

THE BOOKS OF CHOW.

BOOK VII. THE GREAT ANNOUNCEMENT.

王若曰，猷大誥，
 爾多邦，越爾御，
 事弗弔，天降割，
 于我家，不少延，
 洪惟我幼冲人，
 嗣無疆大歷服，
 弗造哲迪民康，
 矧曰其有能格。

大誥

1 I. "The king speaks to the following effect:—'Ho! I make a great announcement to you, the princes of the many States, and to you, the managers of my affairs.—Unpitied am I, and Heaven sends down calamities on my House, without exercising the least delay. It greatly occupies my thoughts, that I, so very young, have inherited this illimitable patrimony, with its destinies and domains. I have not displayed wisdom, and led the people to tranquillity, and how much less should I be able to reach the knowledge of the decree of Heaven!

THE NAME OF THE BOOK.—大誥, 'The Great Announcement.' At the commencement of the first paragraph, these two characters, 大誥, occur, and they are thence taken and made the name of the Book. Gan-kwō, indeed, says that the Book sets forth great doctrines for the information of the empire, and thence it received its name (陳大道以誥天下故以名篇). But we look in vain for any 'great doctrines' in the Book. The emergency which called the announcement forth was sufficiently important to justify the duke

of Chow in calling it 'great.' We need not look for any higher or deeper meaning in the title. The Book is found in both the texts. CONTENTS; DATE; AND STYLE. The prefatory note says, 'When king Woo had deceased, the three overseers and the wild tribes of the Hwae rebelled. The duke of Chow acted as prime minister to king Ching; and having purposed to make an end of the House of Yin, he made "The Great Announcement." This sets forth the occasion on which the address was composed, but when we come to look at the contents, we find very little appropriate, according to our views, to the circumstances. The young emperor speaks of the

responsibility lying on him to maintain the empire gained by the virtues and prowess of his father, and of the senseless movements of the House of Yin to regain its supremacy; he complains of the reluctance of many of the princes and high officers to second him in putting down the revolt; and proclaims with painful reiteration the support and assurances of success which he has received from the divining tortoise-shells. The three overseers are not mentioned, though we may find an allusion or two to them. The whole tone is feeble. I have divided, it will be seen, the 15 paragraphs in which it is now generally edited into five chapters.

The date of the announcement is generally referred to the third year of Ching B.C., 1,112. But such an arrangement of events supposes the duke of Chow's residence in the east, spoken of in the last Book, to have been a voluntary exile, and that this expedition against Yin was undertaken after he returned in the manner described. But I saw reason to understand the sojourning in the east as a description of this very expedition, and that the return mentioned was on its successful termination. On this view the announcement was made in the first or second year of Ching, and the expedition was finished in the third year. On that point—the date of the extinction of Woo-kang and his revolt, there is an agreement.

The style of the Book is about as difficult as that of 'the Pwan-kang.' 'We may doubt,' says Wang Gan-shih, 'whether parts have not been lost, and other parts have not fallen out of their proper place. Our plan is to let alone what we cannot understand, and to explain what we find ourselves able to do.' 'It is difficult,' says Choo He, 'to point the Book. The sentences are very long, and students generally try to break them up into shorter ones, which makes the interpretation more difficult still.'

Ch. I. Pp. 1, 2. NOTWITHSTANDING HIS YOUTH AND INCOMPETENCIES, THE KING FEELS BOUND, BY HIS DUTY TO HIS FATHERS AND TO HEAVEN, TO DO HIS UTMOST TO PUT DOWN THE REVOLT WHICH WAS THREATENING THE RECENTLY ACQUIRED EMPIRE.

1. 王若曰, — these are the words of the duke of Chow, spoken by him as regent of the empire, and in the name of the young king. We are not to suppose indeed that Ching had anything to do with the announcement. Doubting the duke's loyalty, he would not have sent him to attack his other uncles; but the duke acted as the great duties of his position required him to do, and would not allow the safety of the dynasty to be perilled by weak scruples. At the same time it was right that his address should appear as in the name of the king. There was no other king but Ching, and no other is intended by 王 throughout the Book. K'ang-shing, however, says that by 王 we should understand the duke himself. His words are:—王, 周公也, 周公居攝命大事, 則權稱王, 'The king is the duke of Chow. He was regent of the empire, and in giving charge about such great affairs, in the exigency of the circumstances, he called himself the king.'

K'ang-shing, Ming-shing, and other opponents of 'the false K'ang,' adopt this view, and the ingenuity with which they argue for it is amusing; but it is too absurd to justify our entering into an examination of their arguments. Coup,

the 王若曰 in the Pwan-kang, Pt. i., 16; and often in several of the Books of Chow that follow.

猷大誥爾多邦, —猷 appears to have come into use, under the Chow dynasty, as an exclamation, like the 咨 of the 'Canon of Yaou.' I do not see what other meaning can be given to it here, or in the next Bk., p. 1; et al. Here Ma Yung and others in the Han dynasty read it after 誥, —大誥猷爾, 云云, —and explained it by 道. Gan-kwō even attempted to give it the same meaning in its place at the beginning of the sentence:—周公稱王命, 順大道, 以誥天下, 云云. But this is exceedingly harsh and unnatural. Lin Che-k'ue was the first, so far as I have ascertained, who explained the term as an exclamation. It is a pity that this meaning of it does not appear in the dictionary.

