clause. (2) Him, her, if, them, A., I. vii.; XIV. xvii. 1; xix. 2; of passive. So in G.L.C. and D.M. (3) It is often difficult to find the antecedent to 之, and it seems merely to give an active, substantive force to the verb, A., II. xii.; III. xii.; XIV. vi. v. XVII. viii. 5, 6; of passive. D.M., xxvii. 16, 18, 20. (4) 有之, G.L.C., v. 3, 10, 14.

as in (a), but; 有之 and 無之 are more like our use of impersonal verbs, G.L.C., v. 2. A., IV. vi. 3. 5. Where 之 comes in a sentence with it is generally transposed, G.L.C., v. 2. A., IV. xi. 3.

All negative adverbs seem to exert this attractive force. (6) 請之 is called, D.M., i. 1. G.L.C., vi. 3. A., XVI. xii. 3. All negative adverbs seem to differ and come under (a). So, 僅之, A., XIV. xiii. 4. (7) Observe the idiom in A., VI. iii. 3; XI. vii. 6, 9, xxi. XVIII. 6, 7. (9) Wang Yin-chih explains these cases by taking 之 as 其 (8)

如之何, how, A., III. xix.; XI. xxi. 5, 6. (9) 死之, died with, or for him, A., XIV. xvi. 1. (10) 末之難
THE 5th RADICAL.乙.

九, A., VI. iii. 3; VIII. xx. 3; XVI. x.

九夷, the nine rude tribes on the east, A., IX. xiii. 3. 九經, the nine standard rules of government, D.M., xix. 12, 15.

The 1st tone. To collect, a., XIV. xxii. 3.

To beg, A., V. xiii.

(1) A particle used at the end of sentences. Sometimes it might be dispensed with, and at others it is felt to be necessary, not only to the euphony and strength of the style, but also to give clearness and definiteness to the meaning, A., I. ii. 1, 2; I. ii. 2, 3; I. iii. 3, 4, 5; of purpose. So also in G.L. and D.M. It also has another meaning in a long prose doctrine, where we might use the semicolon in English, D.M., xx. 8, et al. It is used after proper names, after some adverbs, and after a clause, in the first member of a sentence, and may be construed as - as to the Latin case, A., I. ix. 7, 8; V. x. 3; X. v. 2; X. xi. 2, xiv. 2, xvi. 1; XVII. iv. 3; of purpose. So, in G.L. and D.M. In these cases it is followed at the end of the sentence by another particle, 也, 乎, 乎.

(2) As correlative of, in explanation of terms, G.L., iii. 4; vi. 2, x. 7; D.M. xxv. A., V. x. 3; XI. iii. 2; XVII. xiv., et al. It is also used at the end of sentences, we find it also sometimes preceded by 也, 乎.

THE 6th RADICAL.

子, A., III. viii. 3; VI. xxxii. 6; VII. xxii. 3; D.M., vii. xxii. 3; XXII. vii. 6; X. viii. 1; XVII. vii. 6.

(1) A name of and disciple of Confucius, A., V. ix. 1; XVII. vii. 6.

(2) An affair, affairs; business, A., I. vii. 4; I. vii. 4, et al.; G.L., iii. 3; G.L., vii. xii. 3; D.M., vii. x. 16; 有事, having troublesome affairs, A., II. viii. Having an affair with, A., XVI. ii. 從事, to pursue business, A., VIII. v; XVII. i. 2.

執事, to manage business, A., XIII. xiv. (3) Labour, the result of labour, A., XII. xvi. 2; XV. vi. 4; XIX. vii. D.M., xx. 14. (2) To serve, A., IX. xiv.; D.M., xix. 5, et al. 何事於仁, what difficulty has he in practicing benevolence, so that it may be ceased under (1), A., VI. xxvii. 1.

THE 7th RADICAL.

于, A., III. xiv.; XII. vii. 3; IX. 3, et al.

于三, see 三.

于三, in, in, to, from, A., II. iv. 2; XX. i. 3; G.L., III. a, et al. D.M., viii. 4, et al.

于三, says, saying, generally in quotations, A., II. xxii. 2; V. vi. 4; XIV. xii. 3; XIX. iii.; XXII. iv. 言, often in G.L. and D.M. 言, often in G.L. and D.M. A., XVII. vii. (2) Closing a sentence, and apparently = 也, A., VII. xii. 2; XVIII. xix. It is generally followed by such particles as 爾, 而已矣.

爾已矣.

爾已矣, Five, D.M., xx. 8; A., II. iv. 1; XX. ii. 3, et al.

爾已矣, the name of a village, A., VII. xxvii.

爾已矣, A. well, A., VI. xix. 1.

尔已矣, the name of a village, A., VII. xxvii.

尔已矣, A. well, A., VI. xix. 1.

The 4th tone. Frequently, A., XVII.
亞 飯 = the hand-master of the second meal, A, XVIII. 2 a.

THE 5TH RADICIAL.

亡 young

(1) The dead, D.M., n, xxiv, xxvi, xxv. 3, etc. To perish, to go to ruin, D.M., xxiv, xxix, xxvi. 3. (2) To cause to perish, A, VI. viii. (4) Not at home, A, XVII. 1.

亡 ren or sheu

Used as 無, not having, being without, A, III. v; VI. ii; VII. xxv. 3; XI. vi; XII. v. i; XV. xxvii; XVII. xi; Xiv. vii.

亡 chang or ching

陳亢, a disciple of Confucius, A, XVI. xii. 3. The same as 子禽.

亢 chang or ching

(1) Intercourse, to have intercourse with, A, L, iv, vii; V. xvi; XX. 3. Th. L.C., iii. 3; D.M., xx. 9. (2) To give, to bestow, G.L.C., 2, 2.

亦 also

Also, even them, A, I. xii. 5; XII. ii; III. xxvi. 3; V. xi, xxiv, st. asp. G.L.C., x. 10, 14, 23; D.M., xii. 3, st. at.

乎, is it not? But the meaning of 乎 may often be brought out, A, I. l. 4, 9; XX. ii. 3, st. at.

To offer, present, A, X. v. 2.

THE 6TH RADICIAL.

人 jen or zhe

(1) A man, other men, man, = humanity, A, I. 5, 9; X. v. 1, 2; II. v. 3, st. asp. So, in G.L.C. and D.M. (2) As opposed to meaning officers, D.M., xxiv. 3. A, XI. xxiv. 3. (3) 爲人, playing the man, the style of man, A, I. ii; VIII. xix. 4. 爲君, observing one's, one's men, one's men, G.L.C., iii. 9. (4) 小人, the mean man, opposed to 君子, the sage.

(2) 聖人, the Sage, A, VII. xvi; XV. viii. 3, 4; XIX. iii. 3; D.M., xii. 3, xxiv. 3, 4. (6) 門人, disciples, A, IV. x. 2; VII. xxvii. 3, st. at. (7) 庶人, all the people, the masses, A, XVI. ii. 3; G.L.C., 6. D.M., xvii. 3. (8) 善人, the good man, A, VII. xxv, 2, st. at. (9) 成人, the complete man, A, XIV. xiii. (10) 妇人, a woman, A, VIII. x. 3. (11) 師人, the designation of the wife of the prince of a State, A, XVI. xiv. (12) Used in designations of officers, like our word man in huntsman, 封人, the border- warden, A, III. xxiv. 行人, the

manage of foreign intercourse, A, XIV. 15.

仁 ren or tien

仁 is found passive. (1) Benevolence. (2) Perfect virtue.

今 chin

(1) Now, the present, modern, time, spec. (2) Used logically, by way of inference, A, XV. xi. 3; XVI. 1, 8, 12. D.M., xxvi. 9.

仍 ren or shen

Accord ing as, A, XI. xii. 3.

仕 shih

To take—be in—office, A, V. v, xxiv; XV. vi. 3; XVII. ii. 1; VIII. vii. 5; XIX. xii.

他 ta

Other, another, A, V. xviii. 3; X. xi; XVII. iii; XIX. xvi, xxiv. G.L.C., x. 14.

仞 ren or zhen

A measure of eight cubits, A, XIX. xxvii. 3.

代 dai or dai

(1) Instead of, alternate, D.M., xxxv. 9. (2) A dynasty, 三代, the three dynasties—Hsia, Shang, and Chou, A, XV. xxiv. 3; XIV. 11 (二代).

令 lün

(1) To order, A, XIII. vi; XX. ii. 3; G.L.C., ix. 4. (2) Excellent, D.M., xxiv. 4. (3) Special, insinuating, A, II. iii; V. xxiv. 4. (4) 令尹, designation of the chief minister of Chü, A, V. xvii. 1.

而 er

(1) To do, A, II. x. 1. Rarely found in this sense. T.A., XX. xxv. 3. (2) By, with, according to, and perhaps other English propositions, G.L.C., ix. 4. D.M., xix. 3, 4, 6, A, I. v; XII. iii, 1, 4, 3, st. asp. To this belong, therefore, that by which; 以是, hence;

何, whereby, — which are found passive. (3) To take. This use is analogous to the preceding, but the 及 precedes the verb, and is often followed by it without an intervening object, as in 以告以與, 以為, to take to be, to consider, to be considered. Examples occur passive. We may refer to it as the use of 以 sometimes at the beginning of a sentence, — considering, take it that. (4) To, so as to, G.L.C. & G.L.C., x. 13. D.M., x, 8, 10; XVII. 1, 2, 4, 6. A, II. vi, 10; III. xxii. 3, 4. A, XI. v; A, II. i, 8; III. xxii. 7; VII. 19, 28 st. asp. Sometimes we might translate in these cases by—and the like, but not so in such cases as 以至以上, &c. (5) It is often found after 可以, 可以, may, may be. (6) To use, to be used, A, III. xxi; X. xvi. 8; XIII. xiv; XVIII. 5. (7) The following in-
A., III. xix; IX. v. a., xill. a., xxix., et seq. (3) 何如, what are? what do you think of? how can it be said? A., L. xv. t; V. ill. xvil. t. v. et seq. (4) 何有, generally, but not always, = will have no difficulty, A., VI. vi; VII. vii; XIII. xix., et al. (5) 何为, generally = why, A., VI. xiv.; XVII. xxv., xxv., et al.  for may sometimes be in the 4th tone.

To make, produce, G. L., iz. a.; A., I. ii. a; XL. xili. v. To do A., VII. xxvii. (a)  To lay the foundation of, to be a maker or author, A., VII. i; D. M., xvii. v. (b) To make = to be, A., XIII. xlii. (4) To be begun, A., III. xiii. (5) To rise, arise, A., IX. ix.; X. xvi. 4; xviii. a; XI. xxi. 7; XIV. xlii. A surname, A., XVII. v, 2.

A row of pantomimes, A., III. i.

liği-tongued, a.; V. iv. a; VI. xii.; XI. xiv. 4; XII. xiv. 4; XV. x. 6; X VI. iv.

A surname, A., XVII. vi, 2.

The 4th tone. To send or a mission; to be commissioned, A., VI. iii. 1; XIII. v.; XX.; XIV. xiv. 2.

The 3rd tone (1) To cause, G. L., iv.; D. M., xvi. 5; A., II. xii.; III. xili.; XVIII. vi. 2; VII. xiv. a. et al. (2) To employ; to be employed, G. L., x; D. M., xx. 14; A., V. viii. 2; a.; XI. vi. et al. (3) To treat, behave to, G. L., ix. i; a. A., IV. v.; X. xiv. (4) Supposing that, A., VIII. xi.)

To accord with, D. M., xi. 3; A., VII.  v. 5.

(1) To come, A., I. n. 2; et al. (2) To encourage, induce to come, D. M., xx. 18; A., XVI. i. 11; xii; XIX. xiv. 4. (3) Coming, future, A., I. xvi. 3; IX. xiii.; XVIII. v.

Straightforward, bold, 侅侅, A., X. i.; XI. xii. 1.

To be by, in attendance on, A., V. xvi.; X. xili. 2; XI. xili. 4; XIV. 1; XVI. vi.

Stupid, A., VIII. xvi.

To consume; be consumed, A., XVI. vii. 2; XVII. vi.

(1) 便,  convenience, A., I. n. 2. (2) 便辟, with spacious aims, A., XVI. iv.

To wear at the girdle, A., X. u. 8.

(1) To watch over, preserve, protect, G. L., ix. 2; xiv. 4; D. M., xvi. 4; XV. a; xxvii. 5. (a) To undertake, be security for, A., VII. xvi. 2.
信


侯


Vessel used in sacrifice, A., XV., i.


All of two or more, A., XIV., vi.

To grant, allow, G.L.C., x., 3.


(1) To incline on one side, D.M., x., 3.

To depend on, D.M., xii., 1. (2) To be close by, attached to, A., XV., v., 2.

Waisted, A., VII., ii., xxi., 3. et al.

To lend, A., XV., xiv.


Charming, A., III., viii., 3.

(1) To bend, or lie down, A., XII., xix.

(2) Name of one of Confucius's disciples, A., VI., xii.; XVII., iv., 3. 4.

Partial, perverse, A., IX., xxx., 1.

To approach to, D.M., xxxiii., 4.

偽

偽, urgent, A., XIII., xviii.

Mean, A., VIII., ii., 3.

By the side, A., VII., ix.; XL., xii.

To hand down, as a teacher, A., XIX., xii., a. Observe A., I., iv.

Falling, D.M., xvii., 3.

To disgrace, G.L.C., x., 4.

All-complete, equal to every service, A., XIII., xvi.; XVIII., x.

傷

To hurt, to be hurtfully excessive, A., III., xx.; XIX., xxiv. 何傷乎, what harm is there in that? A., XI., xxv. 7.

偽


A man's name, A., XIV., xiv.

To judge, calculate, A., XI., xvii., 13.; XIV., xxvii.

Parsimonious, thrifty, A., III., iv., 3.; XIX., a.; VII., xxvii.; IX., xii., 1.

To ruin, overturn, G.L.C., ix., 3.

A scholar, A., VI., xi.


Curtain, more than adequate, A., XIV., xii.; XIX., xiii. 優, D.M., xvii., 3.

威儀, stern, dignified-like, A., XIX., xiv., xxvii.; XX., xi.

THE 16th RADICAL, 儿

Sincerely, A., XX., i.

先


(1) First, former, before, A., II., xii.; X., xii., et al. So in G.L.C. and D.M.

先王, the ancient kings, A., I., xii. 1., 2. Former king, A., XVI., i. 4. (a) AOE, D.M., xix., 6. Compare 先進, A., XII., 1. (1) 先生, elders, II., xii.; XIV., xvi., a. (2) To make first or chief, A., VI., xx.; XIX., xii., 3.; XII., i. 3.

先之, A., XIII., 1., to give an example to.


(1) To be able, to attain to, G.L.C., x., 3., xii., 15. (2) To subdue, A., XX., i., 1. (3) The love of superiority, A., XIV., xi.
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(1) To escape, avoid, A., II. iii. 1; V. i. 2, et al. (2) To dispense with, have done with, A., XVII. xvi. 6.

A rhinoceros, A., XVI. i. 7.

兵 兵 兵 兵 兵 兵 兵 兵 兵 兵
Gang, apprehensive and cautious, A., VIII. ill. vii.

THE 11th RADICAL, 入.

To enter, G. L., x. 10; D. M., xiv. 2; A., III. xvi. 6, et al. 出入, abroad, at home, A., L. vii; IX. xvi. But in A., XIX. xi, 出入 = to pass and return. 入德, to enter into virtue, become virtuous, D. M., xxiii. 7.

内 内 内 内 内 内 内 内 内 内
Within, internal, internally, 四海之内, the within of that which is within, the four seas; i.e., the kingdom, D. M., xii. 7, et al. Precedes the verb = internally, A., XIV. xxii. et al. 入, to make the internal, A., XV. xvi. 7. As a verb, G. L., x. 5; to make virtuous, D. M., xvi. 6, et al.

The two, D. M., vi. A., III. xvii. 3; IX. vii.

THE 12th RADICAL, 八.

Eight, A., III. i.; XVIII. xi.

再 再 再 再 再 再 再 再 再 再
(1) Public, A., VI. xii. 2. (2) Just, A., XX. L. 10. (3) A duke, dukes, D. M., xviii. 3; A., III. iii. et al. It often occurs in connection with the name and country of the noble spoken of. The title of duke was given to nobles of every order after their death in historical narratives and allusions. Keep enters also into double surnames.

公明, A., XIV. xiv. 1; 公山, XVII. v.; 公西, VII. xxxii.; XI. xii.

公治, A., V. i. 1. 公子, A., XIII. viii.; XIV. xviii.; XVIII. xxvi. 公叔, A., XIV. xiv.; 公伯, XVII. xxi.; 公門, the palace gate, A., X. iv. 2. 公於, 夫子, the prince's temple, A., X. viii. 8.

THE 13th RADICAL, 冰.

Ice, G. L., x. 22 A., VIII. iii.

公治, a double surname, A., V. i.

To congeal; to settle and complete, D. M., xvii. 5. 道不凝.

THE 14th RADICAL, 几.


THE 15th RADICAL, 出.

足, 出, mourning clothes, A., X. vii. 3.

(1) To go, or come, forth, A., III. xxiv; IV. xxvii., et al. To go beyond, beyond the family, G. L., ix. 7; beyond three days, A., X. viii. 8.

出, to go forth, D. M.,
THE 18th RADICAL, 刀.

刀 (dāo): A knife, A., XVII. iv. 2.

A sharp weapon, D.M., ix.

(1) To divide; to be divided, A., VIII. xxv. 4; XVI. i. 72.
(2) To distinguish, A., XVIII. vi. 18.

(1) To cut, G.I.I., ii. 4.
(2) A., I. iv. 2.

(3) Eternally, A., XIX. vii.

(1) Punishment, A., I. iii. 5; IV. xi. 2;
V. i. 2; XIII. iii. 6.
(2) To imitate, D.M., xxvii. 5.

A rank (as of office), A., XVI. i. 5.

(1) To sharpen, A., XV. ix.

利口 (lì kǒu): Sharpness of speech, A., XVII. xvii.

(2) Gains, profit—rather in a mean sense,
G.I.C., x. 22.
(3) Beneficial arrangements, profitable, G.I.C., ill. 2; E. 24, 25.

(1) To get the benefit of,
G.I.C., iii. 5.
(2) To benefit, A., XX. ii. 2.

To desire, A., IV. vi.

XVII. ii.

To determine, fix, D.M., xxviii. 3.

Down to, A., XVI. xi.

(1) Then; denoting commonly a logical consequence, and sometimes a sequence of time, 然則, so then, well then. A., III. xxii. 3; XI. xv. 3; xxvii. 5.

一則 (yī zé): Firstly, partly, partly, A., XIV. xxvi.

A rule, a pattern, D.M., xiii. 5.
(2) To make a pattern of, to correspond to, A., VIII. xii. 9.

(1) Before the front, G.I.C., x. 2.
(2) G.I.C., x. 2;
(3) Beforehand, D.M., xxvii. 4.
(4) Formed, G.I.C., ill.

(1) To order, A., XVII. iv.
(2) To make, A., XIV. ix.

