THE BOOK OF ODES

CHINESE TEXT, TRANSCRIPTION AND TRANSLATION

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In the Bulletins 14, 16 and 18 of the Museum of Far Eastern Antiquities (1942, 1944, 1946) I published extensive Glosses on the Book of Odes (Shï king), taking up to a detailed discussion all important points (words, phrases and passages) on which there have been divergences in the tradition of the text or in the interpretation propounded by the more prominent scholars of the last two millennia. I followed up this by publishing, in the Bulletins 16 and 17 (1944, 1945), a complete translation of all the 305 Odes. This translation was not intended to have any literary merits, I endeavoured, on the contrary, to make it as literal as possible, intending it to serve such students of sinology who wish to acquaint themselves with this grand collection, which has played such an enormous part in the literary and cultural history of China. For a thorough study this translation can, of course, only be used to advantage taken together with the copious Glosses just mentioned. But it has seemed to me that it might be useful to a student who would read the Odes more cursorily, without going into the details of all the moot points, to have a handy volume with the bare translation. The present volume is therefore a reprint of the translation published in Bulletins 16 and 17, to which are added, for the convenience of the student, the Chinese text and the transcription. In the transcribed text I have inserted the archaic readings of all words serving as rimes, this being a reprint of pp. 90—110 of my Grammata Serica (Bulletin 12, 1940); I have taken the opportunity to correct some errors and misprints in the rime list there.

In the transcribed text I have used certain abbreviations. A single stroke (—) means that a line has been skipped which is an exact repetition of a line in the same or the preceding stanza. A double line (=) means that two lines have been skipped which recur unaltered such as they were found in the same or the preceding stanza.

There are a considerable number of divergences in the text between the Mao, Han, Lu and Ts'i schools of the Han era. All the more important variants have been discussed in the Glosses. The Chinese text here reproduced is that of the traditionally accepted Mao school. But in such instances where — for reasons give in the Glosses — a Han, Lu or Ts'i variant (or some other variant found in quotations e. g. in Tso chuan or Mo-tsï) has seemed preferable and been made the basis of the translation, this has been indicated in the transcribed text, and at the end of the volume will be found a list of these variants in Chinese characters.

周南

○1. 關關雎鳩、在河之洲、窈窕淑女、君子好逑、參差荇菜、左右流之、窈窕淑女、寤寐求之、求之不得、寤寐思服、悠哉悠哉、輾轉反側、參差荇菜、左右采之、窈窕淑女、琴瑟友之、參差荇菜、左右芼之、窈窕淑女、鐘鼓樂之、

○2. 葛之覃兮、施于中谷、維葉萋萋、黃鳥于飛、集于灌木、其鳴喈喈、葛之覃兮、施于中谷、維葉莫莫、是刈是濩、爲絺爲綌、服之無斁、言告師氏、言告言歸、薄汚我私、薄澣我衣、害澣害否、歸寧父母、

○3. 采采卷耳、不盈頃筐、嗟我懷人、寘彼周行、陟彼崔嵬、我馬虺隤、我姑酌彼金罍、維以不永懷、陟高岡、我馬玄黃、我姑酌彼兕觥、維以不永傷、陟彼砠矣、我馬瘏矣、我僕痡矣、云何吁矣、

○4. 南有樛木、葛藟纍之、樂只君子、福履綏之、南有樛木、葛藟荒之、樂只君子、福履將之、南有樛木、葛藟縈之、樂只君子、福履成之、

○5. 螽斯羽、詵詵兮、宜爾子孫、振振

1. Kuan ts'ü.

1. Kuan kuan ts'ü kiu (*kịôg*), tsai ho chï chou (*tịôg*), yao tiao shu nü, kün tsï hao k'iu (*g'ịôg*). 2. Ts'en ts'ï [sic] hing ts'ai, tso yu liu (*lịôg*) chï, —, wu mei k'iu (*g'ịôg*) chï, k'iu chï pu tê (*tək*), wu mei sï fu (*b'ịŭk*), yu tsai yu tsai, chan chuan fan ts'ê (*tsịək*). 3. —, tso yu ts'ai (*ts'əg*) chï, —, k'in sê yu (*gịŭg*) chï, —, tso yu mao (*mog*) chï, —, chung ku lo (*glâk*) chï.

1. *Kwan-kwan* (cries) the ts'ü-kiu bird, on the islet of the river; the beautiful and good girl, she is a good mate for the lord. — 2. Of varying length is the hing waterplant, to the left and the right we catch it; the beautiful and good girl, waking and sleeping he (sought her:) wished for her; he wished for her but did not get her, waking and sleeping he thought of her; longing, longing, he tossed and fidgeted. — 3. Of varying length is the hing waterplant, to the left and the right we gather it; the beautiful and good girl, guitars and lutes (befriend her:) hail her as a friend. — 4. Of varying length is the hing waterplant, to the left and the right we cull it as a vegetable; the beautiful and good girl, bells and drums cheer her.

2. Ko t'an.

1. Ko chï t'an hi, yi yü chung ku (*kuk*), wei ye ts'i ts'i (*ts'iər*), huang niao yü fei (*pịwər*), tsi yü kuan mu (*muk*), k'i ming kie kie (*kɛr*). 2. =, wei ye mo mo (*mâk*), shï yi shï huo (*g'wâk*), wei ch'ï wei k'i (*k'ịăk*), fu chï wu yi (*dịăk*). 3. Yen kao shï shï, yen kao yen kuei (*kịwər*), po wu wo sï (*sịər*), po huan wo yi (*ịər*), ho [sic] huan ho fou (*pịŭg*), kuei ning fu mu (*məg*).

1. How the ko creeper spreads, it reaches to the middle of the valley; its leaves are luxuriant; the yellow birds go flying, they settle on the thickly-growing trees; they sing in unison. — 2. How the ko creeper spreads, it reaches to the middle of the valley; its leaves are rich; I cut it, I boil it, I make fine cloth and coarse cloth; I shall wear them without growing weary of them. — 3. I tell the matron, I tell her that I am returning home; I will soak my private clothes (a), I will wash my garments; which shall I wash, which not? I return to wish peace to father and mother.

(a) Everyday clothes, as opposed to the ritual clothes.

3. Küan er.

1. Ts'ai ts'ai küan er, pu ying k'ing k'uang (*k'ịwang*), tsie wo huai jen, chï pi Chou hing (*g'ăng*). 2. Chï pi ts'uei wei (*ngwər*), wo ma huei t'uei (*d'wər*), wo ku cho pi kin lei (*lwər*), wei yi pu yung huai (*g'wɛr*). 3. Chï pi kao kang (*kâng*), wo ma hüan huang (*g'wâng*), wo ku cho pi sï kuang (*kwăng*), wei yi pu yung shang (*śịang*). 4. Chï pi ts'ü (*ts'ịo*) yi, wo ma t'u (*d'o*) yi, wo p'u p'u (*p'wo*) yi, yün ho hü (*χịwo*) yi.

1. I gather the küan-er plant, but it does not fill my slanting basket (a); I am sighing for my beloved one; I place it here on the road of Chou. — 2. I ascend that craggy height (b), my horses are all exhausted; meanwhile I pour out a cup from that bronze lei-vase, in order not to yearn all the time. — 3. I ascend that high ridge, my horses become black and yellow (c); meanwhile I pour out a cup from that kuang-vase of rhinoceros (horn), in order not to be pained

all the time. — 4. I ascend that earth-covered cliff; my horses are sick; my driver is ill (d); oh, how grieved I am!

(a) I am working listlessly, with poor result. (b) To look for him. (c) Black-streaked with sweat and yellow with dust; the par. with st. 2 shows that h ü a n h u a n g 'black and yellow' does not mean the horses' natural colour, but is a result of their labour. (d) The speaker is so restless that both team and coachman are driven to excessive exertions.

4. Kiu mu.

1. Nan yu kiu mu, ko lei lei (*li̯wər*) chï, lo chï kün tsï, fu li suei (*sni̯wər*) chï. 2. —, ko lei huang (*χmwâng*) chï, —, fu li tsiang (*tsi̯ang*) chï. 3. —, ko lei jung (*ʻi̯wĕng*) chï, —, fu li ch'eng (*ɖi̯ĕng*) chï.

1 In the South there are trees with down-curving branches, the k o creepers and l e i creepers cling round them (a); (joyous:) happy be the lord (b), may felicity and dignity give him peace. — 2. In the South there are trees with down-curving branches, the k o creepers and l e i creepers cover them; happy be the lord, may felicity and dignity make him great. — 3. In the South there are trees with down-curving branches, the k o creepers and l e i creepers entwine them; happy be the lord, may felicity and dignity (achieve him, complete him:) make him perfect.

(a) Thus the subjects cling to the lord, who protects them. (b) K ü n - t s ï 'the noble person' may mean both 'the lord' and 'the lady'. Various comm. have here taken it in the latter sense. But the same phrase l o c h ï k ü n t s ï recurs in odes 172 and 222, and there k ü n - t s ï unambiguously means 'the nobleman, the lord'; the three odes are quite analogous, and therefore we should translate 'the lord' here as well (with Waley).

5. Chung sï.

1. Chung sï yü, shen shen (*si̯ĕn*) hi, yi er tsï sun, chen chen (*ʈi̯ən*) hi. 2. —, hung hung (*χmwəng*) hi, —, sheng sheng (*ɖʼi̯əng*) hi. 3. —, tsi tsi (*tsi̯əp*) hi, —, chï chï (*dʼi̯əp*) hi.

1. The wings of the locusts, they are multitudinous; it is (suitable:) right that your sons and grandsons should be numerous. — 2. The wings of the locusts, they are in great numbers; it is right that your sons and grandsons should be in a continuous line. — 3. The wings of the locusts, they are in crowds; it is right that your sons and grandsons should be (clustering:) in great swarms.

6. T'ao yao.

1. T'ao chï yao yao, cho cho k'i hua (*gʼwå*), chï tsï yü kuei, yi k'i shï kia (*kå*). 2. —, yu fen k'i shï (*ɖʼi̯ĕt*), —, yi k'i kia shï (*śi̯ĕt*). 3. —, k'i ye chen chen (*tsi̯ĕn*), —, yi k'i kia jen (*ńi̯ĕn*).

1. How delicately beautiful is the peach-tree, brilliant are its flowers; this young lady goes to her new home, she will order well her chamber and house. — 2. How delicately beautiful is the peach-tree, well-set are its fruits; this young lady goes to her new home, she

螽斯羽、薨薨兮、宜爾子孫、繩繩兮、
螽斯羽、揖揖兮、宜爾子孫、蟄蟄兮、
○6. 桃之夭夭、灼灼其華、之子于歸、宜其室家、
桃之夭夭、有蕡其實、之子于歸、宜其家室、
桃之夭夭、其葉蓁蓁、之子于歸、宜其家人、
○7. 肅肅兔罝、椓之丁丁、赳赳武夫、公侯干城、
肅肅兔罝、施于中逵、赳赳武夫、公侯好仇、
肅肅兔罝、施于中林、赳赳武夫、公侯腹心、
○8. 采采芣苢、薄言采之、采采芣苢、薄言有之、
采采芣苢、薄言掇之、采采芣苢、薄言捋之、
采采芣苢、薄言祜之、采采

will order well her house and chamber. — 3. How delicately beautiful is the peach-tree, its leaves are luxuriant; this young lady goes to her new home, she will order well her house-people.

7. T'u tsie.

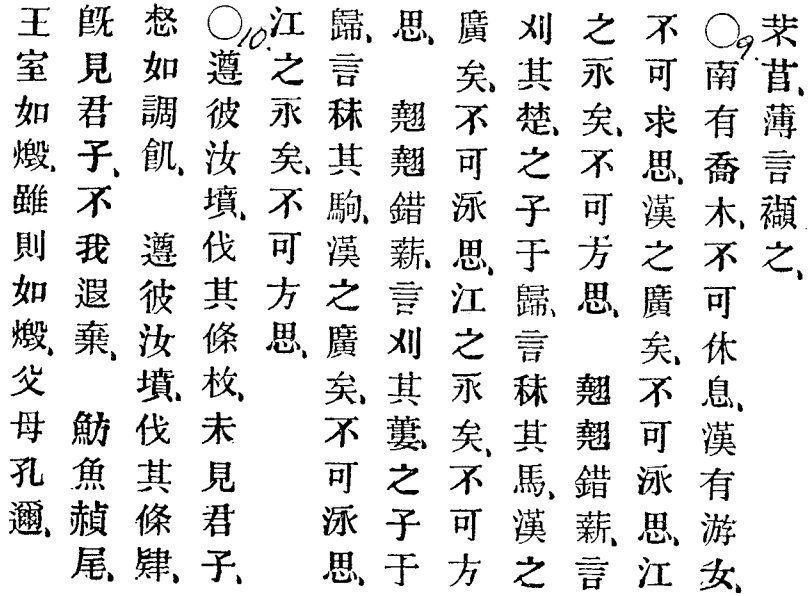
1. Su su t'u tsie (*tsi̯å*), cho chï cheng cheng (*tĕng*), [Mao: kiu kiu wu fu, replaced by Han var. 1:] kiao kiao wu fu (*pi̯wo*), kung hou han [sic] ch'eng (*ɖi̯ĕng*). 2. —, shï yü chung k'uei (*gʼi̯wəg*), —, kung hou hao k'iu (*gʼi̯ôg*). 3. —, shï yü chung lin (*gli̯əm*), —, kung hou fu sin (*si̯əm*).

1. We beat down the (pegs of) the hare-net, we knock them *tĕng tĕng*; the elegant warrior, he is a protection and wall to the prince. — 2. We beat down the (pegs of) the hare-net, we place it at the crossing of many roads; the elegant warrior, he is a good companion for the prince. — 3. We beat down the (pegs of) the hare-net; we place it in the middle of the forest; the elegant warrior, he is the belly and heart of the prince.

8. Fou yi.

1. Ts'ai ts'ai fou yi, po yen ts'ai (*tsʼəg*) chï, —, po yen yu (*gi̯ŭg*) chï. 2. —, po yen to (*twât*) chï, —, po yen lo (*lwât*) chï. 3. —, po yen kie (*kiet*) chï, —, po yen hie (*gʼiet*) chï.

1. We gather the plantain, we gather it; we gather the plantain, we hold it. — 2. We gather the plantain, we pick it; we gather the



plantain, we pluck it. — 3. We gather the plantain, we take in our held-up flaps; we gather the plantain, we take it in our tucked-in flaps.

9. Han kuang.

1. Nan yu k'iao mu, [Mao: pu k'o hiu si, replaced by Han var. 2:] pu k'o hiu (*χi̯ôg*) sï, Han yu yu nü, pu k'o k'iu (*g'i̯ôg*) sï, Han chï kuang (*kwâng*) yi, pu k'o yung (*gi̯wăng*) sï, Kiang chï yung (*gi̯wăng*) yi, pu k'o fang (*pi̯wang*) sï. 2. K'iao k'iao ts'o sin, yen yi k'i ch'u (*tsʻi̯o*), chï tsï yü kuei, yen mo k'i ma (*mâ*), Han chï etc. 3. —, yen yi k'i lü (*gli̯u*), —, yen mo k'i kü (*ki̯u*), Han chï etc.

A song in honour of a girl who is going to be married. First the girls of the region are praised as desirable but not easily attained; then this girl, who is setting out on her marriage journey, is eagerly served by her comrades, who feed the horses for her.

1. In the South there are tall trees, you cannot rest under them (a); by the Han (river) there are girls who go pleasuring, but you cannot seek them; the broad expanse of the Han, it cannot be waded across; the long course of the Kiang, it cannot be passed by raft (b). — 2. Tall-rising is that mixed firewood, we cut the (leaves of) the wild-thorn; this young lady goes to her new home, we feed her horses; the broad expanse of the Han (etc., as in 1, refrain). — 3. Tall-rising is that mixed firewood, we cut the (leaves of) the lü plant; this young lady goes to her new home, we feed her colts; the broad expanse (etc. as in st. 1).

(a) Their crowns are too high up to afford shade and shelter; so the young girls are unattainable. (b) They are inaccessible, as if separated from you by unpassable waters.

10. Ju fen.

1. Tsun pi Ju fen, fa k'i t'iao mei (*mwər*), wei kien kün tsï, ni ju chou [sic] ki (*ki̯ɛr*). 2. —, fa k'i t'iao yi (*di̯əd*), ki kien kün tsï, pu wo hia k'i (*k'i̯ɛd*). 3. Fang yü ch'eng wei (*mi̯wər*), wang shï ju huei (*χi̯wăr*), suei tsê ju huei (*χi̯wăr*), fu mu k'ung er (*ńi̯ŭr*).

1. I go along that bank of the Ju (stream), I cut the branches and rods; while I have not yet seen the lord, I am desirous as if morning-hungry. — 2. I go along that bank of the Ju (stream), I cut the branches and shoots; when I have seen the lord, he will not remove and reject me. — 3. The bream has a red tail (a); the Royal House is as if burning (b); but though it is as if burning, father and mother are very near.

(a) The bream in danger lashes its tail until it becomes bloody — symbolical of great danger and distress. (b) Or, with Lu: »as if going to ruin».

11. Lin chï chï.

1. Lin chï chï (*t̂i̯əg*), chen chen kung tsï (*tsi̯əg*), hü tsie lin hi. 2. Lin chï ting (*tieng*), chen chen kung sing (*si̯ĕng*), —. 3. Lin chï küe (*kŭk*), chen chen kung tsu (*dz'uk*), —.

The lin was not originally a fabulous animal, but a real quadruped of unknown species. It was very rare, and it was considered remarkable when one was caught (as recorded in Ch'un ts'iu: Ai 14). Hence it came to be considered auspicious, and when it was exterminated, it was turned into a legendary animal. — This ode is the last in the section Chou nan, just as the Tsou-yü (ode 25) is the last in the section Shao nan. They are both hunting songs of the simplest kind, little more than exclamations of joy.

1. The feet of the lin! You majestic sons of the prince! Oh, the lin! — 2. The forehead of the lin! You majestic kinsmen of the prince! Oh, the lin! — 3. The horns of the lin! You majestic clansmen of the prince! Oh, the lin!

12. Ts'üe ch'ao.

1. Wei ts'üe yu ch'ao, wei kiu kü (*ki̯o*) chï, chï tsï yü kuei, po liang ya [sic] (*ngâ*) chï. 2. —, wei kiu fang (*pi̯wang*) chï, —, po liang tsiang (*tsi̯ang*) chï. 3. —, wei kiu ying (*di̯ĕng*) chï, — po liang ch'eng (*d̂i̯ĕng*) chï.

1. It is the magpie who has the nest, it is the kiu bird who inhabits it; this young lady goes to her new home, a hundred carriages meet her. — 2. It is the magpie who has the nest, it is the kiu bird who has her place in it; this young lady goes to her new home, a hundred carriages escort her. — 3. It is the magpie who has the nest, it is the kiu bird who fills it; this young lady goes to her new home, a hundred carriages (achieve her=) make her (outfit) complete.

○11. 麟之趾、振振公子、于嗟麟兮、
麟之定、振振公姓、于嗟麟兮、麟
之角、振振公族、于嗟麟兮、

召南

○12. 維鵲有巢、維鳩居之、之子于歸、
百兩御之、維鵲有巢、維鳩方之、
之子于歸、百兩將之、維鵲有巢、
維鳩盈之、之子于歸、百兩成之、
○13. 于以采蘩、于沼于沚、于以用之、
公侯之事、于以采蘩、于澗之中、
于以用之、公侯之宮、被之僮僮、
夙夜在公、被之祁祁、薄言還歸、
○14. 喓喓草蟲、趯趯阜螽、未見君子、

13. Ts'ai fan.

1. Yü yi ts'ai fan, yü chao yü chï (*ĥi̯əg*), yü yi yung chï, kung hou chï shï (*dz'i̯əg*). 2. —, yü kien chï chung (*ti̯ông*), —, kung hou chï kung (*ki̯ông*). 3. [Mao: pei chï t'ung t'ung, replaced by Han, Lu var. 3:] pei chï t'ung t'ung (*d'ung*), su ye tsai kung (*kung*), pei chï k'i k'i (*g'i̯ər*), po yen süan [sic] kuei (*ki̯wər*).

1. She goes (a) to gather the f a n plants, by the ponds, on the islets; she goes to use them as an offering, in the sacrifices of the prince. — 2. She goes to gather the f a n plants, in the stream-valley; she goes to use them as an offering, in the temple of the prince. — 3. How ample is her head-dress — morning and evening (b) she is in the palace; how large is her head-dress — and now she returns home.

(a) That the ode concerns a lady is clear from the last stanza, and also from the parallelism with ode 15 below. (b) S u y e has generally been taken to mean »early in the morning»; but the binome quite regularly means 'morning and evening', as in odes 58, 110, 260, 271, 272, 286 — in all of which the meaning is clear and unambigous.

14. Ts'ao ch'ung.

1. Yao yao ts'ao ch'ung (*d'i̯ông*), t'i t'i fou chung (*ti̯ông*), wei kien kün tsï, yu sin ch'ung ch'ung (*t'i̯ông*), yi ki kien chï, yi ki kou chï, wo sin tsê hiang (*g'ông*). 2. Chï pi nan shan, yen ts'ai k'i küe (*ki̯wăt*), —, yu sin cho cho (*ti̯wat*), =, wo sin tsê yüe [sic](*di̯wat*). 3. —, yen ts'ai k'i wei (*mi̯wər*), —, wo sin shang pei (*pi̯ər*), =, wo sin tsê yi (*di̯ər*).

憂心忡忡、亦既見止、亦既覯止、我心則
降、陟彼南山、言采其蕨、未見君子、憂
心惙惙、亦既見止、亦既覯止、我心則說、
陟彼南山、言采其薇、未見君子、我心
傷悲、亦既見止、亦既覯止、我心則夷、
○15. 于以采蘋、南澗之濱、于以采藻、于彼
行潦、于以盛之、維筐及筥、于以湘之、
維錡及釜、于以奠之、宗室牖下、誰其
尸之、有齊季女、
○16. 薇菜甘棠、勿翦勿伐、召伯所茇、薇
菜甘棠、勿翦勿敗、召伯所憩、薇菜甘
棠、勿翦勿拜、召伯所說、
○17. 厭浥行露、豈不夙夜、謂行多露、
誰

1. *Iog-iog* (sound) the insects in the grass; jumping are the grasshoppers; when I have not yet seen the lord, my grieved heart is agitated (a); but when I have seen him, when I have met him, my heart calms down. — 2. I ascend that southern mountain, I gather the fern; when I have not yet seen the lord, my grieved heart is sad; but when I have seen him, when I have met him, my heart is pleased. — 3. I ascend that southern mountain, I gather the w e i plant; when I have not yet seen the lord, my heart is pained; but when I have seen him, when I have met him, my heart is at ease.

(a) Or, with Lu: »is distressed».

15. Ts'ai p'in.

1. Yü yi ts'ai p'in (*b'i̯ĕn*), nan kien chï pin (*pi̯ĕn*), yü yi ts'ai tsao (*tsog*), yü pi hing lao (*log*). 2. Yü yi ch'eng chï, wei k'uang ki kü (*kli̯o*), yü yi siang chï, wei ki ki fu (*b'i̯wo*). 3. Yü yi tien chï, tsung shï yu hia (*g'å*), shuei k'i shï chï, yu chai ki nü (*ni̯o*).

1. She goes to gather the p ' i n waterplants, on the bank in the southern stream-valley; she goes to gather the t s a o waterplants, in those running pools. — 2. She goes to put them in vessels, there are baskets square and round; she goes to boil them, there are cauldrons and pans. — 3. She goes to deposit them, under the window in the ancestral shrine; who sets them forth? There is a reverent young girl.

16. Kan t'ang.

1. Pi fei kan t'ang, wu tsien wu fa (*b'i̯wăt*), Shao po so po (*b'wât*). 2. —, wu tsien wu pai (*b'wad*), Shao po so k'i (*k'i̯ad*). 3. —, wu tsien wu pai (*pwăd*), Shao po so shuei [sic] (*śi̯wad*).

1. Luxuriant is that sweet-peartree; do not cut it down, do not hew it, that is where the prince of Shao bivouacked. — 2. Luxuriant is that sweet-peartree; do not cut it down, do not destroy it, that is where the prince of Shao rested. — 3. Luxuriant is that sweet-peartree; do not cut it down, do not bend it, that is where the prince of Shao halted.

17. Hing lu.

1. Ye yi hing lu (*glâg*), k'i pu su ye (*zi̯ag*), wei hing to lu (*glâg*). 2. Shuei wei ts'üe wu küe (*kŭk*), ho yi ch'uan wo wu (*'uk*), shuei wei ju wu kia, ho yi su wo yü (*ngi̯uk*), suei su wo yü (*ngi̯uk*), shĭ kia pu tsu (*tsi̯uk*). 3. Shuei wei shu wu ya (*ngå*), ho yi ch'uan wo yung (*di̯ung*), shuei wei ju wu kia (*kå*), ho yi su wo sung (*dzi̯ung*), suei su wo sung (*dzi̯ung*), yi pu ju ts'ung (*dz'i̯ung*).

A lady is determined under no circumstances to marry a certain gentleman, in spite of her having been formally promised to him and his trying to force her by legal action, supported by his influential family. Conflicts like this are not uncommon in modern China.

1. Wet is the dew on the road, is it not there both morning and evening? I will allege that there is too much dew on the road (a). — 2. Who says that the sparrow has no beak? By aid of what else could it break through into my house? Who says that you have no family? By aid of what else could you urge on me a lawsuit? But though you urge on me a lawsuit, your family will not suffice. — 2. Who says that the rat has no teeth? By aid of what else could it break through my wall? Who says that you have no family? By aid of what else could you urge on me a litigation? But though you urge on me a litigation, I still will not follow you.

(a) I shall find a pretext for refusal which holds good at any time — an innuendo that I will never go. S u y e has generally been taken to mean 'early in the morning', with all kinds of speculations about unseemly hours for a young lady to be abroad, but all this is very forced, and it does not tally with the content of the rest of the ode. For s u y e see note under ode 13.

18. Kao yang.

1. Kao yang chĭ p'i (*b'ia*), su sĭ wu t'o (*d'â*), t'uei shĭ tsĭ kung, wei yi wei yi (*dia*). 2. Kao yang chĭ ko (*kɛk*), su sĭ wu yü (*gi̯wək* or: hü *χi̯wək*), —, tsĭ kung t'uei shĭ (*d'i̯ək*). 3. Kao yang chĭ feng (*b'i̯ung*), su sĭ wu tsung (*tsung*), —, t'uei shĭ tsĭ kung (*kung*).

1. On the lamb furs, five many-thread tresses of white silk; they withdraw for their meal from the court, oh, how complaisant and gracious! — 2. On the lamb skins, five twenty-thread tresses of white silk; oh, how complaisant and gracious, from the court they

謂雀無角、何以穿我屋、誰謂女無家、何
以速我獄、雖速我獄、室家不足、誰謂
鼠無牙、何以穿我墉、誰謂女無家、何以
速我訟、雖速我訟、亦不女從、
○18. 羔羊之皮、素絲五紽、退食自公、委
蛇委蛇、羔羊之革、素絲五緎、委蛇委蛇、
自公退食、羔羊之縫、素絲五總、委蛇委
蛇、委蛇退食自公、
○19. 殷其雷、在南山之陽、何斯違斯、莫敢
或遑、振振君子、歸哉歸哉、殷其雷、在
南山之側、何斯違斯、莫敢遑息、振振君
子、歸哉歸哉、殷其雷、在南山之下、何
斯違斯、莫或遑處、振振君子、歸哉歸哉、

withdraw for their meal. — 3. On the lamb(-skin) seams, five eighty-thread tresses of white silk; oh, how complaisant and gracious, they withdraw for their meal from the court.

19. Yin k'i lei.

1. Yin k'i lei, tsai nan shan chĭ yang (*di̯ang*), ho sĭ wei sĭ, mo kan huo huang (*g'wâng*), chen chen kün tsĭ (*tsi̯əg*), kuei tsai kuei tsai (*tsəg*). 2. —, tsai nan shan chĭ ts'ê (*tsi̯ək*), —, mo kan huang si (*si̯ək*), =. 3. —, tsai nan shan chĭ hia (*g'å*), —, mo kan huang ch'u (*t'i̯o*), =.

1. *'i̯ən* (sounds) the thunder, on the south slope of the Southern mountain; why did you go far away, not daring to have some leisure? Oh, my majestic lord, come back, come back! — 2. *'i̯ən* (sounds) the thunder, on the side of the Southern mountain; why did you go far away, not daring to have leisure and rest? Oh, my majestic lord, come back, come back! — 3. *'i̯ən* (sounds) the thunder, at the foot of the Southern mountain; why did you go far away, not daring to remain at leisure? Oh, my majestic lord, come back, come back!

20. Piao yu mei.

1. Piao yu mei, k'i shĭ ts'i (*ts'i̯ĕt*) hi, k'iu wo shu shĭ, tai k'i ki (*ki̯ĕt*) hi. 2. —, k'i shĭ san (*səm*) hi, —, tai k'i kin (*ki̯əm*) hi. 3. —, k'ing k'uang hi (*χi̯əd*) chĭ, —, tai k'i wei (*gi̯wəd*) chĭ.

○20 摽有梅、其實七兮、求我庶士、迨其吉兮、摽有梅、其實三兮、求我庶士、迨其今兮、摽有梅、頃筐塈之、求我庶士、迨其謂之、

○21 噦彼小星、三五在東、肅肅宵征、夙夜在公、寔命不同、噦彼小星、維參與昴、肅肅宵征、抱衾與裯、寔命不猶、

○22 江有汜、之子歸、不我以、不我以、其後也悔、江有渚、之子歸、不我與、不我與、其後也處、江有沱、之子歸、不

○23 我過、不我過、其嘯也歌、

○23 野有死麕、白茅包之、有女懷春、吉士誘之、林有樸樕、野有死鹿、白茅

A girl is waiting impatiently for her marriage. The year is advancing, it is autumn, and there are fewer and fewer fruits left on the trees; it is high time that the wooers come forward and formally demand her in marriage.

1. Shedding is the plum-tree, its fruits are seven; seeking me are several gentlemen, may it come to its being lucky! — 2. Shedding is the plum-tree, its fruits are three; seeking me are several gentlemen, may it come to (its being now:) a decision now! — 3. Shedding is the plum-tree, in a slanting basket I take them (the fruits); seeking me are several gentlemen, may it come to their (speaking it:) making the proposal!

21. Siao sing.

1. Huei pi siao sing (*sieng*), san wu tsai tung (*tung*), su su siao cheng (*t'i̯ĕng*), su ye tsai kung (*kung*), shï ming pu t'ung (*d'ung*). 2. —, wei Shen yü Mao (*mlôg*), —, pao k'in yü ch'ou (*d'i̯ôg*), shï ming pu yu (*zi̯ôg*).

A nobleman's concubines (cf. ode 22) complain of their hard lot: they have not the position and prerogatives of the first-rank wife. In the early dawn, when the small stars are hardly visible, and in the east only bigger stars are still perceivable, they hurry back to their apartments from their visits to the lord.

1. Minute are those little stars, the Triad and the Quint (a) are in the east; hurriedly we walk in the night, in the early morning and in the late night we are in the palace; truly, our lot is not the same (as hers). — 2. Minute are those little stars, there are only (visible) the Shen and the Mao (a); hurriedly we walk in the night, we carry in the arms the coverlet and the (night) chemise; truly our lot is not like (hers).

(a) Names of constellations; cf. ode 118: san sing tsai t'ien »the Triad star is in the heavens».

22. Kiang yu sï.

1. Kiang yu sï (*dzi̯əg*), chï tsï kuei, pu wo yi (*zi̯əg*), —, k'i hou ye huei (*χmwəg*). 2. Kiang yu chu (*t̂i̯o*), —, pu wo yü (*zi̯o*), —, k'i hou ye ch'u (*t̂'i̯o*). 3. Kiang yu T'o (*d'â*), —, pu wo kuo (*kwâ*), —, k'i siao ye ko (*kâ*).

In the marriages of the nobles, the first-rank wife was always followed by several girls (y i n g) of the same family, who at the same time became married to the nobleman in the position of secondary wives, concubines. In our ode, some such concubines describe how the lady, their superior, was unwilling to share the husband's favours with them, but finally had to accept the situation. The adjunct ladies liken themselves to the side branches, tributaries and islets in the river, which form as it were the accessories of the mighty main river.

1. The Kiang has branches breaking out and reverting; this young lady went to her new home, but she would not take us; she would not take us, but afterwards she had to repent. — 2. The Kiang has islands; this young lady went to her new home, but she would not associate with us; she would not associate with us, but afterwards she had to live with (us). — 3. The Kiang has the (tributary) T'o; this young lady went to her new home, but she would not pass us on; she would not pass us on, but (now) crooningly she sings (a).

(a) She can do nothing but croon (wail) and resign herself to it.

23. Ye yu sï kün.

1. Ye yu sï kün (*ki̯wɛn*), po mao pao (*pôg*) chï, yu nü huai ch'un (*t'i̯wən*), ki shï yu (*zi̯ôg*) chï. 2. Lin yu pu su (*suk*), ye yu sï lu (*luk*), po mao tun shu (*śi̯uk*), yu nü ju yü (*ngi̯uk*). 3. Shu er t'uei t'uei [sic] (*t'wâd*) hi, wu kan wo shuei (*śi̯wad*) hi, wu shï mang ye fei (*b'i̯wăd*).

A girl secretly enticed into a love affair is likened to precious game carefully wrapped up and hidden by the lucky poacher.

1. In the wilds there is a dead deer, with white grass one wraps it up; there is a girl having spring feelings, a fine gentleman entices her. — 2. In the forest there are low shrubby trees, in the wilds there is a dead deer; with white grass one wraps it up and binds it; there is a girl like a jade. — 3. Slowly! Gently! Do not move my kerchief; do not make the dog bark!

24. Ho pi nung yi.

1. Ho pi nung [jung] yi, t'ang ti chï hua (*g'wå*), ho pu su yung, wang Ki chï kü (*ki̯o*). 2. —, hua ju t'ao li (*li̯əg*), P'ing wang chï sun, Ts'i hou chï tsï (*tsi̯əg*). 3. K'i tiao wei ho, wei sï yi min (*mi̯ən*), —, P'ing wang chï sun (*swən*).

A lady of the Royal house (clan Ki) comes to be married to a young prince in Ts'i, and her praise is sung. She is beautiful like flowers of cherry, peach and

純束、有女如玉、　舒而脫脫兮、無感
我帨兮、無使尨也吠、
○24. 何彼穠矣、唐棣之華、曷不肅雝、王
姬之車、　何彼穠矣、華如桃李、平王
之孫、齊侯之子、　其釣維何、維絲伊
緡、齊侯之子、平王之孫、
○25. 彼茁者葭、壹發五豝、于嗟乎騶虞、
　彼茁者蓬、壹發五豵、于嗟乎騶虞、
邶
○26. 汎彼柏舟、亦汎其流、耿耿不寐、如
有隱憂、微我無酒、以敖以遊、　我心
匪鑒、不可以茹、亦有兄弟、不可以據、
薄言往愬、逢彼之怒、　我心匪石、不

plum trees. For catching big fishes you use a frail silken line; for obtaining the good graces of the venerable Royal house a delicate young woman serves as intermediary.

1. How rich they are, the flowers of the cherry tree; why should we not treat reverently and friendlily the chariot of the lady Ki of the Royal house! — 2. How rich they are, the flowering (a) peach and plum trees; oh, the grand-daughter of king P'ing, the son of the prince of Ts'i! — 3. What do you use for angling (b)? Of silk is the line; oh, the son of the prince of Ts'i, the grand-daughter of king P'ing!

(a) I take hua-ju = hua-er, hua-jan cf. ode 37, st. 4: yu-ju ch'ung er »in your full dress and with your ear-plugs»; ode 94, st. 2: yüan-ju ts'ing yang »how beautiful the clear forehead». In both cases the comm. rightly say yu-ju = yu-jan, yüan-ju = yüan-jan; ju in this function is common. (b) Word for word: for the angling there is what?

25. Tsou yü.

1. Pi cho chê kia (*kå*), yi fa wu pa (*på*), hü tsie hu (*g'o*), tsou yü (*ngi̯wo*). 2. Pi cho chê p'eng (*b'ung*), yi fa wu tsung (*tsung*), —.

A hunting song, cf. ode 11 above.

1. Those sprouting reeds! By one discharge five pigs! Lo, you grooms and gamesters! — 2. Those sprouting Artemisias! By one discharge five young pigs! Lo, you grooms and gamesters!

可轉也、我心匪席、不可卷也、威儀棣棣、不可
選也、　憂心悄悄、慍于羣小、覯閔既多、受侮
不少、靜言思之、寤辟有摽、　日居月諸、胡迭
而微、心之憂矣、如匪澣衣、靜言思之、不能奮
飛、
○27. 綠兮衣兮、綠衣黃裏、心之憂矣、曷維其已、
綠兮衣兮、綠衣黃裳、心之憂矣、曷維其亡、
綠兮絲兮、女所治兮、我思古人、俾無訧兮、
絺兮綌兮、淒其以風、我思古人、實獲我心、
○28. 燕燕于飛、差池其羽、之子于歸、遠送于野、
瞻望弗及、泣涕如雨、　燕燕于飛、頡之頏之、
之子于歸、遠于將之、瞻望弗及、佇立以泣、
燕燕于飛、下上其音、之子于歸、遠送于南、
瞻

26. Po chou.

1. Fan pi po chou (*t'i̯ôg*), yi fan k'i liu (*li̯ôg*), keng keng pu mei, ju yu yin yu (*'i̯ôg*), wei wo wu tsiu (*tsi̯ôg*), yi ao yi yu (*di̯ôg*). 2. Wo sin fei kien, pu k'o yi ju (*ńi̯o*), yi yu hiung ti, pu k'o yi kü (*ki̯wag*), po yen wang su (*sâg*), feng pi chï nu (*no*). 3. Wo sin fei shï (*d'i̯ăk*), pu k'o chuan (*ti̯wan*) ye, wo sin fei si (*dzi̯ăk*), pu k'o küan (*ki̯wan*) ye, wei yi tai tai (or: ti ti), pu k'o süan (*si̯wan*) ye. 4. Yu sin ts'iao ts'iao (*ts'i̯og*), yün yü k'ün siao (*si̯og*), kou min ki to, shou wu pu shao (*śi̯og*), tsing yen sï chï, wu pi yu piao (*b'i̯og*). 5. Jï kü yüe chu, hu tie er wei (*mi̯wər*), sin chï yu yi, ju fei huan yi (*'i̯ər*), —, pu neng fen fei (*pi̯wər*).

1. Drifting is that cypress-wood boat, drifting is its floating (a); I am (bright =) wide awake and do not sleep, as if I had a painful grief; but it is not that I have no wine, to amuse and divert myself. — 2. My heart is not a mirror, you cannot scrutinize it (b); true, I have elder and younger brothers, but I cannot (hold on to:) rely on them; when I go and complain, I meet with their anger. — 3. My heart is not a stone, you cannot turn it; my heart is not a mat, you cannot roll it (c); my dignified demeanour has been perfect, you cannot (count =) measure it. — 4. My grieved heart is pained, I am hated by all the petty

ones; I have met with suffering in plenty, I have received insults not a little; in the quietude I brood over it, awake I knock and beat (my breast). — 5. Oh sun, oh moon, why are you eclipsed from time to time (d)? The grief of the heart is like an unwashed dress; in the quietude I brood over it, but I cannot rush up and fly away.

(a) So I am drifting helplessly along, without means of steering my way. (b) I do not lay bare my feelings for anybody to scrutinize. (c) I will not be a passively suffering victim, whom anybody can treat as he likes. (d) Why is happiness so inconstant?

27. Lü yi.

1. Lü hi yi hi, lü yi huang li (*liəg*), sin chï yu yi, ho wei k'i yi (*ziəg*). 2. —, lü yi huang shang (*d̂iang*), —, ho wei k'i wang (*miwang*). 3. Lü hi sï (*siəg*) hi, ju so ch'ï (*d̂'iəg*) hi, wo sï ku jen, pei wu yu (*giŭg*) hi. 4. Ch'ï hi k'i hi, ts'i k'i yi feng (*pium*), wo sï ku jen, shï huo wo sin (*siəm*).

The poet, grieving over a beloved one absent or lost, fortifies himself by thinking of »the ancient» sages (cf. ode 28 next) — the theme of »the ancient kings» and the emulation of their virtues is exceedingly common in early Chinese literature.

1. Green is the jacket, a green jacket with yellow lining; the grief of the heart, when will it end? — 2. Green is the jacket, a green jacket with yellow skirt; the grief of the heart, when will it disappear? — 3. Green is the silk, it was worked by you; I think of the ancient men, it causes me to have no fault. — 4. Fine cloth, coarse cloth, they are cold when worn in the wind (a); I think of the ancient men, and then truly I find my heart.

(a) In cold wind one should be provided with sufficient clothes; so in adversities and grief, you need something solid to fortify yourself with.

28. Yen yen.

1. Yen yen yü fei, ts'ï [sic] ch'ï k'i yü (*giwo*), chï tsï yü kuei, yüan sung yü ye (*diå*), chan wang fu ki, k'i t'i ju yü (*giwo*). 2. —, hie chï hang (*g'âng*) chï, —, yüan yü tsiang (*tsiang*) chï, chan wang fu ki (*g'iəp*), chu li yi k'i (*k'liəp*). 3. —, shang hia k'i yin (*'iəm*), —, yüan sung yü nan (*nəm*), —, shï lao wu sin (*siəm*). 4. Chung shï Jen chï, k'i sin sê yüan (*'iwen*), chung wen ts'ie huei, shu shen k'i shen (*śiĕn*), sien kün chï sï, yi hü kua jen (*ńiĕn*).

1. The swallows go flying, uneven-looking are their wings (a); this young lady goes to her new home, far I accompany her out in the open country; I gaze after (her), (do not reach her =) can no longer see her, the tears are like rain. — 2. The swallows go flying, they straighten their necks, they stretch their necks; this young lady goes to her new home, far I go and escort her; I gaze after her, can no longer see her, I stand still and weep. — 3. The swallows go flying, falling and rising are their voices; this young lady goes to her new home, far I accompany

望弗及、實勞我心、　仲氏任只、其心塞淵、終温且惠、淑愼其身、先君之思、以勖寡人、

○29 日居月諸、照臨下土、乃如之人兮、逝不古處、胡能有定、寧不我顧、　日居月諸、下土是冒、乃如之人兮、逝不相好、胡能有定、寧不我報、　日居月諸、出自東方、乃如之人兮、德音無良、胡能有定、俾也可忘、　日居月諸、東方自出、父兮母兮、畜我不卒、胡能有定、報我不述、

○30 終風且暴、顧我則笑、謔浪笑敖、中心是悼、　終風且霾、惠然肯來、莫往莫來、悠悠我思、　終風且曀、不日有曀、寤言不寐、願言則嚏、　曀曀其陰、虺虺其靁、寤言不寐、願言則懷、

○31 擊鼓其鏜、踊躍用兵、土國城漕、我獨南行、

her to the south; I gaze after her, can no longer see her, truly it grieves my heart. — 4. The lady Chung Jen, her heart is sincere and deep; she is mild indeed and kind, she is good and careful of her person; of the former princes I think, in order to stimulate (b) myself, worthless one (c).

(a) As they caper about, the foreshortening makes now one, now the other of the wings seem longer. (b) In times of grief one fortifies oneself by thinking of »the ancient ones» and their moral tenets of loyalty and duty. This is a very common theme. We had it in ode 27, and it recurs in ode 256: »You do not widely (seek:) take example from the s i e n w a n g former kings, so that you could hold on to their enlightened ordinances», etc. Cf. also ode 196, st. 1. Similar ex. in Tso: Ch'eng 2, in Tso: Chao 1 etc. (c) Or, with Lu: »in order to educate (discipline) myself, worthless one».

29. Jï yüe.

1. Jï kü yüe chu, chao lin hia t'u (*t'o*), nai ju chï jen hi, shï pu ku ch'u (*t̂'iə*), hu neng yu ting, ning pu wo ku (*ko*). 2. —, hia t'u shï

mao (*môg*), —, shï pu siang hao (*χôg*), —. ning pu wo pâo (*pôg*). 3. —, ch'u tsï tung fang (*pi̯wang*), —, tê yin wu liang (*li̯ang*), —, pei ye k'o wang (*mi̯wang*). 4. —, tung fang tsï ch'u (*t̂'i̯wət*), fu hi mu hi, hü wo pu tsu (*tsi̯wət*), —, pao wo pu shu (*d̂'i̯wət*).

1. Oh sun, oh moon! You shed light down over the earth below; that he was such a man! — it has come to (the point that) he does not treat me in the old way; how can there be a settlement, why does he not regard me? — 2. Oh sun, oh moon! The earth below you cover (with your light); that he was such a man! — it has come to (the point that) he does not love me; how can there be a settlement, why does he not requite me? — 3. Oh sun, oh moon! You come from the eastern regions; that he was such a man! — his reputation is no good; how can there be a settlement, so that it is possible to forget? — 4. Oh sun, oh moon! From the eastern regions you come; oh father, oh mother! He does not support me to the end (a); how can there be a settlement, he requites me in an improper way.

(a) He repudiates me.

30. Chung feng.

1. Chung feng ts'ie pao (*b'og*), ku wo tsê siao (*si̯og*), hüe lang siao ao (*ngog*), chung sin chï tao (*d'og*). 2. Chung feng ts'ie mai (*mlɛg*), huei jan k'en lai (*ləg*), mo wang mo lai (*ləg*), yu yu wo sï (*si̯əg*). 3. Chung feng ts'ie yi (*'ied*), pu jï yu yi (*'ied*), wu yen pu mei, [current version: yüan yen tsê ti, replaced by original Mao version 4:] yüan yen tsê chï (*ti̯ĕd*). 4. Yi yi k'i yin, huei huei k'i lei (*lwər*), —, yüan yen tsê huai (*g'wɛr*).

1. There is wind indeed and violent weather (a); when you look at me, you smile, yet you ridicule me and treat me with laughing arrogance; in the core of my heart I am grieved at this. — 2. There is wind indeed and clouds of dust; kindly you promised to come, yet (you are not going and coming =) you do not frequent me; long-brooding is my thinking (of you). — 3. There is wind indeed and wind-blown dark skies; (in less than a day =) at every time of the day there are wind-blown dark skies; I keep awake and do not sleep; while longing, I am chagrined. — 4. Caused by wind-blown skies is the cloudiness, *χi̯wər-χi̯wər* (sounds) the thunder; I keep awake and do not sleep; while longing, I keep yearning (for you).

(a) Or, with Ts'i: »violent rain». The bad weather as a symbol for unhappy conditions is common and recurs in many odes, e. g. 35, 41.

31. Ki ku.

1. Ki ku k'i t'ang (*t'âng*), yung yüe yung ping (*pi̯ăng*), t'u kuo ch'eng Ts'ao, wo tu nan hing (*g'ăng*). 2. Ts'ung Sun Tsï chung (*d'i̯ông*), p'ing Ch'en yü Sung (*sông*), pu wo yi kuei, yu sin yu ch'ung (*t'i̯ông*). 3. Yüan kü yüan ch'u (*t̂'i̯o*), yüan sang k'i ma (*må*), yü yi k'iu chï, yü lin chï hia (*g'å*). 4. Sï sheng k'ie k'uo (*k'wât*), yü tsï ch'eng shuo (*śi̯wat*), chï tsï chï shou (*śi̯ôg*), yü tsï kie lao (*lôg*). 5. Hü tsie k'uo

從孫子仲、平陳與宋、不我以歸、憂心有忡、
爰居爰處、爰喪其馬、于以求之、于林之下、
死生契闊、與子成說、執子之手、與子偕老、
于嗟闊兮、不我活兮、于嗟洵兮、不我信兮、

○32 凱風自南、吹彼棘心、棘心夭夭、母氏劬勞、
凱風自南、吹彼棘薪、母氏聖善、我無令人、
爰有寒泉、在浚之下、有子七人、母氏勞苦、

○33 雄雉于飛、泄泄其羽、我之懷矣、自詒伊阻、
雄雉于飛、下上其音、展矣君子、實勞我心、
睆睆黃鳥、載好其音、有子七人、莫慰母心、
瞻彼日月、悠悠我思、道之云遠、曷云能來、
百爾君子、不知德行、不忮不求、何用不臧、

(*k'wât*) hi, pu wo huo (*g'wât*) hi, hü tsie hüan (*χi̯wen*) hi, pu wo shen [sic] (*śi̯ĕn*) hi.

(The husband says:)

1. *T'âng* (sounds) the drum, they jump and bounce and handle their weapons; they make earthen ramparts round the capital city, and they wall Ts'ao, but we alone march south. — We follow Sun Tsï-chung, to pacify Ch'en and Sung; he does not go home with us, our grieved hearts are agitated. — 3. And then we settle down, and then we remain, and then we lose our horses; we go in search of them, down in the forests (a).

(The wife says:)

4. In death and life (we are) separated and far apart; with you I made an agreement; I grasped your hand, together with you I was to grow old. — 5. Oh, how far away, you do not (keep me alive =) support me; oh, how far apart, you do not (continue with me =) go on living with me.

(a) We are utterly lost in far-off countries, ordered to stop there in garrison, and losing our horses, thus without means of returning home.

○38.
簡分簡兮、方將萬舞、日之方中、在前上處、碩人俁俁、公庭萬舞、有力如虎、執轡如組、左手執籥、右手秉翟、赫如渥赭、公言錫爵、山有榛、隰有苓、云誰之思、西方美人、彼美人兮、西方之人兮、

○39.
悠彼泉水、亦流于淇、有懷于衛、靡日不思、變彼諸姬、聊與之謀、出宿于泲、飲餞于禰、女子有行、遠父母兄弟、問我諸姑、遂及伯姊、出宿于干、飲餞于言、載脂載舝、還車言邁、遄臻于衛、不瑕有害、我思肥泉、茲之永歎、思須與漕、我心悠悠、駕言出遊、以寫我憂、

mi so yü t'ung (*d'ung*). 4. So hi wei hi, liu li chï tsï (*tsi̯əg*), —, yu ju ch'ung er (*ńi̯əg*).

The Preface takes this ode to be a complaint of the ministers of Li against those of Wei for not assisting them; but there is no support whatever for this in the ode text. I propose to see in it the complaint of a young lady. She is pining for a gentleman, and vainly appeals to her callous and pedantic »uncles», the elders of the family. This interpretation is borne out by the parallels in odes 85 and 88, where a girl similarly appeals to the »uncles», the family elders.

1. The k o creepers of the backward-sloping hill, how far-stretching are their joints; oh you uncles, how many are the days! — 2. Why does he stay, he certainly has somebody to be with; why does he tarry, he certainly has a reason why. — 3. The fox furs are motley and bushy, it is not that there are no carriages going east (a); but oh, you uncles, there is nobody with whom I could join company (b). — 4. How small and beautiful are the children of the l i u - l i bird (c): oh you uncles, in your full dress and your ear-plugs!

(a) Do the »fox furs» refer to the apparel of the travellers? (b) I wish that I could go east along with some of the travellers, to find my sweetheart. (c) Other young people are beautiful and happy.

38. Kien hi.

1. Kien hi kien hi, fang tsiang wan wu (*mi̯wo*), jï chï fang chung, tsai ts'ien shang ch'u (*t'i̯o*). 2. Shï jen yü yü (*ngi̯wo*), kung t'ing wan wu

(*mi̯wo*), yu li ju hu (*χo*), chï pei ju tsu (*tso*). 3. Tso shou chï yüe (*di̯ok*), yu shou ping ti (*d'iok*), ho ju wo chê, kung yen si tsüe (*tsi̯ok*). 4. Shan yu chen, si yu ling (lin?) (*lieng, lien*), yün shuei chï sï, si fang mei jen (*ńi̯ĕn*), pi mei jen (*ńi̯ĕn*) hi, si fang chï jen (*ńi̯ĕn*) hi.

1. Oh great, great! They are just going to perform the great dance; when the sun is just at the zenith, he is at the uppermost place at the front. — 2. The tall man is very great, he performs the great dance in the prince's courtyard; he has strength like a tiger, he holds (chariot) reins as if they were silk strings. — 3. The left hand holds the flute, the right hand grasps the pheasant plume; he is shining as if smeared with red, the prince gives orders to present him with a t s ü e cup. — 4. On the mountain there is the hazel, in the swamp there is the l i n g plant; to whom go my thoughts? To the handsome man of the Western region; that handsome man, he is a man from the Western region.

39. Ts'üan shuei.

1. Pi pi ts'üan shuei, yi liu yü K'i (*g'i̯əg*), yu huai yü Wei, mi jï pu sï (*si̯əg*), lüan pi chu Ki (*ki̯əg*), liao yü chï mou (*mi̯ŭg*). 2. Ch'u su yü Tsi (*tsiər*), yin tsien yü Ni (*niər*), nü tsï yu hing, yüan fu mu hiung ti (*d'iər*), wen wo chu ku, suei ki po tsï (*tsi̯ər*). 3. Ch'u su yü Kan (*kân*), yin tsien yü Yen (*ngi̯ăn*), tsai chï tsai hia (*g'ăt*), süan kü yen mai (*mwad*), ch'uan chen yü Wei (*gi̯wad*), pu hia yu hai (*g'âd*). 4. Wo sï Fei ts'üan (*dz'i̯wan*), tsï chï yung t'an (*t'nân*), sï sü yü Ts'ao (*dz'ôg*), wo sin yu yu (*di̯ôg*), kia yen ch'u yu (*di̯ôg*), yi sie wo yu (*'i̯ôg*).

A young lady is longingly waiting for the time of her marriage in Wei, and plans for the journey there: it shall be in accordance with the rites, with a due escort part of the way, and a stop on the way for a farewell feast; it must not be carried out in unseemly haste.

1. Bubbling is that spring water, it flows to the K'i; my loving thoughts are in Wei, there is no day when I am not longing; beautiful are those Ki-family ladies (my relatives), I will take counsel with them. — 2. I may set out and pass the night in Tsi, and make the farewell drinking in Ni; when a girl makes her journey (a), she goes far away from father and mother and brothers; (therefore) I will ask my aunts and also my elder sisters and cousins. — 3. Or I may set out and pass the night in Kan, and make the farewell drinking in Yen; then I will grease and apply the axle-cap linch-pins (b), and the returning carriages will go (c); if I arrive hastily in Wei, there is sure to be harm. — 4. I think longingly of the Fei-ts'üan (the Rich fountain), long do I sigh for it; I think longingly of Sü and Ts'ao, my heart is long-brooding; I will yoke my carriage and go out on a pleasure drive, in order to (dissipate:) relieve my grief (d).

(a) Going to her new home. (b) I will make ready for the great final stage. (c) The carriages which escort her as far as to the farewell place. (d) Legge translates: »Let me drive forth and travel there», taking y u in the sense of 'to travel' with the longed-for Wei places as goal. But y u — an intransitive verb —

○40.
出自北門、憂心殷殷、終窶且貧、莫知我艱、已焉哉、天實爲之、謂之何哉、　王事適我、政事一埤益我、我入自外、室人交徧謫我、已焉哉、天實爲之、謂之何哉、　王事敦我、政事一埤遺我、我入自外、室人交徧摧我、已焉哉、天實爲之、謂之何哉、

○41.
北風其涼、雨雪其雱、惠而好我、攜手同行、其虛其邪、既亟只且、　北風其喈、雨雪其霏、惠而好我、攜手同歸、其虛其邪、既亟只且、　莫赤匪狐、莫黑匪烏、惠而好我、攜手同車、其虛其邪、既亟只且、

○42.
靜女其姝、俟我於城隅、愛而不見、搔首踟躕、
靜女其孌、貽我彤管、彤管有煒、說懌女美、　自牧歸荑、洵美且異、匪女之爲美、美人之貽、

always means 'to ramble, to roam, to divert oneself', and that it is here merely a question of a promenade for diversion in the home region follows from the par. in ode 59, where we have the same two lines as here, and where it is expressly stated that the speaker cannot go to the longed-for places. For a similar excursion for diversion, cf. ode 54, st. 4.

40. Pei men.

1. Ch'u tsï pei men (*mwən*), yu sin yin yin (*ʻi̯ən*), chung kü ts'ie p'in (*b'i̯ən*), mo chï wo kien (*kɛn*), yi yen tsai (*tsəg*), t'ien shï wei chï (*t̂i̯əg*), wei chï ho tsai (*tsəg*). 2. Wang shï shï (*śi̯ĕk*) wo, cheng shï yi p'i yi (*ʻi̯ĕk*) wo, wo ju tsï wai, shï jen kiao pien tsê (*d'ĕk*) wo, yi yen etc. 3. Wang shï tuei (*twər*) wo, cheng shï yi p'i yi (*gi̯wɛd*) wo, —, shï jen kiao pien ts'uei (*dz'wər*) wo, i yen etc.

1. I go out at the Northern gate, my grieved heart is distressed; I am straitened indeed and poor, nobody (knows:) understands my diffi-

culties; it is all over, Heaven truly has done it; what is to be said about it? — 2. The king's affairs come to me, the government's affairs are ever more increased on me; when I enter from the outside, the people of the house all together reprove me; it is all over, (etc. as in st. 1). — 3. The king's affairs are (thick:) heaped up on me, the government's affairs are ever more left to me; when I enter from the outside, the people of the house all together repress me; it is all over (etc. as in st. 1).

41. Pei feng.

1. Pei feng k'i liang (*gli̯ang*), yü süe k'i p'ang (*p'wâng*), huei er hao wo, hi shou t'ung hing (*g'ăng*), [Mao: k'i hü k'i (sie =) sü, replaced by Lu, Ts'i var. 10:] k'i hü k'i sü (*dzi̯o*), ki ki chï tsü (sic, *tsi̯o*). 2. Pei feng k'i kie (*kɛr*), yü süe k'i fei (*p'i̯wər*), —, hi shou t'ung kuei (*ki̯wər*), k'i hü etc. 3. Mo ch'ï fei hu (*g'wo*), mo hei fei wu (*ʻo*), —, hi shou t'ung kü (*ki̯o*), k'i hü etc.

There is nothing in the text which clearly reveals who the speaker is. Yet the parallel of the line h i s h o u t ' u n g k u e i »hold hand together go home» with ode 147 l i a o y ü t s ï t ' u n g k u e i »I wish that I could go with you to your home», where it is quite clear that it is a lady who expresses her wish to go with a gentleman to his home as his wife, makes it probable that we have a similar theme here: a lady complains that she is in difficulties and danger and urges her lover to come and carry her off. A similar theme: a lady urging her lover to come and fetch her and complaining of his lack of eagerness, we find in ode 89.

1. The North wind is cold, the falling snow is voluminous (a); if you are affectionate and love me, I will hold your hand and go with you; you are so modest, you are so slow; but oh, there is urgency! — 2. The North wind is chilly, the falling snow is thick; if you are affectionate and love me, I will hold your hand and go home with you; you are so modest, you are so slow, but oh, there is urgency! — 3. Nothing is so red as the fox, nothing is so black as the raven (b); if you are affectionate and love me, I will hold your hand and go with you in your carriage; you are so modest, you are so slow, but oh, there is urgency!

(a) I am in great distress: for bad weather as a symbol for difficulties, cf. ode 35 above. (b) Properly: »There is nothing red, if it is not the fox»: I cannot fail to see the fox and the raven, animals of bad omen — I am threatened with great dangers. The fox is called y a o s h o u k u e i s o c h ' e n g »the animal of bad omen in which the demons take their abode» in Ki kiu p'ien and Shuowen. For w u 'the raven' as a bird of evil omen cf. ode 192.

42. Tsing nü.

1. Tsing nü k'i ch'u (*t̂'i̯u*), sï wo yü ch'eng yü (*ngi̯u*), ai er pu kien, sao shou ch'ï ch'u (*d'i̯u*). 2. Tsing nü k'i lüan (*bli̯wan*), yi wo t'ung kuan (*kwân*), t'ung kuan yu wei (*gi̯wər*), yüe [sic] yi nü mei (*mi̯ər*). 3. Tsï mu

○43. 新臺有泚、河水瀰瀰、燕婉之求、籧篨不鮮。
新臺有洒、河水浼浼、燕婉之求、籧篨不殄。
魚網之設、鴻則離之、燕婉之求、得此戚施。

○44. 二子乘舟、汎汎其景、願言思子、中心養養。
二子乘舟、汎汎其逝、願言思子、不瑕有害。

○45. 鄘
汎彼柏舟、在彼中河、髮彼兩髦、實維我儀、之死矢靡它、母也天只、不諒人只、
汎彼柏舟、在彼中河、髮彼兩髦、實維我特、之死矢靡慝、母也天只、不諒人只、

○46. 牆有茨、不可埽也、中冓之言、不可道也、

kuei t'i (*d'iər*), sün mei ts'ie yi (*gi̯əg*), fei ju chï wei mei (*mi̯ər*), mei jen chï yi (*di̯əg*).

1. The good girl is beautiful, she waits for me at the corner of the wall; I love her but do not see her; I scratch my head and walk hesitatingly. — 2. The good girl is pretty, she gave me a red pipe (a); the red pipe is bright; I delight in the beauty of the girl. 3. From the pasture-grounds she presented me with a young shoot, it is truly beautiful and remarkable; but it is not because you are beautiful (that I appreciate you): you are the gift of the beautiful girl.

(a) Kuan 'pipe' also means 'tube' generally, and there has been much speculation as to the nature and use of the »tube» here. But the parallel with st. 3 shows that the girl had merely in her promenades picked some simple growing things, a pipe (reed or piece of slender bamboo, for a flute), a young shoot (edible, a delicacy?), and charmingly given them to her boy as tokens of love. They possibly had some symbolical meaning, but this cannot be ascertained. Cf. ode 64, where the girl gives her lover a fruit and in return gets a gem.

43. Sin t'ai.

1. Sin t'ai yu ts'ï (*ts'i̯ăr*), ho shuei mi mi (*mi̯ăr*), [Mao: yen yüan chï k'iu, replaced by Han var. 11:] yen yüan chï k'iu, k'ü ch'u pu sien (*si̯an*, riming with *t'iən* in the next st.). 2. Sin t'ai yu si (*siər*), ho

shuei mei mei (*mwər*), —, [Mao: k'ü ch'u pu t'ien, replaced by var. 12:] k'ü ch'u pu t'ien (*t'iən*). 3. Yü wang chï shê, hung tsê li (*lia*) chï, —, tê ts'ï ts'i shï (*śia*).

A lady goes to be married to a prominent lord, and his fine palace with a »New Tower» on the River gives her high expectations. She finds that she is mated with an ugly and deformed man, who is vituperatingly called here a »buffoon», likened to a »basket-mat» (a coarse mat clumsily folded into a grain-basket) and a »toad».

1. The New Tower is freshly bright; the waters of the River are voluminous; a handsome one she sought (as mate), (but it was) a basket-mat buffoon, no good. — 2. The New Tower is (washed clean =) pure; the waters of the River are smooth; a handsome one she sought, (but it was) a basket-mat buffoon, no good. — 3. A fish-net they had set; a wild-goose fastened in it (a); a handsome one she sought, but she got this toad-buffoon.

(a) For li = 'to fasten' see gl. 442.

44. Er tsï ch'eng chou.

1. Er tsï ch'eng chou, fan fan k'i king (*kli̯ăng*), yüan yen sï tsï, chung sin yang yang (*zi̯ang*). 2. —, fan fan k'i shï (*d̄i̯ad*), —, pu hia yu hai (*g'ăd*).

This ode is said by the ancient comm. to refer to the two young princes of Wei who were murdered in passing a river, one of them by order of his father, the other by mistake, see Tso: Huan 16.

1. Two young gentlemen embark in the boat, floating on, it goes far away; longingly I think of you, in my heart I am grieved. — 2. Two young gentlemen embark in the boat, floating on, it passes away; longingly I think of you, there is sure to be harm (you are sure to come to some harm).

45. Po chou.

1. Fan pi po chou (*ĵi̯ôg*), tsai pi chung ho (*g'â*), [Mao: tan pi liang mao, replaced by var. 13:] tan pi liang mou (*mi̯ôg*), shï wei wo yi (*ngia*), chï sï shï mi t'o (*t'â*), mu ye t'ien (*t'ien*) chï, pu liang jen (*ńi̯ĕn*) chï. 2. —, tsai pi ho ts'ê (*tsi̯ək*), —. shï wei wo t'ê (*d'ək*), chï sï shï mi t'ê (*t'nək*), =.

The lamentation of a wife who is deserted by her young husband (so also Waley).

1. Floating on is that cypress-wood boat, in the middle of the River; hanging down are those two tufts of hair (a), he is my (proper one =) mate; until death he swore to have no other (mind) (b); oh mother, oh Heaven (c), what an unreliable man! (d). — 2. Floating on is that cypress-wood boat, in those sidewaters of the River; hanging down are those two tufts of hair, he is my mate; until death he swore to have no (aberration:) falsity; oh mother, oh Heaven, what an unreliable man!

(a) The hair-dress of a youth, who is still »serving» his parents: he is a youth. (b) To remain faithful to me. It would seem more simple and natural to translate:

所可道也、言之醜也、　牆有茨、不可
襄也、中冓之言、不可詳也、所可詳也、
言之長也、　牆有茨、不可束也、中冓
之言、不可讀也、所可讀也、言之辱也、
○47. 君子偕老、副笄六珈、委委佗佗、如
山如河、象服是宜、子之不淑、云如之
何、　玼兮玼兮、其之翟也、鬒髮如雲、
不屑髢也、玉之瑱也、象之揥也、揚且
之皙也、胡然而天也、胡然而帝也、
瑳兮瑳兮、其之展也、蒙彼縐絺、是紲
袢也、子之清揚、揚且之顏也、展如之
人兮、邦之媛也、
○48. 爰采唐矣、沫之鄉矣、云誰之思、美

»to have no other (wife)», but that would miss the par. with the w u t ' ê in st. 2. (c) The ancient comm. think that »heaven» here means »father», a curious idea. (d) Acc. to the Preface, the ode is spoken by a lady who refuses to remarry after her young husband's death (thus: »I swore to have no other» etc.). But if so, the last line p u l i a n g j e n y e would have to mean »you do not trust people» in the sense of »you do not trust *me*» (sc. that I am firm in my resolution), which is exceedingly far-fetched and unsatisfactory.

46. Ts'iang yu ts'ï.

1. Ts'iang yu ts'ï, pu k'o sao (*sôg*) ye, chung kou chï yen, pu k'o tao (*d'ôg*) ye, so k'o tao (*d'ôg*) ye, yen chï ch'ou (*t'i̯ôg*) ye. 2. —, pu k'o siang (*sni̯ang*) ye, —, pu k'o siang (*dzi̯ang*) ye, so k'o siang (*dzi̯ang*) ye, yen chï ch'ang (*d'i̯ang*) ye. 3. —, pu k'o shu (*śi̯uk*) ye, —, pu k'o tu (*d'uk*) ye, so k'o tu (*d'uk*) ye, yen chï ju (*ńi̯uk*) ye.

A vivid sidelight on the life in an oriental palace harem:

1. On the wall there is the Tribulus, it cannot be brushed away; the words of the (inner trellis-work =) inner chamber, they cannot be told (a); what can be told is (still) the ugliest of tales. — 2. On the wall there is the Tribulus, it cannot be removed; the words of the inner chamber, they cannot be told in detail; what can be told in detail is (still) the longest of tales. — 3. On the wall there is the Tribulus, it cannot be bundled; the words of the inner chamber, they cannot be recited; what can be recited is (still) the most shameful of tales.

(a) To reveal the shameful intrigues of the »inner chamber» by telling them to the outer world would be like laying bare the wall by removing its protecting overgrowth.

47. Kün tsï kie lao.

1. Kün tsï kie lao, fu ki liu kia (*ka*), wei wei t'o t'o (*d'â*), ju shan ju ho (*g'â*), siang fu shï yi (*ngia*), tsï chï pu shu, yün ju chï ho (*g'â*). 2. Ts'ï hi ts'ï hi, k'i chï ti (*d'iok*) ye, chen fa ju yün, [Mao: pu sie ti ye, replaced by var. 14:] pu sie ti (*d'ieg*) ye, yü chï t'ien ye, siang chï t'i (*t'ieg*) ye, yang tsü [sic] chï si (*siek*) ye, hu jan er t'ien ye, hu jan er ti (*tieg*) ye. 3. Ts'o hi ts'o hi, k'i chï chan (*t̂i̯an*) ye, meng pi tsou ch'ï, [Mao: shï sie fan ye, replaced by var. 15:] shï sie fan (*b'i̯wăn*) ye, tsï chï ts'ing yang, yang tsü chï yen (*ngan*) ye, chan ju chï jen hi, pang chï yüan (*gi̯wăn*) ye.

1. (She who) is to grow old together with the lord, she has the toupee and pins with six adornments; she is gracefully compliant, (beautiful) like mountain and river, (suitable for =) worthy of the pictured robe; that you would not be good, how could that be possible? — 2. Freshly bright is her pheasant robe, the black hair is like a cloud; she disdains the interlaced false hair; oh, the earstoppers of jade, the comb-pin of ivory; the whiteness of the forehead! How is she so like Heaven, how is she so like God? — 3. Freshly bright is her ritual robe, it covers the dolichos crèpe, and that is the plain garment worn next to the body; oh, your clear forehead, the colour of your forehead! Truly a person like that, she is the beauty of the country.

48. Sang chung.

1. Yüan ts'ai t'ang (*d'âng*) yi, Mei chï hiang (*χi̯ang*) yi, yün shuei chï sï, mei Meng Kiang (*ki̯ang*) yi, k'i wo hu sang chung (*ti̯ông*), yao wo hu shang kung (*ki̯ông*), sung wo hu K'i chï shang (*d'i̯ang*) yi. 2. Yüan ts'ai mo (*mɛk*) yi, Mei chï pei (*pək*) yi, —, mei Meng Yi (*di̯ək*) yi, k'i wo etc. 3. Yüan ts'ai feng (*p'i̯ung*) yi, Mei chï tung (*tung*) yi, —, mei Meng Yung (*di̯ung*) yi, k'i wo etc.

1. I gather the dodder, to the south (a) of Mei; of whom do I think? Of the beautiful Eldest lady Kiang. She gave me a time (to meet her) in the Mulberry grounds, she made an appointment with me at the Upper palace, she followed me (b) along the K'i (river). — 2. I gather the wheat, to the north of Mei; of whom do I think? Of the beautiful Eldest lady Yi. She gave me a time (etc., as in st. 1). — 3. I gather the f e n g plant, to the east of Mei; of whom do I think? Of the beautiful Eldest lady Yung. She gave me a time (etc. as in st. 1).

(a) H i a n g = 'the facing side, the front side' = south (not, with Legge, 'in the parts, fields', nor, with Waley, 'in the village'); it corresponds to 'north' and 'east' in st. 2 and 3. (b) On a love-excursion. For s u n g in this sense, cf. ode 58. For similar love-excursions see odes 83, 87.

孟姜矣、期我乎桑中、要我乎上宮、送我乎淇之
上矣、　爰采麥矣、沫之北矣、云誰之思、美孟弋
矣、期我乎桑中、要我乎上宮、送我乎淇之上矣、
　爰采葑矣、沫之東矣、云誰之思、美孟庸矣、期
我乎桑中、要我乎上宮、送我乎淇之上矣、
○49. 鶉之奔奔、鵲之彊彊、人之無良、我以爲兄、
鵲之奔奔、鶉之彊彊、人之無良、我以爲君、
○50. 定之方中、作于楚宮、揆之以日、作于楚室、樹
之榛栗、椅桐梓漆、爰伐琴瑟、　升彼虛矣、以望
楚矣、望楚與堂、景山與京、降觀于桑、卜云其吉、
終焉允臧、　靈雨既零、命彼倌人、星言夙駕、說
于桑田、匪直也人、秉心塞淵、騋牝三千、

49. Ch'un chï pen pen.

1. [Ch'un chï pen pen, replaced by the Ts'i var. 16:] ch'un chï pen pen, ts'üe chï kiang [sic] kiang (*kiang*), jen chï wu liang (*liang*), wo yi wei hiung (*χiwăng*). 2. Ts'üe chï kiang kiang (*kiang*), ch'un chï pen pen (*pwən*), jen chï wu liang (*liang*), wo yi wei kün (*kiwən*).

1. The quails are ardent, the magpies are fierce; a man who has no goodness I have to regard as my brother. — 2. The magpies are fierce, the quails are ardent; a man who has no goodness I have to regard as my lord.

50. Ting chï fang chung.

1. Ting chï fang chung (*tiông*), tso yü Ch'u kung (*kiông*), k'uei chï yi jï (*niĕt*), tso yü Ch'u shï (*śiĕt*), shu chï chen li (*liĕt*), yi t'ung tsï ts'i (*ts'iĕt*), yüan fa k'in sê (*siɛt*). 2. Sheng pi k'ü (*k'io*) yi, yi wang Ch'u (*ts'io*) yi, wang Ch'u yü T'ang (*d'âng*), king shan yü king (*kliăng*), kiang kuan yü sang (*sâng*), pu yün k'i ki, chung yen yün tsang (*tsâng*). 3. Ling yü ki ling (*lieng, lien*), ming pi kuan jen (*niĕn*), tsing [sic] yen

su kia, shuei [sic] yü sang t'ien (*d'ien*), fei chï ye jen (*niĕn*), ping sin sê yüan (*'iwen*), lai p'in san ts'ien (*ts'ien*).

1. When (the constellation) Ting was at the zenith, he started work on the Ch'u palace (a); when he had measured it by the sun, he started work on the Ch'u mansion; he planted it with hazel and chestnut, with y i tree, t ' u n g tree, Catalpa, lacquer tree, so that they could (cut:) make guitars and lutes. — 2. He ascended that ruin-mound in order to look out over Ch'u; he looked out over Ch'u and T'ang; he measured mountains and hills by their shadow; he descended and inspected the mulberry grounds; the tortoise-shell oracle was auspicious (b), all through it was truly good. — 3. When felicitous rain had fallen, he gave orders to the groom; when it cleared during the night, early he yoked his carriage, he halted in the mulberry fields; was he not a straight man! (c) He held a heart that was sincere and deep; (therefore) the tall horses and mares were three thousand (d).

(a) Evidently a prince who planned and built a new city and palace. That we have to translate »*he* started work» follows from the last st.: »was he not a straight man»! (b) Y ü n does not mean: »the oracle *said* it was auspicious», for y ü n is never so used in the Shï. (c) F e i c h ï y e j e n; for this use of f e i in an oratorical question cf. ode 104 s i e n t s u f e i j e n »Were not the ancestors men»! (d) He was followed by a great crowd.

51. Ti tung.

1. Ti tung tsai tung, mo chï kan chï (*t̂iər*), nü tsï yu hing, yüan fu mu hiung ti (*d'iər*). 2. Chao tsi yü si, ch'ung chao k'i yü, —, yüan hiung ti fu mu. 3. Nai ju chï jen (*niĕn*) ye, huai hun yin (*'iĕn*) ye, ta wu sin (*siĕn*) ye, pu chï ming (*miăng, miĕn*) ye.

1. The rainbow is in the east (a), nobody dares to point to it; when a girl makes her journey (b), she goes far away from father and mother and brothers. — 2. At dawn there are rising vapours in the west (c), it will rain all through the morning; when a girl makes her journey, she goes far away from brothers and father and mother. — 3. That she was such a person! (d) She was eagerly thinking of marriage; she was (greatly:) very unreliable, she did not understand the will of Heaven.

(a) A bad omen. (b) Going to her new home. The same phrase in ode 39 above. The marriage should not be precipitated, against the warning of evil omens; it is a serious business, since the girl can no longer fall back on her own family. (c) T s i 'rising vapours' see Chouli: Shï tsin, with Cheng Chung's comm. (d) For the phrase n a i j u c h ï j e n cf. ode 29. The line cannot be translated: »a person like that», for this misses the value of the n a i.

52. Siang shu.

1. Siang shu yu p'i (*b'ia*), jen er wu yi (*ngia*), —, pu sï ho wei (*gwia*). 2. Siang shu yu ch'ï (*t̂'iəg*), jen er wu chï (*t̂iəg*), —, pu sï ho sï (*dziəg*). — 3. Siang shu yu t'i (*t'liər*), jen er wu li (*liər*), —, hu pu ch'uan sï (*siər*).

1. Look at the rat, it has its skin; a man without manners — a man without manners, why does he not die? — 2. Look at the rat, it has

○54. 載馳載驅、歸唁衞侯、驅馬悠悠、言至於漕、
○55. 大夫跋涉、我心則憂、既不我嘉、不能旋反、
○56. 視爾不臧、我思不遠、既不我嘉、不能旋濟、視爾不
臧、我思不閟、陟彼阿丘、言采其蝱、女子善懷、
○57. 螮蝀在東、莫之敢指、女子有行、遠父母兄
弟、朝隮于西、崇朝其雨、女子有行、遠兄弟
父母、乃如之人也、懷昏姻也、大無信也、不
知命也、
○52. 相鼠有皮、人而無儀、人而無儀、不死何爲、
相鼠有齒、人而無止、人而無止、不死何俟、
相鼠有體、人而無禮、人而無禮、胡不遄死、
○53. 子子干旄、在浚之郊、素絲紕之、良馬四之、
彼姝者子、何以畀之、 子子干旟、在浚之都、
素絲組之、良馬五之、彼姝者子、何以予之、
子子干旌、在浚之城、素絲祝之、良馬六之、彼
姝者子、何以告之、

its teeth; a man without demeanour — a man without demeanour, why does he tarry to die? — 3. Look at the rat, it has its limbs; a man without decorum — a man without decorum, why does he not quickly die?

53. Kan mao.

1. Kie kie kan mao (*mog*), tsai Sün chï kiao (*kŏg*), su sï pi chï, liang ma sï (*si̯əd*) chï, pi ch'u chê tsï, ho yi pi (*pi̯əd*) chï. 2. Kie kie kan yü (*zi̯o*), tsai Sün chï tu (*to*), su sï tsu (*tso*) chï, liang ma wu (*ngo*) chï, —, ho yi yü (*di̯o*) chï. 3. Kie kie kan tsing (*tsi̯ĕng*), tsai Sün chï ch'eng (*đi̯ĕng*), su sï chu (*t̂i̯ôk*, *t̂i̯uk*) chï, liang ma liu (*li̯ôk*) chï, —, ho yi ku [sic] (*kôk*) chï.

A fine gentleman comes in grand state to pay court to his lady. Seeing him approach, she meditates how she ought to receive him. For a similar theme: a girl pondering what she shall give her lover when he comes, see ode 123.

1. Slenderly rising is the pole with its oxtail-flag (a) in the suburbs of Sün, with white silk one has braided it; fine horses, he has four of them; that handsome (b) genteman, what shall I give him? — 2. Slenderly rising is that pole with its falcon flag, in the outer city (c) of Sün; with white silk one has corded it; fine horses, he has five of them; that

○55. 瞻彼淇奧、綠竹猗猗、有匪君子、如切如磋、如
琢如磨、瑟兮僴兮、赫兮喧兮、有匪君子、終不可
諼兮、 瞻彼淇奧、綠竹青青、有匪君子、充耳琇
瑩、會弁如星、瑟兮僴兮、赫兮喧兮、有匪君子、終
不可諼兮、 瞻彼淇奧、綠竹如簀、有匪君子、如
金如錫、如圭如璧、寬兮綽兮、猗重較兮、善戲謔

handsome gentleman, what shall I present him with? — 3. Slenderly rising is the pole with its feather flag, in the city (d) of Sün; with white silk one has made attachments to it; fine horses, he has six of them; that handsome gentleman, what shall I tell him?

(a) Properly: pole-oxtail flag. (b) Or, with Mao: »complaisant». (c) Between k u o the outer wall and c h ' e n g the inner wall. (d) Inside the c h ' e n g inner wall. We see the gentleman gradually approaching.

54. Tsai ch'i.

1. Tsai ch'ï tsai k'ü (*k'i̯u*), kuei yen Wei hou (*g'u*), k'ü ma yu yu (*di̯ôg*), yen chï yü Ts'ao (*dz'ôg*), ta fu po shê, wo sin tsê yu (*'i̯ôg*). 2. Ki pu wu kia, pu neng süan fan (*pi̯wăn*), shï er pu tsang, wo sï pu yüan (*gi̯wăn*), ki pu wo kia, pu neng süan tsi (*tsiər*), —, wo sï pu pi (*pi̯əd*). 3. Chï pi ngo k'iu, yen ts'ai k'i meng (*măng*), nü tsï shan huai, yi ko yu hing (*g'ăng*), Hü jen yu chï, chung chï ts'ie k'uang (*g'i̯wang*). 4. Wo hing k'i ye, p'eng p'eng k'i mo (*mɛk*), k'ung yü ta pang, shuei yin shuei ki (*g'i̯ək*), ta fu kün tsï, wu wo yu yu (*gi̯ŭg*), po er so sï (*si̯əg*), pu ju wo so chï (*t̂i̯əg*).

This is one of the rare cases in which an ode can be attributed to a definite personage. In Tso: Min 2 it is narrated how the state of Wei was for a time crushed by Ti barbarians and how, by aid of Ts'i, prince Ai in 660 B. C. was reinstated in Wei, temporarily residing in the town of Ts'ao, where he was succeded already in 659 by his brother prince Wen. Their sister was married to prince Mu of Hü, and Tso expressly states that she composed this ode. Since the ode 1) is clearly written by a lady, 2) has the phrase »to condole with the prince of Wei» 3) has the phrase »came to Ts'ao», and 4) mentions Hü jen, the people of Hü, and since Tso wrote only some two centuries after these happenings, there is a strong probability that the attribution is correct. From st. 2—3 it clearly appears that the lady was unhappy with her husband and was disapproved of by the people of Hü. We are thus able to discern the theme of the ode: the unhappy lady used the misfortune of Wei as a pretext for fleeing from Hü: she wanted to »condole» with her brother; travelling with all speed she had already reached Ts'ao, her brother's residence, when an emissary from Hü by forced marches overtook her and brought her back. She is now pining and tries to divert herself by promenades (a common theme, cf. odes 39, 59), all the time vindicating her actions and protesting against the wrongs done to her.

1. I galloped my horses, I drove them on, I went home to condole with the prince of Wei; I drove my horses far away, I came to Ts'ao; but a great officer trudged and crossed difficult ground (to intercept me) (a), and so my heart is grieved. — 2. You disapprove of me, but I cannot deflect (my thoughts); I regard you as in the wrong, and my thoughts cannot be kept away; you disapprove of me, but I cannot deflect and cease (my thoughts); I regard you as in the wrong, and my thoughts cannot be stopped (b). — 3. I ascend that sloping hill, I gather the m e n g plants; young girls are prone to have love-feelings, and each of them makes her journey (c); but the people of Hü are finding fault, they are all childish and silly. — 4. I walk in the fields, luxuriant is the wheat; I would (throw myself upon =) hasten for aid to some great state, but whom shall I rely on, to whom shall I go? Oh you dignitaries and noblemen, do not find fault with me; the hundred things you are thinking are not equal to (the way I am going =) my purpose (d).

(a) He made a forced march across country, thus arriving as soon as the lady, in order to bring her back. (b) I am still determined to escape and go home. (c) I was married in due course, like all other young ladies, and expected nothing but happiness. N ü t s ï y u h i n g »a girl makes her journey» = goes to her new home, goes to be married, is a standing phrase, see odes 39, 51, 59. (d) By all your scheming you cannot prevent me from realizing my plan.