爾多邦, —爾在外多邦之諸侯, 越爾御事, —see the 'Great Speech,' Pt. i., p. 2. 弗弔, —弔 (read

teon) —恤 'to pity,' as in the She King, Pt. III., Bk. III., Ode x., st. 5. In the 'Pwan-kang,' Pt. iii., 7, it was read teih, with the meaning of 至, 'to come to,' i.e., to reach the mark of goodness; and so Gan-kwō took it, and Keang Shing takes it, but with different relations to

the rest of the sentence;—see the 註疏 and the 尙書集註音疏. Ts'ue expands the phrase as in the translation:—我不爲

天所恤. 天降割于我家, 不少延, —割, —害, 'injuries,' 'calamities.' 'Heaven sends down calamities on my House,—this has reference especially to the early death of king Woo; and we may include also the present troubles occasioned by the revolt in Yin. 不少延, —'without a little delay.' Blow was following on blow in quick succession. Gan-kwō put a stop at

少, and carried 延 to the next sentence. Of this construction I shall speak on the next clause. K'ang-shing pointed as in the text and interpreted 不少延 as —'not few and prolonged.'

延 may certainly be thus taken as —長; but the whole phrase 不少延 is more naturally construed as I have done in the translation, following Ts'ue and other Sung critics. 洪惟一大恩, 'I greatly think.' Gan-kwō, I have just said, began this

于天降威
予不敢閉
不忘大功
人受命茲
敷賁敷前
求朕攸濟
水予惟往
子若涉淵
已予惟小
知天命○

2 'Yes, I who am but a little child am in the position of one who has to cross a deep water;—it must be mine to go and seek how to cross over. I must diffuse the elegant institutions of my predecessor, and augment the appointment which he received from Heaven;—so shall I be not forgetful of his great work. Nor shall I dare to restrain the majesty of Heaven seen in the inflictions it sends down.

clause with 延, and his comment on 延惟我幼冲人 is—凶害延大惟累我幼童人成王言其不可不誅之意. 'The calamities are so protracted and great that they involve me who am so young;—the king's meaning is that there was nothing for him but to cut off the criminals.' This is very far-fetched, and must be rejected.

嗣無疆大歷服,一歷 is defined as—數, 'fate, destiny.' Woo Ch'ing says:—歷—天之歷數. 服—'domains.' Ts'ae says—五服, 'the five domains;' but they were more than 'five' under the Chow dynasty. Nearly all the critics define 服 by 事, and then expand it into something like 服王事; but Ts'ae's meaning is much simpler. 弗造哲, 迪民康, —on this Gan-kwō has—不能爲造智道以安人, 'I cannot practise the ways of wisdom to repose the people.' K'ang Shing has—弗遭逢明哲之人以道于安, 'I have not met with (=found), intelligent men to lead the people to repose.' Better than either, Woo Ch'ing read 造 with an aspirate, = 'to go to,' 'to arrive at,' and says:—弗能造於明哲以導民於安, 'I have not attained to wisdom, so as to conduct the people to tranquillity.' So I take the words. 矧曰, 云云, —I take 格

here with Gan-kwō as—至, 'to reach to.' I do not know what the young king, or rather the duke of Chow, had in view by 天命, 'the decree or appointment of Heaven,' nor can I discern the bearing of the whole clause on the

rest of the announcement. Perhaps a glimpse of light is afforded by Kin Le-ts'ang, who says:—此言成王以幼冲嗣位, 流言展轉, 而事變如此, 未能上測天意如何, 以起下文求濟卜筮之意. 'This speaks of how king Ching, inheriting the throne at so early an age, with the baseless rumours going about, and such changes of events occurring, was unable to fathom what might be the mind of Heaven, in order to introduce what is said below about his seeking how to cross over his difficulties, and the intimations afforded by divination;—see the 集說. 2. 已 is used, acc. to Ts'ae, as a continuative particle, indicating that though the speaker had come to a pause, yet he must go on expressing his sentiments (已, 承上語辭已而有不能已之意). Our 'Yes' corresponds to it.

子惟至攸濟, —'this,' says Gan-kwō, 'expresses the king's awe' (言祇懼). He might have said—'awe and perplexity.' 敷賁, 敷前人受命, —the former clause expresses the young king's apprehensive perplexity; this seems to express what under all circumstances he felt it incumbent upon him to do. The language however, is difficult to construe and interpret. Liu Che-ku says:—'Gan-kwō read 賁 *sun*, as in the "P'wan-k'ang," Pt. iii., 7, and with the same signif. of *great*, and gave the meaning—'I will spread and practise great principles, so spreading and displaying the appointment received by Wān and Wou.' But the text only says 敷賁, and to make that = 'I will display great principles' is wide of the mark and forced. Soo and Lin Tsze-hwuy (林子晦) read the character *pe*, with the meaning of 'to adorn' (飾; as in the 'Announcement of T'ang,' p. 5). Soo then in-

越亦西于有即紹大王用。
茲不土于有大命即紹大寶龜我遺我寧

3 II. 'The Tranquillizing king left to me the great precious tortoise, to bring into connection with me the intelligence of Heaven. I consulted it, and it told me that there would be great trouble in the region of the west, and that the western people would not be still. Accordingly we have the present senseless movements.

terpreted—"What I diffuse must be to adorn and extend the appointment received by my predecessors, and not forget their merit," while Lin Tsze-hwuy says, "The meaning is—I will cultivate and illustrate the institutions, to impart ornament to the empire." The character 賁 is thus both pronounced and interpreted by them differently from Gan-kwō; but the meanings they bring out are as far from being clear as his. Wang Gan-shih says, better than any of them, that the text is maimed, and we need not weary ourselves to fix its meaning. The translation simply follows the view of Ts'ae, which is that of Soo Tung-po. 子不敢

云云, —in this clause the king intimates how it was his duty to punish Woo-k'ang and all aiding him in his revolt. He would let the justice of Heaven take its course; he would not restrain it, but execute it rather against them. 于, following 閉, is rather perplexing; but we have met with it before, similarly following transitive verbs.