(1) Do not: prohibitive, D.M., xiii.
A., I. viii. 2; A., II. vii. 4; of et.
(2) Not: negative, or the prohibition indirect, A., VI. iv.
XII. ii; XIV. vii.

THE 29th RADICAL, 力.

力 (lì): Strength, power; opportunity; strongly, strenuously, D.M., xx. 23.

A., I. vii. vii. 20; et al.

Achievement, work done, A., VIII. xii.
(2) XVII. vi; XX. i; 5; D.M., xii.

To add, A., XIII. iv. 2; To come upon, to affect, IV. vi.
To do so, V. i.
To lay upon, X. xiii. 5.
To have in addition, XI. xxv.

The 3rd tone, supposed to be for 假, A., VII. xvi.

To help, A., XI. iii.

(1) To move, as a motion verb, D.M., xx.

(2) To move, as an active verb, D.M., xxii. 6.
A., VIII. iv. 3; XV. xxi.

To attend to earnestly, as the chief thing, G.I.C., x. 23.
A., I. ii. 5; XI. xx.

To exceed, surpass, A., VI. xvii; X. viii.

(1) To encourage, advise, D.M., xxv.

(2) To request to follow, to exhort another to good, i.e., to be advised, D.M.,
X. 13; xxi. 5.
A., I. ii.

THE 30th RADICAL, 勢.

勢 (shì): A ladle, a ladleful, D.M., xxvi.

(1) Do not: prohibitive, D.M., xiii.
A., I. viii. 4; of et.
(2) Not: negative, or the prohibition indirect, A., VI. iv.
XII. ii; XIV. viii.

THE 31st RADICAL, 丑.

丑 (chǔ): A ladle, a ladleful, D.M., xxvi. 9.
THE 21st RADICAL, 匠.
The name of a place, A., XIV. xii. 1.

To prognosticate, A., XIII. xii. 3.

THE 22nd RADICAL, 篱.
A., VIII. xii. 2, et al.

To roll up, A., XV. vi. 2.


To go to, approach, A., XIII. xxix; XIX. ix.
A noble, high officer, A., IX. xv.

THE 23rd RADICAL, 厚.
A., I. ix. 1; XI. x. 1; XV. xiv.


教厚
A surname, A., VI. ii. 3; XIV. xvi.

The 4th tone. Good, careful people, A., XVII. xiii.

The 4th tone. To dislike, be wearied with, reject, D.M., x. 4, et al. A., VI. xxvi; VII. ii., et al.

The 2nd tone. 昭然, the appearance of concealing, G.L., vii. a.

(1) Dignified, stern, A., VII. xxvii; XIX. ix. 2. (2) To oppress, A., XVII. xiii.

To keep the clothes on, from above the waist, in crossing a stream. A., XIV. xiii. 2.

THE 24th RADICAL, 卓.
To go away from, leave, A., XVI. iii; XVIII. i, ii.


(1) One of three, forming a term, D.M., xiv. A., XV. v. 3. (2) Read also 

THE 25th RADICAL, 及.
Moreover, further;—continuing a narrative by the addition of further particulars, G.L., II. ii. A., III. xvi, et al. And so;—a consequence from what precedes, A., IX. vi. 7; XIII. ix. 4.

To come to, attain to; coming to, D.M., iv. 2; xxviii. 1; xxi. 2, etc. A., V. xi, xx, et al. etc. Coming to, and, but, D.M.,
friend, friends, A., I. viii. 3; IX. xiv. st al. Combined with. 朋, D.M. xiv. 2. xvi. 17; A. I. iv. vii. et al. Friendship, A., XII. xiii. XVII. iv. Friendly with, to make friends of, A. V. xiv.; XV. iv. (2) Brotherly regard, A., II. xvi. 3. (3) To be, or act, contrary to, G.L.C. ix. 4; D.M. xx. A. XII. xvi. To turn round, on or to, to return, A. IX. xiv.; XVIII. vi. 4; D.M. xiv. 5. 反譯這, to turn round and examine one's self, D.M. xx. 15; Observe A., VII. xiii. The place name of an ancient stand for cups, A., III. xxxi. 3. (2) To repeat, A. VII. xxi. (3) The rat bone, for 鳥, A., IX. xxx. 7. (5) 反, a man's name, A., VI. xiii. To take, to get; D.M. x. 4; A., V. ii. Observe V. vi; VI. xxviii. 3; et al. 爲取, what application can it have? A., III. ii. 色取仁, assuming the appearance of virtue, A., XII. xx. 6. The 4th tone. To marry a wife, A., VII. xxx. 3. (4) A father's younger brother. In enumerating brothers, not the eldest but the younger. Used in surnames and designations, A., XIV. xi. 2; XIX. xiii. XV. xiv. xiv. xiv. 3; xiv. 2; xiv. 1; xiv. 20; VII. xiv. a; XVI. xii. xvi. 2; XVIII. vi. 2; XIX. xi. 6. To receive, D.M. xvi. 4; v. xvii. 3; A., X. xi. 2; et al. To acquire in, A., XI. xvii. 2. 愛—to be intrusted with, A., XV. xxxiii. THE 30th RADICAL, 口.


Antiquity, G.L.C. iv. 4; D.M. xxviii. 7. A., III. xvi. et al. 古者, the ancients; anciently, A., IV. xii.; XVII. xvi. 7.

(4) To tap, strike, A., XIV. xiv. (a) To inquire about, A., IX. xiv. To call, summon, A., VIII. ili. et al. Read 消, in a name, A., XIV. xiv. 消, a name, A., XIV. xiv. 5.

These, G.L.C. x. 3.

The right, on the right hand, G.L.C. x. a; D.M. xvi. 2; A., X. iii. 4. Observe X. vi. 2.
To fall, report. announce to, A., I. xv. 3; II. v. s. XIV. xxii. 1.3, 4, 5. 告者, the reporter, A., XIV. xiv. a.

To inform respectfully, A., III. xvii. 1; II. xiv.


(1) Catholic, A., II. xiv. (2) Explained by A., XXI. I. 5. (3) To assist, give charity to, synonymous with A., VI. iii. a. (4) Name of the Ch‘un dynasty or of its original seat, szech. 周公, the duke of Ch‘un, szech.

周任, a man’s name, A., XVI. I. 5. 周南, one of the Books of the Shih-ching, XVII. x. 2.


(1) To order, direct; what is appointed, spoken of what Heaven appoints,—the theme, our nature, and generally, G.L.C., I. vii. iii. 2; D.M., vii. xiv. 4, et al. A., II. iv. 4; VI. ii. viii; IX. x. 4, et al. (2) Spoken of a sovereign’s ordering, a commission, A., VIII. vi. X. iii. 4, xiii. 4; X. xii. 1; XVII. ii. 1; XX. i. 2. (3) Life. 致命, to devote life, A., XVII. xix. 2; XIX. l. (4) Government notifications, A., XVII. ix. (5) Messages between host and guest. 将命, to convey such messages, A., XIV. xiv. 1; XVII. xx.

命, used for 慢, mag. Disrespectful.

G.L.C., x. 16.

Harmony, harmonious; natural ease, affable, D.M., i. 4, 5; x. 1, 5 u. a. A., I. xii. 2, 3; XIII. xxii; XVI. iii. 1o; XIX. iv.

The 4th tone. To accompany in singing, A., VII. xxii.

To blame, A., III. xi. 2.

To smile at, A., XI. xxv. 4, 6, 9.

Ho! Oh! A., XXI. i. 1.


A particle of exclamation, expressing admiration or surprise. (1) It is often at the end of sentences, G.L.C., x. 14. D.M., xxvi. 5. A., III. xiii. et al. (2) It is often used at the close of the first clause of a sentence, the subject expressed above following, D.M., x. 5, xvii. r. A., III. lv. 3; V. ii. et al. (3) It often closes an interrogative sentence, being preceded by 何、於、乎, and other interrogative particles, though the 今 is itself sometimes more exclamatory than interrogative, A., II. x. 4, xxii; VII. xvii; IX. vii. et al.

哲, prudent, D.M., xvii. 7.

(1) 唐槐, a kind of tree, A., IX. xxx. 7. (2) A designation of the emperor Y‘ao, A., VIII. xx. 2.

To wall, A., VII. ix. 2; XI. ix. 1 (beaull).

Only, szech. It stands at the beginning of the sentence or clause to which it belongs, such instances as A., II. vi.; D.M., xxvii. 2, being only apparent exceptions. Observe A., VII. xxvii. 2, where Ch‘e thinks that before and after portions of text must be lost.

唯, the 3rd tone. Yes, A., IV. xv. 1.

(1) To ask, to ask about, to investigate; a question, phrases. (2) To inquire for, to visit, A., VIII. vii; VIII. iv. 2. To send a complimentary inquiry, A., X. xi. 1.

To set out; to unmover, A., VII. viii; VIII. iii.

Simply, only, G.L.C., x. 14.

(1) To instruct, G.L.C., ix. 4. (2) To understand, to be conversant with, A., IV. xvi.

(1) Good, the good,—in both numbers, and all persons, phrases. (2) Skillful; ability, D.M., xix. a. A., V. xvi; VII. xxiv. et al. (3) As a verb, to consider, or make, good, G.L.C., x. 25. A., XV. ix.

To smell, A., XV. xvii.

Name of Ts‘eu-hai, A., III. viii. 5; XI. xv. 1; XII. v. 2.

Joy, joyful, to be joyful, D.M., i. 4. A., IV. xx. V. vi. xvii. 1; XVI. xxii. 5; XIX. xii.

暇然, sighingly, A., IX. x. 1; XI. xiv. 7.

To mourn, mourning; mourning clothes, D.M., xvii. 3. A., III. iv. 2, xxv; VII. ix. 1; XVII. xxii. 2; 8, 9 et al.

The 4th tone. (1) To lose, G.L.C., x. 2. To lose office, a throne, A., III. xiii; XIV. x. 1. (2) To be lost, to destroy, A., IX. v. 3; XI. viii; XIII. xxvi. 5.

喧今, how distinguished! G.L.C., 3.

THE 31st RADICAL, 口

Four, eyes, Four things which Confucius taught, and four others from which he was free, A., VII. xxiv.; IX. iv. 四國, the four parts of the State, G.L.C. ix. 8.

四夷, the barbarians on the four sides of the kingdom, G.L.C. x. 15. 四體, the four limbs, D.M., xxv. A., XVIII. viii. 四鈔, A., XVIII. ix. 6.

(1) As a proposition. Because of, taking occasion from, D.M., xvii. 3. A., XX. ii. 2.
(2) As a verb. To follow, succeed to, A., II. xxii. 2; XI. xvii. 4. To rely on, A., I. xiii.

The name of Confucius's favourite disciple, students. 順問, A., VI. ii. XI. vi.


A gardener, A., XIII. iv. 1.

The name of an officer, A., XIV. xx. 2.

A State, provinces. 中國, the Middle Kingdom, D.M., xxvii. 4. A., et al. Only in this phrase is the term used for the whole kingdom. 千乘之國, one of the largest States, equipping 1,000 chariots, A., I. v. et al. 爲國, to administer a State, A., IV. xiii.

(1) To think, imagine, A., VII. xii. (5) A map or scheme, A., IX. viii.

THE 32nd RADICAL, 土


圭, a precious stone, differently shaped, used as a badge of authority, A., X. vii.; XI. v. 7. 圭, see the Shih, III. iii. 2, et al.

地, the earth, D.M., xxv. 2. A., IX. xvii.; XIX. xxii. 2. (4) Any particular country, A., XIV. xxxi. 9. (5) Throughout the Doctrine of the Mean, it occurs constantly as the correlative of 天, heaven, the phrase 天地 being now the component parts, and now the great Powers of the universe.

在, (1) To be in, to consist in, depend on, the where and wherein following, prep., A., to be present, G.L.C. vii. 2; A., XI. xiii. (2) To be in life, A., I. xii.; IV. xiv. is followed not unfrequently by 上在, 中, with words intervening. Observe A., XIX. xxii. 2; XX. i.

均, level. An equally adjusted state of society, A., XVI. i. xo. As a verb, is adjust, keep in order, D.M., ix.


反站, an earthen stand for cups. A., III. xxii. 3.

在 the name of a place. 武城, A., VI. xi.; XVII. iv.

Boundaries, territory, A., XVI. 1.


要, to nourish, D.M., xvii. 2.

(1) The hall or principal apartment, seconded to by steps, A., III. ii.; X. iv.-5; XI. xiv. 5. (a) 堂堂, exuberant; an imposing manner, A., XIX. xvi.

堅, hard, A., IX. x. 7; XVII. vii.
To be able, to endure, A., VI. ix.

The name of an ancient sovereign, A., VIII. xix.; XX. i. 7. Coupled with bim, G.L. ix. 4, et al.

To revenge, recompense, return, D.M., x.xi. xxvii. 3, 4, 5.

A road, the way, D.M. xi. 4. A., XVII. xix. 1, xiv.

To fall, to be fallen, A., XIX. xxii. a.

(1) To shut up, as a screen, A., III. xxii. 3. (2) An unemployed condition, D.M. a. 5.

To be ruined, A., XVII. xxii. a.

A man's name, A., XIV. alvi.

THE 23rd RADICAL, 士


In many cases these two meanings are united, A., XII. xxvii.; XVII. vii. 5, et al. (3) A squire, a groom, A., VII. xi. (4) A criminal judge, A., XVII. 9; XIX. xii.

Vigorous, manhooded, A., XVI. vii.

One, D.M. xvii. a. (5) One and all, G.L. xii.


THE 25th RADICAL, 夏

(1) Name of an ancient dynasty, D.M. xxvii. 5. A., II. xxii. 2, et al. 夏后氏, the founder of the Shang dynasty, A., III. xii. 9. (2) Great, a name of China, A., III. v. (3) Used in a man's name, A., XVIII. xi. 4. (4) a. The designation of one of Confucius' disciples, A., I. viii. et al., etc.

THE 26th RADICAL, 夏

The evening, A., IV. viii.

(1) Without, beyond, external, G.L. vi. a. D.M. xiv. i, xxv. 5. (2) As a verb, to make secondary, G.L. vi. 5.

Early, 1. from day to day, D.M. xxix. 5.

Many, much, A., II. xvii. 2; IV. xii.; VII. xxvii., et al. XIX. xxiv. 1, where 多 is a little.

THE 30th RADICAL, 天


To dream, A., VII. v.

THE 31st RADICAL, 天

Great; greatly, passing, 大夫, see 夫

In 4th tone, with aspirate. Excessive, A., VI. i. 3. Used for 太, D.M. xviii.

Heaven. (1) The material heaven, as firmament, D.M. xii. 3, xxv. 5, et al. A., XIX. xvi. 5. (2) More commonly, the character stands for the supreme, governing Power, the author of man's nature, and creator of his lot, G.L. vi. 1. A., D.M. 4, xiv. 3, xv. 2, xxv. 3, 9, xxvi. 3, 9, xxix. 5, et al.

In the Doctrine of the Mean (not in the Ance fore), we find the phrase 天地 of very frequent occurrence, sometimes denoting the material heaven and earth, but more frequently as a dualism of nature, producing, transforming, completing, in 3. xii. 9, et al. (4) 天子, a designation of the sovereign, G.L. vi. 6, D.M. xvi. 3, et al. A., III. ii.; XVI. ii.

(5) 天下, see 天

(1) 太王, one of the ancestors of the Chou dynasty, D.M. xviii. a. 3. (2) 太宰, a title of a high officer, A., IX. vi. 8.

(3) 太師, Grand music-master, A., III. xxvii.; XVIII. xv.; XVIII. xvi. (4) 太甲, the title of a book of the Shoo-ching, G.L. i. x.

夫 (1) An individual man. 夫 (2) A common man, A., IX. xxi.; XIV. xviii. 3. With 夫 as a fellow, A., XVII. vii.

夫婦 husband and wife, D.M. xii. 4, xii. 8. A., XIV. xviii. 9. (2) 夫婦, a general name, applicable to all the ministers or great officials at court, D.M. xxvi. 9. A., V. xviii. 5; X. ii. 5, et al., etc.

(2) 夫人, title of the wife of the prince of a State, A., XVII. xiv. (4) 夫子, master, my, our, your master, applied often to Confucius but not confined to him, A., I. x. 8; III. xxi; XIV. xv. 9, et al., etc.

The end tone. (1) An initial particle, which may generally be rendered by now, D.M. xix. 5, xxv. 5. A., VI. xxvii. a;
XI. 2, 3; ziiii. 3, et al.; saps. (2) A final particle, with exclamatory force, D.M. v.
XVI. 3. A., VI. viii, xii; VII. x. 1; VIII.
XIII. i. 10, et al.; saps. (3) Neither at the beginning nor end of sentences and clauses, as
a kind of demonstrative, D.M. xxvi. 9.
A., XII. 3; XVI. 2, 4; et al. (4) After
some verbs, as a proposition, between them
and their subject, G.L.C., x. 16.
A., XVI. 1; XVII. x. 1; XIV. 4.

The 36th Radical, 女.

女, girl, -semblines, A., XVII.

女, female models, A.,
XVIII. 4.

女 is also

女, the 2d radical, in signification, "love," 

女, AMS, X. 9.

女, good, lovely, goodness, excellence, 

The grd tone. To love, like, be fond of,
puress; "the loving, &c.
the friendly meeting of two princes, A.,
III. xiii. 9.

如, to do or to be.

如, as, and may often be rendered as
either, of the same kind in,
we find the construction.
so sin, so, etc., with the synonym
and the corresponding.
不, not, as, but sometimes meaning—there is
nothing like this, the best thing is to. We have also
如, and the corresponding.

妻, wife, D.M. 7; A., XVI. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

妻, a wife, D.M. xvi. 1; A., XVII. xiv.

(1) Governor or commander of a town, A, V, vii, 3; VI, iii, 5; VII, xii; XI, xxii; XIII, xvii. (2) Head minister to a chief, A, XII, ii. (3) Symbol of a premier, A, XIV, xiiii. (4) The surname of one of Confucius's disciples, A, V, ix, et al.

Feasting, A, XVI, v.

(1) The family, G.L., 4, 5. G.L., viii, 2; 3; IX, 5; 5. (2) The household, G.L., vi, 6. D.M., x, v. a. (a) A family, the name for the possessions of the chiefs in a State, G.L., x, xxii, 23. D.M., ix, xxii, 17; ix, xvii, xxiv. A, III, ii; VI, vii, 23; XII, i; xxv, 5; 6; XVII, iii. (b) Apollon, G.L., xvi, 33; XVII, xix, 4. (3) The surname of one of Confucius's disciples, A, V, ix, et al.


(1) To sleep over night, A, XIV, xxii; XVIII, vii, 5. To keep over night, A, VIII, ii; XII, xii, 2. (2) A sleep and passing, A, VII, xxvi.

To commit to one's charge, A, VIII, vii.

Conscientious, D.M., xxxi, 7.


Cold, wintry, A, IX, xxvii.

(1) To examine, to study, studious, D.M., vi, xxx, 1. A, II, i, 2; et al. To look after, G.L., x, 25. (2) To be displayed, D.M., xii, 3, 4.