55. K'i yü.

1. Chan pi K'i yü, lü chu yi yi (*'ia*), [Mao: yu fei kün tsï, replaced by Lu, Ts'i var. 17:] yu fei kün tsï, ju ts'ie ju ts'o (*ts'â*), ju cho ju mo (*mwâ*), sê hi hien (*g'ăn*) hi, ho hi hüan (*χi̯wăn*) hi, —, chung pu k'o hüan (*χi̯wăn*) hi. 2. —, lü chu tsing [sic] tsing (*tsieng*), —, ch'ung er siu ying (*'ieng, gi̯wĕng*), kuei [sic] pien ju sing (*sieng*), sê hi etc. 3.

兮、不爲虐兮、
○56 考槃在澗、碩人之寬、獨寐
寤言、永矢弗諼、考槃在阿、
碩人之薖、獨寐寤歌、永矢弗
過、考槃在陸、碩人之軸、獨
寐寤宿、永矢弗告、
○57 碩人其頎、衣錦褧衣、齊侯
之子、衛侯之妻、東宮之妹、邢
侯之姨、譚公維私、手如柔
黃、膚如凝脂、領如蝤蠐、齒如
瓠犀、螓首蛾眉、巧笑倩兮、美
目盼兮、碩人敖敖、說于農
郊、四牡有驕、朱幩鑣鑣、翟
茀

—, lü chu ju tsê (*tsĕk*), —, ju kin ju si (*siek*), ju kuei ju pi (*pi̯ĕk*), k'uan hi ch'o (*t'i̯ok*) hi, [Mao: yi ch'ung küe hi, replaced by var. 18:] yi ch'ung küe (*kŏk*) hi, shan hi hüe (*χi̯ok*) hi, pu wei yüe (*ngi̯ok*) hi.

1. Look at that cove of the K'i (river), the royal fodder and the creepers are luxuriant; elegant is the lord, he is as if cut, as if filed, as if chiselled (a), as if polished; how freshly bright, how refined, how imposing, how conspicuous: elegant is the lord, never can I forget him. — 2. Look at that cove of the K'i, the royal fodder and the creepers are rich; elegant is the lord, his ear-stoppers are of precious stones; the (joining =) hair-fastening leather cap is (star-like =) shining; how freshly bright (etc., as in st. 1). — 3. Look at that cove of the K'i, the royal fodder and the creepers are like a mat; elegant is the lord, like bronze, like tin, like a k u e i tessera of jade, like a p i disc of jade; how magnanimous, how indulgent; he leans upon the double up-turned side-bars (of the chariot); he is clever at jokes and chaffs, but he is not spiteful.

(a) Or, with Han: »as if rubbed».

56. K'ao p'an.

1. K'ao p'an tsai kien (*kan*), shï jen chï k'uan (*k'wân*), tu mei wu yen (*ngi̯ăn*), yung shï fu hüan (*χi̯wăn*). 2. K'ao p'an tsai ngo (*'â*), shï jen chï k'uo (*k'wâ*), tu mei wu ko (*kâ*), yung shï fu kuo (*kwâ*). 3. K'ao p'an tsai lu (*li̯ôk*), shï jen chï ti [sic] (*d'iôk*), tu mei wu su (*si̯ôk*), yung shï fu ku [sic] (*kôk*).

1. We achieve our joy in the stream-valley (a); oh, the grandeur of the stately man! (b) When (alone =) separated from me he sleeps and wakes and talks, forever, he swears, he will not forget (me). — 2. We achieve our joy on the sloping hill; oh, the greatness of the stately man! When (alone =) separated from me he sleeps and wakes and sings,

forever, he swears, he will not (have fault against =) be unfaithful to (me). — 3. We achieve our joy on the high ground; oh, the prominence of the stately man! When (alone =) separated from me he sleeps and wakes and sojourns, forever, he swears, he will not tell (of our love).

(a) At a love-meeting, cf. odes 48, 56 and 83, 87. (b) Shï jen 'the great (tall, stately) person' might equally well refer to a lady, and so we have it in ode 57. But the phrase often occurs unambiguously referring to a man, not a woman (so in odes 38, 229), and this suits the context better in our ode here.

57. Shï jen.

1. Shï jen k'i k'i (*g'i̯ər*), yi kin k'iung yi (*'i̯ər*), Ts'i hou chï tsï, Wei hou chï ts'i (*ts'iər*), tung kung chï mei, Hing hou chï yi (*di̯ər*), T'an kung wei sï (*si̯ər*). 2. Shou ju jou t'i (*d'iər*), fu ju ning chï (*ʈi̯ər*), ling ju siu ts'i (*dz'iər*), ch'ï ju hu si (*siər*), ts'in shou ngo mei (*mi̯ər*), [Mao: k'iao siao ts'ien hi, emendation 19:] k'iao siao ts'ien (*ts'iən*) hi, mei mu p'an (*p'ɛn*) hi. 3. Shï jen ao ao (*ngog*), shuei yü neng kiao (*kŏg*), sï mu yu k'iao (*k'i̯og*), chu fen piao piao (*pi̯og*), ti fu yi ch'ao (*d'i̯og*), ta fu su t'uei, wu shï kün lao (*log*). 4. Ho shuei yang yang, pei liu kuo [sic] kuo (*kwât*), shï ku huo huo (*χwât*), chan wei po po (*pwât*), kia t'an kie kie (*g'i̯at*), shu kiang nie nie (*ngi̯at*), shu shï yu k'ie (*k'i̯at*).

1. The stately (person:) lady is tall; she is dressed in a brocade robe and an unlined slip-over robe; she is the daughter of the prince of Ts'i, the wife of the prince of Wei, younger sister of the (Eastern palace =) crown prince, sister-in-law of the prince of Hing; the prince of T'an is her brother-in-law. — 2. Her hands are like soft young shoots, her skin is like lard; her neck is like the tree-grub, her teeth are like melon-seeds, her head is cicada-like, her eyebrows are silkworm-like; her artfully smiling (mouth) is red, her beautiful eyes are well-defined black and white. — 3. The stately lady is high; she halts in the near suburb; the four stallions are tall, there are red bit-plaques on every bit; with pheasant-feather-screened (chariot) she goes to court; the great officers retire early, they do not want to make the noble person tired. — 4. The water of the River is voluminous, it flows northwards in a lively flow; they drop the nets: *χwât-χwât*! The sturgeons (beat their tails:) *pwât-pwât*! The rushes and sedges are rising tall (a); the attendant ladies have tall coiffures; the attendant officers are martial-looking.

(a) A vivid description of the scene around the suburb, where the lady halts, at the last stage before entering the city proper.

58. Meng.

1. Meng chï ch'ï ch'ï (*ʈ'i̯əg*), pao pu mao sï (*si̯əg*), fei lai mao sï (*si̯əg*), lai tsi wo mou (*mi̯ŭg*), sung tsï shê K'i (*g'i̯əg*), chï yü Tun k'iu (*k'i̯ŭg*), fei wo k'ien k'i (*g'i̯əg*), tsï wu liang mei (*mwəg*), ts'iang [sic] tsï wu nu, ts'iu yi wei k'i (*g'i̯əg*). 2. Ch'eng pi kuei yüan (*gi̯wăn*), yi wang fu kuan (*kwan*), pu kien fu kuan (*kwan*), k'i t'i lien lien (*li̯an*), ki kien fu kuan (*kwan*), tsai siao tsai yen (*ngi̯ăn*), er pu er shï,

以朝、大夫夙退、無使君勞、河水洋洋、北
流活活、施罛濊濊、鱣鮪發發、葭菼揭揭、庶
姜孽孽、庶士有朅、

58 ○哿之葍葍、抱布貿絲、匪來貿絲、來即我
謀、送子涉淇、至于頓丘、匪我愆期、子無良
媒、將子無怒、秋以爲期、乘彼垝垣、以望
復關、不見復關、泣涕漣漣、既見復關、載笑
載言、爾卜爾筮、體無咎言、以爾車來、以我
賄遷、桑之未落、其葉沃若、于嗟鳩兮、無
食桑葚、于嗟女兮、無與士耽、士之耽兮、猶
可說也、女之耽兮、不可說也、桑之落矣、
其黃而隕、自我徂爾、三歲食貧、淇水湯湯、
漸車帷裳、女也不爽、士貳其行、士也罔極、

t'i wu kiu yen (*ngi̯ăn*), yi er kü lai, yi wo huei ts'ien (*ts'i̯an*). 3. Sang chï wei lo (*glâk*), k'i ye wu jo (*ńi̯ak*), hü tsie kiu hi, wu shï sang shen (*ʈi̯əm*), hü tsie nü hi, wu yü shï tan (*təm*), shï chï tan hi, yu k'o shuo (*śi̯wat*) ye, nü chï tan hi, pu k'o shuo (*śi̯wat*) ye. 4. Sang chï lo yi, k'i huang ju yün (*gi̯wɛn*), tsï wo ts'u er, san suei shï p'in (*b'i̯ən*), K'i shuei shang [sic] shang (*śi̯ang*), tsien kü wei shang (*ʈi̯ang*), nü ye pu shuang (*śi̯ang*), shï er k'i hing (*g'ăng*), shï ye wang ki (*g'i̯ək*), er san k'i tê (*tək*). 5. San suei wei fu, mi shï lao (*log*) yi, su hing ye mei, mi yu chao (*ti̯og*) yi, yen ki suei yi, chï yü pao (*b'og*) yi, hiung ti pu chï, hi k'i siao (*si̯og*) yi, tsing yen sï chï, kung tsï tao (*d'og*) yi. 6. Ki er kie lao, lao shï wo yüan (*'i̯wăn*), K'i tsê yu an (*ngân*), si tsê yu p'an (*p'wân*), tsung küe chï yen (*'ian*), yen siao yen yen (*'an*), [Mao: sin shï tan tan, replaced by Lu var. 20:] sin shï tan tan (*tân*), pu sï k'i fan (*pi̯wăn*), fan shï pu sï (*si̯əg*), yi yi yen tsai (*tsəg*).

A repudiated wife addresses her unfaithful husband and recapitulates their story. When he came wooing her, she was infatuated and followed him on a love-excursion; but when he wanted to carry her off at once, she decorously refused to follow him, on account of the lack of proper rites (betrothal through a regular go-between) and prayed him to wait until autumn. Anxiously she then awaited his return, and was very happy when he came to fetch her. But upon the first happy time of their love, symbolized by the mulberry tree in full verdure, the

二三其德、　三歲爲婦、靡室勞矣、夙興夜寐、
靡有朝矣、言既遂矣、至于暴矣、兄弟不知、咥
其笑矣、靜言思之、躬自悼矣、及爾偕老、老
使我怨、淇則有岸、隰則有泮、總角之宴、言笑
晏晏、信誓旦旦、不思其反、反是不思、亦已焉
哉、

○57.
籗籗竹竿、以釣于淇、豈不爾思、遠莫致之、
泉源在左、淇水在右、女子有行、遠父母兄
弟、
淇水在右、泉源在左、巧笑之瑳、佩玉之
儺、
淇水滺滺、檜楫松舟、駕言出遊、以寫我
憂、

○60.
芄蘭之支、童子佩觿、雖則佩觿、能不我知、
容兮遂兮、垂帶悸兮、
芄蘭之葉、童子佩韘、

dove eating its tempting fruits, followed disappointment (the shedding of the leaves): poverty, repudiation, a journey home across that same K'i, now dangerous and difficult to pass, where they had once had their love-excursion and been so happy.

1. A jesting (jolly) man of the people, you carried cloth to barter it for silk; but it was not that you came to buy silk, you came to lay plans for approaching me; I followed you wading the K'i (a), I came as far as Tun-k'iu; and it was not that I procrastinated, you had no good go-between; I prayed you not to be angry, and we made autumn the appointed time. — 2. I ascended that dilapidated wall, in order to look for you coming back to the barrier; when I did not see you come back to the barrier, my tears were dropping in a continuous flow; when I saw you come back to the barrier, then I laughed, then I talked; you consulted the tortoise-shell oracle and the milfoil-stalks oracle, their pronouncements had no inauspicious words; you came with your carriage and carried me away with my (goods:) dowry. — 3. When the mulberry tree has not yet shed (its leaves), how glossy are the leaves! Oh you dove, do not eat the fruits of the mulberry! Oh you girl, do not take pleasure with a gentleman! That a gentleman takes pleasure can still be (explained:) excused; but that a girl takes pleasure,

cannot be excused. — 4. When the mulberry tree sheds its leaves, they are yellow and drop; since I went to you, for three years I have eaten poverty; (and now) the waters of the K'i are voluminous, they wet the curtains of my carriage; (I), the woman, have not deviated (in my allegiance), but (you,) the man, have (doubled:) shown duplicity in your behaviour; (you,) the man (have had no limit:) have been reckless; you have been very variable in your conduct (b). — 5. For three years I was your wife, I (had no toil from the household =) never felt toiled by the household; early I rose and late I went to sleep, I (had no morning:) never had the leisure of a morning; my words have been (achieved:) fulfilled, but I have (come to:) met with maltreatment; my brothers take no cognizance, jeering is their laughter; silently I brood over it, I feel grief for myself. — 6. Together with you I was to grow old; (ageing:) as we passed the years, you caused me to have resentment; the K'i, at least it has its banks, the swamp, at least it has its shores (c); during the pleasant time of the (tied horns =) girl-hood-hairtufts, we chatted and laughed pleasantly; we were sworn to good faith (painfully =) earnestly; I did not think that it would be reversed; to reverse this was something I could not imagine; and yet now it is all over.

(a) On a love-excursion; for s u n g in this sense cf. ode 48. (b) E r s a n k' i t ê, properly: »made two and three your ways of conduct»: first loving me, then being unkind to me, then rejecting me altogether. (c) But you w a n g k i »have no limit», are entirely reckless, see st. 4.

59. Chu kan.

1. T'i t'i chu kan, yi tiao yü K'i (*g'i̯əg*), k'i pu er sï (*si̯əg*), yüan mo chï chï (*t̂i̯əg*). 2. Ts'üan yüan tsai tso, K'i shuei tsai yu (*gi̯ŭg*), nü tsï yu hing, yüan hiung ti fu mu (*məg*). 3. Ts'i shuei tsai yu, Ts'üan yüan tsai tso (*tsâ*), k'iao siao chï ts'o (*ts'â*), pei yü chï no (*nâr*). 4. K'i shuei yu yu (*di̯ôg*), kuei tsie sung chou (*t̂i̯ôg*), kia yen ch'u yu (*di̯ôg*), yi sie wo yu (*'i̯ôg*).

A lady from Wei, now married and living in another state, thinks of her lover in her home-land and the meetings they had in the beautiful environs there (cf. odes 48, 56, 58, 83, 87.)

1. Tapering are the bamboo rods, with them they angle in the K'i (river); do I not think of you? But you are far away, and I cannot (bring me there:) come to you. — 2. The Ts'üan yüan (spring) is on the left (a), the K'i river is on the right; but when a girl makes her journey (b), she goes far away from brothers and father and mother. — 3. The K'i river is on the right, the Ts'üan yüan is on the left; oh the fresh whiteness of your artful smile, the richness of your girdle gems! — 4. The K'i river flows on, there are cedar oars and pine-wood boats; I will yoke my carriage and go out on a pleasure drive, in order to relieve my grief (c).

(a) There in Wei, my home-country. (b) Goes to her new home. (c) This theme: a ramble for diversion, to forget the grief, is common, cf. odes 39, 54.

雖則佩韘、能不我甲、容兮遂兮、垂帶悸兮、

○61 誰謂河廣、一葦杭之、誰謂宋遠、跂予望之、誰謂河廣、曾不容刀、誰謂宋遠、曾不崇朝、

○62 伯兮朅兮、邦之桀兮、伯也執殳、爲王前驅、自伯之東、首如飛蓬、豈無膏沐、誰適爲容、其雨其雨、杲杲出日、願言思伯、甘心首疾、焉得諼草、言樹之背、願言思伯、使我心痗、

○63 有狐綏綏、在彼淇梁、心之憂矣、之子無裳、有狐綏綏、在彼淇厲、心之憂矣、之子無帶、有狐綏綏、在彼淇側、心之憂矣、之子無服、

60. Huan lan.

1. Huan lan chĭ chĭ (*ĥi̯ĕg*), t'ung tsĭ pei hi (*χi̯wĕg*), suei tsê pei hi (*χi̯wĕg*), neng pu wo chĭ (*ti̯ĕg*), jung hi suei (*dzi̯wəd*) hi, ch'uei tai ki (*g'i̯wed*) hi. 2. Huan lan chĭ ye (*di̯ap*), t'ung tsĭ pei shê (*śi̯ap*), suei tsê pei shê (*śi̯ap*), neng pu wo kia (*kap*), =.

A girl is looking for a love-meeting with her boy, but he is growing up, proud of carrying the insignia of an adult and warrior, and does not acknowledge her.

1. Oh, the branches of the Metaplexis! The youth carries a knot-horn at his girdle; but though he carries a knot-horn at his girdle, can he fail to know me? Oh, his ceremonial knife, oh his s u e i gem! Oh, the (shaking =) movements of his down-hanging sash! — 2. Oh, the leaves of the Metaplexis! The youth carries an archer's thimble at his girdle; but though he carries an archer's thimble at his girdle, can he fail to be familiar with me? Oh, his ceremonial knife (etc. as in st. 1).

61. Ho kuang.

1. Shuei wei ho kuang, yi wei hang (*g'âng*) chĭ, shuei wei Sung yüan, k'i yü wang (*mi̯wang*) chĭ. 2. —, ts'eng pu jung tao (*tog*), —, ts'eng pu ch'ung chao (*ti̯og*).

The one who is longing strongly is daunted by no difficulties:

1. Who says that the River is broad? On one reed I can (boat =) cross it. Who says that Sung is far away? On tiptoe I can see it. — 2. Who says that the River is broad? It does not (hold:) have room for a (»knife»:) canoe. Who says that Sung is far away? It will not take me a whole morning (to reach it).

62. Po hi.

1. Po hi k'ie (*k'i̯at*) hi, pang chĭ kie (*g'i̯at*) hi, po ye chĭ shu (*d̂i̯u*), wei wang ts'ien k'ü (*k'i̯u*). 2. Tsĭ po chĭ tung (*tung*), shou ju fei p'eng (*p'ung*), k'i wu kao mu, shuei shĭ wei jung (*d̂i̯ung*). 3. K'i yü k'i yü, kao kao ch'u jĭ (*ńi̯ĕt*), yüan yen sĭ po, kan sin shou tsi (*dz'i̯ət*). 4. Yen tê hüan ts'ao, yen shu chĭ pei (*pwəg*), —, shĭ wo sin mei (*mwəg*).

1. Oh my lord, oh you martial one, oh you hero of the country! You, my lord, holding the s h u lance, are the fore-rider of the king. — 2. Since you, my lord, went to the East, my (head:) hair is like the flying Artemisia; it is not that I have no grease or washing, but who likes to adorn oneself? — 3. Oh, if it would rain, if it would rain! Brightly burning is the forth-coming sun (a); longingly I think of you, my lord; my heart is (satiated =) weary, my head aches. — 4. How shall I obtain the plant of forgetfulness? I would plant it in the back-quarters (of the mansion) (b); longingly I think of you, my lord, it makes my heart suffer.

(a) She is like a plant, all parched and dried up, longing for the refreshing rain. (b) Northern part, close to the gyneceum, where it would be ready to hand.

63. Yu hu.

1. [Mao: yu hu suei suei, replaced by var. 21:] yu hu suei suei, tsai pi K'i liang (*li̯ang*), sin chĭ yu yi, chĭ tsĭ wu shang (*d̂i̯ang*). 2. —, tsai pi K'i li (*li̯ad*), —, chĭ tsĭ wu tai (*tâd*). 3. —, tsai pi K'i ts'ê (*tsi̯ək*), —, chĭ tsĭ wu fu (*b'i̯ŭk*).

This ode is so vague in its formulation that its real purport cannot be determined with any certainty. The phrase »there is a fox walking slowly» (cautiously, slyly) occurs almost identically (»the male fox walks slowly») in ode 101, and there obviously it symbolizes the sly man who has managed, by his clever plans, to marry a young lady, to the despair of her true lover. Probably the metaphor is the same here, and the ode would then be an expression of pity with a young and poor girl who has no means of resisting the »fox» who slyly wants to catch her: being quite destitute, she has to accept what marriage can be offered.

1. There is a fox walking slowly, by that dam on the K'i (river); oh the grief of the heart! This young person has no skirt. — 2. There is a fox walking slowly, by that ford on the K'i; oh, the grief of the heart! This young person has no girdle. — 3. There is a fox walking slowly, by that side of the K'i; oh, the grief of the heart! This young person has no clothes.

○64.
投我以木瓜、報之以瓊琚、匪報也、永以爲好也、
投我以木桃、報之以瓊瑤、匪報也、永以爲好也、
投我以木李、報之以瓊玖、匪報也、永以爲好也、

○65.
彼黍離離、彼稷之苗、行邁靡靡、中心搖搖、知我者、謂我心憂、不知我者、謂我何求、悠悠蒼天、此何人哉、
彼黍離離、彼稷之穗、行邁靡靡、中心如醉、知我者、謂我心憂、不知我者、謂我何求、悠悠蒼天、此何人哉、
彼黍離離、彼稷之實、行邁靡靡、中心如噎、知我者、謂我心憂、不知我者、謂我何求、悠悠蒼天、此何人哉、

王

○66.
君子于役、不知其期、曷至哉、雞棲于塒、日之夕矣、羊牛下來、君子于役、如之何勿思、
君子于役、如之何勿思、君子于役、不日不月、曷其有佸、雞棲于桀、日之夕矣、羊牛下括、君子于役、苟

64. Mu kua.

1. T'ou wo yi mu kua (*kwâ*), pao chĭ yi k'iung kü (*kịo*), fei pao (*pôg*) ye, yung yi wei hao (*χôg*) ye. 2. T'ou wo yi mu t'ao (*d'og*), pao chĭ yi k'iung yao (*dịog*), =. 3. T'ou wo yi mu li (*lịəg*), pao chĭ yi k'iung kiu (*kịŭg*), =.

1. She threw me a quince, I requited her by a precious k ü gem (a); yet it was not that I requited her, but that forever it should serve as (a token of) love. — 2. She threw me a peach, I requited her by a precious y a o gem; yet it was not that (etc. as in st. 1). — 3. She threw me a plum, I requited her by a precious k i u gem; yet it was not that (etc. as in st. 1).

(a) Used as pendant on the girdle.

65. Shu li.

1. Pi shu li li (*lia*), pi tsi chĭ miao (*mịog*), hing mai mi mi (*mia*), chung sin yao yao (*dịog*), chĭ wo chê, wei wo sin yu (*'ịôg*), pu chĭ wo chô, wei wo ho k'iu (*g'ịôg*), yu yu ts'ang t'ien (*t'ien*), ts'ĭ ho jen (*ńịĕn*) tsai. 2. —, pi tsi chĭ suei (*dzịwəd*), —, chung sin ju tsuei (*tsịwəd*), chĭ wo etc. 3. —, pi tsi chĭ shĭ (*d'ịĕt*), —, chung sin ju ye (*'iet*), chĭ wo etc.

1. That glutinous millet (has ears that are) hanging down; oh, the sprouts of that panicled millet! I am walking slowly, in the core of my heart I am (shaken:) agitated; those who know me say that my heart is grieved, those who do not know me ask what I am seeking; oh, you distant blue Heaven, what kind of man is he? — 2. That glutinous millet (has ears that are) hanging down; oh, the ears of that panicled millet! I am walking slowly, in the core of my heart I am as if (intoxicated:) stupefied; those who know (etc. as in st. 1). — 3. That glutinous millet (has ears that are) hanging down; oh, the grain of that panicled millet! I am walking slowly, in the core of my heart I am as if choked; those who know (etc. as in st. 1).

66. Kün tsĭ yü yi.

1. Kün tsĭ yü yi, pu chĭ k'i k'i (*g'ịəg*), ho chĭ tsai (*tsəg*), ki si yü shĭ (*d'ịəg*), jĭ chĭ si yi, yang niu hia lai (*ləg*), —, ju chĭ ho wu sĭ (*sịəg*). 2. —, pu jĭ pu yüe (*ngịwăt*), ho k'i yu huo (*g'wât*), ki si yü kie (*g'ịat*), —, niu yang hia kuo (*kwât*), —, kou wu ki k'o (*k'ât*).

1. My lord has gone on an expedition of war, I do not know for how long; when will he come? The fowls roost in their wall-holes, it is the evening of the day; the sheep and oxen are coming down (a); the lord has gone on an expedition of war, how could I but think (of him)? — 2. My lord has gone on an expedition of war, not for days, not for months; when (will there be a union:) will he join me? The fowls roost on their perches, it is the evening of the day; the sheep and oxen go down and are brought together; my lord has gone on an expedition of war, may he not hunger and thirst!

(a) Fom the pastures on the hills.

67. Kün tsĭ yang yang.

1. Kün tsĭ yang yang (*dịang*), tso chĭ huang (*g'wâng*), yu chao wo yu fang (*b'ịwang*), k'i lo chĭ tsü. 2. Kün tsĭ yao yao (*dịog*), tso chĭ t'ao (*d'ôg*), yu chao wo yu ao (*ngog*), —.

1. My lord is elated; in his left hand he holds the reed-organ, with the right he beckons to me from the chamber; oh, there is joy! (a). — 2. My lord is merry; in his left hand he holds the plume-staff, with the right he beckons to me from the pleasure-ground; oh, there is joy!

(a) For the final particles and the construction cf. ode 41.

無飢渴、
○67 君子陽陽、左執簧、右招我由房、其樂只且、
君子陶陶、左執翿、右招我由敖、其樂只且、
○68 楊之水、不流束薪、彼其之子、不與我戍申、懷哉懷哉、曷月予還歸哉、楊之水、不流束楚、彼其之子、不與我戍甫、懷哉懷哉、曷月予還歸哉、楊之水、不流束蒲、彼其之子、不與我戍許、懷哉懷哉、曷月予還歸哉、
○69 中谷有蓷、暵其乾矣、有女仳離、嘅其嘆矣、嘅其嘆矣、遇人之艱難矣、中谷有蓷、暵其濕矣、有女仳離、啜其泣矣、啜其泣矣、何嗟及矣、
中谷有蓷、暵其脩矣、有女仳離、條其歗矣、條其歗矣、遇人之不淑矣、

68. Yang chï shuei.

1. Yang chï shuei, pu liu shu sin (*śi̯ĕn*), pi ki [sic] chï tsï, pu yü wo shu Shen (*śi̯ĕn*), huai tsai huai (*g'wɐr*) tsai, ho yüe yü süan kuei (*ki̯wər*) tsai. 2. —, pu liu shu ch'u (*ts'i̯o*), —, pu yü wo shu Fu (*pi̯wo*), =. 3. —, pu liu shu p'u (*b'wo*), —, pu yü wo shu Hü (*χi̯o*), =.

1. (Even) stirred waters cannot float away firewood that is bundled (a); that person there (sc. my wife) (b), she is not with me keeping guard at Shen; but I yearn, I yearn, what month shall I return home? — 2. (Even) stirred waters cannot float away thornwood that is bundled; that person there, she is not with me keeping guard at Fu; but I yearn (etc. as in st. 1). — 3. (Even) stirred waters cannot float away willows that are bundled; that person there, she is not with me keeping guard at Hü; but I yearn (etc. as in st. 1).

(a) Even such light things as twigs of firewood cannot be swept away from each other, not even by tossing waters, if they are securely tied together; so husband and wife hold together, even in troubled war times. (b) P i k i chï tsï »that person there», just like the shorter chï tsï »this person, this young person» may refer both to a man and a woman. But here the latter is more plausible, for the theme of the ode is analogous to that of odes 31 and 62: a lament over the separation of husband and wife brought about by expeditions of war.

69. Chung ku yu t'uei.

1. Chung ku yu t'uei, han k'i kan (*kân*) yi, yu nü p'i li, k'ai k'i t'an (*t'nân*) yi, —, yü jen chï kien nan (*nân*) yi. 2. —, han k'iu siu (*si̯ôg*) yi, —, t'iao k'i siao (*si̯ôg*) yi, —, yü hen chï pu shu (*ði̯ôk*) yi. 3. —, [Mao: han k'i shï yi, replaced by the emendation 22:] han k'i k'i (*k'i̯əp*) yi, —, cho k'i k'i (*k'li̯əp*) yi, —, ho tsie ki (*g'i̯əp*) yi.

1. In the midst of the valley there are motherworts, scorched are the dry ones; there is a girl who has been (separated:) rejected, pitiable is her sighing; pitiable is her sighing, she has met with trouble from a man. — 2. In the midst of the valley there are motherworts, scorched are the withered ones; there is a girl who has been rejected, long-drawn-out is her (crooning:) wailing; long-drawn-out is her wailing, she has met with wickedness from a man. — 3. In the midst of the valley there are motherworts, scorched are the dry ones; there is a girl who has been rejected, (gulping is her weeping =) she sobs and weeps, but what does lament avail?

70. T'u yüan.

1. Yu t'u yüan yüan, chï li yü lo (*lâ*), wo sheng chï ch'u, shang wu wei (*gwia*), wo sheng chï hou, feng ts'ï po li (*lia*), shang mei wu ngo (*ngwâ*). 2. —, chï li yü fou (*b'i̯ôg*), —, shang wu tsao (*dz'ôg*), —, feng ts'ï po yu (*'i̯ôg*), shang mei wu kiao (*kŏg*). 3. —, chï li yü ch'ung (*t'i̯ung*), —, shang wu yung (*di̯ung*), —, feng ts'ï po hiung (*χi̯ung*), shang mei wu ts'ung (*ts'ung*).

1. There is a hare who moves slowly, the pheasant fastens in the net (a); In the early part of my life would that I had not acted (b)! In the latter part of my life I have met with these hundred sorrows; would that I could sleep and not move (any more)! — 2. There is a hare who moves slowly, the pheasant fastens in the net (c); in the early part of my life would that I had not acted (d); in the latter part of my life I have met with these hundred griefs; would that I could sleep and not awaken (any more). — 3. There is a hare who moves slowly, the pheasant fastens in the net; in the early part of my life would that I had not been busy (e); in the latter part of my life I have met with these hundred calamities; would that I could sleep and not hear (any more).

(a) The hare is cautious, the pheasant rash: the rash and credulous meet with misfortune; for the word l i 'to fasten' see gl. 442. (b) When young, I was rash like the pheasant, and now I have to pay for it. Chu takes the first s h a n g as = 'still' (»there was still no doing» = »all was quiet»), and the second = 'would that', which is hardly plausible (the two lines with s h a n g w u w e i and s h a n g m e i w u n g o balance each other inside the stanza, and of course

○70. 有兎爰爰、雉離于羅、我生之初、尚無爲、我生之後、逢此百罹、尚寐無吪、有兎爰爰、雉離于罦、我生之初、尚無造、我生之後、逢此百憂、尚寐無覺、有兎爰爰、雉離于罿、我生之初、尚無庸、我生之後、逢此百凶、尚寐無聰、

○71. 緜緜葛藟、在河之滸、終遠兄弟、謂他人父、亦莫我顧、緜緜葛藟、在河之涘、終遠兄弟、謂他人母、亦莫我有、緜緜葛藟、在河之漘、終遠兄弟、謂他人昆、亦莫我聞、

○72. 彼采葛兮、一日不見、如三月兮、彼采蕭兮、一日不見、如三秋兮、彼采艾兮、一日不見、如三歲兮、

○73. 大車檻檻、毳衣如菼、豈不爾思、畏子不敢、

have the same meaning: 'would that'); moreover, our interpretation above follows up the simile of the rash pheasant, which Chu's does not. (c) For 'net' there are different words in the three st.: 1 o: f o u: c h' u n g, nets of different kinds. (d) T s a o 'to do, to make, to act' as in odes 240, 293. (e) Y u n g: Erya = l a o 'to toil, be busy, be busily engaged', as in Shu: K'ang kao, Sün: Ta lüe etc. The fundamental sense of y u n g is 'to use': 'to be in use, to be active'.

71. Ko lei.

1. Mien mien ko lei (*li̯wər*), tsai ho chï hu (*χo*), chung yüan hiung ti (*d'iər*), wei t'o jen fu (*b'i̯wo*), —, yi mo wo ku (*ko*). 2. —, tsai ho chï sï (*dz'i̯əg*), —, wei t'o jen mu (*məg*), —, [Mao: yi mo wo yu, replaced by emendation 23:] yi mo wo yu (*gi̯ŭg*). 3. —, tsai ho chï ch'un (*d̑i̯wən*), —, wei t'o jen k'un (*kwən*), —, yi mo wo wen (*mi̯wən*).

1. Long-drawn-out are the k o creepers and the l e i creepers, on the banks of the River; far away indeed I am from my brothers, I call a stranger »father»; I call a stranger »father», and yet he does not look at me. — 2. Long-drawn-out are the k o creepers and the l e i creepers, on the banks of the River; far away indeed I am from my brothers, I call a stranger »mother»; I call a stranger »mother», and yet she does not befriend me. — 3. Long-drawn-out are the k o creepers and the l e i creepers, on the (lips =) banks of the River; far away indeed I am from my brothers, I call a stranger »elder brother»; I call a stranger »elder brother», and yet he does not ask about me (a).

(a) Chu, foll. by Legge and Waley, interpr. y i m o w o w e n: »he does not listen to me», w e n meaning 'to hear'. But this w e n (**mi̯wən*, even tone), is of the same stem as 'to ask' (**mi̯wən*, falling tone), and Wang Yin-chï foll. by Ch'en Huan, Wang Sien-k'ien a. o. take w e n here = 'to ask about, care about', the word properly meaning 'to hear about, ask and get information about'. This is confirmed by the par. in st. 1: y i m o w o k u »he does not look at me» (regard me, take cognizance of me, care about me, heed me).

72. Ts'ai ko.

1. Pi ts'ai ko (*kât*) hi, yi jï pu kien, ju san yüe (*ngi̯wăt*) hi. 2. Pi ts'ai siao (*siôg*) hi, —, ju san ts'iu (*ts'i̯ôg*) hi. 3. Pi ts'ai ai (*ngâd*) hi, —, ju san suei (*si̯wad*) hi.

1. There I gather the k o creeper; one day on which I do not see him is like three months. — 2. There I gather the southernwood; one day on which I do not see him is like three autumns. — 3. There I gather the mugwort; one day on which I do not see him is like three years.

73. Ta kü.

1. Ta kü hien hien (*g'lam*), ts'uei yi ju t'an (*t'âm*), k'i pu er sï, wei tsï pu kan (*kâm*). 2. Ta kü t'un t'un (*t'wən*), [Mao: ts'uei yi ju men, replaced by var. 24:] ts'uei yi ju men (*mwən*), —, wei tsï pu pen (*pwən*). 3. Ku tsê yi shï (*śi̯ĕt*), sï tsê t'ung hüe (*g'iwet*), wei yü pu sin, yu ju kiao jï (*ńi̯ĕt*).

A nobleman tries to persuade his lady love to elope with him: p e n 'to run, to elope' was the technical term for a marriage that took place simply by the girl's going to live with a man, without the offices of a go-between and without observing the regular nuptial rites.

1. My great carriage is rumbling, my figured felt robe is (bright-coloured) like the young sedge (a); do I not long for you! But I fear (b) that you will not dare. — 2. My great carriage groans, my figured felt robe is like the red-millet; do I not long for you! But I fear that you will not elope. — 3. In life you shall have a separate chamber (of your own) (c), in death you shall share my grave; if you say that I am not to be trusted, then I swear by the bright sun.

(a) I come in great style in order to show you honour and move you. (b) W e i mostly means 'to stand in awe of', but it can also mean simply k' u n g 'I fear, I am afraid that', e. g. ode 230: w e i p u n e n g k i »I fear that I can-

車啍啍、毳衣如璊、豈不爾思、畏子不奔、　穀則異室、死則同穴、謂予不信、有如皦日、

○74 丘中有麻、彼留子嗟、彼留子嗟、將其來施施、　丘中有麥、彼留子國、彼留子國、將其來食、　丘中有李、彼留之子、彼留之子、貽我佩玖、

鄭

○75 緇衣之宜兮、敝予又改爲兮、適子之館兮、還予授子之粲兮、　緇衣之好兮、敝予又改造兮、適子之館兮、還予授子之粲兮、　緇衣之蓆兮、敝予又改作兮、適子之館兮、還予授子之粲兮、

○76 將仲子兮、無踰我里、無折我樹杞、豈敢愛之、畏我父母、仲可懷也、父母之言、亦可畏也、　將仲子兮、無踰我牆、無折我樹桑、豈敢愛之、畏我諸兄、仲可懷也、諸兄之言、亦可畏也、

not come to the end»; and so it is used here. (c) You shall not be treated like a concubine or a servant girl, but with the highest esteem: you shall have your own s h ï 'chamber', like a regular first-rank wife, as if you had been married to me by full rites. For the s h ï 'chamber' as the right of the principal wife, see ode 6. — The comm. generally take this ode as spoken by a lady who refuses her lover: »I fear you and I dare not, I do not elope» etc. But then st. 3 has to be interpreted: »In life we shall have different chambers (we shall not live together), in death we shall have the same grave»; but this makes sheer nonsense, for how could a woman be allowed to be buried in the grave of a man whom she has refused and never married or lived with?

74. K'iu chung yu ma.

1. K'iu chung yu ma (*ma*), pi Liu Tsï-tsie (*tsi̯a*), —, [Mao: ts'iang k'i lai shï shï, replaced by var. 25:] ts'iang [sic] k'i lai shï (*śia*). 2. K'iu chung yu mo (*mɛk*), pi Liu Tsï-kuo (*kwək*), —, ts'iang k'i lai shï (*d̂'i̯ək*). 3. K'iu chung yu li (*li̯əg*), pi Liu chï tsï (*tsi̯əg*), —, yi wo pei kiu (*ki̯ŭg*).

1. Among the hills there is the hemp; that Tsï-kie of Liu, that Tsï-kie of Liu, I pray that he may come and bestow a gift (on me). — 2. Among the hills there is the wheat; that Tsï-kuo of Liu, that Tsï-kuo of Liu, I pray that he may come and give me food. — 3. Among the hills there are the plum-trees; that young gentleman of Liu, that young gentleman of Liu, he will give me a gem for my girdle.

75. Tsï yi.

1. Tsï yi chï yi (*ngia*) hi, pi yü yu kai wei (*gwia*) hi, shï tsï chï kuan (*kwân*) hi, huan yü shou tsï chï ts'an (*ts'ân*) hi. 2. Tsï yi chï hao (*χôg*) hi, pi yü yu kai tsao (*dz'ôg*) hi, =. 3. Tsï yi chï si (*dzi̯ăk*) hi, pi yü yu kai tso (*tsâk*) hi, =.

A girl longs to go to her lover as his wife and serve him: attending to his clothes, serving him his meals.

1. How befitting is the black robe! When it is worn out, I will again make a new one (for you); I will go to your mansion, and promptly (a) I will serve you your food. — 2. How beautiful is the black robe! When it is worn out (etc. as in st. 1). — 3. How large is the black robe! When it is worn out (etc. as in st. 1).

(a) S ü a n 'promptly', as in Li: T'an kung: s ü a n t s a n g 'to bury at once' (promptly, immediately).

76. Ts'iang Chung tsï.

1. Ts'iang [sic] Chung tsï hi, wu yü wo li (*li̯əg*), wu chê wo shu k'i (*k'i̯əg*), k'i kan ai chï, wei wo fu mu (*məg*), Chung k'o huai (*g'wɛr*) ye, fu mu chï yen, yi k'o wei (*'i̯wər*) ye. 2. —, wu yü wo ts'iang (*dz'i̯ang*), wu chê wo shu sang (*sâng*), —, wei wo chu hiung (*χi̯wăng*), —, chu hiung chï yen, —. 3. —, wu yü wo yüan (*gi̯wăn*), wu chê wo shu t'an (*d'ân*), —, wei jen chï to yen (*ngi̯ăn*), —, jen chï to yen, —.

1. I pray you, Chung-tsï, do not leap into my hamlet; do not break our planted k ' i willows; (how dare I =) it is not that I dare regret them, but I fear my father and mother; you, Chung, are worth loving, but the words of father and mother are also worth fearing. — 2. I pray you, Chung-tsï, do not leap over my wall; do not break our planted mulberry-trees; it is not that I dare regret them, but I fear my elder brothers; you, Chung, are worth loving, but the words of my elder brothers are also worth fearing. — 3. I pray you, Chung-tsï, do not leap into my garden; do not break our planted t ' a n trees; it is not that I dare regret them, but I fear the gossip of people; you, Chung, are worth loving, but the gossip of people is also worth fearing.

將仲子兮、無踰我園、無折我樹檀、豈敢愛之、
畏人之多言、仲可懷也、人之多言、亦可畏也、

○[77]叔于田、巷無居人、豈無居人、不如叔也、洵美且仁、叔于狩、巷無飲酒、豈無飲酒、不如叔也、洵美且好、叔適野、巷無服馬、豈無服馬、不如叔也、洵美且武、

○[78]叔于田、乘乘馬、執轡如組、兩驂如舞、叔在藪、火烈具舉、襢裼暴虎、獻于公所、將叔無狃、戒其傷女、叔于田、乘乘黃、兩服上襄、兩驂鴈行、叔在藪、火烈具揚、叔善射忌、又良御忌、抑磬控忌、抑縱送忌、叔于田、乘乘鴇、兩服齊首、兩驂如手、叔在藪、火烈具阜、叔馬慢忌、叔發罕忌、抑釋掤忌、抑鬯弓忌、

77. Shu yü t'ien.

1. Shu yü t'ien (*d'ien*), hiang wu kü jen (*ńi̯ĕn*), k'i wu kü jen (*ńi̯ĕn*), pu ju Shu ye, sün mei ts'ie jen (*ńi̯ĕn*). 2. Shu yü shou (*śi̯ôg*), hiang wu yin tsiu (*tsi̯ôg*), k'i wu yin tsiu (*tsi̯ôg*), pu ju Shu ye, sün mei ts'ie hao (*χôg*). 3. Shu shï ye (*di̯å*), hiang wu fu ma (*må*), k'i wu fu ma (*må*), pu ju Shu ye, sün mei ts'ie wu (*mi̯wo*).

1. Shu has gone hunting; in the street there are no dwellers; how could there be no dwellers? (There are, but) they cannot compare with Shu; he is truly handsome and kind. — 2. Shu has gone hunting; in the street there are no wine-drinkers; how could there be no wine-drinkers? (There are, but) they cannot compare with Shu; he is truly handsome and good. — 3. Shu has gone to the open grounds; in the street there are no horse-drivers; how could there be no horse-drivers? (There are but) they cannot compare with Shu; he is truly handsome and martial.

78. T'ai Shu yü t'ien.

1. Shu yü t'ien, sheng sheng ma (*må*), chï pei ju tsu (*tso*), liang ts'an ju wu (*mi̯wo*), shu tsai sou, huo lie kü kü (*ki̯o*), tan si pao hu

(*χo*), hien yü kung so (*śi̯o*), ts'iang [sic] Shu wu niu, kie k'i shang ju (*ńi̯o*). 2. —, sheng sheng huang (*g'wâng*), liang fu shang siang (*sni̯ang*), liang ts'an yen hing (*g'ăng*), —, huo lie kü yang (*di̯ang*), Shu shan shê (*d'i̯ag* > *d'i̯o*) ki, yu liang yü (*ngi̯o*) ki, yi k'ing k'ung (*k'ung*) ki, yi tsung sung (*sung*) ki. 3. —, sheng sheng pao (*pôg*), liang fu ts'i shou (*śi̯ôg*), liang ts'an ju shou (*śi̯ôg*), —, huo lie kü fou (*b'i̯ôg*), Shu ma man (*man*) ki, Shu fa han (*χân*) ki, yi shï ping (*pi̯əng*) ki, yi ch'ang kung (*ki̯ŭng*) ki.

1. Shu goes hunting, he rides in a carriage with four horses; he holds the reins as if they were silken strings (a); the two outside horses (go) as if dancing; Shu is in the marshy ground; the (fire-ranks:) rows of fires surge everywhere; baring the upper body he overpowers a tiger; he presents it (in the prince's place:) before the prince; I pray you, Shu, do not repeat it, take care that (the animal) does not hurt you. — 2. Shu goes hunting, he rides in a carriage with four yellow horses; the two yoke horses (rise upwards =) raise their heads high; the two outside horses go wild-goose fashion (b); Shu is in the marshy ground; the rows of fires rise everywhere; Shu is a good archer, he is also a good driver; now he beats the resounding stone and pulls in (the horses); now he releases (the bow-string) and follows after (in pursuit of the game). — 2. Shu goes hunting; he rides in a carriage with four grey horses; the two yoke-horses have their heads in a line, the two outside horses are like arms (on the sides); Shu is in the marshy ground; the rows of fires are ample everywhere; Shu's horses slow down; Shu discharges more seldom; now he lays aside his quiver, now he encases his bow.

(a) He is so strong that the driving means no exertion to him. (b) On the sides and slightly behind.

79. Ts'ing jen.

1. Ts'ing jen tsai P'eng (*b'ăng*), sï kie peng [sic] peng (*păng*), er mao ch'ung ying (*'i̯ăng*), ho shang hu ao siang (*dzi̯ang*). 2. Ts'ing jen tsai Siao (*si̯og*), sï kie piao piao (*pi̯og*), [Mao: er mao ch'ung k'iao, replaced by Han var. 26:] er mao ch'ung kiao (*ki̯og*), ho shang hu siao yao (*di̯og*). 3. Ts'ing jen tsai Chu (*d'i̯ôk*), sï kie tao tao (*d'ôg*), tso süan yu ch'ou (*t'i̯ôg*), chung kün tso hao (*χôg*).

1. The men of Ts'ing are in P'eng; the four mailed horses (a) (go) *păng-păng*; the two m a o lances have double ornaments; they roam on (the banks of) the River. — 2. The men of Ts'ing are in Siao; the four mailed horses are running; the two m a o lances have double pheasant (pennons); they ramble on (the banks of) the River. — 3. The men of Ts'ing are in Chu; the four mailed horses are trotting; they swerve to the left, they draw their weapons (b) to the right (c), the commander makes a fine show.

(a) Of each chariot. (b) Or, with Shuowen: »they strike». (c) T s o s ü a n y u c h ' o u has been variously expounded. Cheng and Chu take it to refer to the three men in a chariot: the one to the left (driving) swerves, the one to the

○79 清人在彭、駟介旁旁、二矛重英、河上乎翱翔、清人在消、駟介麃麃、二矛重喬、河上乎逍遙、清人在軸、駟介陶陶、左旋右抽、中軍作好、

○80 羔裘如濡、洵直且侯、彼其之子、舍命不渝、羔裘豹飾、孔武有力、彼其之子、邦之司直、羔裘晏兮、三英粲兮、彼其之子、邦之彦兮、

○81 遵大路兮、摻執子之袪兮、無我惡兮、不寁故也、遵大路兮、摻執子之手兮、無我魗兮、不寁好也、

○82 女曰雞鳴、士曰昧旦、子興視夜、明星有爛、將翱將翔、弋鳧與鴈、弋言加之、與子

right draws (the weapon), the chung kün, the one in the middle, i. e. the chief makes a fine show. But it is very disputable whether the driver stood to the left or in the middle of a war chariot. Ma Juei-ch'en thinks all refers to the chief: he süan waves (the flag) with his left hand and ch'ou draws (his weapon) with the right. But that our phrases here refer to the whole manoeuvring of the chariot and that tso and yu are adverbs: »to the left», »to the right», is proved by the par. in ode 214 and the passage in Li: Kiao t'ê sheng quoted in our gloss 497. Observe that we have, not chung kü 'he in the middle of the chariot' but chung kün 'he in the middle of the troop', i. e. the commander.

80. Kao k'iu.

1. Kao k'iu ju ju (*ńi̯u*), sün chï ts'ie hou (*g'u*), pi ki [sic] chï tsï, shê ming pu yü (*di̯u*). 2. Kao k'iu pao shï (*śi̯ək*), k'ung wu yu li (*li̯ək*), —, pang chï sï chï (*d'i̯ək*). 3. Kao k'iu yen (*'an*) hi, san ying ts'an (*ts'ân*) hi, —, pang chï yen (*ngi̯an*) hi.

1. His lambskin fur is (as if moist:) glossy; he is truly straight and princely; that man there, he is steadfast unto death. — 2. His lambskin fur has leopardskin adornments; he is very martial and full of strength; that man there, he is the arbiter of (straightness:) right in the country. — 3. His lambskin fur is bright; the three ornaments

(on the fur-coat) form a beauty-triad; that man there, he is the adornment of the country.

81. Tsun ta lu.

1. Tsun ta lu (*glâg* > *glo'*) hi, shan chï tsï chï k'ü (*k'i̯ab* > *k'i̯o'*) hi, wu wo wu (*'âg* > *'o'*) hi, pu tsie ku (*ko*) ye. 2. —, shan chï tsï chï shou (*śi̯ôg*) hi, wu wo ch'ou (*d'i̯ôg*) hi, pu tsie hao (*χôg*) ye.

1. I go along the great road, I grasp your sleeve; do not hate me, do not brusque an old friend. — 2. I go along the great road, I grasp your hand; do not reject me, do not brusque a loving friend.

82. Nü yüe ki ming.

1. Nü yüe ki ming, shï yüe mei tan (*tân*), tsï hing shï ye, ming sing yu lan (*glân*), tsiang ao tsiang siang, yi fu yü yen (*ngan*). 2. Yi yen kia (*ka*) chï, yü tsï yi (*ngia*) chï, yi yen yin tsiu (*tsi̯ôg*), yü tsï kie lao (*lôg*), k'in sê tsai yü, mo pu tsing hao (*χôg*). 3. Chï tsï chï lai (*ləg*) chï, tsa pei yi tseng (*dz'əng*) chï, chï tsï chï shun (*d'i̯wən*) chï, tsa pei yi wen (*mi̯wən*) chï, chï tsï chï hao (*χôg*) chï, tsa pei yi pao (*pôg*) chï.

1. The girl says: »The cock crows». The gentleman says: »It is (but) the twilight of morning». — »Rise, Sir, and look at the night!» — »The morning star is (still) shining» (a). — »You must roam and rove and shoot wild ducks and geese». — 2. »When you have shot and hit them, I will dress them for you; when I have dressed them, we will drink; I will grow old together with you; the guitars and lutes will be there at the serving of the meal (b); there is nothing which will not be peaceful and happy». — 3. »If I know that you will come to me, I will endow you with mixed girdle-ornaments; if I know that you will agree to my wish, I will (make inquiries about =) attend upon you with mixed girdle-ornaments; if I know that you love me, I will requite you with mixed girdle-ornaments».

(a) The comm. mostly take this line as spoken by the girl: »Rise, Sir, and look at the night: the morning star is shining, you must etc.» But that breaks the rhythmical alternation of the antithetical lines, and moreover yu lan »has (burning:) brightness» underlines that the star is still bright, it is not yet becoming pale. (b) Yü 'to serve' (a meal) as in ode 177.

83. Yu nü t'ung kü.

1. Yu nü t'ung kü (*ki̯o*), yen ju shun hua (*g'wå*), tsiang ao tsiang siang (*dzi̯ang*), pei yü k'iung kü (*ki̯o*), pi mei Meng Kiang (*ki̯ang*), sün mei ts'ie tu (*to*). 2. Yu nü t'ung hing (*g'ăng*), yen ju shun ying (*'i̯ăng*), tsiang ao tsiang siang (*dzi̯ang*), pei yü ts'iang [sic] ts'iang (*ts'i̯ang*), pi mei Meng Kiang (*ki̯ang*), tê yin pu wang (*mi̯wang*).

1. There is a girl with me in the carriage, her face is like an Hibiscus flower; we will roam, we will ramble; her girdle-gems are k'iung stones and kü stones (a); that beautiful Eldest lady Kiang, she is truly beautiful and refined. — 2. There is a girl going along with me, her face is like an Hibiscus flower; we will roam, we will ramble,

宜之、宜言飲酒、與子偕老、琴瑟在御、莫不靜
好、知子之來之、雜佩以贈之、知子之順之、
雜佩以問之、知子之好之、雜佩以報之、

○83 有女同車、顏如舜華、將翺將翔、佩玉瓊琚、
彼美孟姜、洵美且都、有女同行、顏如舜英、
將翺將翔、佩玉將將、彼美孟姜、德音不忘、

○84 山有扶蘇、隰有荷華、不見子都、乃見狂且、

○85 山有橋松、隰有游龍、不見子充、乃見狡童、

○86 彼狡童兮、不與我言兮、維子之故、使我不
能餐兮、彼狡童兮、不與我食兮、維子之故、
使我不能息兮、

her girdle-gems tinkle; that beautiful Eldest lady Kiang, her reputation will never be forgotten.

(a) The traditional gifts of the lover to his girl, see ode 64.

84. Shan yu fu su.

1. Shan yu fu su (*so*), si yu ho hua (*g'wå*), pu kien Tsï tu (*to*), nai kien k'uang tsü [sic] (*ts¡o*). 2. Shan yu k'iao sung (*dz¡ung*), si yu yu lung (*li¡ung*), pu kien Tsï ch'ung (*t'¡ông*), nai kien kiao t'ung (*d'ung*).

A girl is out on a stroll, expecting to be courted by some young gentleman. She is however disappointed, having seen only a youngster whom she does not appreciate. The fact that she calls him on the one hand »a foolish fellow», on the other hand »a crafty youth» suggests that he did not wish or dare to make any advances, but held cautiously (»craftily») aloof. This is confirmed by ode 86 below, where we have a very analogous theme. A cognate theme also in ode 87.

1. On the mountain there is the f u - s u tree, in the swamp there is the lotus; I do not see Tsï-tu (a), but I see this foolish fellow. — 2. On the mountain there is the high pine-tree, in the swamp there is

the »floating dragon» plant; I do not see Tsï-ch'ung, but I see this crafty youth.

(a) On the strength of this ode, »Tsï-tu» later on became a traditional figure, symbolizing a beautiful young man. See Meng: Kao-tsï (»One who does not understand that Tsï-tu is beautiful, is one who has no eyes»).

85. T'o hi.

1. T'o hi t'o (*t'âk*) hi, feng k'i ch'uei (*t'wia*) ju, shu hi po (*pǎk*) hi, ch'ang yü ho (*g'wâ*) ju. 2. —, feng k'i p'iao (*p'¡og*) ju, —, ch'ang yü yao (*'¡og*) ju.

Probably this is the lament of a young lady who is going to be married against her will as arranged by her elders, and who expresses her submissiveness. Cf. odes 88 and 37.

1. Withered leaves, withered leaves, the wind blows you about; oh you uncles, sing before, and I will join with you (a). — 2. Withered leaves, withered leaves, the wind tosses you about; oh you uncles, sing before, and I will keep in tune with you.

(a) I am as a withered and helpless leaf, following the wind; as a singer who must follow the lead of the fore-singer.

86. Kiao t'ung.

1. Pi kiao t'ung hi, pu yü wo yen (*ng¡ăn*) hi, wei tsï chï ku, shï wo pu neng ts'an (*ts'ân*) hi. 2. —, pu yü wo shï (*d'¡ək*) hi, —, shï wo pu neng si (*s¡ək*) hi.

A young lady wants a stroll and a picnic with her beau, but she is disappointed. For this theme, cf. odes 84 and 87.

1. That crafty youth, he does not talk with me! Yes, it is all your fault, but it makes me unable to eat. — 2. That crafty youth, he does not eat with me! Yes, it is all your fault, but it makes me unable to rest.

87. K'ien shang.

1. Tsï huei sï wo, k'ien shang shê Chen (*ts¡ɛn*), tsï pu wo sï, k'i wu t'o jen (*ńi¡ĕn*), k'uang t'ung chï k'uang ye tsü (sic). 2. —, k'ien shang shê Wei (*g¡wəg*), — k'i wo t'o shï (*dz'¡əg*), —.

1. If you lovingly (think of:) long for me, I will lift my skirt and wade the Chen; but if you do not long for me, is there no other man? Oh you most foolish of foolish fellows! — 2. If you lovingly long for me, I will lift my skirt and wade the Wei; but if you do not long for me, is there no other gentleman? Oh you most foolish of foolish fellows!

88. Feng.

1. Tsï chï feng (*p'¡ung*) hi, sï wo hu hiang (*g'ŭng*) hi, huei yü pu sung (*sung*) hi. 2. Tsï chï ch'ang (*t'¡ang*) hi, sï wo hu t'ang (*d'âng*) hi, huei yü pu tsiang (*ts¡ang*) hi. 3. Yi kin k'iung yi, shang kin k'iung shang (*d¡ang*), shu hi po hi, kia yü yü hing (*g'ăng*). 4. —, yi kin k'iung yi (*'¡ər*), —, kia yü yü kuei (*k¡wər*).

○87. 子惠思我、褰裳涉溱、子不我思、豈無他人、
狂童之狂也且、 子惠思我、褰裳涉洧、子不
我思、豈無他士、狂童之狂也且、
○88. 子之丰兮、俟我乎巷兮、悔予不送兮、
子之昌兮、俟我乎堂兮、悔予不將兮、衣錦褧
衣、裳錦褧裳、叔兮伯兮、駕予與行、裳錦褧
裳、衣錦褧衣、叔兮伯兮、駕予與歸、
○89. 東門之墠、茹蘆在阪、其室則邇、其人甚遠、
東門之栗、有踐家室、豈不爾思、子不我即、
○90. 風雨淒淒、雞鳴喈喈、既見君子、云胡不夷、
風雨瀟瀟、雞鳴膠膠、既見君子、云胡不瘳、
○91. 青青子衿、悠悠我心、縱我不往、子寧不嗣、
風雨如晦、雞鳴不已、既見君子、云胡不喜、

1. How elegant you are! (a) You waited for me in the lane; I regret that I did not follow you. — 2. How splendid you are! You waited for me in the hall; I regret that I did not go with you. — 3. I will have for jacket my brocade jacket and my unlined slip-over jacket; I will have for skirt my brocade skirt and my unlined slip-over skirt; oh you uncles (b), let yoke the carriage for me to go with him. — 4. I will have for skirt my brocade skirt and my unlined slip-over skirt; I will have for jacket my brocade jacket and my unlined slip-over jacket; oh you uncles, let yoke the carriage for me to go with him to his home (c).

(a) Tsï chï feng hi. Grammatically it would be possible to take tsï chï as a partitive genitive: »The most elegant of gentlemen waited for me in the lane». But the phrase tsï chï feng hi in its construction is quite analogous to ode 97 tsï chï süan hi (oh your agility! =) »How agile you are!» and ode 136 tsï chï tang hi (oh your recklessness! =) »How reckless you are!»; cf. also ode 2 ko chï t'an hi (oh the spreading of the ko creeper =) »How the ko creeper spreads!» We must translate in the same way here. (b) She addresses the elders of the family, cf. odes 37 and 85. (c) As his wife.

89. Tung men chï shan.

1. Tung men chï shan (*đi̯an*), ju lü tsai fan (*pi̯wăn*), k'i shï tsê er, k'i jen shen yüan (*gi̯wăn*). 2. Tung men chï li (*li̯ĕt*), yu tsien kia shï (*śi̯ĕt*), k'i pu er sï, tsï pu wo tsi (*tsi̯ĕt*).

A lady complains that the man she loves is not eager to come and fetch her. A similar theme in odes 37 and 41.

1. At the levelled area of the East gate, the madder (is =) grows on the bank (a); as to his house, it is near, but the man is very far away (b). — 2. By the chestnut-trees of the East gate, there ares low house (c); do I not (think of:) long for you? But you do not approach me.

(a) It is easily culled by anybody who wants it; so I am yours, if you only want me. (b) He could easily come, being so near, but keeps aloof. (c) Huts with low protecting walls, easily jumped over, if anybody wants to snatch the fruits: so I could easily be gained.

90. Feng yü.

1. Feng yü ts'i ts'i (*ts'iər*), ki ming kie kie (*kɛr*), ki kien kün tsï, yün hu pu yi (*di̯ər*). 2. [Mao: feng yü siao siao, replaced by var. 27:] feng yü siao siao (*siôg*), ki ming kiao kiao (*kl̥ôg*), —, yün hu pu ch'ou (*t'li̯ôg*). 3. Feng yü ju huei (*χmwəg*), ki ming pu yi (*zi̯əg*), —, yün hu pu hi (*χi̯əg*).

1. The wind and rain are cold, the cocks crow in unison (a); but since I have seen my lord, how should I not be glad! — 2. The wind and rain are chilly, the cocks crow all together; but since I have seen my lord, how should I not be (cured =) refreshed! — 3. The wind and rain make it like darkness, the cocks crow unceasingly; but since I have seen my lord, how should I not be joyous!

(a) Outside, there is rough and ominous weather, and the cocks announce that the night is already past, I (sc. the lady) could have reason to feel despondent; but I am happy, for I have passed the night with my lord.

91. Tsï kin.

1. Ts'ing ts'ing tsï kin (*ki̯əm*), yu yu wo sin (*si̯əm*), tsung wo pu wang, tsï ning pu sï yin (*'i̯əm*). 2. Ts'ing ts'ing tsï pei (*b'wəg*), yu yu wo sï (*si̯əg*), —, tsï ning pu lai (*ləg*), 3. T'ao hi t'a [sic] (*t'ât*) hi, tsai ch'eng k'üe (*k'i̯wăt*) hi, yi jï pu kien, ju san yüe (*ngi̯wăt*) hi.

A lady is waiting for her lover, who has failed at the tryst. In vain she is looking for his blue collar, his blue girdle-gems.

1. Blue is your collar; long-brooding is my heart; even though I have not gone (to you), why have I heard nothing from you? — 2. Blue are your girdle-gems; long-brooding is my longing (for you); even though I have not gone (to you), why do you not come? — 3. You come and go hastily, at the look-out tower on the wall (a); one day on which I do not see you is like three months.

音、青青子佩、悠悠我思、縱我不往、子寧不
來、挑兮達兮、在城闕兮、一日不見、如三月
兮、92
○揚之水、不流束楚、終鮮兄弟、維予與女、無
信人之言、人實迋女、揚之水、不流束薪、終
鮮兄弟、維予二人、無信人之言、人實不信、
○93出其東門、有女如雲、雖則如雲、匪我思存、
縞衣綦巾、聊樂我員、出其闉闍、有女如荼、
雖則如荼、匪我思且、縞衣茹蘆、聊可與娛、
○94野有蔓草、零露溥兮、有美一人、清揚婉兮、
邂逅相遇、適我願兮、野有蔓草、零露瀼瀼、
有美一人、婉如清揚、邂逅相遇、與子偕臧、
○95漸與涓、方煥煥兮、士與女、方秉蕑兮、女
曰

(a) You pay me very brief and careless visits at our tryst. Waley refers the line to the lady: »I pace to and fro». This also makes good sense, but since the line follows upon: »Why do you not come», I think it is better to refer it to the movements of the gentleman.

92. Yang chï shuei.

1. Yang chï shuei (*śi̯wər*), pu liu shu ch'u (*tś'i̯o*), chung sien hiung ti (*d'iər*), wei yü yü ju (*ńi̯o*), wu sin jen chï yen, jen shï kuang ju (*ńi̯o*). 2. —, pu liu shu sin (*si̯ĕn*), —, wei yü er jen (*ńi̯ĕn*), —, jen shï pu sin (*si̯ĕn*).

1. (Even) stirred waters cannot float away thornwood that is bundled (a); few indeed (b) are we brothers, there are only you and I; do not believe people's talk, they are truly deceiving you. — 2. (Even) stirred waters cannot float away firewood that is bundled; few indeed are we brothers, there are only we two; do not believe people's talk, people are truly not te be believed.

(a) Metaphor for keeping together, for solidarity, see ode 68. (b) for c h u n g = 'definitely, indeed' see gl. 79.

93. Ch'u k'i tung men.

1. Ch'u k'i tung men (*mwən*), yu nü ju yün (*gi̯wən*), suei tsê ju yün (*gi̯wən*), fei wo sï ts'un (*dz'wən*), kao yi k'i kin (*ki̯ɛn*), liao lo wu yün (*gi̯wən*). 2. Ch'u k'i yin tu (*to*), yu nü ju t'u (*d'o*), suei tsê ju t'u (*d'o*), fei wo sï ts'u [sic] (*dz'o*), kao yi ju lü (*li̯o*), liao k'o yü yü (*ngi̯wo*).

1. I go out at the East gate; there are girls (numerous) like a cloud; but although they are like a cloud, they are not those in whom my thoughts rest; (she with) the white-silk robe and with the black-mottled grey kerchief, she will (a) rejoice me (b). — 2. I go out by the tower on the covering wall; there are girls (numerous) like reeds; but although they are like reeds, they are not those to whom my thoughts go; (she with) the white-silk robe and the madders, with her I shall be able to make merry.

(a) L ü e is a particle which gives an optative and future force to the phrase. (b) Or, with Han: »rejoice my soul».

94. Ye yu wan ts'ao.

1. Ye yu wan ts'ao, ling lu t'uan (*d'wân*) hi, yu mei yi jen, ts'ing yang yüan (*'i̯wăn*) hi, hie hou siang yü, shï wo yüan (*ngi̯wăn*) hi. 2. —, ling lu jang jang (*ńi̯ang*), —, yüan ju ts'ing yang (*di̯ang*), —, yü tsï kie tsang (*tsång*).

1. In the open grounds there is the creeping grass, the falling dew is plentiful; there is a beautiful person (a), the clear forehead how beautiful! We met carefree and happy, and so my desire was satisfied. — 2. In the open grounds there is the creeping grass, the falling dew is ample; there is a beatiful person, how beautiful the clear forehead! We met carefree and happy; »together with you I shall live happily» (b).

(a) There has been much discussion whether j e n 'person' here means 'man' or 'woman'. The attribute in the next line: t s ' i n g y a n g y ü a n h i applies to a woman in ode 47 and to a man in ode 106. The term m e i j e n 'the beautiful person' refers to a man in ode 38 and to a woman in ode 42. It has been argued that t s ï in the last line must mean »you, Sir», referring to a man; but we have the same t s ï 'you' said to a woman in ode 47. Since there is no way of deciding the question, it is better to leave it open. (b) Y ü t s ï k i e t s a n g is analogous to the common y ü t s ï k i e l a o (odes 34, 82) »together with you I shall grow old», and is evidently a formula of troth.

95. Chen Wei.

1. Chen yü Wei, fang huan huan (*χwân*) hi, shï yü nü, fang ping kien (*kăn*) hi, nü yüe kuan hu (*g'o*), shï yüe ki tsü [sic] (*tsi̯o*), ts'ie wang kuan hu (*g'o*), Wei chï wai, sün hü ts'ie lo (*glåk*), wei shï yü nü, yi k'i siang hüe (*χi̯ok*), tseng chï yi shao yüe (*gi̯ok*). 2. —, liu k'i ts'ing (*ts'i̯ĕng*) yi, —, yin k'i ying (*di̯ĕng*) yi, nü yüe etc.

1. Then Chen and the Wei (streams) are just now amply-flowing; knights and girls are just holding k i e n plants in their hands; a girl says: »have you been and looked?» The knight says: »I have». — »Shall

觀乎、士曰旣且、且往觀乎、洧之外、洵訏且樂、維士與女、伊
其相謔、贈之以勺藥、 溱與洧、瀏其淸矣、士與女、殷其盈
矣、女曰觀乎、士曰旣且、且往觀乎、洧之外、洵訏且樂、維士
與女、伊其將謔、贈之以勺藥、

○96. 雞旣鳴矣、朝旣盈矣、匪雞則鳴、蒼蠅之聲、 東方明矣、
朝旣昌矣、匪東方則明、月出之光、 蟲飛薨薨、甘與子同
夢、會且歸矣、無庶予子憎、

○97. 子之還兮、遭我乎狃之閒兮、並驅從兩肩兮、揖我謂我
儇兮、 子之茂兮、遭我乎狃之道兮、並驅從兩牡兮、揖我
謂我好兮、 子之昌兮、遭我乎狃之陽兮、並驅從兩狼兮、
揖我謂我臧兮、

○98. 俟我於著乎而、充耳以素乎而、尙之以瓊華乎而、 俟

we go again and look?» — »Beyond the Wei, there is truly great (space) and pleasant». The knight and the girl, they are going to sport together; the one presents the other with a peony. — 2. The Chen and the Wei, deep and clear-flowing is their clear (water); knights and girls, in great crowds they fill (the grounds); a girl says (etc. as in st. 1).

96. Ki ming.

1. Ki ki ming (*mi̯ĕng*) yi, ch'ao ki ying (*di̯ĕng*) yi, fei ki tsê ming (*mi̯ĕng*), ts'ang ying chī sheng (*śi̯ĕng*). 2. Tung fang ming (*mi̯ăng*) yi, ch'ao ki ch'ang (*t'i̯ang*) yi, fei tung fang tsê ming (*mi̯ăng*), yüe ch'u chī kuang (*kwâng*). 3. Ch'ung fei hung hung (*χmwəng*), kan yü tsī t'ung meng (*mi̯ŭng*), huei ts'ie kuei yi, wu shu yü tsī tseng (*tsəng*).

A courtier and his love have passed the night together, and one of them is anxious lest he be missed at the audience at dawn, and they both be exposed to evil tongues.

1. »The cock has crowed! The court is full!» — »It was not the cock that crowed, it was the sound of the green flies». — 2. »The eastern region is bright, the court is in full array!» — »It is not the eastern region that is bright, it is the brightness of the forth-coming moon». — »The insects are flying in crowds». — »It is sweet to lie dreaming with you». — »The assembly will presently return home; may I not together with you be (hated:) maligned».

97. Süan.

1. Tsï chī süan (*dzi̯wan*) hi, tsao wo hu Nao chī kien (*kăn*) hi, ping k'ü ts'ung liang kien (*kian*) hi, yi wo wei wo hüan (*χi̯wan*) hi. 2. Tsï chī mou (*mi̯ôg*) hi, tsao wo hu Nao chī tao (*d'ôg*) hi, ping k'ü ts'ung liang mu (*môg*) hi, yi wo wei wo hao (*χóg*) hi. 3. Tsï chī ch'ang (*t̂'i̯ang*) hi, tsao wo hu Nao chī yang (*di̯ang*) hi, ping k'ü ts'ung liang lang (*lâng*) hi, yi wo wei wo tsang (*tsâng*) hi.

1. How agile you are! You met me in the region of the Nao (mountain); driving abreast, we pursued two boars; you bowed to me and said I was smart. — 2. How (ample:) magnificent you are! You met me in the road of the Nao; driving abreast, we pursued two male animals; you bowed to me and said that I was fine-looking. — 3. How splendid you are! You met me on the south-slope of the Nao; driving abreast, we pursued two wolves; you bowed to me and said that I was good.

98. Chu.

1. Sï wo yü chu (*d'i̯o*) hu er, ch'ung er yi su (*so*) hu er, shang chī yi k'iung hua (*g'wå*) hu er. 2. Sï wo yü t'ing (*t'ieng*) hu er, ch'ung er yi ts'ing (*ts'ieng*) hu er, shang chī yi k'iung ying (*'i̯ĕng*) hu er. 3. Sï wo yü t'ang (*d'âng*) hu er, ch'ung er yi huang (*g'wâng*) hu er, shang chī yi k'iung ying (*'i̯ăng*) hu er.

For the theme: a lady receiving her lover, cf. ode 99 next.

1. Lo! He waited for me in the space between the screening wall and the gate. Lo! He had ear-stoppers of white (material) (a). Lo! On them he had (the flower of =) the most exquisite of k'iung stones. — 2. Lo! He waited for me in the courtyard. Lo! He had ear-stoppers of green (material). Lo! On them he had gems of k'iung stones. — 3. Lo! He waited for me in the hall. Lo! He had ear-stoppers of yellow (material). Lo! On them he had (the flower of =) the most exquisite of k'iung stones.

(a) The Han time data about the materials and construction of the »ear-stoppers» were already so confused and contradictory that is is evident that the detailed knowledge of the Chou-time objects was already lost. Subsequent speculations of scores of commentators have only complicated matters further, without bringing us any nearer to a solution.

我於庭乎而、充耳以青乎而、尙之以瓊瑩乎而、
俟我於堂乎而、充耳以黃乎而、尙之以瓊英
乎而、
○99. 東方之日兮、彼姝者子、在我室兮、在我室兮、
履我卽兮、東方之月兮、彼姝者子、在我闥兮、
在我闥兮、履我發兮、
○100. 東方未明、顚倒衣裳、顚之倒之、自公召之、
東方未晞、顚倒裳衣、倒之顚之、自公令之、折
柳樊圃、狂夫瞿瞿、不能辰夜、不夙則莫、
○101. 南山崔崔、雄狐綏綏、魯道有蕩、齊子由歸、既
曰歸止、曷又懷止、葛屨五兩、冠緌雙止、魯道
有蕩、齊子庸止、既曰庸止、曷又從止、蘀麻如
之何、衡從其畝、取妻如之何、必告父母、既曰告

99. Tung fang chï jï.

1. Tung fang chï jï (*ńi̯ĕt*) hi, pi ch'u chê tsï, tsai wo shï (*śi̯ĕt*) hi, —, li wo tsi (*tsi̯ĕt*) hi. 2. Tung fang chï yüe (*ngi̯wăt*) hi, —, tsai wo t'a (*t'ât*) hi, —, li wo fa (*pi̯wăt*) hi.

1. Oh the sun in the East! That beautiful gentleman (a), he is in my chamber; he is in my chamber, stepping to me he approaches. — 2. Oh, the moon in the East! That beautiful gentleman, he is in my room; he is in my room, stepping to me he sets out.

(a) The text says p i ch'u che tsï »that beautiful (or, with Mao: that complaisant, see gl. 144) t s ï», which may mean both »gentleman» and »young lady». But we have the same phrase in ode 53, where it unambiguously refers to a gentleman, and here it most likely refers to a gentleman coming to visit (or to fetch as bride?) his lady-love. Cf. the similar theme in ode 98 above.

100. Tung fang wei ming.

1. Tung fang wei ming (*mi̯ăng*), tien tao yi shang (*đi̯ang*), tien chï tao (*tog*) chï, tsï kung chao (*d'i̯og*) chï. 2. Tung fang wei hi (*χi̯ər*), tien

tao shang yi (*'i̯ər*), tao chï tien (*tien*) chï, tsï kung ling (*li̯ĕng, li̯ĕn*) chï. 3. Chê liu fan pu (*pwo*), k'uang fu kü kü (*ki̯wo*), pu neng ch'en ye (*zi̯ag*), pu su tsê mu (*mâg*).

1. The East is not yet bright; he turns his clothes upside down; he turns them upside down; from the court they summon him. — 2. The East is not yet showing the light of dawn (a); he turns his clothes upside down; he turns them upside down; from the court they order him. — 3. He breaks the willows of the fenced garden, the mad fellow in his flurry; he cannot judge the time of night; if he is not too early, he is too late.

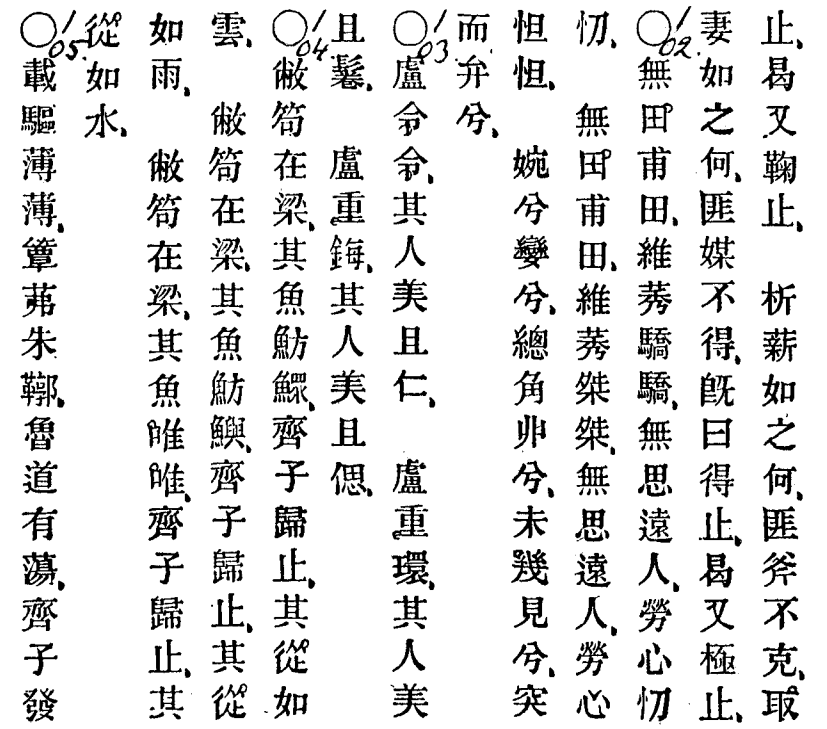
(a) H i means 'light of the rising sun', and also 'to dry in the sun' (odes 129, 174); it belongs to a great word family, see BMFEA 5, p, 81.

101. Nan shan.

1. Nan shan ts'uei ts'uei (*dz'wər*), [Mao: hiung hu suei suei, replaced by var. 28:] hiung hu suei suei (*si̯wər*), Lu tao yu tang, Ts'i tsï yu kuei (*ki̯wər*), ki yüe kuei (*ki̯wər*) chï, ho yu huai (*g'wɛr*) chï. 2. Ko kü wu liang (*li̯ang*), kuan juei shuang (*sŭng*) chï, Lu tao yu tang (*d'âng*), Ts'i tsï yung (*di̯ung*) chï, ki yüe yung (*di̯ung*) chï, ho yu ts'ung (*dz'i̯ung*) chï. 3. Yi ma ju chï ho (*g'â*), heng tsung [sic] k'i mu (*məg*), ts'ü ts'i ju chï ho (*g'â*), pi ku [sic] fu mu (*məg*), ki yüe ku (*kôk*) chï, ho yu kü (*ki̯ôk*) chï. 4. Si sin ju chï ho (*g'â*), fei fu pu k'o (*k'ək*), ts'ü ts'i ju chï ho (*g'â*), fei mei pu tê (*tək*), ki yüe tê (*tək*) chï, ho yu ki (*g'i̯ək*) chï.

A lady of Ts'i has gone to Lu and been married. A lover who has lost her is grieved, but is admonished; he should not be desperate and continue to think of her or try to follow her. All the proper rites required have been duly carried out, and the fact is irrevocable. The »male fox», i. e. the successful husband, has stepped slowly (cautiously and slyly). He has committed no breach of the rules which could invalidate the marriage. He has given the proper symbolical marriage presents, five pairs of dolichos shoes and one pair of cap pendants (Shuo yüan tells us that dolichos shoes were presented by the bridegroom when coming in person to fetch his bride; the Shuo yüan is only a Han-time work, but the context here confirms the tale, for the parallelism of the stanzas shows that the first two lines of st. 2 refers to marriage rites properly carried out; shoes and cap pendants were symbolical marriage presents because they always occurred in pairs). He has duly made announcement to the parents. And he has acted through a go-between. — For the speculations of the ancient comm. that this ode refers to Wen Kiang of Ts'i, who had an incestuous affair with her brother prince Huan, there is no support whatever in the ode text; and there is no reason why k u e i should mean here anything but the common »to go to her new home (as bride)», as in dozens of odes, all the more so as the whole song turns on marriage rites.

1. The Southern mountain is scraggily high (a); the male fox has walked slowly (slyly); the road to Lu is smooth and easy, the young lady of Ts'i went by it to her new home; since she has now gone to her new home, why do you still yearn for her? — 2. The dolichos shoes were five pairs, the cap pendants were one pair; the road to Lu is smooth


止、曷又鞠止、　析薪如之何、匪斧不克、取妻如之何、匪媒不得、既曰得止、曷又極止、忉忉、無田甫田、維莠驕驕、無思遠人、勞心忉忉、無田甫田、維莠桀桀、無思遠人、勞心忉忉、婉兮孌兮、總角丱兮、未幾見兮、突而弁兮、○1/03盧令令、其人美且仁、盧重環、其人美且鬈、盧重鋂、其人美且偲、○1/04敝笱在梁、其魚魴鰥、齊子歸止、其從如雲、敝笱在梁、其魚魴鰋、齊子歸止、其從如雨、敝笱在梁、其魚唯唯、齊子歸止、其從如水、○1/05載驅薄薄、簟茀朱鞹、魯道有蕩、齊子發

and easy, the young lady of Ts'i has used it; since she has now used it, why do you still follow her? — 3. The planting of hemp, how is it done? You make east-west and north-south (furrows) on the acre (b); the taking of a wife, how is it done? You must make announcement to the father and the mother; since announcement now was made, why do you further exhaust yourself (by fretting)? — 4. The splitting of firewood, how is it done? Without an axe one cannot do it; the taking of a wife how is it done? Without a go-between one cannot obtain her; since she has now been obtained, why do you still go to extremes?

(a) Lu was to the south of Ts'i. Possibly the »high» southern mountain alludes to the powerful nobleman in the South. (b) You follow strict and orderly rules.

102. Fu t'ien.

1. Wu tien [sic] fu t'ien (*d'ien*), wei yu kiao kiao (*kịog*), wu sï yüan jen (*ńịěn*), lao sin tao tao (*tog*). 2. —, wei yu kie kie (*kịat*), —, lao sin ta ta (*tât*). 3. Yüan hi lüan (*blịwan*) hi, tsung küe kuan (*kwan*) hi, wei ki kien (*kian*) hi, t'u er pien (*b'ịan*) hi.

The theme is similar to that of the preceding ode: a girl is admonished not to long for a »faraway person», who cannot be reached or obtained; to »think of» that unattainable person is too ambitious, just as it is to cultivate a field too large

for your working resources. The »person» in question is still an unmarried youth; but very soon he will be a grown-up and capped man, married to somebody else and definetely lost to her.

1. Do not till too large a field, the weeds will (only) be very high; do not long for the far-away person, your toiling heart will (only) be very grieved. — 2. Do not till too large a field, the weeds will (only) be very tall; do not long for the faraway person, your toiling heart will (only) be very sad. — 3. How beautiful, how handsome! The childhood hair-tufts in two tied horns! When you see him after a while, all of a sudden he will be wearing the cap of manhood.

103. Lu ling.

1. Lu ling ling (*lịěng, lịěn*), k'i jen mei ts'ie jen (*ńịěn*). 2. Lu ch'ung huan (*g'ịwan*), k'i jen mei ts'ie k'üan (*g'ịwan*). 3. Lu ch'ung mei (*mwəg*), k'i jen mei ts'ie ts'ai (*ts'əg*).

1. The hounds have double bells; that man is beautiful and kind. — 2. The hounds have double rings; that man is beautiful and handsome. — 3. The hounds have double compound rings; that man is beautiful and strong.

104. Pi kou.

1. Pi kou tsai liang, k'i yü fang kuan (*kwɛn*), Ts'i tsï kuei chï, k'i tsung [sic] ju yün (*gịwən*). 2. —, k'i yü fang sü (*dzịo*), —, k'i tsung ju yü (*gịwo*). 3. —, [Mao: k'i yü wei wei, replaced by the emendation 29:] k'i yü ts'uei ts'uei (*ts'ịwər*), —, k'i tsung ju shuei (*śịwər*).