Wang Gan-shih put a stop at 威, and read 用 with what follows—寧王, 云云, and Chou He approved of this construction;—see the 附錄. In this point Ts'ae chose to follow the two K'ung, rather than his master. Woo Ch'ing, however, points with Gan-shih, and gives this view of the clause preceding, having closed a paragraph with 大功:—'When Heaven was sending down its terrors on me, I did not dare to conceal them, but used the tortoise,' &c., &c.

Ch. II. Pp. 3–6. THE DIVINATIONS HAD INFORMED THE KING OF THE COMING TROUBLES, AND THEY NOW ASSURED HIM ON THE PRESENT EXPEDITION. MANY OF THE BEST AND ABLEST OF THE PEOPLE WERE SUPPORTING HIM. THEY MIGHT THEREFORE GO FORWARD WITH CONFIDENCE. 3. 寧王, —'the Tranquillizing king.' Gan-kwō says that king Wān is intended; but the phrase 寧考 in par. 8 determines that we interpret the epithet of king Wou, Ching's father. 紹天明, —紹 = 繼, 'to continue and transmit.' At a grand

reception of visitors at court there were the attendants and officers who received them, and went between them and the prince. They and their function were called 介紹. Similarly we are told here that the tortoise-shell was a connecting medium between the mind of man and the mind of Heaven. And this was the belief of the duke of Chow! 即命 is used like the same phrase in the last Book, p. 8.

曰有大至不靜, —this is to be taken as the reply of the tortoise, or the result obtained from the divination. Gan-kwō indeed makes the 日 commence a new paragraph. 即命 is with him = 'I have consulted it, and received its instruction;' and then for a time all reference to the tortoise ceases, and 日 = 'The king also says.' This construction is to me intolerably harsh. 日 follows immediately on the divination by the tortoise-shell, and introduces the reply which was received. That reply is sufficiently enigmatical. The troubles arose in the east, and the oracle was that the west would be troubled. This difficulty is solved by saying that the troubles arose indeed in the east, but they necessarily went on to trouble the west. The 'Daily Explanation' paraphrases the text as if the oracle had been thus explicit:—龜即命曰, 異日東方諸侯起而叛亂, 將有大艱難之事于西土, 使西土之人, 疲于奔命, 不得安靜, 是西土晏然之時, 龜兆已豫告矣. This was, it will be seen, a prophecy, rather than the solution of a doubt, and the oracle was like those of the west. We may compare it with the 'Aio te, Æacida, Romanos vincere posse.' 越茲蠢, —these are again the words of the king. 蠢 = 蠢動, 'insects moving, wriggling about,' in the spring. It is often used in

有翼日○鄙曰疵知敘誕○
 十夫民獻今蠹今邦反康有威其小腆

4 'Little as the present prosperity of Yin is, its prince greatly dares to take in hand its broken line. Though Heaven sent down its terrors on his House, yet knowing of the evils in our kingdom, and that the people are not tranquil, he says—"I will recover my patrimony"; and so he wishes to make our State of Chow a border territory again.

5 'One day there was a senseless movement, and the day after, ten men of worth among the people appeared to help me to go forward

the sense of 'silly,' 'impertinent.' 4. The guilt of Woo-k'ang.

殷小腆—this 腆 has marvelously vexed the critics. Gan-kwō took it as—小, and K'ang-shing did the same.

Ma Yung made it=至, meaning probably 'Yin, who has but little attained.' Wang Suh made it=主 so that 殷小腆—'this small princelet of Yin.'

The 說文 defines it by 多, 'many or much;' and Ming-shing says this justifies the 小 of Kang-shing, like *lucus a non lucendo!*

Ts'ao gives 厚, 'prosperous,' 'flourishing' for it, which is no doubt the correct meaning here. Compare 自洗腆致用

酒 in the 'Announcement about Wine,' p. 6. Tung-po was the first to bring this meaning of the term to the interpretation of the text.

敘—'to arrange,' 'to place in order;' then, 'a series' 'a rank.' Here, being under the govt. of 紀, it is taken as—緒, 'the end of a cocoon, or of a ball of thread; then 'a thread,' 'a line,' and with the same metaphorical applications as our word 'line.' The clause, as expanded by Ts'ao, is—乃敢大紀其

既亡之緒. All the old interpreters understood 天降威 of the troubles of the imperial House, with special reference to the rumours about the duke of Chow set on foot by his brothers, following so quickly on the death of king Woo. The same view is taken also by Woo Ch'ing and K'ang Shing. If the

知 had been before the 天 we must have construed in this way. The meaning which appears in the translation is given by Ts'ao, who follows his expansion of the previous clause, quoted

above, by—是雖天降威于殷然亦武庚知我國有三叔疵隙, 民心不安故敢云云.