After 與 with intervening words, than so and so, it is better to, G.L., x, xx, A, III, iv, xiiii, 1, et al.

To sleep, be in bed, A, Y, ix; X, vii, 9; XVI, 1; XI, xi, 3; XV, xxx. 睡衣, A, X, vi, 6.


A name, A, XIV, xxxvii.


THE 42nd RADICAL, 小.

A boundary or border, 封人, border-warden, A, III, xxxiv.

Artery, D.M., x, 5. A, III, vi, vi; IX, ii, 2; XIV, vi. Read stait, A, VII, xxvi, to shoot with an arrow and string attached.

To dislike, be disliked, D.M., XVI, 4, xxii, 6.

(1) Shall, will, to be going to, to be about to, D.M., xxiv, A, III, xiv; XVII, vii, 5. A, X, ii, 4; 6, et al. (2) 資聖, a Sage, or something, A, VII, ii, 3; IX, vi, 3. (3) 資, to set an example, A, XIV, xvi, i; XVII, xx.


(1) Honourable in dignity, D.M., XVI, 4, xvii, 5. (2) To honour, D.M., xix, 5; XX, 7; XIII, 4; et al. A, A, III, xi; XI, ii, 4; 2.

To reply to, in reply. Spoken of an inferior answering a superior, passim.

The only case where we can receive of an equality between the parties is A, XVII, vii, 3.

THE 25th RADICAL, 小.


A little, A, XIII, vii. (2) A little, the assistant music-master, A, XVII, ix, 5. (3) A name, A, XVIII, viii, i, 5.

In this tone. Young, youth, A, V, xxv, 5; IX, vi, 5; IX, XVII, viii.
(1) To esteem, A., XIV. vi.; XVII. xiii. To add to, esteem, A., IX. vii. To please over, D.M., xxi. i. (2) Still, likewise, O.L.C., xix. xiv. (3) Pray, let it be, D.M., xxi. i.

THE 43rd RADICAL, 九
Go, to blame men, D.M., xiv. 3. A., XIV. xxvii. 2. Occasions for blame, A., XII. xxiv. 6. (1) To approach to, A., I. xiv.; XVI. i. 6. (2) To complete, for the good of, A., XIII. xii.

THE 44th RADICAL, 戶

仲夷


屏気

屏風
Often, generally, A., V. iv. 2; XI. xviii. 1, 2. (1) To tread on, A., VIII. iii; X. iv. 9. (2) The name of the sovereign Tang, A., XII. 9.

THE 45th RADICAL, 山

Leafy, green, G.L.C., l. 5; xi. 5. D.M., xxvii. a.

崇山
To exist, to honour and obey, D.M., XVIII. 6. A., XII. x, xxvii. 1, 3. The fall of a mountain. Metaphorically, downfall, to be ruined, A., XVI. 1, xvii. xxii. 1, 4. The name of a mountain, D.M., xxvi. 9. 魏巍, how majestic, A., VIII. xiii. xii. 1. 崇山, precipitous, O.L., xii. 9.

川

THE 46th RADICAL, 工

(1) The left, on the left, O.L., x. 2. D.M., xvi. 3. A., XIV. xviii. 2. 左右, to move the left arm or the right, A., X. iv. 2. 左丘, a surname, A., V. xxiv. Some make 左 alone to be the surname. 巧, artful, skilful, A., I. iii.; III. viii. 1; V. xiv.; XV. xxi.; XVII. xvii. (1) A wizard, a witch, A., XIII. xxii. (2) 巫馬, a double surname, A., VIII. xxxvii. 5.

THE 47th RADICAL, 已

(1) To stop, and, D.M., xi. 2; xxvi. 10. A., XVII. xxii.; XVIII. xi. 1. In the phrase 不得已, not to be able to stop, what is the result of necessity, A., XII. vii. 5. (2) To retire from, resign, A., V. xviii. 9. (3) 已矣, a surname, A., X. xiv.; IX. xvi.; XVII. xvii. 4. 而已, often followed by 楚, and stop, and nothing more, D.M., xxvii. 3; A., VI. vii.; VIII. xxvii. 3; XII. vi. et al. (3) 且, a surname, and 已矣, all serve to give emphasis to the statement.
or assertion which has preceded, A.V. xiv, xv, xvi, xvi. i; II, xvi. 1; III, viii. 1, et al., etc. (6) Indicates the past or present-completive tense, A.V. VIII. x; XVIII. vii. 5.

(1) A lane, A.V. VI. ix; (2) a 達, among the name of a village, A.V. IX. ii.

THE 50th RADICAL, 千

千, a. X. VII. 5.

A market, the market-place, A.V. X. viii. 5; XIV. xxxvi. 1.

(1) Linen-cloth, A.V. X. vii. 1. (2) To be displayed, D.M. xx. 2.

(3) Few, rarely, A.V. xxi; XVI. ii.

(4) To stop, pause, A.V. XI. xxv. 7.

Children, D.M. xvi. 2.

Silk, A.V. XVII. xi.

(1) God, A.V. XX. i; 3. 上帝, heaven.

(2) A sovereign or ruler, the Emperor, the Canon of the Ti-Yao, name of a portion of the Shih-ching, O.L.c. i. 3.

A commander, general, A.V. IX. xxv.

To lead on, A.V. XII. xvii; O.L.c. ix. 4.

(1) The multitude, the people, G.L.c. x. 2. a. A host, properly of 5,000 men.

師旅, A.V. XI. xxv. 4. A (3) A teacher, A.V. IL xi; VII. xxi; XV. xxxvii; XIX. xix. (4) 士師, the chief criminal judge, A.V. XVIII. ii; XIX. xix.

(5) 太師樂大師, the Grand music-master, A.V. III. xxi; XVII. xv; XVIII. ix. 3. 師, the assistant domo, A.V.

XVIII. ix. 3. 師, alone, A.V. XV. xii. 2. (6) The grand teacher, one of the highest officers, G.L.c. x. 4. (7) The name of one of Confucius’s disciples, A.V. XI. xvii. 2.

A mat, A.V. IX. ix; xiii; XV. xiv. 1.

A sash, A.V. VI. 4.

Constant, regular, G.L.C. x. vi. A.V. XIX. xii. 2.

A curtain, curtain-shaped, A.V. X. vi. 9.

To curtain, overspread, D.M. xxx. 2.

THE 51st RADICAL, 地

(1) To seek for, with a view to, A.V. II. xvii. 1. (2) A shield, 干戈, shields and spears, = war, A.V. XVI. i. 15. (3) 比, an une of the tyrant Ch'ien, A.V. XVIII. 7. (4) The name of a hand- master of Lu, A.V. XVIII. ix.

(1) A state of perfect tranquillity; to bring to, or be brought to, such a state, G.L.c. 5. 6. G.L.C. x. 5. D.M. xxxvii. 5.

(2) Level, A.V. IX. xvii. 平生, the whole life, A.V. XIV. xiv. 5. (2) An honorary epithet, A.V. V. xvi.

A year, years, the year, D.M. xxii. 3; A.V. IL. ii; XVII. xxx. 3; XI. vi.

LUCK, FORTUNE, fortunately, D.M. xiv.

(1) What is small, = mildly, A.V. IV. xvii. (2) Influence, what may be expected from, A.V. XIII. xvii. 1. See 5. (3) 平治, perhaps, perspicuous, D.M. xvi.

THE 52nd RADICAL, 少

Young, A.V. XIV. xvi; XVIII. vii.

(1) The multitude, the people, G.L.C. x. 2. The young, A.V. XII. xvii.

(2) The court of a house, A.V. III. i; XVI. xxi. 2.

Measure, D.M. xxv. 6. 秩, the laws, A.V. XX. i.

To surmise, conjecture, D.M. xvi. 4.

An arsenal, G.L.C. x. xiv.

(1) Numerous, A.V. XIII. ix. 3. 少民, the numerous, the mass of (the common) people, D.M. XX. 13; xxii. 3.

(2) 平治, and 莘耕, perhaps, more to, D.M. XX. 6. A.V. XII. xiv. 1.


(1) The honorary name of one of the chiefs of the Chi family, A.V. II. xx; VI. vii, X. xi, X. X. XI. XII. XII. xvi, xix. XIV. xx. (2) 莘耕, the title of a book in the Shih-ching, G.L.C. 11. 2, ii. 3. 9. 11.
A measure for grain, containing about
one English pint, A., VI. ill. 1.

Formed, reserve, A., XVII. xvi. 2.

To be concealed, A., II. x. 4. 9.

A stable, A., X. xil.

A temple. In the phrases—
宗廟

D.M., xix. 3.

大廟

A., I. xii.

宗廟

D.M., xix. 3.

A., XI. xvi. 6. 13.; XIV. xx. 9. IX. xvi. 3.

大廟

A., III. xv.; X. xiv.

(1) To stop short, D.M., xi. 2. A., VI. x. (2) To fall, to cause to fall, put aside, D.M., xx. 16. A., XIV. xvi. 7. XVII. vii. 5. 肥國


廣

Broad, expanded. Spoken of the earth, D.M., xxvi. 9. 爭

Of the mind, G.L.C., vi. 4. D.M., xxvi. 6.

THE 51st RADICAL.
朝廷

The court (-courtyard) of a
sovereign or ruler, A., X. i. 2.

To set up, D.M., xix. 3.

THE 52nd RADICAL.

井

To play at chess, A., XVII. xxii.

THE 53rd RADICAL.
戈

To shoot with an arrow having a string
attached to it, A., VII. xxii.

The cross-bar in front of a carriage; to
bow forward to the bar, A., X. xvi. 3.

戈式

To commit parricide or regicide, A., V.
xxvii. 2.; XI. xii. 6.; XV. xvi. 1.; 2.

THE 57th RADICAL.

弓

The designation of one of
Confucius’ disciples, A., VI. i. 2.; IV. 4; et al.

Crossbow, to reconcile, A., VI. x. 10.

(1) Nod, D.M., vii. xi. 1.; 2.; et al. A.,
III. xii.; V. viii. 3.; D.M.; XVI. xii. (2)
弗

A man’s name, A., XVII. v.

Large in mind, A., VIII. vii. To en-
large, A., XIV. xxvii.; XIX. xii.

(3) A younger brother. 兄弟

Elder

and younger brothers, a brother; see on
兄,</ref> 兄弟

A., XI. iv. (4) Used for the duty

of a younger brother, A., I. li. 1.; XIV.

xvi. G.L.C., ix. 1. 1. (3) 弟子

A youth, A., I. vii. II. vii. A disciple,
disciples, A., VI. i.; XIV. xxvii.; VII.

iii.; IX. ii. 2.; VI. vii.

弦

Stringed instruments; properly the
strings of such, A., XVII. iv. 7. 8.

弦

The same as 絃.

張

(1) 張, and 張子張, the designation
of one of Confucius’ disciples, A., II.
xxvii. 7.; XIV. xxvii. 7.; V. viii. 1.; XIX. xv.

xi. et al. (2) 張, a man’s

name, A., XVIII. vii. 2.

強

Energy, forcefulness, D.M., x. 3. 3.

強

Strong, energetic, D.M., xx. 21.;

xi. 7.

強

In good time, 強, using strenuous
energy, effort, D.M., xx. 9.

More, still more, A., IX. x. 1.

THE 59th RADICAL.

彫

To appear, be manifested, G.L.C., vi. 2.

D.M., xxi. 7.

Elegant, accomplished, G.L.C., x. 14.

To lose their leaves, A., IX. xxvii.

彤彤

Equally blended, A., VI. xvi.

An ancient worthy, called 彤 by
Confucius, A., VII. 1.

THE 60th RADICAL.

彼

That, that man, 他, him, A., XIV.

xii. 2.; XVI. i. 6.; G.L.C., iii. 4.; x. 4. 5.

在彼, there, D.M., xix. 6.

往

(1) To go, going, A., XVIII. vii. 7;

i. 1.; 2.; XIV. 11.; XX. 14. 而往

and onwards, A., III.

x. (2) The same, the past, A., I. xvi. 3;

III. xxi. 2.; VII. xxvii. 2.; XVIII. v.

征伐

Punitive military expeditions,
征伐

A., XVI. ii.

(1) To wait, wait for, A., IX. xii.; XIII.

ii. 1.; D.M., xxvii. 4. To treat, A.,
XVIII. iii.

To imitate, follow as a model, D.M.,
xxvii. 1.

(1) As a noun, That which is after, the
back,后面. in 后, A., IX. x. 2.

preceded by 之, A., XIV. xxii. 5.; et al.
A successor, A., XIV. xx. (2) As an ad-
jective, D.M., x. 3.; et al.

後死者
Later, A. IX. xxii. (3) As an adverb. Afterwards, same. Often follows 然 and 而. (4) A.a.verb. To come after, fall behind, make an after consideration. A., III. viii. 1; VI. xxii. xxii. 2; XI. xi. 2; XI. xxii. 2; XI. xii. 3; XV. v. 3; XVII. vii. 7.

A short, cross, path, A. VI. xiiii.

(1) To attain, to be found. G.L.C. a. D.M. xx. 18. (2) To get, with an objective following, same. Without an objective, getting anything as gain to be got. A., XVI. vii. x. 1; XIX. 1. (3) The auxiliary can often follow by 均常, same. (4) Followed by an adjective, and often in the question 何得...can be 可 be considered, A., IV. 1; V. x. xviii. 1, 5, et al. (5) 不可 not could not be, A. XII. viii. 3. (6) 自得 自 the one's self, D. M. xiv. 2.

(1) On foot, A. XI. vii. 2. (2) Vainly, without cause, A. XVII. v. 3. (3) Disciple, associate, A. XVII. xii. 2; XVIII. vi. 3. 4.

To move towards, A. VII. iii.; XII. 2. 4.

To follow; to act according to. O.L.C. iv. 4; x. 2. D. M. xxii. 5; xvi. 9. A. II. iv. 6; xiii. 2, et al. same. To be called in government. Generally in a subordinate capacity. A. VI. vii.; XIII. xxi; XXVIII. v. 1. But not necessarily subordinate in, A. XX. ii. 1. 1. From, to be engaged in affairs, to act. A. VIII. v. 1; XVII. i. a.


In 4th tone. To be in close attendance on. Always 繼者 or 從我者. A. III. xxiv.; V. vii.; XI. li.; IX. 3. 2.

從容, naturally and easily, D. M. xx. iii.

To drive a carriage, A. II. v. 2; IX. ii. 3.

(1) To make good, A. I. xiiii. (2) To report a commission. A. X. iii. 2. (3) To return to, A. X. iv. 5; XII. x. 1. (4) To repeat, A. XI. v.

Again, A. VI. vii.; VII. v. 5. As a verb, A. VII. viii.

(1) 循循然, by orderly method, A., IX. 2. 2. (a) Fastened to the ground, A. X. v. 1.
To think of, keep in mind, A., V. xxiii. 3.

(1) 忽然 - 忽然, suddenly, A., IX. x. (2) In name, 召忽, A., XIV. xvii. 仲忽, A., XVIII. xi.

To be ashamed, modest, A., XIV. xxi.

Anger, to show anger, A., VI. lii.; D.M. iv., xxviii. 4.

(1) To think, to think of; thought, thoughts, thinking, D.M., xxvii. 7, 18, 19; A., II. li. iv. XVII. xiii; st. al., supra.

(2) A final particle, D.M. xvi. 4. (3) 原思, a disciple of Confucius, A., VI. iii. 3.

怡怡如, looking pleased, A., X. iv. 5; XIII. xxviii.

The distressed, distress, A., VI. iii. 2.

Nature, the nature (of man), G.L.C., x. 27; D.M., i. xvi., xxi., xxvi. xvii. 6; A., V. vii.; XVII. ii.

(1) To murmur against, be muttered against. Resentment, in thought, word, or deed, D.M., iv. 3, xxvii. 13; A., IV. xii.; V. xxvi., st. al., supra. (2) What provokes resentment, injury, A., XIV. xxxvii. 1, 3.

(1) Constantly; constancy, G.L.C., x. 29; A., VII. xxvii. 13; XIII. xxii. 7, 2.

(2) 陈怪, an officer of Ch?i, A., XIV. xxvii. 2.

To be afraid of, to be in danger of, A., V. xxviii.; VIII. xvii.; XVI. i. 13; XIX. iv. xxvii. viii. vii. iii. xvi. 4. D.M., li. vi. m., x.

The principle of reciprocally making our own feelings the rule for our dealing with others, A., IV. xv. 1; XVII. xii. G.L.C., ix. 4. D.M., xvi. 4. D.M., xiv. 3.

To commiserate, treat compassionately, G.L.C., x. 2.

Shame, a sense of shame, what is shameful, to be ashamed of, D.M., xxv. 20; A., I. xii. II. iii. 1, 2; IV. ix. xxv. 7; XIV. xxvii. vii. VIII. xiii. 3; IX. xvii. 13; XII. xxvii. vii. 2; XIV. iv. xix. 2.

Reverently careful, G.L.C., iii. 4. 恭, simple and sincere-like, A., X. i.

To regret, to repent, have occasion for repentance, D.M., xi. 3; A., II. xviii. 3; VII. x. 5.

(1) To breathe, A., X. iv. 4. (2) To stop, cease, D.M. xx. 2; xxvi. 4, 2.

To reverse, be reverential, sedate, reverent, D.M., xxxii. 9; A., I. xiii.; V. xv., xxvii.; VII. xxv; VIII. ii.; XII. v. 2; XIII. zix; XVI. x. 恭 = too modest, A., XIX. xxv. 3. 恭 = he made himself reverent, A., XV. iv.

Contrary to right, contradictory, to collide, G.L.C., x. 10.; D.M., xxix. 3; xxviii. 3.

Reaching far, D.M., xxvi. 3, 4, 5, 6.

To be grieved, anxious about, A., I. vii.; XIII. xxiv.; IV. xiv.; XII. x. 4, xxvii.; XIV. xxvii.; XVI. i. 4, xxv. 2, 3.


A man's name, A., XVII. xx.

Unable to explain one's self, A., VII. viii.

Sincerity, the real state of a case, G.L.C., iv. A., XIII. xvi. 1; XIX. xiv.

(1) To be deceived, deluded, delusion, D.M., xxvii. 13; A., XII. x. 7; xii. 3; xiii. 3; vii. xvi. 3; XIII. xxvi.; XVII. xxvii.; IX. xvii.; XII. xvi.; XIV. xiv.

惜乎, alas! A., IX. xx.; XII. viii. a.

A particle, generally initial, but sometimes in a clause. Sometimes it is not easily translated, G.L.C., iii. x. 2; A., II. xii. 4. Often it is only, especially when medial, G.L.C., x. 10; D.M., xxvii. ii. 13; xix. 3; A., IV. iii. vii. X. x.; XIX. xii. a.

恠怖, simple, A., XVII. xvi.

Favor, A., IV. xi. Kind, beneficent; kindness, A., V. xv.; XIV. x. 17; XVII. vi. XX. ii. 1, 2.


To dislike, to hate, G.L.C., vi. 7; VIII. ii. 2; X. 2; 3; xiv. 12; D.M. and A., supra.