For fish as a symbol of fertility, see ode 190. Symbols of fertility and fecundity are closely allied, see Karlgren, BMFEA 2, 1930; cf. also C. Hentze: Le poisson comme symbole de fécondité dans la Chine ancienne, Bull. Mus. Roy. Bruxelles 1930. The fishes are so plentiful as to burst the wicker fishing-baskets in the water to catch them; so numerous will be the offspring of the bride.

1. The burst fish-traps are by the dam; the fishes are bream and k u a n fish; the young lady of Ts'i goes to her new home; her suite is like a cloud. — 2. The burst fish-traps are by the dam; the fishes are bream and tench; the young lady of Ts'i goes to her new home, her suite is like a shower. — 3. The burst fish-traps are by the dam, the fishes go freely in and out, the young lady of Ts'i goes to her new home, her suite is like a stream.

105. Tsai k'ü.

1. Tsai k'ü p'o [sic] p'o (*p'âk*), tien fu chu k'uo (*k'wâk*), Lu tao yu tang, Ts'i tsï fa si (*dzịăk*). 2. Sï li tsi tsi (*tsiər*), ch'uei pei ni ni (*niər*), —, Ts'i tsï k'ai [sic] ti (*d'iər*). 3. Wen shuei shang [sic] shang (*śịang*), hing jen pang pang (*pwâng*), —, Ts'i tsï ao siang (*dzịang*). 4. Wen shuei t'ao t'ao (*t'ôg*), hing jen piao piao (*pịog*), —, Ts'i tsï yu ao (*ngog*).

For the theme cf. ode 101 above.

夕、
四驪濟濟、垂轡瀰瀰、魯道有蕩、齊子豈弟、
汶水湯湯、行人彭彭、魯道有蕩、齊子翱翔、
汶水滔滔、行人儦儦、魯道有蕩、齊子遊敖、

○106. 猗嗟昌兮、頎而長兮、抑若揚兮、美目揚兮、巧趨蹌兮、射則臧兮、猗嗟名兮、美目揚兮、清兮、儀既成兮、終日射侯、不出正兮、展我甥兮、猗嗟孌兮、清揚婉兮、舞則選兮、射則貫兮、四矢反兮、以禦亂兮、

○107. 魏

糾糾葛屨、可以履霜、摻摻女手、可以縫裳、要之褭之、好人服之、好人提提、宛然左辟、佩其象揥、維是褊心、是以爲刺、

1. They drive the horses *p'âk-p'âk*, there are bamboo mat and red leather screen; the road to Lu is smooth and easy, the young lady of Ts'i started in the evening. — 2. The four black horses are beautiful, the hanging (ends of) the reins are numerous (a); the road to Lu is smooth and easy, the young lady of Ts'i travels ramblingly. — 4. The waters of the Wen are amply-flowing, the marching men are running; the road to Lu is smooth and easy, the young lady of Ts'i travels pleasurably.

(a) There being a team of four horses to each carriage in the cavalcade. (b) Of the escort. (c) Sound of marching feet, analogous to the *p'âk-p'âk* in st. 1.

106. Yi tsie.

1. Yi tsie ch'ang (*t̂'i̯ang*) hi, k'i er ch'ang (*d'i̯ang*) hi, yi jo yang (*di̯ang*) hi, mei mu yang (*di̯ang*) hi, k'iao ts'ü ts'iang (*ts'i̯ang*) hi, shê tsê tsang (*tsâng*) hi. 2. Yi tsie ming (*mi̯ĕng*) hi, mei mu ts'ing (*ts'i̯ĕng*), hi, yi ki ch'eng (*d̂i̯ĕng*) hi, chung jï shê hou, pu ch'u cheng (*t̂i̯ĕng*) hi, chan wo sheng (*sĕng*) hi. 3. Yi tsie lüan (*bli̯wan*) hi, ts'ing yang yüan (*'i̯wăn*) hi, wu tsê süan (*si̯wan*) hi, shê tsê kuan (*kwan*) hi, sï shï fan (*pi̯wăn*) hi, yi yü luan (*lwân*) hi.

Praise of a nobleman who is showing his vigour and skill in the ritual shooting arena.

1. Lo! How splendid, how grand and tall; how fine the forehead; beautiful are the eyes and the forehead; he runs agilely, moving in a stately way; when he shoots, he is (good:) skilled. — 2. Lo! How illustrious, the beautiful eyes how clear; his manners how perfect; the whole day he shoots at the target, never hitting outside the (central) mark; he is truly a proper kinsman of mine! — 3. Lo! How handsome, the clear forehead how beautiful; when dancing he is in counting (a); when shooting he pierces (the target); his four arrows succeed one another in a regular sequence (b), so as to prevent (disorder:) violation of the rules.

(a) Dancing the ritual dance connected with the contests in shooting; he is in counting, i. e. follows perfectly the rhythm of the music. (b) Or, with Mao: »his four arrows (revert =) all come (one after the other) to the same place.

107. Ko kü.

1. Kiu kiu ko kü, k'o yi li shuang (*si̯ang*), shan shan nü shou, k'o yi feng shang (*d̂i̯ang*), yao chï ki (*ki̯ək*) chï, hao jen fu (*b'i̯ŭk*) chï. 2. Hao jen t'i t'i (*d'ieg*), yüan jan tso pi (*b'i̯ĕg*), pei k'i siang t'i (*t'ieg*), wei shï pien sin, shï yi wei ts'ï (*ts'i̯ĕg*).

Praise of a fine nobleman, duly equipped by his devoted wife; he is exemplary in apparel and manners, showing by contrast the shortcomings of the fellows who lack his refinement.

1. Twisted are (the strands of) the dolichos shoes, with them one can walk on the hoarfrost; delicate are the hands of the woman, they can sew a skirt; they make a skirt-waist, they make a jacket-collar, the handsome man wears them. — 2. The handsome man is tranquil; (pliably, cedingly:) courteously he stands aside to the left; in his girdle he carries his ivory comb-pin; to those (narrow-minded ones:) mean fellows he constitutes a rebuke.

108. Fen tsü ju.

1. Pi Fen tsü ju (*ńi̯o*), yen ts'ai ki mo (*mâg* > *mo'*), pi ki [sic] chï tsï, mei wu tu (*d'âg* > *d'o'*), —, shu yi hu kung lu (*glâg* > *glo'*). 2. Pi Fen yi fang (*pi̯wang*), yen ts'ai k'i sang (*sâng*), —, mei ju ying (*'i̯ăng*), —, shu yi hu kung hang (*g'âng*), 3. Pi Fen yi k'ü (*k'i̯uk*), yen ts'ai k'i sü (*dzi̯uk*), —, mei ju yü (*ngi̯uk*), —, shu yi hu kung tsu (*dz'uk*).

1. In that oozy ground by the Fen (river), I gather the m u plant; that gentleman there, he is beautiful beyond measure; he is beautiful beyond measure, he is very different from (superior to) the prince's chariot-men. — 2. In that ground by the side of the Fen, I gather the mulberry; that gentleman there, he is beautiful like a flower; he is beautiful like a flower, he is very different from the prince's escort. — 3. In that bend of the Fen, I gather the s ü plant; that gentleman there, he is beautiful like a jade; he is beautiful like a jade, he is very different from the prince's followers.

○08 彼汾沮洳、言采其莫、彼其之子、美無度、美無度、
殊異乎公路、彼汾一方、言采其桑、彼其之子、美
如英、美如英、殊異乎公行、彼汾一曲、言采其蠆、
彼其之子、美如玉、美如玉、殊異乎公族、
○09 園有桃、其實之殽、心之憂矣、我歌且謠、不知我
者、謂我士也驕、彼人是哉、子曰何其、心之憂矣、
誰知之、其誰知之、蓋亦勿思、園有棘、其實之食、
心之憂矣、聊以行國、不知我者、謂我士也罔極、彼
人是哉、子曰何其、心之憂矣、其誰知之、其誰知
之、蓋亦勿思、
○10 陟彼岵兮、瞻望父兮、父曰嗟、予子行役、夙夜無
已、上愼旃哉、猶來無止、陟彼屺兮、瞻望母兮、母
曰嗟、予季行役、夙夜無寐、上愼旃哉、猶來無
棄、

109. Yüan yu t'ao.

1. Yüan yu t'ao (*d'og*), k'i shï chï yao (*g'ŏg*), sin chï yu yi, wo ko ts'ie yao (*dịog*), pu chï wo chê, wei wo shï ye kiao (*kịog*), pi jen shï tsai (*tsəg*), tsï yüe ho ki [sic] (*kịəg*), —, k'i shuei chï chï (*tĥịəg*), kai yi wu sï (*sịəg*). 2. Yüan yu ki (*kịək*), k'i shï chï shï (*d'ịək*), —, liao yi hing kuo (*kwək*), —, wei wo shï ye wang ki (*g'ịək*), pi jen etc.

The song of a misunderstood official.

1. In the garden there is a peach tree, its fruits I have for viands (a); oh, the grief of the heart!, but I chant and sing; those who do not know me say that I am an officer who is arrogant; those people are right, what do you say? (b) For the grief of the heart, who can know it? Indeed they give it no thought. — 2. In the garden there is a jujube tree, its fruits I eat; oh, the grief of the heart!, but I will ramble in the country; those who do not know me say that I am an officer who is (without limit =) reckless; those people are (etc. as in st. 1).

(a) I live frugally in retirement. (b) It is but reasonable that they should think so.

110. Chï hu.

1. Chï pi hu (*g'o*) hi, chan wang fu (*b'ịwo*) hi, fu yüe tsie yü tsï (*tsịəg*), hing yi su ye wu yi (*zịəg*), [Mao: shang shen chan tsai, replaced by Lu var. 30:] shang shen chan tsai (*tsəg*), yu lai wu chï (*tĥịəg*). 2 Chï pi k'i (*k'ịəg*) hi, chan wang mu (*məg*) hi, mu yüe tsie yü ki (*kịwɛd*), hing yi su ye wu mei (*mịəd*), —, yu lai wu k'i (*k'ịɛd*). 3. Chï pi kang (*kâng*) hi, chan wang hiung (*χịwăng*) hi, hiung yüe tsie yü ti (*d'iər*), hing yi su ye pi kie (*kɛr*), —, yu lai wu sï (*sịər*).

1. I ascend that tree-clad hill, I gaze far away towards my father; my father says: Alas, my son has gone out on war service; morning and evening he never stops (working); may he be careful, may he still be able to come, and not remain (there). — 2. I ascend that bare hill, I gaze far away towards my mother; my mother says: Alas, my youngest son has gone out on war service, morning and evening he never sleeps; may he be careful, may he still be able to come, and not be cast away (there). — 3. I ascend that ridge, I gaze far away towards my elder brother; my elder brother says: Alas, my younger brother has gone out on war service; morning and evening he must stand by (his comrades) (a); may he be careful, may he still be able to come, and not die (there).

(a) He cannot desert and flee home.

111. Shï mou chï kien.

1. Shï mou chï kien (*kăn*) hi, sang chê hien hien (*g'ăn*) hi, hing yü tsï süan (*dzịwan*) hi. 2. Shï mou chï wai (*ngwâd*) hi, sang chê yi yi (*zịad*) hi, hing yü tsï shï (*d'ịad*) hi.

1. Inside the ten acres, the pickers of mulberry-leaves are moving leisurely; I will stroll and turn off with you (a). — 2. Outside the ten acres, the pickers of mulberry-leaves are (dragging =) moving slowly; I will stroll and go with you.

(a) The fields are full of people gathering mulberry-leaves, moving slowly to and fro; in that crowd nobody will observe if we two dodge away and go for a tête-à-tête.

112. Fa t'an.

1. K'an k'an fa t'an (*d'ân*) hi, chï chï ho chï kan (*kân*) hi, ho shuei ts'ing ts'ie lien (*lịan*) yi, pu kia pu sê, hu ts'ü huo san po ch'an (*d'ịan*) hi, pu shou pu lie, hu chan er t'ing yu hüan huan (*χwân*) hi, pi kün tsï hi, pu su ts'an (*ts'ân*) hi. 2. K'an k'an fa fu (*pịŭk*) hi, chï chï ho chï ts'ê (*tsịək*) hi, ho shuei ts'ing ts'ie chï (*d'ịək*) yi, —, hu ts'ü huo san po yi (*'ịək*) hi, —, hu chan er t'ing yu hüan t'ê (*d'ək*) hi, —, pu su shï (*d'ịək*) hi. 3. K'an k'an fa lun (*lịwən*) hi, chï chï ho chï ch'un (*d'ịwən*) hi, ho shuei ts'ing ts'ie lun (*lịwən*) yi, —, hu ts'ü huo san po k'ün (*k'ịwɛn*) hi, —, hu chan er t'ing yu hüan ch'un (*dĥịwən*) hi, —, pu su sun (*swən*) hi.

1. K'*əm-k'əm*, you hew the t ' a n wood, you place it on the bank of the River; the waters of the River are clear and wavy; if you do not

陟彼岡兮、瞻望兄兮、兄曰嗟、子弟行役、夙夜必偕、
上愼旃哉、猶來無死、
○11 十畝之閒兮、桑者閑閑兮、行與子還兮、十畝
之外兮、桑者泄泄兮、行與子逝兮、
○12 坎坎伐檀兮、寘之河之干兮、河水清且漣猗、不
稼不穡、胡取禾三百廛兮、不狩不獵、胡瞻爾庭有
縣貆兮、彼君子兮、不素餐兮、坎坎伐輻兮、寘之
河之側兮、河水清且直猗、不稼不穡、胡取禾三百
億兮、不狩不獵、胡瞻爾庭有縣特兮、彼君子兮、不
素食兮、坎坎伐輪兮、寘之河之漘兮、河水清且
淪猗、不稼不穡、胡取禾三百囷兮、不狩不獵、胡瞻
○13 爾庭有縣鶉兮、彼君子兮、不素飧兮、
碩鼠碩鼠、無食我黍、三歲貫女、莫我肯顧、逝將

sow and do not reap, how can you bring in three hundred yard-fulls of grain? If you do not chase and do not hunt, how can we see suspended badgers in your courtyard? That nobleman, indeed he does not eat the food of idleness! — 2. *K'əm-k'əm*, you hew out the wheel-spokes, you place them by the side of the River; the waters of the River are clear and straight-flowing; if you do not sow and do not reap, how can you bring in three hundred measures of a hundred-thousands ears? If you do not chase and do not hunt, how can we see suspended three-years-olds in your courtyard? That nobleman, indeed he does not eat the food of idleness! — 3. *K'əm-k'əm*, you hew out your cart-wheels, you place them on the (lip =) margin of the River; the waters of the River are clear and rippling; if you do not sow and do not reap, how can you bring in three hundred bins of grain? If you do not chase and do not hunt, how can we see suspended quails in your courtyard? That nobleman, indeed he does not eat the food of idleness!

去女、適彼樂土、樂土樂土、爰得我所、
食我麥、三歲貫女、莫我肯德、逝將去女、適彼樂國、樂
國樂國、爰得我直、 碩鼠碩鼠、無食我苗、三歲貫女、
莫我肯勞、逝將去女、適彼樂郊、樂郊樂郊、誰之永號、
○14 唐
蟋蟀在堂、歲聿其莫、今我不樂、日月其除、無已大
康、職思其居、好樂無荒、良士瞿瞿、 蟋蟀在堂、歲聿
其逝、今我不樂、日月其邁、無已大康、職思其外、好樂
無荒、良士蹶蹶、 蟋蟀在堂、役車其休、今我不樂、日
月其慆、無已大康、職思其憂、好樂無荒、良士休休、
○15 山有樞、隰有榆、子有衣裳、弗曳弗婁、子有車馬、弗
馳弗驅、宛其死矣、他人是愉、 山有栲、隰有杻、子有
廷內、弗洒弗埽、子有鐘鼓、弗鼓弗考、宛其死矣、他人

113. Shï shu.

1. Shï shu shï shu (*śi̯o*), wu shï wo shu (*śi̯o*), san suei kuan ju (*ńi̯o*), mo wo k'en ku (*ko*), shï tsiang k'ü ju (*ńi̯o*), shï pi lo t'u (*t'o*), lo t'u lo t'u (*t'o*), yüan tê wo so (*si̯o*). 2. —, wu shï wo mo (*mɛk*), —, mo wo k'en tê (*tək*), —, shï pi lo kuo (*kwək*), lo kuo lo kuo (*kwək*), yüan tê wo chï (*d'i̯ək*). 3. —, wu shï wo miao (*mi̯og*), —, mo wo k'en lao (*log*), —, shï pi lo kiao (*kŏg*), lo kiao lo kiao (*kŏg*), shuei chï yung hao (*χog*).

This ode is traditionally taken to be a lamentation over the extortions of oppressive officials.

1. You s h ï - rats, you s h ï - rats (a), do not eat our millet! Three years we have served you, but you have not been willing to (look at =) heed us; it has gone so far that we will leave you; we go to that happy land; oh, happy land, happy land! Then we shall find our place. — 2. You s h ï - rats, you s h ï - rats, do not eat our wheat! Three years we have served you, but you have not been willing to be good

to us; it has gone so far that we will leave you; we go to that happy country; oh, happy country, happy country! Then we shall find our right. — 3. You shï-rats, you shï-rats, do not eat our sprouting grain; three years we have served you, but you have not been willing to (recognize our toil =) reward us; it has gone so far that we will leave you; we go to those happy outlands; happy outlands, happy outlands! Who goes there to make long-drawn-out lamentations?

(a) Some kind of rodent.

114. Si so.

1. Si so tsai t'ang (*d'âng*), suei yü k'i mu (*mâg* > *mo'*), kin wo pu lo, jï yüe k'i chu [sic] (*d'i̯o*), wu yi t'ai k'ang (*k'âng*), chï sï k'i kü (*ki̯o*), hao lo wu huang (*χmwâng*), liang shï kü kü (*ki̯wo*). 2. —, suei yü k'i shï (*d'i̯ad*), —, jï yüe k'i mai (*mwad*), —, chï sï k'i wai (*ngwâd*), —, liang shï kuei kuei (*ki̯wad*). 3. —, yi kü k'i hiu (*χi̯ôg*), —, jï yüe k'i t'ao (*t'ôg*), —, chï sï k'i yu (*'i̯ôg*), —, liang shï hiu hiu (*χi̯ôg*).

1. The cricket is in the hall, the year draws to a close; if we do not now enjoy ourselves, the days and months will be passing by; but may we not be too joyous, may we only think of our positions; in our love of pleasure, may we not go to excess; the good gentleman is circumspect. — 2. The cricket is in the hall, the year is passing by; if we do not now enjoy ourselves, the days and months will have gone by; but may we not be too joyous, may we only think of our (exterior =) decorum; in our love of pleasure, may we not go to excess; the good gentleman is alert. — 3. The cricket is in the hall, the war-service carriages are at rest; if we do not now enjoy ourselves, the days and months will have passed away; but may we not be too joyous, may we only think of our anxieties; in our love of pleasure, may we not go to excess; the good gentleman is sedate.

115. Shan yu ou.

1. Shan yu ou [sic] (*'u*), si yu yü (*di̯u*), tsï yu yi shang, fu yi fu lü (*gli̯u*), tsï yu kü ma, fu ch'ï fu k'ü (*k'i̯u*), yüan k'i sï yi, t'o jen shï yü (*di̯u*). 2. Shan yu k'ao (*k'ôg*), si yu niu (*ni̯ôg*), tsï yu t'ing nei, fu shai fu sao (*sôg*), tsï yu chung ku, fu ku fu k'ao (*k'ôg*), —, t'o jen shï pao (*pôg*). 3. Shan yu ts'i (*ts'i̯ĕt*), si yu li (*li̯ĕt*), tsï yu tsiu shï, ho pu jï ku sê (*si̯ɛt*), ts'ie yi hi lo, ts'ie yi yung jï (*ńi̯ĕt*), —, t'o jen ju shï (*śi̯ĕt*).

An exhortation to enjoy the pleasures of life while it lasts.

1. On the mountain there are thorn-elms, in the swamp there are white-elms; you have your robe and skirt, but you do not (drag and trail them:) wear them sweeping their trains; you have carriages and horses, but you do not gallop them or drive them on; you wither and die, and other men will enjoy them. — 2. On the mountain there are k'ao-trees, in the swamp there are niu-trees; you have your courtyard and chambers, but you do not sprinkle and sweep them; you have your bells and drums, but you do not play and strike them: you wither and die, and other men will (preserve:) keep them. — 3. On the mountain there are lacquer trees, in the swamp there are chestnut

是保。
山有漆、隰有栗、子有酒食、何不
日鼓瑟、且以喜樂、且以永日、宛其死矣、
他人入室、
○16 楊之水、白石鑿鑿、素衣朱襮、從子于
沃、既見君子、云何不樂、楊之水、白石
皓皓、素衣朱繡、從子于鵠、既見君子、云
無朋、椒聊且、遠條且、椒聊之實、蕃衍
○17 椒聊之實、蕃衍盈升、彼其之子、碩大
不敢以告人、
何其憂、楊之水、白石粼粼、我聞有命、
盈匊、彼其之子、實大且篤、椒聊且、遠
條且。
○18 綢繆束薪、三星在天、今夕何夕、見此

trees; you have your wine and food, why do you not daily play your lutes (a); with them you should make merry and enjoy yourself, with them you should prolong the day (b); you wither and die, and other men will enter your chamber.

(a) In the noble families, music was played during meals. (b) By feasting far into the night.

116. Yang chï shuei.

1. Yang chï shuei, po shï tso [sic] tso (*tsåk*), su yi chu po (*påk*), ts'ung tsï yü Wu (*'ok*), ki kien kün tsï, yün ho pu lo (*glåk*). 2. —, po shï kao kao (*kôg*), su yi chu siu (*si̯ôg*), ts'ung tsï yü Hu (*g'ôk*), —, yün ho k'i yu (*'i̯ôg*). 3. —, [Mao: po shï lin lin, replaced by var. 31:] po shï lin lin (*li̯ĕn*), wo wen yu ming (*mi̯ăng*, *mi̯ĕn*), pu kan yi kao jen (*ńi̯ĕn*).

1. In the stirred waters the white stones are (rinsed clean:) shining; with white robe and red collar I follow you to Wu; when I have seen my lord, how should I not be happy? — 2. In the stirred waters the white stones are purely white (a); with white robe and red embroidery (on the collar) I follow you to Hu; when I have seen my lord, how should I be anxious? — 3. In the stirred waters the white stones are fretted; I have heard your summons; I dare not tell people about it (b).

(a) Washed white. (b) About our love-meeting. For similar love-excursions see odes 48, 56, 83, 87.

117. Tsiao liao.

1. Tsiao liao chï shï, fan yen ying sheng (*śi̯əng*), pi ki [sic] chï tsï, shï ta wu p'eng (*b'əng*), tsiao liao (*li̯ôg*) tsü [sic], yüan t'iao (*d'i̯ôg*) tsü. 2. —, fan yen ying kü (*ki̯ôk*), —, shï ta ts'ie tu (*tôk*), =.

1. The fruits of the pepper plants, rich and (spreading =) growing over a large area (a) they will fill a pint; that gentleman there, he is very great and without peer; oh, the pepper plants! Extending so far! — 2. The fruits of the pepper plants, rich and growing over a large area they will fill both my hands; that gentleman there, he is very great and (solid =) dependable; oh, the pepper plants! Extending so far!

(a) Or, with another school, simply: »spreading, they will fill etc.»

118. Ch'ou mou.

1. Ch'ou mou shu sin (*si̯ĕn*), san sing tsai t'ien (*t'ien*), kin si ho si, kien ts'ï liang jen (*ńi̯ĕn*), tsï hi tsï hi, ju ts'ï liang jen ho. 2. Ch'ou mou shu ch'u (*ts'i̯u*) san sing tsai yü (*ngi̯u*), —, kien ts'ï hie hou (*g'u*), —, ju ts'ï hie hou ho. 3. Ch'ou mou shu ch'u (*ts'i̯o*), san sing tsai hu (*g'o*), —, kien ts'ï ts'an chê (*ti̯å*), —, ju ts'ï ts'an chê ho.

A nobleman, when marrying, received at the same time one first-rank wife and one or more secondary wives, relatives of the first wife. A dignitary (t a f u) married one first-rank wife and two secondary wives. In our ode here, such a nobleman expresses his delight at the three fine girls he receives. The »bundled firewood» is a standing metaphor for the cohesion and solidarity of the family, see odes 68, 92 above, and here it alludes to the new family constituted. The Three Stars is the name of a constellation (the comm. identify it varyingly), and of course symbolizes the three beautiful girls.

1. Tied round is the bundled firewood; the Three Stars are in the heavens; what an evening is this, that I see these fine persons (a); what young ladies, what young ladies! What shall I say of these fine persons! — 2. Tied round is that bundled hay; the Three Stars are (seen) in the corner; what an evening is this, that I see these happy ones; what young ladies, what young ladies! What shall I say of these happy ones! — 3. Tied round is the bundled thornwood; the Three Stars are (seen) in the door; what an evening is this, that I see this beauty-triad; what young ladies, what young ladies! What shall I say of this beauty triad!

(a) The word l i a n g - j e n occurs meaning »my good man» = »husband» in ode 128 and in Meng-tsï. But, as Hu Ch'eng-kung points out, it was used in Ts'in and early Han time parallel to m e i - j e n, as the title of young ladies, which certainly is an allusion to this ode. The par. with t s ' a n - c h ê »the beauty-trial» in st. 3 corresponding to S a n s i n g »the Three Stars», makes it quite clear (with Mao) that l i a n g - j e n also refers to the three ladies.

119. Ti tu.

1. Yu ti chï tu (*d'o*), k'i ye sü sü (*si̯o*), tu hing kü kü (*ki̯wo*), k'i wu t'o jen, pu ju wo t'ung fu (*b'i̯wo*), tsie hing chï jen, hu pu pi (*b'i̯ər*) yen,

艮人、子兮子兮、如此艮人何、綢繆束芻、三星在
隅、今夕何夕、見此邂逅、子兮子兮、如此邂逅何、
綢繆束楚、三星在戶、今夕何夕、見此粲者、子兮子
兮、如此粲者何、

○1/9 有杕之杜、其葉湑湑、獨行踽踽、豈無他人、不如
我同父、嗟行之人、胡不比焉、人無兄弟、胡不佽焉、

○1/20 有杕之杜、其葉菁菁、獨行睘睘、豈無他人、不如
有杕之杜、其葉菁菁、獨行睘睘、豈無他人、不如
我同姓、嗟行之人、胡不比焉、人無兄弟、胡不佽焉、

○2/20 羔裘豹袪、自我人居居、豈無他人、維子之故、
羔裘豹褎、自我人究究、豈無他人、維子之好、

○2/21 肅肅鴇羽、集于苞栩、王事靡盬、不能蓺稷黍、父
母何怙、悠悠蒼天、曷其有所、肅肅鴇翼、集于苞
棘、王事靡盬、不能蓺稷黍、父母何食、悠悠蒼天、曷

jen wu hiung ti, hu pu ts'ï (*ts'i̯ər*) yen. 2. —, k'i ye tsing tsing (*tsi̯ĕng*), tu hing k'iung k'iung (*g'i̯wĕng*), —, pu ju wo t'ung sing (*si̯ĕng*), tsie hing etc.

1. There is a solitary Pyrus tree, its leaves are luxuriant; alone I walk and forlorn; are there no other people (besides my kinsmen)? Oh, but they are not equal to brothers (a); alas, you travellers, why do you not join company with me? A person who has no brothers, why do you not help me? — 2. There is a solitary Pyrus tree, its leaves are rich; alone I walk and helpless; are there no other people? Oh, but they are not equal to kinsmen; alas, you travellers (etc. as in st. 1).

(a) T ' u n g f u properly: »those who have the same father as I». Ch'en Huan thinks that f u here means father, grand-father, great-grand-father etc., thus: those who have the same ancestors = kinsmen; but that is far-fetched.

120. Kao k'iu.

1. Kao k'iu pao k'ü (*k'i̯ab* > *k'i̯o*), tsï wo jen kü kü (*ki̯o*), k'i wu t'o jen, wei tsï chï ku (*ko*). 2. Kao k'iu pao siu (*dzi̯ôg*), tsï wo jen kiu kiu (*ki̯ôg*), —, wei tsï chï hao (*χôg*).

其有極。　肅肅鴇行、集于苞桑、王事靡盬、不
能蓺稻粱、父母何嘗、悠悠蒼天、曷其有常、
○1/22 豈曰無衣七兮、不如子之衣、安且吉兮、
豈曰無衣六兮、不如子之衣、安且燠兮、
○1/23 有杕之杜、生于道左、彼君子兮、噬肯適我、
中心好之、曷飲食之、　有杕之杜、生于道周、
彼君子兮、噬肯來遊、中心好之、曷飲食之、
○1/24 葛生蒙楚、蘞蔓于野、予美亡此、誰與獨處、
葛生蒙棘、蘞蔓于域、予美亡此、誰與獨息、
角枕粲兮、錦衾爛兮、予美亡此、誰與獨旦、
夏之日、冬之夜、百歲之後、歸于其居、　冬
之夜、夏之日、百歲之後、歸于其室、

1. Lamb's fur and leopard sleeves! The man who (followed me =) associated with me is so arrogant; is there no other person? Oh, but it is only you with whom I have old bonds. — 2. Lamb's fur and leopard sleeves! The man who (followed me =) associated with me is so extravagant; is there no other person? Oh but it is only you that I love.

121. Pao yü.

1. Su su pao yü (*gi̯wo*), tsi yü pao hü (*χi̯wo*), wang shï mi ku (*ko*), pu neng yi tsi shu (*śi̯o*), fu mu ho hu (*g'o*), yu yu ts'ang t'ien, ho k'i yu so (*si̯o*). 2. Su su pao yi (*gi̯ə̆k*), tsi yü pao ki (*ki̯ə̆k*), —, pu neng yi shu tsi (*tsi̯ə̆k*), fu mu ho shï (*d'i̯ə̆k*), —, ho k'i yu ki (*g'i̯ə̆k*). 3. Su su pao hang (*g'âng*), tsi yü pao sang (*sâng*), —, pu neng yi tao liang (*li̯ang*), fu mu ho ch'ang (*d'i̯ang*), —, ho k'i yu ch'ang (*d'i̯ang*).

1. Flapping are the plumes of the bustards, they settle on the bushy oak (a); the service to the king must not be defective, I cannot plant my panicled millet and my glutinous millet; what shall father and mother rely on? Oh, you distant blue Heaven, when will there be a settlement (b)? — 2. Flapping are the wings of the bustards, they

settle on the bushy jujube trees; the service to the king must not be defective, I cannot plant my glutinous millet and my panicled millet; what shall father and mother eat? Oh, you distant blue Heaven, when will there be an end? — 3. Flapping (their wings) are the rows of bustards, they settle on the bushy mulberry tree; the service to the king must not be defective, I cannot plant my rice and my spiked millet; what shall father and mother have for food? Oh you distant blue Heaven, when will there be an adjustment (c)?

(a) The tired birds settle to rest; but the speaker, though wearied by his toil, is allowed no rest. (b) Y u s o: properly »a placing», putting things in their proper place. (c) C h ' a n g 'constant norm', here 'a normalisation' = 'an adjustment'.

122. Wu yi.

1. K'i yüe wu yi ts'i (*ts'i̯ĕt*) hi, pu ju tsï chï yi an ts'ie ki (*ki̯ĕt*) hi. 2. K'i yüe wu yi liu (*li̯ôk*) hi, pu ju tsï chï yi an ts'ie yü (*'i̯ôk*) hi.

This ode is so vague in its wording that it is very doubtful what its real purport may be. It could be interpreted in many ways (the comm. of course have all kinds of historical and symbolical explanations). I surmise that it is simply an expression of gratitude to a beloved person for the gift of a robe.

1. How could I say that I have no robes? There are seven; but they are not equal to your robe, it is comfortable and lucky. — 2. How could I say that I have no robes? There are six; but they are not equal to your robe, it is comfortable and warm.

123. Yu ti chï tu.

1. Yu ti chï tu, sheng yü tao tso (*tsâ*), pi kün tsï hi, shï k'en shï wo (*ngâ*), chung sin hao (*χôg*) chï, ho yin sï [sic] (*dzi̯əg*) chï. 2. —, sheng yü tao chou (*t̂i̯ôg*), —, shï k'en lai yu (*di̯ôg*), =.

For the theme: a girl pondering how she shall receive her lover, cf. ode 53.

1. There is a solitary Pyrus tree, it grows to the left of the road; that nobleman, it has come so far that he is willing to come to me; in the core of my heart I love him; what shall I give him for drink and food? — 2. There is a solitary Pyrus tree, it grows at the curve of the road; that nobleman, it has come so far that he is willing to come and play (with me); in the core (etc. as in st. 1).

124. Ko sheng.

1. Ko sheng meng ch'u (*ts'i̯o*), lien wan yü ye (*di̯å*), yü mei wang ts'ï, shuei yü tu ch'u (*t̂'i̯o*). 2. Ko sheng meng ki (*ki̯ə̆k*), lien wan yü yü (*gi̯wə̆k*), —, shuei yü tu si (*si̯ə̆k*). 3. Küe chen ts'an (*ts'ân*) hi, kin k'in lan (*glân*) hi, —, shuei yü tu tan (*tân*). 4. Hia chï jï, tung chï ye (*zi̯ag* > *zi̯o'*), po suei chï hou, kuei yü k'i kü (*ki̯o*). 5. Tung chï ye, hia chï jï (*ńi̯ĕt*), —, kuei yü k'i shï (*śi̯ĕt*).

1. The k o creepers grow and cover the thorns, the l i e n creepers spread to the uncultivated tracts; my beautiful one has gone away

○25 采苓采苓、首陽之巔、人之爲言、苟亦無信、舍旃舍旃、苟亦無然、人之爲言、胡得焉、采苦采苦、首陽之下、人之爲言、苟亦無與、舍旃舍旃、苟亦無然、人之爲言、胡得焉、采葑采葑、首陽之東、人之爲言、苟亦無從、舍旃舍旃、苟亦無然、人之爲言、胡得焉、

秦

○26 有車鄰鄰、有馬白顛、未見君子、寺人之令、阪有漆、隰有栗、既見君子、並坐鼓瑟、今者不樂、逝者其耋、阪有桑、隰有楊、既見君子、並坐鼓簧、今者不樂、逝者其亡、

○27 駟驖孔阜、六轡在手、公之媚子、從公于狩、奉時辰牡、辰牡孔碩、公曰左之、舍拔則獲、遊

from here; with whom can I associate — alone I dwell. — 2. The k o creepers grow and cover the jujube trees, the l i e n creepers spread to the border tracts; my beautiful one has gone away from here; with whom can I associate — alone I rest. — 3. The horn pillow is beautiful, the brocade coverlet is bright; my beautiful one has gone away from here; with whom can I associate — alone I have my morning. — 4. After days of summer, after nights of winter, after a hundred years (a) I shall join him in his abode (b). — 5. After nights of winter, after days of summer, after a hundred years, I shall join him in his chamber.

(a) At the end of life, cf. Kuan: Ta k'uang: p o s u e i c h ï h o u, k ü n ts ï h i a s h ï »after a hundred years, when you, my lord, leave this world». (b) I shall remain faithful to him until death, and be buried with him in his grave.

125. Ts'ai ling.

1. Ts'ai ling ts'ai ling (*lieng, lien*), Shou yang chï tien (*tien*), [Mao: jen chï wei yen, replaced by var. 32:] jen chï wei yen, kou yi wu sin

(*siĕn*), shê chan shê chan (*t̂ian*), kou yi wu jan (*ńian*), [32:] jen chï wei yen (*ngiăn*), hu tê yen (*'ian*). 2. Ts'ai k'u ts'ai k'u (*k'o*), Shou yang chï hia (*g'å*), —, kou yi wu yü (*zio*), shê chan etc. 3. Ts'ai feng ts'ai feng (*p'iung*), Shou yang chï tung (*tung*), — kou yi wu ts'ung (*dz'iung*), shê chan etc.

1. I gather the l i n g plant, I gather the l i n g plant, on the top of the Shou-yang; people's false tales, you really should not believe them; put them aside, put them aside; really you should not think them true; people's false tales, what can you find in them? — 2. I gather the k ' u plant, I gather the k ' u plant, below the Shou-yang; people's false tales, you really should not side with them; put them aside (etc. as in st. 1). — 3. I gather the f e n g plant, I gather the f e n g plant, to the east of the Shou-yang; people's false tales, you really should not follow them; put them aside (etc. as in st. 1).

126. Kü lin.

1. Yu kü lin lin (*liĕn*), yu ma po tien (*tien*), wei kien kün tsï, sï jen chï ling (*liĕng, liĕn*). 2. Fan yu ts'i (*ts'iĕt*), si yu li (*liĕt*), ki kien kün tsï, ping tso ku sê (*siɛt*), kin chê pu lo, shï chê k'i tie (*d'iet*). 3. Fan yu sang (*sâng*), si yu yang (*diang*), —, ping tso ku huang (*g'wâng*), —, shï chê k'i wang (*miwang*).

For the theme — a love excursion — cf. odes 48, 56, 83 etc.

1. There is the carriage which (sounds) *liĕn-liĕn*; there is a horse with a white forehead; while I have not yet seen my lord, I give my orders to the eunuch (a). — 2. On the slope there are lacquer trees, in the swamp there are chestnut trees; when I have seen my lord, we sit side by side and play the lute; if we do not enjoy ourselves now, as time passes we shall grow old. — 3. On the slope there are mulberry trees, in the swamp there are poplars; when I have seen my lord, we sit side by side and play the reed-organ; if we do not now enjoy ourselves, as time passes we shall be dead.

(a) S ï - j e n, the eunuch attendant in the carriage; or, with another school, s h ï - j e n »the attendant».

127. Sï t'ie.

1. Sï t'ie k'ung fou (*b'iôg*), liu pei tsai shou (*śiôg*), kung chï mei tsï, ts'ung kung yü shou (*śiôg*). 2. Feng shï ch'en mu, ch'en mu k'ung shï (*d̂iăk*), kung yüe tso chï, shê po tsê huo (*g'wăk*). 3. Yu yü pei yüan (*giwăn*), sï ma ki hien (*g'ăn*), yu kü luan piao (*piog*), tsai lien hie hiao (*χiog*).

1. The four black horses are very big; the six reins are well in hand; the favourites of the prince follow the prince in the chase. — 2. They present these male animals of the season, the males in season are very big; the prince says: swerve to the left (a)! When he lets off the arrow, he hits. — 3. They roam in the Northern park, the four horses are

于北園、四馬既閑、輶
車鸞鑣、載獫歇驕、
○28. 小戎俴收、五楘梁
輈、游環脅驅、陰靷鋈
續、文茵暢轂、駕我騏
馵、言念君子、温其如
玉、在其板屋、亂我心
曲、　四牡孔阜、六轡
在手、騏駵是中、騧驪
是驂、龍盾之合、鋈以
觼軜、言念君子、温其
在邑、方何爲期、胡然
我念之、　俴駟孔羣、

well-trained; the light carriages have bells on the horses' bits; they start the long- and the short-mouthed dogs.

(a) For t s o c h ï 'swerve to the left' cf. ode 79, note b.

128. Siao jung.

1. Siao jung tsien shou (*śi̯ôg*), wu mu liang chou (*ti̯ôg*), yu huan hie k'ü, yin yin wu sü (*dzi̯uk*), wen yin ch'ang ku (*kuk*), kia wo k'i chu (*t̂i̯ug*), yen nien kün tsï, wen k'i ju yü (*ngi̯uk*), tsai k'i pan wu (*'uk*), luan wo sin k'ü (*k'i̯uk*). 2. Sï mu k'ung fou (*b'i̯ôg*), liu pei tsai shou (*śi̯ôg*), k'i liu shï chung (*ti̯ông*), kua li shï ts'an (*ts'əm*), lung shun (tun) chï ho (*g'əp*), wu yi küe na (*nəp*), yen nien kün tsï, wen k'i tsai yi (*'i̯əp*), fang ho wei k'i (*g'i̯əg*), hu jan wo nien chï (*t̂i̯əg*). 3. Tsien sï k'ung k'ün (*g'i̯wən*), k'iu mao wu tuei (*d'wər*), meng fa yu yün (*gi̯wən*), hu ch'ang lou ying (*'i̯əng*), kiao ch'ang er kung (*ki̯ŭng*), chu pi kun t'eng (*d'əng*), —, tsai ts'in tsai hing (*χi̯əng*), yen yen liang jen, chï chï tê yin (*'i̯əm*).

A lady longs for her absent husband, who is away on a war expedition.

1. The small (war) carriages have a shallow hack; there are five ornamental bands (on the poles) and curving carriage poles; there are slip-rings and side-shields (for the yoke horses); there are covered traces and silvered attachments; there are striped floor-mats and protruding wheel-naves; yoked are our blackmottled grey horses and our horses with white left foot; I am thinking of my lord; how refined he will look, like a jade in those plank huts (a); it disturbs the innermost recesses of my heart. — 2. The four stallions are very big; the six reins are well in hand; the black-mottled greys and the black-maned bays are in the centre (in the yoke), the black-nosed yellows and the blacks go as outside horses; the dragon shields, them they hold joined; silvered are the buckles of the inner reins (b); I am thinking of my lord; how refined he will look in those small towns; for how long will it be (that he is away)? How I think of him! — 3. The four unmailed horses are very (herd-like =) well-matched; there are triangular (-bladed) m a o lances and silvered butt-caps; the (covered shields =) shields with attached ornaments are luxurious; there are tiger-skin

厹矛鋈錞、蒙伐有苑、虎韔鏤膺、交韔二
弓、竹閉緄縢、言念君子、載寢載興、厭厭
良人、秩秩德音、
○29. 蒹葭蒼蒼、白露爲霜、所謂伊人、在水
一方、遡洄從之、道阻且長、遡游從之、宛
在水中央、　蒹葭淒淒、白露未晞、所謂
伊人、在水之湄、遡洄從之、道阻且躋、遡
游從之、宛在水中坻、　蒹葭采采、白露
未已、所謂伊人、在水之涘、遡洄從之、道
阻且右、遡游從之、宛在水中沚、
○30. 終南何有、有條有梅、君子至止、錦衣
狐裘、顏如渥丹、其君也哉、　終南何有、
有紀有堂、君子至止、黻衣繡裳、佩玉將

bow-cases and engraved breast-plates; crossed in the case are two bows; the bamboo laths (c) are tied to them with strings; thinking of my lord, I go to sleep and I arise; serene is my good man, pure is his fame.

(a) She speaks slightingly of those foreign tracts whither he has gone as a rustic region with coarse plank huts; the contrast makes her finely equipped lord look like a gem. (b) Literally: »by silvered (bronze) one has buckled the inner reins». (c) Laths or rods of bamboo to which the unstringed bow was tied to keep it from warping.

129. Kien kia.

1. Kien kia ts'ang ts'ang (*ts'âng*), po lu wei shuang (*ṣi̯ang*), so wei yi jen, tsai shuei yi fang (*pi̯wang*), su huei ts'ung chï, tao tsu ts'ie ch'ang (*d'i̯ang*), su yu ts'ung chï, yüan tsai shuei chung yang (*'i̯ang*). 2. Kien kia ts'i ts'i (*ts'iər*), po lu wei hi (*χi̯ər*), —, tsai shuei chï mei (*mi̯ər*), —, tao tsu ts'ie tsi (*tsiər*), —, yüan tsai shuei chung ch'ï (*d'i̯ər*). 3. Kien kia ts'ai ts'ai (*ts'əg*), po lu wei yi (*zi̯əg*), —, tsai shuei chï sï (*dẓ'i̯əg*), —, tao tsu ts'ie yu (*gi̯ŭg*), —, yüan tsai shuei chung chï (*t̂i̯əg*).

A girl is out in the open, hoping for a love-meeting with her beau, whom she dare not even mention by name; but he eludes her:

1. The reeds and rushes are very green, the white dew becomes hoar-frost; he whom I call »that man» is somewhere near the stream; I go up the stream after him, the road is difficult and long; I go down

the stream after him, but he eludes me (by going) into the midst of the stream. — 2. The reeds and rushes are luxuriant, the white dew has not yet dried up; he whom I call »that man» is on the bank of the stream; I go up the stream after him, the road is difficult and steep; I go down the stream after him, but he eludes me (by going) to an islet in the stream. — 3. The reeds and rushes are full of colour; the white dew has not yet ceased; he whom I call »that man» is on the bank of the river; I go up the stream after him, the road is difficult and turns to the right; I go down the stream after him, but he eludes me (by going) to an island in the stream.

130. Chung nan.

1. Chung nan ho yu (*g!i̯ŭg*), yu t'iao yu mei (*mwəg*), kün tsï chï chï (*t!i̯əg*), kin yi hu k'iu (*g'i̯ôg*), yen ju wo tan, k'i kün ye tsai (*tsəg*). 2. —, [Mao: yu ki yu t'ang, replaced by var. 33:] yu k'i yu t'ang (*d'âng*), —, fu yi siu shang (*đ!i̯ang*), pei yü ts'iang [sic] ts'iang (*ts'i̯ang*), shou k'ao pu wang (*mi̯wang*).

1. What is there on the Chung-nan (hill)? There are t'iao trees, there are plum trees; the lord comes, (he has) robe of brocade and fox fur; his face is as if smeared with red; a lord indeed! — 2. What is there on the Chung-nan? There are willows, there are pear trees; the lord comes, (he has) emblem-adorned robe and embroidered skirt; the jades hanging at his girdle tinkle; may he have long life and endless fame.

131. Huang niao.

1. Kiao kiao huang niao, chï yü ki (*ki̯ək*), shuei ts'ung Mu kung, Tsï kü Yen si (*si̯ək*), wei ts'ï Yen si (*si̯ək*), po fu chï t'ê (*d'ək*), lin k'i hüe (*g'iwet*), chuei chuei k'i li (*li̯ĕt*), pi ts'ang chê t'ien (*t'ien*), tsien wo liang jen (*ńi̯ĕn*), ju k'o shu hi, jen po k'i shen (*śi̯ĕn*). 2. —, chï yü sang (*sâng*), —, Tsï kü Chung hang (*g'âng*), wei ts'ï Chung hang (*g'âng*), po fu chï fang (*b'i̯wang*), lin k'i etc. 3. —, chï yü ch'u (*ts'i̯o*), —, Tsï kü K'ien hu (*χo*), wei tsï K'ien hu (*χo*), po fu chï yü (*ngi̯o*), lin k'i etc.

When prince Mu of Ts'in died in 621 B. C., three noblemen were buried alive with him, see Tso: Wen 6. This ode is therefore one of the few that can be dated.

1. Crosswise (fly) the yellow birds, they settle on the jujube trees; who follows prince Mu? Tsï-kü Yen-si; now this Yen-si, he is the champion among a hundred men; when he approaches the pit (grave), terrified is his trembling; that blue Heaven, it destroys our good men; if we could redeem him, his life would be worth that of a hundred men (a). — 2. Crosswise fly the yellow birds, they settle on the mulberry trees; who follows prince Mu? Tsï-kü Chung-hang; now this Chung-hang, he is a match for a hundred men; when he approaches (etc. as in st. 1). — 3. Crosswise fly the yellow birds, they settle on the thorn trees; who follows prince Mu? Tsï-kü K'ien-hu; now this K'ien-hu, he is a match for a hundred men; when he approaches (etc. as in st. 1).

將、壽考不忘、

○31/ 交交黃鳥、止于棘、誰從穆公、子車奄息、維此奄息、百夫之特、臨其穴、惴惴其慄、彼蒼者矣、殲我良人、如可贖兮、人百其身、

交交黃鳥、止于桑、誰從穆公、子車仲行、維此仲行、百夫之防、臨其穴、惴惴其慄、彼蒼者天、殲我良人、如可贖兮、人百其身、

交交黃鳥、止于楚、誰從穆公、子車鍼虎、維此鍼虎、百夫之禦、臨其穴、惴惴其慄、彼蒼者天、殲我良人、

○32/ 如可贖兮、人百其身、

歟彼晨風、鬱彼北林、未見君子、憂心欽欽、如何如何、忘我實多、

山有苞櫟、隰有六駁、未見君子、憂心靡樂、如何如何、忘我實多、

山有苞棣、隰有樹檖、未見君子、憂心如醉、如何如何、忘我實多、

(a) In jen po k'i shen the word po is a verb; literally: »men would »hundred-fold» his body», *homines centuplicarent suum corpus*, there would be a hundred men to his one body.

132. Ch'en feng.

1. Yü pi ch'en feng (*pi̯um*), yü pi pei lin (*gli̯əm*), wei kien kün tsï, yu sin k'in k'in (*k'i̯əm*), ju ho ju ho (*g'â*), wang wo shï to (*tâ*). 2. Shan yu pao li (*gliok*), si yu liu po (*pŏk*), —, yu sin mi lo (*glâk*), =. 3. Shan yu pao ti (*d'iəd*), si yu shu suei (*dzi̯wəd*), —, yu sin ju tsuei (*tsi̯wəd*), =.

1. Swift is that falcon, dense is that northern forest; when I have not yet seen my lord, my grieved heart is full of intense feeling; how is it, how is it? You (forget:) neglect me truly too much. — 2. On the mountain there are luxuriant oaks, in the swamp there are liu-po trees; when I have not yet seen my lord, my grieved heart has no joy; how is it? You neglect me truly too much. — 3. On the moun-

○/33 豈曰無衣、與子同袍、王于興師、脩我戈矛、與子同仇、
豈曰無衣、與子同澤、王于興師、脩我矛戟、與子偕作、
豈曰無衣、與子同裳、王于興師、脩我甲兵、與子偕行、
○/34 我送舅氏、曰至渭陽、何以贈之、路車乘黃、
我送舅氏、悠悠我思、何以贈之、瓊瑰玉佩、
○/35 於我乎、夏屋渠渠、今也每食無餘、于嗟乎、不承權輿、
於我乎、每食四簋、今也每食不飽、于嗟乎、不承權輿、
○/36 陳
子之湯兮、宛丘之上兮、洵有情兮、而無望兮、
坎其擊鼓、宛丘之下、無冬無夏、值

tain there are luxuriant Prunus trees, in the swamp there are planted s u e i trees; when I have not yet seen my lord, my grieved heart is as if (intoxicated:) stupefied; how is it, how is it? You neglect me truly too much.

133. Wu yi.

1. K'i yüe wu yi (*'i̯ər*), yü tsï t'ung p'ao (*b'ôg*), wang yü hing shï (*si̯ər*), siu wo kuo mao (*môg*), yü tsï t'ung k'iu (*g'i̯ôg*). 2. —, [Mao: yü tsï t'ung tsê, replaced by Cheng's emendation 34:] yü tsï t'ung to (*d'âk*), —, siu wo mao ki (*ki̯ăk*), yü tsï kie tso (*tsâk*). 3. —, yü tsï t'ung shang (*ḏi̯ang*), —, siu wo kia ping (*pi̯ăng*), yü tsï kie hing (*g'ăng*).

1. How can you say that you have no clothes? I will share my tunics with you; the king raises his army, we put in order our dagger axes and m a o lances; I will have the same enemies as you. — 2. How can you say that you have no clothes? I will share my trousers with you; the king raises his army, we put in order our m a o lances and k i lances; together with you I will start (on the expedition). — 3. How can you say that you have no clothes? I will share my skirts with you; the king raises his army; we put in order our mail-coats and sharp weapons; together with you I will march.

134. Wei yang.

1. Wo sung kiu shï, yüe chï Wei yang (*ḏi̯ang*), ho yi tseng chï, lu kü sheng huang (*g'wâng*). 2. —, yu yu wo sï (*si̯əg*), —, k'iung kuei yü pei (*b'wəg*).

1. I escorted the Uncle as far as Wei-yang; with what did I present him? A great carriage and a four-team of yellow horses. — 2. I followed the Uncle, long did I think of him; with what did I present him? A precious gem and a jade girdle-pendant.

135. K'üan yü.

1. Yü wo hu (*g'o*), hia wu k'ü k'ü (*g'i̯o*), kin ye mei shï wu yü (*ḏi̯o*), hü tsie hu (*g'o*), pu ch'eng k'üan yü (*zi̯o*). 2. —, mei shï sï kuei (*ki̯wəg*), kin ye mei shï pu pao (*pôg*), =.

1. Alas for us! The great house was very grand; but now, at every meal there is nothing left over; alas, (the sequel) does not correspond to the beginning (a). — 2. Alas for us! At every meal we had four k u e i vessels (b); but now, at every meal we do not get our fill; alas, (the sequel) does not correspond to the beginning.

(a) Properly: »the sprouting». (b) Dishes of grain.

136. Yün k'iu.

1. Tsï chï t'ang (*t'âng*) hi, Yün k'iu chï shang (*ḏi̯ang*) hi, sün yu ts'ing hi, er wu wang (*mi̯wang*) hi. — 2. K'an k'i ki ku (*ko*), Yün k'iu chï hia (*g'å*), wu tung wu hia (*g'å*), chï k'i lu yü (*gi̯wo*). 3. K'an k'i ki fou (*pi̯ôg*), Yün k'iu chï tao (*d'ôg*), —, chï k'i lu tao (*d'ôg*).

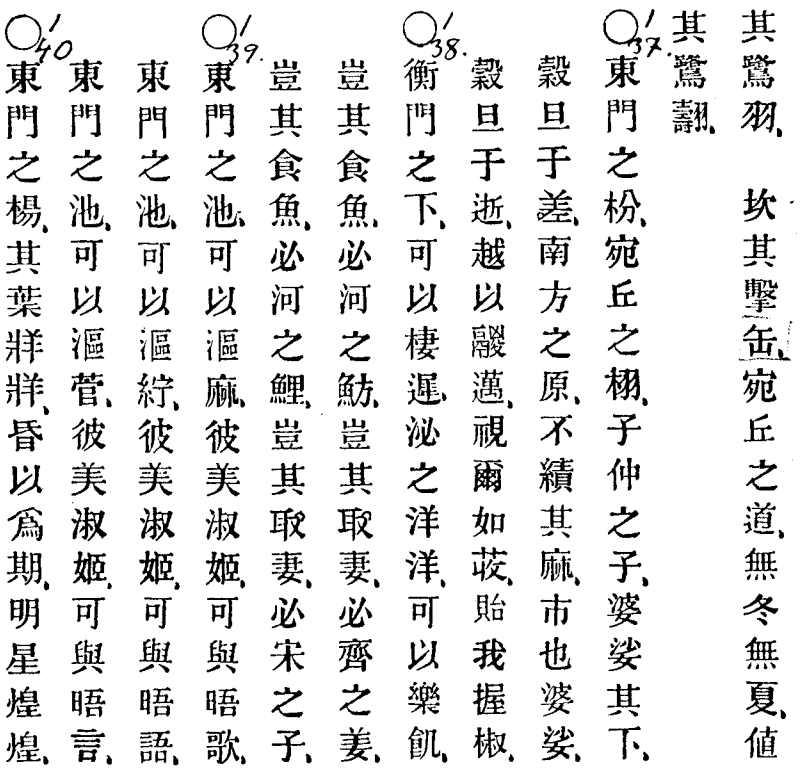
1. How reckless you are, on the top of the Yün-k'iu (a); I certainly have love (for you), but no admiration (b). — 2. *K'əm* you beat your drum, below the Yün-k'iu; be it winter, be it summer, you hold upright your egret's feather (c). — 3. *K'əm* you beat your earthen jar, on the Y'ün-k'iu road; be it winter, be it summer, you hold upright your egret's plume.

(a) »The piled-up hill», the name of a hill in Ch'en which was the traditional pleasure-ground of the rich feasters, see gl. 330. (b) You are too extravagant. (c) In the dance.

137. Tung men chï fen.

1. Tung men chï fen, Yün k'iu chï hü (*χi̯wo*), Tsï chung chï tsï, p'o so k'i hia (*g'å*). 2. Ku tan yü ch'a (*ts'a*), nan fang chï yüan, pu tsi k'i ma (*ma*), shï ye p'o so (*sâ*). 3. Ku tan yü shï (*ḏi̯ad*), [Mao: yüe yi tsung mai, replaced by var. 35:] yüe yi tsung mai (*mwad*), shï er ju k'iao (*g'i̯og*), yi wo wo tsiao (*tsi̯og*).

The religious dance in the open grounds in Ch'en, performed by young girls. T s ï c h u n g c h ï t s ï »the child of Tsï-chung» in st. 1 and N a n f a n g c h ï Y ü a n »the (lady) Yüan of the South side» is the same person (against Cheng, who takes st. 1 to mean: »the young men of the Tsï-chung house»). Yüan was the family name of a dignitary house in Ch'en, see Ch'un ts'iu, Chuang 27, with Kung-yang chuan, where the Ch'en dignitary Yüan Chung is mentioned. Our



Tsï-chung here was the »title» name corresponding to Chung (just as Confucius had a disciple Ts'i-tiao K'ai, with the »title» Tsï-k'ai, and another Yu Jo with the »title» Tsï-jo, and as the Hia Nan in ode 144 had the »title» Tsï-nan). Obviously the young lady »chosen», »the daughter of Tsï-chung», alias »the (lady) Yüan», was the daughter of this dignitary Yüan Chung (Tsï-chung).

1. The elms of the Eastern gate, the oaks of the Yün-k'iu (a) — the daughter of Tsï-chung dances under them. — 2. A (good:) auspicious morning they go and choose: the (lady) Yüan of the South side (b); no longer spinning her hemp, she dances in the market place. — 3. An auspicious morning they proceed, yea, they come forward and go: »We look on you as (if you were) a Malva! She gives us a handful of pepper-plants» (c).

(a) For Yün-k'iu see ode 136, note. (b) As leader of the dance (so acc. to Cheng). (c) Fragrant herbs, used for magical purposes, in inducing the spirits to descend, see the Li sao. The chorus of girls address their leading lady.

138. Heng men.

1. Heng men chï hia, k'o yi si ch'ï (*d'i̯ər*), pi chï yang yang, [Mao: k'o yi lo ki, replaced by var. 36:] k'o yi lo ki (*ki̯ɛr*). 2. K'i k'i shï yü,

pi Ho chï fang (*b'i̯wang*), k'i k'i ts'ü ts'i, pi Ts'i chï Kiang (*ki̯ang*). 3. —, pi Ho chï li (*li̯əg*), —, pi Sung chï Tsï (*tsi̯əg*).

1. Under a cross-beam door(-lintel) (a), one can be at rest; by the ample flow from the spring, one can cure hunger (b); why, in eating fish, must one have bream from the River? Why, in taking a wife, must one have a lady Kiang from Ts'i? (c). — 3. Why, in eating fish, must one have carp from the River? Why, in taking a wife, must one have a lady Tsï from Sung?

(a) I. e. in a simple hut. (b) You can take a frugal meal out in the open, you need not feast in palaces. (c) You can be satisfied with much simpler conditions.

139. Tung men chï ch'ï.

1. Tung men chï ch'ï (*d'ia*), k'o yi ou ma (*ma*), [current text: pi mei shu Ki, orig. Mao text 37:] pi mei Shu Ki, k'o yü wu ko (*kâ*). 2. —, k'o yi ou chu (*d'i̯o*), —, k'o yü wu yü (*ngi̯o*). 3. —, k'o yi ou kien (*kan*), —, k'o yü wu yen (*ngi̯ăn*).

1. In the moat by the Eastern gate, one can soak the hemp (a); that beautiful Third lady Ki, I can sing to her, face to face. — 2. In the moat by the Eastern gate, one can soak the c h u hemp; that beautiful Third lady Ki, I can chat to her, face to face. — 3. In the moat by the Eastern gate, one can soak the k i e n rush; that beautiful Third lady Ki, I can talk to her, face to face.

(a) My girl will be there.

140. Tung men chï yang.

1. Tung men chï yang (*di̯ang*), k'i ye tsang tsang (*tsâng*), hun yi wei k'i, ming sing huang huang (*g'wâng*). 2. —, k'i ye p'ei p'ei (*p'wâd*), —, ming sing chï chï (*ti̯ăd*).

The lover has failed at the tryst:

1. The poplar by the Eastern gate, its leaves are rich; dusk was the time agreed on, but the morning star is shining. — 2. The poplar by the Eastern gate, its leaves are luxuriant; dusk was the time agreed on, but the morning star is bright.

141. Mu men.

1. Mu men yu ki, fu yi si (*si̯ĕg*) chï, fu ye pu liang, kuo jen chï (*ti̯ĕg*) chï, chï er pu yi (*zi̯əg*), shuei si jan yi (*zi̯əg*). 2. Mu men yu mei, yu yao (hiao) tsuei (*dz'i̯wəd*) chï, —, [Mao: ko yi sin chï, replaced by var. 38:] ko yi suei (*si̯wəd*) chï, suei yü pu ku (*ko*), tien tao sï yü (*di̯o*).

1. At the gate of the grave-yard there are jujube trees; with axes one (hews:) lops them (a); my man is bad, the people of the country know it; they know it, but he does not cease; who is it that has been so for a long time! — 2. By the gate of the grave-yard there are plum trees; there are y a o birds (b) collecting on them; my man is bad; by my song I reprimand him; though I reprimand him, he does not heed me; when (overthrown:) ruined, he will think of me.

(a) So I chastise my bad man by my song. (b) Birds of evil omen.

東門之楊、其葉肺肺、昏以爲期、明星晳晳、

○41 墓門有棘、斧以斯之、夫也不良、國人知之、知而不已、誰昔然矣、 墓門有梅、有鴞萃止、夫也不良、歌以訊之、訊予不顧、顚倒思予、

○42 防有鵲巢、邛有旨苕、誰侜予美、心焉忉忉、 中唐有甓、邛有旨鷊、誰侜予美、心焉惕惕、

○43 月出皎兮、佼人僚兮、舒窈糾兮、勞心悄兮、 月出皓兮、佼人懰兮、舒憂受兮、勞心慅兮、 月出照兮、佼人燎兮、舒夭紹兮、勞心慘兮、

142. Fang yu ts'üe ch'ao.

1. Fang yu ts'üe ch'ao (*dz'ŏg*), k'iung yu chï t'iao (*d'iog*), shuei chou yü mei, sin yen tao tao (*tog*). 2. Chung t'ang yu p'i (*b'iek*), k'iung yu chï yi (*ngliek*), —, sin yen t'i t'i (*t'iek*).

1. On the dyke there are magpies' nests, on the hill there are sweet t'iao plants; who has (cheated:) enticed my beautiful one? In my heart I am pained. — 2. On the temple path there are tiles, on the hill there are sweet y i plants; who has enticed my beautiful one? In my heart I am grieved.

143. Yüe ch'u.

1. Yüe ch'u kiao (*kiog*) hi, kiao jen liao (*liog*) hi, shu yao kiao (*kịog*) hi, lao sin ts'iao (*ts'ịog*) hi. 2. Yüe ch'u hao (*g'ôg*) hi, kiao jen liu (*lịôg*) hi, shu yu shou (*d̂ịôg*) hi, lao sin ts'ao (*ts'ôg*) hi. 3. Yüe ch'u chao (*t̂ịog*) hi, kiao jen liao (*lịog*) hi, shu yao shao (*d̂ịog*) hi, [Mao: lao sin ts'an hi, replaced by var. 39:] lao sin ts'ao (*ts'og*) hi.

1. The moon comes forth bright; how handsome is that beautiful one, how easy and beautiful; my toiled heart is grieved. — 2. The moon comes forth brilliant; how handsome is that beautiful one, how easy and tranquil; my toiled heart is anxious. — 3. The moon comes

○44 胡爲乎株林、從夏南、匪適株林、從夏南、

我45乘馬、說于株野、乘我乘駒、朝食于株、

○ 彼澤之陂、有蒲與荷、有美一人、傷如之何、寤寐無爲、涕泗滂沱、 彼澤之陂、有蒲與蓮、有美一人、碩大且卷、寤寐無爲、中心悁悁、 彼澤之陂、有蒲菡萏、有美一人、碩大且儼、寤寐無爲、輾轉伏枕、

○46 羔裘逍遙、狐裘在堂、豈不爾思、勞心忉忉、

羔裘翱翔、狐裘在堂、豈不爾思、我心憂傷、

羔裘如膏、日出有曜、豈不爾思、中心是悼、

○47 庶見素冠兮、棘人欒欒兮、勞心慱慱兮、 庶見素衣兮、我心傷悲兮、聊與子同歸兮、 庶見

forth shining; how brilliant is that beautiful one, how easy and handsome; my toiled heart is pained.

144. Chu lin.

1. Hu wei hu Chu lin (*glịəm*), ts'ung Hia Nan (*nəm*), fei shï Chu lin (*glịəm*), ts'ung Hia Nan (*nəm*). 2. Kia wo sheng ma (*må*), shuei [sic] yü Chu ye (*dịå*), ch'eng wo sheng kü (*kịu*), chao shï yü Chu (*tịu*).

This ode may or may not refer to the Hia Nan, the nobleman in Ch'en mentioned in Tso: Ch'eng 2.

1. What shall I do in Chu-lin? I will follow Hia Nan; it is not that I go to Chu-lin: I will follow Hia Nan. — 2. I will yoke my four-team of horses, and halt in the grounds of Chu; I will drive my four-team of colts, and have my morning meal in Chu.

145. Tsê pi.

1. Pi tsê chï pi (*pia*), yu p'u yü ho (*g'â*), yu mei yi jen, shang ju chï ho (*g'â*), wu mei wu wei (*gwia*), t'i sï p'ang t'o (*d'â*). 2. —, [Mao:

yu p'u yü kien, replaced by var. 40:] yu p'u yü lien (*liạn*), —, shï ta ts'ie k'üan (*g'ịwan*), —, chung sin yüan yüan (*'ịwan*). 3. —, yu p'u han tan (*d'əm*), —, shï ta ts'ie yen (*ngịăm*), —, chan chuan fu chen (*tîəm*).

1. By the (slope:) shore of that marsh there are sedges and lotus plants (a); there is a certain beautiful person — oh, I am pained (not knowing) what to do about it; waking and sleeping, I know not what to do (b), my tears and snivel are flowing. — 2. By the shore of that marsh there are sedges and lotus fruits; there is a certain beautiful person, grandly large and handsome; waking and sleeping, I know not what to do, in the core of my heart I am grieved. — 3. By the shore of that marsh there are sedges and lotus flowers; there is a certain beautiful person, grandly large and dignified; waking and sleeping I know not what to do, I toss and throw myself down on the pillow.

(a) Or, with Lu: »lotus stalks».

(b) W u w e i. Legge translates: »I do nothing», which is grammatically satisfactory, but makes a curious »contresens» in this connection (»waking and *sleeping* I do nothing»). W u w e i »I have no doing» means: I am at a loss what to do, being restlessly irresolute night and day.

146. Kao k'iu.

1. Kao k'iu siao yao (*dịog*), hu k'iu yi ch'ao (*d'ịog*), k'i pu er sï, lao sin tao tao (*tog*). 2. Kao k'iu ao siang (*dzịang*), hu k'iu tsai t'ang (*d'âng*), —, wo sin yu shang (*śịang*). 3. Kao k'iu ju kao (*kog*), jï ch'u yu yao (*dịog*), —, chung sin shï tao (*d'og*).

1. In lamb's fur you ramble, in fox's fur you go to court; do I not think of you? My toiled heart is grieved. — 2. In lamb's fur you roam, in fox's fur you are in the hall; do I not think of you? My heart is grieved and pained. — 3. Your lamb's fur is as if (fat:) glossy; when the sun comes forth, there is a lustre; do I not think of you? In the core of my heart I suffer from this (a).

(a) S h ï t a o: t a o is a transitive verb, with s h ï as object.

147. Su kuan.

1. Shu kien su kuan (*kwân*) hi, ki jen luan luan (*blwân*) hi, lao sin t'uan t'uan (*d'wân*) hi. 2. Shu kien su yi (*'ịər*) hi, wo sin shang pei (*pịər*) hi, liao yü tsï t'ung kuei (*kịwər*) hi. 3. Shu kien su pi (*pịĕt*) hi, wo sin yün kie (*kiet*) hi, liao yü tsï ju yi (*'ịĕt*) hi.

A lady is full of compassion for an absent man, who is in mourning:

1. Would that I could see the white cap; the distressed man will be emaciated; my toiled heart is grieved. — 2. Would that I could see the white robe; my heart is pained; I wish that I could go with you to your home. — 3. Would that I could see the white knee-covers; my heart is (blocked and tied:) full of pent-up feelings; I wish that I could become as one with you.

素韠兮、我心蘊結兮、聊與子如一兮、

○1/48. 隰有萇楚、猗儺其枝、夭之沃沃、樂子之無知、

隰有萇楚、猗儺其華、夭之沃沃、樂子之無家、

隰有萇楚、猗儺其實、夭之沃沃、樂子之無室、

○1/49. 匪風發兮、匪車偈兮、顧瞻周道、中心怛兮、

匪風飄兮、匪車嘌兮、顧瞻周道、中心弔兮、

誰能亨魚、溉之釜鬵、誰將西歸、懷之好音、

○1/50. 蜉蝣曹

蜉蝣之羽、衣裳楚楚、心之憂矣、於我歸處、

蜉蝣之翼、采采衣服、心之憂矣、於我歸息、

蜉蝣掘閱、麻衣如雪、心之憂矣、於我歸說、

148. Si yu ch'ang ch'u.

1. Si yu ch'ang ch'u, ngo no k'i chï (*tîịĕg*), yao chï wu wu, lo tsï chï wu chï (*tịĕg*). 2. —, ngo no k'i hua (*g'wå*), —, lo tsï chï wu kia (*kå*). 3. —, ngo no k'i shï (*d'ịĕt*), —, lo tsï chï wu shï (*śịĕt*).

1. In the swamp there is the c h ' a n g thorn, luxuriant are its branches; how glossy their delicate beauty; I am glad that you have no (intimate:) mate. — 2. In the swamp there is the c h ' a n g thorn, luxuriant are its flowers; how glossy their delicate beauty; I am glad that you have no house (a). — 3. In the swamp there is the c h ' a n g thorn, luxuriant are its fruits; how glossy their delicate beauty; I am glad that you have no chamber (b).

(a) As house-wife; that you are not married. Cf. ode 6. (b) As wife: that you are not married. For s h ï 'chamber', as an attribute of the wife, cf. ode 6.

149. Fei feng.

1. Fei feng fa (*pịwăt*) hi, [Mao: fei kü k'ie hi, replaced by var. 41:] fei kü k'ie (*k'ịat*) hi, ku chan Chou tao, chung sin ta (*tât*) hi. 2. Fei feng piao (*pịog*) hi, fei kü p'iao (*p'ịog*) hi, —, chung sin tiao (*tiog*) hi.

3. Shuei neng p'eng yü, kai chï fu sin (*dzi̯əm*), shuei tsiang si kuei, huai chï hao yin (*'i̯əm*).

Somebody travelling longs to be allowed to turn homewards to Chou.

1. It is not that the wind is whirling up, it is not that the carriage is going away (a); when I turn my head back and look at that road of Chou, in the core of my heart I am sad. — 3. It is not that the wind is whirling, it is not that the carriage is shaking along; when I turn my head back and look at that road of Chou, in the core of my heart I am grieved. — 3. Who can boil fish? I will wash the kettle for him (b); who intends to go home to the West? I will cherish him with good words.

(a) That makes me so depressed. (b) At the prospect of getting a meal of fish, one is glad to help with the preparations.

150. Fou yu.

1. Fou yu chï yü (*gi̯wo*), yi shang ch'u ch'u (*ts'i̯o*), sin chï yu yi, yü wo kuei ch'u (*t'i̯o*). 2. Fou yu chï yi (*gi̯ək*), ts'ai ts'ai yi fu (*b'i̯ŭk*), —, yü wo kuei si (*si̯ək*). 3. Fou yu kü yüe (*di̯wat*), ma yi ju süe (*si̯wat*), —, yü wo kuei shuei [sic] (*śi̯wad*).

1. The wings of the ephemera — how rich are the clothes (a)! Oh, the (grief:) anxiety of the heart! Come home and dwell with me! — 2. The wings of the ephemera — how colourful are the clothes! Oh, the anxiety of the heart! Come home and rest with me! — 3. The ephemera digs through (or: bursts through) from its hole (b); your hemp robe is (bright) like snow; oh, the anxiety of the heart! Come home and (halt:) lodge with me!

(a) You are brightly attired at our love-meeting. (b) and turns out a beautiful creature.

151. Hou jen.

1. Pi hou jen hi, ho kuo yü tuei (*twâd*), pi ki [sic] chï tsï, san po ch'ï fu (*pi̯wət*). 2. Wei t'i tsai liang, pu ju k'i yi (*gi̯ək*), —, pu ch'eng k'i fu (*b'i̯ŭk*). 3. —, pu ju k'i tou (*tu*), —, pu suei k'i kou (*ku*). 4. Wei (*'wâd*) hi, wei (*'i̯wəd*) hi, nan shan chao tsi (*tsiər*), yüan (*'iwăn*) hi, lüan (*bli̯wan*) hi, ki nü sï ki (*ki̯ɛr*).

A fine nobleman in favour at court and with a large retinue is so enamoured of a young lady that he neglects everything else for the sake of love-meetings with her.

1. Those men of the escort, they carry dagger-axes and batons (a); that gentleman there, he has (in his retinue) three hundred red knee-covers. — 2. That cormorant on the dam, he does not wet his wings (b); that gentleman there, he is not (equal to:) worthy of his (fine) garments. — 3. That cormorant on the dam, he does not wet his beak; that gentleman there, he will not continue to stand in favour. — 4. Densely screening are the rising morning clouds on the Southern

○1/57 彼候人兮、何戈與祋、彼其之子、三百赤芾、維鵜在梁、不濡其翼、彼其之子、不稱其服、維鵜在梁、不濡其咮、彼其之子、不遂其媾、薈兮蔚兮、南山朝隮、婉兮孌兮、季女斯飢、

○1/52 鳲鳩在桑、其子七兮、淑人君子、其儀一兮、其儀一兮、心如結兮、鳲鳩在桑、其子在梅、淑人君子、其帶伊絲、其帶伊絲、其弁伊騏、鳲鳩在桑、其子在棘、淑人君子、其儀不忒、其儀不忒、正是四國、鳲鳩在桑、其子在榛、淑人君子、正是國人、正是國人、胡不萬年、

mountain; how handsome, how beautiful — the young lady, for her he hungers.

(a) Or, with another school: dagger-axes and signal-tokens. (b) He does not perform his duty.

152. Shï kiu.

1. Shï kiu tsai sang, k'i tsï ts'i (*ts'i̯ĕt*) hi, shu jen kün tsï, k'i yi yi (*'i̯ĕt*) hi, —, sin ju kie (*kiet*) hi. 2. —, k'i tsï tsai mei (*mwəg*), —, k'i tai yi sï (*si̯əg*), —, k'i pien yi k'i (*g'i̯əg*). 3. —, k'i tsï tsai ki (*ki̯ək*), —, k'i yi pu t'ê (*t'ək*), —, cheng shï sï kuo (*kwək*). 4. —, k'i tsï tsai chen (*tsi̯ɛn*), —, cheng shï kuo jen (*ńi̯ĕn*), —, hu pu wan nien (*nien*).

1. The shï-kiu bird is in the mulberry tree, its young ones are seven; the good man, my lord, his fine deportment is (one:) invariable; his fine deportment is invariable, my heart is (as if tied =) full of pent-up feelings (a). — 2. The shï-kiu bird is in the mulberry tree, its young ones are in the plum tree; the good man, my lord, his girdle is of silk; his girdle is of silk, his leathern cap is black-mottled grey. — 3. The shï-kiu bird is in the mulberry tree, its young ones are in the jujube tree; the good man, my lord, his fine demeanour is without fault; his fine demeanour is without fault, he (corrects =) sets an example to (b) these countries of the four quarters. — 4. The shï-kiu bird is in the mulberry tree, its young ones are in the hazel tree; the good man, my lord, he sets an example to these people of the

○1/33. 冽彼下泉、浸彼苞稂、愾我寤嘆、念
彼周京、 冽彼下泉、浸彼苞蕭、愾我
寤嘆、念彼京周、 冽彼下泉、浸彼苞
蓍、愾我寤嘆、念彼京師、 芃芃黍苗、
陰雨膏之、四國有王、郇伯勞之、

○1/34. 七月流火、九月授衣、一之日觱發、
二之日栗烈、無衣無褐、何以卒歲、三
之日于耜、四之日舉趾、同我婦子、饁
彼南畝、田畯至喜、 七月流火、九月
授衣、春日載陽、有鳴倉庚、女執懿筐、
遵彼微行、爰求柔桑、春日遲遲、采蘩
祁祁、女心傷悲、殆及公子同歸、 七

country; he sets an example to these people of the country, why should it not be for ten thousand years!

(a) The k i e 'tied' here is equal to the y ü n - k i e 'blocked and tied' in ode 147. (b) Cf. ode 80: p a n g c h ï s ï c h ï »He is the arbiter of (straightness:) right in the country».

153. Hia ts'üan.

1. Lie pi hia ts'üan (*dz'i̯wan*), tsin pi pao lang (*lâng*), k'ai wo wu t'an (*t'nân*), nien pi Chou king (*kli̯ăng*). 2. —, tsin pi pao siao (*siôg*), —, nien pi king Chou (*t̂i̯ôg*). 3. —, tsin pi pao shï (*śi̯ər*), —, nien pi king shï (*śi̯ər*). 4. P'eng p'eng shu miao, yin yü kao (*kog*) chï, sï kuo yu wang, Sün po lao (*log*) chï.

Somebody who is away from royal Chou thinks longingly of the capital city, and has a vision of the festive scene when the princes come to court and are rewarded, on behalf of the king, by a presiding prince.

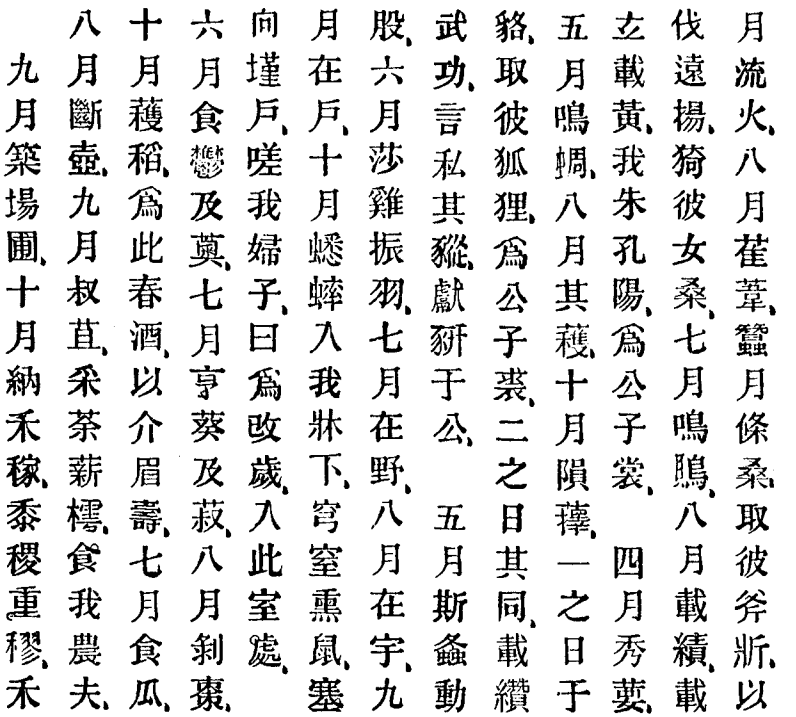
1. Cool is that down-flowing spring, it overflows the bushy l a n g plants; moaning I awake and sigh, I think of that capital city of Chou. — 2. Cool is that down-flowing spring, it overflows the bushy southernwood; moaning I awake and sigh, I think of that capital Chou. — 3. Cool is that down-flowing spring, it overflows the bushy s h ï plants; moaning I awake and sigh, I think of that capital city. — 4. Luxuriant are those millet shoots, the rain from the clouds fattens them; the (princes of) the countries of the four quarters go to an audience with the king (a), the prince of Sün rewards them for their toil.

(a) Y u w a n g 'have their king-business', i. e. 'go to court' (so both Mao and Cheng). W a n g in this sense is a technical term.

154. Ts'i yüe.

1. Ts'i yüe liu huo (*χwât̂r*), kiu yüe shou yi (*'i̯ər*), yi chï jï pi fa (*pi̯wăt*), er chï jï li lie (*li̯at*), wu yi wu ho (*g'ât*), ho yi tsu suei (*si̯wad*), san chï jï yü sï (*dzi̯əg*), sï chï jï kü chï (*t̂i̯əg*), t'ung wo fu tsï (*tsi̯əg*), ye pi nan mou (*məg*), t'ien tsün chï hi (*χi̯əg*). 2. =, ch'un jï tsai yang (*di̯ang*), yu ming ts'ang keng (*kăng*), nü chï yi k'uang (*k'i̯wang*), tsun pi wei hing (*g'ăng*), yüan k'iu jou sang (*sâng*), ch'un jï ch'ï ch'ï (*d'i̯ər*), ts'ai fan k'i k'i (*g'i̯ər*), nü sin shang pei (*pi̯ər*), tai ki kung tsï t'ung kuei (*ki̯wər*). 3. Ts'i yüe liu huo (*χwâr*), pa yüe huan wei (*gi̯wər*), ts'an yüe t'iao sang (*sâng*), ts'ü pi fu ts'iang (*ts'i̯ang*), yi fa yüan yang (*di̯ang*), yi pi nü sang (*sâng*), ts'i yüe ming kü (*kiwek*), pa yüe tsai tsi (*tsiek*), tsai hüan tsai huang (*g'wâng*), wo chu k'ung yang (*di̯ang*), wei kung tsï shang (*d̂i̯ang*). 4. Sï yüe siu yao (*'i̯og*), wu yüe ming t'iao (*d'iôg*), pa yüe k'i huo (*g'wâk*), shï yüe yün t'o (*t'âk*), yi chï jï yü ho (*g'lâk*), ts'ü pi hu li (*li̯ag*), wei kung tsï k'iu (*g'i̯ôg*), er chï jï k'i t'ung (*d'ung*), tsai tsuan wu kung (*kung*), yen sï k'i tsung (*tsung*), hien kien yü kung (*kung*). 5. Wu yüe sï chung tung ku (*ko*), liu yüe so ki chen yü (*gi̯wo*), ts'i yüe tsai ye (*di̯å*), pa yüe tsai yü (*gi̯wo*), kiu yüe tsai hu (*g'o*), shï yüe si so, ju wo ch'uang hia (*g'å*), k'iung chï hün shu (*śi̯o*), sê hiang kin hu (*g'o*), tsie wo fu tsï, yüe wei kai suei, ju ts'ï shï ch'u (*t̂'i̯o*). 6. Liu yüe shï yü ki yü (*'i̯ôk*), ts'i yüe p'eng k'uei ki shu (*śi̯ôk*), pa yüe p'u tsao (*tsôg*), shï yüe huo tao (*d'ôg*), wei ts'ï ch'un tsiu (*tsi̯ôg*), yi kie mei [wei] shou (*d̂i̯ôg*), ts'i yüe shï kua (*kwå*), pa yüe tuan hu (*g'o*), kiu yüe shu ts'ü (*ts'i̯o*), ts'ai t'u sin ch'u (*t'i̯o*), shï wo neng fu (*pi̯wo*). 7. Kiu yüe chu ch'ang pu (*pwo*), shï yüe na huo kia (*kå*), shu tsi ch'ung lu (*gli̯ôk*), huo ma shu mo (*mwɛk*), tsie wo neng fu, wo kia ki t'ung (*d'ung*), shang ju chï kung kung (*kung*), chou er yü mao (*môg*), siao er so t'ao (*d'ôg*), ki k'i ch'eng wu (*'uk*), k'i shï po po ku (*kuk*). 8. Er chï jï tso ping ch'ung ch'ung (*d'i̯ông*), san chï jï na yü ling yin (*'i̯əm*), sï chï jï k'i tsao (*tsôg*), hien kao tsi kiu (*ki̯ôg*), kiu yüe su shuang (*si̯ang*), shï yüe ti ch'ang (*d'i̯ang*), p'eng tsiu sï hiang (*χi̯ang*), yüe sha kao yang (*zi̯ang*), tsi pi kung t'ang (*d'âng*), ch'eng pi sï kuang (*kwăng*), wan shou wu kiang (*ki̯ang*).