子復反鄙我周邦—we must put a stop at 復, and then supply 而欲, as in the translation. 子 is Woo-k'ang himself speaking, but we cannot refer the 我 also to him.

子復—我將復殷業. 鄙 is used for 'a border,' 'a border town.' It has here the force of a verb.

5 今蠹至以于—獻=賢 (comp. the 'Yih and Tschih,' p. 7. K'ang Shing reads 義, but with the same meaning); 于—往, 'to go.' Who the 'ten men of worth' were, we do not know. Gan-kwō supposed they belonged to Yin, 'loyal and far-seeing men in the rebellious territory.' This is not likely. I suppose they were men of the imperial domain who had been forward to express their attachment to the dynasty of Chow. The 今蠹今翼日, indicate the promptitude with which they had come forward. Ts'ao expands the clause:—今武庚蠹動, 今之明日, 民之賢者十夫, 輔我以往, 云云.

救寧武圖功—救—撫, 'to soothe,' 'to tranquillize;' 救寧 go together.—撫定商邦, 'to soothe and settle the country of Shang. 武—繼, 'to continue.' [武 is used for 'military prowess or achievement,' and also for 迹, 'footsteps,' 'traces,' from which the

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越庶士御事罔
 臣○爾庶邦君
 邦于伐殷逋播
 卜子惟以爾庶
 御事曰予得吉
 君越尹氏庶士
 肆予告我友邦
 休朕卜并吉○
 圖功我有大事
 翼以于救寧武

to restore tranquillity and to perpetuate the plans of my father. The great business I am engaging in will have a successful issue, for I have divined and always got a favourable intimation. 'Therefore I tell you, the princes of my friendly States, and you, the directors of departments, my officers, and the managers of my affairs,—I have obtained a favourable reply to my divinations. I will now go forward with you from all the States, and punish those vagabond and transported ministers of Yin.

7 III. 'And now, you the princes of the various States, and you the various officers and managers of my affairs, all retort on me, saying,

signification given to it in the text is derived. How the same character comes to have significations so different is one of the mysteries which a Lexicographer may solve by tracing its history, and showing how forms originally distinct have coalesced in one.] 武圖功—繼

嗣武王所圖之功. This construction of the clause is given by Ts'ao, and Keang Shing concurs in it. Other views may be seen in the 註疏, and in Woo Ch'ing's commentary.

我有, 云云—大事, 'great affair,' referring to the warlike expedition about to be proceeded with. It is said in the 左傳 that 'the "great affairs" of a State are sacrifice and war,' (國之大事, 在祀與戎).

并吉—'all together are lucky.' The king had divined; and the 'three men' who had operated with the three shells, or interpreted the threefold intimation of the one shell, all foretold a happy result;—see the 'Great Plan,' p. 24. Ts'ao gives the connection of the two parts of the clause thus:—知我有戎

事休美者, 以朕卜三龜而并吉也. We are not to suppose that this divining was the same as that mentioned in par. 2. That was earlier, before the rebellion had revealed itself; this was with reference to the expedition which was in progress.

6. 肆予至御事.—肆—故, 'therefore.'

尹氏, 'the governors or directors,'—庶官之正, 'the heads of the various magisterial departments.' Gan-kwō says they were the 卿大夫, 'nobles and great officers. Compare the 百尹 of Bk. XXII, p. 8. We might bring out the meaning of the 氏 by saying—'the directors, of the several surnames.'

予得吉卜, 云云—子, as in the last par.,—往, 逋播臣,—'the absconded scattered ministers.' Woo-k'ang and the old adherents of his House, who continued with him, are intended by this contemptuous language. There was enough in the circumstances of their condition to afford a ground for so describing them.

Ch. III. Pp. 7-9. THE KING COMPLAINS OF THE RELUCTANCE OF THE PRINCES AND OFFICERS TO GO FORWARD WITH HIM TO THE EXPEDITION, AND REPLIES TO THEIR PROPOSAL TO GO CONTRARY TO THE DIVINATIONS.

7. The proposal of the princes and officers to go contrary to the oracles, and abandon the expedition. 罔不反,—'there is not one who does not retort.' K'ang-shing says—無不反我之意, 'all oppose my views.' Keang Shing would take 反 as simply—復, 'to reply.' The two ideas are here combined in the term. All the rest of the par. is to be taken as the language of the malcontents. Gan-kwō, indeed, takes only 艱大,

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不反曰艱大，民
不靜，亦惟在王
宮邦君室，越予
小子，考翼不可
征，王害不違卜。
○肆予冲人，永
思艱，曰：嗚呼，允
蠢鰥寡，哀哉！予
造天役，遺大投
艱于朕身，越予

"The hardships will be great, and that the people are not still has its source really in the king's palace, and in the mansions of those princes of the troubled State. We, little ones, and the old reverent men as well, think the expedition ill-advised. Why does your majesty not go contrary to the divination?"

8 'I, in my youth, think also continually of the hardships, and say, Alas! these senseless movements will deplorably afflict widowers and widows! But I am the servant of Heaven, which has assigned

'the difficulties will be great,' as their words, and makes out all the rest to be a portion of the king's reply. But, to my mind, the text is altogether unmanageable on this view. The exegesis which I have followed, and which appears in the translation, is not unattended with difficulties; but it gives an interpretation of the passage in harmony with the general tenour of the Announcement, and not harsher, as regards particular expressions, than we are obliged to admit in many other places.