Fault, error, A., XVI. vi.

To be superior to, A., V. viii. 1; XI. xv. 2.
To fear, shrink from; A. I. viii. 419. XIX. xxiv.

To be cautious, D. M. ii. 8.

To be angry, A. VII. viii. 2.

To answer, A. XIV. xiii.

To be dissatisfied or displeased with; D. M. xi. 2. A. V. xxv. 2.

(1) An example. 慣章, to display elegantly after a pattern, D. M. xix. 1.

(2) The name of one of Confucius's disciples, A. XIV. x.


(1) The bosom, the embrace, A. XVII. xxii. 5.

(2) To keep in the breast, A. XV. vii. 21. XVII. i. 2. (2) To cherish, think of; A. IV. xi. XIV. iii. To regard, D. M. xxix. 6.


A posthumous title, A. II. 9. 1.

To fear, be apprehensive, A. IV. xxii. XIX. i.

XIII. 3; XIV. xxvii.; XII. iv. 9; XIV. xiv.

To be angry. 忍恨, O. L. c. vii.

THE 619th RADICAL 戈,

A spear. 動戈, to move shields and spears, to stir up war, A. XVI. 15.

Military weapons, D. M. xviii. 9.

即戈, to go to their weapons, be employed to fight, A. XIII. xxiv.

(1) To complete, perfect. be completed, the completion, O. L. c. xi. 1. D. M. xvi. 3. xxii. 1. 3. A. XVIII. 3; XVII. 8; VIII. 3, et al., says. 以成, as to the termination, with reference to a performance of music, A. III. xix.

成事, things that are done, A. III. xii.

成名, to make one's name good, A. IV. v. 2. But otherwise in A. IX. ii.

成章, a complete man, A. XIV. xii. 9.

成者, a grown-up man, A. XIV. xiii.

(3) An honorary title, A. XIV. xiv.

(3) I, me, my, possess. 母, me, the

子, the
designations of one of Confucius’ disciples.

To guard against, A., XVI. vii.
To be careful.
To notify, warn, A., X. xiii. ii. 3.

Some one, some persons, D.M., xx. 9, A., II. xi. 1; XIV. x. 17; cf., sage.
Perhaps, A., II. xxi. 27; XI. XXV. 3, XIII. xxii. 2: XVII. xvi. i; XIX. xix. 2.

To grieve deeply, A., III. iv. 3; to be in great distress, A., VII. xxiv.

Disgrace, A., V. l. 2.

To fight, fighting, war, A., VII. xii., XIII. xxx. (2) To fear, dread.
A., III. xxi. 1; VIII. III.:
To be in sport, A., XVII. iv. 4.

An interjection. 於戲, O.Loc., iii.

THE 62ND RADICAL 戶.

A door, A., VI. xv; XVII. xx.

(1) Pureness, perverseness.
O.Loc., ix. 3.

A place, A., II. I, IX. xiv. (2) What that which, the case and gender depending on the rest of the sentence, and person, 無所, nothing, 無所不, everything; variously used, O.Loc., ii. 4; A., X, vi. 8; XVII. xv. 3. Used also in saying 无, in anything, A., VI. xxvi. (3) 所以, whereby, pusses.

THE 63RD RADICAL 手.

The hand, hands, O.Loc., vi. 3; A., VI. vii.; VIII. III.: IX. xii. 2; XIII. iii. 6. The arm, A., X. iii. 2.

Talents, abilities, A., VIII. xi. xx. 3; IX. x. 3; XI. vii. 2; XIII. ii. 1, 2.

To support, A., XVI. i. 6.

(1) To assist, as at a sacrifice, D.M., xvi. 3; A., XII. ii. (2) To receive, in sequence, A., XIII. xxi. 2.

To break off, to settle, A., XII. xii. 1.

(1) On. D.M., x. 2, A., I. x. 1. (2) But, A., VII. xxiii. 1; XIX. xxi. 1. Followed by 也, A., XIII. xx. 3; XIV. xxiv. 3.


To oppose, object, G.Loc., x. 17.

To oppose, put away, A., XIX. i.

To draw, to the dragnet, across, A., X. xiii. 3.

To point to, G.Loc., vi. 3; A., III. xi.; X. xiv. a.

拳拳, the appearance of holding something firm, D.M., viii.

To bow, pay one’s respects, perform obeisance, A., IX. iii. 2; X. xi. 1, 2; XVII. 1.

To fold the hands across the breast, A., XVIII. vii. 2.

To hold up, sustain, D.M., xx. 14, xxv. 2; A., XVI. i. 6.

To contain, D.M., xxvi. 9.

(1) To give to, entrust, A., X. v. 1; XIII. x. 1. (2) To give up, 托命.
A., XIV. xiii. 3.

To try, 探湯, to try, to a. to put the hand into—boiling water, A., XVI. xi. 1,

The palm, D.M., xix. 6; A., III. xi.

To sweep, A., XIX. xii. 1.

(1) To arrange, place, D.M., xxv. 3; A., XIII. iii. 6. (2) To put by, give over, D.M., xx. 20.

接, the name of a recluse, A., XVIII. y.

To display, publish, D.M., vi.

To bow to, A., III. vii.; VII. xx. 7; X. iii. 2; X. v. 1.

To cover over, be concealed, O.Loc., vi. a; D.M., xvi. 3.

To hold up the clothes in crossing through water, A., XIV. xiii. 2.

To drag and hold, to continue, D.M., xiv. 3.

To diminish, be injurious, A., II. xxvii. 2; XVI. iv. 7.

The name of a music-master, A., VIII. xv; XVIII. ix.
To remove, put away, A., X. viii. 6.
Cherished purposes, A., XI. xxv. 7.
To shake, 撼, master of the hand-drum, A., XVII. ix. 4.
To choose, D.M., vii, viii, xii, 18, A., IV. i; VII. xxii, xxvii; XX. ii. 9.
A handful, D.M., xxi. 9.
To strike, 擊, to play on the musical stone, A., XV, xiii. 7.
To grasp firmly, A., VII. vi. 2.
To receive visitors officially, A., X. iii. 1.
弗暴, a man's name, A., XVII. v.
To steal,—on some temptation, A., XIII. xviii. 3.
(1) To hold up, as the clothes, A., X. iv. 9.
(2) To unite, as several offices in one person, A., III. xii. 2.
(3) To be pressed, straitened, A., XI. xxiv. 4.

THE 67cm RADICAL 支
To alter, to change. Both active and neuter, D.M., xiii. 8, A., L. viii. 4, xi; V. ix. 2; VI. x; VII. iii. xii (here it simply = to avoid); IX. xii. xxvii; XI. xii. 3; XV. xxi; XVII. iii. 7; XVIII. xviii.
To small, = to reproove, A., XI. xvi. 2; XII. xii. 5. 攻, to study, A., III. vii.
(1) To drive, put away, G.L.C., x. 15; A., XV. xii.
(2) To indulge, give licence to, A., XVIII. vii. 4.
(3) A name, A., III. iv. vi.
In good tone. To accord with; having regard to, A., IV. xii.

Government; the principles of government; a government charge, passive.
政—laws, A., II. iii. 政, to administer government, as supreme or subordinate, A., II. iii, xvi. 3; XII. xiv. 政, to be engaged in government, as subordinate, A., VI. vi; XIII. xiii. r, xxiv. 2; XVIII. vii. 2. Excepting, perhaps, A., XX. ii. 1.

(1) Therefore, passive. We have frequently this sense, with the same meaning, but perhaps a little more emphasis. Observe A., III. ix, where 政 is at the end of the clause, —because, that is the sense.

To be earnest and active, earnest activity, A., L. xiv; IV. xxvi; V. xii; VII. xiv; XVII. vii; XX. i. 9. Combining the idea of intelligence, A., XII. i. 9, II. As a verb, to hasten, produce quickly, D.M., xx. 9.

To teach, instruct, G.L.C., ii. 1, 6, 7, D.M. x, 3, A., II. xx; VII. xxiv; XI. iii. 4, xxiv; XV. xxvii; XX. ii.
不教, un instructed, A., XIII. xxx. Instruction, D.M., i. 1, xxx.
To stop, to save from, A., III. vi.

敖慢, arrogant and rude, G.L.C., vi. 1.
(1) Some, spoiled, as meet, A., X. viii.
(2) 司敗, minister of crime, A., VII. xxx.
To spoil; spoiled, —spoken of clothes, A., V. xxiv. 2; IX. xxvii.
To presume, to dare, D.M., vii. 4, xvi. 4; A., V. vii. 2; VI. iii. 6; cens. 豐敬, how dare? an expression of humility, A., VII. xxxvii. 1. In the 2d person, often = our fellow man, A., X. xi, xii. 1; XIII. xii. 5. Observe A., XX. i. 9. 果敬, presumptuous, A., XVII. xi. 1.
To scatter, disperse, G.L.C., x. 9. To be scattered, disorganised, A., XIX. xiv.
Liberal, generous, great, D.M., xvi. 6, xxx. 3.
(1) To reverence, to respect; to be reverential, cherish the feeling of reverence, passive. To be reverenced, D.M., xxi. 1. In reference to business, A., I. 9, VI. l. 3, XIII. xiii; XV. xxvii; XVIII. x. 畏敬, to be filled with awe and reverence, G.L.C., vii. 2. (a) An honorific epithet, A., VIII. iv. 2.

(1) Some, several, A., VII. xvi; XIX. xxxi. 5. (2) 历数, the determined time (for the succession), A., XX. i.
Frequently, A., IV. xxvi.


THE 67cm RADICAL 文
(1) The characters of the language, D.M., xxvii. 5, 6. A., XV. xxv. (a) Records, literary monuments, A., I. vi; VI. xxiv; VII. xxiv; XX. ii; IX. xvi; (b) Literature, polite studies, A., I. vi; VI. xxiv; VII. xxiv; XX. ii; IX. xvi;
XI. ii. 2; XII. xv, xxiv; XVI. i. 4. (4) Accomplished, accomplishedness, al-

In 4th tone. To gloss, A., XIX. viii.

THE 68th RADICAL 斗
A peck-measure, A., XIII. xx. 4.

THE 69th RADICAL 斤
(1) This, these, paces. Its antecedent is often a clause. (2) Forthwith, A., X. x., xvi. a.; XV. xvi. 3, XIX. xvi. 3, and perhaps some other places.

To renovate, O.L.C., II. 2. Now, what is new, O.L.C., III. 9, D.M., xvi. 1, A., II. i.; V. xvii.; XVII. xii. 3.

In 4th tone. 斷斷分 plain and sincere, O.L.C., x. 14.

THE 70th RADICAL 方

Passes. Its proper meaning is in, of, or, in regard to place. But after many verbs and adjectives we must translate by other prepositions, as from, to, etc. After the possessive 我, it is in relation to. After adjectives it forms the comparative degree, and even, D.M., xxiv. 4; XLI. xvi. 2; XIX. xxii. 1. Observes 吾, A., X. xv. 2; on me, be it mine.


(1) To give, do, use, D.M., xiii. 9, A., XII. xii., xii. 2; XV. xviii. 4. (2) To make a display of, A., V. xiv. 5.

In 4th tone. To confer on, as to reach in, D.M., xxxi. 5, A., VIII. xvi. 1. There is not much appreciable difference between the character in this tone and the last.

For 弭, to treat roughly, A., XVIII. 7.

(1) A body of 500 soldiers. 師旅, forces, A., XI. xxi. 2; XIV. xx. 2; XV. i. 1. (2) All, general, D.M., xix. 4. (3) The name of a sacrifice, A., III. vi.

The circle of relatives, A., XIII. xx. 2.

THE 71th RADICAL 无


THE 72th RADICAL 日

What is pleasant, spoken of food, A., XVII. xi. 5.

An older brother, D.M., xx. 6. 昆, brothers; the younger branches of one's relatives, generally, D.M., xx. 3; A., XVII. xi. 5.

明
(1) Clear, illustrious, brilliant; clearly, O.L.C., I. 4; O.L.C., I. 4; D.M., xx. 19; xxi. 2; XXI. 5. 4, 5. 6, XXII. 2; XXII. 2. 4, 5. 6, XXII. 2; xxii. 5. A., XVI. 1. (6) To illustrate, O.L.C., I. 4; O.L.C., I. 4, 5. (6) Intelligence, intelligent, D.M., xx. 11, xx. 11, xxi. 2; XXI. 2; XXI. 3. A., II. 2. (7) To understand, D.M., iv. 1, xiv. 3. (5) To purify, purification; clean, D.M., xx. 3; xx. 15; A., xii. vii. 2. (6) 明日, next day, A., XV. i. 1; XVII. vii. 1. (7) 公明, as a double surname, A., XIV. xiv. in names, A., Y. xiv. -A., VI. xii.

(1) To change, A., I. vii.; XVII. vi. 3. 4. (6) The name of the Yi classic, A., VII. xvi.
易

(3) 须注意, A, III, IV, 3.
(4) 詞, A, VII, 14.
(5) 形易, A, VIII, v; XVI, 1, 4, VII, 14.
(8) 易, A, X, xxx, 1, X, xiv, 3, xxiii, 2.
(9) 易, A, XII, x, 3, XXI, xiv, 3, xiv, 4.
(10) 易, A, XVII, iv, 4.
(11) 易, A, V, xii, 6.
(13) 为, A, IX, XX, 7, XI, xx, XVII, 3, 4, 5, 6.
(14) 易, A, XII, xiv, 4, A, XV, xiv, 5.
(17) 时易, A, XVII, 5, 2.
(18) 易, A, XIV, xiv, 6.
(20) 易, A, V, XVI.
(21) 易, A, X, ix, 7.
(22) 易, A, XIV, xiv, 2.
(23) 易, A, XII, xiv, 1.
(25) 易, A, XVII, 5, 2.

THE 73rd RADICAL: 日

To speak, to say, saying, saying. Generally the nominative is expressed, but sometimes has to be supplied from the connexion. Or 日 — it is said, D. M., xxvii, 5, 5. Sometimes it = namely, D. M., xx, 8, 5, 3, et al. 読日, meaning, for it says, or we may assume that it says, D. M., xxvii, 10.
(1) 読日, A, VII, xv. (2) 読日, what is small, D. M., xxvii, 10.
(1) In 4th tone. (2) To be, A, XI, xx, 7, X, xiv, 13, xxxii.
(3) Right, A, XVII, iv, 4.
(4) 常易, A, I, 1.
(6) 易, A, XIV, xiv, 6.
(7) 易, A, XVII, 5, 2.
(8) 易, A, XIV, xiv, 4, A, XV, xiv, 5.
(9) 易, A, XII, xiv, 1.
(10) 易, A, X, xxxiv, 3, A, I, 1.
(11) 易, A, XVII, 5, 2.
(12) 易, A, XIV, xiv, 6.
(13) 易, A, XII, xiv, 1.
(14) 易, A, X, xxxiv, 3, A, I, 1.
(15) 易, A, XVII, 5, 2.

THE 74th RADICAL: 月

(1) 有月, A, XII, xii, 1.
(2) 有月, A, XII, xii, 1.
(3) 有月, A, X, xiv, 5.
(4) 有月, A, XII, xii, 1.
(5) 有月, A, X, xiv, 5.
(6) 有月, A, XII, xii, 1.
(7) 有月, A, X, xiv, 5.
(8) 有月, A, XII, xii, 1.
(9) 有月, A, X, xiv, 5.
(10) 有月, A, XII, xii, 1.
(11) 有月, A, X, xiv, 5.
(12) 有月, A, XII, xii, 1.
(13) 有月, A, X, xiv, 5.
THE 15TH RADICAL, 木


Not yet, passion. We may sometimes translate by this, but the force of the set is always to be detected. It is joined with 非, A., III. xxiv; VI. xii; VII. vii. ix.; XX. 2.

Its power, in common with other negatives, to attract to itself, and make it precede the word which governs it, is to be noted, G.L.C. 7; G.L.C, 14. A., I. ii. 2; V. v. xii. 31; et al.

THE 7TH RADICAL, 本

(1) The end, the product, result, in opposition to 特, the root, G.L.C. 7. G.L.C. 17. G.L.C. 7; A., XIX. xii. 2. (2) Smallest, trivial, D.M., Xxii. ix. 6. A., XIX. xii. 2. (3) In old age, D.M., xxi. 7. (4) Not, do not, A., IX. x. 3; xxi. 12; XIV. xi. 9; XV. v. 2.

The root; what is radical, essential, G.L.C. 7; G.L.C. 7. G.L.C. 7. G.M. 4; V. x. 4; D.M. 7. XIX. 2; XIX. 2; XIX. 2. (5) What is first to be attended to, A., III. iv. 7. To be rooted, D.M., xxi. 2.

(1) Vermillion, colour, A., XVIII. viii. (2) A surname, A., XVIII. viii.

Blyton, A., V. iv. 1.

To plaster, A., V. iv. 1.

The name of a State, A., III. iv. D.M., Xxii. 2.

A staff, A., XIV. xiv; XVII. viii. 1. (2) Those who carried staffs, A., X. x. 1.


A surname, A., III. iv. 1, 6.

(1) The east, eastern, A., XVIII. viii. 3. (2) To turn to the east, A., X. xill. 3. (3) A mountain, A., XVI. i.

A place in Tibet, A., XIV. iv. 1.

(1) Crooked, used metaphorically, A., II. ix. XXI. xxii. 1. (2) With verbal force, A., XVIII. ii.

To use as a pillow, A., VII. xv.

Qualities, D.M., xvii. 3. In A., V. vii, the meaning is uncertain.

(1) Determined, decided, A., VI. viii. XIV. xii. 3. 果敢, A., XVII. xxiv.

(2) To carry into effect, A., XIII. xxvii. 3. (3) Really, D.M. xxvii.

The cypress-tree, A., III. xxi. 3; IX. xxvii.

A cage for wild beasts, A., XVII. 2.


To be split; divisions, A., XVI. i. 2.

Liu, the name of a place or house, A., XV. xiiii.; XVIII. ii. viii. 3.

A person who keeps roosting, or hanging about, A., XIV. xxxiv. 7.

The appearance of being frightened, A., III. xxi. 1.

To enter into altercation, A., VIII. v.

Name of one of Confucius's disciples, A., XI. xvi. 7.

To investigate, G.L., iv. 5. (b) To come to, approach, D.M., xvi. 4. (a) To become correct, A., II. iii. 2.

The peach-tree, G.L., x. 6.

The last sovereign of the Hsia dynasty, a tyrant, G.L., iv. 6. a. 樹 樹, a re-echo, A., XVIII. vi. 2, 3.

To flourish, as a tree, D.M., xvii. 3.

(1) Han, a famous duke of Ch'i, A., XIV. xvi. xvii. xviii. (2) A surname, A., VII. xiiii. (3) 三 案, the three principal families in Lo, A., XVI. xvii.

子 案, apparently a double surname, A., VI. i. a.

A raft, A., V. vi.

A bridge, A., X. xviii. 3.

Small pillars, supporting the rafters of a house, A., V. xvii.