1. In the seventh month there is the declining Fire-star; in the ninth month we give out the clothes; in the days of the first, there is a rushing wind; in the days of the second, it is bitterly cold; if we have no robes, no coarse-cloth (garments), wherewith should we finish the year? In the days of the third we go to plough; in the days of the fourth we lift the heels (a); all our wives and children (b) carry food (to us) in those southern acres; the inspector of the fields comes and is pleased. — 2. In the seventh month there is the declining Fire-star; in the ninth month we give out the clothes; in the days of the spring there is warmth, there is the singing oriole; the girls take their beautiful baskets, they go along those small paths; they seek the soft mulberry (leaves); the days of spring lengthen; in crowds they gather the white



月流火、八月萑葦、蠶月條桑、取彼斧斨、以伐遠揚、猗彼女桑、七月鳴鵙、八月載績、載玄載黃、我朱孔陽、爲公子裳、四月秀葽、五月鳴蜩、八月其穫、十月隕蘀、一之日于貉、取彼狐狸、爲公子裘、二之日其同、載纘武功、言私其豵、獻豜于公、五月斯螽動股、六月莎雞振羽、七月在野、八月在宇、九月在戶、十月蟋蟀入我牀下、穹窒熏鼠、塞向墐戶、嗟我婦子、曰爲改歲、入此室處、六月食鬱及薁、七月亨葵及菽、八月剝棗、十月穫稻、爲此春酒、以介眉壽、七月食瓜、八月斷壺、九月叔苴、采荼薪樗、食我農夫、九月築場圃、十月納禾稼、黍稷重穋、禾

southernwood; the heart of the young girl is (pained:) deeply moved, very likely she will be going home (as bride) with a young nobleman. — 3. In the seventh month there is the declining Fire-star; in the eighth month there are rushes and sedges; in the silkworm month we branch (c) the mulberry-trees; we take those axes and hatchets, and lop the far-reaching and highly-rising ones; luxuriant are those small mulberry trees; in the seventh month there is the crying shrike; in the eighth month we spin, both black and yellow; our red-dye is very bright; we make skirts for the young noblemen. — 4. In the fourth month there is the flowering and seeding y a o grass; in the fifth month there is the singing cicada; in the eight month we reap; in the tenth month there is the shedding of leaves; in the days of the first we go for badgers, we catch those foxes and wild-cats; we make furs for the young noblemen; in the days of the second there is the meet (d), and so we (continue =) keep up our prowess in warfare; we keep for ourselves the young boars, we present the older boars to the prince. — 5. In the fifth month the locust moves its legs; in the sixth month the grasshopper shakes its wings; in the seventh month it is out in the grounds; in the eighth month it is under the roof; in the ninth month it is in the doorway; in the tenth month the cricket is under our bed; the holes being stopped up, we smoke out the rats; we block the northern

window and plaster the door; oh, you wife and children! It is all for the (changing of the year:) passing into a new year; let us enter this house and dwell there. — 6. In the sixth month we eat the fruits of the y ü and the wild vine; in the seventh month we cook the k ' u e i plant and the pulse; in the eighth month we pluck the date trees; in the tenth month we reap the rice; we make this spring wine, in order to (enlarge:) increase the vigorous old age; in the seventh month we eat melons; in the eighth month we cut the bottle gourds; in the ninth month we harvest the hemp seeds, we gather the t ' u plant and make firewood of the Ailanthus; we feed our husbandmen. — 7. In the ninth month we pound flat and hard the threshing arena in the vegetable garden (e); in the tenth month we bring in the harvest, the glutinous millet and the panicled millet, the slowly ripening and the quickly ripening grain, the grain, the hemp, the pulse, the wheat; oh, you husbandmen of ours, our harvest is collected, let us go up and attend to the business of our mansion; in day time you shall go and gather the m a o grass, in the evening you shall make ropes; quickly let us get up on the (house =) roof (f); then we will start again to sow all the cereals. — 8. In the days of the second, we cut out the ice, (it sounds) *d'i̯ông-d'i̯ông*; in the days of the third we take it into the ice-house; in the days of the fourth we rise early, we present lamb and sacrifice onions; in the ninth month there is shrivelling (of plants) and frost; in the tenth month we clean out the threshing arena; a pair of wine vessels, them we offer as a feast (to our people); we kill lambs and sheep, and ascend to that public Hall; we raise those k u a n g vessels of rhinoceros (horn); a longevity of a myriad (years), without limit!

(a) Move out to live in the summer sheds in the fields. (b) T'ung 'united, associated, all together', as in ode 180 s h o u c h ī s o t ' u n g »where the animals assemble», Tso: Chuang 21 t ' u n g f a W a n g - c h ' e n g »all together they attacked the royal city». The line has generally been taken to mean: »Together with our wives and children, we carry food to those southern acres»; but such carrying of food was exclusively the task of the women (and children), certainly not of the men. (c) Or, with Han: we pick. (d) Collective hunt. (e) C h ' a n g p u 'arena-garden': in spring and summer, this garden space was used for growing vegetables, in autumn and winter, after the reaping of the vegetables, it was pounded hard and used as threshing floor. (f) To repair it for the winter period.

155. Ch'ï yao.

1. Ch'ï yao (hiao) ch'ï yao (*gi̯og*), ki ts'ü wo tsï (*tsi̯əg*), wu huei wo shï, en (*'ən*) sï, k'in (*g'i̯ən*) sï, yü tsï chï min (*mi̯wɛn*) sï. 2. Tai t'ien chï wei yin yü (*gi̯wo*), ch'ê pi sang tu [sic] (*d'o*), ch'ou mou yu hu (*g'o*), kin ju hia min, huo kan wu yü (*di̯o*). 3. Yü shou kie kü (*ki̯o*), yü so lo t'u (*d'o*), yü so ch'u tsu (*tso*), yü k'ou tsu t'u (*d'o*), yüe yü wei yu shï kia (*kå*). 4. Yü yü ts'iao ts'iao (*dz'i̯og*), [Mao: yü wei siao siao, replaced by var. 42:] yü wei siu siu (*si̯ôg*), yü shï k'iao k'iao (*g'i̯og*), feng yü so p'iao yao (*di̯og*), yü wei yin hiao hiao (*χi̯og*).

麻菽麥、嗟我農夫、我稼既同、上入執宮
功、晝爾于茅、宵爾索綯、亟其乘屋、其始
播百穀、　二之日鑿冰沖沖、三之日納
于凌陰、四之日其蚤、獻羔祭韭、九月肅
霜、十月滌場、朋酒斯饗、曰殺羔羊、躋彼
公堂、稱彼兕觥、萬壽無疆、

○55 鴟鴞鴟鴞、既取我子、無毀我室、恩斯
勤斯、鬻子之閔斯、　迨天之未陰雨、徹
彼桑土、綢繆牖戶、今女下民、或敢侮予、
　予手拮据、予所捋荼、予所蓄租、予口
卒瘏、曰予未有室家、　予羽譙譙、予尾
翛翛、予室翹翹、風雨所漂搖、予維音曉
曉、

A lady fights for her rights as wife in the house, for which she has worked so hard. She likens herself to a threatened bird. — Legend has it that this ode was already used as an allegorical sermon in early Chou time, see Shu: Kin t'eng. That is quite possible, but it is obvious that it was not primarily written for that pupose.

1. Oh ch'ï-yao bird, oh ch'ï-yao bird, you have taken my young ones, do not destroy my (house:) nest; I have loved them (a), I have toiled for them; my young children, for them you should have pity. — 2. At the time when heaven was not yet clouded and raining, I took those mulberry roots, I twined them and made window and door; now you low-down people, does anbody dare to insult me? — 3. My (hands:) claws were grasping the t'u herbs which I picked, the bundles of straw which I hoarded; my (mouth:) beak was all sore; do you say that I still have no chamber and house? (b) — 4. My wings are (reduced =) worn out, my tail is shrunk; my house is perilously high up, it is tossed about by wind and rain; my cry is alarmed.

(a) Or, with Lu: I have taken pains for them. (b) Generally this line has been taken to mean: »I thought that I still had no (sufficient) house»; but the par. with the last line of the preceding st. shows that the line is a challenge to those who would deny the speaker's rights.

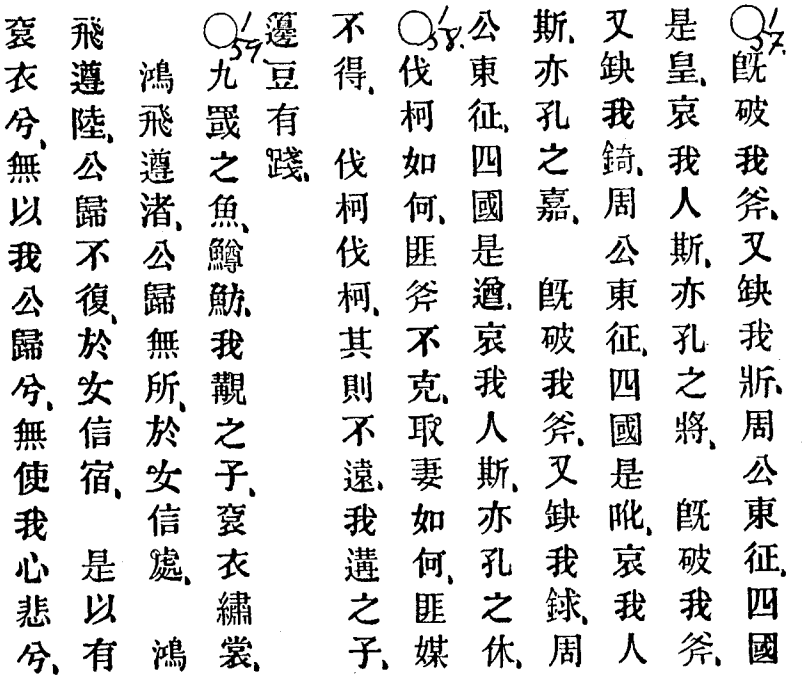
156. Tung shan.

1. Wo ts'u tung shan, t'ao t'ao pu kuei, wo lai tsï tung (*tung*), ling yü k'i meng (*mung*), wo tung yüe kuei (*kịwər*), wo sin si pei (*pịər*), chï

○56 我徂東山、慆慆不歸、我來自東、零雨其
濛、我東曰歸、我心西悲、制彼裳衣、勿士行
枚、蜎蜎者蠋、烝在桑野、敦彼獨宿、亦在車
下、　我徂東山、慆慆不歸、我來自東、零雨
其濛、果贏之實、亦施于宇、伊威在室、蠨蛸
在戶、町畽鹿場、熠耀宵行、亦可畏也、伊可
懷也、　我徂東山、慆慆不歸、我來自東、零
雨其濛、鸛鳴于垤、婦嘆于室、洒掃穹窒、我
征聿至、有敦瓜苦、烝在栗薪、自我不見、于
今三年、　我徂東山、慆慆不歸、我來自東、
零雨其濛、倉庚于飛、熠耀其羽、之子于歸、
皇駁其馬、親結其縭、九十其儀、其新孔嘉、
其舊如之何、

pi shang yi (*ịər*), wu shï hang mei (*mwər*), yüan yüan chê shu (*dịuk*), cheng tsai sang ye (*dịå*), tun pi tu su (*sịôk*), yi tsai kü hia (*g'å*). 2. =, =, kuo lo chï shï (*d'ịĕt*), yi yi yü yü (*gịwo*), yi wei tsai shï (*śịĕt*), siao shao tsai hu (*g'o*), t'ing t'uan lu ch'ang (*d'ịang*), yi yao siao hing (*g'ăng*), yi k'o wei (*'ịwər*) ye, yi k'o huai (*g'wər*) ye. 3. =, =, kuan ming yü tie (*d'iet*), fu t'an yü shï (*śịĕt*), shai sao k'iung chï (*tịĕt*), wo cheng yü chï (*tịĕd*), yu t'uan kua k'u, cheng tsai li sin (*sịĕn*), tsï wo pu kien, yü kin san nien (*nien*). 4. =, =, ts'ang keng yü fei (*pịwər*), yi yao k'i yü (*gịwo*), chï tsï yü kuei (*kịwər*), huang po k'i ma (*må*), ts'in kie k'i li (*lia*), kiu shï k'i yi (*ngia*), k'i sin k'ung kia (*ka*), k'i kiu ju chï ho (*g'â*).

1. We marched to the Eastern mountains, we went away and did not return home; now that we are coming from the East, the falling rain is darkening; when in the East we spoke of returning home, our hearts yearned for the West: »let us prepare those (civilian) skirts and robes, do not let us serve (as soldiers) and go in ranks and be gagged»; those crawling caterpillars, in great numbers they are in the mulberry grounds; staunchly we pass the night there each by himself, under the cart (a). 2. We marched (etc. as in st. 1) . . . darkening; the fruits of the kuo-lo gourds reach the eaves; the sowbug is in the chamber, the spider is in the door; (full of) footprints is the deer's area; brilliant



is the glow-worm — it is not to be feared, it is to be loved (b). — 3. We marched (etc. as in st. 1) . . . darkening; the heron cries on the ant-hill; the wife sighs in the chamber; she sprinkles and sweeps, and the holes (in the walls) are stopped up; we march and arrive; the numerous gourds are bitter, they are (lying) in great numbers on the chestnut firewood; from the time that we (have not seen =) last saw this, until now, it is three years. — 4. We marched (etc. as in st. 1) . . . darkening; The oriole goes flying, brilliant are its feathers; this young lady goes to her new home (c), yellow-and-white-spotted and red-and-white-spotted are her horses; the mother ties her kerchief; the rules for her good conduct are both nine and ten; the new (matches) are very fine — what about the old ones? (d)

(a) Spread out all over the ground, like those caterpillars which crawl about all over the place; a description of the scene of the marching army halting for the night. (b) It might look frightening, reminiscent of the will-o'-the-wisp, which is an emanation from the blood of killed men; but is is only a harmless creature, symbolic of peace and rest at home. (c) The soldiers, when returning home, witness how a young girl goes as bride to her new home. (d) What about ourselves and our wives, having been separated for three years?

157. P'o fu.

1. Ki p'o wo fu, yu k'üe wo ts'iang (*ts'i̯ang*), Chou Kung tung cheng, sï kuo shï huang (*g'wâng*), ai wo jen sï, yi k'ung chï tsiang (*tsi̯ang*). 2. —, yu k'üe wo k'i (*g'ia*), —, sï kuo shï ngo (*ngwâ*), —, yi k'ung

chï kia (*ka*). 3. —, yu k'üe wo k'iu (*g'i̯ôg*), —, sï kuo shï ts'iu (*dz'i̯ôg*), — yi k'ung chï hiu (*χi̯ôg*).

1. We have broken our axes, we have splintered our hatchets (a); but the prince of Chou marched to the East, the states of the four quarters (b), them he corrected; he pities our men, he also greatly makes them (great:) thriving (c). — 2. We have broken our axes, we have splintered our crooked chisels; but the prince of Chou marched to the East, the states of the four quarters, them he transformed; he pities our men, and he also greatly makes them felicitous. — 3. We have broken our axes, we have splintered our chisels; but the prince of Chou marched to the East, the states of the four quarters, them he brought together (united); he pities our men, and he also greatly makes them happy.

(a) Our tools are ruined, we live in poverty. (b) S ï k u o regularly means »the countries of the four quarters» in the odes, which renders the idea of the anc. comm. unlikely, acc. to which it would mean here the four states of Kuan, Ts'ai, Shang and Yen. (c) Y i k ' u n g c h ï t s i a n g: t s i a n g = 'great', common in the odes. It would be tempting to translate: »he greatly supports them», since t s i a n g also can have that meaning (see gl. 403); but the phrase y i k ' u n g c h ï t s i a n g recurs in ode 192, and there the sense of 'great' is unambiguous. Chu (basing himself on Cheng's paraphrase) considers c h ï as a mere »particle» (he interprets: »His loving our men, is it not great»), but that is grammatically unallowable. In the cliché y i k ' u n g c h ï X (very common in the Shï), c h ï is always a direct object placed before its verb: »He greatly them enlarges» etc.

158. Fa ko.

1. Fa ko ju ho, fei fu pu k'o (*k'ək*), ts'ü ts'i ju ho, fei mei pu tê (*tək*). 2. Fa ko fa ko, k'i tsê pu yüan (*gi̯wăn*), wo kou chï tsï, pien tou yu tsien (*dz'i̯an*).

The marriage should follow the rules laid down by tradition, by the constant praxis in the families: an older married person acting as a go-between for the match between the younger ones; the wedding ceremony should be combined with the sacrifices demanded by praxis.

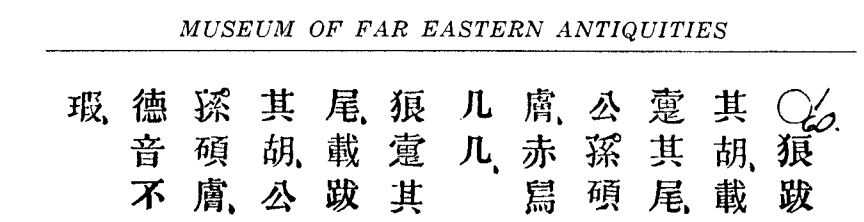
1. How does one hew an axe-handle? Without an axe one cannot; how does one take a wife? Without a go-between one does not get her. — 2. In hewing an axe-handle, in hewing an axe-handle, the pattern is not far off; I meet this young person, and the p i e n and t o u vessels are there with presents of food (a).

(a) For the wedding sacrifice.

159. Kiu yü.

1. Kiu yü chï yü, tsun fang (*b'i̯wang*), wo kou chï tsï, kun yi siu shang (*d̂i̯ang*). 2. Hung fei tsun chu (*t̂i̯o*), kung kuei wu so (*ṣi̯o*), yü ju sin ch'u (*t̂'i̯o*). 3. Hung fei tsun lu (*li̯ôk*), kung kuei pu fu (*b'i̯ôk*), yü ju sin su (*si̯ôk*). 4. Shï yi yu kun yi (*'i̯ər*) hi, wu yi wo kung kuei (*ki̯wər*) hi, wu shï wo sin pei (*pi̯ər*) hi.

A young nobleman has come in the suite of the prince, and has a love-affair



with a lady and a love-meeting. She promises her beau further love concessions, and implores him not to go away with the prince, leaving her alone.

1. The fishes in the fine-meshed net are rudd and bream; I see (meet) this young person, he has a blazoned jacket and an embroidered skirt. — 2. The wild-geese fly along the island; when the prince goes back, we shall have no (meeting-)place; I will stay with you one more night (a). — 3. The wild-geese fly along the land; when the prince goes back, we cannot come here again; I will pass one more night with you. — 3. Therefore, you with the blazoned jacket, do not go back with our prince; do not make my heart grieve.

(a) In gloss 396 I had taken the subject here in the third person: »He will stay with you two nights»; the context makes the first person preferable.

160. Lang po.

1. Lang po k'i hu (*g'o*), tsai chï k'i wei (*mi̯wər*), kung sun shï fu (*pli̯wo*), ch'ï si ki ki (*ki̯ɛr*). 2. Lang chï k'i wei, tsai po k'i hu (*g'o*), kung sun shï fu (*pli̯wo*), tê yin pu hia (*g'å*).

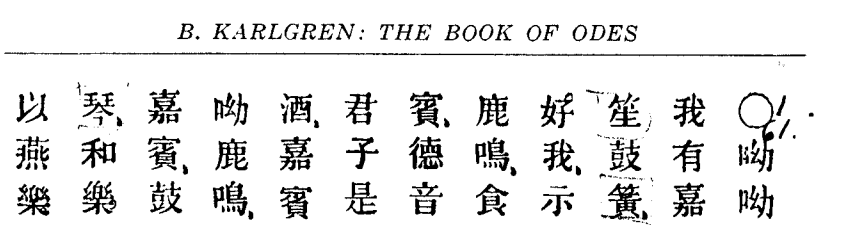
A young nobleman is likened to a fiercely springing wolf.

1. The wolf tramples on his dewlap, he trips on his tail; the prince's grandson is great and beautiful; his red slippers are stud-adorned. — 2. The wolf trips on his tail, he tramples on his dewlap; the prince's grandson is great and beautiful; his reputation has no flaw.

161. Lu ming.

1. Yu yu lu ming (*mi̯ĕng*), shï ye chï p'ing (*b'ieng*), wo yu kia pin, ku sê ch'uei sheng (*sĕng*), ch'uei sheng ku huang (*g'wâng*), ch'eng k'uang shï tsiang (*tsi̯ang*), jen chï hao wo, shï wo Chou hing (*g'ăng*). 2. —, shï ye chï hao (*χog*), —, tê yin k'ung chao (*t̂i̯og*), shï min pu t'iao (*t'iog*), kün tsï shï tsê shï hiao (*g'ŏg*), wo yu chï tsiu, kia pin shï yen yi ao (*ngog*). 3. —, shï ye chï k'in (*g'i̯əm*), —, ku sê ku k'in (*g'i̯əm*), ho lo ts'ie tan (*təm*), —, yi yen lo kia pin chï sin (*si̯əm*).

1. *Iôg-iôg* cry the deer, they eat the Artemisia of the open grounds; I have a fine guest, we play the lute and blow the reed-organ; we blow the reed-organ and vibrate its tongues; the baskets presented, them we take (a); the man who loves me (b), he shows me the (ways:) manners of Chou. — 2. *Iôg-iôg* cry the deer, they eat the southernwood of the open grounds; I have a fine guest, his reputation is very brilliant; he does not regard people in a (slighting:) mean way (c); the noblemen take him for a pattern, they imitate him; I have good wine, my fine guest feasts and amuses himself. — 3. *Iôg-iôg* cry the deer, they eat the k'in plants of the open grounds; I have a fine guest,



we play the lute, we play the guitar; we play the lute, we play the guitar, together we rejoice and are steeped in pleasure; I have good wine, with it I feast and rejoice the heart of my fine guest.

(a) We serve each other the picnic delicacies in the baskets. (b) Jen chï hao wo — for the construction cf. ode 49 jen chï wu liang »a man who has no goodness», ode 196 jen chï ts'i sheng »men who are quick-witted and wise». (c) He is not proud, though he is a prominent courtier.

162. Si mu.

1. Sï mu fei fei (*p'i̯wər*), Chou tao wei ch'ï (*d'i̯ər*), k'i pu huai kuei (*ki̯wər*), wang shï mi ku, wo sin shang pei (*pi̯ər*). 2. —, t'an t'an lo ma (*må*), =, pu huang k'i ch'u (*t̂'i̯o*). 3. P'ien p'ien chê chuei, tsai fei tsai hia (*g'å*), tsi yü pao hü (*χi̯wo*), —, pu huang tsiang fu (*b'i̯wo*). 4. —, tsai fei tsai chï (*t̂i̯əg*), tsi yü pao k'i (*k'i̯əg*), —, pu huang tsiang mu (*məg*). 5. Kia pi sï lo, tsai tsou ts'in ts'in (*ts'i̯əm*), —, shï yung tso ko, tsiang mu lai shen (*śi̯əm*).

1. The four stallions run unceasingly; the road of Chou is winding and (slow:) long (a); do I not (think of:) long to go home? but the service to the king must not be defective; my heart is pained and grieved. — 2. The four stallions run unceasingly; exhausted are the black-maned white horses; do I not long to go home? But the service to the king must not be defective; I have no leisure to kneel or sit down. — 3. Flying are the chuei birds, now they fly, now they sink down, they settle on the bushy oak; the service to the king must not be defective, I have no leisure to support my father. — 4. Flying are the chuei birds, now they fly, now they stop, they settle on the bushy k'i willow: the service to the king must not be defective, I have no leisure to support my mother. — 5. I yoke those black-maned white horses, they rush swiftly; do I not long to go home? Therefore I make this song; about supporting my mother I come and report (b).

(a) Or with Ts'i, simply: »is winding»; or, with Han: »is precipitous». (b) To my superiors, demanding furlough.

○62 四牡騑騑、周道倭遲、豈不懷歸、王事靡盬、我心傷悲、四牡騑騑、嘽嘽駱馬、豈不懷歸、王事靡盬、不遑啓處、

翩翩者鵻、載飛載下、集于苞栩、王事靡盬、不遑將父、翩翩者鵻、載飛載止、集于苞杞、王事靡盬、不遑將母、

駕彼四駱、載驟駸駸、豈不懷歸、是用作歌、將母來諗、

○63 皇皇者華、于彼原隰、駪駪征夫、每懷靡及、我馬維駒、六轡如濡、載馳載驅、周爰咨諏、我馬維騏、六轡如絲、載馳載驅、周爰咨謀、我馬維駱、六轡沃若、載馳載驅、周爰咨度、我

163. Huang huang chê hua.

1. Huang huang chê hua (*g'wå*), yü pi yüan si (*dziəp*), shen shen cheng fu (*piwo*), mei huai mi ki (*g'iəp*). 2. Wo ma wei kü (*kiu*), liu pei ju ju (*ńiu*), tsai ch'ï tsai k'ü (*k'iu*), chou yüan tsï tsü (*tsiu*). 3. Wo ma wei k'i (*g'iəg*), liu pei ju sï (*siəg*), —, chou yüan tsï mou (*miŭg*). 4. Wo ma wei lo (*glâk*), liu pei wu jo (*ńiak*), —, chou yüan tsï to (*d'âk*). 5. Wo ma wei yin (*'iĕn*), liu pei ki kün (*kiwĕn*), —, chou yüan tsï sün (*siwĕn*).

1. Brilliant are the flowers, on that plain and that swamp; numerous are the runners, each of them (anxiously thinking of not reaching =) afraid of lagging behind. — 2. My horses are colts; the six reins are as if moistened; I gallop my horses, I drive them on; everywhere I make inquiries. — 3. My horses are black-mottled greys; the six reins are as if of silk; I gallop my horses, I drive them on; everywhere I make inquiries and take counsel. — 4. My horses are black-maned whites; the reins are as if moist (glossy); I gallop my horses, I drive them on; everywhere I make inquiries and deliberate. — 5. My horses are such with grey-and-white mixed hair; the six reins are (even:) well-balanced; I gallop my horses, I drive them on; everywhere I make inquiries and plan.

164. Ch'ang ti.

1. Ch'ang ti chï hua, ngo p'ei [sic] wei wei (*giwər*), fan kin chï jen, mo ju hiung ti (*d'iər*). 2. Sï sang chï wei (*'iwər*), hiung ti k'ung huai

馬維駰、六轡既均、載馳載驅、周爰咨詢、

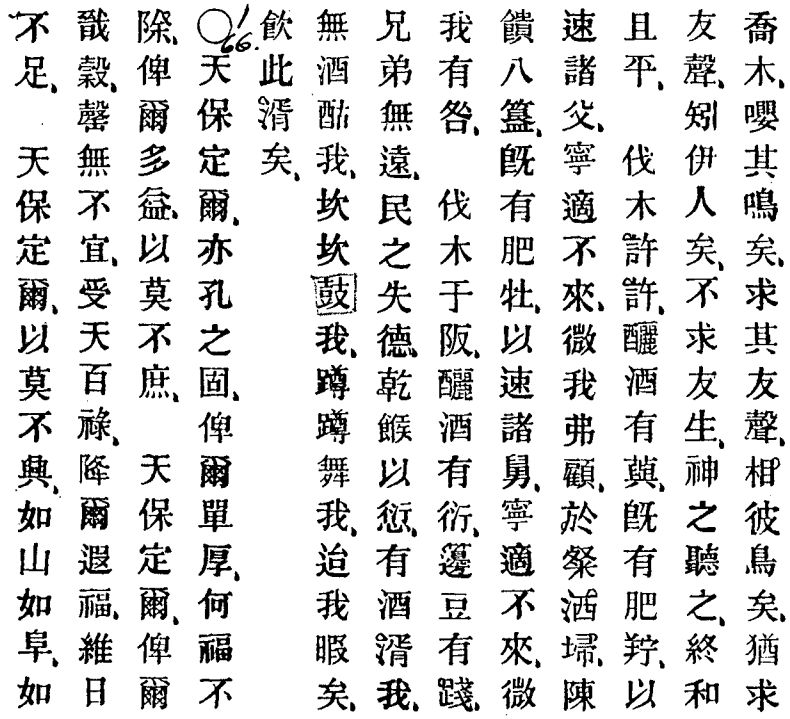
○64 常棣之華、鄂不韡韡、凡今之人、莫如兄弟、死喪之威、兄弟孔懷、原隰裒矣、兄弟求矣、脊令在原、兄弟急難、每有良朋、況也永歎、兄弟閱于牆、外禦其務、每有良朋、烝也無戎、喪亂既平、既安且寧、雖有兄弟、不如友生、儐爾籩豆、飲酒之飫、兄弟既具、和樂且孺、妻子好合、如鼓瑟琴、兄弟既翕、和樂且湛、宜爾室家、樂爾妻帑、是究是圖、亶其

○65 然乎、

○66 伐木丁丁、鳥鳴嚶嚶、出自幽谷、遷于

(*g'wɛr*), yüan si p'ou (*b'ug*) yi, hiung ti k'iu (*g'iôg*) yi. 3. Tsi ling tsai yüan (*ngiwăn*), hiung ti ki nan (*nân*), mei yu liang p'eng, huang ye yung t'an (*t'nân*). 4. Hiung ti hi yü ts'iang, wai yü k'i wu (*miug*), mei yu liang p'eng, cheng ye wu jung (*ńiông*). 5. Sang luan ki p'ing (*b'iĕng*), ki an ts'ie ning (*nieng*), suei yu hiung ti, pu ju yu sheng (*sĕng*). 6. Pin er pien tou (*d'u*), [Mao: yin tsiu chï yü, replaced by Han var. 43:] yin tsiu chï yü (*'iu*), hiung ti ki kü (*g'iu*), ho lo ts'ie ju (*ńiu*). 7. Ts'i tsï hao ho (*g'əp*), ju ku sê k'in (*g'iəm*), hiung ti ki hi (*χiəp*), ho lo ts'ie tan (*təm*). 8. Yi er shï kia (*kå*), lo er ts'i nu (*no*), shï kiu shï t'u (*d'o*), tan k'i jan hu (*g'o*).

1. The flowers of the ch'ang-ti tree, in a sudden outburst they become ample and brilliant; of all the (present men:) contemporaries, there are none that are equal to brothers. — 2. In the drear of death and burial, elder and younger brothers are very affectionate; highlands and lowlands (are together =) lie side by side; elder and younger brothers seek each other. — 3. The tsi-ling bird is on the highland; brothers hurry (in aid) in difficulties; although there are good friends, and even if they are distressed, they (only) heave long-drawn sighs. — 4. Brothers quarrel inside the house, but outside they defend one another from insult; although there are good friends, and even if they are many, there is no aid. — 5. When death and disorder have been settled, there is calm and peace; then even though there are brothers, they are (considered) not equal to friends! — 6. Arrange


喬木、嚶其鳴矣、求其友聲、相彼鳥矣、猶求
友聲、矧伊人矣、不求友生、神之聽之、終和
且平、伐木許許、釃酒有藇、既有肥羜、以
速諸父、寧適不來、微我弗顧、於粲洒埽、陳
饋八簋、既有肥牡、以速諸舅、寧適不來、微
我有咎、伐木于阪、釃酒有衍、籩豆有踐、
兄弟無遠、民之失德、乾餱以愆、有酒湑我、
無酒酤我、坎坎鼓我、蹲蹲舞我、迨我暇矣、
飲此湑矣、
○166. 天保定爾、亦孔之固、俾爾單厚、何福不
除、俾爾多益、以莫不庶、天保定爾、俾爾
戩穀、罄無不宜、受天百祿、降爾遐福、維
日不足、
天保定爾、以莫不興、如山如阜、如

your p i e n and t o u vessels, drink your fill of wine, when brothers are there, they are preacefully happy and mild. — 7. When wife and children are loving and harmonious, it is like playing lute and guitar; when brothers are concordant, they are peacefully happy and steeped in joy. — 8. Order well your chamber and house, give joy to your wife and children; think thoroughly of this, ponder this — is it not truly so?

165. Fa mu.

1. Fa mu cheng [sic] cheng (*tĕng*), niao ming ying ying (*·ĕng*), ch'u tsï yu ku (*kuk*), ts'ien yü k'iao mu (*muk*), ying k'i ming yi, k'iu k'i yu sheng (*śi̯ĕng*), siang pi niao yi, yu k'iu yu sheng (*śi̯ĕng*), shen yi jen yi, pu k'iu yu sheng (*sĕng*), shen chï t'ing chï, chung ho ts'ie p'ing (*b'i̯ĕng*). 2. Fa mu hu hu (*χo*), li tsiu yu sü (*dzi̯o*), ki yu fei chu (*d'i̯o*), yi su chu fu (*b'i̯wo*), ning shï pu lai, wei wo fu ku (*ko*), wu ts'an shai sao (*sôg*), ch'en kuei pa kuei (*ki̯wəg*), ki yu fei mu, yi su chu kiu (*g'i̯ôg*), —, wei wo yu kiu (*g'i̯ôg*). 3. Fa mu yü fan (*pi̯wăn*), li tsiu yu yen (*gi̯an*), pien tou yu tsien (*dz'i̯an*), hiung ti wu yüan (*gi̯wăn*), min chï shï tê, kan hou yi k'ien (*k'i̯an*), yu tsiu sü (*si̯o*) wo, wu tsiu hu (*g'o*) wo, k'an k'an ku (*ko*) wo, ts'ün ts'ün wu (*mi̯wo*) wo, tai wo hia (*g'å*) yi, yin ts'ï sü (*si̯o*) yi.

1. They hew the trees, (it sounds) *tĕng-tĕng*; the birds cry *·ĕng-ĕng*;

they come from the dark valleys and remove to the high trees; *·ĕng* (sounds) their cry, they search for their companions' voice; look at those birds, even they search for their companions' voice; how much more those men — shall they not search for their companions? When the spirits hearken to them, all is harmonious and peaceful. — 2. They hew the trees, (it sounds) *χo-χo*; the strained wine is fine; since I have a fat lamb, I will urgently invite my paternal uncles to it; it is better that it happens they do not come than that I do not show them regard; oh, brightly I sprinkle and sweep, I set out viands and eight k u e i vessels (of grain); since I have a fat male animal, I will urgently invite my maternal uncles; it is better that it happens they do not come than that I (have fault:) am neglectful. — 3. They hew the trees on the slope; the strained wine is abundant; the p i e n and t o u vessels are there with presents of food; of the brothers no one is absent; it is only when the people fails in its (virtue:) duties that the provisions (are lost =) are lacking (a); if there is wine, they strain it four us; if there is no wine, they buy it for us; *k'əm-k'əm* they drum to us; moving in rounds, they dance to us; when we have leisure, we drink this strained wine.

(a) Our people are thrifty and well off. This line, which obviously praises the affluence obtaining (in accordance with the theme of the whole ode) has been curiously strained in various ways by the commentators.

166. T'ien pao.

1. T'ien pao ting er, yi k'ung chï ku (*ko*), pei er tan hou, ho fu pu ch'u (*d'i̯o*), pei er to yi, yi mo pu shu (*śi̯ag* > *śi̯o·*). 2. —, pei er tsin [sic] ku (*kuk*), k'ing wu pu yi, shou t'ien po lu (*luk*), kiang er hia fu, wei jï pu tsu (*tsi̯uk*). 3. —, yi mo pu hing (*χi̯əng*), ju shan ju fou, ju kang ju ling (*li̯əng*), ju ch'uan chï fang chï, yi mo pu tseng (*tsəng*). 4. Ki küan wei ch'ï, shï yung hiao hiang (*χi̯ang*), yüe sï cheng ch'ang (*d̂i̯ang*), yü kung sien wang (*gi̯wang*), kün yüe pu er, wan shou wu kiang (*ki̯ang*). 5. Shen chï tiao (ti) yi, yi er to fu (*pi̯ŭk*), min chï chï yi, jï yung yin shï (*d̂'i̯ək*), k'ün li po sing, pien wei er tê (*tək*). 6. Ju yüe chï heng (*g'əng*), ju jï chï sheng (*śi̯əng*), ju nan shan chï shou (*d̂i̯ôg*), pu k'ien pu peng (*pəng*), ju sung po chï mou (*mi̯ôg*), wu pu er huo ch'eng (*d̂i̯əng*).

1. Heaven protects and secures you, doing it very solidly; it causes you to be richly endowed; what felicity is not heaped (on you); it causes you to have much (increase:) prosperity, so that there is nothing that is not (numerous:) abundant. — 2. Heaven protects and secures you; it causes you to (cut:) reap your grain, so that (exhaustingly =) to the last straw there is nothing that is not (proper:) good; you receive the hundred emoluments from Heaven, it sends down to you a far-reaching felicity; only the days are not sufficient (to hold so much blessing). — 3. Heaven protects and secures you, so that there is nothing that does not rise prosperingly; like a mountain, like a hill, like a ridge, like a range, like a river at its highest flood, so that there is

岡如陵、如川之方至、以莫不增、 吉蠲
爲饎、是用孝享、禴祠烝嘗、于公先王、君
曰卜爾、萬壽無疆、 神之弔矣、詒爾多
福、民之質矣、日用飲食、羣黎百姓、徧爲
爾德、 如月之恒、如日之升、如南山之
壽、不騫不崩、如松栢之茂、無不爾或承、
○17 采薇采薇、薇亦作止、曰歸曰歸、歲亦
莫止、靡室靡家、玁狁之故、不遑啓居、玁
狁之故、 采薇采薇、薇亦柔止、曰歸曰
歸、心亦憂止、憂心烈烈、載飢載渴、我戍
未定、靡使歸聘、 采薇采薇、薇亦剛止、
曰歸曰歸、歲亦陽止、王事靡盬、不遑啓
處、憂心孔疚、我行不來、 彼爾維何、維

nothing that is not increased. — 4. Auspicious and pure are your sacrificial wine and food; with them you make filial offerings; you perform summer, spring, winter and autumn sacrifices, to princes and former kings; the (dead) lords say: »We predict for you a myriad years of life, without limit». — 5. The Spirits are good, they bestow upon you much felicity; the people are simple, daily they enjoy their drink and food; all the numerous (people of) the hundred clans everywhere practise your virtue. — 6. Like the moon's advancing to the full, like the rising of the sun (a), like the longevity of the Southern mountains, which are never injured, never falling, like the luxuriance of the fir and the cypress, there is nothing that will not be (continued:) everlasting for you.

(a) Which are always regularly repeated, never failing.

167. Ts'ai wei.

1. Ts'ai wei ts'ai wei (*mi̯wər*), wei yi tso (*tsâk*) chĭ, yüe kuei yüe kuei (*ki̯wər*), suei yi mu (*mâg*) chĭ, mi shĭ mi kia (*kå*), Hien yün chĭ ku (*ko*), pu huang k'i kü (*ki̯o*), Hien yün chĭ ku (*ko*). 2. —, wei yi jou (*ńi̯ôg*) chĭ, —, sin yi yu (*'i̯ôg*) chĭ, yu sin lie lie (*li̯at*), tsai ki tsai k'o (*k'ât*), wo shu wei ting (*d'ieng*), mi shĭ kuei p'ing (*p'i̯ĕng*). 3. —, wei yi kang (*kâng*) chĭ, —, suei yi yang (*di̯ang*) chĭ, wang shĭ mi ku (*ko*), pu huang k'i ch'u (*t̂'i̯o*), yu sin k'ung kiu (*ki̯ŭg*), wo hing pu lai (*ləg*). 4. Pi ni [sic] wei ho, wei ch'ang chĭ hua (*g'wå*), pi lu sĭ ho, kün

常之華、彼路斯何、君子之車、戎車既駕、四牡
業業、豈敢定居、一月三捷、 駕彼四牡、四牡
騤騤、君子所依、小人所腓、四牡翼翼、象弭魚
服、豈不日戒、玁狁孔棘、 昔我往矣、楊柳依
依、今我來思、雨雪霏霏、行道遲遲、載渴載飢、
○18 我心傷悲、莫知我哀、
我出我車、于彼牧矣、自天子所、謂我來矣、
召彼僕夫、謂之載矣、王事多難、維其棘矣、
我出我車、于彼郊矣、設此旐矣、建彼旄矣、彼
旟旐斯、胡不旆旆、憂心悄悄、僕夫況瘁、 王
命南仲、往城于方、出車彭彭、旂旐央央、天子
命我、城彼朔方、赫赫南仲、玁狁于襄、 昔我
往矣、黍稷方華、今我來思、雨雪載塗、王事
多

tsĭ chĭ kü (*ki̯o*), jung kü ki kia, sĭ mu ye ye (*ngi̯ăp*), k'i kan ting kü, yi yüe san tsie (*dz'i̯ap*). 5. Kia pi sĭ mu, sĭ mu k'uei k'uei (*g'i̯wər*), kün tsĭ so yi (*'i̯ər*), siao jen so fei (*b'i̯wər*), sĭ mu yi yi (*gi̯ək*), siang mi yü fu (*b'i̯ŭk*), k'i pu jĭ kie (*kɛg*), Hien yün k'ung ki (*ki̯ək*). 6. Si wo wang yi, yang liu yi yi (*'i̯ər*), kin wo lai sĭ, yü süe fei fei (*p'i̯wər*), hing tao ch'ĭ ch'ĭ (*d'i̯ər*), tsai k'o tsai ki (*ki̯ɛr*), wo sin shang pei (*pi̯ər*), mo chĭ wo ai (*'ər*).

1. We gather the w e i plant, we gather the w e i plant, the w e i plant is now sprouting; oh, to go home, to go home — the year will (then) be growing late; that we have no house, no home, is because of the Hien-yün; that we have no leisure to kneel or to sit at rest, is because of the Hien-yün. — 2. We gather the w e i plant, we gather the w e i plant, the w e i plant is now soft; oh, to go home, to go home — the hearts are grieved; the grieved hearts are burning, we are hungry, we are thirsty; our keeping guard is not yet (settled:) finished, they do not allow us to go home and enquire (about our families). — 3. We gather the w e i plant, we gather the w e i plant, the w e i plant is now hard; oh, to go home, to go home — the year will (then) be in the tenth month; the service to the king must not be defective, we have no leisure to kneel down or rest; the grieved hearts

are very sore; we marched away but do not come (back). — 4. What is that ampleness? It is the flowers of the c h ' a n g - t i tree; what chariot is that? It is the carriage of the lord; the war chariots are yoked, the four stallions are robust; how dare we settle down and sit still? In one month there are three victories. — 5. We have yoked these four stallions, the four stallions are strong; the lord (leans on =) is conveyed by them and the (small men =) common soldiers are (legging them =) following them on foot; the four stallions are orderly; there are ivory bow-ends and fish(-skin) quivers; shold we not daily be on our guard? The Hien-yün are very harassing. — 6. Long ago, when we marched, the willows were luxuriant; now when we come (back), the falling snow is thick; we travel the road slowly, we are hungry, we are thirsty; our hearts are pained, nobody (knows:) understands our woe.

168. Ch'u kü.

1. Wu ch'u wo kü (*kịo*), yü pi mu (*mịôk*), yi, tsï t'ien tsï so (*ṣịo*), wei wo lai (*ləg*) yi, chao pi p'u fu, wei chï tsai (*dz'əg*) yi, wang shï to nan, wei k'i ki (*kịək*) yi. 2. —, yü pi kiao (*kŏg*) yi, shê ts'ï chao (*d'ịog*) yi, kien pi mao (*mog*) yi, pi yü chao (*d'ịog*) sï, hu pu pei pei (*b'wâd*), yu sin ts'iao ts'iao (*ts'ịog*), p'u fu huang tsuei (*dzịwəd*). 3. Wang ming Nan chung, wang ch'eng yü Fang (*pịwang*), ch'u kü pang pang (*pwâng*), k'i chao ying ying (*'ịăng*), t'ien tsï ming wo, ch'eng pi Shuo fang (*pịwang*), ho ho Nan chung, Hien yün yü siang (*snịang*). 4. Si wo wang yi, shu tsi fang hua (*g'wå*), kin wo lai sï, yü süe tsai t'u (*d'o*), wang shï to nan, pu huang k'i kü (*kịo*), k'i pu huai kuei, wei ts'ï kien shu (*śịo*). 5. Yao yao ts'ao ch'ung (*d'ịông*), t'i t'i fou chung (*tịông*), wei kien kün tsï, yu sin ch'ung ch'ung (*t'ịông*), ki kien kün tsï, wo sin tsê hiang (*g'ộng*), —, po fa si Jung (*ńịông*). 6. Ch'un jï ch'ï ch'ï (*d'ịər*), huei mu ts'i ts'i (*ts'iər*), ts'ang keng kie kie (*kɛr*), ts'ai fan k'i k'i (*g'ịɛr*), chï sin huo ch'ou, po yen süan kuei (*kịwər*), —, Hien yün yü yi (*dịər*).

1. We bring out our carriages on that pasture-ground; from the place of the Son of Heaven, they tell us to come; we call those grooms, and tell them to load; the service to the king has many difficulties, but it is urgent. — 2. We bring out our carriages to that suburb; we raise this tortoise-and-snake banner, we set up that oxtail flag; that falcon flag and that tortoise-and-snake banner, do they not flutter! Our grieved hearts are pained; the grooms are distressed and exhausted. 3. The king has ordered Nan-chung to go and build a wall in Fang (a); the out-going carriages go *pwâng-pwâng*, the dragon banner and tortoise-and-snake banner are brilliant; the Son of Heaven ordered us to build a wall in that Shuo-fang (a); awe-inspiring is Nan-chung; the Hien-yün are expelled. — 4. Long ago, when we marched, the millets were just in flower; now when we come (back), the falling snow settles on the mud; the service to the king has many difficulties, we have no leisure to kneel down or sit at rest; do we not long to go home? But we fear these bamboo-slip documents. — 5. »*Iôg-iôg* sound the insects

難、不遑啓居、豈不懷歸、畏此簡書、
趯趯阜螽、未見君子、憂心忡忡、既見君子、我心
則降、赫赫南仲、薄伐西戎、春日遲遲、卉木萋
萋、倉庚喈喈、采蘩祁祁、執訊獲醜、薄言還歸、赫
赫南仲、玁狁于夷、

○17. 有杕之杜、有睆其實、王事靡盬、繼嗣我日、日
月陽止、女心傷止、征夫遑止、有杕之杜、其葉
萋萋、王事靡盬、我心傷悲、卉木萋止、女心悲止、
征夫歸止、陟彼北山、言采其杞、王事靡盬、憂
我父母、檀車幝幝、四牡痯痯、征夫不遠、匪載
匪來、憂心孔疚、期逝不至、而多爲恤、卜筮偕
止、會言近止、征夫邇止、

○南陔

in the grass; jumping are the grasshoppers; when I have not yet seen my lord, my grieved heart is agitated; but when I have seen my lord, my heart calms down» (b); awe-inspiring is Nan-chung, he attacks the Western Jung. — 6. The spring-days are lengthening out, the plants and trees are luxuriant; the orioles sing in unison; in crowds they gather the southernwood; we have seized prisoners for the question and caught a crowd; and now we return home; awe-inspiring is Nan-chung, the Hien-yün are pacified.

(a) Mao thinks this Fang (»the region») is equal to the Shuo-fang (»the northern region», cf. Shu: Yao tien) which follows later in the stanza; But, as Ma Juei-ch'en points out, the Yi Chou shu: Shï fu kie mentions an attack on the three cities Yüe, Hi and Fang, so our simple Fang here is not necessarily an abbreviation of Shuo-fang. The ancient geography of the northern frontier regions is very little known. The place Fang recurs in ode 177. (b) This is the plaint of the ladies at home, waiting for their husbands; very nearly the same as ode 14, st. 1 above.

169. Ti tu.

1. Yu ti chï tu (*d'o*), yu huan k'i shï (*d'ịĕt*), wang shï mi ku (*ko*), ki sï wo jï (*ńịĕt*), jï yüe yang (*dịang*) chï, nü sin shang (*śịang*) chï,

cheng fu huang (*g'wâng*) chĭ. 2. —, k'i ye ts'i ts'i (*ts'iər*), —, wo sin shang pei (*pi̯ər*), huei mu ts'i (*ts'iər*) chĭ, nü sin pei (*pi̯ər*) chĭ, cheng fu kuei (*ki̯wər*) chĭ. 3. Chĭ pi pei shan, yen ts'ai k'i k'i (*k'i̯əg*), —, yu wo fu mu (*məg*), [Mao: t'an kü ch'an ch'an, replaced by var. 44:] t'an kü ch'an ch'an (*t̂'i̯an*), sĭ mu kuan kuan (*kwân*), cheng fu pu yüan (*gi̯wăn*). 4. Fei tsai fei lai (*ləg*), yu sin k'ung kiu (*ki̯ŭg*), k'i shĭ pu chĭ (*t̂i̯ĕd*), er to wei sü (*si̯wĕt*), pu shĭ kie (*kɛr*) chĭ, huei yen kin chĭ, cheng fu er (*ńi̯ŭr*) chĭ.

The wives of soldiers who are out on a war expedition long for their return.

1. There is a solitary Pyrus tree, beautiful are its fruits; the service to the king must not be defective; following one upon the other are our days; the (days and months =) time of the year is the tenth month; the women's hearts are pained; but the soldiers will have (leisure =) furlough. 2. There is a solitary Pyrus tree, its leaves are luxuriant; the service to the king must not be defective; our hearts are pained; plants and trees are luxuriant; the women's hearts are grieved; but the soldiers will return home. — 3. We ascend that Northern mountain, we gather its k'i willows; the service to the king must not be defective, we grieve for our fathers and mothers (a); the t'an wood carriages are very slow, the four stallions are tired out; but the soldiers are not far away. — 4. They have not loaded up and not come; the grieved hearts are greatly suffering; the stipulated time is past, and they do not come, it causes much sorrow, but the tortoise-shell oracle and the milfoil oracle are in accord, they jointly say that they are near; the soldiers are close at hand.

(a) Who are not served by their sons, these being absent.

170. Yü li.

1. Yü li yü liu (*li̯ôg*), ch'ang sha (*sa*), kün tsĭ yu tsiu (*tsi̯ôg*), chĭ ts'ie to (*tâ*). 2. —, fang li (*li̯ər*), —, to ts'ie chĭ (*t̂i̯ər*). 3. —, yen li (*li̯əg*), —, chĭ ts'ie yu (*gi̯ŭg*). 4. Wu k'i to (*tâ*) yi, wei k'i kia (*ka*) yi. 5. Wu k'i chĭ (*t̂i̯ər*) yi, wei k'i kie (*kɛr*) yi. 6. Wu k'i yu (*gi̯ŭg*) yi, wei k'i shĭ (*d̂i̯əg*) yi.

1. The fishes fasten in the trap (a), they are c h ' a n g fish and sand fish; the lord has wine, it is good and plentiful. — 2. The fishes fasten in the trap, they are bream and l i - fish; the lord has wine, it is plentiful and good. — 3. The fishes fasten in the trap, they are y e n fish and carp; the lord has wine, it is good and in quantities. — 4. The things (b) are plentiful, and yet they are good (c). — 5. The things are good and yet they are plentiful. — 6. The things are in quantities, and yet they are (correct =) good.

(a) A kind of basket for trapping fish. (b) The food and drink just mentioned. (c) W e i 'only' has here an adversative sense: »They are plentiful — (only:) but they are good»: the quantity does not prevent a high quality.

○白華
○華黍
○1/70. 魚麗于罶、魴鱨、君子有酒、旨且多、魚麗于罶、魴鱧、君子有酒、多且旨、魚麗于罶、鱨鯉、君子有酒、旨且有、物其多矣、維其嘉矣、物其旨矣、維其偕矣、物其有矣、維其時矣、
○由庚
○1/71. 南有嘉魚、烝然罩罩、君子有酒、嘉賓式燕以樂、南有嘉魚、烝然汕汕、君子有酒、嘉賓式燕以衎、南有樛木、甘瓠纍之、君子有酒、嘉賓式燕綏之、翩翩者鵻、烝然來思、君子有酒、嘉賓式燕又思、
○崇丘
○1/72 南山有臺、北山有萊、樂只君子、邦家之基、樂只君子、

171. Nan yu kia yü.

1. Nan yu kia yü, cheng jan chao chao (*tŏg*), kün tsĭ yu tsiu, kia pin shĭ yen yi lo (*glâk*). 2. —, cheng jan shan shan (*san*), —, kia pin shĭ yen yi k'an (*k'ân*). 3. Nan yu kiu mu, kan hu lei (*li̯wər*) chĭ, —, kia pin shĭ yen suei (*sni̯wər*) chĭ. 4. P'ien p'ien chê chuei, cheng jan lai (*ləg*) sĭ, —, kia pin shĭ yen yu (*gi̯ŭg*) sĭ.

1. In the South there are fine fishes, in great numbers they are taken under baskets; the lord has wine, fine guests feast and rejoice (a). — 2. In the South there are fine fishes, in great numbers they are taken in wicker traps; the lord has wine, fine guests feast and are delighted. — 3. In the South there are trees with down-curving branches, the sweet gourds cling to them (b); the lord has wine, fine

guests feast and comfort him. — 4. Flying are the c h u e i birds, in great numbers they come; the lord has wine, fine guests feast and second him.

(a) In st. 3 and 4 we have the final verb as transitive: »they feast and comfort him, they feast and second him», and we might therefore be tempted to take l o here also as a transitive verb: »they feast and rejoice (him)». But the par. in other odes show that when the line ends with the verb, this is intransitive, e. g. ode 161: k i a p i n s h ï y e n y i a o; ode 195: w u l u n s ü y i p a i, etc. (b) So the clients cling to the lord, cf. ode 4 above.

172. Nan shan yu t'ai.

1. Nan shan yu t'ai (*d'əg*), pei shan yu lai (*ləg*), lo chï kün tsï, pang kia chï ki (*ki̯əg*), —, wan shou wu k'i (*g'i̯əg*). 2. Nan shan yu sang (*sâng*), pei shan yu yang (*di̯ang*), —, pang kia chï kuang (*kwâng*), —, wan shou wu kiang (*ki̯ang*). 3. Nan shan yu k'i (*k'i̯əg*), pei shan yu li (*li̯əg*), —, min chï fu mu (*məg*), —, tê yin pu yi (*zi̯əg*). 4. Nan shan yu k'ao (*k'ôg*), pei shan yu niu (*ni̯ôg*), —, hia pu mei (wei) shou (*d̂i̯ôg*), —, tê yin shï mou (*mi̯ôg*). 5. Nan shan yu kü (*ki̯u*), pei shan yu yü (*di̯u*), —, hia pu huang kou (*ku*), — pao yi [sic] er hou (*g'u*).

1. On the Southern mountain there are t ' a i plants, on the Northern mountain there are l a i plants; happy be the lord (a), he is the foundation of the state; happy be the lord, a longevity of a myriad (years) without end! — 2. On the Southern mountain there are mulberry trees, on the Northern mountain there are poplars; happy be the lord, he is the light of the state; happy be the lord, a longevity of a myriad (years) without limit! — 3. On the Southern mountain there are k ' i willows, on the Northern mountain there are plum trees; happy be the lord, he is the father and mother of the people; happy be the lord, may his reputation never end. — 4. On the Southern mountain there are k ' a o trees, on the Northern mountain there are n i u trees; happy be the lord, how should he not have a vigorous old age? Happy be the lord, may his reputation be flourishing. — 5. On the Southern mountain there are k ü trees, on the Northern mountain there are y ü trees; happy be the lord, how should he not have a high old age (b)? Happy be the lord, may you preserve (protect) and govern well your descendants!

(a) Or, with another school: »happy and good be the lord». (b) Properly: »yellow old age». The comm. assert that h u a n g 'yellow' refers to the faded hair.

173. Lu siao.

1. Lu pi siao sï, ling lu sü (*si̯o*) hi, ki kien kün tsï, wo sin sie (*si̯ag* > *si̯o*˙) hi, yen siao yü (*ngi̯o*) hi, shï yi yu yü ch'u (*t̂'i̯o*) hi. 2. —, ling lu jang jang (*ńi̯ang*), —, wei ch'ung [sic] wei kuang (*kwâng*), k'i tê pu shuang (*ṣi̯ang*), shou k'ao pu wang (*mi̯wang*). 3. —, ling lu ni ni (*niər*), —, k'ung yen k'ai ti, yi hiung yi ti (*d'iər*), ling tê shou k'ai [sic] (*k'ər*). 4. —, ling lu nung nung (*nung*), —, t'iao lê [sic] ch'ung ch'ung (*d'i̯ông*), ho luan yung yung (˙*i̯ung*), wan fu yu t'ung (*d'ung*).

萬壽無期、 南山有桑、北山有楊、樂只君子、
邦家之光、樂只君子、萬壽無疆、 南山有杞、
北山有李、樂只君子、民之父母、樂只君子、德
音不已、 南山有栲、北山有杻、樂只君子、遐
不眉壽、樂只君子、德音是茂、 南山有枸、北
山有楰、樂只君子、遐不黃耇、樂只君子、保艾
爾後、

○由儀

○蓼彼蕭斯、零露湑兮、既見君子、我心寫兮、
燕笑語兮、是以有譽處兮、 蓼彼蕭斯、零露
瀼瀼、既見君子、爲龍爲光、其德不爽、壽考不
忘、 蓼彼蕭斯、零露泥泥、既見君子、孔燕豈
弟、宜兄宜弟、令德壽豈、 蓼彼蕭斯、零露濃

1. Tall is that southernwood, the fallen dew is abundant; I have seen my lord, my heart is relieved; feasting, we laugh and talk, and so there is joy and tranquillity. — 2. Tall is that southernwood, the fallen dew is ample; I have seen my lord, he is full of grace and brightness; his virtue (a) is (not aberrant =) without fault; may he have high old age and not be forgotten. — 3. Tall is that southernwood, the fallen dew is soaking; I have seen my lord, grandly we feast and are joyous and pleased; he (regulates =) sets an example to his brothers; may he have good virtue (a), high age and joy. — 4. Tall is that southernwood, the fallen dew is thick; I have seen my lord, his metal-ornamented reins tinkle; the carriage bells and the bit-bells chime harmoniously; he is the one on whom a myriad blessings gather.

(a) Tê 'virtue' in the sense of *virtus*, capacity, mental and moral capacity; Waley translates it 'magical power', which brings out one important side of the meaning.

174. Chan lu.

1. Chan chan lu sï, fei yang pu hi (*χi̯ər*), yen yen ye yin, pu tsuei wu kuei (*ki̯wər*). 2. —, tsai pi feng ts'ao (*ts'ôg*), —, tsai tsung tsai k'ao

濃、既見君子、鞗革冲冲、和鸞雝雝、萬
福攸同、
○74 湛湛露斯、匪陽不晞、厭厭夜飲、不
醉無歸、湛湛露斯、在彼豐草、厭厭
夜飲、在宗載考、湛湛露斯、在彼杞
棘、顯允君子、莫不令德、其桐其
椅、其實離離、豈弟君子、莫不令儀、
○75 彤弓弨兮、受言藏之、我有嘉賓、中
心貺之、鐘鼓既設、一朝饗之、彤弓
弨兮、受言載之、我有嘉賓、中心喜之、
鐘鼓既設、一朝右之、彤弓弨兮、受
言櫜之、我有嘉賓、中心好之、鐘鼓既
設、一朝醻之、

(*k'ôg*). 3. —, tsai pi k'i ki (*kiək*), hien yün kün tsï, mo pu ling tê (*tək*). 4. K'i t'ung k'i yi (*'ia*), k'i shï li li (*lia*), k'ai ti kün tsï, mo pu ling yi (*ngia*).

1. Soaking is the dew, without the sun it will not dry; peacefully we drink in the night, without becoming drunk we do not go home. — 2. Soaking is the dew, it lies on that rich grass; peacefully we drink in the night, in the clan hall we achieve (the feast). — 3. Soaking is the dew, it lies on those k'i willows and jujube trees: illustrious and faithful (a) are the lords, there is none who has not a good virtue. — 4. Those t'ung trees, those yi trees, their fruits hang down, joyous and pleasant are the lords, there is none who has not a good deportment.

(a) Yün is sometimes is an adverb = 'truly', but here the hien-yün must be two coördinated adjectives, as shown by the par. in st. 4: k'ai-ti kün tsï.

175. T'ung kung.

1.T'ung kung ch'ao hi, shou yen ts'ang (*dz'âng*) chï, wo yu kia pin, chung sin huang (*χiwang*) chï, chung ku ki shê, yi chao hiang (*χiang*) chï. 2, —, shou yen tsai (*tsəg*) chï, —, chung sin hi (*χiəg*) chï, —, yi chao yu (*giŭg*) chï. 3. —, shou yen kao (*kôg*) chï, —, chung sin hao (*χôg*) chï, —, yi chao ch'ou (*điôg*) chï.

1. The red bow is unbent (a), he has received and stored it (b); I have a fine guest, from the core of my heart I bestow the gift upon

○76 菁菁者莪、在彼中阿、既見君子、樂
且有儀、菁菁者莪、在彼中沚、既見
君子、我心則喜、菁菁者莪、在彼中
陵、既見君子、錫我百朋、汎汎楊舟、
載沉載浮、既見君子、我心則休、
○77 六月棲棲、戎車既飭、四牡騤騤、載
是常服、玁狁孔熾、我是用急、王于出
征、以匡王國、比物四驪、閑之維則、
維此六月、既成我服、我服既成、于三
十里、王于出征、以佐天子、四牡脩
廣、其大有顒、薄伐玁狁、以奏膚公、有
嚴有翼、共武之服、共武之服、以定王

him; the bells and drums have been set up, the whole morning I feast him. — 2. The red bow is unbent, he has received and deposited it; I have a fine guest, in the core of my heart I rejoice in him; the bells and drums have been set up, the whole morning I (second =) wait upon him. — 3. The red bow is unbent, he has received and encased it; I have a fine guest, in the core of my heart I love him; the bells and drums have been set up, the whole morning I pledge him.

(a) The string unloosened, when not in use; a red bow was a common ceremonial gift among the noblemen see e. g. Tso: Hi 28. (b) There has been much discussion as to who is the subject of the clause. But since the next line says: »I bestow (the) gift upon him», it is most reasonable to refer it to the guest. Huang 'to bestow' is common; on account of the par. lines in st. 2 and 3 (»I rejoice in him, I love him»), Ma Juei-ch'en has tried to justify another meaning for huang (»I find him good, like him»), but there is no textual support for this.

176. Tsing tsing chê ngo.

1. Tsing tsing chê ngo (*ngâ*), tsai pi chung ngo (*'â*), ki kien kün tsï, lo ts'ie yu yi (*ngia*). 2. —, tsai pi chung chï (*t̂iəg*), —, wo sin tsê hi (*χiəg*). 3. —, tsai pi chung ling (*liəng*), —, si wo po p'eng (*b'əng*). 4. Fan fan yang chou (*t̂iôg*), tsai ch'en tsai fou (*b'iôg*), —, wo sin tsê hiu (*χiôg*).

1. Luxuriant are those ngo plants, in the middle of that sloping

hill; when I have seen my lord, I am delighted and (courteous:) attentive. — 2. Luxuriant are those n g o plants, in the middle of that islet; when I have seen my lord, my heart rejoices. — 3. Luxuriant are those n g o plants, in the middle of that hill; when I have seen my lord, he has presented me with a hundred sets of cowries (a). — 4. Floating on is that poplar-wood boat, now it dips down deep, now it floats high; when I have seen my lord, my heart is at rest.

(a) P ' e n g : five cowries in each acc. to Cheng and to Kao Yu's comm. on Huai; acc. to others only two — in ode 154 p ' e n g t s i u means 'a pair of wine vessels'.

177. Liu yüe.

1. Liu yüe si si (*siər*), jung kü ki ch'ï (*t'i̯ək*), sï mu k'uei k'uei (*g'i̯wɛr*), tsai shï ch'ang fu (*b'i̯ŭk*), Hien yün k'ung ch'ï (*ĥ'i̯əg*), [Mao: wo shï yung ki, replaced by Ts'i var. 45:] wo shï yung kie (*kɛg*), wang yü ch'u cheng, yi k'uang wang kuo (*kwək*). 2. Pi wu sï li, hien chï wei tsê (*tsək*), wei ts'ï liu yüe, ki ch'eng wo fu (*b'i̯ŭk*), wo fu ki ch'eng (*d̂i̯ĕng*), yü san shï li (*li̯əg*), wang yü ch'u cheng (*ĥi̯ĕng*), yi tso t'ien tsï (*tsi̯əg*). 3. Sï mu siu kuang, k'i ta yu yung (*ngi̯ung*), po fa Hien yün, yi tsou fu kung (*kung*), yu yen yu yi (*gi̯ək*), kung wu chï fu (*b'i̯ŭk*), — yi ting wang kuo *kwək*). 4. [Mao: Hien yün fei ju, replaced by var. 46:] Hien yün fei to (*d'âk*), cheng kü Tsiao Hu (*g'wâg*), ts'in Hao ki Fang (*pi̯wang*), chï yü King yang (*di̯ang*), chï wen niao chang (*ĥi̯ang*), po pei ying [sic] ying (*'i̯ăng*), yüan jung shï sheng, yi sien k'i hing (*g'ăng*). 5. Jung kü ki an (*'ân*), ju chï ju hien (*χi̯ăn*), sï mu ki ki, ki ki ts'ie hien (*g'ăn*), po fa Hien yün, chï yü T'ai yüan (*ngi̯wăn*), wen wu Ki fu, wan pang wei hien (*χi̯ăn*). 6. Ki fu yen hi (*χi̯əg*), ki to shou ch'ï (*t'i̯əg*), lai kuei tsï Hao, wo hing yung kiu (*ki̯ŭg*), yin yü chu yu (*gi̯ŭg*), pao pie kuai li (*li̯əg*), hou shuei tsai yi (*zi̯əg*), Chang chung hiao yu (*gi̯ŭg*).

1. In the (roosting =) quiet rest of the sixth month, the war chariots were equipped; the four stallions (of each chariot) were strong; we loaded (on the cars) the (regulation clothes =) uniforms; the Hien-yün were greatly ablaze, we were thereby pressed (harassed); the king sent out a war expedition (a), in order to (correct:) set aright the king's state. — 2. We matched according to quality (strength) the four black horses (of each chariot), we trained them according to the rules; in this sixth month we (completed:) prepared our clothes; our clothes were prepared in our (areas of) 30 li (our homesteads) (b); the king sent out a war expedition, it was to help the Son of Heaven. — 3. The four stallions were long and broad, they were large and bulky; we attacked the Hien-yün, and achieved fine (c) deeds; we were grave and reverent, we provided the war clothes; we provided the war clothes, in order to (settle:) stabilize the king's state. — 4. The Hien-yün did not calculate, they arrayed (their hosts) and occupied Tsiao and Hu, they invaded Hao and Fang, they came to the north bank of the King; but (on our flags) there were woven patterns, bird emblems, the white streamers were brilliant; the great war chariots, ten piece, by them we

78.

國、 玁狁匪茹、整居焦穫、侵鎬
及方、 玁狁匪茹、整居焦穫、侵鎬
至于涇陽、 織文鳥章、白旆
織文鳥章、白旆 央央、元戎十乘、以先啓行、
央央、元戎十乘、以先啓行、 戎
車既安、如輊如軒、四牡既信、
既信且閑、薄伐玁狁、至于大原、文
既多受祉、來歸自鎬、我行永久、
武吉甫、萬邦爲憲、 吉甫燕喜、
飲御諸友、炰鼈膾鯉、侯誰在矣、
張仲孝友、

○ 薄言采芑、于彼新田、于此菑、
車既安、如輊如軒、四牡既信、
佶且閑、薄伐玁狁、至于大原、文
既多受祉、來歸自鎬、我行永久、
武吉甫、萬邦爲憲、 吉甫燕喜、
央央、元戎十乘、以先啓行、 戎
及方、至于涇陽、 織文鳥章、白旆
國、 玁狁匪茹、整居焦穫、侵鎬

翼、路車有奭、簟第魚服、鉤膺鞗革、
試、方叔率止、乘其四騏、四騏翼翼、
啇、方叔涖止、其車三千、師干之
翼、路車有奭、簟第魚服、鉤膺鞗革、
試、方叔率止、乘其四騏、四騏翼翼、

went in front and opened up the march. — 5. The war chariots were steady, they were as if heavily weighed down and (yet) as if rising tall; the four stallions were (straight, orderly:) unswerving; they were unswerving and well-trained; we attacked the Hien-yün, and came to T'ai-yüan (»the Great Plain»); the accomplished and martial Ki-fu, to the myriad states he is a pattern. — 6. Ki-fu feasts and rejoices, he has received ample blessings; he has returned home from Hao, our march was distant and long; he serves drink and food to all his friends, roast turtle and minced carp; who is there present? Chang-chung, the filial and friendly (d).

(a) It would seem most natural to translate: »The king goes out on a war expedition», but this is not plausible in st. 2 (»it was to help the Son of Heaven»), and moreover, it is shown by st. 3 and 4 that the king did not go in person, but the leader was Ki-fu. (b) The Chinese comm. all think, with Mao, that y ü s a n s h ï l i means »we march 30 li» sc. in a day (this idea of Mao's that an army should march 30 li has been embroidered upon in Han shu: Lü li chï, in Po hu t'ung: Sang fu p'ien etc.). But Waley adduces a par. in ode 277, where it is clear that »the 30 li» means the area of agriculture in the homestead, and this ode par. is quite conclusive. (c) The comm. all define f u here as = 'great'; but we have it in the sense of 'beautiful, fine' in odes 160 and 235, and it is hardly likely that the same word has different meanings in these various odes. (d) Probably Chang-chung is the poet who has written the ode to celebrate the host at the feast, the great Ki-fu. There are several par. cases where the poet alludes to himself in the last st.: ode 200, »The eunuch Meng-tsï has made the ode, oh, all you noblemen; listen to it respectfully!»; ode 191: »Kia-fu has made this song»; ode 259: »Ki-fu has made this poem», etc.

革、　薄言采芑、于彼新田、于此中鄉、
方叔涖止、其車三千、旂旐央央、方叔
率止、約軧錯衡、八鸞瑲瑲、服其命服、
朱芾斯皇、有瑲蔥珩、鳧鷖在𣏌、鉦人伐鼓、陳
師鞠旅、顯允方叔、伐鼓淵淵、振旅闐
闐、　蠢爾蠻荊、大邦爲讎、方叔元老、
克壯其猶、方叔率止、執訊獲醜、戎車
嘽嘽、嘽嘽焞焞、如霆如雷、顯允方叔、
征伐玁狁、蠻荊來威、
○我車既攻、我馬既同、四牡龐龐、駕
言徂東、　田車既好、四牡孔阜、東有

178. Ts'ai k'i.

1. Po yen ts'ai k'i (*k'i̯əg*), yü pi sin t'ien (*d'ien*), yü ts'ï tsï mou (*məg*), Fang shu li chï (*t̂i̯əg*), k'i kü san ts'ien (*ts'ien*), shï han [sic] chï shï (*śi̯əg*), Fang shu shuai chï (*t̂i̯əg*), ch'eng k'i sï k'i (*g'i̯əg*), sï k'i yi yi (*gi̯ək*), lu kü yu hi (*χi̯ək*), tien fu yü fu (*b'i̯ŭk*), kou ying t'iao lê [sic] (*ləg*). 2. =, yü ts'ï chung hiang (*χi̯ang*), =, k'i chao ying ying (*'i̯ăng*), —, yüe k'i ts'o heng (*g'ăng*), pa luan ts'iang ts'iang (*ts'i̯ang*), fu k'i ming fu, chu fu sï huang (*g'wâng*), yu ts'iang ts'ung heng (*g'ăng*), 3. Yü pi fei sun, k'i fei li t'ien (*t'ien*), yi tsi yüan chï (*t̂i̯əg*), Fang shu li chï (*t̂i̯əg*), k'i kü san ts'ien (*ts'ien*), shï han chï shï (*śi̯əg*), Fang shu shuai chï (*t̂i̯əg*), cheng jen fa ku (*ko*), ch'en shï kü lü (*gli̯o*), hien yün Fang shu, fa ku yüan yüan (*'iwen*), chen lü t'ien t'ien (*d'ien*), 4. Ch'un er Man King, ta pang wei ch'ou (*d̂i̯ôg*), Fang shu yüan lao, k'o chuang k'i yu (*zi̯ôg*), —, chï sin huo ch'ou (*t̂'i̯ôg*), jung kü t'an t'an, t'an t'an t'un t'un (*t'wən*), ju t'ing ju lei (*lwər*), —, cheng fa Hien yün (*zi̯wən*), Man King lai wei (*'i̯wər*).

1. We gathered the k'i plant, on that new field, and on this acre but one year under cultivation; Fang-shu arrived; his chariots were three thousand, for use as a host of protectors; Fang-shu led (the army), he rode after his four black-mottled grey horses; his four black-mottled grey horses were orderly; his chariot of state was red-coloured, there was a bamboo-mat cover (over the chariot), fish(-skin) quiver, breast-plates with hooks, metal-ornamented reins. — 2. We gathered the k'i plant, on that new field, and in the central tract; Fang-shu

arrived; his chariots were three thousand; the dragon banner and the tortoise-and-snake banner were brilliant; Fang-shu led (the army); there were bandaged wheel-naves and ornate yokes; the eight bit-bells tinkled; he was dressed in his dress of (royal) charge; the red knee-covers were resplendent; tinkling was the onion-green top-gem of the girdle-pendants. — 3. Swift is that flying hawk, it flies and reaches heaven; but again it settles and then stops; Fang-shu arrived; his chariots were three thousand, for use as a host of protectors; Fang-shu led (the army); (there were) c h e n g -bell men and drum-beaters; he marshalled the army and harangued the cohorts; illustrious and faithful is Fang-shu; they beat the drum, (it sounded) *iwen-iwen*; he marshalled the cohorts, (it sounded) *d'ien-d'ien*. — 4. Moving are you, King-people of the Man-tribes, to the great state you are foes; Fang-shu, the great senior, he is able to make strong his plans; Fang-shu led (the army); he seized prisoners for the question and caught a crowd; the war chariots were numerous; they were numerous and ample; they (sounded) like claps and rolls of thunder; illustrious and faithful is Fang-shu; he attacked and smote the Hien-yün, and the King-people of the Man-tribes he came and overawed.

179. Kü kung.

1. Wo kü ki kung (*kung*), wo ma ki t'ung (*d'ung*), sï mu lung lung (*lung*), kia yen ts'u tung (*tung*). 2. T'ien kü ki hao (*χôg*), sï mu k'ung fou (*b'i̯ôg*), tung yu fu ts'ao (*ts'ôg*), kia yen hing shou (*śi̯ôg*). 3. Chï tsï yü miao (*mi̯og*), süan t'u hiao hiao (*χi̯og*), kien chao shê mao (*mog*), po shou yü Ao (*ngog*). 4. Kia pi sï mu, sï mu yi yi (*zi̯ăk*), ch'ï fu kin si (*si̯ăk*), huei t'ung yu yi (*di̯ăk*). 5 Küe shï ki ts'ï (*ts'i̯ər*), kung shï ki t'iao (*d'i̯ôg*), shê fu ki t'ung (*d'ung*), chu wo kü tsï [sic] (*tsi̯ăr*). 6. Sï huang ki kia (*ka*), liang ts'an pu yi (*'ia*), pu shï k'i ch'ï (*d'ia*), shê shï ju p'o (*p'wâ*). 7. Siao siao ma ming (*mi̯ĕng*), yu yu pei tsing (*tsi̯ĕng*), t'u yü pu king (*ki̯ĕng*), ta p'ao pu ying (*di̯ĕng*). 8. Chï tsï yü cheng (*t̂i̯ĕng*), yu wen wu sheng (*śi̯ĕng*), yün yi kün tsï, chan ye ta ch'eng (*d̂i̯ĕng*).

1. Our carriages are well-worked, our horses are (assorted:) well-matched; the four stallions are fat, we yoke them and march to the East. — 2. The hunting carriages are fine, the four stallions are very big; in the East there are the grasslands of the (royal) parks, we yoke and go (there) to hunt. — 3. These gentlemen go to the summer hunt, they count the footmen with great clamour; they set up the tortoise-and-snake banner and the oxtail flag; they catch animals in Ao (a). — 4. We yoke those four stallions, the four stallions are large; there are red knee-covers and gold-adorned slippers; the meeting (of the princes) is grand. — 5. The thimbles and armlets are (helpful:) convenient, the bows and arrows are well-adjusted; the archers are assorted (b), they help us to rear a pile (c). — 6. The four yellow horses are yoked, the two outer horses do not deviate to the sides; (the drivers) do not fail when they gallop the horses; when (the archers) let off the arrows, they (split:) pierce (the game). — 7. (Whistling =)

甫草、駕言行狩、之子
于苗、選徒囂囂、建旐設
旄、搏獸于敖、駕彼四
牡、四牡奕奕、赤芾金舄、
會同有繹、決拾既伕、
弓矢既調、射夫既同、助
我舉柴、四黃既駕、兩
驂不猗、不失其馳、舍矢
如破、蕭蕭馬鳴、悠悠
旆旌、徒御不驚、大庖不
盈、之子于征、有聞無
聲、允矣君子、展也大成、
○80 吉日維戊、既伯既禱、

with light whinnies the horses neigh; long-trailing are the pennons and banners; if the footmen and charioteers are not attentive, the great kitchen will not be filled. — 8. These gentlemen go on the expedition, it is audible but there is no noise; truly, they are noblemen; indeed a great achievement!

(a) Or, with another school: »they hunt in Ao». (b) Assorted into suitable pairs or groups. (c) Or, with Lu: »they help us to lift the carcasses».

180. Ki jï.

1. Ki jï wei mou (*mug*), ki po ki tao (*tôg*), t'ien kü ki hao (*χôg*), sï mu k'ung fou (*b'i̯ôg*), sheng pi ta fou (*b'i̯ôg*), ts'ung k'i k'ün ch'ou (*t̂'i̯ôg*). 2. Ki jï keng wu (*ngo*), ki ch'a wo ma (*må*), shou chï so t'ung (*d'ung*), yu lu yü yü (*ngi̯wo*), Ts'i Ts'ü chï ts'ung (*dz'i̯ung*), t'ien tsï chï so (*si̯o*). 3. Chan pi chung yüan, k'i k'i k'ung yu (*gi̯ŭg*), piao piao sï sï (*dẓ'i̯əg*), huo k'ün huo yu (*gi̯ŭg*), si shuai tso yu (*gi̯ŭg*), yi yen t'ien tsï (*tsi̯əg*). 4. Ki chang wo kung, ki hie wo shï (*śi̯ər*), fa pi siao pa, yi ts'ï ta sï (*dzi̯ər*), yi yü pin k'o, ts'ie yi cho li (*liər*).

1. The auspicious day was m o u (5th of the denary cycle); we sacrificed to the horses' ancestor and prayed (a); our hunting carriages were fine, the four stallions were very big; we ascended that great hill, we pursued the herd. — 2. The auspicious day was k e n g - w u (7th of the cycle of 60); we selected our horses; there where the animals assemble, the does and stags were in great numbers; by the Ts'i and the Ts'ü we pursued them, the (place:) grounds of the Son of Heaven. — 3. Look at that middle of the plain! It is (great =) extensive and very (having =) rich in game; they rush, they move on, some are in herds, some are in pairs; we led on all the attendants, in order to please the Son of Heaven. — 4. We drew our bows, we grasped our arrows, we shot at that small boar, we killed this big rhinoceros, in order to serve up to our visitors and guests, and also to pour out (for them) the sweet, unclarified wine.

(a) Or, with another school: »we sacrificed at the camp and prayed».

田車既好、四牡孔阜、升彼大阜、從其羣醜、
吉日庚午、既差我馬、獸之所同、麀鹿麌麌、
漆沮之從、天子之所、瞻彼中原、其祁
孔有、儦儦俟俟、或羣或友、悉率左右、以燕
天子、既張我弓、既挾我矢、發彼小豝、殪
此大兕、以御賓客、且以酌醴、
○81 鴻鴈于飛、肅肅其羽、之子于征、劬勞于
野、爰及矜人、哀此鰥寡、鴻鴈于飛、集于
中澤、之子于垣、百堵皆作、雖則劬勞、其究
安宅、鴻鴈于飛、哀鳴嗷嗷、維此哲人、謂
我劬勞、維彼愚人、謂我宣驕、
○82 夜如何其、夜未央、庭燎之光、君子至止、
鸞聲將將、夜如何其、夜未艾、庭燎晰晰、

181. Hung yen.

1. Hung yen yü fei, su su k'i yü (*gi̯wo*), chï tsï yü cheng, k'ü lao yü ye (*di̯å*), yüan ki king (kin) jen, ai ts'ï kuan kua (*kwå*). 2. —, tsi yü chung tsê (*d'ăk*), chï tsï yü yüan, po tu kie tso (*tsâk*), suei tsê k'ü lao, k'i kiu an tsê (*d'ăk*). 3. —, ai ming ao ao (*ngog*), wei tsï chê jen, wei wo k'ü lao (*log*), wei pi yü jen, wei wo süan kiao (*ki̯og*).

1. The wild geese go flying, beating are their wings; these gentlemen go on an expedition, they toil in the wilds; alas both for those pitiable men, and for these solitary ones and widows. — 2. The wild geese go flying, they settle in the middle of the marsh; these gentlemen go and build walls, a hundred t u measures (of wall) (a) all arise; although they toil, in the end they will find rest in their dwellings. — 3. The wild geese go flying, their woeful cry is (clamouring:) resounding; »these wise men say that we are toiling and suffering, but those stupid men say that we are boastful and arrogant» (b).

(a) There are different statements in the early sources as to the size of a t u. (b) The last lines quote the complaint of the men who are out on the expedition.

182. T'ing liao.

1. Ye ju ho ki [sic], ye wei yang (*'i̯ang*), t'ing liao chï kuang (*kwâng*), kün tsï chï chï, luan sheng ts'iang ts'iang (*ts'i̯ang*). 2. —, ye wei yi

君子至止、鸞聲噦噦、夜如何其、夜鄉晨、

庭燎有煇、君子至止、言觀其旅、

○1/83 沔彼流水、朝宗于海、鴥彼飛隼、載飛載止、嗟我兄弟、邦人諸友、莫肯念亂、誰無父母、

沔彼流水、其流湯湯、鴥彼飛隼、載飛載揚、念彼不蹟、載起載行、心之憂矣、不可弭忘、

鴥彼飛隼、率彼中陵、民之訛言、寧莫之懲、我友敬矣、讒言其興、

○1/84 鶴鳴于九皐、聲聞于野、魚潛在淵、或在于渚、樂彼之園、爰有樹檀、其下維蘀、他山之石、可以攻玉、

魚在于渚、或潛在淵、樂彼之園、爰有樹檀、其下維穀、他山之石、可以爲錯、

鶴鳴于九皐、聲聞于天、

[sic] (*ngi̯ăd*), t'ing liao chï chï (*t̂i̯ad*), —, luan sheng huei huei (*χwâd*). 3. —, ye hiang ch'en (*d̂i̯ən*), t'ing liao yu yün (*gi̯wən*), —, yen kuan k'i k'i (*g'i̯ər*).