民不靜至君室，—this is an allusion, as plain as the duke of Chow could permit himself to make, to the dissatisfaction of his three brothers charged with the oversight of Yin, the rumours which they had spread against himself, and the suspicions which those had awakened in the king's mind. The 邦君 are Sŕen, Too, and Ch'oo. 室, as opposed to 宮, I translate by 'mansion.' 越予小子, 考翼, 不可征, 云云,—this passage presents several difficulties, and no construction of it has been proposed, against which objections cannot be urged. 予小子 is taken by Gan-kwō of the king speaking of himself, and this is the one strong point in his construction mentioned above. In the translation the phrase is taken in the plural:—so the princes and officers, opposed to the expedition, describe themselves. 考 is taken as 老, 'old,' 'fathers.' 翼—敬, 'to be reverent,' i.e., in the conduct of business. The character is thus used in the She King, as may be seen in the dict. 考翼—父

老之敬事者。害 (read in the 4th tone)—曷, 'why.' The paraphrase of the whole in the 'Daily Explanation' is:—予等小子, 固無所知, 識至子敬事之父, 老乃老成, 練達之龜兆, 難憑, 曷不違卜, 而聽人乎。

Pp. 8, 9. How the king replies to the princes and officers, complaining of their want of sympathy with him, and urging again the authority of the oracles.

8. 允蠢鰥寡, 哀哉,— 'indeed the senseless movements; widowers and widows, alas.' Gan-kwō brings out the meaning thus:—信蠢動天下, 使無妻無夫者受其害, 可哀哉. Woo Ch'ing observes that the young and strong would be carried off to the expedition, and so the widowers and widows would be left in their solitude without those whose duty it was to care for them.

予造天役=予所爲之事, 皆天所役使, 'the things which I do are all services required from me by Heaven.' Keang Shing takes 造—遭, as in p. 1, which would give here a good enough meaning.

遺大, 投大于我身, 遺天 and 投. The 'Daily Explanation' has:—天

冲人, 不邛自恤, 義爾
邦君, 越爾多士, 尹氏
御事, 綏予曰: 無愆于
恤, 不可不成, 乃寧考
圖功。○己予惟小子,
不敢替上帝命, 天休
于寧王, 興我小邦, 周
寧王惟卜用, 克綏受
茲命, 今天其相民, 矧
亦惟卜用, 嗚呼, 天明

me this great task, and laid this hard duty on my person. I therefore, the young one, do not pity myself, and it would be right in you, the princes of the States, and in you, the many officers, the directors of departments, and the managers of my affairs, to soothe me, saying, "Do not be distressed with sorrow. We shall surely complete the plans of your Tranquillizing father."

9 'Yes, I, the little one, dare not disregard the charge of God. Heaven, favourable to the Tranquillizing king, gave such prosperity to our small State of Chow. The Tranquillizing king divined and acted accordingly, and so he calmly received his great appointment. Now Heaven is helping the people;—how much more must I follow the divinations! Oh! the clearly-intimated will of Heaven is to be feared:—it is to help my great inheritance.'

實以甚大者遺于吾之身, 甚艱者投于吾之身, 不邛自恤—邛—我或身, 'I, 'myself.' The meaning is that the king would do his duty, without considering the risks and troubles to which it would expose him. 義爾至圖功—義—以義言之, 'speaking of the case with reference to what is right.' 勞—勞, 'to labour,' 'to distress one's-self.' 無(毋)愆于恤—君毋勞于憂, 'Let not your Majesty distress yourself about this matter of sorrow.' The princes and officers are then supposed to say that they would dispose of the revolt for him.—凡我爲臣者, 不可不共矢其力, 聲罪致討, 成乃寧考所圖之功。已,—as in p. 2. 不敢替上

帝命—替—廢, 'to disregard,' 'to make of none effect.' 'The charge of God' is that implied in p. 5, when the divinations were all favourable, and the king was thus instructed to go forward with the expedition against Woo-kang and his associates. 天休至茲命,—the divinations of king Woo referred to are those mentioned in 'The Great Speech,' Pt. II., p. 5, 朕夢協朕卜, 襲于休祥, 今天其相民,—How was Heaven now helping the people? Gan-kwō replies—'By the coming forward of the ten men of worth to support the king.' Possibly the king, or the duke rather, may have had this in mind. 矧亦惟卜用—况我亦惟卜是用. 天明, 云云—the translation here follows Ts'ao. The 天明, 'intelligence of Heaven,' is that mentioned in p. 8, as conveyed by the 'great tortoise.' Thus clearly intimated, it was to be revered. Opposition to it could only entail disaster. How much

于前寧人圖功攸
考我民予曷其不
邦君天棐忱辭其
肆予大化誘我友
不極卒寧王圖事
我成功所予不敢
王若勤哉天闕恣
王曰爾惟舊人爾
不克遠省爾知寧
畏彌我不丕基。○

10 IV. "The king says, 'You, who are the old ministers, are fully able to examine the long-distant affairs;—you know how great was the toil of the Tranquillizing king. Now where Heaven shuts up and distresses us is the place where I must accomplish my work;—I dare not but do my utmost to complete the plans of the Tranquillizing king. It is on this account that I use such efforts to remove the doubts and carry forward the inclinations of the princes of my friendly States. Heaven also assists me with sincere expressions of attachment, which I have ascertained among the people;—how dare I but aim at the completion of the work formerly begun by the

more should they be forward to obey it, when it was to establish the dynasty! K'ang Shing takes 畏一威, and the whole—'The brilliant majesty of Heaven is aiding me to enlarge this great inheritance.'