To abandon, to throw away, neglect, A., V. xvii. 4; XIII. xvi. xx; XVII. xvi. 1.

An inner coffin, A., XI. vii. 2.

An outer coffin, A., XI. vii. 2.

唐 本, the aspen plum, A., IX. xxxi. 1.

A surname, A., XII. viii.

A name, A., V. x.

To stick in the ground, A., XVIII. vii. 2.

The very utmost, as a noun and adverb, G.L., li. 4. D.M., xviii. 3, 6.

The name of a State, G.L., x. 12. A., XVIII. ix. 2.

Glorious, A., XIX. xxv. 4.

Music, songs, 女 樂, female music, dances, A., XVII. iv. (a) 大 樂, Grand music-master, A., III. xviiiii.

Pleasure, joy; to rejoice in, feel joy, as the. A., W., VI. xx.; XII. xxi. xvii.; XIII. iv. aix.

A surname, A., III. vii. VI. xx.; XII. xxi. xvi. 2; XIII. iv. 4, aix.

To find pleasure in, A., VI. xxii.; XVI. v. 2.

A spring, source of influence, G.L., x. 6.

A weight, weight, A., XX. i. 5. To weigh, A., IX. xxi. The exigency of the times, as if determined by weighing, A., XVII. v. 4.

A coffe, a repository, A., XVI. 5.

THE 76th RADICAL 水.

(1) Next in order or degree, D.M., xxii. 1. A., VII. xvii.; XIII. xx. 2; XVI. ix. In A., XIV. xxiv. 2. 4. (a) A 其 造, only a name. (2) 水, in moments of haste, A., IV. v. 9.

To desire, to wish, G.L., vi. 4. A., II. iv. 6; III. ii. xvii. 1; et al., sepa. (a) To be covetous, 貪, A., XII. xvii. XIV. ii. xii. 1. In A., XII. ii. 1, 2, 4 is distinguished from 贪.

To deceive, impose upon; to be deceived, G.L., vi. 1. A., VI. xxiv. 1 X. xi. 2; XIV. xxiii.

To sing, A., VII. i. 3, xxx. XV. iv. xx; XVII. v.

To sigh, with the idea of admiration, A., IX. x. 1; XI. xvi. 7.

THE 77th RADICAL 止.

(1) To rest; where to rest, G.L., 4. D.M., iii. 7; 3. (a) To stop, detain, D.M., xiii. 2. A., IX. xxiv. xi. XII. 3; XII. xiiiv. 16; XV. vi. 2. (b) To detain, A., XVIII. vi. 9.

To rectify, to adjust; to reconcile, G.L., vi. 5. D.M., vii. 2; ix. 3. 4, D.M., xiv. 3. A., i. xiiii; VII. iv. 3; et al., X. 4, 5. (a) Correct, correctness, correctly, G.L., vii. 1. A., IX. vii. 2; D.M., xxi. 1. A., X. vii. 3, 4. (b) In some of these examples, correct (square, straight), A., XIII. iii. 1. XIV. vii. 3. (a) Just, exactly, A., VII. xiiiiii. Observe A., XVII. 2.
THE 50th RADICAL, 母

Do not, —do not do, do not have, &c., G.L.C., iv. 2.; A., VI. iii. 4.; IX. xxiv.; XI. xxv. 9.; XII. xxiii. IX. iv. In A., IX. iv. it is taken as 不, the simple negative, but its ordinary meaning may be retained.

A. mother, A., VI. iii. 7. 父母, parents, G.L.C., x. 3.; D.M., xxiv. 3.; XVII. 6.; X. vii. 1.; II. vi. 1.; IV. xiv. 3.; XII. v. 1.; XI. iv.; XVII. xxi. 6.; XVIII. ii.

Every, A., III. xv.; X. xiv.

THE 81st RADICAL, 比

To compare, to compare, A., VII. 1.

In 4th tone. (1) To follow, A., IV. 2.; (2) Particularily, A., II. xiv. (3) Joined with &c., by the time of, A., XI. xxv. 4.; 3.

THE 82nd RADICAL, 毛

The hair, a hair, D.M., xiv. 4.; XXIII. 6.

THE 83rd RADICAL, 氏

A family, i.e. a branch family. Follows surnames, and denotes particular individuals, A., III. i.; &c., A., III. xiv. —XIV. x. 3.; —III. xiv. —XIV. xii. —XIV. xiv. —XIX. xiv.

(1) The people, the multitude, masses.
(2) 人, man, men, A., VI. xx.; XVII. xxxiv. And perhaps in some other places, as D.M., iii. A., VI. xxvii.; XVI. vii.; XVII. vii.; XVII. xvii.

THE 84th RADICAL, 氣


THE 85th RADICAL, 水


To perpetuate, perpetual, D.M., xxi. 6.; A., XX. i. 1.

Universally, A., I. vi.

(1) To seek for; also to ask, requant, G.L.C., ii. 3.; D.M., xii. 4.; XIV. 2.; 3.; A., I. i. 2.; A. 3.; XV. xiv. 3.; &c., &c., &c.

THE 86th RADICAL, 永

The name of one of Confucius's disciple, A., VII. v. 3.; VI. vi. 2.; &c., &c., &c.

The name of a stream, A., VI. vii.
The name of a stream, A., XL. xxv. 7.

流

一

Storage, to bathe, A., XIV. xxii. 2.

See note there.

(1) To die, be dead, A., X. ii.; IX. vi.

没

(2) After death, G.L.O., iii. 5.

Others understand the phrase as "still death." (3) To exhaust, be exhausted, A., XVII. xxii. 10. 滿意, to the last step, A., X. iv. 5.

没

In danger, in confusion, A., IV. v. 3.

Rivers, a river, D.M., xxvi. 9. A., VII. ii. 2. The river, i.e., the Yellow river, A., IX. viii.; XVIII. ix. 1.


To be regulated, to be well governed, G.L.O., 2. 1. A., VIII. xx. 2; XV. iv. 1.

長

The designation of a recluse, A., XVIII. vi. 2, 3.

To sail, A., IX. xii. Retained, A., X. vii. 5.

In 4th tone. To be obstructed, impassable, A., X. iv. 3.

a fountain, a spring, D.M., xxxi. 2.

(1) A model; to imitate, G.L.O., ix. 5. D.M., xxix. 5. (2) Law-like = strict; laws, A., IX. xiii. ; XX. i. 9.

泰

A dignified name, A., VII. xxv. 3. Opposed to 娃, A., XIII. xxvi. ; XX. ii. 2. a. Arrogant, A., XIII. iii. a. Coupled with 娃, G.L.O., x. 15. (2) Tajun, the name of a mountain, A., III. vi. 泰伯, honorary designation of an ancient worthy, A., VIII. i.

洋

洋溢, to overflow, D.M., xxxi. 4.

To spinkle, A., XIX. xii. 1.

A water-channel, a ditch, 洋

A., VII. xxi.

A ford, A., XVIII. vi. 2, a.

To soak, D.M., xxvi. 9.
A. VIII. xii. 3; XI. xxiv. 9; XIII. xx. 2, et al. (4) Observe D. M., xxix. 2; A., V. xv.

In the first time. An interrogative particle, generally best translated by 'how.' It is placed at the beginning of the clause to which it belongs, unless where another particle, or the nominative, immediately precedes. D. M., xxii. 1; A., II. x. 4, III. xxiii. 3; IV. 11; V. ii. 4, a, x. xviii. 2, x. et al., seqq.

No, not, to be without, not to have, possess. Joined to verbs, adjectives, and nouns. It is often followed by 所所, A., III. vii.; IX. ii. 1, et al. The meaning sometimes must be understood. A., XX. iii. 1, A., III. vii.; IX. ii. 1, et al. A, VII. vii. 1. 無無, a strong affirmation, often with 一和於, G. Lc., vi., et al. D. M., xxii. 1, et al. 無乃...乎, 無寧...乎, forms of interrogation. A., IX. xi. 3; VI. i. 3, et al. Opposed to 有有, standing absolutely, the state of being without, A., IX. xi. 3; VIII. v. 2. So 無無, there is not it, opposed to 有有, G. Lc., vii. 1.

Observe 無無以為為, it is of no use doing so, A., XIX. xxiv.

To be burned. A., X. xii.

(1) So A., III. xii. 2; VI. xxiv.; VIII. xx. 3; XIV. xii. 2. 然然, A., XV. ii. 2, xii. 3; XVIII. vi. 3.

然然, so then, well then. 然然, so but, A., XI. xv. 2, xxiii. 2; XIV. xiv.

(3) To be right, A., VI. i. 4, and afterwards, A., XI. xvi. 1, X. xii. xv.; et al. (4) Added to adjectives, forming adverbs, G. Lc., et al. D., M., xii. 3; A., V. xii.; IX. vi. 2; X. XIII. ix.; XX. iii. 3; A. - Observe A., VIII. xxi.; XI. xii. 2; XIV. vi. 1. (9) 于然, name of a member of the family. A., XI. xvi.

焕焕, how glorious. A., VIII. xii. 2.

To enlighten, to shine on. D. M., xxvi. 4.

Bright, G. Lc., iii. 3.

Cooked, to cook. A., X. iii. 3.

Chinese Characters and Phrases

THE 57th RADICAL, 耳
Ear, simply; just, D.M., xii. 4. A, I. a. 

THE 58th RADICAL, 片
A hall, A, V. ix. 1; XVII. xii. 

THE 59th RADICAL, 牛
A cow, an ox, the cow kind, A, VI. iv.; XVII. ix. 2. G.L.c., x. a. 

THE 60th RADICAL, 牛
A window, A, VI. viii. 

THE 61st RADICAL, 牛
A cow, an ox, the cow kind, A, VI. iv.; XVII. ix. 2. G.L.c., x. a. 

THE 62nd RADICAL, 牛
A cow, an ox, the cow kind, A, VI. iv.; XVII. ix. 2. G.L.c., x. a. 

THE 63rd RADICAL, 牛
A woman; a wife, A, XI. xiv. 

THE 64th RADICAL, 牛
A thing, things. 萬物, all things, D.M., xii. 5. 物 = animals and things, D.M., xii. 5. 物 = men and things, D.M., xii. 5. 物

THE 65th RADICAL, 犬
A dog, A, II. vii.; XII. viii. 9. 

THE 66th RADICAL, 乘
(1) To offend, be offended, against, A, II. 2.; VII. v. 5. To withstand, to face, A, XIV. xiv. 3. 古犯, an ancient offended, A, XIV. xiv. 3. 

Ardent, ambitious, extravagant, extravagance, A, V. xxi.; XVII. xiii. 2.; XVII. xiii. 2.; VII. vi. 3; XV. v. 2. A madman, A, XVIII. vi. 1. 

The name of the northern barbarian, 言秋, barbarous tribes, D.M., xii. 7. A, III. v.; XIII. xix. 

(1) To be familiar with, A, XI. xiv. 5. 

(2) To be disrespectful to, A, XVI. viii. 2. 

A fox, A, IX. xxi.; X. vi. 2;
INDEX VII.

CHINESE CHARACTERS AND PHRASES.

Cautious and decided, A., XIII. xvi.

賢, the appearance of lustrousness, G.L.c., ill. 4.

Pierce, A., VII. xxvii.; X. ii. 1, 2.

(1) Aq., G.L.c., iv., A., V. xviii. 2; VII. xvi.; XI. x.; XII. viii. 2; XIII. viii. 3; XVII. xii.; xiv.; XIX. xiv. 3. (2) Still, yet, D.M., xii. a., xiii. a., xxiii. 6. A., VI. xvii. VIII. xiii.; VII. xii.; IX. xii.; X. xiv. Xvii. xiv. i.; Xv. Xvii. xii.; XVIII. xii.; XIX. vi.; XVIII. v. 1; XIX. xiv. 2.

Littigations, A., XII. xii.

(1) Only, A., XII. v. (2) Alone, A., XVI. xiii. a. 3. 其獨, the being alone.

G.L.c., xi. 7; D.M., i. 3.

To obtain; acquisition, A., VI. xx. To obtain the confidence of, to gain, D.M., xx. 6. 獲, to gain, offend, against, A., III. xii. n.

(1) Used for 勉, wise men, A., III. ix.

(2) An honorary epithet, G.L.c., xii.

Wild animals, D.M., xxv. 9. A., XVII. vi. 1; XVII. vi.; XVIII. xiv.

THE 8th RADICAL 罪.

Dark-coloured, A., X. vi. 10; XX. i. 3.

(1) To follow, accord with, D.M., i. 1.

(2) 獵, hastily, A., XI. xvi. 4.

THE 8th RADICAL 玉.

(1) Jade; used generally for precious stones; a gem, guns, A., IX. xii.; XVI. i.; XVII. xii. (2) A designation, A., XIV. xxvii.; XIV. xii.

Bern. The former kings, G.L.c., iii. 5. A., I. xii. 2. A former king, A., XVI. i. 4. (a) 王子, a double surname, A., III. xii.; XIV. xii.

The 4th tone. To exercise true, kingly authority, D.M., xvii. 3; xxix. 1. 追, to carry up the title of king to, D.M., xviii. 3.

Distinctive, discriminating, D.M., xxvi. xii.

To cut, as jewels or gems, G.L.c., ill. 4. A., I. x. 2.

A harpsechord or lyre, D.M., xv. 2.

THE 9th RADICAL 玉.


同, A., V. ili.

Same as the above.

THE 9th RADICAL, 瓜.


A salutation, A., VI. ix.

THE 9th RADICAL, 甘.

Sweet, to enjoy as sweet or pleasant, A., XVII. xxii.

Excessive, to an exceeding degree, A., VII. v.; XVII. xvi. 2; VIII. x. more important than, A., X. xxiv.

THE 9th RADICAL, 生.

(1) To produce, to be produced, G.L.c., i. 29; D.M., xvii. 3; xvi. 5; xvi. 7; A., I. ii.; II. vii.; X. xii.; XVII. xiv. 3. (2) To be born, D.M., ix. 2; xxvii. 9; A., VII. xiv.

生, born with knowledge, A., XVII. xi.; VI. xii. (3) To live, A., VI. xvi.; XVII. xii. 2.; XVII. xii. 6. The living, when living, D.M., xiv. 3. A., II. y. 3.; X. xii.; X. xii.; XII. 7.; XV. xvii.; XIX. xxv. 4.

先生, a youth, A., IX. xxii.

平, the life-time, A., XIV. xii. a. (4) 生, a double surname, A., XIV. xxiv.; XVII. xxix.

產, the designation of a statesman of Confucius's time, A., V. xv.; XIV. ix.

THE 9th RADICAL, 用.

(1) To use, to employ (in offices); to expend, G.L.c., ii.; x.; D.M., xvi. 5. 自用, D.M., xxvii. 5. A., I. y. xii.; XI. xii.; XII. xvii.; XIII. iv. a. 爲用, why use? of what use is? A., V. iv. 2.; XII. xii.; XVI. i. 5.; XVII. ix. a. (2) 是用, thereby, A., V. xii.

用, a certain term of ceremony, A., XI. xiv. 6.

A surname, A., V. xx.

THE 10th RADICAL, 田.

(1) From, proceeding from, A., XII. i.

所由, motives, A., II. x. a. 由
CHINESE CHARACTERS AND PHRASES

(1) Fever. To become sick, A., IX. xi. 1; XVI. xi. 1; XV. 1. 2. 疾病, A., VII. xxiv.; IX. xi. 1. 2. (a) To be solicitous about, distressed about, A., VI. xxvii. 1; XIV. xiv.; XV. xvii.

THE 108th RADICAL. 白.

THE 108th RADICAL. 百.
White, A., XI. v.; VII. vii. 3. 百, naked, applied to weapons, D.M., I. 百, a hundred, D.M., xxvii. 3; xiii. 3. 百, II. ii., et al. 百, all, used as a round number for the whole of a class.

THE 108th RADICAL. 端.
D.M., xxii. 1. A, XIX. vii. 百, D.M., xxxii. 5. 百, A., II. xii.; A, XIV. xxiii.; II. xii. 百, A., XVII. xiii. 百, the people, D.M., x. 3. 百, XII. x. 4., et al. 百, a house of 100 chariots, the highest officer in a State, O.L.c, x. 90. A., VII. vii. 百里之命, authority over 1000, a large State, A., VII. vi.

然, seeking display, D.M., xxxii. 1. 皆, all. At the commencement of clauses, with reference to preceding statements. If it have a noun with it, the noun always precedes. G.L.c, G.L.c, I. 4. D.M., I. vii.; A., II. vii.; III. xvi.; X. viii. 7; et al., passive.

皇, Great, august. 皇, imperial, great and sovereign God, A., XX. 3.

THE 107th RADICAL. 皮.
The hides of animals. A piece of skin or leather, A., III. xvi.

THE 108th RADICAL. 皮.
Full, A., VII. xxv. 3. To fill, A., VIII. 17. 皮, A., III. xvi. 17. 皮, X. xvi. 17.

(1) To add to; more, A., III. xii.; VI. viii. 1; XI. xii. 11; XIII. i. 4. 益, to increase, G.L.c, x. 90.
one who has made progress, A., XIV. xlvii. 1, 3. (2) Of advantage, profitable, G.Loc. vi. 2. A., XV. xxxii; XVI. iv. 5.

Why not? A., V. xxv. 1; XIL ix. 2.

Complete, abundant, rich, G.Loc. iii. 4. D.M., XVI. i. 2. 盛貲, D.M., xx. i.

A., VIII. xx. 3; X. xvi. 4.

Robbing; a thief, G.Loc. x. xx. A., XIII. xvii; XVII. xii. xxiv. 2.

To carry out, give full development to; completely. G.Loc. i. x. A., D.M., xiiii. 4.

To inspect, to view, G.Loc. x. x. A., III. iv.

渡, to push a boat on the dry land, A., XIV. xiv.

A bathing-tub, G.Loc. i. 2.

Used for 蘭, a kind of rush, D.M., xx. 9.

THE 10th RADICAL, 目.

The black and white of the eye well defined, A., III. viii. 7.

Upright, straightforward, A., VIII. xvi; VI. xvi; VIII. ii. xvi; et al., sequ. 直道, to pursue the straight path, A., XIV. xvi. 2; XVII. n. 直, justice, A., XIV. xvi. 3.

Mutually, one another, D.M., xxxii. 5.

A., XIV. xxxii; XVII. i.

In 4th tone. (1) To be observed, D.M., xxi. g. (2) To assist, A., III. lii. To act as minister to, A., XIV. xvi. 7; XVII. a. 12. (3) An assistant or interviewer of carrymen, XI. xxvii. 6. (4) To lead, guide, as the blind, A., XV. xiv. 3.

To examine, inspect, D.M., xi. 14; xxi. x. A., I. iv; II. i; xiv. xiv; XVII. i.

To be deceived, D.M., xx. 12.

All used absolutely, G.Loc. ix. x. x. 3. A., I. xi; VI. xxvii. 5; et al., sequ. Followed by a noun, A., II. 1. Many, in opposition to 皆, G.Loc. x. 19. A., XIX. ii. 2.

To look askance, D.M., xiii. 9.

To see, D.M., I. 12.