1. How is the night? The night is not yet at an end; (there is) the light of the torch in the courtyard; the lord arrives, the sound of the bit-bells is tinkling. — 2. How is the night? The night is not yet (cut off:) finished; the torch in the courtyard is bright; the lord arrives, the sound of the bit-bells (goes) *χwâd χwâd*. — 3. How is the night? The night (faces the morning:) draws towards morning; the torch in the courtyard is brilliant; the lord arrives, we see his banner.

183. Mien shuei.

1. Mien pi liu shuei (*śi̯wər*), ch'ao tsung yü hai (*χməg*), yü pi fei sun (*si̯wən*), tsai fei tsai chï (*t̂i̯əg*), tsie wo hiung ti (*d'iər*), pang jen chu yu (*gi̯ŭg*), mo k'en nien luan, shuei wu fu mu (*məg*). 2. —, k'i liu shang [sic] shang (*śi̯ang*), —, tsai fei tsai yang (*di̯ang*), nien pi pu tsi, tsai k'i tsai hing (*g'ăng*), sin chï yu yi, pu k'o mi wang (*mi̯wang*). 3. —, shuai pi chung ling (*li̯əng*), min chï ngo yen, ning mo chï ch'eng (*d'i̯əng*), wo yu king yi, ch'an yen k'i hing (*χi̯əng*).

1. Swelling is that flowing (water:) river, it goes to pay court to the sea; swift is that flying hawk, now it flies up, now it settles

down; oh, you brothers of mine, oh, you friends among the people of the state! There is nobody who wants to (think of:) heed the disorder; yet who has no father and mother! — 2. Swelling is that flowing river, its flow is voluminous; swift is that flying hawk, now it flies up, now it soars; I think of those lawless men, now they rise, now they (go:) set out; oh, the grief of the heart, it cannot be stopped or forgotten. — 3. Swift is that flying hawk, it goes along that middle hill; the people's false speeches, how is it that nobody stops them? Oh, you friends of mine, be careful (a); slanderous words are rising.

(a) W o y u k i n g y i: The final y i does not prevent the line from being an imperative, cf. ode 165 s i a n g p i n i a o y i »Look at those birds».

184. Ho ming.

1. [Mao: ho ming yü kiu kao, replaced by the emendation 47:] ho ming yü kiu tsê, sheng wen yü ye (*di̯å*), yü ts'ien tsai yüan, huo tsai yü chu (*t̂i̯o*), lo pi chï yüan (*gi̯wăn*), yüan yu shu t'an (*d'ân*), k'i hia wei t'o, t'o shan chï shï, k'o yi wei ts'o (*ts'âk*). 2. —, sheng wen yü t'ien (*t'ien*), yü tsai yü chu, huo ts'ien tsai yüan (*'iwen*), =, k'i hia wei ku (*kuk*), —, k'o yi kung yü (*ngi̯uk*).

The metaphorical sense of this is doubtful. Probably it expresses somebody's delight in living in retreat, enjoying the pleasures of nature, and refusing to come forth and engage in official work: let the stones of other hills serve as grinding stones — let other men serve as useful tools.

1. The crane cries in the Nine marshes, its voice (is heard in:) carries into the wilds; the fish plunges into the deep, or it lies by the islet (a); pleasant is that garden, it has planted t ' a n trees; under them are fallen leaves; the stones of other hills can serve as whetstones! — 2. The crane cries in the Nine marshes, its voice (is heard in:) carries up to heaven; the fish lies by the islet, or it plunges into the deep; pleasant is that garden, it has planted t ' a n trees; under them are Broussonetia bushes; the stones of other hills can work the jade!

(a) It does what it likes; follows its own pleasure.

185. K'i fu.

1. K'i fu, [Mao: yü wang chï chao ya, replaced by Han var. 48:] wei wang chï chao ya (*ngå*), hu chuan yü yü sü, mi so chï kü (*ki̯o*). 2. —, wei wang chï chao shï (*dz'i̯əg*), —, mi so chï chï (*t̂i̯əg*). 3. —, tan pu ts'ung (*ts'ung*), —, yu mu chï shï yung (*'i̯ung*).

1. Oh, minister of war, you are the claws and teeth of the king; why do you throw us into misery? We have nowhere to settle and rest. — 2. Oh, minister of war, you are the (claw-officer:) defence-officer of the king; why do you throw us into misery? We have nowhere to come and settle. — 3. Oh, minister of war, you are truly not intelligent; why do you throw us into misery? There are mothers who set forth the (sacrificial) dishes (a).

(a) The husbands and sons being called out on war service.

○/85. 祈父、予王之爪牙、胡轉予于恤、靡所止居、
祈父、予王之爪士、胡轉予于恤、靡所底止、
祈父、亶不聰、胡轉予于恤、有母之尸饔、

○/86. 皎皎白駒、食我場苗、縶之維之、以永今朝、
所謂伊人、於焉逍遙、皎皎白駒、食我場藿、
縶之維之、以永今夕、所謂伊人、於焉嘉客、
皎皎白駒、賁然來思、爾公爾侯、逸豫無期、慎
爾優游、勉爾遁思、皎皎白駒、在彼空谷、生
芻一束、其人如玉、毋金玉爾音、而有遐心、

○/87. 黃鳥黃鳥、無集于穀、無啄我粟、此邦之人、
不我肯穀、言旋言歸、復我邦族、黃鳥黃鳥、
無集于桑、無啄我粱、此邦之人、不可與明、言
旋言歸、復我諸兄、黃鳥黃鳥、無集于栩、無

186. Po kü.

1. Kiao kiao po kü, shï wo ch'ang miao (*mi̯og*), chï chï wei chï, yi yung kin chao (*ti̯og*), so wei yi jen, yü yen siao yao (*di̯og*). 2. —, shï wo ch'ang huo (*χwâk*), —, yi yung kin si (*dzi̯ăk*), —, yü yen kia k'o (*k'lăk*). 3. —, pi jan lai (*ləg*) sï, er kung er hou, yi yü wu k'i (*g'i̯əg*), shen er yu yu, mien er tun sï (*si̯əg*). 4. —, [Mao: tsai pi k'ung ku, replaced by Han var. 49:] tsai pi k'iung ku (*kuk*), sheng ch'u yi shu (*śi̯uk*), k'i jen ju yü (*ngi̯uk*), wu kin yü er yin (*'i̯əm*), er yu hia sin (*si̯əm*).

1. Bright is the white colt, he eats the shoots of my vegetable garden; tether him, bind him, so as to prolong this morning; he whom I call »that man» (rambles:) takes his ease here. — 2. Bright is the white colt, he eats the bean shoots of my vegetable garden; tether him, bind him, so as to prolong this evening; he whom I call »that man», he is a fine guest here. — 3. Bright is the white colt, ornate he comes; you are a duke, you are a prince, have leisurely joy without end; (be careful about =) take care to have your pleasant recreation; insist upon having your (escape =) leisure. — 4. Bright is the white colt, he is in that deep valley; there is fresh fodder, one bundle; that man

is like jade; do not let your communications (to me) be (rare like) gold and jade (a), having a mind to keep away.

(a) Word for word: »do not treat like gold and jade your sounds».

187. Huang niao.

1. Huang niao huang niao, wu tsi yü ku (*kuk*), wu cho wo su (*si̯uk*), ts'ï pang chï jen, pu wo k'en ku (*kuk*), yen süan yen kuei, fu wo pang tsu (*dz'uk*). 2. —, wu tsi yü sang (*sâng*), wu cho wo liang (*li̯ang*), —, pu k'o yü ming (*mi̯ăng*), —, fu wo chu hiung (*χi̯wăng*). 3. —, wu tsi yü hü (*χi̯wo*), wu cho wo shu (*śi̯o*), —, pu k'o yü ch'u (*t̂'i̯o*), fu wo chu fu (*b'i̯wo*).

1. Yellow birds, yellow birds, do not settle on the Broussonetia; do not eat my growing grain; the people of this state, they are not willing to treat me well; I turn back, I go home, I return to my country and clan. — 2. Yellow birds, yellow birds, do not settle on the mulberry tree, do not eat my spiked millet; the people of this state, with them one cannot make an agreement; I turn back, I go home, I return to my brothers. — 3. Yellow birds, yellow birds, do not settle on the oak, do not eat my panicled millet; the people of this state, with them one cannot dwell; I turn back, I go home, I return to my family elders.

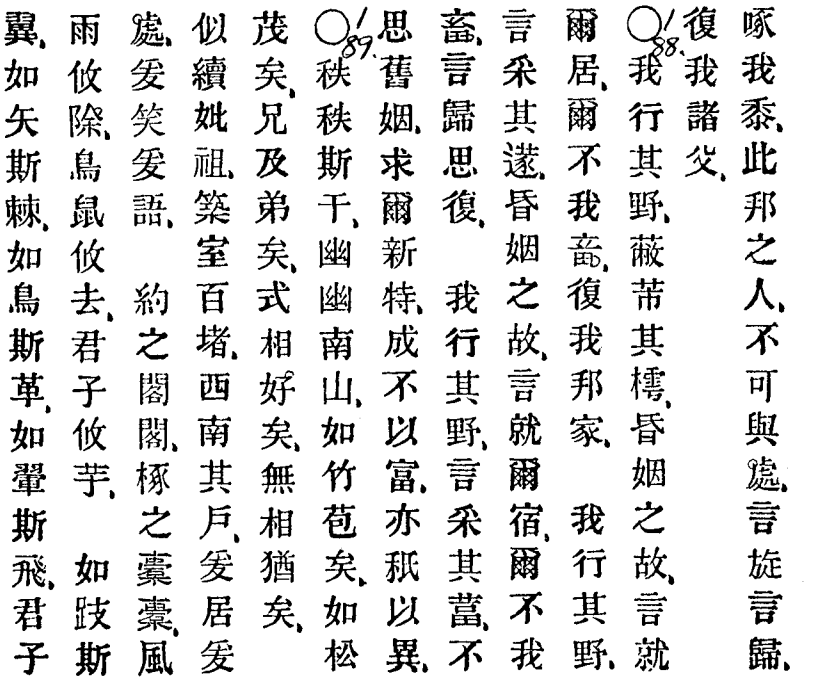
188. Wo hing k'i ye.

1. Wo hing k'i ye (*di̯å*), pi fei k'i ch'u (*t'i̯o*), hun yin chï ku (*ko*), yen tsiu er kü (*ki̯o*), er pu wo hü, fu wo pang kia (*kå*). 2. —, yen ts'ai k'i ch'u (*t'i̯ôk*), —, yen tsiu er su (*si̯ôk*), —, yen kuei sï fu (*b'i̯ôk*). 3. —, yen ts'ai k'i fu (*pi̯ŭk*), pu sï kiu yin, k'iu er sin t'ê (*d'ək*), ch'eng pu yi fu (*pi̯ŭg*), yi chï yi yi (*gi̯əg*).

1. I travel through the open country, luxuriant are the Ailanthus trees; with a view to (our) marriage, I went and lived with you; but you did not cherish me, I return to my land and home. — 2. I travel through the open country, I gather the Rumex; with a view to (our) marriage, I went and lodged with you; but you did not cherish me, I go back and return (home). — 3. I travel through the open country, I gather the f u plant; you did not think of your old (marriage alliance:) wife, you sought your new mate; truly you will not thereby have any prosperity, you only thereby have (aberred:) made a mistake.

189. Sï kan.

1. Chï chï sï kan (*kân*), yu yu nan shan (*săn*), ju chu pao (*pôg*) yi, ju sung mou (*mi̯ôg*) yi, hiung ki ti yi, shï siang hao (*χôg*) yi, wu siang yu (*zi̯ôg*) yi. 2. Sï sü pi tsu (*tso*), chu shï po tu (*to*), si nan k'i hu (*g'o*), yüan kü yüan ch'u (*t̂'i̯o*), yüan siao yüan yü (*ngi̯o*). 3. Yüe chï ko ko (*klâk*), cho chï t'o t'o (*t'âk*), feng yü yu ch'u (*d'i̯o*), niao shu yu k'ü (*k'i̯ab* > *k'i̯o*), [Mao: kün tsï yu hü, replaced by var. 50:] kün tsï yu yü (*gi̯wo*). 4. Ju k'i sï yi (*gi̯ək*), ju shï sï ki (*ki̯ək*), ju niao sï ko (ho) (*kɛk, g'ɛk*), ju huei sï fei (*pi̯wər*), kün tsï yu tsi (*tsiər*). 5. Chï chï k'i t'ing



翼、如矢斯棘、如鳥斯革、如翬斯飛、君子
雨攸除、鳥鼠攸去、君子攸芋、如跂斯
蔚、爰笑爰語、約之閣閣、椓之橐橐、風
似續妣祖、築室百堵、西南其戶、爰居爰
茂矣、兄及弟矣、式相好矣、無相猶矣、
89 秩秩斯干、幽幽南山、如竹苞矣、如松
思舊姻、求爾新特、成不以富、亦祇以異、
畜、言歸思復、我行其野、言采其蓫、不
言采其遂、昏姻之故、言就爾宿、爾不我
爾居、爾不我畜、復我邦家、我行其野、
88 我行其野、蔽芾其樗、昏姻之故、言就
復我諸父、
啄我黍、此邦之人、不可與處、言旋言歸、

(*d'ieng*), yu küe k'i ying (*diĕng*), k'uai k'uai k'i cheng (*t̂iĕng*), huei huei k'i ming (*mieng*), kün tsï yu ning (*nieng*). 5. Hia kuan shang tien (*d'iəm*), nai an sï ts'in (*ts'i̯əm*), nai ts'in nai hing (*χi̯əng*), nai chan wo meng (*mi̯ŭng*), ki meng wei ho (*g'â*), wei hiung wei pi (*pia*), wei huei wei shê (*d̂'i̯a*). 7. T'ai jen chan chï, wei hiung wei pi (*pia*), nan tsï chï siang (*dzi̯ang*), wei huei wei shê (*d̂'i̯a*), nü tsï chï siang (*dzi̯ang*). 8. Nai sheng nan tsï, tsai ts'in chï ch'uang (*dz'i̯ang*), tsai yi chï shang (*d̂i̯ang*), tsai nung chï chang (*t̂i̯ang*), k'i k'i hung hung (*g'wăng*), chu fu sï huang (*g'wâng*), shï kia kün wang (*gi̯wang*). 9. Nai sheng nü tsï, tsai ts'in chï ti (*d'ia*), tsai yi chï t'i, tsai nung chï wa (*ngwa*), wu fei wu yi (*ngia*), wei tsiu shï shï yi (*ngia*), wu fu mu yi li (*lia*).

1. Pure is this valley-stream, dark is the Southern mountain, dense like the bamboo, luxuriant like the pine (a); elder brothers and younger brothers, may they love each other, and not (plan:) plot against each other! — 2. He resembles and succeeds his foremothers and forefathers; he builds a house of a hundred t u measures; to the west and the south are its doors; and then he will live and dwell and laugh and talk (there). — 3. They bind them (sc. the building frames) one over the other, they pound (the earth in them, it sounds) *t'âk-t'âk:* that is where wind and rain are eliminated, where birds and rats are kept away, where the lord is (eaves-covered:) sheltered. — 4. Like one standing on tip-toe, so reverent, like an arrow, so swiftly-moving, like a bird, so spreading the wings, like a pheasant, so flying — thus

is the lord where he ascends. — 5. Level is the courtyard, straight are the pillars; pleasantly comfortable are the (principal parts:) front rooms, ample are the obscurer parts; that is where the lord is at peace. — 6. Below there are rush-mats, (above:) over them are bamboo-mats; peacefully he sleeps there, he sleeps and he rises; and so (he says): »Divine my dreams!» Which are the auspicious dreams? There are black bears and brown-and-white bears, there are snake-brood and snakes. — 7. The Great Man (chief diviner) divines them: »Black bears and brown-and-white bears, they are good omens of sons; snake-brood and snakes, they are good omens of daughters.» — 8. And so he bears sons; they lay them on a bed, they dress them in skirts, they give them as toys (c h a n g - jades:) jade insignia; they cry shrilly; their red knee-covers will be brilliant, (they will be) rulers of hereditary houses. — 9. And so he bears daughters; they lay them on the ground, they dress them in wrappers, they give them as toys spinning-whorls; they shall have nothing but simplicity; only to the wine and the food shall they give their thoughts; they must not give sorrow to father and mother.

(a) The luxuriant growth on the mighty mountain, set off against the pure brightness of the stream symbolizes the flourishing family.

190. Wu yang.

1. Shuei wei er wu yang, san po wei k'ün (*g'i̯wən*), shuei wei er wu niu, kiu shï k'i jun (*ńi̯wən*), er yang lai sï, k'i küe chï chï (*tsi̯əp*), er niu lai sï, k'i er shï shï (*śi̯əp*). 2. Huo kiang yü ngo (*'â*), huo yin yü ch'ï (*d'ia*), huo ts'in huo ngo (*ngwâ*), er mu lai sï, ho so ho li (*li̯əp*), huo fu k'i hou (*g'u*), san shï wei wu, er sheng tsê kü (*g'i̯u*). 3. —, yi sin yi cheng (*t̂i̯əng*), yi ts'ï yi hiung (*gi̯ŭng*), —, kin kin king king (*ki̯əng*), pu k'ien pu peng (*pəng*), huei chï yi kung (*kwəng*), pi lai ki sheng (*śi̯əng*). 4. Mu jen nai meng, chung wei yü (*ngi̯o*) yi, chao wei yü (*zi̯o*) yi, t'ai jen chan chï, —, shï wei feng nien (*nien*), —, shï kia chen chen (*tsi̯ɛn*).

1. Who says that you have no sheep? Three hundred form the herd; who says that you have no cattle? Ninety are those which are seven feet high; your sheep come, their horns are crowded together; your cattle come, their ears are flapping. — 2. Some descend (on =) from that sloping hill, some drink in the pool; some are sleeping, some are moving; your herdsmen come, they carry rush cloaks, they carry bamboo hats; some carry on their backs their provisions; thirty (beasts) form a (colour) category (a); your victims are thus (complete:) in full number. — 3. Your herdsmen come, with firewood, with brushwood, with female game, with male game; your sheep come, they are vigorous and strong, they are not defective, they do not (collapse:) break down; (the herdsmen) wave to them with the arms, they all come; and now they have gone up (into the fold). — 4. And the herdsman dreams: there are locusts, there are fishes, there are tortoise-and-snake banners, there are falcon banners; the Great Man

攸躋、　殖殖其庭、有覺其楹、噲噲其正、
噦噦其冥、君子攸寧、　下莞上簟、乃安
斯寢、乃寢乃興、乃占我夢、吉夢維何、維
熊維羆、維虺維蛇、　大人占之、維熊維
羆、男子之祥、維虺維蛇、女子之祥、　乃
生男子、載寢之牀、載衣之裳、載弄之璋、
其泣喤喤、朱芾斯皇、室家君王、　乃生
女子、載寢之地、載衣之裼、載弄之瓦、無
非無儀、唯酒食是議、無父母貽罹、
○70 誰謂爾無羊、三百維羣、誰謂爾無牛、
九十其犉、爾羊來思、其角濈濈、爾牛來
思、其耳濕濕、　或降于阿、或飲于池、或
寢或訛、爾牧來思、何蓑何笠、或負其餱、

(chief diviner) divines it: there are locusts, there are fishes — that is rich years; there are tortoise-and-snake banners, there are falcon banners — your house will be multitudinous.

(a) In each colour-group there are 30 beasts.

191. Tsie nan shan.

1. Tsie pi nan shan, wei shï yen yen (*ngam*), ho ho shï Yin, min kü er chan (*t̂i̯am*), yu sin ju t'an (*d'âm*), pu kan hi t'an (*d'âm*), kuo ki tsu chan (*tsăm*), ho yung pu kien (*klam*). 2. —, yu shï k'i yi (*'ia*), —, pu p'ing wei ho (*g'â*), t'ien fang tsien ts'o (*dz'â*), sang luan hung to (*tâ*), min yen wu kia (*ka*), ts'an mo ch'eng tsie (*tsi̯a*). 3. Yin shï t'ai shï (*ṣi̯ər*), wei Chou chï ti (*tiər*), ping kuo chï kün, sï fang shï wei (*di̯wər*), t'ien tsï shï p'i (*b'iər*), pei min pu mi (*miər*), pu tiao hao t'ien, pu yi k'ung wo shï (*ṣi̯ər*). 4. Fu kung fu ts'in (*ts'i̯ĕn*), shu min fu sin (*si̯ĕn*), fu wen fu shï (*dẓ'i̯əg*), wu wang kün tsï (*tsi̯əg*), shï yi shï yi (*zi̯əg*), wu siao jen tai (*d'əg*), so so yin ya, tsê wu wu shï (*dẓ'i̯əg*). 5. Hao t'ien pu ch'ung (*t'i̯ung*), kiang ts'ï kü hiung (*χi̯ung*), hao t'ien pu huei (*g'iwəd*), kiang ts'ï ta li (*liəd*), kün tsï ju kie (*kɛd*), pei min sin k'üe (*k'iwət*), kün tsï ju yi (*di̯ər*), wu nu shï wei (*gi̯wər*). 6. Pu tiao hao t'ien, luan mi yu ting (*d'ieng*), shï yüe sï sheng (*sĕng*), pei min pu ning (*nieng*), yu sin ju ch'eng (*d'i̯ĕng*), shuei ping kuo ch'eng (*ʤi̯ĕng*), pu tsï wei cheng (*t̂i̯ĕng*), tsuei [sic] lao po sing (*si̯ĕng*). 7. Kia pi sï mu, sï mu hiang ling (*li̯ĕng*),

三十維物、爾牲則具、　爾牧來思、以薪以
蒸、以雌以雄、爾羊來思、矜矜兢兢、不騫不
崩、麾之以肱、畢來既升、　牧人乃夢、衆維
魚矣、旐維旟矣、大人占之、衆維魚矣、實維
豐年、旐維旟矣、室家溱溱、
○71 簡彼南山、維石巖巖、赫赫師尹、民具爾
瞻、憂心如惔、不敢戲談、國既卒斬、何用不
監、　簡彼南山、有實其猗、赫赫師尹、不平
謂何、天方薦瘥、喪亂弘多、民言無嘉、憯莫
懲嗟、　尹氏大師、維周之氐、秉國之均、四
方是維、天子是毗、俾民不迷、不弔昊天、不
宜空我師、　弗躬弗親、庶民弗信、弗問弗
仕、勿罔君子、式夷式已、無小人殆、瑣瑣
姻

wo chan sï fang, tsu tsu mi so ch'eng (*t'i̯ĕng*). 8. Fang mou er ngo (*'âk*), siao er mao (*mi̯ôg*) yi, ki yi ki yi (*di̯ăk*), ju siang ch'ou (*d'i̯ôg*) yi. 9. Hao t'ien pu p'ing (*b'i̯ĕng*), wo wang pu ning (*nieng*), pu ch'eng k'i sin, fu yüan k'i cheng (*t̂i̯ĕng*). 10. Kia fu tso sung (*dzi̯ung*), yi kiu wang hiung (*χi̯ung*), shï ngo er sin, yi hü wan pang (*pŭng*).

1. Crest-like is that Southern mountain, its rocks are massed high; oh, majestic Master Yin, the people all look at you; the grieved hearts are as if burning, they dare not jest or chat; the state is entirely (cut off =) destroyed (a), why do you not make a scrutiny? — 2. Crest-like is that Southern mountain, full is its richness (of vegetation); oh, majestic Master Yin, your iniquity, (what does it say:) what does it mean? Heaven now repeatedly causes epidemics, death and disorders are widespread and many; the words of the people have nothing good, there is nobody who stops their lamentations. — 3. Oh, Grand-master Yin, you should be the base of Chou; you should hold the (equalizing =) ordering of the state; the four regions, them you should unite; the Son of Heaven, him you should (augment:) strengthen; you should cause the people not to go astray; oh, merciless Heaven, you ought not to exhaust our crowd. — 4. You do not appear in person, you do not act yourself, the people do not trust (you); you do not (inquire:) take counsel, you do not give office — do not cheat the noble men; be

亞、則無膴仕、昊天不傭、降此鞫
訩、昊天不惠、降此大戾、君子如届、
俾民心闋、君子如夷、惡怒是違、
不弔昊天、亂靡有定、式月斯生、俾
民不寧、憂心如酲、誰秉國成、不自
爲政、卒勞百姓、駕彼四牡、四牡
項領、我瞻四方、蹙蹙靡所騁、方
茂爾惡、相爾矛矣、既夷既懌、如相
醻矣、昊天不平、我王不寧、不懲
其心、覆怨其正、家父作誦、以究
王訩、式訛爾心、以畜萬邦、
○12 正月繁霜、我心憂傷、民之訛言、
亦孔之將、念我獨兮、憂心京京、
哀

peaceful, be (stopping:) moderate, do not (have the danger of =) let yourself be endangered by mean men; then your petty relatives will not enjoy great offices. — 5. The great Heaven is not just (b), it sends down these (full:) ample quarrels; the great Heaven is not kind, it sends down these great transgressions; if noble men are moderate, the hearts of the people are set at rest; if the noble men are peaceful, hate and anger are removed. — 6. Oh, merciless Heaven, the disorder is never settled, every month it grows; it causes the people to have no peace; the grieved hearts are as if (intoxicated:) stupefied; who holds the ordering of the state? If you do not yourself effect the government, you will cause the people suffering and toil. — 7. I yoke those four stallions, the four stallions (»neck their necks»:) stretch their necks; I look to the four quarters; they are greatly harassed, I have nowhere to drive. — 8. Just now you give force to your (evil:) cruelty, we see your lances; but when we have got peace and joy, we shall requite you. — 9. The great Heaven is iniquitous; our king is not at peace; he does not correct his heart; on the contrary he is annoyed with those who correct him. — 10. Kia-fu has made this poem, in order to (exhaust =) get to the bottom of the king's (quarrels:) disorders; you should (move:) change your heart, in order to cherish the myriad states.

(a) This exaggerated formulation has caused the commentators misgivings, and they have tried to evade the difficulty by various curious tricks: Cheng: the (feudal) states attack and invade each other, so that they have all been destroyed (!); Ch'en Huan: »The (felicity of) the state is entirely destroyed» etc. (b) Or, with Han: »is not easy»; or, with yet another school: »is not friendly».

192. Cheng yüe.

1. Cheng yüe fan shuang (*ṣi̯ang*), wo sin yu shang (*śi̯ang*), min chï ngo yen, yi k'ung chï tsiang (*tsi̯ang*), nien wo tu hi, yu sin king king (*kli̯ŭng*), ai wo siao sin, shu yu yi yang (*zi̯ang*). 2. Fu mu sheng wo, hu pei wo yü (*di̯u*), pu tsï wo sien, pu tsï wo hou (*g'u*), hao yen tsï k'ou (*k'u*), yu yen tsï k'ou (*k'u*), yu sin yü yü (*di̯u*), shï yi yu wu (*mi̯u*). 3. Yu sin k'iung k'iung, nien wo wu lu (*luk*), min chï wu ku, ping k'i ch'en p'u (*b'uk*), ai wo jen sï, yü ho ts'ung lu (*luk*), chan wu yüan chï, yü shuei chï wu (*'uk*). 4. Chan pi chung lin, hou sin hou cheng (*ti̯ə̆ng*), min kin fang tai, shï t'ien meng meng (*mi̯ŭng*), ki k'o yu ting, mi jen fu sheng (*śi̯ong*), yu huang Shang ti, yi shuei yün tseng (*tsəng*). 5. Wei shan kai pei, wei kang wei ling (*li̯ong*), min chï ngo yen, ning mo chï ch'eng (*d'i̯ong*), chao pi ku lao, sin chï chan meng (*mi̯ŭng*), kü yüe yü sheng, shuei chï wu chï ts'ï hiung (*gi̯ŭng*). 6. Wei t'ien kai kao, pu kan pu kü (*g'i̯uk*), wei ti kai hou, pu kan pu tsi (*tsi̯ĕk*), wei hao sï yen, yu lun yu tsi (*tsi̯ĕk*), ai kin chï jen, hu wei huei yi (*di̯ĕk*). 7. Chan pi fan t'ien, yu yü k'i t'ê (*d'ək*), t'ien chï wu wo, ju pu wo k'o (*k'ək*), pi k'iu wo tsê (*tsək*), ju pu wo tê (*tək*), chï wo k'iu k'iu, yi pu wo li (*li̯ək*). 8. Sin chï yu yi, ju huo kie (*kiet*) chï, kin tsï chï cheng, hu jan li (*li̯ad*) yi, liao chï fang yang, ning huo mie (*mi̯at*) chï, ho ho Tsung Chou, Pao Sï hüe (*χmi̯wat*) chï. 9. Chung k'i yung huai, yu kün yin yü (*gi̯wo*), k'i kü ki tsai, nai k'i er fu (*b'i̯wo*), tsai shu er tsai, ts'iang [sic] po chu yü (*di̯o*). 10. Wu k'i er fu, yün yü er fu (*pi̯ŭk*), lü ku er p'u (*b'uk*), pu shu er tsai (*tsəg*), chung yü tsüe hien, ts'eng shï pu yi (*'i̯əg*). 11. Yü tsai yü chao (*ti̯o̯g*), yi fei k'o lo (*glâk*), ts'ien suei fu yi, [Mao: yi k'ung chï chao, replaced by var. 51:] yi k'ung chï cho (*ti̯o̯k*), [Mao: yu sin ts'an ts'an, replaced by emend. 52:] yu sin ts'ao ts'ao (*ts'og*), nien kuo chï wei nüe (*ngi̯ok*). 12. Pi yu chï tsiu, yu yu kia yao (*g'ŏg*), hia pi k'i lin, hun yin k'ung yün (*gi̯wən*), nien wo tu hi, yu sin yin yin (*'i̯ən*). 13. Ts'ï ts'ï pi yu wu (*'uk*), su su fang yu ku (*kuk*), min kin chï wu lu (*luk*), t'ien yao shï cho (*tŭk*), ko yi fu jen, ai ts'ï k'iung tu (*d'uk*).

1. In the first month there is ample hoar-frost; my heart is grieved and pained; the false speeches of the people also greatly (enlarge it:) make it worse; I think of how I am alone, the grief of my heart is very great; alas for my cares, I am painfully grieved so that I am sick. — 2. When father and mother bore me, why did they cause me to suffer? It (sc. the distress) was not before me, it was not after me (a); fine words come from your mouths, bad words come from your mouths (i. e. you flatter or slander) (b); the grief of my heart is ever-increasing; therefore I am insulted (c). — 3. My grieved heart is helpless (d), I think of how I am without blessings; the innocent ones among the people are (all together:) indiscriminately made serfs; alas for us, how can we (pursue:) be bent on blessings? Look at the raven, it stops on whose house? (e) — 4. Look at that centre of the forest, it is (merely) firewood and brushwood (f); the people are now in peril, they look on Heaven as undiscerning; but when can there be a settlement (of the disorder) (g), there is no man whom it (Heaven) does not over-

我小心、癙憂以痒、　父母生我、胡俾我瘉、不自
我先、不自我後、好言自口、莠言自口、憂心愈愈、
是以有侮、　憂心惸惸、念我無祿、民之無辜、并
其臣僕、哀我人斯、于何從祿、瞻烏爰止、于誰之
屋、　瞻彼中林、侯薪侯蒸、民今方殆、視天夢夢、
既克有定、靡人弗勝、有皇上帝、伊誰云憎、　謂
山蓋卑、爲岡爲陵、民之訛言、寧莫之懲、召彼故
老、訊之占夢、具曰予聖、誰知烏之雌雄、　謂天
蓋高、不敢不局、謂地蓋厚、不敢不蹐、維號斯言、
有倫有脊、哀今之人、胡爲虺蜴、　瞻彼阪田、有
菀其特、天之扤我、如不我克、彼求我則、如不我
得、執我仇仇、亦不我力、　心之憂矣、如或結之、
今茲之正、胡然厲矣、燎之方揚、寧或滅之、赫赫

come; the august God on High, whom does he hate? — 5. They (sc. the foolish leaders) say that the mountains are low (h) — and yet there are ridges and cliffs! The false speeches of the people, why is there nobody who stops them? They call those veterans, to take counsel with them for divining the dreams; they all say; »we are wise» — but who can (know =) distinguish the male and the female of the raven (i)? — 6. They say that heaven is high (j) — and yet we dare not but stoop! (k) They say that the earth is thick (l) — and yet we dare not but step warily! (k) They cry out their assertions, as having principles, having (spine =) reason; alas for the men of the time, why are they lizards! — 7. Look at that field on the slope, luxuriant is its straight-rising (grain); Heaven shakes me, but it does not crush me; they (seek my pattern:) try to emulate me, but they do not attain to me (cannot vie with me); they have seized me, enemy-fashion, and yet they cannot force me. — 8. The grief of the heart! It is as if something tied it; the present rulers, how cruel they are; when the fire is just flaming high, how can anyone extinguish it? The majestic Tsung Chou, (lady) Sï of Pao has destroyed it. — 9. Everlasting is the constant anxiety;

宗周、褒姒威之、　終其永懷、又窘陰雨、其車既
載、乃棄爾輔、載輸爾載、將伯助予、　無棄爾輔、
員于爾輻、屢顧爾僕、不輸爾載、終踰絕險、曾是
不意、　魚在于沼、亦匪克樂、潛雖伏矣、亦孔之
炤、憂心慘慘、念國之爲虐、　彼有旨酒、又有嘉
殽、洽比其鄰、昏姻孔云、念我獨兮、憂心慇慇、
佌佌彼有屋、蔌蔌方有穀、民今之無祿、天夭是
椓、哿矣富人、哀此惸獨、
○1/93 十月之交、朔日辛卯、日有食之、亦孔之醜、彼
月而微、此日而微、今此下民、亦孔之哀、　日月
告凶、不用其行、四國無政、不用其良、彼月而食、
則維其常、此日而食、于何不臧、　煌煌震電、不

moreover we are harassed by soaking rain (m); when your carriage is loaded, you throw away your side-boards; then your let fall your load, and beg your leader: »help us!». — 10. Do not throw away your side-boards, (the cargo) will fall down on your spokes, look often after your driver, do not let fall your load; then in the end you will pass over the highest steeps; you do not think of that. — 11. The fish is in the pond, but it cannot rejoice; although by diving down it can lie on the bottom, still (the light) greatly (illumines it =) makes it visible (n); the grieved heart is very pained, I think of the oppression in the state. — 12. Those have good wine, and they have also fine viands; they assemble their neighbours, their relatives are very numerous; I think of how I am alone, the grieved heart is very distressed. — 13. Those petty ones have houses, the mean ones have emoluments; that the people now have no blessings, (it is because) Heaven's (killing:) destruction strikes them; all is well with the rich people, alas for these who are (solitary:) helpless and alone.

(a) I was born in the very middle of a time of distress. Cf. ode 264, where we have the same phrase in the same sense. (b) Referring to the »false speeches of

the people» in st. 1. (c) Because I alone have the courage to denounce the wicked men of the time. (d) For k'iung-k'iung see gl. 299. (e) The black raven, a bird of ill omen (cf. ode 41); who is the next to be struck by calamity? Nobody is safe, since anybody, guilty or innocent, may be punished. (f) There are no really fine trees — a metaphor for the worthlessness of the men in office. (g) Ki yu ting — ting here in the same sense as in ode 190: 6 luan mi yu ting »the disorder is never settled». (h) That there are no difficulties to overcome. (i) They are both black birds of ill omen. (j) There is no risk of being crushed. (k) We are in constant danger. (l) There is no risk of its bursting beneath your feet. (m) Heaven shows its displeasure by calamities of nature. (n) Nobody can escape the calamities by hiding away.

193. Shï yüe chï kiao.

1. Shï yüe chï kiao, shuo jï sin mao (*mlôg*), jï yu shï chï, yi k'ung chï ch'ou (*t'i̯ôg*), pi yüe er wei (*mi̯wər*), ts'ï jï er wei (*mi̯wər*), kin ts'ï hia min, yi k'ung chï ai (*'ər*). 2. Jï yüe kao hiung, pu chou k'i hing (*g'ăng*), sï kuo wu cheng, pu yung k'i liang (*li̯ang*), pi yüe er shï, tsê wei k'i ch'ang (*d'i̯ang*), ts'ï jï er shï, yü ho pu tsang (*tsâng*). 3. Ye ye chen tien (*d'ien*), pu ning pu ling (*li̯ĕng, li̯ĕn*), po ch'uan fei t'eng (*d'əng*), [Mao: shan chung tsu peng, replaced by emendation 53:] shan chung suei peng (*pəng*), kao an wei ku, shen ku wei ling (*li̯əng*), ai kin chï jen, hu ts'an mo ch'eng (*d'i̯əng*). 4. Huang fu k'ing shï (*dz'i̯əg*), Fan wei sï t'u (*t'o*), Kia po chung tsai (*tsəg*), Chung yün shan fu (*pi̯wo*), Tsou tsï nei shï (*sli̯əg*), Kuei wei ts'ou [sic] ma (*må*), Kü wei shï shï, yen ts'i shan fang ch'u (*t'i̯o*). 5. Yi ts'ï Huang fu, k'i yüe pu shï (*d'i̯əg*), hu wei wo tso, pu tsi wo mou (*mi̯ŭg*), ch'ê wo ts'iang wu, t'ien tsu wu lai (*ləg*), yüe yü pu ts'iang, li tsê jan yi (*zi̯əg*). 6. Huang fu k'ung sheng, tso tu yü Shang, tsê san yu shï, tan hou to tsang (*dz'âng*), pu yin yi yi lao, pei shou wo wang (*gi̯wang*), tsê yu kü ma, yi kü ts'u Shang (*śi̯ang*). 7. Min mien ts'ung shï, pu kan kao lao (*log*), wu tsuei wu ku, ch'an k'ou ao ao (*ngog*), hia min chï nie, fei kiang tsï t'ien (*t'ien*), tsun ta pei tseng, chï king yu jen (*ńi̯ĕn*). 8. Yu yu wo li (*li̯əg*), yi k'ung chï mei (*mwəg*), sï fang yu sien, wo tu kü yu (*'i̯ôg*), min mo pu yi, wo tu pu kan hiu (*χi̯ôg*), t'ien ming pu ch'ê (*t'i̯at*), wo pu kan hiao, wo yu tsï yi (*di̯ĕt*).

1. At the conjunction (of sun and moon) in the tenth month, on the first day of the moon, the day sin mao (28th day of the cycle of 60), the sun was eclipsed, we found it greatly (ugly:) ominous (a); that moon was (reduced:) eclipsed, this sun was eclipsed; now this lower people also greatly laments it. — 2. Sun and moon announce calamity, they do not (use:) follow their paths; the states of the four quarters lack (proper) government, one does not employ their good (men); that this moon is eclipsed, is but an ordinary matter; but that this sun is eclipsed — wherein lies the evil? (b). — 3. Flashing is the lightning of the thunder; things are not peaceful, not good; all the streams bubble up and rise, the mountain tops break and collapse; high banks become valleys, deep valleys become hills; alas for the men of this time;

○94
浩浩昊天、不駿其德、降喪饑饉、斬伐四國、
昊天不傭、降此鞫凶、昏椓靡共、潰潰回遹、實靖夷我邦、
昊天疾威、弗慮弗圖、舍彼有罪、既伏其辜、若此無罪、淪胥以鋪、
昊天泰憮、予愼無辜、昊天大幠、予愼無罪、
浩浩昊天、不明其德、降喪饑饉、斬伐四國、
昊天不平、我王不寧、不徇四方、
昊天不惠、降此大厲、邦國殄瘁、
天命不徹、我不敢傚我友自逸、

why has nobody stopped (the disorders)? — 4. Huang-fu is prime minister; Fan is director of the multitudes (minister of the interior); Kia-po is grand intendant; Chung-yün is master of the Royal table; Tsou is grand scribe; Kuei is director of the horse (minister of war); Yü is commander of the guard; the beautiful wife splendidly side by side (with the king) has her place. — 5. However, this Huang-fu, does he (say) admit that he is (unseasonable:) acting out of season? Why, when we are set in action, does he not come to us and lay plans? He tears away our walls and houses, our fields are all weed-covered; he says: »I do not maltreat you, according to law it is like that». — 6. Huang-fu is very clever, he made a city in Shang; he selected three ministers, they are truly avaricious (c); he was not even willing to leave a single old man, whom he could let guard our king; he selected those who had carriages and horses, and in order to take up an abode he went to Shang. — 7. I strive to perform my service; I dare not report fatigue; I have committed no offense, have no guilt; but the slanderous mouths are clamouring; the evils of the lower people, they do not come down from Heaven; they chatter and babble and show hatred behind one's back; it is simply that the quarrels come from men. — 8. (Caus-

ing long-brooding:) distressing is my suffering. I am also greatly pained by it; in the four quarters there is affluence, I alone dwell in grief; among the people there are none who do not take their relief, I alone dare not rest; Heaven's decrees are impenetrable. I dare not imitate my friends, and myself take relief.

(a) Yi k'ung chï ch'ou: the ch'ou is a transitive verb, with chï as object; for the construction see ode 157, note c. (b) Which evil is the cause of the sun's thus presaging calamity? Yü ho is generally taken as being equal to nai ho (Han), ju ho (P'i Kia-yu etc.), but yü can have no such meaning. (c) Properly: »(men with) much hoarding».

194. Yü wu cheng.

1. Hao hao hao t'ien, pu tsün k'i tê (*tək*), kiang sang ki kin, chan fa sï kuo (*kwək*), [orthodox text: min t'ien tsi wei, replaced by orig. Mao 53:] hao t'ien tsi wei, fu lü fu t'u (*d'o*), shê pi yu tsuei, ki fu k'i ku (*ko*), jo ts'ï wu tsuei, lun sü yi p'u (*p'wo*). 2. Chou tsung ki mie (*mi̯at*), mi so chï li (*li̯əd*), cheng ta fu li kü, mo chï wo yi (*zi̯ad*), san shï ta fu, mo k'en su ye (*zi̯ag*), pang kün chu hou, mo k'en chao si (*dzi̯ăk*), shu yüe shï tsang, fu ch'u wei ngo (*'âk*). 3. Ju ho hao t'ien (*t'ien*), pi yen pu sin (*si̯ĕn*), ju pi hing mai, tsê mi so chen (*tsi̯ɛn*), fan po kün tsï, ko king er shen (*śi̯ĕn*), hu pu siang wei, pu wei yü t'ien (*t'ien*). 4. Jung ch'eng pu t'uei (*t'wəd*), ki ch'eng pu suei (*dzi̯wəd*), ts'eng wo sie yü, ts'an ts'an jï tsuei (*dz'i̯wəd*), fan po kün tsï, [Mao: mo k'en yung sin, replaced by emendation 54:] mo k'en yung suei (*si̯wəd*), t'ing yen tsê ta, chen yen tsê t'uei (*t'wəd*). 5. Ai tsai pu neng yen, fei shê shï ch'uei [sic] (*t̂'i̯wəd*), wei kung shï tsuei (*dz'i̯wəd*), ko yi neng yen, k'iao yen ju liu (*li̯ôg*), pei kung ch'u hiu (*χi̯ôg*). 6. Wei yüe yü shï (*dz'i̯əg*), k'ung ki ts'ie tai (*d'əg*), yün pu k'o shï (*sli̯əg*), tê tsuei yü t'ien tsï (*tsi̯əg*), yi yün ko shï (*sli̯əg*), yüan ki p'eng yu (*gi̯ŭg*). 7. Wei er ts'ien yü wang tu (*to*), yüe yü wei yu shï kia (*kå*), shu sï k'i hüe (*χiwet*), wu yen pu tsi (*dz'i̯ĕt*), si er ch'u kü (*ki̯o*), shuei ts'ung tso er shï (*śi̯ĕt*).

1. The wide and great Heaven, it does not prolong its grace; it sends down death and famine; it (cuts down:) destroys and strikes the states of the four quarters; great Heaven is terrific, it does not ponder, it does not plan; it cares not about those who have guilt, they have already undergone their punishment; even such as these who have no guilt are (indiscriminately:) all together made to suffer. — 2. Tsung Chou has been destroyed, there is nowhere to settle down; the chiefs and dignitaries live in dispersion; nobody knows (understands) my toil; three ministers and the dignitaries, none of them are willing to (be there) early and late (a); the rulers of the states, the feudal princes, none of them are willing to (be there) morning and evening; would that they might be good! (b) But on the contrary they proceed to do evil. — 3. How is it, great Heaven? The words of the rulers are not reliable; they are like those wayfarers who come nowhere; all you many lords, each of you be careful about your persons; why do you not (fear:) respect each other? You do not (even) fear Heaven. — 4. The weapons truly are

昊天疾威、弗慮弗圖、舍彼有罪、既伏其辜、若
此無罪、淪胥以鋪、周宗既滅、靡所止戾、正
大夫離居、莫知我勩、三事大夫、莫肯夙夜、邦
君諸侯、莫肯朝夕、庶曰式臧、覆出爲惡、如
何昊天、辟言不信、如彼行邁、則靡所臻、凡百
君子、各敬爾身、胡不相畏、不畏于天、戎成
不退、饑成不遂、曾我暬御、憯憯日瘁、凡百君
子、莫肯用訊、聽言則答、譖言則退、哀哉不
能言、匪舌是出、維躬是瘁、哿矣能言、巧言如
流、俾躬處休、維曰于仕、孔棘且殆、云不可
使、得罪于天子、亦云可使、怨及朋友、謂爾
遷于王都、曰予未有室家、鼠思泣血、無言不
疾、昔爾出居、誰從作爾室、

not withdrawn, the famine truly is not (achieved:) relieved, I, a personal attendant, am grieved and daily more exhausted; all you many lords, you are not willing to (use =) heed the admonitions; when there are (hearable words:) words deserving to be heard, then respond; when there are slanderous words, then keep aloof. — 5. How pitiful, not to be able to speak! (c) I (do not:) cannot bring out my tongue; I only exhaust the body; how suitable to be able to speak! The artful words are like a flow; they cause the body to live in (rest:) comfort (d). — 6. You say: to go and take office is very harassing and dangerous; if one is not willing (e) to take a commission, one offends against the Son of Heaven; if one is willing to take a commission, the odium (one incurs) reaches to (befalls also) one's friends. — 7. When I tell you (f) to remove to the king's capital, you say: »we still have no chamber and house»; grieved I brood over it and weep blood; there is no word (of mine) which is not urgent (g); formerly when you went out to take up an abode (elsewhere), who followed you to make your houses? (h).

(a) Serving at court. (b) Shu yüe shï tsang. It would be tempting to translate: »they all say: we will be good». But shu as a rule stands as an adjective combined with a noun: shu jen, shu min etc. Alone, as a noun, it

generally means 'the crowd, the people'. It is therefore better to take s h u as the common optative adverb: 'hoffentlich, would that'. This is confirmed by the analogous phrase in ode 217 s h u k i y u t s a n g. (c) The simplest translation would be: »alas, I cannot speak»; but this is vetoed by the par. in the 3rd line: k ' o y i, n e n g y e n. (d) The sycophants have an easy lot, whereas the loyal officer toils unheard. (e) The two y ü n . . . . y ü n do not mean »to say», for in this sense the word y ü n never occurs in the S h ï. It is here a particle marking the two alternatives. (f) Legge: »I say to you: remove etc.» This is inadmissible, for w e i never introduces an oratio recta (then it should be y ü e). (g) Mao: »which is not resented»; this is also possible, but does not suit the context so well. (h) Your having no houses in the new royal capital is merely a pretext.

195. Siao min.

1. Min t'ien tsi wei, fu yü hia t'u (*t'o*), mou yu huei yü, ho jï sï tsü (*dz'i̯o*), mou tsang pu ts'ung (*dz'i̯ung*), pu tsang fu yung (*di̯ung*), wo shï mou yu, yi k'ung chï k'iung (*g'i̯ung*). 2. [Mao: hi hi tsï tsï, replaced by Han var. 55:] hi hi tsï tsï, yi k'ung chï ai (*'ər*), mou chï k'i tsang, tsê kü shï wei (*gi̯wər*), mou chï pu tsang, tsê kü shï yi (*'i̯ər*), wo shï mou yu, yi yü hu chï (*t̂i̯ər*). 3. Wo kuei ki yen, pu wo kao yu (*zi̯ôg*), mou fu k'ung to, [Mao: shï yung pu tsi, replaced by Han var. 56:] shï yung pu tsiu (*dz'i̯ôg*), fa yen ying t'ing, shuei kan chï k'i kiu (*g'i̯ôg*), ju fei hing mai mou, shï yung pu tê yü tao (*d'ôg*). 4. Ai tsai wei yu, fei sien min shï ch'eng (*d'i̯ĕng*), fei ta yu shï king (*kieng*), wei er yen shï t'ing (*t'ieng*), wei er yen shï cheng (*tsĕng*), ju pi chu shï yü tao mou, shï yung pu huei yü ch'eng (*d̂i̯ĕng*). 5. Kuo suei mi chï (*t̂i̯əg*), huo sheng huo fou (*pi̯ŭg*), [Mao: min suei mi wu, replaced by Han var. 57:] min suei mi mei (*mwəg*), huo chê huo mou (*mi̯ŭg*), huo su huo yi (*ngi̯ăd*), ju pi ts'üan liu, wu lun sü yi pai (*b'wad*). 6. Pu kan pao hu, pu kan p'ing ho (*g'â*), jen chï k'i yi, mo chï k'i t'o (*t'â*), chan chan king king (*ki̯əng*), ju lin shen yüan, ju li po ping (*pi̯əng*).

1. The severe Heaven is terrific; it extends over the earth below; the counsels and plans are crooked and awry, (what day:) when will this stop? When the counsels are good, they are not followed, when not good, on the contrary they are followed; when I look at the counsels and plans, I grieve greatly over this. — 2. They league together and are slanderous, I greatly lament it; when the counsels are good, then they all act against them, when the counsels are not good, then they all follow them; I (look at:) consider the counsels and plans: if one (goes =) follows them, where does one come? — 3. Our tortoises are (satiated =) weary, they do not tell us the (proper) plans; the counsellors are very many, therefore there is nothing achieved; the proffered speeches fill the court, but who dares to take the (blame:) responsibility? They are like those wayfarers who consult (people), and therefore make no progress on the road. — 4. How pitiful, their making their plans! They do not make the ancient people their standard, they do not make the great counsels their norm; only shallow words do they vie with each other (in uttering); they are like those house-builders who consult

○95. 旻天疾威、敷于下土、謀猶回遹、何日斯沮、
謀臧不從、不臧覆用、我視謀猶、亦孔之邛、
滮滮訾訾、亦孔之哀、謀之其臧、則具是違、
謀之不臧、則具是依、我視謀猶、伊于胡底、我
龜既厭、不我告猶、謀夫孔多、是用不集、發言
盈庭、誰敢執其咎、如匪行邁謀、是用不得于
道、哀哉爲猶、匪先民是程、匪大猶是經、維
邇言是聽、維邇言是爭、如彼築室于道謀、是
用不潰于成、國雖靡止、或聖或否、民雖靡
膴、或哲或謀、或肅或艾、如彼泉流、無淪胥以
敗、不敢暴虎、不敢馮河、人知其一、莫知其
他、戰戰兢兢、如臨深淵、如履薄冰、
○96. 宛彼鳴鳩、翰飛戾天、我心憂傷、念昔先
人、

(people) on the road: therefore they are not (rushing =) energetic in the achievement (of the work). 5. Though the state (has no settling =) is unsettled, some (men) are wise, some are not; though the people are not numerous, some are clever, some are plotting; some are respectful, some are (governed =) forced to obedience (a), but they are like the flow of that spring (falling down headlong); may they not (indiscriminately:) all together go to ruin. — 6. One dare not overpower a tiger, one dare not without boat cross the river; people know one thing, but they do not know other things (b); tremble, be cautious, as if approaching a deep abyss, as if treading on thin ice!

(a) The prince ought to distinguish the good and the bad in selecting his officers. (b) That there are even greater dangers than those.

196. Siao yüan.

1. Yüan pi ming kiu, han fei li t'ien (*t'ien*), wo sin yu shang, nien si sien jen (*ńi̯ĕn*), ming fa pu mei, yu huai er jen (*ńi̯ĕn*). 2. Jen chï ts'i sheng, yin tsiu wen k'o (*k'ək*), pi hun pu chï, yi tsuei jï fu (*pi̯ŭg*), ko king er yi, t'ien ming pu yu (*gi̯ŭg*). 3. Chung yüan yu shu, shu min ts'ai (*ts'əg*) chï, ming ling yu tsï, kuo lo fu (*b'i̯ŭg*) chï, kiao huei er tsï,

明發不寐、有懷二人、　人之齊聖、飲酒溫克、彼昏不知、壹醉日富、各敬爾儀、天命不又、　中原有菽、庶民采之、螟蛉有子、蜾蠃負之、教誨爾子、式穀似之、　題彼脊令、載飛載鳴、我日斯邁、而月斯征、夙興夜寐、無忝爾所生、　交交桑扈、率場啄粟、哀我填寡、宜岸宜獄、握粟出卜、自何能穀、　溫溫恭人、如集于木、惴惴小心、如臨于谷、戰戰兢兢、如履薄冰、

○197. 小弁

彼鴛斯、歸飛提提、民莫不穀、我獨于罹、何辜于天、我罪伊何、心之憂矣、云如之何、　踧踧周道、鞫爲茂草、我心憂傷、怒焉如擣、假寐永歎、維憂用老、心之憂矣、疾如疾首、　維桑與梓、必恭敬止、靡瞻匪父、靡依匪母、不屬于毛、不離于裏、天之生我、

shĭ ku sĭ (*dziəg*) chï. 4. Ti [sic] pi tsi ling (*lieng*), tsai fei tsai ming (*miĕng*), wo jï si mai (*mwad*), er yüe sï cheng (*t̂iĕng*), su hing ye mei (*miəd*), wu t'ien er so sheng (*sĕng*). 5. Kiao kiao sang hu, shuai ch'ang cho su (*siuk*), ai wo tien kua, yi an yi yü (*ngiuk*), wo su ch'u pu (*puk*), tsï ho neng ku (*kuk*). 6. Wen wen kung jen, ju tsi yü mu (*muk*), chuei chuei siao sin, ju lin yü ku (*kuk*), chan chan king king (*kiəng*), ju li po ping (*piəng*).

1. Small is that crying k i u bird, it flies up and reaches heaven; my heart is grieved and pained, I think of the ancient forefathers; when the dawn is breaking, I cannot sleep, I think lovingly of my (two persons:) parents. — 2. Men who are quick-witted and wise — when drinking they are mild and self-controlled; those benighted and ignorant ones — they (uniquely get drunk:) do nothing but get drunk, and are daily more (rich =) self-important; each of you, be careful about your deportment; Heaven's appointment is not repeated. — 3. In the middle of the plain there is pulse, the common people gather it; the

mulberry insect has young ones, the solitary wasp carries them on its back; teach and instruct your sons, then in goodness they will be like (you). — 4. Look at that t s i - l i n g bird, it flies and it sings; we progress every month; rise early and go to sleep late; do not disgrace those of whom you were born. — 5. Crosswise fly the s a n g - h u birds, all along the threshing-arena they peck the grain; alas for our exhausted (a) and solitary ones, they are liable to be imprisoned (b); with a handful of grain I go out and divine: (from what can there be good:) how can there be luck? — 6. Be mild and courteous, like (birds) settling together on a tree; be fearsome, be careful, as if (approaching:) being on the brink of a valley; tremble, be cautious, as if treading on thin ice!

(a) Or, with Han: »suffering». (b) In addition to being poor, they will be maltreated.

197. Siao p'an (fan).

1. P'an (recte: fan) pi yü sï (*siĕg*), kuei fei ch'ï [sic] ch'ï (*d̂iĕg*), min mo pu ku, wo tu yü li (*lia*), ho ku yü t'ien, wo tsuei yi ho (*g'â*), sin chï yu yi, yün ju chï ho (*g'â*). 2. Ti ti Chou tao (*d'ôg*), kü wei mou ts'ao (*ts'ôg*), wo sin yu shang, ni yen ju tao (*tôg*), kia mei yung t'an, wei yu yung lao (*lôg*), —, ch'en ju tsi shou (*śiôg*). 3. Wei sang yü tsï (*tsiəg*), pi kung king chï (*t̂iəg*), mi chan fei fu, mi yi fei mu (*məg*), pu chu yü mao, pu li yü li (*liəg*), t'ien chï sheng wo, wo ch'en an tsai (*dz'əg*). 4. Yü pi liu sï, ming t'iao huei huei (*χiwəd*), yu ts'uei chê yüan, huan wei p'i p'i (*p'iad*), p'i pi chou liu, pu chï so kie (*kɛd*), —, pu huang kia mei (*miəd*). 5. Lu sï chï pen, wei tsu k'i k'i (*g'iĕg*), chï chï chao kou, shang k'iu k'i ts'ï, p'i pi huai mu, tsi yung wu chï (*t̂iĕg*), —, ning mo chï chï (*tiĕg*). 6. Siang pi t'ou t'u, shang huo sien (*siən*) chï, hing yu sï jen, shang huo kin (*g'iɛn*) chï, kün tsï ping sin, wei k'i jen (*ńiən*) chï, —, t'i ki yün (*giwɛn*) chï. 7. Kün tsï sin ch'an, ju huo ch'ou (*d̂iôg*) chï, kün tsï pu huei, pu shu kiu (*kiôg*) chï, fa mu ki (*kia*) yi, si sin chï (*d'ia*) yi, shê pi yu tsuei, yü chï t'o (*t'â*) yi. 8. Mo kao fei shan (*săn*), mo sün fei ts'üan (*dz'iwan*), kün tsï wu yi yu yen (*ngiăn*), er chu yü yüan (*giwăn*), wu shï wu liang, wu fa wu kou (*ku*), [Mao: wo kung pu yüe, replaced by var. 7:] wo kin pu yüe, huang sü wo hou (*g'u*).

1. Flying are those crows, they fly home and flock to rest; among the people there are none who are not (good:) happy, I alone am in misery; what guilt have I against Heaven, what is my offence? The grief of the heart, what can I do about it? — 2. Even is the road of Chou, but it is (entirely rank grass:) all overgrown with rank grass; my heart is grieved and pained, I am hungrily dissatisfied as if in bowel-pains; I can only steal a moment'ts sleep, and long I am sighing; through grief I grow old; oh, the grief of the heart! I am feverish, as if with a headache. — 3. The mulberry tree and the Catalpa tree, one absolutely has reverence for them (a); nobody is to be looked up to if it is not the father; nobody is to be depended on if it is not the mother; but I am not attached to (the garment's) outside, I am not attached to (the garment's) lining (b); when Heaven gave me birth, (where was my

我辰安在、　菀彼柳斯、鳴蜩嘒嘒、有灌者淵、
萑葦淠淠、譬彼舟流、不知所屆、心之憂矣、不
遑假寐、　鹿斯之奔、維足伎伎、雉之朝雊、尚
求其雌、譬彼壞木、疾用無枝、心之憂矣、寧莫
之知、　相彼投兔、尚或先之、行有死人、尚或
墐之、君子秉心、維其忍之、心之憂矣、涕既隕
之、　君子信讒、如或醻之、君子不惠、不舒究
之、伐木掎矣、析薪杝矣、舍彼有罪、予之佗矣、
　莫高匪山、莫浚匪泉、君子無易由言、耳屬
于垣、無逝我梁、無發我笱、我躬不閱、遑恤我
後、

○96. 悠悠昊天、曰父母且、無罪無辜、亂如此憮、
昊天已威、予慎無罪、昊天泰憮、予慎無辜、

time =) at which (unlucky) time was it? — 4. Luxuriant are those willows, the crying cicadas are chirping; there is a deep abyss, the rushes and reeds are dense; I am like (the drifting of that boat =) that boat which is drifting: I do not know where it will (arrive:) go; oh, the grief of the heart, I have no leisure to steal a moment's sleep. — 5. When the deer are running, their feet go tranquilly (not laboriously); when the pheasant sings in the morning, it is still seeking its mate (c); but I am like that decayed tree (d); it is sick and therefore has no branches; oh, the grief of the heart, why does nobody (know:) understand it? — 6. Look at that (thrown out =) started hare — there may still be somebody who steps in front of him (to protect him); in the road there is a dead man — there will still be somebody who buries him; but the heart (held:) possessed by the lord, it is callous; oh the grief of the heart! My tears have fallen for it. — 7. The lord believes the slander, he is as if responding by a thanksgiving-cup; the lord is unkind, he does not calmly scrutinize it (sc. the facts); when felling a tree, they pull it from the side, when cleaving firewood, they follow the wood fibres (e); but he cares not about those who have guilt, he lays the burden on me. — 8. There is nothing high if it is not the mountain, there is nothing

deep if it is not the spring (f); the lord should not lightly (follow his words =) let the tongue run away with him: ears are applied to the walls; do not go to my dam, do not open my fish-trap (g); I am now not liked, how do I have leisure to be anxious about my future? (h).

(a) They represent the homestead. (b) Neither externally (by marriage) nor internally (by birth) am I attached to a home, a family — I am quite alone in the world. (c) In the animal world everything is easy and happy. (d) Or, with another school: »like that sick tree». (e) Everything should be done in an appropriate and rational way; but the lord is unreasonable and unfair. (f) Coming from the deep bowels of the earth. These two lines are metaphors for the majesty and wisdom of a true lord. (g) Do not encroach upon my rights and privileges. (h) The last four lines are identical with the end of ode 35, and the ideas expressed are similar in both. There it was a wife ousted from her favoured position, here it is a dissatisfied officer.

198. K'iao yen.

1. Yu yu hao t'ien, yüe fu mu tsü (*tsi̯o*), wu tsuei wu ku (*ko*), luan ju ts'ï hu (wu) (*χmwo, mi̯wo*), hao t'ien yi wei (*'i̯wər*), yü shen wu tsuei (*dz'wəd*), hao t'ien t'ai hu (wu) (*χmwo, mi̯wo*), yü shen wu ku (*ko*). 2. Luan chï ch'u sheng, [Mao: tsien shï ki han, replaced by Han var. 58:] tsien shï ki kien (*kɛm*), luan chï yu sheng, kün tsï sin ch'an (*dz'ăm*), kün tsï ju nu (*no*), luan shu ch'uan tsü (*dz'i̯o*), kün tsï ju ch'ï (*t'i̯əg*), luan shu ch'uan yi (*zi̯əg*). 3. Kün tsï lü meng (*mi̯ăng*), luan shï yung ch'ang (*d'i̯ang*), kün tsï sin tao (*d'ôg*), luan shï yung pao (*b'og*), tao yen k'ung kan (*kâm*), luan shï yung t'an (*d'âm*), fei k'i chï kung (*ki̯ung*), wei wang chï k'iung (*g'i̯ung*). 4. Yi yi ts'in miao, kün tsï tso (*tsâk*) chï, chï chï ta yu, sheng jen mo (*mâk*) chï, t'o jen yu sin, yü ts'un to (*d'âk*) chï, t'i t'i ch'an t'u, [Mao: yü k'üan huo chï, replaced by var. 59:] yü k'üan huo (*g'wăk*) chï. 5. Jen jan jou mu, kün tsï shu (*d̂i̯u*) chï, wang lai hing yen, sin yen shu (*sli̯u*) chï, yi yi shï yen, ch'u tsï k'ou (*k'u*) yi, k'iao yen ju ḫuang, yen chï hou (*g'u*) yi. 6. Pi ho jen sï, kü ho chï mi (*mi̯ər*), wu k'üan wu yung (*di̯ung*), chï wei luan kie (*kɛr*), ki wei ts'ie chung (*d̂i̯ung*), er yung yi ho (*g'â*), wei yu tsiang to (*tâ*), er kü t'u ki ho (*g'â*).

1. Oh, distant, great Heaven, you are called (our) »father and mother»; there is no offence, there is no guilt, but the disorder is as great as this! Great Heaven is very terrific, but I truly have committed no offence; great Heaven is tremendous, but I truly have no guilt. — 2. When disorder is first bred, the falsehoods are first (reduced =) refuted; but when disorder is again bred, the lord believes the slander; if the lord would show anger (sc. against the bad ones), the disorder would (hoffentlich:) probably be quickly stopped; if the lord would bestow blessings (sc. on the good ones), the disorder would probably quickly cease. — 3. The lord frequently makes covenants, the disorder thereby grows; the lord believes the scoundrels, the disorder thereby becomes violent; the words of the scoundrels are very sweet, the disorder is thereby (baited forward:) elicited; they are not courteous and respectful,

亂之初生、僭始既涵、亂之又生、君子信讒、君子如怒、亂庶遄沮、君子如祉、亂庶遄已、君子屢盟、亂是用長、君子信盜、亂是用暴、盜言孔甘、亂是用餤、匪其止共、維王之邛、　奕奕寢廟、君子作之、秩秩大猷、聖人莫之、他人有心、予忖度之、躍躍毚兔、遇犬獲之、　荏染柔木、君子樹之、往來行言、心焉數之、蛇蛇碩言、出自口矣、巧言如簧、顏之厚矣、　彼何人斯、居河之麋、無拳無勇、職爲亂階、既微且尰、爾勇伊何、爲猶將多、爾居徒幾何、

○1/99 彼何人斯、其心孔艱、胡逝我梁、不入我門、伊誰云從、維暴之云、　二人從行、誰爲此禍、胡逝我梁、不入唁我、始者不如今、云不我可、

they are the kings' grief. — 4. Grand is the temple, a lord has made it; orderly are the great plans, wise men have laid them; other men have their (hearts:) thoughts, but I can (measure:) understand them; jumping about is the crafty hare, but (even) a stupid dog catches him (a). — 5. Tender are the soft trees, the lord plants them (b); the current talk of goers and comers, in the heart one (calculates:) evaluates them; (shallow =) pretentious are the great words, they come (only) from the mouths; the artful words are like a reed-organ; that (is =) shows the thickness of their face (their shamelessness). — 6. What kind of men are those! They are situated on the brink of the river (c); they have no strength or courage, they are simply the (steps of =) promoters of disorder; you are small and (swollen:) inflated, what is your courage like? You make plans that are great and many, but your (dwelling followers =) clients, how many are they?

(a) Even myself, a simple-minded subordinate, can see through the falsehoods of the bad men; how much the more should the lord, who represents the traditional highest power and wisdom, be able to distinguish the good from the bad. (b) He prefers trees with useful wood. (c) In a risky position.

199. Ho jen sï.

1. Pi ho jen sï, k'i sin k'ung kien (*kɛn*), hu shï wo liang, pu ju wo men (*mwən*), yi shuei yün ts'ung, wei pao chï yün (*gi̯wən*). 2. Er jen ts'ung hing, shuei wei ts'ï huo (*g'wâ*), —, pu ju yen wo (*ngâ*), shï chê pu ju kin, yün pu wo k'o (*k'â*). 3. Pi ho jen sï, hu shï wo ch'en (*d'i̯ĕn*), wo wen k'i sheng, pu kien k'i shen (*śi̯ĕn*), pu kuei yü jen (*ńi̯ĕn*), pu wei yü t'ien (*t'ien*). 4. —, k'i wei p'iao feng (*pi̯um*), hu pu tsï pei, hu pu tsï nan (*nəm*), —, chï kiao wo sin (*si̯əm*). 5. Er chï an hing, yi pu huang shê (*śi̯å*), er chï ki hing, huang chï er kü (*ki̯o*), yi chê chï lai, yün ho k'i hü (*χi̯wo*). 6. Er süan er ju, wo sin yi (*di̯ĕg*) ye, süan er pu ju, fou nan chï (*ti̯ĕg*) ye, —, pei wo k'i (*g'i̯ĕg*) ye. 7. Po shï ch'uei hüan, Chung shï ch'uei ch'ï (*d'i̯ĕg*), ki er ju kuan, liang pu wo chï (*ti̯ĕg*), ch'u ts'ï san wu, yi tsu er sï (*si̯ĕg*). 8. Wei kuei wei yü (*gi̯wək*), tsê pu k'o tê (*tək*), yu t'ien mien mu, shï jen wang ki (*g'i̯ək*), tso ts'ï hao ko, yi ki fan ts'ê (*tsi̯ək*).

In the Wei Hung preface an anecdote is told of how a prince of Su, who had been slandered by the prince of Pao, in consequence composed this complaining ode. There is no mention whatever in the ode text of any Su, and the word Pao occurs in st. 1 without any attribute which could indicate that it is a place name. In Tso: Wen 8 it is said that a covenant was concluded »in Pao», which the comm. state was a »place in Cheng», but there is no clue whatever to its ever having been a fief. In any case a »prince of Pao» would not have been called simply »Pao», as in our ode. There is, indeed, no reason to take the word p a o as a name at all. This ode contains no very difficult words or phrases, but the mode of expression is throughout so general and vague that it allows of the most varying interpretations. All the commentators have accepted Wei Hung's yarn, which has influenced their interpretation all through. Once this baseless anecdote is rejected, the whole tenor of the ode will be quite different from the traditionally accepted one. The ode resembles many other odes in which a lady complains that the gentleman she loves is unfaithful and does not come to see her, as he did earlier. He passes close by her home (»comes to her dam»), but does not enter; or he steps inside her gate (on the c h ' e n path leading from the gate to the hall), but only to send a perfunctory message of polite inquiry (s h e n g), not coming to see her personally. There are two other ladies who have taken the foremost place in his heart and ousted her from her place there.

1. What kind of man is that! His heart is very intriguing; why does he come to my dam, and does not enter my gate? Who are following him? I call them cruel ones. — 2. Two persons are going in his suite, who are they that cause (me) this distress? Why does he come to my dam, and does not enter and console me? In the beginning it was not like now, I dare say he does not approve of me. — 3. What kind of man is that? Why does he come to the path inside my gate? I hear his voice, but do not see his (body:) person; he is not ashamed before men, he does not fear Heaven. — 4. What kind of man is that? He is a whirl-wind; why does he not come from the north, why does he not come from the south? (a) Why does he come to my dam? He only disturbs my heart. — 5. When you go leisurely, you yet have no

彼何人斯、胡逝我陳、我聞其聲、不見
其身、不愧于人、不畏于天、彼何人斯、
其爲飄風、胡不自北、胡不自南、胡逝我
梁、祇攪我心、爾之安行、亦不遑舍、爾
之亟行、遑脂爾車、壹者之來、云何其盱、
爾還而入、我心易也、還而不入、否難
知也、壹者之來、俾我祇也、伯氏吹壎、
仲氏吹篪、及爾如貫、諒不我知、出此三
物、以詛爾斯、爲鬼爲蜮、則不可得、有
靦面目、視人罔極、作此好歌、以極反側、
○200 箋兮斐兮、成是貝錦、彼譖人者、亦已
大甚、哆兮侈兮、成是南箕、彼譖人者、
誰適與謀、緝緝翩翩、謀欲譖人、愼爾

time to (halt:) stop at night; when you go quickly, how do you even have leisure to grease your cart (wheels) (to make a short pause)? If you would come but once! Oh, how I am pained. — 6. When you come round and enter, my heart is easy; when you come round and do not enter, that you do not is difficult to understand; if you would come but once! You cause me (to be ill:) to suffer. — 7. The Eldest lady plays the ocarina, the Second-eldest lady plays the flute; they are as if strung together with you; you truly do not take cognizance of me; I will bring out these three objects (for sacrifice), in order to bind you by an oath. — 8. If you were a spectre or a demon, you could not be caught hold of; but since you as a normal face have a countenance and eyes (b), I regard you, the man, as (having no limit:) acting recklessly; I have made this good song, in order to (exhaust =) express to the full my restlessness.

(a) He is not coming in a regular, calculable fashion, but like a whirl-wind without fixed course, unsteady and unseizable. (b) Being an ordinary man, who should act responsibly.

200. Hiang po.

1. Ts'i hi fei hi, ch'eng shï pei kin (*kiəm*), pi chen jen chê, yi yi t'ai shen (*điəm*). 2. Ch'ê hi ch'ï hi, ch'eng shï nan Ki (*kiəg*), —, shuei shï yü mou (*miŭg*). 3. Ts'i ts'i fan fan, mou yü chen jen (*ńiĕn*), shen er

言也、謂爾不信、捷捷幡幡、謀欲譖言、豈不爾
受、既其女遷、驕人好好、勞人草草、蒼天蒼天、
視彼驕人、矜此勞人、彼譖人者、誰適與謀、取
彼譖人、投畀豺虎、豺虎不食、投畀有北、有北不
受、投畀有昊、楊園之道、猗于畝丘、寺人孟子、
作爲此詩、凡百君子、敬而聽之、
○201 習習谷風、維風及雨、將恐將懼、維予與女、將
安將樂、女轉棄予、習習谷風、維風及頹、將恐
將懼、寘予于懷、將安將樂、棄予如遺、習習谷
風、維山崔嵬、無草不死、無木不萎、忘我大德、思
我小怨、
○202 蓼蓼者莪、匪莪伊蒿、哀哀父母、生我劬勞、
蓼蓼者莪、匪莪伊蔚、哀哀父母、生我勞瘁、
缾

yen ye, wei er pu sin (*siĕn*). 4. Tsie tsie fan fan (*p'iwăn*), mou yü chen yen (*ngiăn*), k'i pu er shou, ki k'i ju ts'ien (*ts'ian*). 5. Kiao jen hao hao (*χôg*), lao jen ts'ao ts'ao (*ts'ôg*), ts'ang t'ien ts'ang t'ien (*t'ien*), shï pi kiao jen (*ńiĕn*), king (kin) ts'ï lao jen (*ńiĕn*). 6. Pi chen jen chê (*tiå*), shuei shï yü mou, ts'ü pi chen jen, t'ou pi ch'ai hu (*χo*), ch'ai hu pu shï (*đ'iək*), t'ou pi Yu pei (*pək*), Yu pei pu shou (*điôg*), t'ou pi Yu hao (*g'ôg*). 7. Yang yüan chï tao, yi yü mou k'iu (*k'iŭg*), sï jen Meng tsï (*tsiəg*), tso wei ts'ï shï (*śiəg*), fan po kün tsï, king er t'ing chï (*tiəg*).

1. Rich and ornate is truly this shell-brodade; those slanderers, they are verily too excessive. — 2. Great and large is truly that southern Winnowing Basket; those slanderers, who likes to consult with them? — 3. Tattling and glib-tongued, you plan and would slander people; be careful about your words, one will say that you are not reliable. — 4. Nimble-minded and versatile, you plan and would speak slanderingly; how would one not accept you (sc. when coming with your statements)? But afterwards one will remove you. — 5. The arrogant men are pleased, the toiling men are anxious; blue Heaven,

blue Heaven, look at those arrogant men, pity these toiling men! — 6. Those slanderers, who likes to consult with them? I will take those slanderers, and I will throw them and give them to the wolves and tigers; if the wolves and tigers do not eat them, I will throw them and give them to the (Lord of) the North; if the (Lord of) the North will not receive them, I will throw them and give them to the (Lord of) the Great Spaces. — 7. The road of the Willow garden (leans on =) is close to the acred hill; the eunuch Meng-tsï has made this ode; all you many lords, carefully listen to it!

201. Ku feng.

1. Si si ku feng, wei feng ki yü (*gi̯wo*), tsiang k'ung tsiang kü, wei yü yü ju (*ńi̯o*), tsiang an tsiang lo, ju chuan k'i yü (*di̯o*). 2. —, wei feng ki t'uei (*d'wər*), —, chï yü yü huai (*g'wɛr*), —, k'i yü ju yi (*g'i̯wɛd*). 3. —, wei shan ts'uei wei (*ngwər*), wu ts'ao pu sï (*si̯ər*), wu mu pu wei (*'i̯wăr*), wang wo ta tê, sï wo siao yüan (*'i̯wăn*).

1. In repeated gusts comes the East wind, there is wind and rain (a); when there is to be fear and dread, there are only I and you (b); when there is to be peace and joy, you cast me off. — 2. In repeated gusts comes the East wind, there is wind and tornado; when there is to be fear and dread, you place me in the (bosom:) heart; when there is to be peace and joy, you cast me off and throw me away. — 3. In repeated gusts comes the East wind, it is (even) on the scraggy heights; there is no grass that is not dying, there is no tree that is not withering; you forget my great (virtue:) goodness to you, you think of the small grievances against me.

(a) Symbolical of distress, cf. ode 35, note. (b) Then you keep together with me.

202. Lu ngo.

1. Lu lu chê ngo, fei ngo yi hao (*χog*), ai ai fu mu, sheng wo k'ü lao (*log*). 2. —, fei ngo yi wei (*'i̯wəd*), —, sheng wo lao tsuei (*dz'i̯wəd*). 3. P'ing chï k'ing yi, wei lei chï ch'ï (*t'i̯əg*), sien min chï sheng, pu ju sï chï kiu (*ki̯ŭg*) yi, wu fu ho hu, wu mu ho shï (*ɖ̂i̯əg*), ch'u tsê hien sü (*si̯wĕt*), ju tsê mi chï (*î̂i̯ĕd*). 4. Fu hi sheng wo, mu hi kü (*ki̯ôk*) wo, fu wo hü (*χi̯ôk*) wo, chang wo yü (*di̯ôk*) wo, ku wo fu (*b'i̯ôk*) wo, ch'u ju fu (*pi̯ôk*) wo, yü pao chï tê (*tək*), hao t'ien wang ki (*g'i̯ək*). 5. Nan shan lie lie (*li̯at*), p'iao feng fa fa (*pi̯wăt*), min mo pu ku, wo tu ho hai (*g'âd*). 6. Nan shan lü lü (*bli̯wət*), p'iao feng fu fu (*pi̯wət*), —, wo tu pu tsu (*tsi̯wət*).

1. The tall n g o plants — they are not n g o plants, they are (merely) h a o plants (a); alas, alas, father and mother, in bearing me you had great toil. — 2. The tall n g o plants — they are not n g o plants, they are (merely) w e i plants; alas, alas, father and mother, in bearing me you had toil and suffering. — 3. That the bottle is empty is the shame of the amphora (b); the life of solitary people is not so good as death long ago; if one has no father, on

whom shall one rely? If one has no mother, on whom shall one depend? Abroad one (carries in the mouth =) harbours grief, at home one has nobody to go to. — 4. Oh father, you begat me, oh mother, you nourished me; you comforted me, you cherished me, you brought me up, you reared me, yo looked after me, (reverted =) constantly attended to me, abroad and at home you carried me in your bosom; I wished to requite you by goodness, but great Heaven (has no limit:) goes to excess (c). — 5. The Southern mountain (is rank-like =) has peak after peak, the whirl-wind rushes (d); among the people there are none that are not happy, why am I alone harmed? 6. The Southern mountain (is row-like =) has top after top, the whirl-wind rushes; among the people there are none that are not happy, I alone cannot have a (good) end (e).

(a) Things are not so good as they may appear. (b) The smaller bottle is refilled from the larger amphora: when one is in need, one should have a family that comes to one's aid. (c) Treats me too cruelly: you are dead and I cannot requite you (that the parents were dead follows from st. 3). (d) The mountains look imposing and terrifying, the wind is frightening: I feel very depressed. (e) P u t s u 'not finish' = 'not reach the end of one's natural life', not live happily until a natural death (a common expression).

203. Ta tung.

1. Yu meng kuei sun, yu k'iu ki pi (*pi̯ər*), Chou tao ju chï (*î̂i̯ər*), k'i chï ju shï (*śi̯ər*), kün tsï so li (*li̯ər*), siao jen so shï (*ɖ̂i̯ər*), küan yen ku chï, shan yen ch'u t'i (*t'iər*). 2. Siao tung ta tung (*tung*), chu chu k'i k'ung (*k'ung*), kiu kiu ko kü, k'o yi li shuang (*śi̯ang*), tiao tiao kung tsï, hing pi Chou hing (*g'ăng*), ki wang ki lai (*ləg*), shï wo sin kiu (*ki̯ŭg*). 3. Yu lie kuei ts'üan (*dz'i̯wan*), wu tsin huo sin (*si̯ĕn*), k'i k'i wu t'an (*t'nân*), ai wo tan (to) jen (*ńi̯ĕn*), sin shï huo sin (*si̯ĕn*), shang k'o tsai (*tsəg*) ye, —, yi k'o si (*si̯ək*) ye. 4. Tung jen chï tsï (*tsi̯əg*), chï lao pu lai (*ləg*), si jen chï tsï (*tsi̯əg*), ts'an ts'an yi fu (*b'i̯ŭk*), Chou jen chï tsï (*tsi̯əg*), hiung pi shï k'iu (*g'i̯ôg*), sï jen chï tsï (*tsi̯əg*), po liao shï shï (*śi̯əg*). 5. Huo yi k'i tsiu, pu yi k'i tsiang (*tsi̯ang*), hüan hüan pei suei, pu yi k'i chang (*ti̯ang*), wei t'ien yu Han, kien yi yu kuang (*kwâng*), k'i pi Chï nü, chung jï ts'i siang (*sni̯ang*). 6. Suei tsê ts'i siang (*sni̯ang*), pu ch'eng pao chang (*î̂i̯ang*), huan pi K'ien niu, pu yi fu siang (*si̯ang*), tung yu K'i ming (*mi̯ăng*), si yu Ch'ang keng (*kăng*), yu k'iu T'ien pi, tsai shï chï hang (*g'âng*). 7. Wei nan yu Ki, pu k'o yi po yang (*di̯ang*), wei pei yu Tou, pu k'o yi yi tsiu tsiang (*tsi̯ang*), —, tsai hi k'i shê (*ɖ̂'i̯at*), —, si ping chï kie (*g'i̯at*).

A man from the East thinks longingly of the splendid Chou capital of the West: the rich banquets, the fine roads frequented by elegant gentlemen. With this he contrasts the poverty and distress of the people in the eastern states; particularly unfair he finds it that »the men of the West» not only lead a life of luxury, but also, together with their henchmen, who are placed in lucrative offices, are wholly incompetent, lazy and useless; he ends with a simile of various constellations which are very bright and fine-looking but serve no useful purpose.