Ch. IV. Pp. 10—12. THE KING ADDRESSES HIMSELF MORE PARTICULARLY TO THE OLD MINISTERS OF HIS HOUSE; SETS FORTH HIS OWN WISH TO DO HIS DUTY AS A SON AND A SOVEREIGN, AND COMPLAINS OF THEIR WANT OF SYMPATHY WITH HIM. 10. 王曰,—see on 王若

曰, p. 1. It is one of the peculiarities of the Announcements in the Books of Chow, that they are broken up into many parts by the recurrence of these phrases. 爾惟至勤哉,—

by 舊人 we are to understand the old ministers of king Woo, (武王之舊臣),—the 考翼 of p. 7, who are there quoted as opposed to the expedition. 遠省,—'to examine the remote,' i.e., the affairs of past days.

天闕至圖事,—this is an instance of what Choo He calls the 'long sentences' of the 'Great Announcement.' 闕者否塞不通之意, 闕 means shut up, without thoroughfare. 恣者艱難不易之

意, 恣 means difficult and not easy.' These are the definitions given by Ts'ae, who adds—'天之所以否閉艱難, 國家多難者, 乃我成功之所在.'

The above definition of 闕 is not given in the dictionary, tho' it may be very reasonably derived from the explanation of the term in the 說文 as—閉門. The dict. makes it—慎, after Gan-kwō, and with reference to this passage. K'ang Shing defines it by 勞, which

makes it simply a synonym of 恣. Ts'ae took his definition from Lin Che-k'e. 'The place where king Ching had to accomplish his work,' was the east, where the revolt was going on; but the 所 does not indicate the locality simply, but all the circumstances of the case. 肆

予至邦君,—化者, 化其固滯, 'by 化 is meant dissolving their obstinate obstructions; 誘者, 誘其順從, 'by 誘 is meant inducing them to follow him with accordance.' These again are the definitions of Ts'ae,—very good. 天棐至攸終,—

棐 is taken by Gan-kwō and most other

父蓄厥子乃弗
肯堂矧肯構厥
底法厥子乃弗
思若考作室既
其逝朕言艱日
○王曰若昔朕
寧人攸受休畢
予曷敢不于前
恣我民若有疾
終天亦惟用勤

Tranquillizer? Heaven moreover is thus toiling and distressing my people, so that it is as if they were suffering from disease;—how dare I allow the appointment which the Tranquillizer, my predecessor, received, to be without its happy fulfilment?"

11 "The king says, 'Formerly, at the initiation of this expedition, I spoke of its difficulties, and revolved them daily. But when a deceased father, wishing to build a house, had laid out the plan, if his son be unwilling to raise up the hall, how much less will he be willing to complete the roof! Or if the father had broken up the ground, and his son is unwilling to sow the seed, how much less

critics as—輔: 'to aid.' 忱—誠信, 'sincere.' Heaven does not speak;—where were the 'expressions' of its regard? The ten men of worth, who had come forward to encourage the king, might be considered as giving utterance to the 'voice of the people,'—the 'voice of God.' Choo He was dissatisfied with this interpretation of 棐. He said that 'though all the elder scholars concurred in it, it made the passage unintelligible.' He himself, on the authority chiefly of Yen Sze-koo, made the character synonymous with 匪, 'not,' so that the meaning is—'Heaven really does not utter words, but its mind may be ascertained from the mind of the people.' This brings out substantially the same meaning as the other view of 棐. By 寧人 I understand king Woo. It is only a variation of the phrase 寧王.

Ts'ae takes it as—寧臣, 'the tranquillizing ministers,' meaning those who had co-operated with king Woo in his great work, and adds that this description of them would cover with shame those of them who were dissuading king Ching from the expedition. See a note from Ch'in Leih on this point in the 附錄. 天亦云云,—here is another consideration, which determined the king's resolution. His father's object was to give repose and happiness to all the people. This revolt was distressing them,—a fever, a serious disease in the State. He must secure the realization of his father's pur-

pose by putting the revolt down. 11. How his sense of filial duty impelled the king to the expedition. 若昔日朕其逝—初欲東征之時, 'when I first wished to undertake this expedition to the east.' So, Ts'ae and Woo Ch'ing. Then the 言 and 思 of the next clause are to be taken in the past tense. Woo, indeed, is half disposed to take 言 simply as an expletive or exclamation, but there is no necessity for having recourse to such a construction. Thinking of the difficulties which the expedition was pressed with, the king might have wished to abandon it; but to prevent his doing so, there came in the considerations of his duty to his father which are set forth in the rest of the paragraph. In this way we get a consistent meaning from the whole. Gan-kwō and K'ang Shing, instead of taking 若昔 as—昔日, or 昔者, give 若 a full verbal force,—順, 'to accord with.' The former then interprets—'In accordance with ancient principles, I must proceed with this expedition to the east (順古道, 我其往東征矣). I have spoken quite enough about the difficulties and hardships of the empire, and I daily think of them.' The latter says:—'In accordance with the example of the king my predecessor, I ought to go and punish

肯播矧肯穫
厥考翼其肯
曰予有後弗
棄基肆予曷
敢不越邛救
寧王大命○
若兄考乃有
友伐厥子民
養其勸弗救

will he be willing to reap the grain! In such a case will the father, who had himself been so reverently attentive to his objects, be willing to say, "I have an heir who will not abandon the patrimony?"—How dare I, therefore, but use all my powers to give a happy settlement to the great charge entrusted to the Tranquillizing king?