Intelligent, periscopious, D.M., xxi. 1.


Blind, A., IX. 12; X. xvi. 3. 盲, blindness, A., XVI. vi.

THE 11th RADICAL, 矛.

THE 12th RADICAL, 矢.
(1) An arrow, A., XV. vi. (2)矢之, to swear, protest, A., VI. xxvi.

A final particle, found pastes. It gives definiteness and decision to statements, and is peculiarly appropriate to a terse, conversational style. Where the last clause of a sentence or paragraph commences with 而 or 之, the final character is nearly always 矢. It is used also after 已 and 而, and before the particles of exclamation.—矢乎, and 矢哉.

To know, to understand, pass. Sometimes = to acknowledge, i.e. to know and approve or employ, A., I. 3; IV. xiv; VIII. xvi; XI. xxv. 3; et al., sequ. 知, knowledge, G.Loc. 4. 3.

In 4th tone, used for 知, wisdom, wise, to be wise, D.M., iv. vii. XII. xx. 8; x. xxi. g. xxi. 2. A., IV. i; II. v. xiv; XII. vii; XVII. i. a; III. viii. 8; xiv. 2; et al.

The instrument the square; used metaphorically, G.Loc. i. x. 2. A., II. iv. 6.

Short, A., VI. ii; X. vi. 31; XI. vi.

How much more (or less), D.M., xvi. 2.

Hold, stand, D.M., x. 5.

THE 12th RADICAL, 石.
(1) A stone, a rock, D.M., xvi. G.Loc. x. 4. (2) 石門, the name of a place, A., XIV. xii.

To split open, D.M., xii. 2.

破, the appearance of a worthless man, cited, stupid-like, A., XIII. xxvii. 3; XIV. xvi. 2.

破經, the appearance of a worthless man; cited, stupid-like, A., XIII. xxvii. 3; XIV. xvi. 2.
THE 11th RADICAL 示.

Used synonymously with 祀, to see, look at, D.M., xiv. 6, A., III. xi.


The altars of the spirits of the land, A., III. xii.; XI. xxiv. 3. 社稷之臣, a minister in direct connection with the sovereign, A., XVI. 1. 4. In D.M., xiv. 6, 社 is said to be the place of sacrifice to the Earth.

The spirit, or spirits of the earth, A., VII. xxxiv. 祇, on a, just, only, A., XII. x. 3.

祖, 祖先, to hand down as if from his ancestors, D.M., xxx. 7.


To sacrifice to, sacrifice to, offered in sacrifice, D.M., xviii. 3. A., II. v. 9; xxv. 7; III. xiv. 1; X. xiv. 7, xiv. 13; xiv. 13; XII. xiv. 1; A., III. xii. 4; XII. xiv. 1. A, sacrifice, sacrifice, A., III. xii. 4; XII. xiv. 1. 祭, sacrifices, D.M., xvi. 9.

Emolument, revenue, D.M., ix. xvii. 3; A., II. xvii. 3; A., XV. xxi.; XVI. iii.; XX. i. 1.

Calamity, unhappiness, D.M., xxiv.

A surname, A., XIV. ix.

See 祥.

Happiness, D.M., xxiv.

To oppose, to meet, A., V. iv. 2.

The great, royal, sacrifice, D.M., xix. 5. A., III. x. 1.

The fitness or propriety of things; rules of propriety; ceremonies, 祭, to pray, A., III. xiii. 2; VII. xxxiv.

THE 11th RADICAL 私.

The founder of the Hsia dynasty, A., VIII. xviii. 12; XIV. vi.; XVII. i.

(a) Birds, D.M., xxvi. 9. 私, the designation of one of Confucius' disciples, A., I. 2; XIX. xxiv.

THE 11th RADICAL 私.

Private, A., X. v. 3; 私, his privacy, t.e., his conduct in private, A., II. 12.

The flowering of plants, A., IX. xvi.

The name of a measure of grain, A., IV. iii. 1.

The season of autumn, D.M., xii. 5.

A class, degree, A., III. xvi.

The name of a State, A., XVIII. ix.


To remove, to change, A., XVII. iii.


To call, designate, A., XVI. xiv. 私, to speak of, A., XVII. xxiv. 5. To speak of with approbation, to praise, A., VIII. 1; XIII. xi. 2; XIV. xxi.; XV. xiv.; XVII. xii.


(a) The altar of the spirits of the land, A., XI. xxiv. 3. 社稷之臣, a minister of Yeo and Shun, A., XIV. vi.


To sow seed; husbandry, A., XIII. iv. 2; XIV. vi.

(a) Grain, A., XVII. xxi. 14. 五穀, the five kinds of grain, A., XVIII. 5-7.
THE 118th RADICAL 竹
To smile, to laugh, A., III. vii. 1; XIV. xiv. 1; XVII. iv. 24.

(1) A class; degree, D.M., xxvi. 5.
(2) A stop of a stair, A., X. iv. 5.

To reply, A., XIV. vi.

(1) A tablet of bamboo, D.M., xx. 2.
(2) To whip, A., VI. xiii.

A bamboo vessel. 斗符之人
Men who are mere nimble, A., XIII. xx. 4.

To reckon, take into account, A., XIII. xx. 4.

(1) A division, what is regularly divided, D.M., i. 4.
(2) An emergency, a decisive time, A., VIII. vi.
(3) To regulate, A., L. xi. 4.
(4) To economise, A., I. v. To discriminate, A., XVI. v.
(5) The emblems of pillars, A., V. xvii.

The name of a Stage, A., XVIII. i. 4.

Liberal, D.M., xvii. 3. Firm and sincere; firmly and sincerely, D.M., xx. 99, xxvii. 6. A., VIII. xvii. 1; XI. xxv. 1; XV. v. 2; XIX. xiv. 6.

A small round bamboo basket, A., VI. ix.

A basket for carrying earth, A., IX. xviii.

(1) Ready, A., V. xxii. 4.
(2) An easy negligence, A., VI. i. 4.
(3) To examine, A., XX. i. 3.

A sacrificial vessel, for holding fruits and unda, A., VIII. iv. 2.

THE 119th RADICAL 米
Rice in the bucket, used for grain generally, A., VI. iii. 3; 米 = grain, A., XII. xi. 2.

(2) Minute, exact, D.M., xvii. 6.

Excrement = dirty, A., V. ix. 2.

Precisely, A., XV. i. 2.

THE 120th RADICAL 禾
An ear of corn, A., XIV. xvii. 2; xviii. 2.

THE 121st RADICAL 禾
A sheaf, A., XVIII. vii. 1.
To bind, to restrain, A., VI. xxv; IX. x. 2; XII. xii. 9. 以又, to use restraint, be cautious, A., IV. xiv. 28. (a) Straitened, A., VII. xxv. 5; 贫, poverty, straitened circumstances, A., IV. ii.

Red (intermediate colour), A., X. vi. 2.

Epigith of the last emperor of the Shang dynasty, A., XIV. xx. 柴絃, G.L.C., iv. 4.

Silken, made of silk, A., IX. iii. 3. (a) Harmonious, A., III. xviii. (b) Single, D.M., xvi. 10.

To make tautener, D.M., vii. To present, A., XX. ii. 3.

White, A., X. vi. 4. The plain ground, before colours are laid on, A., III. viii. 2. A.D., xiv. r. 2, it seems to mean the present condition.

For, to inquire into, D.M., xi. 4.

Reddish, purple, A., X. vi. 1; XVII. xviii.

Small, minute, A., X. vii. 1.

A sash or girdle, with the ends hanging down, A., X. viii. 3; XV. v. 4.

Of a deep purple colour, A., X. vi. 1.

An end, 终始, G.L.C., 3. D.M., xvi. 1. (a) To be brought to a conclusion, to succeed, G.L.C., x. 4. To come to an end, to terminate, A., XX. i. 7. (b) Death, the death, 慰终, to attend carefully to the funeral rites to parents, A., I. ix. (c) Pervious, D.M., xxiv. 6. Perpetual, A., XVII. xxvi. 终不, never, G.L.C., ill. 4. XV. vi. 2; XVII. xxxv. 3.

終身, all one's life, continually, A., IX. xvi. 3; XV. viii. 终食之聞, the space of a meal, A., IV. v. 3.

To be broken off, D.M., xx. t. A., XX. i. 7. 终 - to be without, A., IX. iv. To be extinguished, A., XV. i. a. 自终, to cut one's self off from, A., XIX. xiv.

The colouring - ornamental portion - of a picture, A., III. viii. 1.
To continue, D. M. xvii. 2.

THE 12th RADICAL 畚
A name, A., XVIII. ix. 2.

THE 13th RADICAL 网
Labour lost, A., II. xy. To lose, be without, A., VI. xvi. To be entangled, beset, A., VI. xxiv.
Seldom, A., IX. 1.
A net, for catching fish, D. M. vii.
A crime; offence, A., V. i. 7; XX. 1. 3.
获罪 To offend against, A., III. xii. 2.
To punish, 刑罚, punishments; but when distinguished, 罚 is a fine, A., XIII. ill. 6.
To cease; to give over, A., IX. 3.

THE 13th RADICAL 羊
A sheep, or goat, G. L. c. x. 2a. A., III. xviii. 1, 2; XII. viii. 3; XIII. xvii.
Goodness, excellence, beauty, high quality, G. L. c. vii. 1. A., I. xii. 1; IV. 5; VI. xiv. VIII. xii. XII. xvi. XIII. vii. XII. xiii. 9. 美, the five excellent qualities of government, A., XX. ii. 5. Beautiful, elegant, A., III. viii. XVII. iv. IX. xii.
(1) A lamb, or kid, A., X. vi. 10.
(2) 羊年, the designation of one of Confucius's disciples, A., XI. xxiv.
Shame, disgrace, A., XIII. xii. 2.

THE 13th RADICAL 羽
A flock, a class; all of a class, D. M. xx. 12. A., XV. xvii; XVIII. vi. 4. (2) Suitable, to be sociable, A., XV. xxi; XVII. vi.
Soup, A., X. viii. 10.

THE 13th RADICAL 狄
子羽, the designation of a minister of Ch'ang, the Kung-sun Hui. See the Tso-chwan, under the 80th year of duke Hei (a. c. 544). A., XIV. ix.
A famous archer of antiquity, A., XIV. vi.

THE 12th RADICAL 飾
To fly round, or backwards and forwards, A., X. xvii. 1.
To be united, in concord, D. M. x. a.
Wings, 翼, applied to music, A., III. xvi.

THE 12th RADICAL 老
Old, to be old; the old, G. L. c. x. 1. A., V. xiv. XII. iv. X. xvi. XIV. xvi. XVII. vii.; XVIII. iii. Old, age, A., VII. xvii. a. To treat as old, G. L. c. x. 1.
A chief officer, A., XIV. xiv.
To examine, D. M. xxix. 3. To examine and determine, D. M. xxvii. 5.
(1) He (or they) who; this (or that), these (or those), who (or which). It is put after the words (verbs, adjectives, nouns) and clauses to which it belongs, G. L. c. 2. G. L. c. 10. A., I. xvi. 2a, 2b. A., X. xiv. III. iv. XII. xii. XII. xiii. 32; XIV. xvi. 8. A., XIII. vii. 9. It stands at the end of the first member of a clause or sentence, when the next gives a description or explanation of the subject of the other, terminated generally by the particle 也, but not always, G. L. c. vi. 1, 2, 3, 7. D. M. xxix. 1, 2, 3, 4. A., XIII. xiv. 2a, 2b, 2d, 2e.
(a) 者, also, together, at the end of the first member of a sentence, resume a previous word, and lead on to an explanation or account of it. D. M. x. 2a, 2b, 3. A., X. xiv. 2, 2a, 2b. The case in A., X. xiv. 11, is different.
(2) 者, often occurs at the end of sentences, preceded, though sometimes not, by G. L. c. ix. 2a, 2b. D. M. xxix. 6. A., XVIII. vii. 4, XII. xvi. 6; cf. supra. In all these cases the proper meaning of 者, as in case 1, is apparent. But (2), we find it where that can hardly be traced, and when sometimes we might translate it by or or fat, and at other times by so, such a ship, with a dash, but there are cases where it cannot be translated, G. L. c. 7. G. L. c. x. 4. A., VI. xii. XI. xii. XII. xiv. 3a, 3b, 3c. D. M. xxvii. 2a, 2b. A., XIII. xv. 4. XI. xiv. 4. (6) It forms adverbs with and 古, A., XVIII. vii. 8, xvi. 8; cf. I. 20. Observe, A., XII. xvi.; XI. x.

THE 12th RADICAL 面
Passion, A. conjunction. (1) And, G. L. c. 2. G. L. c. 4. D. M. xiv. 1, 2, 3, 4, 6, 7. A., I. 2a, 2b, 2c, 2d, 2e, 10. A., L. 1. i. 4. G. L. c. vii. 1. ct passim. (2) And yet, G. L. c. 7. G. L. c. xii. xii. 9. A., XIV. 15. D. M. xxviiii. 1, 2, 3a, 3b, 4, 5, 6, 7. A., I. 11. i. 1. D. M. xxviiii. 4, 5, 6. A., XIV. xiv. x. xvi. A., XIII. XV. 4. (6) A special form of the verb 述, 而, A., III. xxii. 43; VII. xi. xcvii. 3a, 3b, 3c. (2) It is used idiomatically, or for the rhythm,
To hear, to listen to, G.L.C., iv, vii. a. D.M., xvi. a. A, V. ix. a. XII. l.xiii. x. XVII. x. ; XVII. xiv. 聽

To receive instructions from A., XIV. xiii. a.

THE 182nd RADICAL, 肉

The liver. 其肺肝, his lungs and liver. 8. and inward thoughts, G.L.C., vi. a.

A name, A., XVII. vii. a.

The lungs. See sub above.

To be nourished. D.M., i. 5, xx. The liver, 17. a.

天地之化育, the transforming and nourishing of Heaven and Earth. Also D.M., xxii. a., xxii. 1.

不 肝, not equal to, degenerate, worthless. D.M., iv, xlii. a.

The liver, 其肺肝, his lungs and liver, = his inward thoughts, G.L.C., vi. a.

A name, A., XVII. vii. a.

The lungs. See sub above.

To be nourished, D.M., i. 5, xx. To nourish, D.M., xvii. a. 天地之化育, the transforming and nourishing of Heaven and Earth. Also D.M., xxii. a, xxii. 1.

處處其仁, earnestly sincere was his perfect humanity, D.M., xxii. a.

Fat, A., VI. iii. a.

The shoulder, A., XIX. xxiii. a.

As such. Some say, corpulent, G.L.C., vi. 4.

The arm, A., VII. xv.

The leg below the knee, the shank, A., XIV. xiv.

To be able; can. As the auxiliary, passive. It is often used absolutely or to can, D.M., iii. ix. xi. 3. xliii. 4. A., Xl. xxi. 6, XIV. xxx. 8, et al. The able, competent, D.M., xx. 14. A., II. xxv. 82. 能 the having power, ability, A., VIII. v. ix. i. 2. 3, 5, et al.

(1) Dried slices of flesh, A., VII. viii.

(2) To cultivate. In G.L.C. and D.M. passivem, to cultivate one's self. To repair, D.M., xii. 3. To reform, A., XII. xx. 1, a. To restore, A., XX. i. 5, 6.

常 often appears as 常常.
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Dried meat, A., X. viii. 5. 

The skin, A., XII. vi. (a) A name, A., XIX. xix. 

The breast, 鳥肉, to wear on the breast, D.M., viii. 

Raw, undressed meat, A., I. xiii. 1. 

Minced, cut small, A., X. viii. 1. 

THE 13th RADICAL, 臣.


We will go on the part of a superior. Spoken of government, D.M., xiii. 1. A., III. xii; VI. ix. 臣卒, A., III. xxv. 臣卒, A., VII. iii. 臣卒, A., VIII. 臣卒. 臣卒. 臣卒. 

THE 13th RADICAL, 自.

(1) From, as a preposition, G.L.C., G.L.C., x. 14, 25. D.M., xxv. 1, xvii. 4, xx. 1, A., I. i. 2; IV. xvii. st. magna. As a noun, the origin, source, D.M., xxvii. 1. (2) Self, all of person. Generally joined with verbs, 自用自修, self-cultivation, &c., G.L.C., i. 4, ill. 4, vi. 1. D.M., xiv. a, xxv. 1, 3, A., XII. xii. t; XIV. xviii. 3, xx. a. 


鰥, an ancient statesman, A., XII. xii. 6. 

THE 13th RADICAL, 爾.

(1) To come, to arrive; to come, to till, G.L.C., x. 22. D.M., xxxii. 4, A., VII. xvii. 2, xxix. 10; IX. vii.; XVIII. vii. 4. 無所不至, a man will do anything bad, G.L.C., vi. x. A., XVII. xv. 3. 至於, down to; to come to, as to, G.L.C. & A., A., II. vii.; III. xxiv.; V. xviii. 2; VI. xii. xxvii.; VII. xiii.; 


致身, 致命, to devote one's person, life, A., X. vii.; XIX. i. 

逾, a surname, A., VI. xii. 

(1) 超, an instant, D.M., l. 

(2) 順, the name of a small State, A., XVI. i. 

In 3rd tone. (1) With, along with; to be with, to associate with, G.L.C., ill. 3, 15. D.M., xii., xxv. 1. A., I. iv. vi. 1, xv. 3, of persons. (2) And, A., IX. 1, ix.; XII. xxii. 3, 6, et al. Sometimes it must be translated by 'or', A., XI. xv. st. et al. (3) Followed by 容, and by 常若, than, G.L.C., x. 38. A., III. iv. x. 3, xii. 7; VII. xxv.; IX. xi. 3; XVIII. vi. 3. (4) To give to, A., I. x. 1; V. xxiv.; VI. iii. 1, 4; XX. ii. 3. (5) To grant, concede to, allow, A., V. vii. 3; XVII. xxii. 1, XVII. xv. 7. (6) To wait for, A., XVII. i. a. 

處不我與, 與之言, A., IX. xiiii. 丘不與易, A., XVIII. vi. 4. 

(2) In and to. A final particle, sometimes interrogative, sometimes of admiration, and sometimes of doubt or hesitation. As interrogative, it generally implies that the answer will be in the affirmative. As indicating doubt or hesitancy, we find it preceded by other final particles. It is followed also by other particles of exclamation, D.M., vi. 2, xxii. 1, xvii. 7. A., I. ii. 3, 2, xiv. 4, st. et al. Observe A., V. ix. 3, 2; XIV. xxiv. 3. (a) 與與, the appearance of dignity and satisfaction, A., X. ii. a. 

與與, a surname, A., XVIII. vi. 4. 

In 4th tone. Sharing in; concerned with, D.M., xii. A., III. xii.; VIII. xvii.; IX. 3; XIII. iv. 

(1) To rise, A., XV. i. a, 與與, to become, G.L.C., ix. 3, 3.
THE 149th RADICAL. "\n
In some copies for 月. To weed, A., XVII. 7.

Grain springing or growing up, G.L.C., II. 2. A., IX. xxii.