之罄矣、維罍之恥。鮮民之生、不如死之久矣、無
父何怙、無母何恃。出則銜恤、入則靡至。父兮
生我、母兮鞠我、拊我畜我、長我育我、顧我復我、
出入腹我、欲報之德、昊天罔極。南山烈烈、飄
風發發、民莫不穀、我獨何害。南山律律、飄風
弗弗、民莫不穀、我獨不卒。
有饛簋飧、有捄棘匕、周道如砥、其直如矢、君
子所履、小人所視、睠言顧之、潸焉出涕。小東
大東、杼柚其空、糾糾葛屨、可以履霜、佻佻公子、
行彼周行、既往既來、使我心疚。有洌氿泉、無
浸穫薪、契契寤歎、哀我憚人、薪是穫薪、尚可載
也、哀我憚人、亦可息也。東人之子、職勞不來、
西人之子、粲粲衣服、舟人之子、熊羆是裘、私人

1. In full measure is the cooked grain in the k u e i vessels, long and curved are the spoons of thorn-wood; the road of Chou is (smooth) like a whetstone, it is straight like an arrow; that is where the noblemen tread, where the (small men:) commoners look on; with longing regards I look towards it, flowingly I shed tears. — 2. In the smaller East and in the Greater East, the shuttles and warp-cylinders are empty; but twisted are (the strands of) the dolichos shoes, with them one can walk on hoar-frost (a) — the going and coming gentlemen, walking in the road of Chou, they have been going and coming, they cause my heart to ache. — 3. Cool is the spring issuing from the rock — but it must not wet the cut firewood (b); distressed I lie awake and sigh, alas for our exhausted people; when we have made firewood of (i. e. chopped small) that cut firewood, may it be possible to (load it =) convey it home (c); alas for our exhausted people, they also should have rest. — 4. The sons of the men of the East, they only toil and are not encouraged; the sons of the men of the West, they have beautiful clothes; the sons of the men of Chou, they have the (skins of) black bears and brown-and-white bears for furs; the sons of their petty

henchmen, they (use:) are in possession of all the offices. — 5. They will use their wine, but they do not use their congee (d); pure are the s u e i gems suspended at their girdles, but they do not use their excellence (e): in the heavens there is the (celestial) Han (the Milky Way), it looks down and is bright (f); (slanting =) triangular is the Weaving Lady (g), during one day(-and-night) she is seven times removed (i. e. from one »mansion» to another in the firmament). — 6. Although she is seven times removed, she does not achieve any interwoven pattern (h); brilliant is the Draught Ox (i), but one does not yoke it to any carriage; in the east there is the Opener of Light (Lucifer); in the west there is the Long Continuer (Hesperus); long and curved is the Heavenly Fork (j), but it is just placed there in its row (k). — 7. In the south there is the Winnowing Basket (l), but one cannot winnow with it, in the north there is the Ladle (m), but one cannot ladle wine or congee with it; in the south there is the Winnowing Basket, it draws in its tongue; in the north there is the Ladle, it raises its western handle.

(a) Light and comfortable and yet quite effective, fit for use even on frosty ground (cf. ode 107): the fine gentlemen walking in the roads of Chou have dainty shoes, whereas in the poor East the looms are empty, even the most necessary clothes are missing. (b) The pleasant life in the capital must not endanger the livelihood of the toiling people; the cutting of firewood symbolizes the toil of the poor people. (c) And have done with it. (d) They scorn a frugal fare. (e) They do not attend to the useful work of their high offices. (f) But does nothing else — so are the brilliant but useless officers. (g) *α* in Vega and *ε*, *ζ* in Lyra. (h) Though she passes through the whole firmament, like the shuttle with the woof through the warp, she makes no useful stuff for our use — equally useless are the fine men at court. (i) Certain stars in the Capricorn. (j) Eight stars in Hyades, see gl. 634. (k) And is quite useless for practical purposes. (l) Certain stars in the Sagittarius. (m) Ursa major.

204. Sï yüe.

1. Sï yüe wei hia (*g'å*), liu yüe ts'u shu (*śi̯o*), sien tsu fei jen, hu ning jen yü (*di̯o*). 2. Ts'iu jï ts'i ts'i (*ts'i̯ər*), po huei kü fei (*b'i̯wər*), luan li mo yi, yüan k'i shï kuei (*ki̯wər*). 3. Tung jï lie lie (*li̯at*), p'iao feng fa fa (*pi̯wăt*), min mo pu ku, wo tu ho hai (*g'âd*). 4. Shan yu kia huei, hou li hou mei (*mwəg*), fei wei ts'an tsei, mo chï k'i yu (*gi̯ŭg*). 5. Siang pi ts'üan shuei, tsai ts'ing tsai cho (*tŭk*), wo jï kou huo, ho yün neng ku (*kuk*). 6. T'ao t'ao Kiang Han, nan kuo chï ki (*ki̯əg*), tsin tsuei yi shï (*dz'i̯əg*), ning mo wo yu (*gi̯ŭg*). 7. Fei t'uan fei yüan, han fei li t'ien (*t'ien*), fei chan fei wei, ts'ien t'ao yü yüan (*'iwen*). 8. Shan yu küe wei, si yu k'i yi (*di̯ər*), kün tsï tso ko, wei yi kao ai (*'ər*).

1. In the fourth month there is summer, in the sixth month there it is the (passing:) retreating heat; were the ancestors not men? Why are they callous to me? — 2. The days of the autumn are chilly, the many plants all (become sick:) decay; the disorder and dispersion are painful, I will go and return home. 3. The days of the winter are bitterly cold, the whirl-wind rushes; among the people there are none that are

之子、百僚是試、　或以其酒、不以其漿、鞙
鞙佩璲、不以其長、維天有漢、監亦有光、跂
彼織女、終日七襄、　雖則七襄、不成報章、
睆彼牽牛、不以服箱、東有啓明、西有長庚、
有捄天畢、載施之行、　維南有箕、不可以
簸揚、維北有斗、不可以挹酒漿、維南有箕、
載翕其舌、維北有斗、西柄之揭、
○2.04 四月維夏、六月徂暑、先祖匪人、胡寧忍
予、　秋日淒淒、百卉具腓、亂離瘼矣、奚其
適歸、　冬日烈烈、飄風發發、民莫不穀、我
獨何害、　山有嘉卉、侯栗侯梅、廢爲殘賊、
莫知其尤、　相彼泉水、載清載濁、我日構
禍、曷云能穀、　滔滔江漢、南國之紀、盡瘁

not happy, why am I alone harmed? — 4. On the mountain there are fine plants, and chestnut trees, plum trees; but greatly they destroy and damage (them), nobody knows their fault (a), — 5. Look at that spring water, now it is clear, now it is muddied; I am every day incurring misfortune, how can I have any luck? — 6. Amply-flowing are the Kiang and Han (rivers), they are the leading threads of the southern states; exhausted am I with service, why does nobody befriend me? — 7. I am not an eagle, I am not a hawk, who fly up and reach heaven; I am not a s h a n sturgeon, I am not a w e i sturgeon, who plunge and escape into the deep. — 8. On the mountain there are ferns and w e i plants, in the swamp there are k ' i willows and y i trees; a nobleman has made the song, in order to make known his woe.

(a) Why the trees should suffer — a metaphor for the oppression of the officers against the innocent people. Y u 'fault' has lent itself to various interpretations: Cheng: »None (of the miscreants) know their own fault»; Chu: »Nobody knows whose fault it is». But y u regularly means 'blame, to find fault with' (ode 54, bis), so the idea is that the trees are found fault with and hence punished (unjustly).

205. Pei shan.

1. Chĭ pi pei shan, yen ts'ai k'i k'i (*k'i̯əg*), kie kie shĭ tsĭ (*tsi̯əg*), chao si ts'ung shĭ (*dz'i̯əg*), wang shĭ mi ku, yu wo fu mu (*məg*). 2. P'u t'ien

以仕、寧莫我有、　匪鶉匪鳶、翰飛戾天、匪鱣匪鮪、
潛逃于淵、　山有蕨薇、隰有杞桋、君子作歌、維以
告哀、
○2.05 陟彼北山、言采其杞、偕偕士子、朝夕從事、王事
靡盬、憂我父母、　溥天之下、莫非王土、率土之濱、
莫非王臣、大夫不均、我從事獨賢、　四牡彭彭、王
事傍傍、嘉我未老、鮮我方將、旅力方剛、經營四方、
　或燕燕居息、或盡瘁事國、或息偃在牀、或不已
于行、　或不知叫號、或慘慘劬勞、或棲遲偃仰、或
王事鞅掌、　或湛樂飲酒、或慘慘畏咎、或出入風
議、或靡事不爲、
○2.06 無將大車、祇自塵兮、無思百憂、祇自疧兮、　無
將大車、維塵冥冥、無思百憂、不出于頴、　無將大

chĭ hia (*g'å*), mo fei wang t'u (*t'o*), [Mao: shuai t'u chĭ pin, replaced by Lu and Ts'i var. 60:] shuai t'u chĭ pin (*pi̯ĕn*), mo fei wang ch'en (*di̯ĕn*), ta fu pu kün (*ki̯wĕn*), wo ts'ung shĭ tu hien (*g'ien*). 3. Sĭ mu pang pang (*pwâng*), wang shĭ peng peng (*păng*), kia wo wei lao, sien wo fang tsiang (*tsi̯ang*), lü li fang kang (*kâng*), king ying sĭ fang (*pi̯wang*). 4. Huo yen yen kü si (*si̯ək*), huo tsin tsuei shĭ kuo (*kwək*), huo si yen tsai ch'uang (*dz'i̯ang*), huo pu yi yü hing (*g'ăng*). 5. Huo pu chĭ kiao hao (*g'og*), huo ts'an ts'an k'ü lao (*log*), huo si ch'ĭ yen yang (*ngi̯ang*), huo wang shĭ yang chang (*ti̯ang*). 6. Huo tan lo yin tsiu (*tsi̯ôg*), huo ts'an ts'an wei kiu (*g'i̯ôg*), huo ch'u ju feng yi (*ngia*), huo mi shĭ pu wei (*gwia*).

1. I ascend that Northern mountain, I gather the k ' i willows; all the many officers, morning and evening they (follow =) attend to the service; the service to the king must not be defective; but I grieve for my father and mother (a). — 2. Under the vast heaven there is nothing that is not the land of the king; of all the subjects (tributaries)

on the earth, there are none who are not the servants of the king; but the dignitaries are iniquitous, I alone, in my attending to the service, am wise (b). — 3. The four stallions go *pwâng-pwâng*, the king's (service, business =) expedition goes *păng-păng* (c); they think it fine that I am not yet old, they find it good that I am just now (great =) powerful; my backbone and sinews are just now hard, I regulate and dispose the (regions of) the four quarters. — 4. Some are feasting peacefully and live at rest, some exhaust themselves in serving the country; some rest and lie on their beds, some never cease going on their (marches:) expeditions. — 5. Some (do not know of =) never hear any calling or summons, some painfully toil and work; some are (roosting =) resting and lie on the back, some are disconcerted (at their wit's end) by the king's (service:) business. — 6. Some are steeped in pleasure and drink wine, some are pained and fear blame; some criticize abroad and at home, some (have no service wich they must not do =) must perform every (service:) business.

(a) To whom I cannot attend properly. (b) The comm. have forced into this the meaning: »The dignitaries are (iniquitous =) unfair, they (consider that) I alone am wise in the service», i. e. they leave all the work to me! A curious straining of the text. (c) The w a n g s h ī 'king's service' here is a war expedition already referred to in st. 1: »the service to the king must not be defective». In all the odes where we have this phrase (w a n g s h ī m i k u) it is a question of expeditions which take the men away from their homes, e. g. in odes 121, 162, 167, 169. Here, moreover, it is expressly stated that the speaker goes out to »the regions of the four quarters», and he complains that »some (i. e. himself) never cease in their marches».

206. Wu tsiang ta kü.

1. Wu tsiang ta kü, chï tsï ch'en (*d'i̯ĕn*) hi, wu sï po yu, [Mao: chï tsï k'i hi, replaced by var. 61:] chï tsï ti (*tiər*) hi. 2. —, wei ch'en ming ming (*mieng*), —, pu ch'u yü kiung (*kiweng*). 3. —, wei ch'en yung (*'i̯ung*) hi, —, chï tsï chung (*d'i̯ung*) hi.

1. Do not (take, support:) help forward the great carriage, you will only make yourself dusty; do not think of the many anxieties, you will only make yourself ill. — 2. Do not help forward the great carriage, the dust will (darken =) blind you; do not think of the many anxieties, you will not (be able to) come out in the light. — 3. Do not help forward the great carriage, the dust will cover you; do not think of the many anxieties, you will only weigh yourself down.

207. Siao ming.

1. Ming ming shang t'ien, chao lin hia t'u (*t'o*), wo cheng ts'u si, chï yü k'iu ye (*di̯å*), er yüe ch'u ki, tsai li han shu (*śi̯o*), sin chï yu yi, k'i tu ta k'u (*k'o*), nien pi kung jen, t'i ling ju yü (*gi̯wo*), k'i pu huai kuei, wei ts'ï tsuei ku (*ko*). 2. Si wo wang yi, jï yüe fang chu [sic] (*d'i̯o*), ho yün k'i huan, suei yü yün mu (*mâg* > *mo'*), nien wo tu hi, wo shï k'ung shu (*śi̯wag* > *śi̯o'*), —, to [sic] wo pu hia (*g'å*), —, küan

車、維塵雝兮、無思百憂、祇自重兮、
○02 明明上天、照臨下土、我征徂西、至于艽野、二
月初吉、載離寒暑、心之憂矣、其毒大苦、念彼共
人、涕零如雨、豈不懷歸、畏此罪罟、昔我往矣、
日月方除、曷云其還、歲聿云莫、念我獨兮、我事
孔庶、心之憂矣、憚我不暇、念彼共人、睠睠懷顧、
豈不懷歸、畏此譴怒、昔我往矣、日月方奧、曷
云其還、政事愈蹙、歲聿云莫、采蕭穫菽、心之憂
矣、自詒伊戚、念彼共人、興言出宿、豈不懷歸、畏
此反覆、嗟爾君子、無恆安處、靖共爾位、正直
是與、神之聽之、式穀以女、嗟爾君子、無恆安
○08 息、靖共爾位、好是正直、神之聽之、介爾景福、
鼓鐘將將、淮水湯湯、憂心且傷、淑人君子、懷

küan huai ku (*ko*), —, wei ts'ï k'ien nu (*no*). 3. —, jï yüe fang yü (*'i̯ôk*), —, cheng shï yü tsu (*tsi̯ôk*), —, ts'ai siao huo shu (*śi̯ôk*), —, tsï yi yi ts'i (*ts'iôk*), —, hing yen ch'u su (*si̯ôk*), —, wei ts'ï fan fu (*p'i̯ôk*). 4. Tsie er kün tsï, wu heng an ch'u (*t'i̯o*), tsing kung er wei, cheng chï shï yü (*zi̯o*), shen chï t'ing chï, shï ku yi ju (*ńi̯o*). 5. —, wu heng an si (*si̯ək*), —, hao shï cheng chï (*d'i̯ək*), —, kie er king fu (*pi̯ŭk*).

1. Bright is the high Heaven, it shines down on the earth below; we went on an expedition and marched west, we came to the remote wilderness; from the first decade of the second month, we have successively passed through cold and heat; oh the grief of the heart, its poison is greatly bitter; I think of those (courteous, polite men =) fine courtiers (a), my tears fall like rain; do we not long to return home? But we fear this guilt (blame). — 2. Long ago when we marched, the days and months were just (passing away, dwindling =) coming to an end (b); when shall we return? The year will then be drawing to a close; I think of how I am alone, my duties are very many; oh the grief of the heart, it exhausts me and I have no leisure; I think of those fine

courtiers, with longing regards I yearningly look towards them; do we not long to return home? But we fear this reproof and anger. 3. Long ago when we marched, the days and months were just warm; when shall we return? The affairs of administration are ever more pressing; the year will then be drawing to a close, they gather the southernwood, reap the beans; oh the grief of the heart, I have myself (bequeathed to myself =) drawn upon me this grief (c); I think of those fine courtiers, I rise and go out and pass the night (d); do we not long to return home? But we fear these (inculcations:) repeated orders. — 4. Oh you noblemen, do not constantly live at ease! Quietly thoughtful, be respectful in your official positions; (associate with:) side with the correct and straight ones; the spirits will hearken to you, in a good way they will (use you =) treat you. — 5. Oh you noblemen, do not constantly take ease and rest! Quietly thoughtful, be respectful in your official positions, love those correct and straight ones; the spirits will hearken to you (e) and enlarge (increase) your great felicity.

(a) At home in the capital. (b) It was at the end of the year. (c) By accepting this charge, as officer on an expedition. In gloss 89 I had translated: »You have yourself caused this grief», but the context here demands the first person, unlike the similar passage in ode 83. (d) I cannot sleep quietly indoors. (e) S h e n c h ī t' i n g c h ī does not mean »When the spirits hear it», for 'to hear' is w e n and t' i n g means 'to listen, hearken to', as is proved by the par. in ode 165. Thus c h ī, ordinarily the pronoun of the 3rd person, here serves for the 2nd, cf. ode 230 and gl. 228.

208. Ku chung.

1. Ku chung ts'iang ts'iang (*ts'i̯ang*), Huai shuei shang [sic] shang (*śi̯ang*), yu sin ts'ie shang (*śi̯ang*), shu jen kün tsï, huai yün pu wang (*mi̯wang*). 2. Ku chung kie kie (*kɛr*), Huai shuei hie hie (*g'ɛr*), yu sin ts'ie pei (*pi̯ər*), —, k'i tê pu huei (*g'wər*). 3. Ku chung fa kao (*kôg*), Huai yu san chou (*ĥi̯ôg*), yu sin ts'ie ch'ou (*t'i̯ôg*), —, k'i tê pu yu (*zi̯ôg*). 4. Ku chung k'in k'in (*k'i̯əm*), ku sê ku k'in (*g'i̯əm*), sheng k'ing t'ung yin (*'i̯əm*), yi ya yi nan (*nəm*), yi yüe pu tsien (*tsiəm*).

1. They strike the bells resoundingly; the waters of the Huai (river) are voluminous; I am grieved in my heart and pained; the good man, my lord, I think of him and truly do not forget him (a). — 2. They strike the bells harmoniously; the waters of the Huai are cold; I am grieved in my heart and unhappy; the good man, my lord, his virtue is (not deflected =) without fault. — 3. They strike the bells and beat the big drum; in the Huai there are three islands; I am grieved in my heart and agitated; the good man, my lord, his virtue is unequalled. — 4. They strike the bells solemnly; they (beat:) play the lutes, they (beat:) play the guitars; the reed-organs and the musical stones blend their sounds; (with them =) accompanied by them they perform the Ya, the Nan (b); they wield their flutes without error (c).

(a) He is away on an expedition to the east, the Huai region. (b) Odes sung accompanied by ritual dances. (c) The ritual dancers had a flute in one hand, a plume in the other, see ode 38.

允不忘、鼓鐘喈喈、淮水湝湝、憂心且悲、
淑人君子、其德不回、鼓鐘伐鼛、淮有三洲、憂心且妯、淑人君子、其德不猶、鼓鐘欽欽、鼓瑟鼓琴、笙磬同音、以雅以南、以籥不僭、

○[209] 楚楚者茨、言抽其棘、自昔何爲、我蓺黍稷、我黍與與、我稷翼翼、我倉既盈、我庾維億、以爲酒食、以享以祀、以妥以侑、以介景福、

濟濟蹌蹌、絜爾牛羊、以往烝嘗、或剝或亨、或肆或將、祝祭于祊、祀事孔明、先祖是皇、神保是饗、孝孫有慶、報以介福、萬壽無疆、

執爨踖踖、爲俎孔碩、或燔或炙、君婦莫莫、爲豆孔庶、爲賓爲客、獻酬交錯、禮

209. Ch'u ts'ï.

1. Ch'u ch'u chê ts'ï, yen ch'ou k'i ki (*ki̯ək*), tsï si ho wei, wo yi shu tsi (*tsi̯ək*), wo shu yü yü, wo tsi yi yi (*gi̯ək*), wo ts'ang ki ying, wo yü wei yi (*'i̯ək*), yi wei tsiu shï (*ɖ'i̯ək*), yi hiang yi sï (*dzi̯əg*), yi t'o yi yu (*gi̯ŭg*), yi kie king fu (*pi̯ŭk*). 2. Tsi tsi ts'iang ts'iang (*ts'i̯ang*), kie er niu yang (*zi̯ang*), yi wang cheng ch'ang (*ɖ'i̯ang*), huo po huo p'eng (*p'ăng*), huo sï huo tsiang (*tsi̯ang*), chu tsi yü peng (*păng*), sï shï k'ung ming (*mi̯ăng*), sien tsu shï huang (*g'wâng*), shen pao shï hiang (*χi̯ang*), hiao sun yu k'ing (*k'i̯ăng*), pao yi kie fu, wan shou wu kiang (*ki̯ang*). 3. Chï ts'uan ts'üe ts'üe (*ts'i̯ak*), wei tsu k'ung shï (*ɖ'i̯ăk*), huo fan huo chï (*ĥi̯ăk*), kün fu mo mo (*măk*), wei tou k'ung shu, wei pin wei k'o (*k'lăk*), hien ch'ou kiao ts'o (*ts'âk*), li yi tsu to (*d'âk*), siao yü tsu huo (*g'wăk*), shen pao shï ko (*klăk*), pao yi kie fu, wan shou yu tso (*dz'âk*). 4. Wo k'ung jan yi, shï li mo k'ien (*k'i̯an*), kung chu chï kao, ts'u lai hiao sun (*swən*), pi fen hiao sï (*dzi̯əg*), shen shï yin shï (*ɖ'i̯ək*), pu er po fu (*pi̯ŭk*), ju ki ju shï (*śi̯ək*), ki tsï [sic] ki tsi (*tsi̯ək*), ki k'uang ki ch'ï (*t'i̯ək*), yung si er ki (*g'i̯ək*), shï wan shï yi (*'i̯ək*). 5. Li yi ki pei (*b'i̯əg*), chung ku ki kie (*kɛg*), hiao sun ts'u wei, kung chu chï kao (*kôg*), shen kü tsuei chï (*ĥi̯əg*), huang shï tsai k'i (*k'i̯əg*), ku chung sung shï (*śi̯ər*), shen pao yü kuei (*ki̯wər*), chu tsai kün fu, fei

儀卒度、笑語卒獲、神保是
格、報以介福、萬壽攸酢、

我孔熯矣、式禮莫愆、工祝
致告、徂賚孝孫、苾芬孝祀、
神嗜飲食、卜爾百福、如幾
如式、既齊既稷、既匡既敕、
永錫爾極、時萬時億、

禮

儀既備、鐘鼓既戒、孝孫徂
位、工祝致告、神具醉止、皇
尸載起、鼓鐘送尸、神保聿
歸、諸宰君婦、廢徹不遲、諸
父兄弟、備言燕私、

樂具

ch'ê pu ch'ï (*d'i̯ər*), chu fu hiung ti (*d'iər*), pei yen yen sï (*si̯ər*). 6. Yüe kü ju tsou (*tsug*), yi suei hou lu (*luk*), er yao ki tsiang (*tsi̯ang*), mo yüan kü k'ing (*k'i̯ăng*), ki tsuei ki pao (*pôg*), siao ta ki shou (*śi̯ôg*), shen shï yin shï, shï kün shou k'ao (*k'ôg*), k'ung huei k'ung shï, wei k'i tsin (*dz'i̯ĕn*) chï, tsï tsï sun sun, wu t'i yin (*di̯ĕn*) chï.

1. (Ample:) dense is the Tribulus, we remove its prickles; since times of old, what are we doing? We plant panicled millet and glutinous millet; our panicled millet is rich, our glutinous millet is (orderly:) growing in orderly rows; our granaries are full, our stacks in the open are (sheaves) in myriads of myriads; (thereby =) and so we make wine and food, we make offerings and sacrifice, we make (the representative of the dead) sit at ease (a), we (assist him =)encourage him to eat; and so we increase our great felicity. — 2. Stately are the movements; pure(-coloured) are your oxen and sheep (b); with them you go and perform the winter sacrifice, the autumn sacrifice; some flay, some boil, some arrange (the meat), some present it; the invoker makes offering by the (temple) gate; the sacrificial service is very brilliant; the deceased ancestors are august; the divine protectors (the spirits) enjoy the offerings; the pious descendant will enjoy happiness; they will requite him with increased felicity, a longevity of a myriad (years) without limit. — 3. They manage the furnaces with attentive movements; there are foodstands that are very grand; some roast, some broil; the noble wives are reverently quiet; there are t o u vessels that are very numerous; there are visitors, there are guests, they pledge each other (crosswise:) in all directions; the rites and ceremonies are entirely according to rule; the laughter and talk are entirely to the point; the divine protectors arrive, they will requite us with increased felicity; by a longevity of a myriad (years) we are rewarded. — 4. We are very respectful, our rules and rites have no error, the officiating invoker makes the announcement, he goes and presents it to the pious descendant;

入奏、以綏後祿、爾殽既將、莫怨具
慶、既醉既飽、小大稽首、神嗜飲食、
使君壽考、孔惠孔時、維其盡之、子
子孫孫、勿替引之、

○2/10. 信彼南山、維禹甸之、畇畇原隰、
曾孫田之、我疆我理、南東其畝、
上天同雲、雨雪雰雰、益之以霢霂、
既優既渥、既霑既足、生我百穀、
疆場翼翼、黍稷或耘或耨、曾孫之穡、以
爲酒食、畀我尸賓、壽考萬年、

中

田有廬、疆場有瓜、是剝是菹、獻之
皇祖、曾孫壽考、受天之祜、

祭以

清酒、從以騂牡、享于祖考、執其鸞

fragrant is the pious sacrifice, the spirits enjoy the wine and food; they predict for you a hundred blessings; according to the (how much =) proper quantities, according to the (proper) rules, you have brought sacrificial grain, you have brought millet; you have brought baskets, you have arranged them; forever they will give you the utmost (blessings); those will be in myriads, in myriads of myriads. — 5. The ceremonies are now completed, the bells and drums have given their warning; the pious descendant goes to his place, the officiating invoker makes his announcement: »The spirits are all drunk»; the august representative of the dead then rises, the drums and bells (by their sound) escort away the representative; the divine protectors (the spirits) then return (leave the temple); all the attendants and the noble wives clear away (the stands and dishes) without delay; then all the (»fathers and brothers» =) male members of the clan celebrate the lay feast. — 6. The musicians all come in and play, so that you can tranquilly enjoy the following blessings; your viands have been set forth, nobody is dissatisfied, all are happy ; they are drunk, they are satiated; small and great bow their heads; the spirits have enjoyed the wine and food, they will cause the lord to have a long life; you have been very compliant, very (correct:) good, doing everything to the utmost; may sons and grandsons without interruption (prolong:) continue it.

(a) Who is expressly mentioned in st. 5. (b) K i e 'pure' could of course be taken as a verb (»you purify your oxen»), but it is simpler to take it as an adjective in emphatic position, cf. st. 4 below: p i f e n h i a o s ï »fragrant is the pious sacrifice»; this construction is very common in the Shï.

210. Sin (shen) nan shan.

1. Shen [sic] pi nan shan, wei Yü tien (*d'ien*) chï, yün yün yüan si, tseng sun t'ien (*d'ien*) chï, wo kiang wo li (*liəg*), nan tung k'i mou (*məg*). 2. Shang t'ien t'ung yün (*gi̯wən*), [Mao: yü süe fen fen, replaced by var. 62:] yü süe fen fen (*p'i̯wən*), yi chï yi mo mu (*muk*), ki yu ki wo (*'ŭk*), ki chan ki tsu (*tsi̯uk*), sheng wo po ku (*kuk*). 3. Kiang yi yi yi (*gi̯ək*), shu tsi yü yü (*'i̯ŭk*), tseng sun chï sê (*si̯ək*), yi wei tsiu shï (*d'i̯ək*), pi wo shï pin (*pi̯ĕn*), shou k'ao wan nien (*nien*). 4. Chung t'ien yu lü (*li̯o*), kiang yi yu kua (*kuå*), shï po shï tsü (*tsi̯o*), hien chï huang tsu (*tso*), tseng sun shou k'ao (*k'ôg*), shou t'ien chï hu (*g'o*). 5. Tsi yi ts'ing tsiu (*tsi̯ôg*), ts'ung yi sing mu (*môg*), hiang yü tsu k'ao (*k'ôg*), chï k'i luan tao (*tog*), yi k'i k'i mao (*mog*), ts'ü k'i hüe liao (*liog*). 6. Shï cheng shï hiang (*χi̯ang*), pi pi fen fen, sï shï k'ung ming (*mi̯ăng*), sien tsu shï huang (*g'wâng*), pao yi kie fu, wan shou wu kiang (*ki̯ang*).

1. Extended is that Southern mountain, it was Yü who put it in order (for cultivation); cleared into even plots are the highlands and lowlands, his descendant cultivates them; we draw boundaries, we divide them into sections; running towards the south or running towards the east are the acres (a). — 2. High Heaven (brings together =) masses the clouds, the rain and snow are mixed; it adds to it drizzling rain, it is ample, it is moistening, it is soaking, it is abundant; it gives life to our (hundred =) many (kinds of) grain. — 3. The boundaries and divisions are (carefully adjusted:) orderly, the panicled millet and the glutinous millet are luxuriant; the descendant harvests them, and makes wine and food; he presents them to our representative of the dead and to our guests; a longevity of a myriad years! — 4. In the middle of the fields there are huts, by the boundaries and divisions there are gourds; them we cut up, them we pickle, and present them to the august ancestors; the descendant will have long life and receive Heaven's blessing. — 5. He sacrifices with clear wine, and follows up with a red bull; he offers them to the ancestors, he holds his bell-knife; with that he opens up the hair, and takes the blood and fat. — 6. Those he presents, those he offers, it is odorous and fragrant; the sacrificial service is very brilliant, the deceased ancestors are august; they requite him by increased felicity, a longevity of a myriad (years) without limit.

(a) I. e. the furrows and the dividing dykes either go north-south or west-east. Cf. ode 101, st. 3: »You make west-east and north-south (furrows on) the acre». For this meaning of t u n g 'east' = 'to run towards the east', to have the furrows and dykes going east, see fully Tso: Ch'eng 2, quoting this ode.

211. Fu t'ien.

1. Cho pi fu t'ien (*d'ien*), suei ts'ü shï ts'ien (*ts'ien*), wo ts'ü k'i ch'en (*d'i̯ĕn*), shï wo neng jen (*ni̯ĕn*), tsï ku yu nien (*nien*), kin shï nan mou (*məg*), huo yün huo tsï (*tsi̯əg*), shu tsi yi yi (*ngi̯əg*), yu kie yu ch'ï [sic] (*t'i̯əg*), cheng wo mao shï (*dz'i̯əg*). 2. Yi wo tsï [sic] ming (*mi̯ăng*), yü wo hi yang (*zi̯ang*), yi shê yi fang (*pi̯wang*), wo t'ien ki tsang

刀、以啓其毛、取其血膋、是烝是享、蔟蔟芬芬、
○芬、祀事孔明、先祖是皇、報以介福、萬壽無疆、
○悼彼甫田、歲取十千、我取其陳、食我農人、
自古有年、今適南畝、或耘或耔、黍稷薿薿、攸介攸止、烝我髦士、
以我齊明、與我犧羊、以社以方、我田既臧、農夫之慶、琴瑟擊鼓、以御田祖、以祈甘雨、以介我稷黍、以穀我士女、
曾孫來止、以其婦子、饁彼南畝、田畯至喜、攘其左右、嘗其旨否、禾易長畝、終善且有、曾孫不怒、農夫克敏、
曾孫之稼、如茨如梁、曾孫之庾、如坻如京、乃求千斯倉、乃求萬斯箱、黍稷稻粱、農夫之慶、報以介福、萬壽無疆、
○大田多稼、既種既戒、既備乃事、以我覃耜、

(*tsâng*), neng fu chï k'ing (*k'i̯ăng*), k'in sê ki kŭ (*ko*), yi ya [sic] t'ien tsu (*tso*), yi k'i kan yü (*gi̯wo*), yi kie wo tsi shu (*śi̯o*), yi ku wo shï nü (*ni̯o*). 3. Tseng sun lai chï (*t'i̯əg*), yi k'i fu tsï (*tsi̯əg*), ye pi nan mou (*məg*), t'ien tsün chï hi (*χi̯əg*), jang k'i tso yu (*gi̯ŭg*), ch'ang k'i chï fou (*pi̯ŭg*), huo yi ch'ang mou (*məg*), chung shan ts'ie yu (*gi̯ŭg*), tseng sun pu nu, neng fu k'o mei (*mwəg* — this reading indicated by the phonetic of the char.). 4. Tseng sun chï kia, ju ts'ï ju liang (*li̯ang*), tseng sun chï yü, ju ch'ï ju king (*kli̯ăng*), nai k'iu ts'ien sï ts'ang (*ts'âng*), nai k'iu wan sï siang (*si̯ang*), shu tsi tao liang (*li̯ang*), neng fu chï k'ing (*k'i̯ăng*), pao yi kie fu, wan shou wu kiang (*ki̯ang*).

1. Great are those (great:) wide fields, we take (for ten, one thousand =) a hundredfold harvest; we take our old (grain) and feed our husbandmen; from of old we have had good years' crops; now we go to the southern acres, some weed, some earth up (the plants); the panicled millet and the glutinous millet are luxuriant, we are (increased =) enriched, we are blessed, we offer gifts to our fine officers. — 2. With our pure grain and our victim-cattle and sheep, we sacrifice to the Soil, to the (four) Quarters; our fields are good, that is the happiness of the husbandmen; we play guitars, we play lutes and beat

drums, in order to (meet, welcome:) invoke the Father of husbandry, to pray for sweet rain, to increase our glutinous millet and our panicled millet, to bring good to our men and women. — 3. The descendant comes, through their wives and children he sends food to (the men in) those southern acres (a); the inspector of the fields comes and is pleased; he thrusts aside his attendants and (himself) tastes whether it is good or not; the grain is well-cultivated (on the length of the acres =) all over the acres, it is both good and abundant; the descendant is not annoyed, the husbandmen have been able to be prompt (in their work). — 4. The growing grain of the descendant is like thatch (so thick), like poles (so sturdy and tall); the stacks of the descendant are like islands, like hills; he will seek for a thousand granaries, he will seek for ten thousand carts; the panicled millet and the glutinous millet, the rice, the spiked millet, they are the happiness of the husbandmen; (Heaven) rewards him with increased felicity; a longevity of a myriad (years) without limit!

(a) Cf. ode 154, note.

212. Ta t'ien.

1. Ta t'ien to kia, ki chung ki kie (*kɛg*), ki pei nai shï (*dẓ'i̯əg*), yi wo yen [sic] sï (*dzi̯əg*), ch'u tsai nan mou (*məg*), po küe po ku, ki t'ing tsie shï (*d̂i̯ăk*), tseng sun shï jo (*ńi̯ak*). 2. Ki fang ki tsao (*dz'ôg*), ki kien ki hao (*χôg*), pu lang pu yu (*zi̯ôg*), k'ü k'i ming tê (*d'ək*), ki k'i mou tsei (*dz'ək*), wu hai wo t'ien chï (*d'i̯ər*), t'ien tsu yu shen, ping pi yen huo (*χwâr*). 3. Yu yen ts'i ts'i (*ts'iər*), hing yü k'i k'i (*g'i̯ĕr*), yü wo kung t'ien, suei ki wo sï (*si̯ər*), pi yu pu huo chï (*d'i̯ər*), ts'ï yu pu lien tsi (*dz'iər*), pi yu yi ping, ts'ï yu chï suei (*dzi̯wəd*), yi kua fu chï li (*li̯əd*). 4. Tseng sun lai chï (*î̂i̯əg*), yi k'i fu tsï (*tsi̯əg*), ye pi nan mou (*məg*), t'ien tsün chï hi (*χi̯əg*), lai fang yin sï (*dzi̯əg*), yi k'i sing hei (*χməh*), yü k'i shu tsi (*tsi̯ək*), yi hiang yi sï (*dzi̯əg*), yi kie king fu (*pi̯ŭk*).

1. The great fields give a large crop; we have seen to the seed-grain, we have seen to the tools; when all is ready, we go to work; with our sharp plough-shares we start (work) on the southern acres; we sow the (hundred:) many (kinds of) grain, they (are =) grow straight and large; the descendant approves of it (is satisfied with it). — 2. It is (regular:) evenly-growing, it is soft-kernelled, it hardens, it becomes fine; there is no l a n g weed, no y u weed; we remove the noxious insects from the ears and leaves, and the grubs from roots and stems; may they not damage the young grain of our fields; the Father of husbandry is divine (a), he will take and deliver them to the blazing fire. — 3. (The sky) is densely covered; the rain(-clouds) rise (b) amply; it rains on our public field, and then comes to our private fields; there is some un-cut (young grain:) unripe grain, here are some un-harvested bunches, there are handfuls forgotten, here are some ears left behind; they are the gain of the widows. — 4. The descendant comes; through their wives and children he sends food to (the men in) those southern acres; the inspector of the fields comes and is pleased; he comes to worship the

俶載南畝、播厥百穀、既庭且碩、曾孫是若、
既方既皁、既堅既好、不稂不莠、去其螟
螣、及其蟊賊、無害我田穉、田祖有神、秉畀
炎火、有淪萋萋、興雨祁祁、雨我公田、遂
及我私、彼有不穫穉、此有不斂穧、彼有遺
秉、此有滯穗、伊寡婦之利、曾孫來止、以
其婦子、饁彼南畝、田畯至喜、來方禋祀、以
其騂黑、與其黍稷、以享以祀、以介景福、
(2/3) ○瞻彼洛矣、維水泱泱、君子至止、福祿如
茨、鞸鞛有奭、以作六師、瞻彼洛矣、維水
泱泱、君子至止、鞹琫有瑲、君子萬年、保其
家室、瞻彼洛矣、維水泱泱、君子至止、福
祿既同、君子萬年、保其家邦

(four) Quarters, and offer y i n and s ï sacrifices; with his red ones and black ones (sc. victims), and his panicled millet and glutinous millet, with them he brings offerings, with them he sacrifices, so as to increase our great felicity.

(a) For y u in T'ien tsu y u shen, cf. the y u in sin t'ai y u ts'ï (ode 43), sï mu y u kiao (ode 57), Lu tao y u tang (ode 101) etc. (b) Or, with another school: The clouds rise.

213. Chan pi Lo yi.

1. Chan pi Lo yi (*zi̯əg*), wei shuei yang yang, kün tsï chï chï (*î̂i̯əg*), fu lu ju ts'ï (*ts'i̯ər*), mei kia yu hi [shï], yi tso liu shï (*si̯ər*). 2. =, —, pi peng yu pi (*pi̯ĕt*), kün tsï wan nien, pao k'i kia shï (*śi̯ĕt*). 3. =, —, fu lu ki t'ung (*d'ung*), —, pao k'i kia pang (*pŭng*).

1. Look at that Lo (river), its waters are deep and wide; the lord comes, felicity and blessings are as if piled up (on him); the knee-covers of dyed leather are red; and so he raises the six armies (of the king). — 2. Look at that Lo, its waters are deep and wide; the lord comes; on the scabbard there is an upper ornament and also a lower ornament; may the lord have a myriad years, and preserve his house. — 3. Look at that Lo, its waters are deep and wide; the lord comes;

felicity and blessings are united (in him); may the lord have a myriad years, and preserve his house and state.

214. Shang shang chê hua.

1. Shang shang chê hua, k'i ye sü (*siọ*) hi, wo kou chï tsï, wo sin sie (*siạg* > *siọ'*) hi, —, shï yi yu yü ch'u (*t̂'iọ*) hi. 2. —, yün k'i huang (*g'wâng*) yi, —, wei k'i yu chang (*t̂iạng*) yi, —, shï yi yu k'ing (*k'iặng*) yi. 3. —, huo huang huo po (*b'ặk*), —, ch'eng k'i sï lo (*glâk*), —, liu pei wu jo (*ńiạk*). 4. Tso chï tso (*tsâ*) chï, kün tsï yi (*ngia*) chï, yu chï yu (*giŭg*) chï, kün tsï yu (*giŭg*) chï, —, shï yi sï (*dziəg*) chï.

1. Magnificent are the flowers, their leaves are luxuriant; I have seen this young person; my heart is relieved, my heart is relieved, therefore there is joy and tranquillity. — 2. Magnificent are the flowers, ample are the yellow ones; I have seen this young person; just because he has refinement, just because he has refinement, therefore there is happiness. — 3. Magnificent are the flowers, some are yellow, some are white; I have seen this young person; he rides after his four black-maned white horses, he rides after his black-maned white horses, the six reins are (as if moist:) glossy. — 4. He swerves to the left, to the left, the nobleman does it properly; he swerves to the right, to the right, the nobleman (possesses it =) knows how to do it; just because he knows how to do it, therefore (he looks like it =) it shows in his whole appearance.

215. Sang hu.

1. Kiao kiao sang hu (*g'o*), yu ying k'i yü (*giwo*), kün tsï lo sü (*siọ*), shou t'ien chï hu (*g'o*). 2. —, yu ying k'i ling (*liĕng*), —, wan pang chï p'ing (*b'ieng*). 3. Chï p'ing chï han (*g'ân*), po pi wei hien (*χiặn*), pu chï pu jan [sic] (*ńian*), shou fu pu no (*nâr*). 4. Sï kuang k'i k'iu (*g'iôg*), chï tsiu sï jou (*ńiôg*), pi kiao fei ao (*ngog*), wan fu lai k'iu (*g'iôg*).

This ode, like ode 222, probably describes how the feudal princes come to court and receive their favours. The swarm of beatifully coloured s a n g - h u birds are a simile for these brightly-dressed noblemen.

1. Crosswise fly the s a n g - h u birds, finely marked are their wings; the lords are joyful, they will receive Heaven's blessing. — 2. Crosswise fly the s a n g - h u birds, finely marked are their necks; the lords are joyful, they are screening (protecting) the myriad states. — 3. Them they screen, them they (prop up =) support (a), for all the (rulers:) chiefs they are a pattern; are they not concordant, are they not respectful, will they not receive much happiness! — 2. The k u a n g vase of rhinoceros horn is long and curved, the good wine is mellow; they associate without being haughty (b), a myriad blessings will come and unite (in them).

(a) C h ï p ' i n g c h ï h a n: the c h ï is the pronoun as object, as in ode 28 s i e n k ü n c h ï s ï »The former princes, of them I think, ode 40 y e n y ü a n c h ï k ' i u »A beautiful one, him she sought», etc. It is thus synon. with

○24 裳裳者華、其葉湑兮、我覯之子、我心寫兮、我心寫兮、是以有譽處兮、裳裳者華、芸其黃矣、我覯之子、維其有章矣、維其有章矣、是以有慶矣、裳裳者華、或黃或白、我覯之子、乘其四駱、乘其四駱、六轡沃若、左之左之、君子宜之、右之右之、君子有之、維其有之、是以似之、

○25 交交桑扈、有鶯其羽、君子樂胥、受天之祜、交交桑扈、有鶯其領、君子樂胥、萬邦之屏、之屏之翰、百辟爲憲、不戢不難、受福不那、兕觥其觩、旨酒思柔、

○26 彼交匪敖、萬福來求、

s h ï in phr. like ode 2 s h ï y i s h ï h u o »That I cut, that I boil» (etc., very common). So c h ï p ' i n g does not, with Legge and Couvreur, mean »these screens», for c h ï in this sense occurs exclusively in the phrase c h ï t s ï in the Shï. (b) Or, with Tso: »They are not rude, not haughty», or, with Ts'i: »They are not in too high spirits, not haughty».

216. Yüan yang.

1. Yüan yang yü fei, pi chï lo (*lâ*) chï, kün tsï wan nien, fu lu yi (*ngia*) chï. 2. Yüan yang tsai liang, chï k'i tso yi (*giək*), —, yi k'i hia fu (*piŭk*). 3. Sheng ma tsai kiu, ts'uei chï mo (*mwât*) chï, —, fu lu yi [sic] (*ngiặd*) chï. 4. —, mo chï ts'uei (*dz'wər*) chï, —, fu lu suei (*sniwər*) chï.

1. The ducks go flying, we take them with hand-nets and spread-nets; may the lord have a myriad years, may felicity and blessings come to him as his (right:) due. — 2. The ducks are on the dam, they gather in their left wings; may the lord have a myriad years, may he have as his (right:) due a far-reaching happiness. — 3. The teams of horses are in the stable, we give them cut fodder, we give them grain; may the lord have a myriad years, may felicity and blessings (regulate:) stabilize him. — 4. The teams of horses are in the stable, we give them grain, we give them cut fodder; may the lord have a myriad years, may felicity and blessings tranquillize him.

宜之、　鴛鴦在梁、戢其左翼、君子萬年、宜其遐福、　乘馬在廐、秣之秣之、君子萬年、福祿艾之、

○2/17. 乘馬在廐、秣之摧之、君子萬年、福祿綏之、

○2/18. 有頍者弁、實維伊何、爾酒既旨、爾殽既嘉、豈伊異人、兄弟匪他、蔦與女蘿、施于松柏、未見君子、憂心奕奕、既見君子、庶幾說懌、　有頍者弁、實維何期、爾酒既旨、爾殽既時、豈伊異人、兄弟具來、蔦與女蘿、施于松上、未見君子、憂心怲怲、既見君子、庶幾有臧、　有頍者弁、實維在首、爾酒既旨、爾殽既阜、豈伊異人、兄弟甥舅、如彼雨雪、先集維霰、死喪無日、無幾相見、樂酒今夕、君子維宴、

○2/19. 閒關車之舝兮、思孌季女逝兮、匪飢匪渴、德音來括、雖無好友、式燕且喜、　依彼平林、有集維鷮、辰彼碩女、令德來教、式燕且譽、好爾無射、　雖無旨酒、式飲庶幾、雖無嘉殽、式食庶幾、雖無德與女、式歌且舞、　陟彼高岡、析其柞薪、析其柞薪、其葉湑兮、鮮我覯爾、我心寫兮、　高山仰止、景行行止、四牡騑騑、六轡如琴、覯爾新昏、以慰我心、

○2/20. 賓之初筵、左右秩秩、籩豆有楚、殽核維旅、酒既和旨、飲酒孔偕、鐘鼓既設、舉疇逸

217. K'uei pien.

1. Yu k'uei chê pien, shï wei yi ho (*g'â*), er tsiu ki chï, er yao ki kia (*ka*), k'i yi yi jen, hiung ti fei t'o (*t'â*), tiao yü nü lo (*lâ*), yi yü sung po (*păk*), wei kien kün tsï, yu sin yi yi (*ziăk*), ki kien kün tsï, shu ki yüe yi (*diăk*). 2. —, shï wei ho k'i (*g'iəg*), —, er yao ki shï (*d'iəg*), —, hiung ti kü lai (*ləg*), —, yi yü sung shang (*d'iang*), —, yu sin ping ping (*piăng*), —, shu ki yu tsang (*tsâng*). 3. —, shï wei tsai shou (*śiôg*), —, er yao ki fou (*b'iôg*), —, hiung ti sheng kiu (*g'iôg*), ju pi yü süe, sien tsi wei sien (*sian*), sï sang wu jï, wu ki siang kien (*kian*), lo tsiu kin si, kün tsï wei yen (*'ian*).

The brothers and kinsmen of a lord go to feast with him.

1. There are leather caps with cleft bands (tied behind the neck), what does it signify? Your wine is good, your viands are fine; is it for strangers? (No,) for brothers, none else; the mistletoe and the dodder spread themselves over the pine and the cypress (a); when we have not yet seen the lord, the (grieved heart =) grief of the heart is very great (b); when we have seen the lord, there will surely be joy and delight.

— 2. There are leather caps with cleft bands, what (time:) occasion is this? Your wine is good, your viands are (correct:) good; is it for strangers? (No,) your brothers all come; the mistletoe and the dodder spread themselves over the pine; when we have not yet seen the lord, the grief of the heart is intensive; when we have seen the lord, there is sure to be (good =) happiness. — 3. There are leather caps with cleft bands, they are on the heads; your wine is good, your viands are ample; is it for strangers? (No,) for brothers, nephews, uncles; it is like that snowfall: gathering before it is the sleet (c) — death and burial may come any day, only a short time can we see each other; may we enjoy the wine this evening; the lord feasts!

(a) Cling to them — as the lord's brothers to the lord. (b) 'Grief, grieve, the grief of the heart' etc. is used, throughout the Shï, as a strong expression for 'longing, to long for', and is particularly common in describing the longing of lady for her lover, cf. odes 14, 132, 168 etc. (c) So we first grow old an weak and then die.

218. Kü hia.

1. Kien kuan kü chï hia (*g'ăt*), hi, sï lüan ki nü shï (*d'iad*) hi, fei ki fei k'o (*k'ât*), tê yin lai kuo (*kwât*), suei wu hao yu (*giŭg*), shï yen ts'ie hi (*χiəg*). 2. Yi pi p'ing lin, yu tsi wei kiao (*kiog*), [Mao: ch'en pi

shï nü, replaced by Lu var. 63:] chan pi shï nü (*nio*), ling tê lai kiao (*kŏg*), shï yen ts'ie yü (*zio*), hao er wu yi (*diăk*). 3. Suei wu chï tsiu (*tsiôg*), shï yin shu ki, suei wu kia yao (*g'ŏg*), shï shï shu ki, suei wu tê yü ju (*ńio*), shï ko ts'ie wu (*miwo*). 4. Chï pi kao kang, si k'i tso sin, —, k'i ye sü (*sio*) hi, sien wo kou er, wo sin sie (*siag* > *sio'*) hi. 5. Kao shan yang (*ngiang*) chï, king hing hing (*g'ăng*) chï, sï mu fei fei, liu pei ju k'in (*g'iəm*), kou er sin hun, yi wei wo sin (*siəm*).

A nobleman welcomes his bride, whom he goes to meet; modestly he depreciates what he has to offer her — no great gathering of wedding guests, no very fine wine and food; and yet, he feels confident, they will rejoice together.

1. Inserted are the linch-pins of the carriage; I think of the beautiful young girl and go (to meet her); it is not that I am hungry and thirsty (for her), but her fair reputation comes and binds us together (a); even though there are no fine companions, we will feast and be glad. — 2. Luxuriant is that forest in the plain, those who settle there are the pheasants; truly that grand lady with her good virtue comes and (instructs:) guides me; we will feast and rejoice; I shall love you without becoming weary (of you). — 3. Even though I have no good wine, the drink will be (approximate =) fairly good; even though I have no fine viands, the food will be fairly good; even though I have no bounty to give you, we will have song and dance. — 4. I ascended that high ridge and split the firewood of the oaks; I split the firewood of the oaks, their leaves were luxuriant (b); happily I (see:) meet you, and my heart is relieved. — 5. The high mountains, I look up at them, the great road, I travel it (c); the four stallions run unceasingly, the six reins are like (the strings of) a guitar; I (see:) meet you, my bride, and so I comfort my heart.

(a) With her flawless reputation she will be a fine match. (b) I take great pains to obtain the very best. (c) To meet you.

219. Ts'ing ying.

1. Ying ying ts'ing ying, chï yü fan (*b'iwăn*), k'ai [sic] ti kün tsï, wu sin ch'an yen (*ngiăn*). 2. —, chï yü ki (*kiək*), ch'an jen wang ki (*g'iək*), kiao luan sï kuo (*kwək*). 3. —, chï yü chen (*tsiɛn*), —, kou wo er jen (*ńiĕn*).

1. The green flies go buzzing about, they settle on the fence; joyous and pleasant lord, do not believe slanderous words. — 2. The green flies go buzzing about, they settle on the jujube tree; the slanderous men (have no limit:) are reckless, they bring into disorder the states of the four quarters. — 3. The green flies go buzzing about, they settle on the hazel tree; the slanderous men are reckless, they (entangle us two =) brings us two into conflict.

220. Pin chï ch'u yen.

1. Pin chï ch'u yen, tso yu chï chï (*d'iĕt*), pien tou yu ch'u (*ts'io*), yao ho wei lü (*gliо*), tsiu ki ho chï (*tiər*), yin tsiu k'ung kie (*kɛr*), chung ku ki shê (*śiat*), kü ch'ou yi yi (*diĕt*), ta hou ki k'ang (*k'âng*), kung shï

逸、大侯既抗、弓矢斯張、射夫既同、獻爾發功、發彼有的、以祈爾爵、籥舞笙鼓、
樂既和奏、烝衍烈祖、以洽百禮、百禮既至、有壬有林、錫爾純嘏、子孫其湛、其湛曰樂、各奏爾能、賓載手仇、室人入又、酌彼康爵、以奏爾時、賓之初筵、温温其恭、其未醉止、威儀反反、曰既醉止、威儀抑抑、德音秩秩、
幡幡舍其坐遷、屢舞僊僊、其未醉止、威儀抑抑、曰既醉止、威儀幡幡、舍其坐遷、屢舞僊僊、其未醉止、威儀抑抑、德音秩秩、
不知其秩、賓既醉止、載號載呶、亂我籩豆、屢舞僛僛、是曰既醉、不知其郵、無俾我尤、
儀抑抑、曰既醉止、威儀幡幡、舍其坐遷、屢舞僊僊、其未醉止、威儀反反、曰既醉止、威儀抑抑、德音秩秩、
恭、其未醉止、威儀反反、曰既醉止、威儀抑抑、德音秩秩、
彼康爵、以奏爾時、賓之初筵、温温其恭、其未醉止、威儀抑抑、德音秩秩、
曰樂、各奏爾能、賓載手仇、室人入又、酌彼康爵、以奏爾時、賓之初筵、温温其恭、其未醉止、威儀抑抑、德音秩秩、
至、有壬有林、錫爾純嘏、子孫其湛、其湛曰樂、各奏爾能、賓載手仇、室人入又、酌彼康爵、以奏爾時、賓之初筵、温温其恭、其未醉止、威儀抑抑、德音秩秩、
樂既和奏、烝衍烈祖、以洽百禮、百禮既至、有壬有林、錫爾純嘏、子孫其湛、其湛曰樂、各奏爾能、賓載手仇、室人入又、酌彼康爵、以奏爾時、賓之初筵、温温其恭、其未醉止、威儀抑抑、德音秩秩、
發功、發彼有的、以祈爾爵、籥舞笙鼓、樂既和奏、烝衍烈祖、以洽百禮、百禮既至、有壬有林、錫爾純嘏、子孫其湛、其湛曰樂、各奏爾能、賓載手仇、室人入又、酌彼康爵、以奏爾時、賓之初筵、温温其恭、其未醉止、威儀抑抑、德音秩秩、
逸、大侯既抗、弓矢斯張、射夫既同、獻爾發功、發彼有的、以祈爾爵、籥舞笙鼓、樂既和奏、烝衍烈祖、以洽百禮、百禮既至、有壬有林、錫爾純嘏、子孫其湛、其湛曰樂、各奏爾能、賓載手仇、室人入又、酌彼康爵、以奏爾時、賓之初筵、温温其恭、其未醉止、威儀抑抑、德音秩秩、
醉而不出、是謂伐德、飲酒孔嘉、維其令儀、
弁之俄、屢舞傞傞、既醉而出、並受其福、
籩豆、屢舞僛僛、是曰既醉、不知其郵、侧弁之俄、屢舞傞傞、既醉而出、並受其福、
不知其秩、賓既醉止、載號載呶、亂我籩豆、屢舞僛僛、是曰既醉、不知其郵、無俾我尤、
儀抑抑、曰既醉止、威儀幡幡、舍其坐遷、屢舞僊僊、其未醉止、威儀抑抑、德音秩秩、

sï chang (*tiang*), shê fu ki t'ung (*d'ung*), hien er fa kung (*kung*), fa pi yu ti (*tiok*), yi k'i er tsüe (*tsiok*). 2. Yüe wu sheng ku (*ko*), yüe ki ho tsou, cheng k'an lie tsu (*tso*), yi hia po li (*liər*), po li ki chï (*îiĕd*), yu jen yu lin (*gliəm*), si er ch'un kia (*kå*), tsï sun k'i tan (*təm*), k'i tan yüe lo, ko tsou er neng (*nəng*), pin tsai shou k'iu, shï jen ju yu (*giŭg*), cho pi k'ang tsüe, yi tsou er shï (*d'iəg*). 3. Pin chï ch'u yen (*diən*), wen wen k'i kung, k'i wei tsuei chï, [Mao: wei yi fan fan, replaced by Han var. 64:] wei yi pan pan (*b'wan*), yüe ki tsuei chï, wei yi fan fan (*p'iwăn*), shê k'i tso ts'ien (*ts'iən*), lü wu sien sien (*siən*), —, wei yi yi yi (*'iĕt?*), —, wei yi pi pi (*b'iĕt*), shï yüe ki tsuei, pu chï k'i chï (*d'iĕt*). 4. Pin ki tsuei chï, tsai hao tsai nao, luan wo pien tou, lü wu k'i ki (*k'iəg*), shï yüe ki tsuei, pu chï k'i yu (*giŭg*), ts'ê pien chï ngo (*ngâ*), lü wu ts'o ts'o (*ts'â*), ki tsuei er ch'u, ping shou k'i fu (*piŭk*), tsuei er pu ch'u, shï wei fa tê (*tək*), yin tsiu k'ung kia (*ka*), wei k'i ling yi (*ngia*). 5. Fan ts'ï yin tsiu, huo tsuei huo fou (*piŭg*), ki li chï kien, huo tso chï shï (*sliəg*), pi tsuei pu tsang, pu tsuei fan ch'ï (*t'iək*), shï wu ts'ung wei, wu pei ta tai (*d'əg*), fei yen wu yen, fei yu wu yü (*ngio*), yu tsuei chï yen, pei ch'u t'ung ku (*ko*), san tsüe pu chï (*îiəg*), shen kan to yu (*giŭg*).

1. When the guests first go to their (mats:) seats, they go to left and right in good order; the p i e n and t o u vessels are there in full array, the viands and kernel(-fruits) are displayed; the wine is well-blended and good, they drink the wine that is very plentiful; the bells

and drums are set up, they poculate and offer response cups at their ease; the great target is put up, the bows with their arrows are stringed; the archers are assorted (into pairs or groups); display your skill in shooting, shoot at that mark, and so (pray for =) strive for your t s ü e cup! — 2. With flutes they dance to reed-organs and drums, the musicians perform in unison; they offer rejoicing to the illustrious ancestors, and so consummate the (hundred:) many rites; the many rites are perfect, they are grand, they are numerous; they bestow on you a great abundance; the sons and grandsons may rejoice, they may rejoice and be happy; one (performs music for =) celebrates each of you who has been capable (in the shooting); the guests then (lay hands on =) select their partners (a), and the (man of the house =) host comes (in =) forward and assists; then they fill that cup of rest, and one (performs music for =) celebrates those of you who have been correct (in the shooting). — 3. When the guests first go to their (mats:) seats, they are mild and courteous; when they are not yet drunk, their deportment is grand; but when they are drunk, their deportment is (changeable, instable =) frivolous; they leave their seats and move away, they (repeatedly dance =) keep dancing and capering; when they are not yet drunk, their deportment is (repressed:) dignified; but when they are drunk, their deportment is reckless; for when they are drunk they do not know of any order. — 4. When the guests are drunk, they shout and bawl; they upset our p i e n and t o u vessels, they keep dancing like demon-mask dancers; for when they are drunk they do not know their blunders; with slanting cap sliding, they keep dancing round after round; if they, when drunk, go out (retire), they will receive the blessing (of the feast) along with (the rest); but if they, when drunk, do not go out (retire), then it is called destroying the (virtue =) beneficial influence; to drink wine is very fine, but only with a good deportment. — 5. Of all these who drink wine, some are drunk, some are not; (therefore) one has appointed an inspector, and perhaps also given him for assistant a scribe; when those drunken ones are (not good =) misbehaving, those who are not drunk are ashamed: do not humour them (the drunken men), do not speak to them, do not cause them to be too careless; what is not proper to say should not be said; what is not admissible should not be told; if you admit the speeches of the drunkards you cause them to (bring out, display =) show themselves to be hornless rams (infantile adults); with three t s ü e cups they (do not remember:) lose their memory, how then dare they go on and (even more repeat =) drink still more!

(a) For a second bout of the shooting contest, with less rigorous rules, the archers being free to select their partners at their own pleasure.

221. Yü tsao.

1. Yü tsai tsai tsao (*tsog*), yu fen k'i shou (*śi̯ôg*), wang tsai tsai Hao (*g'og*), k'ai [sic] lo yin tsiu (*tsi̯ôg*). 2. —, yu shen k'i wei (*mi̯wər*), —, yin tsiu lo k'ai (*k'ər*). 3. —, yi yü k'i p'u (*b'wo*), —, yu no k'i kü (*ki̯o*).

儀、凡此飲酒、或醉或否、既立之監、或
佐之史、彼醉不臧、不醉反恥、式勿從謂、
無俾大怠、匪言勿言、匪由勿語、由醉之
言、俾出童羖、三爵不識、矧敢多又、
○魚在在藻、有頒其首、王在在鎬、豈樂
飲酒、魚在在藻、有莘其尾、王在在鎬、
飲酒樂豈、魚在在藻、依于其蒲、王在
在鎬、有那其居、
○采菽采菽、筐之筥之、君子來朝、何錫
予之、雖無予之、路車乘馬、又何予之、玄
袞及黼、觱沸檻泉、言采其芹、君子來
朝、言觀其旂、其旂淠淠、鸞聲嘒嘒、載驂
載駟、君子所屆、赤芾在股、邪幅在下、

1. The fishes are there, among the t s a o water-plants, big are their heads; the king is there, in Hao, joyful and happy he drinks wine. — 2. The fishes are there, among the t s a o water-plants, (ample:) long are their tails; the king is there, in Hao, he drinks wine, happy and joyful. — 3. The fishes are there, among the t s a o water-plants, they (lean on =) are close to the rushes; the king is there, in Hao, ample is his abode.

222. Ts'ai shu.

1. Ts'ai shu ts'ai shu, k'uang chï kü (*kli̯o*) chï, kün tsï lai ch'ao, ho si yü (*di̯o*) chï, suei wu yü chï, lu kü sheng ma (*må*), yu ho yü chï, hüan kun ki fu (*pi̯wo*). 2. Pi fu hien ts'üan, yen ts'ai k'i k'in (*g'i̯ən*), —, yen kuan k'i k'i (*g'i̯ər*), k'i k'i p'i p'i (*p'i̯ad*), luan sheng huei huei (*χiwəd*), tsai ts'an tsai sï (*si̯əd*), kün tsï so kie (*kɛd*). 3. Ch'ï fu tsai ku (*ko*), sie fu tsai hia (*g'å*), pi kiao fei shu (*śi̯o*), t'ien tsï so yü (*di̯o*), lo chï kün tsï, t'ien tsï ming (*mi̯ăng, mi̯ĕn*) chï, —, fu lu shen (*śi̯ĕn*) chï. 4. Wei tso chï chï, k'i ye p'eng p'eng (*b'ung*), —, tien t'ien tsï chï pang (*pŭng*), —, wan fu yu t'ung (*d'ung*), p'ien [sic] p'ien tso yu, yi shï shuai ts'ung (*dz'i̯ung*). 5. Fan fan yang chou, fu li wei (*di̯wər*) chï, —, t'ien tsï k'uei (*g'i̯wɛr*) chï, —, fu lu p'i (*b'i̯ər*) chï, yu tsai yu tsai, yi shï li (*li̯əd*) yi.

1. We gather the beans, we gather the beans, we put them in square baskets and in round; the lords come to court for an audience, what will

彼交匪紓、天子所予、樂只君子、天子命之、
樂只君子、福祿申之、維柞之枝、其葉蓬
蓬、樂只君子、殿天子之邦、樂只君子、萬福
攸同、平平左右、亦是率從、汎汎楊舟、紼
纚維之、樂只君子、天子葵之、樂只君子、福
祿膍之、優哉游哉、亦是戾矣、
○騂騂角弓、翩其反矣、兄弟昏姻、無胥遠
矣、爾之遠矣、民胥然矣、爾之教矣、民胥
傚矣、此令兄弟、綽綽有裕、不令兄弟、交
相爲瘉、民之無良、相怨一方、受爵不讓、
至于已斯亡、老馬反爲駒、不顧其後、如
食宜饇、如酌孔取、毋教猱升木、如塗塗
附、君子有徽猷、小人與屬、雨雪瀌瀌、見

one give them? Although there is nothing (much) to give them (a), there are state carriages and teams of horses; what will one further give them? Black ceremonial robes and embroidered skirts. — 2. Squirting is the straight-jetted fountain; we gather the cress; the lords come to court for an audience, we see their banners; their banners flutter, the bit-bells chime; there are teams of three horses, teams of four; this is where the lords arrive. — 3. There are red knee-covers over their upper legs, there are slantingly tied puttees below; they associate without being remiss (b); they are rewarded by the Son of Heaven; happy be the lords, the Son of Heaven gave them their charges; happy be the lords, felicity and blessing (extend, prolong them:) cause them to continue (in favour). 4. The branches of the oaks — their leaves are abundant; happy be the lords, they protect the state of the Son of Heaven; happy be the lords, on whom a myriad blessings gather; their punctilious attendants also (follow them:) go in their suite. — 5. Drifting is that willow-wood boat, but the painter (ties it:) holds it fast; happy be the lords, the Son of Heaven (measures, scrutinizes:) supervises them; happy be the lords, may felicity and blessings (augment, make ample =) strengthen them; how pleasant, how (rambling =) easy they are when arriving!

(a) In proportion to what they deserve. (b) Or, with Lu: »They are not rude, not remiss».

223. Küe kung.

1. Sing sing küe kung, p'ien k'i fan (*pi̯wăn*) yi, hiung ti hun yin, wu sü yüan (*gi̯wăn*) yi. 2. Er chï yüan (*gi̯wăn*) yi, min sü jan (*ńi̯an*) yi, er chï kiao (*kŏg*) yi, min sü hiao (*g'ŏg*) yi. 3. Ts'ï ling hiung ti, ch'o ch'o yu yü (*gi̯ug*), pu ling hiung ti, kiao siang wei yü (*di̯u*). 4. Min chï wu liang (*li̯ang*), siang yüan yi fang (*pi̯wang*), shou tsüe pu jang (*ńi̯ang*), chï yü yi sï wang (*mi̯wang*). 5. Lao ma fan wei kü (*ki̯u*), pu ku k'i hou (*g'u*), ju sï [sic] yi yü (k'ü) (*'i̯u, k'i̯u*), ju cho k'ung ts'ü (*ts'i̯u*). 6. Wu kiao nao sheng mu (*muk*), ju t'u tu fu (*b'i̯u*), kün tsï yu huei yu, siao jen yü shu (*d̑i̯uk*). 7. Yü süe piao piao (*pi̯og*), kien nien yüe siao (*si̯og*), mo k'en hia yi, shï kü lü kiao (*ki̯og*). 8. Yü süe fou fou (*b'i̯ôg*), kien nien yüe liu (*li̯ôg*), ju Man ju Mao (*mog*), wo shï yung yu (*'i̯ôg*).

An impeachment against unworthy officials: they are selfishly keeping the high charges for themselves, not even showing affection for their relatives; greedy and arrogant, they do not let younger and better men come forward. And yet (st. 6), if the people only had good officials, they would gladly cling to them.

1. Well-adjusted is the horn(-adorned) bow, but (oblique is its warping =) awry it goes when warping; brothers and relatives should not be kept distant (treated coldly) (a). — 2. If you keep them distant, the people will (be so =) do the same; if you set an example, the people will imitate you. — 3. These good brothers are generous and indulgent; but the bad brothers mutually do harm to each other. — 4. People who are not good bear a grudge against one another (one-sidely =) unfairly; they receive high rank without ceding to each other; when it comes to the end, they go to ruin. 5. The old horses (revert to being =) think themselves colts, and have no regard to their future (b); if they (sc. the wicked men) are served food, they insist upon being gorged; if they are served drink, they take much (c). — 6. (Do not:) you need not teach a monkey to climb a tree (sc. to cling to it); if you plaster, the plaster sticks tight; if the noble men have fine plans (principles), the small men will cling to them. — 7. There falls snow that is very ample, but when it (sees =) encounters the sun's heat, it melts (d); yet there is nobody (sc. among the wicked men) who is willing to be rejected (left out of office) (e), in their mode of living they are (empty =) worthless and arrogant. — 8. There falls snow that is very abundant, but when it (sees:) encounters the sun's heat it flows away; but they are like those Man and Mao barbarians; therefore I am grieved.

(a) The family should not be allowed to »warp». (b) They overestimate their strength and capacity, do not want to give way to younger ones. (c) They are always greedy. (d) Or, with Han: »When it is clear weather and hot, it melts». Thus the bad officers ought to be soon eliminated. (e) Or, with Han: »To fall down» (from the high position).

224. Yü liu.

1. Yu yü chê liu, pu shang si (*si̯ək*) yen, Shang ti shen tao, wu tsï ni (*ni̯ək?*) yen, pei yü tsing chï, hou yü ki (*g'i̯ək*) yen. 2. —, pu shang

睨曰消、莫肯下遺、式居婁驕、　雨雪浮浮、見
睨曰流、如蠻如髦、我是用憂、
○24有菀者柳、不尙息焉、上帝甚蹈、無自暱焉、
俾予靖之、後予極焉、　有菀者柳、不尙愒焉、
上帝甚蹈、無自瘵焉、俾予靖之、後予邁焉、
有鳥高飛、亦傅于天、彼人之心、于何其臻、曷
予靖之、居以凶矜、
○25彼都人士、狐裘黃黃、其容不改、出言有章、
行歸于周、萬民所望、　彼都人士、臺笠緇撮、
彼君子女、綢直如髮、我不見兮、我心不說、
彼都人士、充耳琇實、彼君子女、謂之尹吉、我
不見兮、我心苑結、　彼都人士、垂帶而厲、彼
君子女、卷髮如蠆、我不見兮、言從之邁、　匪

k'i (*k'i̯ad*) yen, —, wu tsï chai (*tsăd*) yen, —, hou yü mai (*mwad*) yen. 3. Yu niao kao fei, yi fu yü t'ien (*t'ien*), pi jen chï sin, yü ho k'i chen (*tsi̯en*), ho yü tsing chï, kü yi hiung (king, recte:) k'in (*g'i̯ĕn*).

An official living in a wicked time among bad colleagues wishes that he could retire and take rest, but he dare not shirk his duty, for fear that he would suffer the more in the end.

1. There is a luxuriant willow tree, would I not wish to rest under it! God on High is very (mobile, shifting =) changeable, do not (bring yourself too near to =) obtrude yourself upon him (by being too active); yet suppose that I were to acquiesce in it (and remain passive), afterwards I should be brought to extremes. — 2. There is a luxuriant willow tree, would I not wish to rest under it! God on High is very changeable, do not hurt yourself on him; yet suppose that I were to acquiesce in it (and remain passive), afterwards I should be disfavoured (hated). — 3. There is a bird flying high, it even (touches:) reaches heaven; the (hearts:) minds of those men, what can they attain to? Why should I acquiesce in it? In the end I shall thereby be miserable and pitiable.

225. Tu jen shï.

1. Pi tu jen shï, hu k'iu huang huang (*g'wâng*), k'i jung pu kai, ch'u yen yu chang (*t̂i̯ang*), hing kuei yü Chou, wan ming so wang (*mi̯wang*). 2. —, t'ai li tsï ts'o (*ts'wât*), pi kün tsï nü, ch'ou chï ju fa (*pi̯wăt*), wo pu kien hi, wo sin pu yüe (*di̯wat*). 3. —, ch'ung er siu shï (*d̂'i̯ĕt*), —, wei chï yin ki (*ki̯ĕt*), —, wo sin yü kie (*kiet*). 4. —, ch'uei tai er li (*li̯ad*), —, k'üan fa ju ch'ai (*t'ad*), —, yen ts'ung chï mai (*mwad*). 5. Fei yi ch'uei chï, tai tsï yu yü (*di̯o*), fei yi k'üan chï, fa tsê yu yü (*zi̯o*), —, yün ho hü (*χi̯wo*) yi.

1. Those officers of the capital, their fox furs are very yellow; their bearing is unchanging, when they speak it is refined; they proceed to Chou, they are gazed at by (the myriad people:) all the people. — 2. Thoses officers of the capital, they have t'ai-plant broad-hats or black caps; those noble ladies, how thick and long their hair! When I do not see them, my heart is not glad. — 3. Those officers of the capital, their ear-stoppers are of rich siu stones; those noble ladies, they call them straight and good; when I do not see them, my heart is (stopped up and tied =) full of pent-up feelings. — 4. Those officers of the capital, they train their sashes as if (a) (having) sash-trains; those noble ladies, their curling hair is like (the tail of) a scorpion; when I do not see them, I walk along after them. — 5. It is not that they (really) train them (sc. the sashes), it is because the sashes (have a surplus =) are extra long; it is not that they curl it (sc. the hair), it is because the hair (naturally) turns upwards; when I do not see them, oh how I am grieved!

(a) Er = ju as often, e. g. ode 47 hu jan er t'ien »How is she so like Heaven».

226. Ts'ai lü.

1. Chung chao ts'ai lü (*li̯uk*), pu ying yi kü (*ki̯ôk*), yü fa k'ü kü (*g'i̯uk*), po yen kuei muk (*muk*). 2. Chung chao ts'ai lan (*glâm*), pu yin yi ch'an (*t̂'i̯am*), wu jï wei k'i, liu ju pu chan (*t̂i̯am*). 3. Chï tsï yü shou, yen ch'ang k'i kung (*ki̯ŭng*), chï tsï yü tiao, yen lun chï sheng (*d̂'i̯əng*). 4. K'i tiao wei ho, wei fang ki sü (*dzi̯o*), —, po yen kuan chê (*t̂i̯å*).

1. The whole morning I have gathered the lü plant (»royal fodder»), but it does not fill my joined hands; my hair is (curling:) rumpled, I go home to wash it. — 2. The whole morning I have gathered the indigo plant, but it does not fill my apron; five days was the appointed time, after six days I (still) do not see (him). — 3. This gentleman went hunting, I encased his bow; this gentleman went angling, I twisted the line for him. — 4. What is he angling? It is bream and tench; it is bream and tench, it is a sight!

227. Shu miao.

1. P'eng p'eng shu miao, yin yü kao (*kog*) chï, yu yu nan hing, Shao po lao (*log*) chï. 2. Wo jen wo lien, wo kü wo niu (*ngi̯ŭg*), wo

伊垂之、帶則有餘、匪伊卷之、髮則有旟、我不
見兮、云何盱矣、
終朝采綠、不盈一匊、予髮曲局、薄言歸沐、
終朝采藍、不盈一襜、五日爲期、六日不詹、
之子于狩、言韔其弓、之子于釣、言綸之繩、
其釣維何、維魴及鱮、維魴及鱮、薄言觀者、
芃芃黍苗、陰雨膏之、悠悠南行、召伯勞之、
我任我輦、我車我牛、我行既集、蓋云歸哉、
我徒我御、我師我旅、我行既集、蓋云歸處、
肅肅謝功、召伯營之、烈烈征師、召伯成之、
隰桑有阿、其葉有沃、既見君子、云何不樂、

隰桑有阿、其葉有難、既見君子、其樂如何、
原隰既平、泉流既清、召伯有成、王心則寧、

hing ki tsi, kai yün kuei tsai (*tsəg*). 3. Wo t'u wo yü (*ngi̯o*), wo shï wo lü (*gli̯o*), —, kai yün kuei ch'u (*t'i̯o*). 4. Su su sie kung, Shao po ying (*gi̯wĕng*) chï, lie lie cheng shï, Shao po ch'eng (*d̑i̯ĕng*) chï. 5. Yüan si ki p'ing (*b'i̯ĕng*), ts'üan liu ki ts'ing (*ts'i̯ĕng*), Shao po yu ch'eng (*d̑i̯ĕng*), wang sin tsê ning (*nieng*).

1. Luxuriant is the young millet, the rain of the clouds fattens it; far away we marched to the south, the prince of Shao has rewarded us. — 2. We loaded our hand-carts, we put carriages to our oxen; our (march:) expedition was achieved: and so we went home! — 3. We formed footmen escort to our chariots, we marshalled our cohorts; our expedition was achieved: and so we went home to rest. — 4. Swift was the work at Sie, the prince of Shao planned it; majestic was the marching host, the prince of Shao achieved it. — 5. Highlands and lowlands were cleared, the springs and streams were made pure; the prince of Shao had (his work) achieved, the heart of the king was set at rest.

228. Si sang.

1. Si sang yu ngo (*'â*), k'i ye yu no (*nâr*), ki kien kün tsï, k'i lo ju ho (*g'â*). 2. —, k'i ye yu wu (*'ok*), —, yün ho pu lo (*glâk*). 3. —,

隰桑有阿、其葉有幽、既見君子、德音孔膠、
心乎愛矣、遐不謂矣、中心藏之、何日忘之、
白華菅兮、白茅束兮、之子之遠、俾我獨兮、
英英白雲、露彼菅茅、天步艱難、之子不猶、
滤池北流、浸彼稻田、嘯歌傷懷、念彼碩人、
樵彼桑薪、卬烘于煁、維彼碩人、實勞我心、
鼓鐘于宮、聲聞于外、念子慄慄、視我邁邁、
有鶖在梁、有鶴在林、維彼碩人、實勞我心、
鴛鴦在梁、戢其左翼、之子無良、二三其德、
有扁斯石、履之卑兮、之子之遠、俾我疧兮、
緜蠻黃鳥、止于丘隅、豈敢憚行、畏不能趨、
飲之食之、教之誨之、命彼後車、謂之載之、

緜蠻黃鳥、止于丘阿、道之云遠、我勞如何、
飲之食之、教之誨之、命彼後車、謂之載之、

k'i ye yu yu (*'iŏg*), —, tê yin k'ung kiao (*klo̯g*). 4. Sin hu ai (*'əd*) yi, hia pu wei (*gi̯wəd*) yi, chung sin ts'ang (*dz'âng*) chï, ho jï wang (*mi̯wang*) chï.

1. The mulberry trees of the lowlands are beautiful, their leaves are ample; when I have seen my lord, how (great) is the joy! — 2. The mulberry trees of the lowlands are beautiful, their leaves are (moist:) glossy; when I have seen my lord, how should I not be happy! — 3. The mullberry trees of the lowlands are beautiful, their leaves are dark; when I have seen my lord, his fine reputation (greatly glues us =) closely unites us. — 4. In my heart I love him, why should I not tell it? In the core of my heart I treasure him, (what day:) when shall I forget him?

229. Po hua.

1. Po hua kien hi, po mao shu (*śi̯uk*) hi, chï tsï chï yüan, pei wo tu (*d'uk*) hi. 2. Ying ying po hua, lu pi kien mao (*mo̯g*), t'ien pu kien nan, chï tsï pu yu (*zi̯o̯g*). 3. Piao ch'ï pei liu, tsin pi tao t'ien (*d'ien*), siao ko shang huai, nien pi shï jen (*ńi̯ĕn*). 4. Ts'iao pi sang sin (*si̯ĕn*), ang hung yü shen (*d̑i̯əm*), wei pi shï jen, shï lao wu sin (*si̯əm*). 5. Ku chung yü kung, sheng wen yü wai (*ngwâd*), nien tsï t'sao ts'ao, shï wo

mai mai (*mwad*). 6. Yu ts'iu tsai liang (*liang*), yu ho tsai lin (*gliəm*), =. 7. Yüan yang tsai liang (*liang*), chï k'i tso yi (*giək*), chï tsï wu liang (*liang*), er san k'i tê (*tək*). 8. Yu pien sï shï, li chï pei (*piĕg*) hi, chï tsï chï yüan, pei wo k'i (*g'iĕg*) hi.

1. The white-flowered k i e n plant, with white grass one bundles it (a); this gentleman goes far away (b), he causes me to be alone. — 2. Brilliant are the white clouds (c), they shed drops on the k i e n plants and the (white) grass; Heaven's course is calamitous; this gentleman is no good (d). — 3. The running pools flow northward, they wet those rice fields; (crooningly:) wailingly I sing with pained bosom, I am thinking of that tall man. — 4. They gather for fuel that firewood of the mulberry trees, we burn it in the stove; oh, but that tall man, he truly distresses my heart. — 5. They play the drums and the bells in the palace, the sound is heard without; I think of you and am grieved, you look at me with disfavour. — 6. There are storks on the dam, there are cranes in the forest; oh, but that tall man, he truly distresses my heart. — 7. The ducks are on the dam, they gather in their left feet; this gentleman has no goodness, he has been very variable in his conduct (e). — 8. Flat and thin are those stones, if one treads on them, one stands low (f); this gentleman goes far away, he causes me to suffer.

(a) For things bundled as symbols of holding together (here two lovers) cf. odes 68, 92. (b) C h ï = 'to go', as in odes 113, 257 etc. (c) Or, with Han: »Flowing are the white clouds». (d) pu y u = p u j o 'not equal to' (what he should be). (e) Properly: »made two and three his ways of conduct» cf. ode 58, st. 4. (f) One does not come high enough to look for and follow the departing lover with the eyes.

230. Mien man.

1. Mien man huang niao, chï yü k'iu ngo (*'â*), tao chï yün yüan, wo lao ju ho (*g'â*), yin chï sï (*dziəg*) chï, kiao chï huei (*χmwəg*) chï, ming pi hou kü, wei chï tsai (*tsəg*) chï. 2. —, chï yü k'iu yü (*ngiu*), k'i kan tan hing, wei pu neng ts'ü (*ts'iu*), yin chï etc. 3. —, chï yü k'iu ts'ê (*tsiək*), —, wei pu neng ki (*g'iək*), yin chï etc.

1. Delicate are the yellow birds, they settle on the slope of the hill (a); the way being so long, how tired we are! You should give us drink (b), give us food, teach us, instruct us, give orders to those (after carriages:) baggage carriages and tell them to carry us. — 2. Delicate are the yellow birds, they settle in the corner of the hill; how dare we fear marching? But we fear that we shall not be able to run on; you should give (etc., as in st. 1). — 3. Delicate are the yellow birds, they settle at the side of the hill; how dare we fear marching? But we fear that we shall not be able to arrive (at the goal); you should give (etc., as in st. 1).

(a) When tired, they can take their rest. (b) C h ï, ordinarily the pronoun of the 3rd person: »him, them», occasionally serves for the 1st person ('me, us') or the 2nd person ('you'), see gl. 228 and ode 207, note.

之食之、教之誨之、命彼後車、謂之載之、 縣蠻黃鳥、止于丘側、豈敢憚行、畏不能極、飲之食之、教之誨之、命彼後車、謂之載之、

○2 31. 幡幡瓠葉、采之亨之、君子有酒、酌言嘗之、 有兎斯首、炮之燔之、君子有酒、酌言獻之、 有兎斯首、燔之炙之、君子有酒、酌言酢之、 有兎斯首、炮之燔之、君子有酒、酌言酬之、

○2 32 漸漸之石、維其高矣、山川悠遠、維其勞矣、武人東征、不遑朝矣、 漸漸之石、維其卒矣、山川悠遠、曷其沒矣、武人東征、不遑出矣、 有豕白蹢、烝涉波矣、月離于畢、俾滂沱矣、武人東征、不遑他矣、

○2 33 莒之華、芸其黃矣、心之憂矣、維其傷矣、 莒之華、其葉青青、知我如此、不如無生、 牂羊墳首、三星在罶、人可以食、鮮可以飽、

231. Hu ye.

1. Fan fan hu ye, ts'ai chï p'eng (*p'ăng*) chï, kün tsï yu tsiu, cho yen ch'ang (*d̂iang*) chï. 2. Yu t'u sï shou (*śiôg*), p'ao chï fan (*b'iwăn*) chï, kün tsï yu tsiu (*tsiôg*), cho yen hien (*χiăn*) chï. 3. —, fan chï chï (*t̂iăk*) chï, —, cho yen tso (*dz'âk*) chï. 4. —, fan chï p'ao (*b'ôg*) chï, —, cho yen ch'ou (*d̂iôg*) chï.

1. Waving about are the gourd leaves, we gather them and boil them; the lord has wine, he fills the cup and tastes it. — 2. There is that hare, we bake it, we roast it; the lord has wine, he fills the cup

and presents it. — 3. There is that hare, we roast it, we broil it; the lord has wine, we fill the cup and present it in return. — 4. There is that hare, we roast it, we bake it; the lord has wine, he fills the cup and pledges us a thanksgiving-cup.