12 'If a father have those among his friends who attack his child, will the elders of his people encourage the attack, and not come to the rescue?'

these revolvers (順昔前王之事則我其當往征). Of the hardships connected with the expedition I have spoken, and I daily think of them.' The view which I have followed seems to me much preferable to either of these. 若考作室既底法, —考 is 'a father deceased.' We must take it so here, king Woo being intended, while Ching is the son on whom it devolves to carry out and finish his father's undertakings. 既底法, —has settled the plan, i.e., has laid out the foundation, and defined all the dimensions,—the length, breadth and height. For 堂 Woo Ch'ing says 築基, 'to build up on the foundation.' The meaning evidently is to proceed with the building, according to the plan. 構—蓋, 'to cover;' here,—'to construct the roof.'

[Immediately after 構, K'ang-shing read 厥考翼其肯曰予有後弗棄基, which thus occurred with him twice in the paragraph.] 蓄—反土去草曰蓄, 'turning over the earth and removing the grass is called 蓄.' It denotes the first steps taken to bring waste land or virgin soil into cultivation. 考翼至棄基—Are we to take 考翼 in the singular, referring to the 考 and 父 in the preceding clauses, or in the plural, like the same phrase in p. 7? Gan-ky3 and Ts'ae take it in the singular.

Ts'ae says—'The spirit of king Woo in heaven would not be willing to say that he had a son and successor who would not let his inheritance fall to the ground.' The paraphrase in the 'Daily Explanation' takes the phrase in the plural, —其家敬事之父老, 'the old and reverent elders of the family.' This is the view also of Woo Ch'ing, who has:—其父之輔翼者, 'the assistants of his father.' I must understand the phrase in the singular. 肆予云云, —越邛—於我身, 'in my person.' It is a strange and unsatisfactory expression; but all the critics explain it thus.

Q. 12. The king reproaches the princes and officers who would let the revolt take its course. A short paragraph, and all but unintelligible. The view which Gan-kwō gives may be seen in the 註疏. I cannot make it out, even with the help of Ying-tā. Ts'ae says that he does not understand what is meant by the phrase 民養. He takes it, however, after Soo Tung-po as —人之臣僕, or 民長, as in the translation. 'By 兄考,' he says, 'is intended king Woo; by 友, Woo-kāng and his confederates, the king's uncles; by 子, 'the people; and by 民養, the princes of the States, and the officers.' I would only differ from him in taking 子 not of the people, but of king Ching himself.

○王^{十三}曰嗚呼肆哉
爾庶邦君越爾御
事爽邦由哲亦惟
十人迪知上帝命
越天棐忱爾時罔
敢易法矧今天降
戾于周邦惟大艱
人誕鄰胥伐于厥
室爾亦不知天命
不易○予^{十四}永念曰

13 V. "The king says, 'Oh! Take heart, ye princes of the various States, and ye managers of my affairs. The enlightening of the country was from the wise, even from the ten men who obeyed and knew the decree of God,' and the sincere assistance given by Heaven. At that time none of you presumed to change the royal appointments. And now, when Heaven is sending down calamity on the State of Chow, and the authors of these great distresses appear as if the inmates of a house were mutually to attack one another, you are without any knowledge that the decree of Heaven is not to be changed!

Ch. V. Pp. 13—15. THE KING CONTRASTS THE PRESENT CONDUCT OF THE PRINCES AND OFFICERS WITH THE PAST, AND TRIES TO STIMULATE THEM TO CARRY OUT THE WILL OF HEAVEN. HE THEN STATES HIS OWN DETERMINATION, AND CONCLUDES BY VINDICATING HIS FOLLOWING THE ORACLES OF DIVINATION. 13. Ts'ae Ch'ing, in interpreting this part, struck out a new path for himself, in which I have followed him. The par. mentions 'ten men who obeyed and knew the mind of God.' Were they the 'ten men of worth, mentioned in par. 5, who came forward to support king Ching against the revolt of Yin?' All the old interpreters say so, and Woo Ch'ing and K'ang Shing, still hold to that view. 'This is to be said for it, that in the compass of a short Book, we can hardly expect two references to 'ten men,' of the same purport, and yet that they should be diff. men. I would willingly accept Gan-kwō's view, if it did not make all attempts to explain the context not only troublesome but to my mind vain. Ts'ae decided that the ten men here were not the ten men of par. 5, but king Woo's 'virtuous men,' his 'ten ministers capable of govt.,' celebrated in 'The Great Speech.' He contends that the predicates of the 'ten men' here are too great for the ten men of the people who came forward to encourage king Ching, and tries to fortify his view by referring to the duke of Chow's language in Bk. XVI. p. 14, where he is speaking of king Wan's able ministers, as he speaks of the ten men here. The editors of Yung-ching's Shoo accept his view, but with some