(1) If, if indeed, G.L.C., II. 2. A.,IX. xxii. 6, xxiv. 8, xxvii. 3. A., IV. iv.; VII. xx. 3, et al. (a) Improper, irregular, A., XIII. iii. 7. (b) Indicating indifference, A., XIII. viii.

(2) As, as if, G.L.C., x. 14. A., XVII. v.

(3) As, like, equal to, A., I. xvi. 1; XIII. xv. 1, xii.; XIV. xiii.; XVIII. iii. 6. (a) Such as, as the, A., II. 2; II. xii. 2; XIV. vi. Observe A., VII. xxii. (4) The name of one of Confucius's disciples, A., XII. ix.

Weak, soft, A., XVII. xii.

This, A., IX. v. a. Found also under Classif. 95. But, as the Kang-hsi dictionary explains, the two characters originally differed both in form and meaning.

Grass, A., XII. xii. Grasses and trees, G.L.C., xvi. 9. A., XVII. xv. 7; XIV. xvi. a. (a) A rough copy. 草, to make the first copy, A., XIV. xii.

A cadet of the ruling family of Wei, A., XIII. vii.

In 4th tone. To bear, carry, A., XIV. xii. 3; XVII. vii. 1.


Smilingly, A., XVII. iv. a.

The name of a small city of the Loh, A., XIII. xviii.

(1) Not, G.L.C., viii. 2. A., XII. xii. 2. A., VI. xv. et al. same. (a) "No" is used as a strong affirmative, G.L.C., xix. 8. 4. The power of, like other negatives, to attract immediately to itself the object of the verb following, is to be noted, G.L.C., vii. A., IV. xiv.; XIII. xiv. 6. A., XVII. xiv. 5. It stands sometimes without a preceding noun, and in no one, A., XIV. xxxii. 2. et al. So, in the passive, D.M., xxii. 3. (a) J. 6. 莫不, has no predetermined objection, A., IX. iv. (a) Perhaps, A., VII. xxii.

Used for 暮. The last month of spring, A., X. xvi. 7.

J. g. 災, calamities, G.L.C., vii. 43.

(1) 花. Flowers, A., IX. xxx. 1.

(2) 公西華 and 子華, one of Confucius's disciples, A., VI. iii.; VII. xxxiii.; XI. xvi.

In 4th tone. Name of the most western of the five mountains, D.M. xxvi. 9.

Poor, sparing, A., VIII. xxi.

Ten thousand. 萬物, all things, D.M. i. 5; xvi. 9; xxvii. 8; xxviii. 3.

方, the myriad regions, i.e. throughout the kingdom, A., XX. i. 3.

To display, G.L.C., vi. 2. To become manifest, the having displayed, D.M., xxiii. xvi. iii.

To bury; to be buried; a burial, D.M., xviii. 3; A., II. v. 3; IX. xi. 3; XI. x. 4; 2.

Timid, timidity, A., VIII. ii.

 magician, G.L.C., ill. 3.

(1) The conjunction 'for,' D.M., xxvi. 10; A., XVI. li. 10. (2) An introductory hypothetical particle, A., IV. vi. 3; VII. xxvii.

(3) 茂, as a rule, A., XIII. iii. 4; XVI. ii. 1.

Leaves, foliage, G.L.C., ix. 6.

The name of a State, A., VII. xvii.; XIII. xxiv.

A kind of rush; D.M., x. 2.

滋, luxuriant, G.L.C., ix. 6.

The miffall (Pterospermum obovatum), D.M., xxiv.

A bamboo basket, A., XVIII. vii.

The name of a mountain, A., XVI. i.

(1) The name of a State, A., XI. ii. 1; XVIII. ix. 2. (2) The name of a large tortoise, A., V. viii.

(3) To cover, to comprehend, A., II. ii.

(4) To cover, to conceal; to hide, keep in obscurity, A., XVII. vii., i.; XX. i. 3.

A straw basket, A., XIV. xiii. 1.

(1) Large. 蝕蝕, how vast! A., VIII. xix. 7. (2) Dismantle of mind, A., XVII. viii. 3. Wild likeness,

A., XVII. xvi. 1. (3) 旖旎, easy and composed, A., VII. xxxv. 2. Should here be read 蒙.

The name of a State, A., XIV. xii.


A screen, A., XVI. i. 13.

To present an offering in sacrifice, D.M., xix. 3; A., X. xiii. 1.

To denounce;—used of a prince, A., XIV. xiii.

To store away, to keep, G.L.C., ix. 4; A., IX. xii. To keep retired, A., VII. ii. 1.

In 4th tone. Things to be treasured, D.M., xxvi. 9.

(1) The polite arts, A., VII. vi. 4. (2) Having various ability and arts, A., VI. vii; IX. vi. 4; XIV. xiii. 2.

Physic, A., X. xi. x.

Duckweed, A., V. xvii.

Ginger, A., X. viii. 6.

A surname, A., XIV. xxvi.; XV. vi. 2.

THE 11TH RADICAL, 亁.

A tiger, A., VII. x. 3; XII. vii. 31; XVI. i. 7.

Crinally, opposition, A., XX. ii. 3.

In 3rd tone, a verb. To dwell in; to occupy, A., XIV. li. 10. 居處, to dwell in retirement, A., XIII. xix.; XVII. xvi. 3. Empty, A., VII. xxi. 2; VIII. v.

(1) The accepted surname or dynastic name of Shun, A., VIII. xx. 7. (2) 俊, for 英俊, A., XVIII. vii. 14.

THE 12TH RADICAL, 亀.

The ignominy, D.M., xxvi. 9.


(1) The barbarians of the south. 荒, barbarians, generally, D.M., xxix. 4. A., XV. v. 2. (2) 蝕蝕, the twittering of a bird, G.L.C., ill. 3.
THE 142nd RADICAL 血

Blood. 凡有血氣者, 皆有血, D.M., xxxi. 4. 血氣未定, the animal passions, physical powers, A., XVI. vii.

THE 143rd RADICAL 行

行 (1) To go; walk, D.M., xvi. i. A., VI. xii.; X. iv. 2; xii. 4, et al. Applied to the movements of the sun and moon, D.M., xxx. a. 3, et al. 行— to depart; take one's leave, A., XV. i. 1; XVIII. iii. 8, et al. (2) To do, practice; to be practiced, D.M., iv. 2; xi. 1; xii. 2, et al.; esp. A., II. xii., xvi. 3, et al., sacris. To act, absolutely, as a neutral verb, D.M., xi. 2; XII. i.; XV. ii.; XXIII. 3; xxx. 3; A., I. vi., xii. 3, et al., sacris. 行— to command, A., VII. x. 2. To undertake the duties of office, A., VII. x. 1. 行已, the conduct of one's self, A., V. xii.; XIII. xx.

裙行君子 A., VII. xxiii. 行— to succeed, A., XII. vi.; XX. i.; 6, et al., sacris.


In 4th tone. 行, bold-looking, A., XI. xii. 1.

A yoke, A., XV. v. 3.

The name of a State, A., VII. xiv.; IX. xiv.; et al.

THE 144th RADICAL 衣

Clothes, a garment, D.M., xviii. 2. A., IV. ix.; III. 2; vi. 4; vii. 1; XI. 2. 衣服, A., VIII. xxii. 袖衣, where 袖 denotes the clothes for the lower part of the body, D.M., xix. 2. A., IX. ix.

In 4th tone. To wear, A., V. xxv. 3; VI. iii. 9; IX. xxvii. 4; XI. 4; XVII. 4.


Also written 衣. (1) The lappel in front of a coat, buttoning on the right breast, A., XIV. xviii. 2. (2) To sleep on, make a mat of, D.M., x. 4.

To wear outside, A., X. vi. 3.

To decay, decline, A., VII. v.; XVI. viii.; XVIII. v.

Mourning clothes, with the edges either unhemmed (衰衰), or frayed (斬衰), A., IX. ix.; X. xxi. a.

Sleeves, A., X. vi. 3.

被, dishevelled hair, A., XIV. xvii. 2.

A robe, A., IX. xxvi.

To cut and shape clothes;—used metaphorically, A., V. xxi.

Generous, D.M., xxxi. 1.

Garments, A., V. xxv. 2; VI. iii. 2; X. vi. 4; et al.

The lower garment, 袴衣 A., IX. ix.; X. vi. 9.

A cloth in which infants are strapped, 袋衣 to carry on the back, A., XIII. iv. 3.

Undress, A., X. vi. 2; Xvi. x.

A name, A., XV. v. 3.

如, evenly adjusted, A., X. iii. 2.

To follow, accord with, D.M., xxxi. 1.

THE 145th RADICAL 目

公, a double surname, A., VII. xxvii.; XI. xvi. xxv.

(1) An agreement, A., XIV. xii. 2.

(2) To force, A., XIV. xvi.

To overthrow, D.M., xvii. 3. A., XVII. xviii. To throw down, as earth on the ground, A., IX. xviii.

In 4th tone. To overspread, cover, D.M., xvii. 4; XX. iii. 3; XXI. 4.

THE 146th RADICAL 見

To see, passion. 見而不見, to see and not perceive, G.Lc., vi. 2. D.M., xvi. 2. Before other verbs, forming the passive voices, D.M., XI. 3. A., XVII. xvi.

(1) To be manifest, D.M., i. 3. xvii. 3; xvi. 3; xxx. 9. A., VIII. xiii. 2; XV. i. 3.

(2) To have an interview; to introduce, A., III. xxiv.; VII. xxvii. i.; XV. xii.; XVI. 3; XVIII. v. 3.

To observe, to look at, G.Lc., vi. 6. D.M., xii. 2. A., II. x. 1; XII. i. 7; XV. xii. 3. 視而不見, G.Lc., vi. 2.

D.M., xvi. 2. 見, to throw a dignity into his looks, A., XX. i. 2. To visit, to see, A., X. vi. 7. To regard, look upon, A., XI. x. 3. To require, look for, A., XX. ii. 3.
To see forth, display, D.M., xiv. 3.

Dissolute, A., IX. xi. 2. Decoy, A., XVII. xvi. 2. Deception, attempts to deceive, A., XIV. xxxii.

To sing, A., XI. xxv. 7.

To try, examine, D.M., xx. 14. A., XV. xxiv. (2). To be used, have official employment, A., IX. vi. 4.

A collection of Prayers of Eulogy, A., VII. xxxiv.

To remove, A., V. ix. 1.

The Book of Poetry; the poems in the Book of Poetry, A., L. xv. 2; II. ii; III. viii. 3; VII. xvii; VIII. vii. 1; XIII. xv. 3; XVI. xiii. 3; XVII. ix. 1 = 詩日詩云, etc.

To speak; to speak of, D.M., xii. 2. A., VII. xx.; X. viii. 9. Words, sayings, A., IX. xxiii; XII. i. 2; XVI. xi. r.

In 4th tone. To speak to, to tell, A., III. xxii.; VI. xix.; IX. xix.; XIII. xxii.; XVII. viii. 2; XIX. xxii.

To make, be made, sincere; sincerely, G.L.C., 4. 5. G.L.C., vi. t. 2. 4. In the Doctrine of the Mean, the term has a mystical significance. D.M., xvi. 20; xxi. 3; xxii. 3; xxiv. 4, 5; xxxiv. 3; xxxvii. 1. Really, sincerely, G.L.C., ix. 2. XII. xii. 3; True, A., XIII. xi.

To repeat; hum over, A., IX. xxvi. 3; XIII. v.

To speak of; the speaking (what is said), D.M., xxviii. 5. A., III. xxi. 2; XII. viii. 2; XVII. xiv. (9). Meaning, A., XIII. xi.

For. To be pleased; pleased with; a matter of pleasure, D.M., xxx. 3. A., I. 1; V. v.; VI. xxvi.; IX. xxii.; XIII. xxii.; XIX. xxiv.; XVII. ix. 4.

To join upon; instructions, 康詔, the name of a book in the silk-ribbon, G.L.C., I. iii., II. ii., IX., x., x. xii.

To instruct; teach, A., XII. xvii.; VII. ii.; VII. vii.; xxii.; XIV. v., XIV. v., XXX. 4.

To declare solemnly; an oath, 秦誓, the name of a book in the silk-ribbon, G.L.C., x. 14.

Who, whom, A., VI. x.; VII. ii.; IX. vi. 3; XI. xxvi.; XV. xxiv.; XVI. 7. II. vii.; VIII. ii.; XX. ii.; XX. ii.; XX. ii.

The appearance of being bland, yet precise, A., X. ii. 2; XI. xii.

To slumber; soaker, A., L. xv. 1; II. xix.; XIII. xxvii.
This, or to examine, G.L.C., 1. 2.

To forget, G.L.C., III, 4.

A name, A, XIV, ix.

A common saying, a proverb, G.L.C., VIII, a.

To request; to beg. In the first person, sometimes merely a polite way of expressing a purpose, A, III, xxiv; VI, i.; VII, xxvii; XI, vii; XII, i. xii; XIII, 1. ii., 1.; XIV, xxii; XIX, vii.

To demand: impose on, A, XIX, xxi. a.

To lead on, A, IX, 2. a.

Sincere, A, XVI, iv. Simple and sincere, A, XIV, xviii, 3; XV, xxxvi.

In due tone. In the phrase 陰, A, XIV, xiii, 1.

(1) To say to, A, II, xxi, 1; III, vi; V, vii, 1, et al., suspe. (2) To say of, A, III, i, xv, xxviii; XVIII, viii, 3, 4, et al., suspe. (3) To call; to be called, G.L.C., iv, vii, i. 2, 2, vii, i, 2, vii, i, 2, li, ix, 3, x, 1, 15, 17, 22, 23, D.M.C., i, 4, xli, A, L, vii, xi, 3, et al., suspe. Observe the idioms, the phrase 語, G.L.C., x, 2, D.M.C., i, 1, xvii, 7, A, I, xv, 2; XVI, xii, 3.

謂之不同. 何謂之不同? A, III, vii, 1, xiii, 1; IV, xvi, 2; XX, ii, 1, 3, et al., suspe.

To discourse, discuss, A, XI, xx; XIV, iv.

(1) Oh! yes, A, VII, xiv, 2; XVII, x, 2.
(2) A promise, A, XIII, xii.

As a proposition, in, to, from, etc., and sometimes cannot be translated, G.L.C., D.M.C., vii, xii, 3, et al., A, I, xv, 3; III, xi; V, xi, xxvii; XIV, i, 1, 4, 5, VII, et al., G.L.C.,. (2) As an interrogative, A, VI, iv; VII, xxiv; IX, xii; XIX, xii; XIII, xii, 3, et al.

(3) Apparently — this, A, XVII, xxv, 1; XIV, xiv, 4. (4) Not merely as, all, D.M.C., xx, 1; A, III, xii; XII, xii, 3, et al.

(5) Observe its 談, A, L, 2, and 談, A, XVII, xii; XIX, xii.

(6) A name of China, A, III, v. (7) the princes of the empire, a prince, D.M.C., VIII, 3; XX, 9, 14, A, XI, XXV, 12; XIV, xvii, 3; XVIII, vi, 2; XVI, ii.

To remonstrate with, reprove, A, III, xxi, 2; IV, xvii; XVIII, i, 6; XIX, x.

To plan; plan about; plans, A, I, iv; VII, x, 3; VIII, xiv; XIV, xxvii; XV, xxxii; XVI, x.

Earnestly careful, D.M.C., xii, 4, A, I, vi; X, i, x. To give attention to, A, XX, i, 6.

To know, become acquainted with, A, XVII, xii.

In 8th tone. To remember, A, VII, ii; XV, ii, 2; XIX, xii.

To discourse about, A, VII, iii.

To vilify, A, XIX, x.

Crafty, A, XIV, xvi.

自謙, self-enjoyment, G.L.C., vi, 1.

Slander, A, XII, vi.

To testify, bear witness to, A, XIII, xviii, 1.

To compare; a comparison, A, VI, xxviii, 3. 警如, may be compared to, A, II, I, IX, xix. 警如 is like to A, XVII, iii; XIV, iii, 3. It lets me compare it, A, XIX, xiii, 2.

Renown; to praise, D.M., xxiv, 6. Read in the and tone, with the same meaning, A, XV, xix.

To discourse with, to discuss, A, IV, ix; XVII, 3. To discuss and settle, to arrange, D.M., xxiv, a.

To read, study, A, XI, xiv, 3.

To change; changes, D.M., x, 5, xxvii, xvi, 3. A, VI, xii; X, vii, 3, xvi, 3, 3; XIX, x.

Courtesies, humble, G.L.C., ix, 3, A, XI, xxvi, 10. To decline, yield, A, VIII, i; XV, xxv. 禮讓, the compliment of propriety, A, XIV, xiii.

Slander, slanderers, D.M., xx, 1.

THE 10th RADICAL. 豆

A wooden vessel used at sacrifice, 豆. A, VIII, iv, 3. 祖豆, A, VII, ii.

How, A, VII, xxvii, IX, xxi; XIV, xiv, a; XVII, v, 8, xii, 4; XVIII, vi, 3; XIX, xxv.
THE 15th CENTRAL RADICAL 禾.
A small pig, 9 L.C., x. 22. A., XVII. 1. 7.
Preparation beforehand, D.M., xii. 10.

THE 16th CENTRAL RADICAL 羊
A leopard, A., XII. viii. 3.
Aspet, damoanour, A., VIII. iv. 7; XVI. x. 以貌 to use a ceremonious manner, A., X. vi. 7.
The badger, the badger's fur, A., IX. xxvi; X. vi. 7.

THE 20th CENTRAL RADICAL 貝
Correct and firm, A., XV. xxxvi.

To carry on the back, A., X. xvi. 31; XIII. iv. 3.
Wealth, G.L.C., x. 6; 7. 9; 80; 93.
Sources of wealth, D.M., xvi. 9.

One of Confucius's disciples, A., L. xiv. 2; xv. 1; 2; II. xiii; et al., etc.
Poor, being in a poor condition; poverty, D.M., xiv. 3.
A., I. xxv. 11; IV. v. 7; VIII. x. xiii; XV. xiv; XV. xxxii; XVI. i. 10.
Good, G.L.C., x. 10. A., XI. xviii. 11.

To covet, desire, A., XX. ii. i. 7. To be ambitious, G.L.C., ix. 9.
To go through, pass, A., IV. xv. 1; XV. ii. 3. It is difficult to assign its meaning in X. xiii. 3.
To require from, A., XV. xiv.

(1) Noble, being in an honourable condition. Associated with D.M., xiv. 3.
A., IV. v. 11; VII xv; VIII. v. 2; XII. v. 3. Contrasted with 貧; D.M., xvii. 3; xiv. 4.
Excellent, valuable, A., L. xii. 1; IX. xxiii. (2) To esteem noble, D.M., xx. 14; A., VIII. iv. 3.
(3) Extended, reaching far and wide. D.M., xii. 1. (4) To expend largely, A., XX. ii. 7; 9.

CHINESE CHARACTERS AND PHRASES.