232. Ch'an ch'an chï shï.

1. Ch'an [sic] ch'an chï shï, wei k'i kao (*kog*) yi, shan ch'uan yu yüan, wei k'i lao (*log*) yi, wu jen tung cheng, pu huang chao [sic] (*ṭịog*) yi. 2. —, wei k'i tsu (*tsịwət*) yi, —, ho k'i mo (*mwət*) yi, —, pu huang ch'u (*t̂'ịwət*) yi. 3. Yu shï po ti, cheng shê po (*pwâ*) yi, yüe li yü Pi, pei p'ang t'o (*d'â*) yi, —, pu huang t'o (*t'â*) yi.

1. The craggy rocks, oh, how high; the mountains and rivers are distant and far away, oh, how toilsome; the warriors march to the east, they have no leisure to take a (free) morning. — 2. The craggy rocks, oh, how high-pointed; the mountains and rivers are distant and far away, oh, how exhausting; the warriors march to the east, they have no leisure to (get out:) leave off. — 3. There are swine with white legs, in great numbers they wade through the waves; the moon (is attached to =) dwells in (the constellation) Pi (a), it causes a great flow (of rain); the warriors march to the east, they have no leisure to do anything else.

(a) »The Heavenly Fork», see gl. 634.

233. T'iao chï hua.

1. T'iao chï hua, yün k'i huang (*g'wâng*) yi, sin chï yu yi, wei k'i shang (*śịang*) yi. 2. —, k'i ye tsing [sic] tsing (*tsịĕng*), chï wo ju ts'ï, pu ju wu sheng (*sĕng*). 3. Tsang yang fen shou (*śịôg*), san sing tsai liu (*lịôg*), jen k'o yi shï, sien k'o yi pao (*pộg*).

1. Oh, the flowers of the Bignonia, ample are the yellow ones; the grief of the heart, how painful it is. — 2. Oh, the flowers of the Bignonia, their leaves are luxuriant; If I had known that I should be like this, it would have been better not to be born. — 3. The ewes have big (horned) heads (a); the Three Stars are (seen) in the central roof-hole (b); even if people can get something to eat, there are few who can be satiated.

(a) Our leaders are weak creatures, though apparently strong. (b) Our leaders are seen in their splendour, far above the suffering people, doing nothing.

234. Ho ts'ao pu huang.

1. Ho ts'ao pu huang (*g'wâng*), ho jï pu hing (*g'ăng*), ho jen pu tsiang (*tsịang*), king ying sï fang (*pịwang*). 2. Ho ts'ao pu hüan (*g'iwen*), ho jen pu (king, recte:) k'in (*g'ịĕn*), ai wo cheng fu, tu wei fei min (*mịĕn*). 3. Fei sï fei hu (*χo*), shuai pi k'uang ye (*dịå*), —, chao si pu hia (*g'å*). 4. Yu p'eng chê hu (*g'wo*), shuai pi yu ts'ao (*ts'ôg*), yu chan chï kü (*kịo*), hing pi Chou tao (*d'ôg*).

1. What plant is not yellow; what day do we not march; what man is not going (to help in) regulating and disposing the (regions of)

周道。 有棧之車、行彼 者狐、率彼幽草。 夕不暇、有芃 野、哀我征夫、朝 兕匪虎、率彼曠 獨爲匪民、匪 不矜、哀我征夫、 何草不玄、何人 將、經營四方、 日不行、何人不 ○2 34. 何草不黃、何

four quarters? — 2. What plant is not dark; what man is not pitiable; alas for us men on war sevice, we alone must be as if we were not men. — 3. We are not rhinoceroses, we are not tigers, but we go along those wilds; alas for us men on war service, morning and evening we have no leisure. — 4. There is a thick-furred fox, he goes along that dark grass; there are the lath-box carriages, they march on that road of Chou.

235. Wen Wang.

1. Wen Wang tsai shang, wu chao yü t'ien (*t'ien*), Chou suei kiu pang, k'i ming wei sin (*sịĕn*), yu Chou p'ei [sic] hien, ti ming pu shï (*d̂ịəg*), Wen Wang chï kiang, tsai ti tso yu (*gịŭg*). 2. Wei wei Wen Wang, ling wen pu yi (*zịəg*), ch'en si tsai Chou, hou Wen Wang sun tsï (*tsịəg*), Wen Wang sun tsï, pen chï po shï (*śịad*), fan Chou chï shï (*dz'ịəg*), [Mao: p'ei hien yi shï, replaced by var. 65:] p'ei hien yi shï (*śịad*). 3. Shï chï p'ei hien, küe yu yi yi (*gịək*), sï huang to shï, sheng ts'ï wang kuo (*kwək*), wang kuo k'o sheng (*sĕng*), wei Chou chï cheng (*tịĕng*), tsi tsi to shï, Wen Wang yi ning (*nieng*). 4. Mu mu Wen Wang, wu ts'i hi king chï (*t̂ịəg*), kia tsai t'ien ming, yu Shang sun tsï (*tsịəg*), Shang chï sun tsï, k'i li pu yi (*'ịək*), Shang ti ki ming, hou yü Chou fu (*b'ịŭk*). 5. Hou fu yü Chou, t'ien ming mi ch'ang (*d̂ịang*), Yin shï fu min (recte: mei), kuan tsiang yü king (*klịăng*), küe tso kuan tsiang (*tsịang*), ch'ang fu fu hü (*χịwo*), wang chï tsin ch'en, wu nien er tsu (*tso*). 6. —, yü siu küe tê (*tək*), yung yen p'ei ming, tsï k'iu to fu (*pịŭk*), Yin chï wei sang shï, k'o p'ei Shang ti (*tieg*), yi kien yü Yin, tsün ming pu yi (*dịĕg*). 7. Ming chï pu yi, [Mao: wu ngo er kung, replaced by emendation 66:] wu ngo er shen (*śịĕn*), süan chao yi wen, yu Yü Yin tsï t'ien (*t'ien*), shang t'ien chï tsai, wu sheng wu ch'ou (*t̂'ịôg*), yi hing Wen Wang, wan pang tso fu (*p'ịug*).

1. Wen Wang is on high, oh, he shines in heaven; though Chou is an old state, its (heavenly) appointment is new; the house of Chou became amply illustrious, was not the appointment of God timely? Wen Wang ascends and descends (a), he is on the left and right of God. — 2. Vigorous was Wen Wang, his good fame never ceases; amply endowed, indeed, was (the house of) Chou; there were the grandsons and sons of Wen Wang; the grandsons and sons of Wen Wang, (they are) the trunk

○2 35. 文王在上、於昭于天、周雖舊
邦、其命維新、有周不顯、帝命不
時、文王陟降、在帝左右、 亹亹
文王、令聞不已、陳錫哉周、侯文
王孫子、文王孫子、本支百世、凡
周之士、不顯亦世、 世之不顯、
厥猶翼翼、思皇多士、生此王國、
王國克生、維周之楨、濟濟多士、
文王以寧、 穆穆文王、於緝熙
敬止、假哉天命、有商孫子、商之
孫子、其麗不億、上帝既命、侯于
周服、 侯服于周、天命靡常、殷
士膚敏、祼將于京、厥作祼將、常

and the branches (of the family) for a hundred generations! All the officers of Chou, they are amply illustrious for (ample =) many generations. — 3. Amply illustrious for generations, their plans (have been carefully laid:) are very orderly; fine are the many officers who are born in this kingdom; the kingdom has been able to bear them, they are the supporters of Chou; stately are the many officers; Wen Wang through them enjoys his repose. — 4. August was Wen Wang, continuously bright and reverent; great, indeed, was the appointment of Heaven; there were Shang's grandsons and sons; Shang's grandsons and sons, their number, was it not a hundred thousand! But God on High gave his appointment, and so they became subject to Chou. — 5. They became subject to Chou; Heaven's appointment is not for ever; the officers of Yin were fine and active, but their libations were presented in the capital (of Chou); when they made their presentation of libations, they wore, as (regular =) ritual garments, the embroidered skirts and ceremonial caps; oh, you promoted servants of the king, should you not think of your ancestors? — 6. Should you not think of your ancestors, and so cultivate their virtues? For ever (be a match for =) be worthy of (Heaven's) appointment, and seek for yourself much felicity; when Yin had not yet lost the multitudes, it was able to be a counterpart to God on High (b); you ought to mirror yourself in (the fate of) Yin; the great appointment is not easy (to keep). — 7. The appointment not being easy (to keep), may it not cease in your persons (c); display and make bright your good fame; the lord of Yü (d) and (the house of) Yin got their investiture from Heaven; but the actions of High Heaven have no sound, no smell (e); you should (now) make Wen Wang your pattern; all the states will then have confidence.

服繩尋、王之藎臣、無念爾祖、 無念爾祖、
厥德、永言配命、自求多福、殷之未喪師、克配上
帝、宜鑒于殷、駿命不易、 命之不易、無遏爾躬、
宣昭義問、有虞殷自天、上天之載、無聲無臭、儀
刑文王、萬邦作孚、

○2 36. 明明在下、赫赫在上、天難忱斯、不易維王、天
位殷適、使不挾四方、 摯仲氏任、自彼殷商、來
嫁于周、曰嬪于京、乃及王季、維德之行、大任有
身、生此文王、 維此文王、小心翼翼、昭事上帝、
聿懷多福、厥德不回、以受方國、 天監在下、有
命既集、文王初載、天作之合、在洽之陽、在渭之
涘、文王嘉止、大邦有子、 大邦有子、俔天之妹、
文定厥祥、親迎于渭、造舟爲梁、不顯其光、 有

(a) »Descending» when coming, as a spirit, to accept sacrificial gifts. (b) Rulers on earth, corresponding to God in heaven. (c) But continue in your descendants. (d) The dynasty prior to the Hia. (e) They are inscrutable, Heaven has rejected Yin.

236. Ta ming.

1. Ming ming tsai hia, ho ho tsai shang (*đi̯ang*), t'ien nan shen sï, pu yi wei wang (*gi̯wang*), t'ien wei Yin ti, shï pu tsie sï fang (*pi̯wang*). 2. Chï Chung shï Jen, tsï pi Yin Shang (*śi̯ang*), lai kia yü Chou, yüe pin yü king (*kli̯ăng*), nai ki Wang Ki, wei tê chï hing (*g'ăng*), T'ai Jen yu shen, sheng ts'ï Wen Wang (*gi̯wang*). 3. Wei ts'ï Wen Wang, siao sin yi yi (*gi̯ək*), chao shï Shang ti, yü huai to fu (*pi̯ŭk*), küe tê pu huei, yi shou fang kuo (*kwək*). 4. T'ien kien tsai hia, yu ming ki tsi (*dz'i̯əp*), Wen Wang ch'u tsai (*tsəg*), t'ien tso chï ho (*g'əp*), tsai Hia chï yang, tsai Wei chï sï (*dzi̯əg*), Wen Wang kia chï (*ĥi̯əg*), ta pang yu tsï (*tsi̯əg*). 5. —, k'ien t'ien chï mei (*mwəd*), Wen ting küe siang, ts'in ying yü Wei (*gi̯wəd*), tsao chou wei liang (*li̯ang*), p'ei hien k'i kuang (*kwâng*). 6. Yu ming tsï t'ien (*t'ien*), ming ts'ï Wen Wang (*gi̯wang*), yü Chou

yü King (*kliĭăng*), tsuan nü wei Shen (*śiĕn*), chang tsï wei hing (*g'ăng*), tu sheng Wu Wang (*giwang*), pao yu ming er, sie fa ta Shang (*śiang*). 7. Yin Shang chï lü (*gliọ*), k'i huei ju lin (*gliəm*), shï yü Mu ye (*diå*), wei yü hou hing (*χiəng*), Shang ti lin ju (*ńiọ*), wu er er sin (*siəm*). 8. Mu ye yang yang (*ziang*), t'an kü huang huang (*g'wâng*), sï yüan pang pang (*pwâng*), wei Shï Shang fu, shï wei ying yang (*diang*), liang pi Wu Wang (*giwang*), sï fa ta Shang (*śiang*), huei chao ts'ing ming (*miăng*).

1. Shedding brightness below, majestic on high, Heaven is difficult to rely on (a); it is not easy to be king; the lawful heir of the Yin on the throne of Heaven was (caused not to =) not permitted to (encompass =) embrace the (states of the) four quarters. — 2. The lady Chung Jen of Chï came from the Yin-Shang, she came and married in Chou; she became bride in the capital; and so together with (her husband) Wang Ki she practised the virtue; T'ai Jen (b) became pregnant and bore this Wen Wang. — 3. Now this Wen Wang, he was careful and reverent; brightly he served God on High, and so he could aspire to much happiness; his virtue did not deflect, and so he received the states of the (four) quarters. — 4. Heaven looked down upon the world below, and its appointment lighted on (him); when Wen Wang started his (initiative =) action, Heaven made for him a mate, to the north of the Hia (river), on the banks of the Wei (river) (c); Wen Wang was fine; and in a great state there was the young lady. — 5. In a great state there was the young lady, she looked as if she were a younger sister of Heaven; Wen fixed on a lucky day, and went in person to meet her on the Wei (river); he arranged boats to form a bridge; amply illustrious was the splendour. — 6. The appointment came from Heaven; it gave the appointment to this Wen Wang, in Chou, in the capital; the lady-successor was (a girl from) Shen; the eldest daughter (of Shen) (acted =) performed her functions, and she staunchly bore Wu Wang; (Heaven said:) »I shall protect and help you and appoint you, to march and attack the great Shang». — 7. The cohorts of Yin-Shang were massed like a forest; a solemn declaration was made at Mu ye: »It is we who are rising! God on High (approaches =) looks down upon you; do not (make double your hearts =) be unfaithul in your hearts». — 8. The field of Mu ye was very wide; the t'an-wood carriages were brilliant; the four-teams of bay and white-bellied horses went *pwâng-pwâng;* the grand-master (d) was Shang-fu, he was an eagle, a hawk; bright was that Wu Wang; he killed and smote the great (people of) Shang; the morning of the encounter was clear and bright.

(a) Its charge is easily lost. (b) I. e. Chung Jen. (c) Or, with another school: »to the south of (the city of) Ho». (d) I. e. the general.

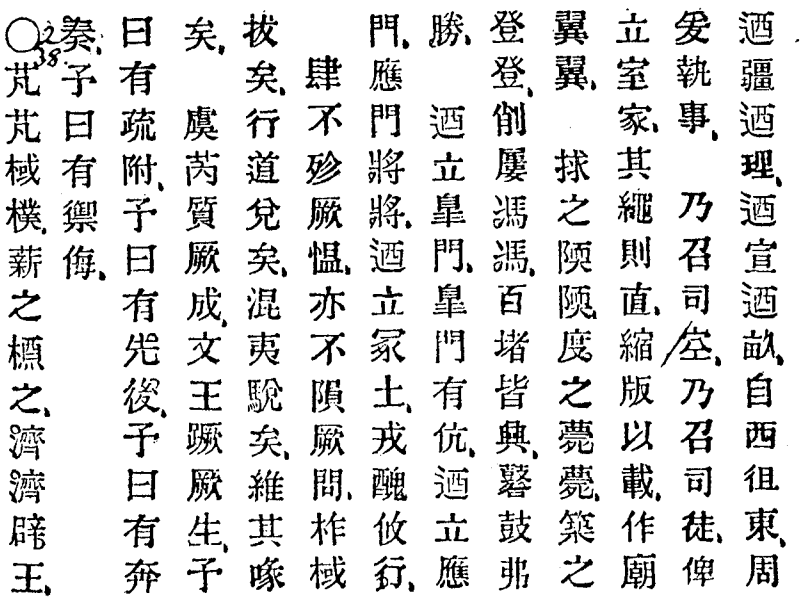
237. Mien.

1. Mien mien kua tie (*d'iet*), min chï ch'u sheng, tsï Tu Ts'ü Ts'i (*ts'iĕt*), ku kung Tan fu, t'ao fu t'ao hüe (*g'iwet*), wei yu kia shï (*śiĕt*). 2. —, lai chao tsou ma (*må*), shuai si shuei hu (*χo*), chï yü K'i hia (*g'å*),

命自天、命此文王、于周于京、纘女維
莘、長子維行、篤生武王、保右命爾、燮
伐大商、殷商之旅、其會如林、矢于
牧野、維予侯興、上帝臨女、無貳爾心、
牧野洋洋、檀車煌煌、駟騵彭彭、維
師尚父、時維鷹揚、涼彼武王、肆伐大
商、會朝清明、
○2又 縣縣瓜瓞、民之初生、自土沮漆、古
公亶父、陶復陶穴、未有家室、古公
亶父、來朝走馬、率西水滸、至于岐下、
爰及姜女、聿來胥宇、周原膴膴、堇荼
如飴、爰始爰謀、爰契我龜、曰止曰
時、築室于茲、
迺慰迺止、迺左迺右、

yüan ki Kiang nü (*niọ*), yü lai sü yü (*giwo*). 3. [Mao: Chou yüan wu wu, replaced by Han var. 67:] Chou yüan mei mei (*mwəg*), kin t'u ju yi (*diəg*), yüan shï yüan mou (*miŭg*), yüan k'i wo kuei (*kiwəg*), yüe chï yüe shï (*điəg*), chu shï yü tsï (*tsiəg*). 4. Nai wei nai chï (*îiəg*), nai tso nai yu (*giŭg*), nai kiang nai li (*liəg*), nai süan nai mou (*məg*), tsï si ts'u tung, chou yüan chï shï (*dz'iəg*). 5. Nai chao sï k'ung, nai chao sï t'u (*d'o*), pei li shï kia (*kå*), k'i sheng tsê chï (*d'iək*), so pan yi tsai (*dz'əg*), tso miao yi yi (*giək*). 6. Kiu [sic] chï jeng jeng (*ńiəng*), to chï hung hung (*χmwəng*), chu chï teng teng (*təng*), siao lü p'ing p'ing (*b'iəng*), po tu kie hing (*χiəng*), kao ku fu sheng (*śiəng*). 7. Nai li kao men, kao men yu k'ang (*k'âng*), nai li ying men, ying men tsiang tsiang (*tsiang*), nai li chung t'u, jung ch'ou yu hing (*g'ăng*). 8. Sï pu t'ien küe yün (*'iwən*), yi pu yün küe wen (*miwən*), tso yü pei (*b'wâd*) yi, hing tao t'uei (*t'wâd*) yi, Kun yi tuei (*d'wâd*) yi, wei k'i ch'uei (*t'iwad*) yi. 9. Yü Juei chï küe ch'eng (*điĕng*), Wen Wang kuei küe sheng (*sĕng*), yü yüe yu su fu (*b'iu*), yü yüe yu sien hou (*g'u*), [Mao: yü yüe yu pen tsou, replaced by var. 68:] yü yüe yu pen tsou (*tsu*), yü yüe yu yü wu (*miu*).

1. Long drawn-out (a) are the stems of the gourds; when (our) people first was born, it came from Tu, from Ts'i and Ts'ü; the ancient prince Tan-fu, he moulded covers, he moulded caves (b); as yet they had no houses. — 2. The ancient prince Tan-fu, at day-break he galloped his horses; he followed the bank of the Western river, he came to the foot of (mount) K'i; and so together with the lady Kiang he came and lingered (there) and took up an abode. — 3. The plain of Chou was



rich and ample; even the k i n and t ' u plants (c) were sweet like honey-cakes; and so he started, he planned, he notched our tortoises (d); and so he stopped; he halted, he built houses here. — 4. And so he remained quiet, he stopped; he went to the left, he went to the right, he made boundaries, he made divisions, he (»cubited» =) measured to the cubit, he laid out acres; from west he went east, everywhere he took the task in hand. — 5. And so he called the Master of Works, he called the Master of the Multitudes (e), he made them build houses; their plumb-lines were straight; they lashed the boards and thus erected the building frames; they made the temple in careful order. — 6. In long rows they collected it (sc. the earth for the buildings), in great crowds they measured it out, they pounded it, (the walls) rising high; they scraped and (repeated =) went over them again, (so they became) solid; an hundred t u -measures of walls all rose; the (rhythm-giving) drums could not keep pace (f). — 7. And so he raised the outer gate; the outer gate was high; he raised the principal gate; the principal gate was grand; he raised the grand Earth-altar, from which the great (troops:) armies marched. — 8. Unquenchable was their wrath, unfailing was their fame; the oaks were (pulled out =) thinned, the roads were cleared; the Kun-yi barbarians (withdrew:) fled, oh how they panted. — 9. (The states of) Yü and Juei gave pledges of good faith in concluding the peace, Wen Wang placed their victim animals on the sacrificial tables; we thus had adherents in distant parts, we had such who (were before and behind =) attented us on all sides, we had such who hastened forward (to us), we had such who defended (us) against insult.

(a) For m i e n - m i e n cf. ode 171. (b) For his people to live in. (c) Bitter herbs. (d) For divination. (e) Farmers. (f) The people worked so eagerly.

238. Yü pu.

1, P'eng p'eng yü pu, sin chï yu (*ziôg*) chï, tsi tsi pi wang, tso yu ts'ü (*ts'iu*) chï. 2. Tsi tsi pi wang (*giwang*), tso yu feng chang (*ţiang*), feng chang ngo ngo (*ngâ*), mao shï yu yi (*ngia*). 3. P'i pi King chou, cheng t'u tsie (*tsiɛp*) chï, Chou wang yü mai, liu shï ki (*g'iəp*) chï. 4. Cho pi Yün Han, wei chang yü t'ien (*t'ien*), Chou wang shou k'ao, hia pu tso jen (*ńiĕn*). 4. Tuei [sic] cho k'i chang (*ţiang*), kin yü k'i siang (*siang*), mien mien wo wang (*giwang*), wang ki sï fang (*piwang*).

1. Luxuriant are the oak clumps, we make firewood of them, we heap them; stately is our ruler and king; to the left and the right they hasten to him. — 2. Stately is our ruler and king; to the left and the right (of him) they hold insignia; they hold the insignia high, as befits the fine officers. — 3. Floating along are those boats on the King (river), many men are rowing them; the king of Chou marches, and the six armies go along with him. — 4. Great is the Heavenly Han river (a), it forms a pattern on heaven; may the king of Chou have a high old age, is he not a man indeed! — 5. (As if) carved and chiselled is his (décor =) exterior, (like) gold and jade is his (look =) appearance; vigorous is our king, he makes laws and rules for (the states of) the four quarters.

(a) Properly: »the Cloud Han» = the Milky Way.

239. Han lu.

1. Chan pi Han lu, chen hu tsi tsi (*tsiər*), k'ai ti kün tsï, kan lu k'ai ti (*d'iər*). 2. Sê pi yü tsan, huang liu tsai chung (*ţiông*), —, fu lu yu kiang (*kông*). 3. Yüan fei li t'ien, yü yüe yü yüan (*'iwen*), —, hia pu tso jen (*ńiĕn*). 4. Ts'ing tsiu ki tsai (*tsəg*), sing mu ki pei (*b'iəg*), yi hiang yi sï (*dziəg*), yi kie king fu (*piŭk*). 5. Sê pi tso yü, min so liao (*liog*) yi, —, shen so lao (*log*) yi. 6. Mo mo ko lei (*liwər*), yi yü t'iao mei (*mwər*), —, k'iu fu pu huei (*g'wər*).

1. Look at that foot of the Han hill, the hazels and h u trees are numerous; joyous and pleased is the lord, in his striving for blessings he is joyous and pleased. — 2. Bright is that libation-ladle of jade, the yellow liquid is within; joyous and pleased is the lord, on whom felicity and blessings descend. — 3. The hawk flies and reaches heaven; the fish leaps in the deep; joyous and pleased is the lord, is he not a man indeed! — 4. The clear wine is filled in, the red male (victim) is ready; with them he makes offering and sacrifice, and increases his great felicity. — 5. (Bright =) fresh-looking are those oaks, they are fired in sacrifice by the people; joyous and pleased is the lord, he is (encouraged =) rewarded by the spirits. — 6. Luxuriant are those k o creepers and l e i creepers, they (reach =) spread out over branches and boughs (a); joyous and pleased is the lord, in seeking felicity he does not swerve (b).

左右趣之、　濟濟辟王、左右奉璋、奉璋峩
峩、髦士攸宜、　淠彼泾舟、烝徒楫之、周王
于邁、六師及之、　倬彼雲漢、爲章于天、周
王壽考、遐不作人、　追琢其章、金玉其相、
勉勉我王、綱紀四方、
○39 瞻彼旱麓、榛楛濟濟、豈弟君子、干祿豈
弟、　瑟彼玉瓚、黃流在中、豈弟君子、福祿
攸降、　鳶飛戾天、魚躍于淵、豈弟君子、遐
不作人、　清酒既載、騂牡既備、以享以祀、
以介景福、　瑟彼柞棫、民所燎矣、豈弟君
子、神所勞矣、　莫莫葛藟、施于條枚、豈弟
君子、求福不回、
○40 思齊大任、文王之母、思媚周姜、京室之

(a) A frequent simile for the lord's having clients who cling to him, see ode 4. (b) From the straight course.

240. Sï chai.

1. Sï chai T'ai Jen, Wen Wang chï mu (*məg*), sï mei Chou Kiang, King shï chï fu (*b'i̯ŭg*), T'ai Sï sï huei yin (*'i̯əm*), tsê po sï nan (*nəm*). 2. Huei yü tsung kung (*kung*), shen wang shï yüan, shen wang shï t'ung (*t'ung*), hing yü kua ts'i (*ts'iər*), chï yü hiung ti (*d'iər*), yi yü yü kia pang (*pŭng*). 3. Yung yung tsai kung, su su tsai miao (*mi̯og*), p'ei hien yi lin, wu yi yi pao (*pôg*). 4. Sï jung tsi pu t'ien, lie kia pu hia, pu wen yi shï, pu kien yi ju. 5. Sï ch'eng jen yu tê (*tək*), siao tsï yu tsao, ku chï jen wu yi, yü mao sï shï (*dz'i̯əg*).

1. Reverent was T'ai Jen, the mother of Wen Wang; beloved was lady Kiang of Chou (a), the wife in the (royal) house in the capital; T'ai Sï (b) carried on their fine fame; and so a hundred were those young men (her descendants). — 2. He (sc. Wen Wang) was obedient to the (dead) princes of the clan (his ancestors); of the Spirits, none were annoyed with him; of the Spirits, none were (pained, grieved =) dissatisfied with him; he was a model to his consort, it extended to his brothers, and so he governed his family and state. — 3. Concordant he was in the ancestral temple;

婦、大姒嗣徽音、則百斯男、　惠于宗公、神
罔時怨、神罔時恫、刑于寡妻、至于兄弟、以
御于家邦、　雝雝在宮、肅肅在廟、不顯亦
臨、無射亦保、　肆戎疾不殄、烈假不瑕、不
聞亦式、不諫亦入、　肆成人有德、小子有
造、古之人無斁、譽髦斯士、
○41 皇矣上帝、臨下有赫、監觀四方、求民之
莫、維此二國、其政不獲、維彼四國、爰究爰
度、上帝耆之、憎其式廓、乃眷西顧、此維與
宅、　作之屏之、其蓄其翳、修之平之、其灌
其栵、啓之辟之、其檉其椐、攘之剔之、其檿
其柘、帝遷明德、串夷載路、天立厥配、受命
既固、　帝省其山、柞棫斯拔、松柏斯兌、帝

amply illustrious, he looked down with care (c); never weary, he gave protection. — 4. His great (activity:) energy was unquenchable, his brilliance and greatness had no flaw; even (what he did not hear =) what was not told him directly, he made use of; even what was not told him in remonstration, he accepted (d). — 5. As a grown-up man he had virtue; (already) as a young boy he was trained and perfected; the men of old were untiring; renowned and fine was that nobleman!

(a) Wen Wang's grandmother. (b) Wen Wang's wife. (c) Upon his people. (d) He was so eager to pick up good ideas from others.

241. Huang yi.

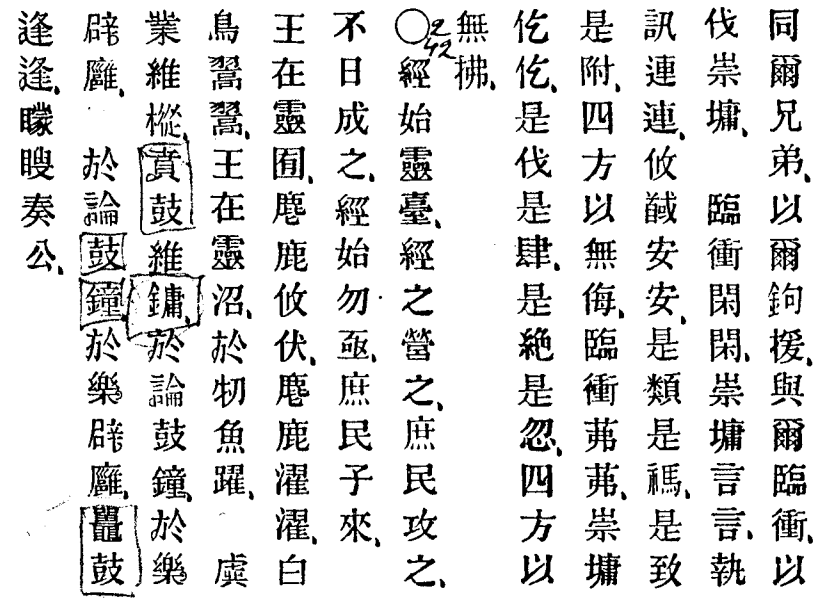
1. Huang yi Shang ti, lin hia yu ho (*χâk*), kien kuan sï fang, k'iu min chï mo (*mâk*), wei ts'ï er kuo, k'i cheng pu huo (*g'wăk*), wei pi sï kuo, yüan kiu yüan to (*d'âk*), Shang ti chï [sic] chï, tseng k'i shï k'uo (*k'wâk*), nai küan si ku, ts'ï wei yü tsê (*d'ăk*). 2. Tso chï p'ing chï, [Mao: k'i tsï k'i yi, replaced by Han var. 69:] k'i tsï k'i yi (*'ied*), siu chï p'ing chï, k'i kuan k'i li (*li̯ad*), k'i chï pi (*b'i̯ĕk*) chï, k'i ch'eng k'i kü (*ki̯o*), jang chï t'i (*t'iek*) chï, k'i yen k'i chê (*t̂i̯ag* > *t̂i̯o'*), Ti ts'ien ming tê, kuan yi tsai lu (*glâg* > *glo'*), t'ien li küe p'ei, shou ming ki ku (*ko*). 3. Ti sing k'i shan, tso yü si pei (*b'wâd*), sung po sï t'uei (*t'wâd*), Ti tso pang tso tuei (*twəd*), tsï T'ai Po Wang Ki (*ki̯wɛd*), wei ts'ï Wang

Ki, yin sin tsê yu, tsê yu k'i hiung (*χi̯wăng*), tsê tu k'i k'ing (*k'i̯ăng*), tsai si chï kuang (*kwâng*), shou lu wu sang (*sâng*), yen yu sï fang (*pi̯wang*). 4. [Current version: Wei ts'ï Wang Ki, replaced by the orig. Mao version:] wei ts'ï Wen Wang, Ti to k'i sin (*si̯əm*), mo k'i tê yin (*'i̯əm*), k'i tê k'o ming, k'o ming k'o lei (*li̯wəd*), k'o chang k'o kün, wang ts'ï ta pang, k'o shun k'o pi (*pi̯ər*), pi yü Wen Wang, k'i tê mi huei (*χmwəg*), ki shou Ti ch'ï (*t'i̯əg*), yi yü sun tsï (*tsi̯əg*). 5. Ti wei Wen Wang, wu jan p'an yüan (*gi̯wăn*), wu jan hin sien (*dzi̯an*), tan sien teng yü an (*ngân*), Mi jen pu kung (*kung*), kan kü ta pang (*pŭng*), ts'in Yüan ts'u Kung (*kung*), wang ho sï nu (*no*), yüan cheng k'i lü (*gli̯o*), [Mao: yi an ts'u lü, replaced by var. 70:] yi an ts'u Kü (*kli̯o*), yi tu Chou hu (*g'o*), yi tuei yü t'ien hia (*g'å*). 6. Yi k'i tsai king (*kli̯ăng*), ts'in tsï Yüan kiang (*ki̯ang*), chï wo kao kang (*kâng*), wu shï wo ling, wo ling wo ngo (*'â*), wu yin wo ts'üan, wo ts'üan wo ch'ï (*d'ia*), (to =) tsê k'i sien yüan, kü K'i chï yang (*di̯ang*), tsai Wei chï tsiang (*tsi̯ang*), wan pang chï fang (*pi̯wang*), hia min chï wang (*gi̯wang*). 7. Ti wei Wen Wang, yü huai ming tê (*tək*), pu ta sheng yi sê (*si̯ək*), pu chang hia yi ko (*kɛk*), pu shï pu chï, shun Ti chi tsê (*tsək*), Ti wei Wen Wang (*gi̯wang*), sün er k'iu fang (*pi̯wang*), [Mao: t'ung er hiung ti, replaced by var. 71:] t'ung er ti hiung (*χi̯wăng*), yi er kou yüan, yü er lin ch'ung (*t'i̯ung*), yi fa Ch'ung yung (*di̯ung*). 8. Lin ch'ung hien hien (*g'ăn*), Ch'ung yung yen yen (*ngi̯ăn*), chï sin lien lien (*li̯an*), yu kuo an an (*'ân*), shï lei shï ma, shï chï shï fu (*b'i̯u*), sï fang yi wu wu (*mi̯u*), lin ch'ung fu fu (*pi̯wət*), Ch'ung yung yi yi (*ngi̯ət*), shï fa shï sï (*si̯əd*), shï tsüe shï hu (*χmwət*), sï fang yi wu fu (*b'i̯wət*).

1. August is God on High; looking down, he is majestic; he inspected and regarded the (states of) the four quarters, he sought tranquillity for the people; these two kingdoms (sc. of Hia and Yin), their government had failed; throughout those states of the four (quarters) he investigated and (measured =) estimated; God on High brought it to a settlement; hating their (using ampleness =) extravagance, he looked about and turned his gaze to the West; and here he gave an abode (a). — 2. They cleared them away, they removed them, the standing dead trees, the (fallen) dead trees; they dressed them, levelled them, the bushy clumps, the l i trees; they opened them up, they cleared them, the tamarisks, the k ' ü trees; they cleared them away, they cut them, the wild mulberry trees, the c h ê trees; God transferred the bright virtue (sc. from Yin to Chou), their customs and institutions then became grand; Heaven established for itself a counterpart (on earth), the given appointment became (solid:) sure. — 3. God examined the mountains: the oaks were thinned, the pines and cypresses were cleared; God made a state, made a counterpart of himself (b); it began with T'ai-po and Wang Ki; now this Wang Ki, in his loving heart he was friendly; he was friendly to his brothers, he affirmed his happiness; and so there was given him (brightness =) glory, he received blessings that he never lost, (coveringly =) extensively he possessed the (states of the) four quarters. — 4. Now this Wen Wang (c), God (measured =) probed his heart: settled was his reputation, in his virtue

作邦作對、自大伯王季、維此王季、因心則友、
則友其兄、則篤其慶、載錫之光、受祿無喪、奄
有四方、維此王季、帝度其心、貊其德音、其
德克明、克明克類、克長克君、王此大邦、克順
克比、比于文王、其德靡悔、既受帝祉、施于孫
子、帝謂文王、無然畔援、無然歆羨、誕先登
于岸、密人不恭、敢距大邦、侵阮徂共、王赫斯
怒、爰整其旅、以按徂旅、以篤周祜、以對于天
下、依其在京、侵自阮疆、陟我高岡、無矢我
陵、我陵我阿、無飲我泉、我泉我池、度其鮮
原、居岐之陽、在渭之將、萬邦之方、下民之王、
帝謂文王、予懷明德、不大聲以色、不長夏以
革、不識不知、順帝之則、帝謂文王、詢爾仇
方、

he was able to be enlightened; he was able to be enlightened, to be good; he was able to preside, to be ruler, to be king over this great kingdom; he was able to be accommodating, to be concordant (with the subjects); and when they were concordant with Wen Wang, his virtue had nothing that caused regret (d); he received God's blessings; it (extended:) reached to his grandsons and sons. — 5. God said to Wen Wang: »Do not like that be relaxed, do not like that indulge your desires»; and so he (the king) first ascended a high bank (sc. to look out): the people of Mi were not (respectful =) obedient, they dared to oppose the great kingdom; they invaded Yüan and marched against Kung; the king was majestically angry at this; and so he marshalled his cohorts; in order to stop them he marched to Kü, to affirm the prosperity of Chou, to respond to (the wishes of) the whole world. — 6. Firmly settled he was in his capital; they invaded from the borders of Yüan and ascended our high ridges; but they (did not =) could not marshal their forces on our hills, on our hills, our slopes; they (did not =) could not drink at our springs, at our springs, our pools; he (the king) dwelt in the freshly bright plain, he lived to the south of (mount) K'i, on the course of the Wei; to the myriad states he was a pattern, the king of


同爾兄弟、以爾鈞援、與爾臨衝、以
伐崇墉、臨衝閑閑、崇墉言言、執
訊連連、攸馘安安、是類是禡、是致
是附、四方以無侮、臨衝茀茀、崇墉
仡仡、是伐是肆、是絶是忽、四方以
無拂、
○42 經始靈臺、經之營之、庶民攻之、
不日成之、經始勿亟、庶民子來、
王在靈囿、麀鹿攸伏、麀鹿濯濯、白
鳥鶴鶴、王在靈沼、於牣魚躍、
業維樅、賁鼓維鏞、於論鼓鐘、於樂
辟廱、於論鼓鐘、於樂辟廱、鼉鼓
逢逢、矇瞍奏公、

the subject peoples. — 7. God said to Wen Wang: »I think cherishingly of your bright virtue; in spite of your great renown it is not shown off, in spite of your prominent greatness it is not changed; without (need of) knowledge or wisdom (e) you obey the laws of God»; God said to Wen Wang: »Plan with your partner states, unite with your brothers; with your hooks and (climbers =) ladders, and your approachers and knockers (f) attack the walls of Ch'ung». — 8. The approachers and knockers were (ample =) huge, the walls of Ch'ung were (hill-top-like =) high; the captured prisoners for the question came (*seriatim* =) in a slow procession; the cut heads (were brought) solemnly; he offered them in sacrifice to God on High, he offered them in the camping place (g), he brought them forward, he adjoined them (to the other offering gifts); in the four quarters there were none who affronted him; the approachers and knockers were large, the walls of Ch'ung were powerful; he smote them (the enemies), he killed them, he exterminated them, he annihilated them; hence in the four quarters there were none who opposed him.

(a) To the Chou. (b) A king. (c) His son and successor. (d) All parties were satisfied. (e) But by nature, without effort. (f) Engines of assault. (g) To placate the Spirits of the soil invaded.

242. Ling t'ai.

1. King shï ling t'ai, king chï ying (*gi̯wĕng*) chï, shu min kung chï, pu jï ch'eng (*ďi̯ĕng*) chï, king shï wu ki (*ki̯ə̆k*), shu min tsï lai (*ləg*). 2. Wang tsai ling yü [sic] (*gi̯ŭk*), yu lu yu fu (*b'i̯ŭk*), yu lu cho cho (*d'ŏk*),

po niao ho ho (*χŏk*), wang tsai ling chao (*ĥi̯og*), wu jen yü yüe (*di̯ok*). 3. Kü ye wei ts'ung (*ts'i̯ung*), fen ku wei yung (*di̯ung*), wu lun ku chung (*ťi̯ung*), wu lo pi yung (*'i̯ung*). 4. Wu lun ku chung (*ĥi̯ung*), wu lo pi yung (*'i̯ung*), t'o ku p'eng p'eng (*b'ung*), meng sou tsou kung (*kung*).

1. He planned and commenced the Divine Tower, he planned it and built it; the people worked at it, in less than a day they achieved it, he planned and commenced it, without urging them on; but the people diligently came (to work). — 2. The king was in the Divine Park, where the does and stags lay (resting); the does and stags were glossy, the white birds were glistening; the king was by the Divine Pool; oh, the plentiful fishes leapt. — 3. (There were) vertical posts and horizontal boards (forming the bell frames), there were dented ornaments, there were big drums, there were big bells; oh, assorted were the drums and bells, oh, pleasant was the (Hall of the) Circular Moat (a). — 4. Oh, assorted were the drums and bells, oh, pleasant was the (Hall of the) Cirkular Moat; the alligator-skin drums (sounded) *b'ung-b'ung;* the blind (musicians) executed their (work =) performance.

(a) The archery school hall.

243. Hia wu.

1. Hia wu wei Chou, shï yu chê wang (*gi̯wang*), san hou tsai t'ien, wang p'ei yü king (*kli̯ăng*). 2. —, shï tê tso k'iu (*g'i̯ôg*), yung yen p'ei ming, ch'eng wang chï fu (*p'i̯ug*). 3. —, hia t'u chï shï (*śi̯ə̆k*), yung yen hiao sï, hiao sï wei tsê (*tsək*). 4. Mei tsï yi jen, ying hou shun tê (*tək*), —, chao tsai sï fu (*b'i̯ŭk*). 5. [Mao: chao tsï lai hü, replaced by var. 72:] chao tsai lai hü (*χi̯o*), sheng k'i tsu wu (*mi̯wo*), wu wan sï nien, shou t'ien chï hu (*g'o*). 6. —, sï fang lai ho (*g'â*), —, pu hia yu tso (*tsâ*).

1. (Descending »footsteppers» =) successors in a line are the Chou; from generation to generation there have been wise kings; three rulers are in heaven, the king is their counterpart in the capital. — 2. The king is their counterpart in the capital; the hereditary virtue he actively seeks; forever he is (a match for =) worthy of (Heaven's) appointment, he has achieved the trustworthiness of a king. — 3. He has achieved the trustworthiness of a king; (he is) a pattern to the earth below; forever he is filial and thoughtful; filial and thoughtful he is a norm (to others). — 4. Lovable is this (One man =) sovereign, responsive (a) is his compliant virtue; forever he is filial and thoughtful (of the ancestors), brightly he continues their task. — 5. Brightly he comes and is permitted to continue in the footsteps of his ancestors; oh, a myriad are his years (b), he receives Heaven's blessings. — 6. He receives Heaven's blessings, the (people of) the four quarters come to felicitate him; oh, a myriad are his years, there will surely be helpers (for him).

(a) To the love and expectations of the people. (b) I. e. his and his descendants.

○43 下武維周、世有哲王、三后在天、王配于京、
王配于京、世德作求、永言配命、成王之孚、
成王之孚、下土之式、永言孝思、孝思維則、
媚茲一人、應侯順德、永言孝思、昭哉嗣服、
昭茲來許、繩其祖武、於萬斯年、受天之祜、
○44 受天之祜、四方來賀、於萬斯年、不遐有佐、
文王有聲、遹駿有聲、遹求厥寧、遹觀厥成、
文王烝哉、文王受命、有此武功、既伐于崇、
作邑于豐、文王烝哉、築城伊淢、作豐伊匹、
匪棘其欲、遹追來孝、王后烝哉、王公伊濯、
維豐之垣、四方攸同、王后維翰、王后烝哉、
豐水東注、維禹之績、四方攸同、皇王維辟、
王烝哉、鎬京辟廱、自西自東、自南自北、無

244. Wen Wang yu sheng.

1. Wen Wang yu sheng (*śi̯ĕng*), yü tsün yu sheng (*śi̯ĕng*), yü k'iu küe ning (*nieng*), yü kuan küe ch'eng (*ʤi̯ĕng*), Wen Wang cheng tsai. 2. Wen Wang shou ming, yu ts'ï wu kung (*kung*), ki fa yü Ch'ung (*ʣi̯ông*), tso yi yü Feng (*p'i̯ông*), —. 3. [Mao: chu ch'eng yi hü, replaced by Han var. 73:] chu ch'eng yi hü (*χi̯wĕt*), tso Feng yi p'i (*p'i̯ĕt*), [Mao: fei ki k'i yü, replaced by Ts'i var. 74:] fei ko ki yu (*zi̯ôg*), yü chuei lai hiao (*χŏg*), wang hou cheng tsai. 4. Wang Kung yi cho, wei Feng chï yüan (*gi̯wăn*), sï fang yu t'ung, wang hou wei han (*g'ân*). —. 5. Feng shuei tung chu, wei Yü chï tsi (*tsi̯ĕk*), —, huang wang wei pi (*pi̯ĕk*), huang wang cheng tsai. 6. Hao king pi yung (*'i̯ung*), tsï si tsï tung, (*tung*), tsï nan tsï pei (*pək*), wu sï pu fu (*b'i̯ŭk*), —. 7. K'ao pu wei wang (*gi̯wang*), tsê shï Hao king (*kli̯ăng*), wei kuei cheng (*ʈi̯ĕng*) chï, Wu Wang ch'eng (*ʤi̯ĕng*) chï, Wu Wang cheng tsai. 8. Feng shuei yu k'i (*k'i̯əg*), Wu Wang k'i pu shï (*ʣ'i̯əg*), yi küe sun mou (*mi̯ŭg*), yi yen yi tsï (*tsi̯əg*), —.

1. Wen Wang has fame; he made great his fame (a), he sought their (sc. the people's) tranquillity; he saw his work achieved; Wen Wang was splendid. — 2. Wen Wang received the appointment, he had these martial achievements; when he had made the attack on Ch'ung, he made a city in Feng; Wen Wang was splendid. — 3. The wall he built was moated, the (city) Feng he built matched it; he did not alter his plans (b), (going backwards =) mindful of his predecessors, he came and was filial; the royal ruler was splendid. — 4. The king's work was (bright =) splendid; the walls of Feng were where (the peoples of) the four quarters came together; the royal ruler was their support; the royal ruler was splendid. — 5. The river of Feng flowed to the east, is was the vestige of Yü (c), that was where (the people of) the four quarters came together; the august king was a (true) ruler; the august king was splendid. — 6. The capital of Hao (had) the (Hall of the) Circular Moat; from west, from east, from south, from north, there were none who thought of not submitting; the august king was splendid. — 7. The one who examined the oracle was the king; he took his residence in the Hao capital; the tortoise (d) directed it, Wu Wang (e) completed it; Wu Wang was splendid. — 8. In the Feng river there are k ' i plants; did Wu Wang not work? He handed down his plans to his (grandsons =) descendants, in order to tranquillize and assist his son; Wu Wang was splendid.

(a) We could translate: »Great was his fame», but the par. lines that follow show that t s ü n is here a transitive verb. (b) Which followed up the plans of his predecessors. (c) The legendary ruler who regulated all the great rivers. (d) Tortoise-shell oracle. (e) The son and successor of Wen Wang.

245. Sheng min.

1. Küe ch'u sheng min (*mi̯ĕn*), shï wei Kiang Yüan (*ngi̯wăn*), sheng min ju ho, k'o yin k'o sï (*ʣi̯əg*), yi fu wu tsï (*tsi̯əg*), li Ti wu mu [sic] (*məg*), hin yu kie yu ch'ï [sic] (*t'i̯əg*), tsai chen tsai su (*si̯ôk*), tsai sheng tsai yü (*di̯ôk*), shï wei Hou Tsi (*tsi̯ək*). 2. Tan mi küe yüe (*ngi̯wăt*), sien sheng ju ta (*d'ât*), pu ts'ê pu p'i, wu tsai wu hai (*g'âd*), yi ho küe ling (*lieng*), Shang ti pu ning (*nieng*), pu k'ang yin sï (*ʣi̯əg*), kü jan sheng tsï (*tsi̯əg*). 3. Tan chï chï ai hiang, niu yang fei tsï (*ʣ'i̯əg*) chï, tan chï chï p'ing lin (*gli̯əm*), huei fa p'ing lin (*gli̯əm*), tan chï chï han ping (*pi̯əng*), niao fu yi (*gi̯ək*) chï, niao nai k'ü (*k'i̯ab* > *k'i̯o'*) yi, Hou Tsi ku (*kwo*) yi, shï t'an shï hü (*χi̯wo*), küe sheng tsai lu (*glâg* > *glo'*). 4. Tan shï p'u po (*b'ək*), k'o k'i k'o yi (*ngi̯ək*), yi tsiu k'ou shï (*ʤ'i̯ək*), yi chï jen shu, jen shu pei pei (*b'wâd*), huo yi suei suei (*ʣi̯wəd*), ma mo meng meng (*mung*), kua tie peng peng (*pung*). 5. Tan Hou Tsi chï sê, yu siang chï tao (*d'ôg*), fu küe feng ts'ao (*ts'ôg*), chung chï huang mou (*mi̯ôg*), shï fang shï pao (*pôg*), shï chung shï yu (*zi̯ôg*), shï fa shï siu, shï kien shï hao (*χôg*), shï ying shï li (*li̯ĕt*), tsi yu T'ai kia shï (*śi̯ĕt*). 6. Tan kiang kia chung, wei kü wei p'ei (*p'i̯əg*), wei men wei k'i (*k'i̯əg*), keng chï kü p'ei (*p'i̯əg*), shï huo shï mou (*məg*), keng chï men k'i (*k'i̯əg*), shï jen shï fu (*b'i̯ŭg*), yi kuei chao sï (*ʣi̯əg*). 7. Tan wo sï ju ho, [Mao: huo ch'ung huo yü, replaced by var. 75:] huo ch'ung huo yu (*zi̯ôg*), huo po huo jou (*ni̯ôg*), shï chï sou sou (*si̯ôg*), cheng chï fou fou (*b'i̯ôg*), tsai mou tsai wei (*di̯wər*), ts'ü siao tsi chï (*ʈi̯ər*), ts'ü ti yi po (*b'wât*),

思不服、皇王烝哉、　考卜維王、宅是鎬京、維
龜正之、武王成之、武王烝哉、　豐水有芑、武
王豈不仕、詒厥孫謀、以燕翼子、武王烝哉、

○45 厥初生民、時維姜嫄、生民如何、克禋克祀、
以弗無子、履帝武敏歆、攸介攸止、載震載夙、
載生載育、時維后稷、　誕彌厥月、先生如達、
不坼不副、無菑無害、以赫厥靈、上帝不寧、不
康禋祀、居然生子、　誕寘之隘巷、牛羊腓字
之、誕寘之平林、會伐平林、誕寘之寒冰、鳥覆
翼之、鳥乃去矣、后稷呱矣、實覃實訏、厥聲載
路、　誕實匍匐、克岐克嶷、以就口食、蓺之荏
菽、荏菽旆旆、禾役穟穟、麻麥幪幪、瓜瓞唪唪、
誕后稷之穡、有相之道、茀厥豐草、種之黃

tsai fan tsai lie (*liạt*), yi hing sï suei (*sịwad*). 8. Ang ch'eng yü tou, yü tou yü teng (*təng*), k'i hiang shï sheng (*śịəng*), Shang ti kü hin (*χịəm*), hu ch'ou tan shï (*dẖịəg*), Hou Tsi chao sï (*dzịəg*), shu wu tsuei huei (*χmwəg*), yi hi yü kin (*kịəm*).

1. The one who first bore our (people =) tribe was (lady) Yüan of Kiang; how did she bear the (people =) tribe? She (was able =) understood well to bring y i n and s ï sacrifices, (in order to eliminate her having no child =) that she might no longer be childless; she trod on the big toe of God's footprint, she became elated, she was (increased =) enriched, she was blessed; and so she (was moved =) became pregnant, and (it was soon =) it came about quickly (a); she bore, she bred: that was Hou Tsi (»Prince Millet«). — 2. She fulfilled her months, and the first-born then came forth; there was no bursting, no rending, no injury, no harm, thus manifesting the divine nature of it (b); did God on High not give her ease, did he not enjoy (her) sacrifices! (Quietly:) tranquilly she bore her son. — 3. They laid him in a narrow lane, the oxen and sheep (at their legs =) between their legs nurtured him; they laid him in a forest of the plain, he (met with =) was found by those who cut the forest of the plain; they laid

茂、實方實苞、實種實褎、實發實秀、實堅
實好、實穎實栗、即有邰家室、　誕降嘉
種、維秬維秠、維糜維芑、恒之秬秠、是穫
是畝、恒之糜芑、是任是負、以歸肇祀、

誕我祀如何、或舂或揄、或簸或蹂、釋之
叟叟、烝之浮浮、載謀載惟、取蕭祭脂、取
羝以軷、載燔載烈、以興嗣歲、　卬盛于
豆、于豆于登、其香始升、上帝居歆、胡臭
亶時、后稷肇祀、庶無罪悔、以迄于今、

○46 敦彼行葦、牛羊勿踐履、方苞方體、維
葉泥泥、戚戚兄弟、莫遠具爾、或肆之筵、
或授之几、　肆筵設席、授几有緝御、或

him on cold ice, birds covered and protected him; then the birds went away, and Hou Tsi wailed; it carried far, it was (great =) strong, his voice then became (great =) loud. — 4. And then he crawled, (then) he was able to (straddle =) stride, to stand firmly; and so he sought food for his mouth; he planted it (sc. the soil) with large beans; the large beans were (streamer-like =) rankly-waving; the (culture of grain =) grain cultivated had plenty of ears, the hemp and wheat was (covering =) thick, the gourd stems bore ample fruit. — 5. Hou Tsi's husbandry had the method of helping (the growth); he cleared away the rank grass; he sowed it (sc. the ground) with the yellow riches; it was (regular =) of even growth and luxuriant; it was sown, it became tall, it grew, it flowered and set ears, it became firm and fine; it had ripe ears, it had solid kernels; and then he had his house in T'ai. — 6. He sent down (to the people) the fine cereals; there was black millet, double-kernelled black millet, millet with red sprouts, with white sprouts; he extended over it (sc. the ground) the black millet and the double-kernelled, he reaped it, he (acred it =) took it by acres; he extended over it the millet with red sprouts and with white, he carried them on the shoulder, he carried them on the back; with them he went home and initiated a sacrifice. — 7. Our sacrifice, what it is like? Some pound (the grain), some bale it out, some sift it, some tread it; we wash it so as to become soaked, we steam it so as to become steamed through; and then we lay plans, we think it over, we take

southernwood, we sacrifice fat; we take a ram to sacrifice to the Spirits of the road; and then we roast, we broil, in order to start the following year. — 8. We fill (food) in the t o u vessels, in the t o u and the t e n g vessels; as soon as the fragrance ascends, God on High (tranquilly =) placidly enjoys it; the far-reaching fragrance is truly (correct =) good; Hou Tsi initiated the sacrifice, and the (multitude:) people has given no offence nor cause for regret (c) unto the present day.

(a) After the sacrifice to obtain child. (b) The miraculous conception. (c) By neglecting the sacrifice.

246. Hing wei.

1. T'uan pi hing wei (*gi̯wər*), niu yang wu tsien li (*li̯ər*), fang pao fang t'i (*t'li̯ər*), wei ye ni ni (*ni̯ər*), ts'i ts'i hiung ti (*d'i̯ər*), mo yüan kü er (*ńi̯ăr*), huo sï chï yen, huo shou chï ki (*ki̯ɛr*). 2. Sï yen shê si (*dzi̯ăk*), shou ki yu ts'i yü (*ngi̯o*), huo hien huo tso (*dz'âk*), sien tsüe tien kia (*kå*), t'an hai yi tsien, huo fan huo chï (*t̂i̯ăk*), kia yao p'i küe (*g'i̯ak*), huo ko huo ngo (*ngâk*). 3. Tuei kung ki kien (*kien*), sï hou ki kün (*ki̯wĕn*), shê shï ki kün (*ki̯wĕn*), sü pin yü hien (*g'ien*), tuei kung ki kou (*ku*), ki hie sï hou (*g'u*), sï hou ju shu (*d̂i̯u*), sü pin yi pu wu (*mi̯u*). 4. Tseng sun wei chu (*t̂i̯u*), tsiu li wei ju (*ńi̯u*), cho yi ta tou (*tu*), yi k'i huang kou (*ku*), huang kou t'ai pei (*pwəg*), yi yin yi yi (*gi̯ək*), shou k'ao wei k'i (*g'i̯əg*), yi kie king fu (*pi̯ŭk*).

1. Numerous are the rushes by the road; may oxen and sheep not trample them; they become ample and take shape, their leaves are luxuriant; beloved are brothers, none are absent, all are near; some spread mats for them, some hand them stools. — 2. They spread mats, they put on upper mats; in presenting stools there are (continuous =) a row of attendants; some present cups, some offer cups in response; they wash the t s ü e vessels, they put down the k i a vessels (before the guests); sauces and pickles are presented, some roast, some broil; there are fine viands, tripe and tongue; some sing, some beat the drum. — 3. The carved bows are strong, the four arrows are well balanced; they shoot the arrows, all alike; they arrange the guests according to their (cleverness =) skill; the carved bows are curved; they grasp the four arrows, the four arrows are as if planted (in the target); they arrange the guests according to their (not being offensive =) decorous demeanour. — 4. The descendant (of the ancestors) presides; the spirits and the sweet unclarified wine are rich; he fills the cups with a ladle, and (prays for =) wishes them a (yellow = faded-haired =) high old age; a high old age and a (globular =) rounded back; (he does it) in order to (pull them forward =) encourage them and help them; a high old age is propitious (a); and so they increase the great felicity.

(a) The clause s h o u k ' a o w e i k ' i must be an independent, principal clause, for it balances two analogous lines earlier in the st.: T s e n g s u n w e i c h u »The descendant (is the host =) presides» and t s i u l i w e i j u »The spirits are rich».

獻或酢、洗爵奠斝、醓醢以薦、或燔或
炙、嘉殽脾臄、或歌或哭、敦弓既堅、
四鍭既鈞、舍矢既均、序賓以賢、敦弓
既句、既挾四鍭、四鍭如樹、序賓以不
侮、曾孫維主、酒醴維醹、酌以大斗、
以祈黃耇、黃耇台背、以引以翼、壽考
維祺、以介景福、

○既醉以酒、既飽以德、君子萬年、介
爾景福、既醉以酒、爾殽既將、君子
萬年、介爾昭明、昭明有融、高朗令
終、令終有俶、公尸嘉告、其告維何、
籩豆靜嘉、朋友攸攝、攝以威儀、威
儀孔時、君子有孝子、孝子不匱、永
錫

247. Ki tsuei.

1. Ki tsuei yi tsiu, ki pao yi tê (*tək*), kün tsï wan nien, kie er king fu (*pi̯ŭk*). 2. —, er yao ki tsiang (*tsi̯ang*), —, kie er chao ming (*mi̯ăng*). 3. Chao chao yu jung (*di̯ông*), kao lang ling chung (*ti̯ông*), ling chung yu ch'u (*t̂'i̯ôk*), kung shï kia ku [sic] (*kôk*). 4. K'i kao wei ho (*g'â*), pien tou tsing kia (*kå*), p'eng yu yu shê, shê yi wei yi (*ngia*). 5. Wei yi k'ung shï (*d̂i̯əg*), kün tsï yu hiao tsï (*tsi̯əg*), hiao tsï pu kuei (*ki̯wəd*), yung si er lei (*li̯wəd*). 6. K'i lei wei ho, shï kia chï k'un (*k'wən*), kün tsï wan nien, yung si tsu yin (*di̯ən*). 7. K'i yin wei ho, t'ien pei er lu (*luk*), —, king ming yu p'u (*b'uk*). 8. K'i p'u wei ho, li er nü shï (*dz'i̯əg*), —, ts'ung yi sun tsï (*tsi̯əg*).

1. We are drunk with wine; we are satiated with bounties; for the lord a myriad years; increased be your great felicity. — 2. We are drunk with wine; your viands have passed round; for the lord a myriad years, increased be your brightness. — 3. May your brightness be extensive, may your high brilliance (have =) last to a good end; the good end has its beginning (a); the representative of the (dead) princes makes a happy announcement. — 4. What is his announcement? The p i e n and t o u vessels are pure and fine; the guests are assisted (b); they are assisted with a dignified demeanour. — 5. Your dignified demeanour is very (correct =) good; the lord has pious sons; the pious sons will never be lacking; forever there will be given you good (things). — 6. What are those good (things)? (The alleys of your

house =) your house with its alleys (i. e. your big establishment); for the lord a myriad years; forever there will be given you blessing and posterity. — 7. What is that posterity? Heaven covers you with blessings; for the lord a myriad years, the great appointment and followers. — 8. What are those followers? It (Heaven) gives you young ladies and young gentlemen (children); it gives you young ladies and young gentlemen; you will be followed by grandsons and sons.

(a) It is a result of the preceding merits. (b) Assisted = encouraged to eat and drink.

248. Fu yi.

1. Fu yi tsai King (*kieng*), kung shï lai yen lai ning (*nieng*), er tsiu ki ts'ing (*ts'i̯ĕng*), er yao ki hing (*χieng*), kung shï yen yin, fu lu lai ch'eng (*d̂i̯ĕng*). 2. Fu yi tsai sha (*sa*), kung shï lai yen lai yi (*ngia*), er tsiu ki-to (*tâ*), er yao ki kia (*ka*), —, fu lu lai wei (*gwia*). 3. Fu yi tsai chu (*t̂i̯o*), kung shï lai yen lai ch'u (*t̂'i̯o*), er tsiu ki sü (*si̯o*), er yao yi fu (*pi̯wo*), —, fu lu lai hia (*g'å*). 4. Fu yi tsai ts'ung (*dz'ung*), kung shï lai yen lai tsung (*tsông*), ki yen yü tsung (*tsông*), fu lu yu hiang (*g'ộng*), —, fu lu lai ch'ung (*dz̧'i̯ông*). 5. Fu yi tsai men (*mwən*), [Mao: kung shï lai chï hün hün, replaced by var. 76:] kung shï lai yen hün hün (*χi̯wən*), chï tsiu hin hin (*χi̯ən*), fan chï fen fen (*p'i̯wən*), —, wu yu hou kien (*kɛn*).

1. The wild ducks are on the King (river); the representative of the (dead) princes comes and feasts and is at peace; your wine is clear, your viands are fragrant; the representative feasts and drinks; felicity and blessings come and (achieve, complete you =) make you perfect. — 2. The wild ducks are on the sands; the representative of the (dead) princes comes and feasts and (approves =) finds it good; your wine is plentiful, your viands are fine; the representative feasts and drinks; felicity and blessings come and (act for =) favour you. — 3. The wild ducks are on the island; the representative of the (dead) princes comes and feasts and reposes; your wine is strained, your viands are sliced; the representative feasts and drinks; felicity and blessings come and descend on you. — 4. The wild ducks are at the junction of the river; the representative of the (dead) princes comes and feasts and is (treated in temple-fashion) =) revered; the feast is in the temple, that is where felicity and blessings descend; the representative feasts and drinks; felicity and blessings come and are piled up (heavily =) amply on you. — 5. The wild ducks are in the gorge; the representative of the (dead) princes comes and feasts and is befumed (by the spirits); the good wine makes you merry; the roast and broiled things are fragrant; the representative feasts and drinks; there will be no after trouble.

249. Kia lo.

1. Kia lo kün tsï (*tsi̯əg*), hien hien ling tê (*tək*), yi min yi jen (*ńi̯ĕn*), shou lu yü t'ien (*t'ien*), pao yu ming (*mi̯ăng, mi̯ĕn*) chï, tsï t'ien shen (*śi̯ĕn*) chï. 2. Kan lu po fu (*pi̯ŭk*), tsï sun ts'ien yi (*'i̯ək*), mu mu

爾類、其類維何、室家之壺、君子萬年、永錫祚
胤、其胤維何、天被爾祿、君子萬年、景命有僕、
其僕維何、釐爾女士、釐爾女士、從以孫子、
○2 48 鳧鷖在涇、公尸來燕來寧、爾酒既清、爾殽既
馨、公尸燕飲、福祿來成、鳧鷖在沙、公尸來燕
來宜、爾酒既多、爾殽既嘉、公尸燕飲、福祿來爲、
鳧鷖在渚、公尸來燕來處、爾酒既湑、爾殽伊
脯、公尸燕飲、福祿來下、鳧鷖在深、公尸來燕
來宗、既燕于宗、福祿攸降、公尸燕飲、福祿來崇、
鳧鷖在亹、公尸來止熏熏、旨酒欣欣、燔炙芬
芬、公尸燕飲、無有後艱、
○2 49 假樂君子、顯顯令德、宜民宜人、受祿于天、保

huang huang (*g'wâng*), yi kün yi wang (*gi̯wang*), pu k'ien pu wang (*mi̯wang*), shuai yu kiu chang (*t̂i̯ang*). 3. Wei yi yi yi (*'i̯ĕt*), tê yin chï chï (*d'i̯ĕt*), wu yüan wu wu, shuai yu k'ün p'i (*p'i̯ĕt*), shou fu wu kiang (*ki̯ang*), sï fang chï kang (*kâng*). 4. Chï kang chï ki (*ki̯əg*), yen ki p'eng yu (*gi̯ŭg*), po pi k'ing shï (*dz̧'i̯əg*), mei yü t'ien tsï (*tsi̯əg*), pu hie yü wei (*gi̯wɛd*), min chï yu hi (*χi̯əd*).

1. Greatly happy (a) be the lord; illustrious is his good virtue; he orders well the people, he orders well the men; he receives blessings from Heaven; it protects and helps and appoints him; from Heaven (comes the favour) that keeps him in power (b). — 2. He seeks dignity and a hundred blessings; his sons and grandsons will be a thousand, a hundred thousand; august and majestic (c), he is fit to be ruler, to be king; he does not err, he does not forget, he follows the ancient statutes. — 3. His deportment is (repressed =) dignified, his virtue is pure; he has no resentment, no hatred, he follows the path of all his peers; he receives felicity without limit; the (states of) the four quarters, them he regulates. — 4. Them he regulates, he directs; the peace reaches to his friends; the hundred rulers and ministers have love for

右命之、自天申之、　干祿百福、子孫千億、穆穆皇皇、宜君宜王、不愆不忘、率由舊章、威儀抑抑、德音秩秩、無怨無惡、率由羣匹、受福無疆、四方之綱、　之綱之紀、燕及朋友、百辟卿士、媚于天子、不解于位、民之攸塈、

○250 篤公劉、匪居匪康、迺場迺疆、迺積迺倉、迺裹餱糧、于橐于囊、思輯用光、弓矢斯張、干戈戚揚、爰方啓行、　篤公劉、于胥斯原、既庶既繁、既順迺宣、而無永歎、陟則在巘、復降在原、何以舟之、維玉及瑤、鞞琫容刀、　篤公劉、逝彼百泉、瞻彼溥原、迺陟南岡、乃覯于京、京師之野、于時處處、于時廬旅、于時言言、于時語

the Son of Heaven; he is not slack in the exalted place; he is the one in whom the people find rest.

(a) Or, with Ts'i: fine and happy. (b) Properly: »From Heaven it extends him, prolongs him». (c) Or, with Lu: august and brilliant.

250. Kung Liu.

1. Tu Kung Liu, fei kü fei k'ang (*k'âng*), nai yang nai kiang (*kiang*), nai tsï nai ts'ang (*ts'âng*), nai kuo hou liang (*liang*), yü t'o yü nang (*nâng*), sï tsi yung kuang (*kwâng*), kung shï sï chang (*tiang*), kan kuo ts'i yang (*diang*), yüan fang k'i hing (*g'ăng*). 2. —, yü sü sï yüan (*ngiwăn*), ki shu ki fan (*b'iwăn*), ki shun nai süan (*siwan*), er wu yung t'an (*t'nân*), chï tsê tsai yen (*ngiăn*), fu kiang tsai yüan (*ngiwăn*), ho yi chou chï, wei yü ki yao (*diog*), ping peng jung tao (*tog*). 3. —, shï pi po ts'üan (*dz'iwan*), chan pi p'u yüan (*ngiwăn*), nai chï nan kang (*kâng*), nai kou yü king (*kliăng*), king shï chï ye (*diå*), yü shï ch'u ch'u (*t'iwo*), yü shï lü lü (*gliọ*), yü shï yen yen, yü shï yü yü (*ngiọ*). 4. —, yü king sï yi (*'iər*) ts'iang ts'iang tsi tsi (*tsiər*), pei yen pei ki (*kiɛr*), ki teng nai yi (*'iər*), nai ts'ao k'i ts'ao (*dz'ôg*), chï shï yü lao (*lôg*), cho chï yung p'ao (*b'ôg*), sï chï yin (*'iəm*) chï, kün chï tsung (*tsông*) chï.

語、　篤公劉、于京斯依、蹌蹌濟濟、俾筵俾几、既登乃依、乃造其曹、執豕于牢、酌之用匏、食之飲之、君之宗之、　篤公劉、既溥既長、既景迺岡、相其陰陽、觀其流泉、其軍三單、度其隰原、徹田爲糧、度其夕陽、豳居允荒、　篤公劉、于豳斯館、涉渭爲亂、取厲取鍛、止基迺理、爰衆爰有、夾其皇澗、遡其過澗、止旅迺密、芮鞫之即、

○251 洞酌彼行潦、挹彼注茲、可以餴饎、豈弟君子、民之父母、　洞酌彼行潦、挹彼注茲、可以濯罍、豈弟君子、民之攸歸、　洞酌彼行潦、挹彼注茲、可以濯溉、豈弟

5. —, ki p'u ki ch'ang (*d'iang*), ki king nai kang (*kâng*), siang k'i yin yang (*diang*), kuan k'i liu ts'üan (*dz'iwan*), k'i kün san tan (*tân*), to k'i si yüan (*ngiwăn*), ch'ê t'ien wei liang (*liang*), to k'i si yang (*diang*), Pin kü yün huang (*χmwâng*). 6. —, yü Pin sï kuan (*kwân*), shê Wei wei luan (*lwân*), ts'ü li ts'ü tuan (*twân*), chï ki nai li (*liəg*), yüan chung yüan yu (*giŭg*), kia k'i Huang kien (*kan*), su k'i Kuo kien (*kan*), chï lü nai mi (*miĕt*), juei kü chï tsi (*tsiĕt*).

1. Staunch was prince Liu; he did not sit still, he did not enjoy ease; he made baulks and boundaries, he collected, he stored, he tied up provisions in bags, in sacks; his collecting (stores) was thus extensive; he (displayed =) brought out bows and arrows, shields and dagger-axes, axes and battle-axes; and then he (opened up =) commenced his march. — 2. Staunch was prince Liu; he went and (lingered =) stayed in that plain; it was abundant, it was flourishing; it was suitable, and so he made his proclamation (sc. to settle there); there were no long-drawn sighs (a); ascending, he was on the hill-tops, again descending, he was in the plain; what was he engirdled with? With jade and y a o stones, (scabbard ornaments =) ornamented scabbard and ceremonial knife. — 3. Staunch was prince Liu; he went to those hundred springs, he gazed at that wide plain; and so he ascended the southern ridge, he looked at the (planned) capital, the lands for the capital; there he dwelt, there he lodged, there he spoke, there he talked. — 4. Staunch

was prince Liu, (on the capital place he was relying, leaning =) in the capital place he was firmly settled; he came with stately movements; they supplied mat and stool; he stepped up on (the mat) and leaned on (the stool); he sent out his servants to take a swine from the pen; he served them (his followers) wine in calabash cups, he gave them food, gave them drink; he was a sovereign to them, he was a founder. — 5. Staunch was prince Liu; he widened, he extended (his realm); he measured by the shadow and (»ridged» =) made use of the ridge (b); he inspected the north-slopes, the south-slopes; he looked at the streams and springs; his army was three (singles =) units; he measured the swamps and the plains; he taxed the fields for the provision of grain; he measured the (evening slope =) west-facing slope; the settlement in Pin became truly great. — 6. Staunch was prince Liu; in Pin he sojourned; for fording the Wei he made a crossing(-place); he took whetstones and hammering stones; the settlements were well distributed; they were numerous and (having =) rich, on both sides of the Huang-stream valley, pushing upwards to the Kuo-stream valley; the lodgings were dense, they reached to both sides of the river bend (c).

(a) The people were satisfied. (b) For the measuring. (c) Properly: »they reached to the j u e i inner side and the k ü outer side of the bend».

251. Hiung cho.

1. Hiung cho pi hing lao, yi pi chu tsï (*tsi̯əg*), k'o yi fen ch'ï (*t'i̯əg*), k'ai ti kün tsï, min chï fu mu (*məg*). 2. =, k'o yi cho lei (*lwər*), —, min chï yu kuei (*ki̯wər*). 3. =, k'o yi cho kai (*kəd*), —, min chï yu hi (*χi̯əd*).

1. Far away we draw water from that running pool; we ladle it there and pour it out here; with that one can steam the food; the joyous and pleasant lord is the father and mother of the people. — 2. Far away we draw water from that running pool; we ladle it there and pour it out here; with that one can wash the l e i vessels; the joyous and pleasant lord is the one to whom the people (go =) turn. — 3. Far away we draw water from that running pool; we ladle it there and pour it out here; with that one can wash and cleanse; the joyous and pleasant lord is the one in whom the people find rest.

252. K'üan ngo.

1. Yu k'üan chê ngo (*'â*), p'iao feng tsï nan (*nəm*), k'ai ti kün tsï, lai yu lai ko (*kâ*), yi shï k'i yin (*'i̯əm*). 2. P'an huan er yu (*di̯ôg*) yi, yu yu er hiu (*χi̯ôg*) yi, —, pei er mi er sing, sï sien kung ts'iu (*dz'i̯ôg*) yi. 3. Er t'u yü pan chang, yi k'ung chï hou (*g'u*) yi, =, po shen er chu (*t̂i̯u*) yi. 4. Er shou ming ch'ang (*d'i̯ang*) yi, fu lu er k'ang (*k'âng*) yi, =, ch'un kia er ch'ang (*d̂i̯ang*) yi. 5. Yu p'ing yu yi (*gi̯ək*), yu hiao yu tê (*tək*), yi yin yi yi (*gi̯ək*), k'ai ti kün tsï, sï fang wei tsê (*tsək*). 6. Yung yung ang ang (*ngâng*), ju kuei ju chang (*t̂i̯ang*), ling wen ling wang (*mi̯wang*), —, sï fang wei kang (*kâng*). 7. Feng huang yü fei, huei huei k'i yü, yi tsi yüan chï (*t̂i̯əg*), ai ai wang to ki shï (*dẓ'i̯əg*), wei

君子、民之攸塈、
○之二
有卷者阿、飄風自南、豈弟君子、來游來歌、以矢其音、伴奐爾游矣、優游爾休矣、豈弟君子、俾爾彌爾性、似先公酋矣、爾土宇昄章、亦孔之厚矣、豈弟君子、俾爾彌爾性、百神爾主矣、爾受命長矣、茀祿爾康矣、豈弟君子、俾爾彌爾性、純嘏爾常矣、有馮有翼、有孝有德、以引以翼、豈弟君子、四方爲則、顒顒卬卬、如圭如璋、令聞令望、豈弟君子、四方爲綱、鳳凰于飛、翽翽其羽、亦集爰止、藹藹王多吉士、維君子使、媚于天子、鳳凰于飛、翽翽其羽、亦傅于天、藹藹王多吉人、維君子命、媚于庶人、鳳凰鳴矣、于彼高岡、梧桐生矣、于彼朝陽、菶菶萋萋、雝雝喈喈、君子之車、既庶且多、君子

kün tsï shï (*sli̯əg*), mei yü t'ien tsï (*tsi̯əg*). 8. =, yi fu yü t'ien (*t'ien*), ai ai wang to ki jen (*ńi̯ĕn*), wei kün tsï ming (*mi̯ăng, mi̯ĕn*), mei yü shu jen (*ńi̯ĕn*). 9. Feng huang ming (*mi̯ĕng*) yi, yü pi kao kang (*kâng*), wu t'ung sheng (*sĕng*) yi, yü pi chao yang (*di̯ang*), peng peng ts'i ts'i (*ts'iər*), yung yung kie kie (*kɛr*). 10. Kün tsï chï kü (*ki̯o*), ki shu ts'ie to (*tâ*), kün tsï chï ma (*må*), ki hien ts'ie ch'ï (*d'ia*), shï shï pu to (*tâ*), wei yi suei ko (*kâ*).

1. There is a curving slope; the whirl-wind comes from the south; the joyous and pleasant lord comes and (rambles:) diverts himself and sings, and so lets forth his airs (a). — 2. Relaxed is your (rambling =) diversion, pleasant and (rambling =) easy is your rest; joyous and pleasant lord, may you (end =) fulfil your natural years and like the former princes (your ancestors) end them (b). — 3. Your domain is great and splendid, and you also grandly enrich it; joyous and pleasant lord, may you fulfil your natural years; all the Spirits make you their host (c). — 4. The appointment that you have received will be long-

lasting, in happiness and felicity you shall be at peace; joyous and pleasant lord, may you fulfil your natural years, a great abundance will be yours forever. — 5. You have something to depend on, something to help you; you have filial piety, you have virtue, to lead you on and help you; joyous and pleasant lord, to the (states of) the four quarters you are a model. — 6. You are great and high, like a k u e i sceptre, like a c h a n g sceptre, with good fame, (with good contemplation =) fine to look at; joyous and pleasant lord, to the (states of the) four quarters you are a regulator. — 7. The phoenixes go flying, *χwâd-χwâd* (sound) their wings; again they settle and then stop; a great crowd are the king's many fine officers, the lord gives them their charges; they have love for the Son of Heaven. — 8. The phoenixes go flying, *χwâd-χwâd* (sound) their wings; they even (touch =) reach heaven; a great crowd are the king's many fine officers, the lord appoints them; they have love for the common people. — 9. The phoenixes sing on the high ridge; the eloeococcas grow on that (morning =) east-facing slope; they are dense and luxuriant; (they sing) harmoniously and in unison. — 10. The carriages of the lord are numerous and many; the horses of the lord are well-trained and swift; I have composed a few verses, in order to have them sung (d).

(a) Y i n is synonymous with the f e n g »air, melody» of odes 259, 260, see gl. 757, cf. Tso: Ch'eng 9, where both terms occur: n a n y i n »an air of the South», and t ' u f e n g »an air of the native country». (b) Die a good and and natural death. (c) Come and enjoy your sacrificial gifts. (d) By the musicians, in your praise.

253. Min lao.

1. Min yi lao chï, hi k'o siao k'ang (*k'âng*), huei ts'ï chung kuo, yi suei sï fang (*pi̯wang*), wu tsung kuei suei, yi kin wu liang (*li̯ang*), shï ngo k'ou nüe, ts'an pu wei ming (*mi̯ăng*), jou yüan neng er, yi ting wo wang (*gi̯wang*). 2. —, hi k'o siao hiu (*χi̯ôg*), —, yi wei min k'iu (*g'i̯ôg*), —, yi kin hun nao (*nôg*), —, wu pei min yu (*'i̯ôg*), wu k'i er lao, yi wei wang hiu (*χi̯ôg*). 3. —, hi k'o siao si (*si̯ək*), huei ts'ï king shï, yi suei sï kuo (*kwək*), —, yi kin wang ki (*g'i̯ək*), shï ngo k'ou nüe, wu pei tso t'ê (*t'nək*), king shen wei yi, yi kin yu tê (*tək*). 4. —, hi k'o siao k'i (*k'i̯ad*), —, pei min yu yi (*zi̯ad*), —, yi kin ch'ou li (*li̯ad*), —, wu pei cheng pai (*b'wad*), jung suei siao tsï, er shï hung ta (*d'âd*). 5. —, hi k'o siao an (*'ân*), —, kuo wu yu ts'an (*dz'ân*), —, yi kin k'ien k'üan (*k'i̯wăn*), —, wu pei cheng fan (*pi̯wăn*), wang yü yü ju, shï yung ta kien (*klan*).

The people is fatigued, it has come to (the point that) it should have a little rest; be kind to this central kingdom, and so give peace to the (states of) the four quarters; give no indulgence to the wily and obsequious (a), and so make those who are not good careful; repress the robbers and tyrants, they have not feared the brightness (of the king); be gentle to the distant ones and be kind to the near ones, in order to (settle:) stabilize our king. — 2. The people is fatigued, it has come to (the point that) they should have a little rest; be kind to this central

之馬、既閑且馳、矢詩不多、維以遂歌、

○53. 民亦勞止、汔可小康、惠此中國、以綏四方、無縱詭隨、以謹無良、式遏寇虐、憯不畏明、柔遠能邇、以定我王、

民亦勞止、汔可小休、惠此中國、以爲民逑、無縱詭隨、以謹惽怓、式遏寇虐、無俾民憂、無棄爾勞、以爲王休、

民亦勞止、汔可小息、惠此京師、以綏四國、無縱詭隨、以謹罔極、式遏寇虐、無俾作慝、敬慎威儀、以近有德、

民亦勞止、汔可小愒、惠此中國、俾民憂泄、無縱詭隨、以謹醜厲、式遏寇虐、無俾正敗、戎雖小子、而式弘大、

民亦勞止、汔可小安、惠此中國、國無有殘、無縱詭隨、以謹繾綣、式遏寇虐、無俾正反、王欲玉女、是用大諫、

○54. 上帝板板、下民卒癉、出話不然、爲猶不遠、靡聖管

kingdom, so as to make it a meeting(-place) for the people; give no indulgence to the wily and obsequious, and so make the turbulent and obstreperous careful; repress the robbers and tyrants, do not let the people suffer; do not (reject =) desist from your exertions, in order to make the king (at ease) happy. — 3. The people is fatigued, it has come to (the point that) it should have a little repose; be kind to the capital, and so give peace to the states of the four (quarters); give no indulgence to the wily and obsequious, and so make those who (have no limit =) go to excess careful; repress the robbers and tyrants, do not let them do evil; be careful about your demeanour, and so keep near to those who have virtue. — 4. The people is fatigued, it has come to (the point that) it should have a little rest; be kind to this central kingdom, let the people's suffering be relieved; give no indulgence to the wily and obsequious, and so make the evil and wicked ones careful; repress the robbers and tyrants, do not let the straight be ruined;

though you are small children, your (use, employment =) task is vast and great. — 5. The people is fatigued, it has come to (the point that) it should have a little peace; be kind to this central kingdom, so that the state has no injury; give no indulgence to the wily and obsequious, and so make the (clinging ones =) parasites careful; repress the robbers and tyrants, do not let the straight be (deflected =) perverted; the king wants to (consider you as jade =) find you like jade, therefore I make this great remonstration.

(a) Or, with another school: »do not follow the wily and obsequious».