misgivings, and think it necessary to preserve the other also. 肆=放心, 'put your hearts at ease.' 爽邦由哲—爽—明, as in 爽厥師, Pt. IV., Bk. II., p. 3. King Woo put an end to the 'dark ways' (昏德) of Show, and displayed the mind of Heaven to the empire, 'by means of the wise men' (由哲), who were his counsellors and helpers,—'the ten men who walked in (迪) and knew the commands of God.' 越天棐忱—棐—輔, as in p. 10. This clause is collateral with 上帝命, and under the regimen of 迪知. 爾時—爾於是時, 'you at that time.' Among those who followed Woo to the conquest of Shang, there were many of the princes and officers who were now shrinking from the expedition against Woo-kāng. 矧今云云,—it is difficult to render 矧 here by 'how much more,' in the usual way; yet its force extends to the end of the par., and may be indicated by a point of exclamation. The allusion in 天降戾于周邦 is to the death of king Woo. 由惟大艱人 we

天惟喪殷，若稽
 夫子曷敢不終
 朕畝，天亦惟休
 于前寧人。○予
 曷其極卜，敢弗
 于從，率寧人有
 指疆土，矧今卜
 并吉，肆朕誕以
 爾東征，天命不
 僭，卜陳惟若茲。

- 14 'I ever think and say, Heaven in destroying Yin is doing husbandman's work;—how dare I but complete the business of my fields! Heaven will thereby show its favour to the former Tranquillizer.
- 15 'How should I be all for the oracle of divination, and presume not to follow your advice? I am following the Tranquillizer, whose purpose embraced all the limits of the land. How much more must I proceed, when the divinations are all favourable! It is on these accounts that I make this expedition in force to the east. There is no mistake about the decree of Heaven. The indications of the divinations are all to the same effect.'

are to understand the king's uncles, confederate with Woo-kang. For 誕鄰胥伐 Ts'ae gives 大近相伐, and the 'Daily Explanation' has 相逼相攻 厥室 is taken by Woo Ch'ing of 其邦君之室, and he supposes the meaning of the whole to be that the rebel-uncles were endeavouring to force others of their brothers in their neighbourhoods to join them in the revolt. The meaning I have given is preferable, though the 誕鄰 is difficult to manage. Gan-kwō says that when the king's uncles took arms against him, it was truly like the inmates of one house fighting with each other. If king Woo had been commissioned to destroy Show for his wickedness, much more must it be Heaven's will that this revolt should be suppressed; and yet the princes and officers were telling the king not to proceed with the expedition.

Wang Ts'eaou traces the course of thought in the par. on Ts'ae's view very clearly:—
 迪知上帝命者，心與天通，不貫脊
 自然合理者也，知天命不敢罪，此
 易者未能在武王時，商如天之
 信者不可不討，天命協吉
 佑有周夢卜

作此之之人易征，害不心迪者
 庚如天昔十敢可言命之與邦
 武亦吉，今有不而天法則爽
 日命并是昔亦翼法知奉義與
 在天卜此在人考之不時之而
 在討朕如然舊今我亦昔天間
 此不翼又也爾法易則以順有
 如可子亦一而之惟卜矣日惟
 又不獻忱理輔王不違易今者
 忱亂民斐事之武則不可為知實

P. 14. 稽夫 is 'a reaper,' but the phrase is here used for a husbandman generally. A husbandman's work is thoroughly to clear his ground of weeds;—he must not let their roots remain. King Woo had spared Show's son, but it was plain that he must now be made an end of. So would king Ching complete the business of his fields. And when he had done so, the favour of Heaven to king Woo would be more fully displayed;—the empire would be made sure to his posterity. 15. 予曷其極卜,

敢弗于從，一子何敢盡欲用
 卜而不從爾勿征之言乎。
 The answer to this is given in the next clause. It was not merely a question between the oracles and the contrary opinions of many of the princes and officers. There was the example of king Woo and his ministers; and there was the duty of Ching to accomplish the work which his father had begun. These were potent considerations to go into the scale. They would determine in favour of the expedition, even if the oracles were not so decided. As the oracles were so entirely in favour of it, however, there could be—there ought at least to be—no hesitation in going forward. 率寧人有指疆土 一循文王有指意，以安疆土。 This is Gan-kwō's explanation of the words, and I have not met with any other so satisfactory. His only error is in referring 寧人 to king Wān, instead of king Woo. 天命不

僭,—comp. 天命弗僭, in the 'Announcement of T'ang,' p. 5.
 [We have thus got to the end of 'The Great Announcement,' the style of which is at least as rugged and difficult as that of 'The Pwan-kang.' Notwithstanding the uncertainty which attaches to the interpretation of particular passages, however, I cannot but believe that the translation gives, with tolerable correctness, the general meaning of the Book. In the year a.c. 7, when Mang, the duke of Han (漢公莽), was acting as regent of the empire, and designed to usurp the throne, he published an announcement modelled upon that of the duke of Chow. He incorporated the text of the Shoo with his own statements in a very remarkable way. K'ang Shing and some others undertake to correct the text of the Shoo from Mang's Announcement, which ought not, however, to be appealed to for that purpose. It answers very well to show the general view which Mang and the scholars about him took of our Book. Mang's Announcement is preserved in the 前漢書, 第五十四卷, 翟方進傳.]