貴之貨, the name of a city, A., VI. vii; XI. xxviii; XVII. i; XVII. v.
To injure; injury, A., XI. xxiv. a; XX. ii. 3. An injurious disregard of consequences, A., XVII. viii. 12, 13, 14.
A., IV. xxvii; XV. ix. 5, 14. To assist, A., XIV. xlvii; Thieves or injurers, A., XVII. xiii.


(1) As an adjective, admirable, virtuous, and talented, A., VI. ix; XIII. ii. 1; 9 et al. As a noun, 賢和賢者, virtuous, wise, men of talents and virtue, G.L.C., x. xi. D.M., xix. 4, xx. 5, 13, 14.
A., I. vii; IV. xvii; XV. ix. 5, 14. As an verb, to treat as a friend, G.L.C., III. 5.
A., I. vii. (2) To surpass, to be better than, A., XI. xv.; XVIII. xxii; XIX. xxiii.
A., II. 1.
A guest, a visitor, A., X. iii. 4; XII. ii. A., V. vii. 4; XVII. xx.

賓客, to give; bestow, A., X. xiii. 1.
Gifts, G.L.C., XIV. xviii. 2.
The name of 子貢, one of Confucius's disciples, A., XV. ii; III. xiv. 2; et al., etc.
(2) 貧賤, one of Confucius's disciples, A., V. ii.
To bestow; gifts, A., XX. i. 4.
Martial levies, A., V. vii. 2.
(1) Substantial, solid; substantial qualities, A., VI. xvii; XII. vii. 1; 3; XX. 5.
(2) Essential, A., XV. xxvii. (a) To appear, present one's self, before, D.M., xxix. 3.
To assist, D.M., xxii.

THE 19th CENTRAL RADICAL 爻
(1) Red cross, an infant, 9 L.C., ix. 9.
(2) The name of Tzu-hsi, one of Confucius's disciples, A., V. vii. a; VI. iii. 2.
To pardon, A., XIII. vii. 1; XX. 1.

盛, a large, greatly distinguished, G.L.C., liii. 4; 盛, greatly distinguished, G.L.C., ii. 4.
THE 15th RADICAL, 走
To assist, bring out one's meaning, A., III. viii. 5.

A great family of the State of T'ai, A., XIV. xii.

To walk quickly, A., IX. ix.; X. iii. 3, iv. 5. A., XVI. xiii. 2, 3; XVIII. v. 2.

THE 15th RADICAL, 足


In 4th tone. Excessive, A., V. xxiv.

To stumble, D. M., X. xiv. 16.

To tread on, A., XI. xiv. 足-to occupy, D. M., xiv. 9.

踉--to move reverently, A., X. ii. 2, iv. 5.

踉--to step over; transgress, A., II. iv. 6; XIX. xiv. 21.

(1) 道路, the road, A., IX. xi. 3. (2) 子路, one of Confucius's disciples, D. M., X. 7. A., V. vii. vili. xvi. IV. 4, et al., son. 季路, the father of Yan Hui, A., XI. vii. 1.

To trample on, D. M., xiv. To tread the path of virtue, A., XV. xiv. xiv.

To leap, D. M., xii. 9.

踉--the feet dragging along, A., X. v. 1.

Hurted; rashness, A., XVI. vi.

The legs bending under, A., X. iii. 3, iv. 3.

THE 15th RADICAL, 趼


THE 15th RADICAL, 車
A carriage, D. M., xxvi. 3; X. iii. 3, 4, 5; XI. xii. 2, X. xiv. 3, XV. v. 1; XVIII. 2, X. xiv. 2.

A carriage, D. M., xvi. ii. 3, 4; A., XI. xii. 2; X. xiv. 7, 8, 9.

The rule of a wheel, 車-alia, standard, D. M., xvi. 3.

An arrangement for yoking the horses in a light carriage, A., II. xii.

A State carriage, A., XV. x. 3.

Light, not heavy, D. M., xvi. 6.

(1) To contain, D. M., xi. 2, xxv. 9, 9, xxi. 3, xvi. 4. (2) Business, doing, D. M., xvi. 5, D. M.

To adjust, A., XI. xiv.

Light, not heavy, A., V. xiv. 4; VI. iii. 2.

The cross-bar for yoking the oxen in a large carriage, A., II. xii.

(1) A carriage, A., XV. v. 3; XVII. xi. 2, xvi. (2) 車, a name, A., XVII. v.

To adjust, stop, A., XVII. vi.

THE 15th RADICAL, 辛


A sovereign; applicable to the sovereign as well as the princes. In the Analects only of the princes, D. M., xvi. 3; A., III. ii.

I. 5. 辛 To escape; withdraw from, D. M., vii. A., XVII. xvi. 3, 4, 5; XVII. v. 4, xvi. 3.

I. 3. 辛 即 辛如, may be compared to, D. M., xiv. 1, xvi. 2.

To discriminate; to discover, D. M., xiv. 4, X. xiv. 3, A., XII. vi. 2, xvi. 1.

(3) Language; speech, G. L. C., vii. 3, 4, 5; XV. xiv. 辛-words and tones.

A., VIII. iv. 2. 爲之 辛, as in frame of the 辛, as in frame
C H I N E S E  C H A R A C T E R S  A N D  P H R A S E S

THE 18TH RADICAL

A. XIV. n. 1. 伯通

A. XVIII. n. 1. 句

A. XIX. n. 1. 賓

A. XII. n. 1. 堤

A. XVI. n. 1. 子

A. XX. n. 1. 珠

A. XV. n. 1. 誼

A. X. n. 1. 歌

A. VIII. n. 1. 允

THE 16TH RADICAL

A. XVIII. n. 1. 章

A. XVII. n. 1. 郤

A. XVI. n. 1. 向

A. XV. n. 1. 劑

A. XIV. n. 1. 烏

A. XIII. n. 1. 奉

A. XII. n. 1. 夫

A. XI. n. 1. 丁

A. X. n. 1. 又

The above radicals are the constituents of the following Chinese characters:

A. XVIII. n. 1. 章

A. XVII. n. 1. 郤

A. XVI. n. 1. 向

A. XV. n. 1. 劑

A. XIV. n. 1. 烏

A. XIII. n. 1. 奉

A. XII. n. 1. 夫

A. XI. n. 1. 丁

A. X. n. 1. 又

The radicals are arranged in the following order:

A. XVIII. n. 1. 章

A. XVII. n. 1. 郤

A. XVI. n. 1. 向

A. XV. n. 1. 劑

A. XIV. n. 1. 烏

A. XIII. n. 1. 奉

A. XII. n. 1. 夫

A. XI. n. 1. 丁

A. X. n. 1. 又
A country, a State, G.L., ii. 3. A. L. 3.

邦家, a State embracing the families of its high officers, A., XIX. XIX., 3.; A. 1.
邦域, the royal domain, G.L., ill. 1.

The royal sacrifices to Heaven, D.M., xix. 5.

Draped, A., II. 8.

郁郁乎, how complete and elegant! A., III. xiv.

(1) A village, A., XVII. xiii. Joined

腰, v., A., X. 4.; X. 1.; XIII. xx;

(2) To be distant from, D.M., xiii. 3.
To leave, A., V. xvii. 2. (3) To abandon a purpose, A., IV. xviii.

野, to be at a distance, D.M., xiii.


(2) To proceed, to A., VI. ili. 8.; IX.

(3) To have the mind set on anything, A., IV. x.

L. 6. 遠, To withdraw, to hide, from,

D.M., xii. 3.

To transfer, remove, A., VI. il.; X. xvii.

樊, the name of one of Confucius's
disciples; 6. 2. 樊須, A., ii. v. 3. 1;

VI. x.; XII. xii.; XIII. xiv. To neglect, be neglected, A., VIII. li. 8.

Obevve D.M., xii. 3.

To choose, select, A., XII. xii. 6.

To follow, to observe, D.M., xi. 3.

Near. What is near, D.M., xv. 1.


THE 16th RADICAL, 邑.

A city or town, A., V. vii. iv; XIV. x. 3.

邑, a hamlet, A., V. xxi. 邑, the city or town of Plei, A., XIV. x. 3.

THE 16th RADICAL, 里.

(1) A village, or neighbourhood, A., IV. i. 里, A., VI. iii. 4. 州里, A., XV. x.; A. 8. 12. A.

(2) A measure of length, of 550 paces, of distance = 897 English

feet; new = 1885 feet, G.L., iii. 1. A.

VIII. vi. (ii) 東里, the name of a

place in Ch'iing, A., XIV. ix.
Heavy, what is heavy, A., VIII. vii. 1. To feel; to be heavy, D.M., xxvi. 9.
Rade, uncultivated, A., VI. xvi.; XIII. iii. 4. 長 (长, cháng)
Measures of capacity, A., XX. i. 6. A measure, limit, A., VIII. 4. 知
知, not to know one's own capacity, A., XIX. xiv.

THE 107th RADICAL, 金
Metal. 金 = arma, D.M., xiv.
An axe, a hatchet, D.M., xxiv.
A battle-axe, see above.
A measure containing 64 sâ, A., VI. ill. 1.
To angle, A., VII. xxvi.
Embroidered clothes, D.M., xxxii. 4.
To engrave; to engrave, G.L.C., ii. 2.
Alternatively, D.M., xxx. 2.
To set aside, A., II. xii.; XII. xxii. 3.
錘, while it was yet twanging; spoken of the sound of a harpsherd, A., XI. xv. 7.
錘, a bell with a wooden clapper, A., III. xxiv.
錘, to bore; to penetrate, A., IX. x. 1.
錘, to bore wood to procure fire, A., XVII. xii. 3.
A bell, A., XVII. xii.

THE 108th RADICAL, 長
Long, A., X. vi. 5. 長府, the Long Treasury, A., XI. xiii. 2.
(a) Bred of time, A. iv. ii. 長
(b) 長, a ruler, A., VIII. xxvi. 4.
公治長, a disciple, and son-in-law of Confucius, A., v. i.
(1) In grd. tone. Old, A., XI. xxv. 2.
Grown up, A., XIV. xvi.; XVII. vii. 5.
(長幼) Elders, G.L.C., ix. i, x. 4.
To treat as elders should be treated.

THE 109th RADICAL, 隻
The name of a city in Lu, A., XIV. xv.
The steps, or stairway, on the east.
附, A., X. v. 4.
附益, to increase one's wealth, A., X. xxvi.
G.L.C., x. 5. (2) To provide over, high
in station, G.L.C., x. 9.
In 4th tone. More than, A., X. vi. 5.

THE 110th RADICAL, 門
(1) A door, a gate, A., I. xxviii. 1; VI. xiii.; XII. ii.; XIV. xi. 言, spoken by Confucius of his door, i.e. his school, A., XI. li. 1, xiv.
門, a door, a door, A., XIV. xii. 1.
門人, disciples, A., XIV. xv. 3; VII. xvii.; IX. xi.; XI. x. 7; X. xxiv.; XIX. iii. xii. 9; 門弟子, A., VIII. xi.; IX. ii. xii.
(2) 石門, the name of a place, or barrier.

A boundary, or felling line, A., XIX. xii.
At leisure, retired, G.L.C., vi. 4.
An interval. Used as a proposition, following in a phrase, with之, before it.
病間, during an interval of sickness, A., IX. xi. 2.
In 4th tone. To find a nurse or slave, A., VIII. xxx.; IX. iv.
The threshold, A., X. iv. x.

關然, secret, concealed, D.M., xxviii.
(1) To put aside, exercise reserve, A., II. xviii. 4.
關文, a blank left in the writing, A., XV. xxv. 3. (2) The name of a village, A., XIV. xvii.
關, the first gate in the Shih-ching, A., I. xii.; VII. xv.
The name of one of Confucius' disciples, A., v. v.
The surname of one of Confucius' disciples, A., VI. xii.; XI. ii.; XIV. xii. xii.

THE 111th RADICAL, 阜
The name of a city in Lu, A., XIV. xv.
(1) Narrow, A., VI. ix. (2) Rude, uncultivated; rude, A., IX. xii. a.

(1) To descend, A., X. iv. 5. (2) To surrender (seng), A., XVII. viii. 3, 5.

(2) A mound, A., XIX. xxiv. (2) To insult, D.M. v. 3.

(3) 諸陰, the shed where the sovereign spent his three years of mourning, A., XIV. xilii. 7.

(1) To arrange; display, D.M., xii. 3. A., XVI. i. 6. (2) The name of a State, A., V. xiv.; VII. xxx.; XLI. se.; X. 2.

(3) 陳叔, an officer of the Shih-ching, A., XIV. xii.

(2) The name of one of Confucius's disciples, Nan Yung, styled Chung-kung, A., V. iv.; VI. 1; XII. ii.

Although, G.I., ii. 29; i. 9; et al. D.M.; xxvii. 5; xxxii. 6; A., I. vii.; VI. ix.; IX. iii. 2; et al., says. It is often followed by an adjective, without a verb, and may be translated even, even in the case of. Observe, A., VI. xxiv. and IX. xiii.

(1) To settle, A., X. xiii. 1.

(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

(1) To fall, D.M., xxxi. 2.

(1) 耕, a minister of Shun, A., XII. xiii. 6.

(1) 斡, in a ditch, D.M., v. 7. (2) To be made to fall into, A., VI. xxiv.

(1) 陪臣, the family ministers belonging to the officers of a State, A., XVI. ii.

(1) 陽, a disciple of Tung-Shih, who was made criminal judge of Lo, A., XIX. xi. (2) 陽, the name of a mountain, A., XVI. xii. (3) 陽, the name of an unrolling officer of Lo, A., XVII. i. (4) Name of an assistant master of Lo, A., XVIII. ix. 2.

To fall, D.M., xxxi. 2.

The 1228 RADICAL, A.

A phaenon, A., X. xvi. 2.

The name of the first ode in the Shih-ching, A., III. xx.; XVII. iv.

(1) The name of an ode in the Shih-ching, A., III. ii. (2) The name of one of Confucius's disciples, Nan Yung, styled Chung-kung, A., V. iv.; VI. 1; XII. ii.

Although, G.I., ii. 29; i. 9; et al. D.M.; xxvii. 5; xxxii. 6; A., I. vii.; VI. ix.; IX. iii. 2; et al., says. It is often followed by an adjective, without a verb, and may be translated even, even in the case of. Observe, A., VI. xxiv. and IX. xiii.

(1) 雞鶏, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

(1) To settle, A., X. xiii. 1.

(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

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(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.

(1) 鳥, a fowl, G.L., c. x. 20. A., XVIII. ix. 2; XVIII. xi. 2.
THE 17TH RADICAL. 青.

Calm and unperturbed; tranquil, G.L.V. vi. 4, 4. VI. xx.

THE 178TH RADICAL. 嘴.

The portions of armour, made of leather, D.M. iv. 4.

To bend. 鞠躬, A. X. iv. 1, 4. VII. xi.

A whip, A. VII. xi.

T. y. 鞠, a bare hide, a hide with the hair taken off, A. XII. viii. 5.

THE 178TH RADICAL. 北.

To store up, to keep, A. IX. xii.

THE 182ND RADICAL. 聶.

The music of Shun, A. III. xxv; VII. xiii.; XV. x. 5.

THE 182ND RADICAL. 営.

To be obedient to, in accordance with, D.M. xx. 17. A. II. iv. 5; XIII. ill. 5. To have consentance, D.M. xv. 3.

(1) 順, a short time, an instant, D.M. i. 4. (4) 順, one of Confucius's disciples, t. 9. A. XIII. iv. 4.

Praise-songs. The name of the last part of the Shih-ching, A. IX. xiv.

To desire; to wish; to like, D.M. xiii. 3. xiv. 1. A. V. xvi. 2, 3, 4; XI. xiv. 6.

顏 (honorific epithet) 公, a duke of Wei, A. X. xiv. xx; XV. i.

顔 (color, the countenance, A., VIII. iv. 3; X. iv. 3; XVI. vi. (4). The surname of Confucius's favorite disciple, 頓 異. Hui's father, A. XL vii.

顔, the name of a small State, shown A. XVI. i.

Sorts, classes, A. XV. xxviii.

To fall; fallen, A. XVI. i. 6. 順, in peril, A. IV. v. 3.

To contemplate, G.L.C. i. a. To have regard to, D.M. xii. 4. To turn the head round to look, A. X. iii. 47. Xi. 27.

To be manifest; illustrious, D.M. i. 5. xvi. 5, xviii. 4, xxi. 10, xxxii. 1. Observe xxxii. 5.

THE 182ND RADICAL. 風.

The wind, D.M. xxii. 4. A. X. xvi. 5; XII. xiii. To enjoy the breeze; to take the air, A. XI. xvii. 7.

THE 182ND RADICAL. 飛.

To fly, D.M. xii. 5.

THE 184ND RADICAL. 食.


To be eaten, A. XVII. viii. 4.

之間, a meal's time, A. IV. v. 3. 食, food, D.M. xii. 3. A. IV. iv. 37. VIII. xxii.; X. vii. 2. et al. (a) 月之食, an eclipse, A. XIX. xii.

食, food generally, A. II. viii.; VI. ix.; VII. xv.; X. vii. 2, 4, 10; XIV. x. 5. (2) To give food to; to feed, A. XVII. viii. 3.

飲, to drink, D.M. iv. 2. A. X. xi. 1. As a noun, (7) A. VI. ix.; VIII. xxii.

In 4th tone. To give to drink, A. III. vii.

飲, to drink, A. XVII. viii. 3.

(1) To eat, 飯, rice, A. VII. xv; XIV. x. 3. In these instances, perhaps 飯, for food. To taste, A. X. xii. 9.

(4) 飯, to eat, A. XIV. x. 1.

食, 飯, A. XII. iv. To ornament, A. X. vi. 7. Observe
THE 294th RADICAL, 帝
An armor, belonging to the sovereign's dress at sacrifices, A., VIII. xvi.

THE 295th RADICAL, 亜
A large sea-turtle, D.M., xvi. 9.

THE 296th RADICAL, 亜
A turtle, D.M., xvi. 9.

THE 297th RADICAL, 鼓
(1) A drum, drums, A., XI. xvi. 2; XVII. xi. (2) Drum-maker, A., XVIII. ix. 3. (3) To strike, to play on, D.M., xvi. 2. A., XII. xvi. 7. Amusingly, for the third of these senses the character was used.

A kind of hand-drum, 鼓, to shake the hand-drum, A., XVIII. xii. 4.

THE 298th RADICAL, 普
To harmonize, D.M., xvi. 9.

THE 299th RADICAL, 黑
Black, 黑人, the black-haired people, the people, G.L.C., x. 24.

THE 300th RADICAL, 黑
To be dismissed from office, A., XVIII. lii.

The name of 曾, one of Confucian disciples, A., XI. xxi. 2.

(1) A village, A., IX. ii.; XIV. 2211. 鄉, A., VI. iii. 2. A., XV. i. 3 ('A place, A., XIV. viii. 邻 = school, pupil, A., XV. viii. 2; 邻 among us, A., XIII. xv. iii. 2. ('A partisan, partisans, A., VII. xvi. 11; XV. xii. 3.

OMISSION.
The last character in col. i., p. 473, add (?); a certain gene, A., XVII. xiii.”

END OF VOL. I.