254. Pan.

1. Shang ti pan pan (*pwan*), hia min tsu tan (*tân*), ch'u hua pu jan (*ńi̯an*), wei yu pu yüan (*gi̯wăn*), mi sheng kuan kuan (*kwân*), pu shï yü tan (*tân*), yu chï wei yüan (*gi̯wăn*), shï yung ta kien (*klan*). 2. T'ien chï fang nan (*nân*), wu jan hien hien (*χi̯ăn*), t'ien chï fang kuei (*ki̯wad*), wu jan yi yi (*zi̯ad*), ts'ï chï tsi (*dz'i̯əp*) yi, min chï hia (*g'ɛp*) yi, ts'ï chï yi (*di̯ăk*) yi, min chï mo (*mâk*) yi. 3. Wo suei yi shï, ki er t'ung liao (*liog*), wo ki er mou, [Mao: t'ing wo ao ao, replaced by Lu var. 77:] t'ing wo ao ao (*ngog*), wo yen wei fu, wu yi wei siao (*si̯og*), sien min yu yen, sün yü ch'u jao (*ńi̯og*). 4. T'ien chï fang nüe (*ngi̯ok*), wu jan hüe hüe (*χi̯ok*), [Mao: lao fu kuan kuan, replaced by var. 78:] lao fu huan huan, siao tsï küe küe (*g'i̯ok*), fei wo yen mao (*mog*), er yung yu hüe (*χi̯ok*), [to tsiang hu hu, replaced by Lu var. 78:] to tsiang hiao hiao (*χŏg*), pu k'o kiu yüe (*di̯ok*?). 5. T'ien chï fang tsi (*dz'iər*), wu wei k'ua p'i (*b'i̯ər*), wei yi tsu mi (*miər*), shan jen tsai shï (*śi̯ər*), min chï fang tien hi (*χi̯ɛr*), tsê mo wo kan k'uei (*g'i̯wɛr*), sang luan mie tsï (*tsi̯ər*), ts'eng mo huei wo shï (*si̯ər*). 6. T'ien chï yu min, ju hün ju ch'ï (*d'i̯ĕg*), ju chang ju kuei (*kiweg*), ju ts'ü ju hi (*g'iweg*), hi wu yüe yi (*'i̯ĕk*), yu min k'ung yi (*di̯ĕg*), min chï to p'i (*p'i̯ĕk*), wu tsï li p'i (*p'i̯ĕk*). 7. Kie jen wei fan (*pi̯wăn*), ta shï wei yüan (*gi̯wăn*), ta pang wei p'ing (*b'ieng*), ta tsung wei han (*g'ân*), huai tê wei ning (*nieng*), tsung tsï wei ch'eng (*d̂i̯ĕng*), wu pei ch'eng huai (*g'wɛr*), wu tu sï wei (*'i̯wər*). 8. King t'ien chï nu (*no*), wu kan hi yü (*di̯o*), king t'ien chï yü (*di̯u*), wu kan ch'ï k'ü (*k'i̯u*), hao t'ien yüe ming (*mi̯ăng*), ki er ch'u wang (*gi̯wang*), hao tien yüe tan (*tân*), ki er yu yen (*gi̯an*).

1. God on High is very grand; but the lower people are utterly exhausted; you (a) make speeches that are not true, you make plans that are not (far-reaching:) far-seeing; you have no wise men and are (exhausted =) helpless, you are not true in your sincerity; because your plans are not far-seeing, therefore I make this great remonstration. — 2. Since Heaven now causes (difficulties:) calamities, do not be so elated; since Heaven now causes commotion, do not be so garrulous; if your words are harmonious, the people will be concordant (b); if your words are kind, the people will be tranquillized (c). — 3. Though I have a different service, I am a colleague of yours; but when I go to you and deliberate, you listen to me arrogantly; my words are about the service, do not make them a matter for laughter; the ancient people

管、不實於亶、猶之未遠、是用大諫、天之方難、無
然憲憲、天之方蹶、無然泄泄、辭之輯矣、民之洽矣、
辭之懌矣、民之莫矣、我雖異事、及爾同僚、我卽
爾謀、聽我嚻嚻、我言維服、勿以爲笑、先民有言、詢
于芻蕘、天之方虐、無然謔謔、老夫灌灌、小子蹻
蹻、匪我言耄、爾用憂謔、多將熇熇、不可救藥、天
之方懠、無爲夸毗、威儀卒迷、善人載尸、民之方殿
屎、則莫我敢葵、喪亂蔑資、曾莫惠我師、天之牖
民、如壎如篪、如璋如圭、如取如攜、攜無曰益、牖民
孔易、民之多辟、無自立辟、价人維藩、大師維垣、
大邦維屏、大宗維翰、懷德維寧、宗子維城、無俾城
壞、無獨斯畏、敬天之怒、無敢戲豫、敬天之渝、無
敢馳驅、昊天曰明、及爾出王、昊天曰旦、及爾游
衍、

had a saying: »Consult with the grass- and fuel-gatherers». — 4. Since Heaven is now oppressive, do not jest so; the old men (among you) are clamouring, the young ones are arrogant; it is not that my words are senile, but you make cruel jests about them; if you will merely make much clamour, you cannot be saved or cured. — 5. Since Heaven is now angry, do not be boastful; your demeanour is utterly (gone astray =) at fault; the good men sit motionless and silent (d); though the people are now groaning, there is nobody who dare (estimate me =) appreciate my words; there is death and disorder and destruction of resources, nobody has been kind to our multitude. — 6. Heaven's guiding the people is like an ocarina, like a flute, like a c h a n g jade, like a k u e i jade (e); it is like taking hold of them, like leading them by the hand; leading them by the hand and nothing more; to guide the people is very easy; now when the people have many depravities, do not yourself start depravities. — 7. The great men are a fence; the great multitude is a wall; the great (feudal) states are a screen; the great (royal) clan is

a support; their cherishing the virtue (is =) gives peace; the men of the (royal) clan are a fortified wall; do not let that wall be ruined; may he (sc. the king) not fear (solitariness =) to be left alone. — 8. Fear the anger of Heaven, dare not play and enjoy yourselves; fear the change (of grace) of Heaven, dare not race about; great Heaven is called (bright:) intelligent, it (reaches to =) observes your goings; great Heaven is called (clear =) clear-seeing, it (reaches to =) observes your sporting and extravagances.

(a) The ode is an officer's remonstration with his colleagues, just like the preceding ode; that this is so is clearly shown in st. 3. (b) Properly: »The harmony of the words is the concord of the people». (c) Properly: »The kindness of the words is the tranquillity of the people». (d) Properly: »The good men act the corpse», play the part of a representative of the dead at a sacrifice, who sits still and silent during the whole ceremony; here then: remain inactive, do nothing to help. (e) It is mildly persuasive, like guiding people by the sound of mild music or by the sight of fine insignia of authority — not by violence or force.

255. Tang.

1. Tang tang Shang ti (*tieg*), hia min chï pi (*pi̯ĕk*), tsi wei Shang ti (*tieg*), k'i ming to pi (*b'i̯ĕk*), t'ien sheng cheng min, k'i ming fei shen (*d̑i̯əm*), mi pu yu ch'u, sien k'o yu chung (*ti̯ông*). 2. Wen Wang yüe tsï, tsï ju Yin Shang, ts'eng shï k'iang yü, ts'eng shï pou [sic] k'o (*k'ək*), ts'eng shï tsai wei, ts'eng shï tsai fu (*b'i̯ŭk*), t'ien kiang t'ao tê (*tək*), ju hing shï li (*li̯ək*). 3. =, er ping yi lei (*li̯wəd*), k'iang yü to chuei (*d'i̯wəd*), liu yen yi tuei (*twəb* > *twəd*), k'ou jang shï nei (*nwəb* > *nwəd*), hou tso hou chou (*t̂i̯ôg*), mi kie mi kiu (*ki̯ôg*). 4. =, [Mao: ju p'ao hiao yü chung kuo, replaced by var. 79:] ju p'ao hiao yü chung kuo (*kwək*), lien yüan yi wei tê (*tək*), pu ming er tê (*tək*), [shï wu pei wu ts'ê, replaced by Ts'i var. 80:] yi wu pei wu tsê (*tsi̯ək*), er tê pu ming (*mi̯ăng*), yi wu p'ei wu k'ing (*k'i̯ăng*). 5. =, t'ien pu mien er yü tsiu, pu yi ts'ung shï (*śi̯ək*), ki k'ien er chï (*t̂i̯əg*), mi ming mi huei (*χmwəg*), shï hao shï hu (*χo*), pei chou tso ye (*zi̯ag* > *zi̯o'*). 6. =, ju t'iao ju t'ang (*d'âng*), ju fei ju keng (*kăng*), siao ta kin sang (*sâng*), jen shang hu yu hing (*g'ăng*), nei pi yü chung kuo, t'an ki Kuei fang (*pi̯wang*). 7. =, fei Shang ti pu shï (*d̑i̯əg*), Yin pu yung kiu (*g'i̯ŭg*), suei wu lao ch'eng jen, shang yu tien hing (*g'ieng*), ts'eng shï mo t'ing (*t'ieng*), ta ming yi k'ing (*k'i̯wĕng*). 8. =, jen yi yu yen, tien pei chï kie (*g'i̯at*), chï ye wei yu hai (*g'âd*), pen shï sien po (*b'wât*), Yin kien pu yüan, tsai Hia hou chï shï (*śi̯ad*).

1. Grand is God on High, he is the ruler of the people below; terrible is God on High, his charge has many rules; Heaven gives birth to the multitudinous people, but its charge is not to be relied on (a); there is nobody who has not a beginning, but few can have a (normal) end (b). — 2. Wen wang said: Alas! Alas, you Yin-Shang! Those (men) are refractory, they are (crushing and subduing =) oppressive, but they are in official positions, they are in the services; Heaven (sent down =) gave them a reckless disposition, but you raise them and give them

蕩蕩上帝、下民之辟、疾威上帝、其命多辟、天生烝民、其命匪諶、靡不有初、鮮克有終。　文王曰咨、咨女殷商、曾是彊禦、曾是掊克、曾是在位、曾是在服、天降慆德、女興是力。　文王曰咨、咨女殷商、而秉義類、彊禦多懟、流言以對、寇攘式內、侯作侯祝、靡屆靡究。　文王曰咨、咨女殷商、女炰烋于中國、斂怨以爲德、不明爾德、時無背無側、爾德不明、以無陪無卿。　文王曰咨、咨女殷商、天不湎爾以酒、不義從式、既愆爾止、靡明靡晦、式號式呼、俾晝作夜。　文王曰咨、咨女殷商、如蜩如螗、如沸如羹、小大近喪、人尚乎由行、內奰于中國、覃及鬼方。　文王曰咨、咨女殷商、匪上帝不時、殷不用舊、雖無老成人、尚有典刑、曾是莫聽、大命以傾。　文王曰咨、咨女殷商、人亦有言、顚沛之揭、枝

power. — 3. Wen wang said: Alas! Alas, you Yin-Shang! You should hold on to what is right and good; the refractory have much ill-will, with false words they answer you; robbers and thieves are used in the (interior =) government, they stand up and (imprecate =) call down evil, without limit, without end. — 4. Wen Wang said: Alas! Alas, you Yin-Shang! You shout and brawl in this central kingdom; you make it a virtue to heap ill-will upon yourself; you do not make (bright =) intelligent your virtue, and so you (have no disloyal ones =) do not distinguish the disloyal and perverse; your virtue is not intelligent, and so you (have no supporters =) do not distinguish the supporters, the (true) ministers. — 5. Wen Wang said: Alas! Alas, you Yin-Shang! It is not Heaven that steeps you in wine; it is not right that you (pursue =) are bent on it and use it; you have erred in your demeanour; you (have no light, you have no darkness =) make no distinction between light and darkness, you shout and clamour, you turn day into night. — 6. Wen Wang said: Alas! Alas, you Yin-Shang!

You are (noisy) like cicadas, like grass-hoppers, you are (chattering) like bubbling water, like boiling soup; small and great are approaching to ruin, but people still (following it walk =) pursue this course; (inside =) here you are overbearing in the central kingdom, and it extends even to (the country) Kuei-fang (c). — 7. Wen Wang said: Alas! Alas, you Yin-Shang! It is not that God on High is not (correct =) good; Yin does not use the old (ways); but though there are no old and perfected men there still are the statutes and the laws; you have not listened to them; the great appointment therefore is tumbling down. — 8. Wen Wang said: Alas! Alas, you Yin-Shang! The people have a saying: »When (a tree) fallen down and uprooted is lifted, the branches and leaves are yet uninjured; the root is then first disposed of» (d); the mirror for Yin is not far off, it is in the age of the lords of Hia.

(a) Its grace may easily be lost. (b) Live to a good and natural end. (c) A country to the northwest of the Yin kingdom. (d) So »the root» of the state, the royal house, is disposed of, without the branches and leaves, i. e. the people coming to any harm.

256. Yi.

1. Yi yi wei yi, [Mao: wei tê chï yü, replaced by var. 81:] wei tê chï ou (*ngu*), jen yi yu yen, mi chê pu yü (*ngi̯u*), shu jen chï yü, yi chï wei tsi (*dz'i̯ət*), chê jen chï yü, yi wei sï li (*li̯əd*). 2. Wu king wei jen, sï fang k'i hün (*χi̯wən*) chï, yu küe tê hing, sï kuo shun (*ɖ'i̯wən*) chï, hü mo (recte: mu) ting ming, yüan yu ch'en ku (*kôk*), king shen wei yi, wei min chï tsê (*tsək*). 3. K'i tsai yü kin, hing mi luan yü cheng (*t̂i̯ĕng*), tien fu küe tê, huang tan yü tsiu (*tsi̯ôg*), [Mao: ju suei tan lo ts'ung, replaced by emendation 82:] ju wei tan lo ts'ung, fu nien küe shao (*ɖi̯og*), wang fu k'iu sien wang, k'o kung ming hing (*g'ieng*). 4. Sï huang t'ien fu shang (*ɖi̯ang*), ju pi ts'üan liu, wu lun sü yi wang (*mi̯wang*), su hing ye mei (*mi̯əd*), shai sao t'ing nei (*nwəb* > *nwəd*), wei min chï chang (*t̂i̯ang*), siu er kü ma, kung shï jung ping (*pi̯ăng*), yung kie jung tso, yung t'i Man fang (*pi̯wang*). 5. Chï er jen min, kin er hou tu (*d'âg* > *d'o'*), yung kie pu yü (*ngi̯wo*), shen er ch'u hua, king er wei yi (*ngia*), wu pu jou kia (*ka*), po kuei chï tien, shang k'o mo (*mwâ*) ye, sï yen chï tien, pu k'o wei (*gwia*) ye. 6. Wu yi yu yen, wu yüe kou yi, mo men chen shê (*ɖ'i̯at*), yen pu k'o shï (*ɖi̯ad*) yi, wu yen pu ch'ou (*ɖi̯ôg*), wu tê pu pao (*pôg*), huei yü p'eng yu (*gi̯ŭg*), shu min siao tsï (*tsi̯əg*), tsï sun sheng sheng (*ɖ'i̯əng*), wan min mi pu ch'eng (*ɖi̯əng*). 7. Shï er yu kün tsï, tsi jou er yen (*ngan*), pu hia yu k'ien (*k'i̯an*), siang tsai er shï, shang pu kuei yü wu lou (*lu*), wu yüe p'ei [sic] hien, mo yü yün kou (*ku*), shen chï ko (*klăk*) sï, pu k'o to (*d'âk*) sï, shen k'o yi [sic] (*di̯ăk*) sï. 8. Pi er wei tê, pei tsang pei kia (*ka*), shu shen er chï; pu k'ien yü yi (*ngia*), pu tsien pu tsei (*dz'ək*), sien pu wei tsê (*tsək*), t'ou wo yi t'ao, pao chï yi li (*li̯əg*), pi t'ung er küe, shï hung siao tsï (*tsi̯əg*). 9. Jen jan jou mu, yen min chï sï (*si̯əg*), wen wen kung jen, wei tê chï ki (*ki̯əg*), k'i wei chê jen (*ni̯ĕn*), kao chï hua yen, shun tê chï hing, k'i wei yü jen (*ni̯ĕn*), fu wei wo tsien (*tsiəm*), min ko yu sin (*si̯əm*). 10. Wu hu siao tsï (*tsi̯əg*), wei chï tsang fou (*pi̯ŭg*), fei shou hi chï, yen

葉未有害、本實先撥、殷鑒不遠、在夏后之世、

○抑抑威儀、維德之隅、人亦有言、靡哲不愚、庶人之愚、亦職維疾、哲人之愚、亦維斯戾、無競維人、四方其訓之、有覺德行、四國順之、訏謨定命、遠猶辰告、敬愼威儀、維民之則、其在于今、興迷亂于政、顚覆厥德、荒湛于酒、女雖湛樂從、弗念厥紹、罔敷求先王、克共明刑、肆皇天弗尙、如彼泉流、無淪胥以亡、夙夜弗寐、洒埽廷內、維民之章、脩爾車馬、弓矢戎兵、用戒戎作、用遏蠻方、質爾人民、謹爾侯度、用戒不虞、愼爾出話、敬爾威儀、無不柔嘉、白圭之玷、尙可磨也、斯言之玷、不可爲也、無易由言、無曰苟矣、莫捫朕舌、言不可逝

shï chï shï (*dz'i̯əg*), fei mien ming chï, yen t'i k'i er (*ni̯əg*), tsie yüe wei chï, yi ki pao tsï (*tsi̯əg*), min chï mi ying (*di̯ĕng*), shuei su chï er mu ch'eng (*ɖi̯ĕng*). 11. Hao t'ien k'ung chao (*t̂i̯og*), wo sheng mi lo (*glâk*), shï er meng meng, [Mao: wo sin ts'an ts'an, replaced by var. 83:] wo sin ts'ao ts'ao (*ts'og*), huei er chun chun, t'ing wo miao miao [sic] (*mi̯og*), fei yung wei kiao (*kŏg*), fu yung wei nüe (*ngi̯ok*), tsie yüe wei chï, yi yü ki mao (*mog*). 12. Wu hu siao tsï (*tsi̯əg*), kao er kiu chï (*t̂i̯əg*), t'ing yung wo mou (*mi̯ŭg*), shu wu ta huei (*χmwəg*), t'ien fang kien nan (*nân*), yüe sang küe kuo (*kwək*), ts'ü p'i pu yüan (*gi̯wăn*), hao t'ien pu t'ê (*t'ək*), huei yü k'i tê (*tək*), pei min ta ki (*ki̯ək*).

1. A (repressed, restricted =) dignified demeanour is the counterpart of the (inner) virtue; people have a saying: »There is no wise man who has no folly»; the folly of the common people is simply a natural fault; but the folly of the wise man is a (deliberate) offence. — 2. Is he not strong, the (real) man! The (states of) the four quarters take their lesson from him; straight is his virtuous conduct, the states of the four (quarters) obey him; with great schemes he stabilizes his (heavenly) appointment; with far-reaching plans he makes (seasonal =) timely announcements; he is careful of his demeanour; he is the pattern of

the people. — 3. Those who are in the present, they raise disorder in the government; they overthrow their virtue, they are excessively steeped in wine; you are bent on being steeped in pleasure, you do not think of your (continuance =) heritage, you do not widely (seek =) study the former kings, so as to be able to hold fast their bright laws. — 4. And so the august Heaven does not approve of you; you are like the flow of that spring (sc. falling down headlong); may you not (indiscriminately =) all together go to ruin; rise early and go to sleep late, sprinkle and sweep your courtyard; be a pattern to the people; keep in good order your chariots and horses, the bows and arrows, the arms and weapons; and so be ready for war undertakings, and keep at a distance (a) the (tribes of the) Man regions. — 5. Make assurances of good faith to your people; observe carefully the measures of your feudal princes, and so prepare against the unforeseen; be cautious about the words you utter, be careful about your demeanour; in all things be mild and good; a flaw in a white k u e i tessera can still be ground away; a flaw in those words (of yours), for that nothing can be done. 6. Do not (easily follow your words =) let the tongue run away with you; do not say: »I do not care, there is nobody who holds my tongue»; the words cannot (simply) pass away (b); there are no words that are not answered, there is no kindness that is not requited; be kind to your friends, your common people, your young ones, and your sons and grandsons will be continuous, among the myriad people there will be none who do not serve you. — 7. When you see the noblemen your friends, make your countenance friendly and mild, or there is risk that you will be at fault (c); observe carefully how you are in your house; may you be free from shame even in the secluded (north-west) corner of the house; do not say: »Of the amply illustrious ones (sc. the ancestors) there are none who see me»; the arrival of the Spirits cannot be calculated; how much the less should they be made to feel disgusted (d). — 8. Make (lawful =) correct your practising of virtue, cause it to be good, cause it to be fine; be nicely careful of your demeanour, do not fail in your deportment; do not be untruthful, do not be injurious, and few will not make you their model; if somebody throws me a peach, I requite him with a plum (e); but those (young kids with horns =) precocious youths are truly disorderly youngsters. — 9. Tender is the soft wood, one strings it with silk (f); the mild and courteous men are the fundament of virtue; one who is a wise man, when I tell him my lessons, he follows the path of virtue; one who is a foolish man, on the contrary he says that I am untruthful; of the people, each one has his own mind. — 10. Oh, You youngsters! You do not know what is good or not; when I do not lead you by the hand, I show you your work; when I do not, face to face, give you orders, I take you by the ear; you allege that I do not understand, and yet I have carried you in my arms; when the people are not satisfied, who knows it in the morning and deals with it in the evening (g)? — 11. Great Heaven is very (bright:) enlightened, but I am living without joy; when I see you so (darkened =) unenlightened, my heart is very sad; I instruct you

矣、無言不讎、無德不報、惠于朋友、庶民小子、子孫繩、
萬民靡不承、　視爾友君子、輯柔爾顏、不遐有愆、
相在爾室、尚不愧于屋漏、無曰不顯、莫予云覯、神之
格思、不可度思、矧可射思、　辟爾爲德、俾臧俾嘉、淑
愼爾止、不愆于儀、不僭不賊、鮮不爲則、投我以桃、報
之以李、彼童而角、實虹小子、　荏染柔木、言緡之絲、
温温恭人、維德之基、其維哲人、告之話言、順德之行、
其維愚人、覆謂我僭、民各有心、　於乎小子、未知臧
否、匪手攜之、言示之事、匪面命之、言提其耳、借曰未
知、亦既抱子、民之靡盈、誰夙知而莫成、　昊天孔昭、
我生靡樂、視爾夢夢、我心慘慘、誨爾諄諄、聽我藐藐、
匪用爲教、覆用爲虐、借曰未知、亦聿既耄、　於乎小
子、告爾舊止、聽用我謀、庶無大悔、天方艱難、曰喪厥

inculcatingly, but you listen to me with (slighting =) contempt; you do not use (my words) for taking instructions from them, on the contrary you use them for making cruel jests; you allege that I do not understand, and yet I am an octogenarian. — Oh, you youngsters, I tell you the old ways; if you listen to my counsels, you will have no cause for great regret; Heaven is now calamitous, it is destroying our state; the example to be taken is not far off (h); great Heaven does not err; if you deflect your virtue, you will cause the people to be greatly distressed.

(a) Or, with Han: »and (cut to pieces =) destroy». (b) Without having their effect. (c) Properly: »It is not far from there being fault». (d) Properly: satiated, »fed up with», see gl. 9. (e) I requite good by good. (f) Making luths. Cheng says: making bows, but s ī 'silk' is regularly used in the sense of 'stringed instruments'. (g) Who can afford to be dilatory. (h) This is the oft-reverting theme of the fall of the Yin as a warning example.

257. Sang jou.

1. Yü pi sang jou (*ńi̯ôg*), k'i hia hou sün (*dzi̯wĕn*), lo ts'ai k'i liu (*li̯ôg*), mo ts'ī hia min (*mi̯ĕn*), pu t'ien sin yu (*'i̯ôg*), ch'uang [sic] huang [sic] t'ien (*d'ien*) hi, cho pi hao t'ien (*t'ien*), ning pu wo [king, recte:] kin (*g'i̯ĕn*). 2. Sï mu k'uei k'uei (*g'i̯wər*), yü chao yu p'ien (*p'i̯an*), luan sheng pu yi (*di̯ər*), mi kuo pu min (*mi̯ĕn*), min mi yu li (*liər*), kü huo yi tsin (*dz'i̯ĕn*), wu hu yu ai (*'ər*), kuo pu sï p'in (*b'i̯ĕn*). 3. Kuo pu mie tsï (*tsi̯ər*), t'ien pu wo tsiang (*tsi̯ang*), mi so chï yi, yün ts'u ho wang (*gi̯wang*), kün tsï shï wei (*di̯wər*), ping sin wu king (*g'i̯ăng*), shuei sheng li kie (*kɛr*), chï kin wei keng (*kăng*). 4. Yu sin yin yin (*'i̯ən*), nien wo t'u yü (*gi̯wo*), wo sheng pu ch'en (*d̂i̯ən*), feng t'ien tan nu (*no*), [Mao: tsï si ts'u tung, replaced by emendation 84:] tsï tung ts'u si (*siər*), mi so ting ch'u (*t̂'i̯o*), to wo kou hun (*χmwən*), k'ung ki wo yü (*ngi̯o*). 5. Wei mou wei pi (*pi̯ĕd*), luan huang sï süe (*si̯ok*), kao er yu sü (*si̯wĕt*), huei er sü tsüe (*tsi̯ok*), shuei neng chï jê (*ńi̯at*), [Mao: shï pu yi cho, replaced by the Mo-tsï var. 85:] sien pu yung cho (*d'ŏk*), k'i ho neng shu, tsai sü ki ni (*niok*). 6. Ju pi su feng (*pi̯um*), yi k'ung chï ai (*'əd*), min yu su sin (*si̯əm*), p'eng yün pu tai (*d'əd*), hao shï kia sê (*si̯ək*), li min tai shï (*d̂'i̯ək*), kia sê wei pao (*pôg*), tai shï wei hao (*χôg*). 7. T'ien kiang sang luan, mie wo li wang (*gi̯wang*), kiang ts'ï mou tsei (*dz'ək*), kia sê tsu yang (*zi̯ang*), ai t'ung chung kuo (*kwək*), kü chuei tsu huang (*χmwâng*), mi yu lü li (*li̯ək*), yi nien k'iung ts'ang (*ts'âng*). 8. Wei ts'ï huei kün, min jen so chan (*t̂i̯am*), ping sin süan yu, k'ao shen k'i siang (*si̯ang*), wei pi pu shun, tsï tu pei tsang (*tsâng*), tsï yu fei ch'ang (*d'i̯ang*), pei min tsu k'uang (*g'i̯wang*). 9. Chan pi chung lin (*gli̯əm*), shen shen k'i lu (*luk*), p'eng yu yi chen (*tsi̯əm*), pu sü yi ku (*kuk*), jen yi yu yen, tsin t'uei wei ku (*kuk*). 10. Wei ts'ï sheng jen, chan yen po li (*li̯əg*), wei pi yü jen, fu k'uang yi hi (*χi̯əg*), fei yen pu neng, hu sï wei ki (*g'i̯əg*). 11. Wei ts'ï liang jen, fu k'iu fu ti (*d'iôk*), wei pi jen sin, shï ku shï fu (*b'i̯ôk*), min chï t'an luan, ning wei t'u tu (*d'ôk*). 12. Ta feng yu suei, yu k'ung ta ku (*kuk*), wei ts'ï liang jen, tso wei shï ku (*kuk*), wei pi pu shun, cheng yi chung kou (*ku*). 13. Ta feng yu suei (*dzi̯wəd*), t'an jen pai lei (*li̯wəd*), t'ing yen tsê tuei (*twəb* > *twəd*), sung yen ju tsuei (*tsi̯wəd*), fei yung k'i liang, fu pei wo pei (*b'wəd*). 14. Tsie er p'eng yu, yü k'i pu chï er tso (*tsâk*), ju pi fei ch'ung, shï yi yi huo (*g'wăk*), ki chï yin ju, fan yü lai ho (*χăk*). 15. Min chï wang ki (*g'i̯ək*), chï liang shan pei (*b'wəg*), wei min pu li, ju yün pu k'o (*k'ək*), min chï huei yü, chï king yung li (*li̯ək*). 16. Min chï wei li, chï tao wei k'ou, liang yüe pu k'o (*k'â*), fu pei shan li, suei yüe fei yü, ki tso er ko (*kâ*).

1. Luxuriant is that softness of the mulberry tree, beneath it, it is even (shade everywhere) (a); but if one plucks it, it will be destroyed; suffering is this lower people, unceasing is the grief of the heart; the affliction and distress are long-continued; grand is that great Heaven, why does it not have pity on us? — 2. The four stallions run vigorously; the tortoise-and-snake banner and the falcon banner flutter (b); the disorder grows and it is not tranquillized, there is no state which is not in disorder; the people (have no multitude =) are reduced in

國、取譬不遠、昊天不忒、回遹其德、俾民大棘、
○57 菀彼桑柔、其下侯旬、捋采其劉、瘼此下民、
不殄心憂、倉兄塡兮、倬彼昊天、寧不我矜、
四牡騤騤、旟旐有翩、亂生不夷、靡國不泯、民
靡有黎、具禍以燔、於乎有哀、國步斯頻、國
步茂貧、天不我將、靡所止疑、云徂何往、君子
實維、秉心無競、誰生厲階、至今爲梗、憂心
慇慇、念我土宇、我生不辰、逢天僤怒、自西徂
東、靡所定處、多我覯痻、孔棘我圉、爲謀爲
毖、亂況斯削、告爾憂恤、誨爾序爵、誰能執熱、
逝不以濯、其何能淑、載胥及溺、如彼遡風、
亦孔之僾、民有肅心、荓云不逮、好是稼穡、
民代食、稼穡維寶、代食維好、天降喪亂、滅

number, they are all struck by calamity and (combusted =) destroyed; Oh! Alas! The country's course is (pressing =) critical. — 3. The country's course is a destruction of resources; Heaven does not support us; there is nowhere to settle (c); if we were to march, where should we go? The one who is a noble man holds a heart that is not violent; but who has been born a (steps =) promotor of cruelty, and caused suffering unto this day? (d). — 4. My grieved heart is very distressed; I am thinking of our domain; I was born (untimely =) at an unhappy time, I have met with the ample anger of Heaven; from west to east there is nowhere to settle; I have seen much distress; they (sc. the enemies) greatly harass our borders. — 5. I plan for you, I caution you: if the disorder increases, it will destroy you; I admonish you to (grieve over =) take to heart the anxieties; I teach you to order well the (ranks =) officials; who can grasp anything hot? — there are few who do not (first) (use washing =) moisten the hand (e); (if you say:) »What can be the good of it?», then you will all together sink in ruin (f). — 6. You are like that head-wind, one greatly loses the breath from it; the people have an eager mind, but you cause them not to come forward; (and yet) they love that husbandry, the doughty people

我立王、降此蟊賊、稼穡卒痒、哀恫中國、具贅卒
荒、靡有旅力、以念穹蒼、維此惠君、民人所瞻、
秉心宣猶、考慎其相、維彼不順、自獨俾臧、自有
肺腸、俾民卒狂、瞻彼中林、甡甡其鹿、朋友已
譖、不胥以穀、人亦有言、進退維谷、維此聖人、
瞻言百里、維彼愚人、覆狂以喜、匪言不能、胡斯
畏忌、維此良人、弗求弗迪、維彼忍心、是顧是
復、民之貪亂、寧爲荼毒、大風有隧、有空大谷、
維此良人、作爲式穀、維彼不順、征以中垢、大
風有隧、貪人敗類、聽言則對、誦言如醉、匪用其
良、覆俾我悖、嗟爾朋友、予豈不知而作、如彼
飛蟲、時亦弋獲、既之陰女、反予來赫、民之罔
極、職涼善背、爲民不利、如云不克、民之回遹、
職

live from it from generation to generation; the husbandry is a precious thing, to live from it from generation to generation is what they love. — 7. Heaven sends down death and disorder, it destroys our appointed king; it sends down these nocuous insects (on the grain), the husbandry is utterly suffering; lamentable and pained is the central kingdom, all things together are utterly (waste =) ruined; I have no strength, and so I think of the Vaulted Blue. — 8. Now this good ruler, he is looked up to by the people; he holds a heart which has (everywhere-reaching =) all-embracing plans; he examines and is careful about his assistants; but that refractory one, he (makes =) considers himself alone good; he has his own (lungs and intestines =) inner thoughts, and (makes =) considers the people utterly foolish. — 9. Look at that middle of the forest, numerous are its deer (g); but comrades slander each other, and are not good to each other; and yet people have a saying: »In ups and downs alike (h) be good!» — 10. Now this wise man, he surveys a hundred li (he is circumspect); but that stupid man, on the contrary in his folly he is pleased; it is not so that words are inadequate, why should I then fear this (sc. be afraid of making this denunciation)? —

11. Now this good man, he does not seek (office), he does not (advance =) push himself forward; but the (hard-hearted =)unscrupulous man, he looks for it, he (reverts to it =) is ever after it; the people are greedy and disorderly; why are they a bitter poison? — 12. The great wind has its path: the deep great valleys (i); now this good man, his doings are good; but that refractory one, he (walks =) acts according to his inner dirtiness. — 13. The great wind has its path; the covetous men ruin the good; when there are (hearable words =) words deserving to be heard, you should respond; but when there are admonishing words, you are (sleepy) as if drunk; you do not make use of the good (words), on the contrary you (make =) consider me silly. — 14. Alas, you comrades! Do I compose in ignorance? You are like those flying birds — they are also hit by arrows and caught (j); I have gone to (shade =) shelter you, but on the contrary you come and overawe me! 15. While the people (have no limit =) go to excess, you are only rapacious and disloyal; you cause the people injury, as if you could not crush them enough; while the people are (awry =) perverse, your are only fierce and violent. — 16. While the people are unsettled, you only plunder and rob; if the rapacity is denounced (k), you again are disloyal and good at reviling; although you say: »It is not we (who are thus)», I have composed this song about you.

(a) A common metaphor: the government shades and protects all the people alike. (b) There is warfare. (c) Properly: »There is nowhere to stop and stand firm». (d) A strong indictment against the bad ruler. (e) So one must take due precautions in times of danger. (f) Properly: »Come to being immersed». (g) Amicably grazing together. (h) Properly: »Advancing and retreating». (i) The violent men act in the dark deep. (j) Though you soar proudly, you may be hit and brought down. (k) Properly: »If the rapacity is said to be unallowable».

258. Yün Han.

1. Cho pi Yün Han, chao huei yü t'ien (*t'ien*), wang yüe wu hu, ho ku kin chï jen (*ńi̯ĕn*), t'ien kiang sang luan, ki kin tsien chen (*tsi̯ɛn*), mi shen pu kü, mi ai sï sheng (*sĕng*), kuei pi ki tsu, ning mo wo t'ing (*t'ieng*). 2. Han ki t'ai shen, yün lung ch'ung ch'ung (*d'i̯ông*), pu t'ien yin sï, tsï kiao ts'u kung (*ki̯ông*), shang hia tien yi, mi shen pu tsung (*tsông*), Hou Tsi pu k'o, Shang ti pu lin (*bli̯əm*), hao tu hia t'u, ning ting wo kung (*ki̯ông*). 3. —, tsê pu k'o t'uei (*t'wər*), king king ye ye, ju t'ing ju lei (*lwər*), Chou yü li min, mi yu kie yi (*gi̯wɛd*), hao t'ien Shang ti, tsê pu wo yi (*gi̯wɛd*), hu pu siang wei (*'i̯wər*), sien tsu yü ts'uei (*dz'wər*). 4. —, tsê pu k'o tsü (*dz'i̯o*), ho ho yen yen, yün wo wu so (*si̯o*), ta ming kin chï, mi chan mi ku (*ko*), k'ün kung sien cheng, tsê pu wo chu (*dẓ'i̯o*), fu mu sien tsu (*tso*), hu ning jen yü (*di̯o*). 5. —, ti ti shan ch'uan (*t'i̯wən*), han po wei nüe, ju t'an ju fen (*b'i̯wən*), wo sin tan shu, yu sin ju hün (*χi̯wən*), —, tsê pu wo wen (*mi̯wən*), hao t'ien Shang ti, ning pei wo tun (*d'wən*). 6. —, min mien wei k'ü (*k'i̯ab* > *k'i̯o'*), hu ning tien wo yi han, ts'an pu chï k'i ku (*ko*), k'i nien k'ung su, fang shê pu mu [sic] (*mâg* > *mo'*), —, tsê pu wo yü (*ngi̯wo*), king

競用力、 民之未戾、職盜爲寇、涼曰不可、覆
背善詈、雖曰匪予、既作爾歌、
○倬彼雲漢、昭回于天、王曰於乎、何辜今之
人、天降喪亂、饑饉薦臻、靡神不舉、靡愛斯牲、
圭璧既卒、寧莫我聽、 旱既大甚、蘊隆蟲蟲、
不殄禋祀、自郊徂宮、上下奠瘞、靡神不宗、后
稷不克、上帝不臨、耗斁下土、寧丁我躬、 旱
既大甚、則不可推、兢兢業業、如霆如雷、周餘
黎民靡有孑遺、昊天上帝、則不我遺、胡不相
畏、先祖于摧、 旱既大甚、則不可沮、赫赫炎
炎、云我無所、大命近止、靡瞻靡顧、羣公先正、
則不我助、父母先祖、胡寧忍予、 旱既大甚、
滌滌山川、旱魃爲虐、如惔如焚、我心憚暑、憂

kung ming shen, yi wu huei nu (*no*). 7. —, san wu yu ki (*ki̯əg*), kü tsai shu cheng, kiu tsai chung tsai (*tsəg*), ts'ou ma shï shï, shan fu tso yu (*gi̯ŭg*), mi jen pu chou, wu pu neng chï (*t̂i̯əg*), chan yang hao t'ien, yün ju ho li (*li̯əg*). 8. Chan yang hao t'ien, yu huei k'i sing (*sieng*), ta fu kün tsï, chao kia wu ying (*di̯ĕng*), ta ming kin chï, wu k'i er ch'eng (*d̂i̯ĕng*), ho k'iu wei wo, yi li shu cheng (*t̂i̯ĕng*), —, ho huei k'i ning (*nieng*).

1. Bright is that Heavenly Han river (a), it shines and revolves in the sky; the king says: Alas, what guilt rests on the present men? Heaven sends down death and disorder, famine comes repeatedly; there are no Spirits to which sacrifices are not made, we do not grudge those victims; the k u e i jades and p i jades (b) are exhausted, why does nobody (c) listen to us? — 2. The drought is excessive, it is sultry and thundery and exceedingly hot; we have not ceased offering the y i n and s ï sacrificies; from the suburban altar we have gone to the temple hall; (upwards and downwards =) to the powers above and below we have offered up and buried (sacrificial gifts); there are no Spirits which we have not honoured; but Hou Tsi is powerless, and God on High does not (approach us =) favour us; he wastes and destroys the

心如熏、羣公先正、則不我聞、昊天上帝、寧俾
我遯、 旱既大甚、黽勉畏去、胡寧瘨我以旱、
憯不知其故、祈年孔夙、方社不莫、昊天上帝、
則不我虞、敬恭明神、宜無悔怒、 旱既大甚、
散無友紀、鞫哉庶正、疚哉冢宰、趣馬師氏、膳
夫左右、靡人不周、無不能止、瞻卬昊天、云如
何里、 瞻卬昊天、有嘒其星、大夫君子、昭假
無贏、大命近止、無棄爾成、何求爲我、以戾庶
正、瞻卬昊天、曷惠其寧、
○崧高維嶽、駿極于天、維嶽降神、生甫及申、
維申及甫、維周之翰、四國于蕃、四方于宣、
亹亹申伯、王纘之事、于邑于謝、南國是式、王
命召伯、定申伯之宅、登是南邦、世執其功、

earth below; why does he strike us? — 3. The drought is excessive, it cannot be (pushed away =) removed (d); it is fearsome, it is terrible, like lightning, like thunder; of the crowd of people that remained of the Chou, there is not an (integer =) undamaged body left; Great Heaven, God on High does not let us survive, how should we not all fear; the ancestors repress us (e). — 4. The drought is excessive, it cannot be stopped; it is fiery and burning, we have no (place =) refuge; the great fate is drawing near, we have none to look up to, none to look round to; the many princes and former rulers do not help us, oh father and mother, oh ancestors, why are you callous towards us? — 5. The drought is excessive, mountains and rivers are dried up; the demon of drought is hurtful, as if flaming, as if burning; our hearts fear the heat, our grieved hearts are as if aflame; the many princes and former rulers take no cognizance of us; Great Heaven, God on High, why does he cause us to skulk (for fear)? — 6. The drought is excessive, with all our forces we loathe and (try to) eliminate it (f); why does one (sc. Heaven) make us suffer by drought — we do not know the cause of it; our prayers for the (year =) harvest have been very (early =) betimes, the sacrifices to the (four) Quarters and the Soil have not been late; but Great Heaven,

God on High does not (think about =) consider us; we have been reverent to the bright Spirits (g), there ought to be no grudge or anger. — 7. The drought is excessive, the dispersion (has no rules =) is uncontrolled; (exhausted =) reduced to extremities are the heads of the departments; distressed are the premier minister, the director of the horse, the commander of the guard, the minister of the Royal table, the attendants; yet there is no man who is not succoured, there is nobody who cannot stay; I look up to the Great Heaven, oh how distressed I am! — 8. I look up to the Great Heaven, small are its stars; oh you dignitaries and noblemen, come brightly forward (h) (without surplus =) none remaining; the great fate is drawing near; do not abandon your (achievements =) duties; for what do I pray for myself? (I pray) in order to (settle =) give rest to all the principal officers; I look up to the Great Heaven; when will it kindly give us peace?

(a) The Milky Way. (b) Offered in sacrifice. (c) Of the Spirits. (d) By our sacrifices and prayers. (e) Disapprove of us, do not listen to our prayers. (f) By sacrifices. (g) Or, with another version: »We have reverently attended to the bright sacrifices». (h) Like the many stars in the heaven.

259. Sung kao.

1. Sung kao wei yüe, tsün ki yü t'ien (*t'ien*), wei yüe kiang shen (*d'i̯ĕn*), sheng Fu ki Shen (*śi̯ĕn*), wei Shen ki Fu, wei Chou chï han (*g'ân*), sï kuo yü fan (*pi̯wăn*), [Mao: sï fang yü süan, replaced by emendation 86:] sï fang yü yüan (*gi̯wăn*). 2. Wei wei Shen po, wang tsuan chï shï (*dz'i̯əg*), yü yi yü Sie, nan kuo shï shï (*śi̯ək*), wang ming Shao po (*păk*), ting Shen po chï tsê (*d'ăk*), teng shï nan pang (*pŭng*), shï chï k'i kung (*kung*). 3. Wang ming Shen po, shï shï nan pang (*pŭng*), yin shï Sie jen, yi tso er yung (*di̯ung*), wang ming Shao po, ch'ê Shen po t'u t'ien (*d'ien*), wang ming fu yü, ts'ien k'i sï jen (*ńi̯ĕn*). 4. Shen po chï kung, Shao po shï ying (*gi̯wĕng*), yu ch'u k'i ch'eng (*d'i̯ĕng*), ts'in miao ki ch'eng (*d'i̯ĕng*), ki ch'eng mo mo (*mŏk*), wang si Shen po, sï mu küe küe (*g'i̯ok*), kou ying cho cho (*d'ŏk*). 5. Wang k'ien Shen po, lu kü sheng ma (*må*), wo t'u er kü (*ki̯o*), mo ju nan t'u (*t'o*), si er kie kuei, yi tso er pao (*pôg*), [current version: wang kin wang kiu, replaced by orig. Mao reading 87:] wang ki wang kiu, nan t'u shï pao (*pôg*). 6. Shen po sin mai, wang tsien yü Mei (*mi̯ər*), Shen po huan nan, Sie yü ch'eng kuei (*ki̯wər*), wang ming Shao po, ch'ê Shen po t'u kiang (*ki̯ang*), yi chï k'i chang (*ti̯ang*), shï ch'uan k'i hing (*g'ăng*). 7. Shen po po po (*pwâr*), ki ju yü Sie, t'u yü t'an t'an (*t'ân*), Chou pang hien hi (*χi̯əg*), jung yu liang han (*g'ân*), p'ei [sic] hien Shen po, wang chï yüan kiu (*g'i̯ôg*), wen wu shï hien (*χi̯ăn*). 8. Shen po chï tê (*tək*), jou huei ts'ie chï (*d'i̯ək*), jou ts'ï wan pang, wen yü sï kuo (*kwək*), Ki fu tso sung, k'i shï k'ung shï (*d'i̯ăk*), k'i feng sï hao, yi tseng Shen po (*păk*).

1. Lofty is the Sacred Mountain (a), grandly it reaches to Heaven; the Sacred Mountain sent down a Spirit who bore (the princes of) Fu and Shen; (the princes of) Shen and Fu became the supports of Chou; the states in the four (quarters) they went to (fence, be a fence to =)

王命申伯、式是南邦、因是謝人、以作
爾庸、王命召伯、徹申伯土田、王命傅
御、遷其私人、　申伯之功、召伯是營、
有俶其城、寢廟既成、既成藐藐、王錫
申伯、四牡蹻蹻、鉤膺濯濯、　王遣申
伯、路車乘馬、我圖爾居、莫如南土、錫
爾介圭、以作爾寶、往近王舅、南土是
保、　申伯信邁、王餞于郿、申伯還南、
謝于誠歸、王命召伯、徹申伯土疆、以
峙其粻、式遄其行、　申伯番番、既入
于謝、徒御嘽嘽、周邦咸喜、戎有良翰、
不顯申伯、王之元舅、文武是憲、　申
伯之德、柔惠且直、揉此萬邦、聞于四

protect, the (states of) the four quarters they went to (wall, be a wall to =) defend. — 2. Vigorous was the prince of Shen, the king let him continue (his ancestors) in the service (b); he went and took his residence in Sie (c), to the southern states he became a model; the king charged the prince of Shao to establish the dwelling of the prince of Shen; he went up to that southern state, hereditarily to hold the meritorious charge. — 3. The king charged the prince of Shen to be a model to those southern states: »Avail yourselves of those men of Sie to make your walls»; the king charged the prince of Shao to tax the soil of the prince of Shen; the king charged the stewards to send over his (the prince's) henchmen. — 4. The work of the prince of Shen — the prince of Shao planned it; they started work on the walls, and the ancestral temple was achieved; it was achieved and it was very (far-reaching =) extensive; the king bestowed a gift on the prince of Shen: the four stallions were robust, their breast-plates with hooks were bright. — 5. The king sent to the prince of Shen a state carriage and a team of four horses: »I have planned for your residence, (nothing is like =) the best is the southern land; I bestow upon you a great k u e i tessera, to be your treasure; go, you king's uncle, and protect the land of the south. — 6. The prince of Shen indeed went; the king gave him a parting feast in Mei; the prince of Shen turned to the south, he went indeed to Sie; the king charged the prince of Shao to tax the soil and territory of the prince of Shen, in order to furnish his provisions of grain; and so he hurried on his march. — 7. The prince of Shen was

martial, he entered into Sie; his footmen and charioteers were numerous, in the Chou state all rejoiced: »You shall have good support»; amply illustrious is the prince of Shen, the eldest uncle of the king; in the deeds of peace and war alike he is a model. — 8. The virtue of the prince of Shen is mild and kind and straight; he tranquillizes these myriad states, he is renowned in the states of the four (quarters); Ki-fu has made the song, its verse is very great, its air is extensive and fine; it is presented to the prince of Shen.

(a) Yüe 'mountain, peak' is a word particularly used about certain sacred mountains. (b) Or, with Han: »The king let him stand in service»; or, with Lu: »The king promoted him to service». (c) Or, with Lu: »in Sü».

260. Cheng min.

1. T'ien sheng cheng min, yu wu yu tsê (*tsək*), min chï ping yi, hao shï yi tê (*tək*), t'ien kien yu Chou, chao kia yü hia (*g'å*), pao tsï t'ien tsï, sheng Chung Shan fu (*pi̯wo*). 2. Chung Shan fu chï tê (*tək*), jou kia wei tsê (*tsək*), ling yi ling sê (*si̯ək*), siao sin yi yi (*gi̯ək*), ku hün shï shï (*śi̯ək*), wei yi shï li (*li̯ək*), t'ien tsï shï jo, ming ming shï fu. 3. Wang ming Chung Shan fu, shï shï po pi, tsuan jung tsu k'ao (*k'ôg*), wang kung shï pao (*pôg*), ch'u na wang ming, wang chï hou shê (*d'i̯at*), fu cheng yü wai (*ngwâd*), sï fang yüan fa (*pi̯wăt*). 4. Su su wang ming, Chung Shan fu tsiang (*tsi̯ang*) chï, pang kuo jo fou, Chung Shan fu ming (*mi̯ăng*) chï, ki ming ts'ie chê, yi pao k'i shen (*śi̯ĕn*), su ye fei hie, yi shï yi jen (*ńi̯ĕn*). 5. Jen yi yu yen, jou tsê ju (*ńi̯o*) chï, kang tsê t'u (*t'o*) chï, wei Chung Shan fu (*pi̯wo*), jou yi pu ju (*ńi̯o*), kang yi pu t'u (*t'o*), pu wu kuan kua (*kwå*), pu wei k'iang yü (*ngi̯o*). 6. —, tê yu ju mao, min sien k'o kü (*ki̯o*) chï, wo yi t'u (*d'o*) chï, wei Chung Shan fu kü (*ki̯o*) chï, ai mo chu (*dz'i̯o*) chï, kun chï yu k'üe, wei Chung Shan fu pu (*pwo*) chï. 7. Chung Shan fu ch'u tsu, sï mu ye ye (*ngi̯ăp*), cheng fu tsie tsie (*dz'i̯ap*), mei huai mi ki (*g'i̯əp*), sï mu pang pang (*pwâng*), pa luan ts'iang ts'iang (*ts'i̯ang*), wang ming Chung Shan fu, ch'eng pi tung fang (*pi̯wang*). 8. Sï mu k'uei k'uei (*g'i̯wɛr*), pa luan kie kie (*kɛr*), Chung shan fu ts'u Ts'i (*dz'iər*), shï ch'uan k'i kuei (*ki̯wər*), Ki fu tso sung, mu ju ts'ing feng (*pi̯um*), Chung Shan fu yung huai (*g'wɛr*), yi wei k'i sin (*si̯əm*).

1. Heaven gave birth to the multitude of people, they have (concrete objects =) bodies, they have (moral) rules; that the people hold on to the norms is because they love that beautiful virtue; Heaven looked down upon the domain of Chou, and brightly approached the world below; it protected this Son of Heaven, and gave birth to Chung Shan-fu (a). — 2. The virtue of Chung Shan-fu is mild and kind and just; he has a good deportment, a good appearance, he is careful and reverent, he has the ancient precepts as his (model =) norm; he is strenuous about his fine deportment, and obedient to the Son of Heaven; he causes the bright decrees to be promulgated. — 3. The king charged Chung Shan-fu: »Be a model to those (hundred =) many rulers,continue (the service of) your ancestors, protect the king's person, give out and

國、吉甫作誦、其詩孔碩、其風肆好、以贈申伯、

○Go 天生烝民、有物有則、民之秉彝、好是懿德、天監有周、昭假于下、保茲天子、生仲山甫、仲山甫之德、柔嘉維則、令儀令色、小心翼翼、古訓是式、威儀是力、天子是若、明命使賦、王命仲山甫、式是百辟、纘戎祖考、王躬是保、出納王命、王之喉舌、賦政于外、四方爰發、肅肅王命、仲山甫將之、邦國若否、仲山甫明之、既明且哲、以保其身、夙夜匪解、以事一人、人亦有言、柔則茹之、剛則吐之、維仲山甫、柔亦不茹、剛亦不吐、不侮矜寡、不畏彊禦、人亦有言、德輶如毛、民鮮克舉之、我儀圖之、維仲山甫舉之、愛莫助之、衮職有闕、維仲山甫補之、仲山甫出祖、四牡業業、征夫捷捷、每懷靡及、四牡彭

bring in (reports about) the king's decrees; (be) the king's throat and tongue; promulgate the government abroad; in (the states of) the four quarters it will then be (started =) set in function. — 4. Solemn (b) is the king's charge, Chung Shan-fu handles it; whether the states are (concordant =) obedient or not, Chung Shan-fu brightly discerns it; he is (bright =) enlightened and wise, and so he protects his person; morning and evening he does not slacken, in the service of the One Man. — 5. The people have a saying: »If soft, then eat it, if hard, then spit it out»; but Chung Shan-fu neither eats the soft, nor spits out the hard; he does not oppress the solitary and the widows, he does not fear the strong and the refractory. — 6. The people have a saying: »Virtue is light as a hair, but among the people few can lift it»; we (only) estimate and consider it, but Chung Shan-fu alone can lift it; we love him, but nobody can help him; when the embroidered fabric (of the royal robe) has a hole (c), Chung Shan-fu alone can mend it. — 7. Chung Shan-fu went out and sacrificed to the Spirit of the Road;

the four stallions were robust; the soldiers (d) were brisk, each of them (anxiously thinking of not reaching =) afraid of lagging behind; the four stallions went bang-bang; the eight bit-bells tinkled; the king charged Chung Shan-fu to (wall =) fortify that eastern region. — 8. The four stallions were strong; the eight bit-bells tinkled in unison; Chung Shan-fu marched to Ts'i, and quick was his returning home; Ki-fu has made the song, stately is the pure(-sounding) air; Chung Shan-fu has constant anxieties; by (the song) I comfort his heart.

(a) His coadjutor. (b) Or, with Ts'i: »majestic». (c) When the king has any shortcomings. (d) Properly: »The marching men».

261. Han yi.

1. Yi yi Liang shan, wei Yü tien (*d'ien*) chï, yu cho k'i tao (*d'ôg*), Han hou shou ming, wang ts'in ming (*mi̯ăng, mi̯ĕn*) chï, tsuan jung tsu k'ao (*k'ôg*), wu fei chen ming, su ye fei hie (*g'ĕg*), k'ien kung er wei, chen ming pu yi (*di̯ĕg*), kan pu t'ing fang, yi tso jung pi (*pi̯ĕk*). 2. Sï mu yi yi, k'ung siu ts'ie chang (*ti̯ang*), Han hou ju kin, yi k'i kie kuei, ju kin yü wang (*gi̯wang*), wang si Han hou, shu k'i suei chang (*t̂i̯ang*), tien fu ts'o heng, hüan kun ch'ï si, kou ying lou yang (*di̯ang*), k'uo k'ung [kung] ts'ien mi (*miek*), t'iao lê [sic] kin ngo (*'ĕk*). 3. Han hou ch'u tsu (*tso*), ch'u su yü T'u (*d'o*), Hien fu tsien chï, ts'ing tsiu po hu (*g'o*), k'i yao wei ho, p'ao pie sien yü (*ngi̯o*), k'i su wei ho, wei sün ki p'u (*b'wo*), k'i tseng wei ho, sheng ma lu kü (*ki̯o*), pien tou yu tsü (*tsi̯o*), hou shï yen sü (*si̯o*). 4. Han hou ts'ü ts'i, Fen wang chï sheng, Kuei fu chï tsï (*tsi̯əg*), Han hou ying chï (*t̂i̯əg*), yü Kuei chï li (*li̯əg*), po liang pang pang (*pwâng*), pa luan ts'iang ts'iang (*ts'i̯ang*), p'ei [sic] hien k'i kuang (*kwâng*), chu ti ts'ung chï, k'i k'i ju yün (*gi̯wən*), Han hou ku chï, lan k'i ying men (*mwən*). 5. Kuei fu k'ung wu, mi kuo pu tao (*tog*), wei Han Ki siang yu, mo ju Han lo (*glăk*), k'ung lo Han t'u (*t'o*), ch'uan tsê hü hü (*χi̯wo*), fang sü fu fu (*pi̯wo*), yu lu yü yü (*ngi̯wo*), yu hiung yu pi, yu mao yu hu (*χo*), k'ing ki ling kü (*ki̯o*), Han Ki yen yü (*zi̯o*). 6. P'u pi Han ch'eng. Yen shï so wan (*g'wân*), yi sien tsu shou ming, yin shï po Man (*mlwan*), wang si Han hou, k'i Chuei k'i Mo (*măk*), yen shou pei kuo, yin yi k'i po (*păk*), shï yung shï ho (*χâk*), shï mou shï tsi (*dz'i̯ăk*), hien k'i pi p'i (*b'ia*), ch'ï pao huang pi (*pia*).

1. Great is the Liang-shan (a), it was Yü who put it in order (for cultivation); grand are its roads; the prince of Han received the appointment, the king himself gave him the charge: »Continue (the service of) your ancestors, do not reject my charge; morning and evening, never slacken, be respectful in your official position; the charge I give you is not easy; (stay =) keep in order the states that do not come to court (i. e. are not submissive), and so assist your sovereign. — 2. The four stallions were large, very long and broad; the prince of Han came in to an audience; with his great k u e i tessera he came in to an audience with the king; the king gave the prince of Han a fine banner and pennon ornaments, a bamboo-mat cover (for the carriage) and a patterned yoke, a dark emblazoned robe and red slippers, breast-plates with hooks (for

彭、八鸞鏘鏘、王命仲山甫、城彼東方、四
牡騤騤、八鸞喈喈、仲山甫徂齊、式遄其歸、
吉甫作誦、穆如清風、仲山甫永懷、以慰其
心、
○奕奕梁山、維禹甸之、有倬其道、韓侯受
命、王親命之、纘戎祖考、無廢朕命、夙夜匪
解、虔共爾位、朕命不易、榦不庭方、以佐戎
辟、四牡奕奕、孔脩且張、韓侯入覲、以其
介圭、入覲于王、王錫韓侯、淑旂綏章、簟茀
錯衡、玄袞赤舄、鉤膺鏤鍚、鞹鞃淺幭、鞗革
金厄、韓侯出祖、出宿于屠、顯父餞之、清
酒百壺、其殽維何、炰鼈鮮魚、其蔌維何、維
筍及蒲、其贈維何、乘馬路車、籩豆有且、侯

the horses), engraved (horse's) frontlets, leathern front-rail casing (for the carriage), a short-haired covering fell (b), metal-adorned reins and metal yoke-bows (c). — 3. The prince of Han went out and sacrificed to the Spirit of the Road; he went out and lodged in T'u; Hien-fu gave him a parting feast, (there was) clear wine in a hundred h u vessels; what were the viands? Roast turtle and fresh fish; what were the vegetables? Bamboo sprouts and reed shoots; what were the gifts? A team of horses and a carriage of state; the p i e n and t o u vessels (were there) in full number; the princes feasted. — 4. The prince of Han took a wife, the niece of the king at Fen, the daughter of Kuei-fu; the prince of Han went to meet her in the town of Kuei; the hundred carriages went bang-bang; the eight bit-bells tinkled; greatly illustrious was the splendour; all the »younger sisters» (d) followed her, in great number like a cloud; the prince of Han looked round at them, resplendent they filled the gate. — 5. Kuei-fu was very martial, there was no state which he had not gone to; for the lady Ki of Han (e) he looked for a place, there was none so pleasant as Han; very pleasant is the land of Han, the rivers and pools are large, the bream and tench are big, the does and stags are (in great number =) numerous; there are (black) bears and brown-and-white bears, there are wild-cats and tigers; he found it good and caused her to live there; lady Ki of Han feasted and

氏燕胥。韓侯取妻，汾王之甥，蹶父之子。韓侯迎止于蹶之里，百兩彭彭，八鸞鏘鏘，不顯其光。諸娣從之，祁祁如雲。韓侯顧之，爛其盈門。蹶父孔武，靡國不到，爲韓姞相攸，莫如韓樂。孔樂韓土，川澤訏訏，魴鱮甫甫，麀鹿噳噳，有熊有羆，有貓有虎，慶既令居，韓姞燕譽。

溥彼韓城，燕師所完，以先祖受命，因時百蠻，王錫韓侯，其追其貊，奄受北國，因以其伯，實墉實壑，實畝實籍，獻其貔皮，赤豹黃羆。

江漢浮浮，武夫滔滔，匪安匪遊，淮夷來求，既出我車，既設我旟，匪安匪舒，淮夷來鋪，江漢湯湯，武夫洸洸，經營四方，告成于王，四方既平，王國庶定，時靡有爭，王心載寧，

rejoiced. — 6. Extensive are those walls of Han, they were built by the hosts of Yen; because the ancestors had received the charge to lean on those many Man tribes (as their subjects), the king gave the prince of Han the Chuei and the Mo (tribes); (coveringly =) extensively he received the northern states, and leant on them in the capacity of their chief; in those (regions) he made walls (f), he made moats, he made acres of fields, he made divisions for the tax; he presented (to the king) skins of leopards, of red panthers and of brown-and-white bears.

(a) A mountain tract. (b) For the front-rail. (c) The central part of the yoke: a bow gripping the neck of the horse, with a rising stem having a loop through which to pass the reins; see the gloss. (d) The younger sisters and cousins of the same generation. (e) His daughter, lady Ki, who now, through her marriage, became lady Ki of Han. (f) Properly: »Those he walled».

262. Kiang Han.

1. [Traditional text: Kiang Han fou fou, wu fu t'ao t'ao; the original Mao text had 88:] Kiang Han t'ao t'ao (*t'ôg*), wu fu fou fou (*b'i̯ôg*), fei an fei yu (*di̯ôg*), Huai Yi lai k'iu (*g'i̯ôg*), ki ch'u wo kü (*ki̯o*), ki shê wo yü (*zi̯o*), fei an fei shu (*śi̯o*), Huai Yi lai p'u (*p'wo*). 2. Kiang Han

漢之滸，王命召虎，式辟四方，徹我疆土，匪疚匪棘，王國來極，于疆于理，至于南海。

王命召虎，來旬來宣，文武受命，召公維翰，無曰予小子，召公是似，肇敏戎公，用錫爾祉。釐爾圭瓚，秬鬯一卣，告于文人，錫山土田，于周受命，自召祖命，虎拜稽首，天子萬年。虎拜稽首，對揚王休，作召公考，天子萬壽，明明天子，令聞不已，矢其文德，洽此四國。

赫赫明明，王命卿士，南仲大祖，大師皇父，整我六師，以脩我戎，既敬既戒，惠此南國。王謂尹氏，命程伯休父，左右陳行，戒我師旅，率彼淮浦，省此徐土，不留不處，三

shang [sic] shang (*śi̯ang*), wu fu kuang kuang (*kwâng*), king ying sï fang (*pi̯wang*), kao ch'eng yü wang (*gi̯wang*), sï fang ki p'ing (*b'i̯ĕng*), wang kuo shu ting (*d'ieng*), shï mi yu cheng (*tsĕng*), wang sin tsai ning (*nieng*). 3. Kiang Han chï hu (*χo*), wang ming Shao Hu (*χo*), shï p'i sï fang, ch'ê wo kiang t'u (*t'o*), fei kiu fei ki (*ki̯ək*), wang kuo lai ki (*g'i̯ək*), yü kiang yü li (*li̯əg*), chï yü nan hai (*χməg*). 4. Wang ming Shao Hu, lai sün lai süan, Wen Wu shou ming, Shao kung wei han (*g'ân*), wu yüe yü siao tsï (*tsi̯əg*), Shao kung shï sï (*dzi̯əg*), chao min (recte: mei) jung kung, yung si er ch'ï (*t'i̯əg*). 5. Li er kuei tsan, kü ch'ang yi yu, kao yü wen jen (*ńi̯ĕn*), si shan t'u t'ien (*d'ien*), yü Chou shou ming (*mi̯ăng, mi̯ĕn*), tsï Shao tsu ming (*mi̯ăng, mi̯ĕn*), Hu pai ki shou, t'ien tsï wan nien (*nien*). 6. Hu pai ki shou (*śi̯ôg*), tuei yang wang hiu (*χi̯ôg*), tso Shao kung k'ao (*k'ôg*), t'ien tsï wan shou (*d̑i̯ôg*), ming ming t'ien tsï (*tsi̯əg*), ling wen pu yi (*zi̯əg*), shï k'i wen tê (*tək*), hia ts'ï sï kuo (*kwək*).

1. The Kiang and the Han (rivers) were amply-flowing, the warriors formed a mighty flow; there was no rest, no recreation, they (came =) went to seek the Huai tribes (a). — 2. We brought out our carriages, we raised our falcon-banners; there was no rest, no leisure; they went to harass the Huai tribes. — 3. The Kiang and the Han were (voluminous =) large-flowing, the warriors formed a rushing flood; they regulated and disposed (the regions of) the four quarters, and

reported the achievement to the king; (the regions of) the four quarters were pacified, the king's state began to be settled; then there was no strife, and the kings' heart was at peace. — 3. On the banks of the Kiang and the Han, the king charged Hu of Shao: »Open up (b) the (regions of) the four quarters, tax my territories and soil, without distressing, without pressing (the people); go all through the royal state, go and draw boundaries, go and make divisions, as far as the southern sea». — 4. The king charged Hu of Shao: »Go everywhere and distribute my orders; when Wen and Wu received the appointment (of Heaven), the prince of Shao was their support; do not say: I am only a small child; the prince of Shao, you are like him; you have been active in your work, therefore I give you blessings. — 5. I give you a k u e i ladle (c), and a y u vessel of aromatic wine from black millet (d); report to your ancestors (e); I give you hills and soil and fields; from Chou you receive a charge, it (follows =) continues the charge of your ancestors in Shao»; Hu made obeisance and bowed the head; (he wished) the Son of Heaven ten thousand years. — 6. Hu made obeisance and bowed the head, in response he extolled the king's grace; he was the achiever of (the deeds of) the prince of Shao; (he wished) the Son Heaven a longevity of ten thousand (years); bright is the Son of Heaven, his good fame never ceases; he spreads his fine virtue and unites these (states of the) four quarters.

(a) Tribes of the Huai river region. (b) Clear for cultivation. (c) Libation ladle with a jade handle in the shape of a k u e i tesséra. (d) For sacrifice in the ancestral temple. (e) Properly: »accomplished men», traditional term for dead ancestors.

263. Ch'ang wu.

1. Ho ho ming ming, wang ming k'ing shï, Nan chung t'ai tsu (*tso*), t'ai shï Huang fu (*pi̯wo*), cheng wo liu shï, yi siu wo jung, ki king ki kie (*kɛg*), huei ts'ï nan kuo (*kwək*). 2. Wang wei Yin shï, ming Ch'eng Po Hiu fu (*pi̯wo*), tso yu ch'en hing, kie wo shï lü (*gli̯o*), shuai pi Huai p'u (*p'wo*), sing ts'ï Sü t'u (*t'o*), pu liu pu ch'u (*t'i̯o*), san shï tsiu sü (*dzi̯o*). [Ho ho ye ye emendated into:] ye ye ho ho (*χăk*), yu yen t'ien tsï, wang shu pao tso (*tsâk*), fei ch'ao [sic] fei yu (*di̯ôg*), Sü fang yi sao (*sôg*), chen king Sü fang, ju lei ju t'ing (*d'ieng*), Sü fang chen king (*ki̯ĕng*). 4. Wang fen küe wu (*mi̯wo*), ju chen ju nu (*no*), tsin küe hu ch'en, hien ju hiao hu (*χo*), p'u tun Huai fen, jeng chï ch'ou lu (*lo*), tsie pi Huai p'u (*p'wo*), wang shï chï so (*si̯o*). 5. Wang lü t'an t'an (*t'ân*), ju fei ju han (*g'ân*), ju Kiang ju Han (*χân*), ju shan chï pao (*pôg*), ju ch'uan chï liu (*li̯ôg*), mien mien yi yi (*gi̯ək*), pu ts'ê pu k'o (*k'ək*), cho cheng Sü kuo (*kwək*). 6. Wang yu yün sê (*sək*), Sü fang ki lai (*ləg*), Sü fang ki t'ung (*d'ung*), t'ien tsï chï kung (*kung*), sï fang ki p'ing (*b'i̯ĕng*), Sü fang lai t'ing (*d'ieng*), Sü fang pu huei (*g'wər*), wang yüe süan kuei (*ki̯wər*).

1. Majestically, brightly, the king charged the minister Nan-chung in (the temple of) the great ancestors, and the Grand Master Huang-fu: »Dispose my six armies and prepare my arms; having shown your care

事就緒、赫赫業業、有嚴天子、王舒保作、匪紹匪遊、徐方繹騷、震驚徐方、如雷如霆、徐方震驚、王奮厥武、如震如怒、進厥虎臣、闞如虓虎、鋪敦淮濆、王仍執醜虜、截彼淮浦、王師之所、王旅嘽嘽、如飛如翰、如江如漢、如山之苞、如川之流、緜緜翼翼、不測不克、濯征徐國、王猶允塞、徐方既來、徐方既同、天子之功、四方既平、徐方來庭、徐方不回、王曰還歸、

○64 嚮卬昊天、則不我惠、孔塡不寧、降此大厲、邦靡有定、士民其瘵、蟊賊蟊疾、靡有夷屆、罪罟不收、靡有夷瘳、人有土田、女反有之、人有民人、女覆奪之、此宜無罪、女反收之、彼宜有罪、女覆說之、哲夫成城、哲婦傾城、懿厥哲婦、爲梟爲鴟、婦有長舌、

and solicitude (a), (go and) comfort those southern states». — 2. The king told Master Yin to charge Po Hiu-fu of Ch'eng: »Assist in arraying the ranks, warn my legions and cohorts (b); go along those banks of the Huai, inspect this territory of Sü; do not loiter, do not stay; oh you three functionaries, go to your work». — 3. Majestic, awe-inspiring, august was the Son of Heaven; the king acted slowly and safely, but he did not (relax =) tarry, he did not (ramble =) loiter; the Sü country was grandly shaken; he shook and scared the country of Sü, like a roll of thunder, like a clap of thunder; the country of Sü was shaken and scared. — 4. The king exerted his warlike ardour, as if (shocked =) roused, as if angry; he sent forward his braves (c), they shouted like roaring tigers; (widely =) extensively he massed his troups on the Huai-river banks, (repeatedly, accumulatingly =) in ever greater numbers he took crowds of prisoners; he (trimmed =) brought into order those (regions of) the Huai banks, the place for the royal hosts. — 5. The king's troops were numerous, they were as if flying, as if

winged, they were like the Kiang and the Han (rivers), they were massive like a mountain (d), flowing like a river (e); they were continuous and orderly; they were immeasurable, invincible; (brightly =) splendidly they marched against the state of Sü. — 6. The king's plans were true and sincere (f); the country of Sü (came =) submitted; the country of Sü was joined (to the realm), that was the deed of the Son of Heaven; the (states of) the four quarters were pacified, the country of Sü came to court (g); the country of Sü did not swerve (h); the king returned home.

(a) In the preparations for the war. (b) For such »warnings» before battle, exhortations to bravery and threats of punishment for those who failed, see for instance Shu: Mu shï. (c) Literally: »tiger officers». (d) Properly: »Like a mountain's massivity». (e) Properly: »Like a rivers' flow». (f) He had only good intentions towards the people of Sü. (g) To pay homage. (h) From its allegiance.

264. Chan yang.

1. Chan yang hao t'ien, tsê pu wo huei (*g'iwəd*), k'ung ch'en [sic] pu ning (*nieng*), kiang ts'ï ta li (*li̯ad*), pang mi yu ting (*d'ieng*), shï min k'i chai (*tsăd*), mou tsei mou tsi (*dz'i̯ət*), mi yu yi kie (*kɛd*), tsuei ku pu shou (*śi̯ôg*), mi yu yi ch'ou (*t'li̯ôg*). 2. Jen yu t'u t'ien (*d'ien*), ju fan yu (*gi̯ŭg*) chï, jen yu min jen (*ńi̯ĕn*), ju fu to (*d'wât*) chï, ts'ï yi wu tsuei, ju fan shou (*śi̯ôg*) chï, pi yi yu tsuei, ju fu t'o (*t'wât*) chï. 3. Chê fu ch'eng (*đi̯ĕng*) ch'eng, chê fu k'ing (*k'i̯ĕng*) ch'eng, yi küe chê fu, wei kiao wei ch'ï (*t̂'i̯ər*), fu yu ch'ang shê, wei li chï kie (*kɛr*), luan fei kiang tsï t'ien (*t'ien*), sheng tsï fu jen (*ńi̯ĕn*), fei kiao fei huei (*χmwəg*), shï wei fu sï (*dzi̯əg*). 4. Kü jen chï t'ê (*t'ək*), chen shï king pei (*b'wəg*), k'i yüe pu ki (*g'i̯ək*), yi hu wei t'ê (*t'nək*), ju ku san pei (*b'wəg*), kün tsï shï shï (*śi̯ək*), fu wu kung shï (*dz̧'i̯əg*), hiu k'i ts'an chï (*t̂i̯ək*). 5. T'ien ho yi ts'i (*ts'i̯ĕk*), ho shen pu fu (*pi̯ŭg*), shê er kie t'i [sic] (*t'iek*), wei yü sü ki (*g'i̯əg*), pu tiao pu siang (*dzi̯ang*), wei yi pu lei (*li̯wəd*), jen chï yün wang (*mi̯wang*), pang kuo t'ien tsuei (*dz'i̯wəd*). 6. T'ien chï kiang wang (*mi̯wang*), wei k'i yu (*'i̯ôg*) yi, jen chï yün wang (*mi̯wang*), sin chï yu (*'i̯ôg*) yi, t'ien chï kiang wang (*mi̯wang*), wei k'i ki (*ki̯ər*) yi, jen chï yün wang (*mi̯wang*), sin chï pei (*pi̯ər*) yi. 7. Pi fu hien ts'üan, wei k'i shen (*śi̯əm*) yi, sin chï yu yi, ning tsï kin (*ki̯əm*) yi, pu tsï wo sien (*siən*), pu tsï wo hou, mo mo hao t'ien (*t'ien*), wu pu k'o kung (*ki̯ung*), wu t'ien huang tsu, [Mao: shï kiu er hou, replaced by emendation 89:] shï kiu er kung (*ki̯ông*).

1. I look up to the great Heaven, but it is not kind to us; for very long we have had no peace, is has sent down these great evils; in the state nothing is settled, officers and people suffer; nocuous insects (a) gnaw and injure, there is no peace, no (limit, restraint =) moderation; the guilty ones are not apprehended; there is no peace, no cure. — 2. People have their land and fields; you, however, take possession of them; people have their commoners (b); you, however, snatch them; these who ought to be held guiltless, you on the contrary apprehend them; those who ought to be held guilty, you on the contrary let them loose.

維厲之階、亂匪降自天、生自婦人、匪教匪誨、時
維婦寺、　鞫人忮忒、譖始竟背、豈曰不極、伊胡
爲慝、如賈三倍、君子是識、婦無公事、休其蠶織、
　天何以刺、何神不富、舍爾介狄、維予胥忌、不
弔不祥、威儀不類、人之云亡、邦國殄瘁、　天之
降罔、維其優矣、人之云亡、心之憂矣、天之降罔、
維其幾矣、人之云亡、心之悲矣、　聿沸檻泉、維
其深矣、心之憂矣、寧自今矣、不自我先、不自我
後、　藐藐昊天、無不克鞏、無忝皇祖、式救爾後、
○65 旻天疾威、天篤降喪、瘨我饑饉、民卒流亡、我
居圉卒荒、　天降罪罟、蟊賊內訌、昏椓靡共、潰
潰回遹、實靖夷我邦、　皐皐訾訾、曾不知其玷、
兢兢業業、孔塡不寧、我位孔貶、　如彼歲旱、草

— 3. A clever man builds a city wall, a clever woman overthrows it; beautiful is the clever woman, but she is an owl, a hooting owl; a woman with a long tongue, she is a (steps =) promoter of evil; disorder is not sent down from Heaven, it is produced by women; those who cannot be taught or instructed are women and eunuchs. — 4. When they (exhaust people =) pick people to pieces, their slander is first entirely (cold-shouldered =) disregarded; but how can you say: »They (do not arrive =) can come nowhere, what evil can those do?» They are like those who sell at a triple profit (c); the nobleman knows this, and (therefore) the women have no public service, they have to (rest =) abide by their silkworm work and their weaving. — 5. Why does Heaven reprove you, why do the Spirits not bless you? You (leave aside =) do not care about your great anxieties (troubles), you only feel hatred against us; you are not good, not felicitous; your demeanour is not (up to the standard =) good; when people flee the country, the state is exhausted and distressed. — 6. When Heaven sends down (confusion =) disorder, it is really (ample =) widespread; when people flee the country, it is a grief to the heart; when Heaven

sends down disorder, it is really near (the end); when people flee the country, it is a pain to the heart. — 7. Squirting is the straight-jetted spring, it is really deep (d); oh, the grief of the heart, why is (the distress) of the present time, not before me, not after me? The distant great Heaven, there is nobody whom it cannot steady; do not disgrace your ancestors, then you will save your person.

(a) Wicked officials. (b) The common people owned by the gentry. (c) Their calumnies find eager customers. (d) So my grief has deep sources.

265. Shao min.

1. Min t'ien tsi wei, t'ien tu kiang sang (*sâng*), tien wo ki kin, min tsu liu wang (*mi̯wang*), wo kü yü tsu huang (*χmwâng*). 2. T'ien kiang tsuei ku, mou tsei nei hung (*g'ung*), hun cho mi kung (*kung*), huei huei huei yü, shï tsing yi wo pang (*pŭng*). 3. Kao kao tsï tsï, ts'eng pu chï k'i tien (*tiam*), king king ye ye, k'ung ch'en pu ning, wo wei k'ung pien (*pi̯am*). 4. Ju pi suei han, [Mao: ts'ao pu huei mou, replaced by Ts'i var. 90:] ts'ao pu huei mou (*mi̯ôg*), ju pi si ts'ü, wo siang ts'ï pang, wu pu huei chï (*t̂i̯əg*). 5. Wei si chï fu (*pi̯ŭg*), pu ju shï (*d̂i̯əg*), wei kin chï kiu (*ki̯ŭg*), pu ju tsï (*tsi̯əg*), pi su sï pai (*b'ĕg*), hu pu tsï t'i, [Mao: chï huang sï yin, replaced by emendation 91:] chï huang yin sï (*si̯ĕg*). 6. Ch'ï chï kie (*g'i̯at*) yi, pu yün tsï p'in, ts'üan chï kie (*g'i̯at*) yi, pu yün tsï chung (*ti̯ông*), p'u sï hai (*g'âd*) yi, chï huang sï hung (*g'wəng*), pu tsai wo kung (*ki̯ông*). 7. Si sien wang shou ming, yu ju Shao kung, jï p'i kuo po li (*li̯əg*), kin ye jï tsu kuo po li (*li̯əg*), wu hu ai tsai (*tsəg*), wei kin chï jen, pu shang yu kiu (*g'i̯ŭg*).

1. Great Heaven is terrific, Heaven (massively =) heavily sends down death, and causes us to suffer by famine; the people all (flow away =) disperse and flee the country, our settlements and border lands are all waste. — 2. Heaven sends down crime and guilt, nocuous insects (a) cause disorder in the (interior =) government; the eunuchs have no respect, they are turbulent and perverse; those (are the men who) shall tranquillize our country! — 3. They are lazy and slanderous, they do not know their flaws; it is fearsome, it is terrible, for very long there has been no peace; our official positions are greatly (reduced =) weakened. — 4. It is like that year of drought: the plants are not numerous and luxuriant, they are (dry) like those bird's-nest straws; I look at this state, there are none who are not turbulent and (stopping =) obstructive. — 5. The opulence of former times, (was it not like that =) how great it was! The present distress, (is it not like this =) how great it is! Yet those ate coarse grain, these eat fine grain (b); why do they not take themselves away? They only moreover prolong this. — 6. When a pool (becomes exhausted =) dries up, is it not (a lack of affluents) from the banks? When a spring dries up, is it not (a lack) from within? (c). They spread everywhere this injury, and only moreover enhance it; will they not bring calamity on our persons? — 7. Anciently, when the former kings received the appointment, there were such as the prince of Shao; in one day he

不潰茂、如彼棲苴、我相
此邦、無不潰止　維昔
之富、不如時、維今之疚、
不如茲、彼疏斯粺、胡不
自替、職兄斯引、池之
竭矣、不云自頻、泉之竭
矣、不云自中、溥斯害矣、
職兄斯弘、不哉我躬、
昔先王受命、有如召公、
日辟國百里、今也日蹙
國百里、於乎哀哉、維今
之人、不尚有舊、

enlarged the state a hundred li; now, in one day they (compress =) reduce the state a hundred li; oh, alas, the present men! Would I not wish to have the ancient ones! (d).

(a) Wicked officials, see ode 264. (b) The men of old lived frugally, in spite of their prosperity. (c) The state has no helpers from without, no good men in the centre, in the government. This alludes to what follows in st. 7. (d) For pu shang yu cf. ode 224 pu shang si yen »Would I not wish to rest under it».

266. Ts'ing miao.

Free rime system (cf. B. Karlgren, The rimes in the Sung section of the Shï king, Göteborg 1935): Wu mu ts'ing miao (*mi̯og*), su yung hien siang , tsi tsi to shï (*dz'i̯əg*), ping wen chï tê (*tək*), tuei yüe tsai t'ien, tsün pen tsou tsai miao (*mi̯og*), p'ei [sic] hien p'ei ch'eng, wu yi yü jen sï (*si̯ĕg*).

Oh, august is the pure temple, solemn and (concordant =) acting in unison are the illustrious assistants (a); stately are the many officers, they possess a fine virtue; they respond to and (proclaim =) extol those in Heaven, quickly they hurry about in the temple; the greatly illustrious, greatly honoured ones (b) never weary of (the homage of) men.

(a) At the sacrifice. (b) The ancestors.

267. Wei t'ien chï ming.

Free rime system: 1. Wei t'ien chï ming (*mi̯ăng, mi̯ĕn*), wu mu pu yi, wu hu p'ei hien (*χian*), Wen Wang chï tê chï ch'un (*d̂i̯wən*). 2. Kia yi yi wo, wo k'i shou (*śi̯ôg*) chï, tsün huei wo Wen Wang, tseng sun tu (*tôk*) chï.

1. The appointment of Heaven, oh, it is august and never-ending; oh, the greatly illustrious one (a), oh, the greatness of Wen Wang's virtue! — 2. With (ampleness =) ample blessings he overwhelms us,

周頌

○2 66 於穆清廟、肅雝顯相、濟濟多士、
秉文之德、對越在天、駿奔走在廟、
○2 67 不顯不承、無射於人斯、
○2 68 維天之命、於穆不已、於乎不顯、
文王之德之純、假以溢我、我其
收之、駿惠我文王、曾孫篤之、
○2 69 維清緝熙、文王之典、肇禋、迄用
有成、維周之禎、
○2 70 烈文辟公、錫茲祉福、惠我無疆、
子孫保之、無封靡于爾邦、維王
其崇之、念茲戎功、繼序其皇之、
無競維人、四方其訓之、不顯維德、

we will receive it (b); the one who greatly gives us favour is Wen Wang, the descendants will (consolidate it =) preserve it steadily.

(a) The ancestor, Wen Wang. (b) Or, with the reading of another school: »How shall he show his kindness to us? We will receive it (the favour)».

268. Wei ts'ing.

Wei ts'ing (*ts'i̯ĕng*), ts'i hi Wen Wang chï tien (*tiən*), chao yin (*'i̯ɛn*), hi yung yu ch'eng (*d̑i̯ĕng*), wei Chou chï cheng (*ti̯ĕng*).

Clear and continuously bright are the statutes of Wen Wang; he initiated the sacrifices, and by them it has come to an achievement: the good fortune of Chou.

269. Lie wen.

Free rime system: 1. Lie wen pi kung (*kung*), si tsï ch'ï fu (*pi̯ŭk*), huei wo wu kiang (*ki̯ang*), tsï sun pao chï (*t̂i̯ə̯g*). 2. Wu feng mi yü er pang (*pŭng*), wei wang k'i ch'ung (*dz'i̯ông*) chï, nien tsï jung kung (*kung*), ki sü k'i huang (*g'wâng*) chï. 3. Wu king wei jen, sï fang k'i hün (*χi̯wən*) chï, p'ei hien wei tê, po pi k'i hing (*g'ieng*) chï, wu hu ts'ien wang (*gi̯wang*), pu wang (*mi̯wang*).

1. Brilliant and fine rulers and princes (a), you have given these blessings; you have given us favour without bounds, sons and grandsons will preserve it. — 2. There are no fiefs that are not in your land (b), it is only the king who (elevates them =) establishes them; we (think of =) remember these great deeds of yours, continuously we (find them august =) revere them. — 3. Is he not strong, the (real) man! The

(states of) the four quarters all obey him; greatly illustrious is his virtue, (the hundred rulers =) all the rulers make him their model; oh, the former kings are never forgotten!

(a) I. e. ancestors. (b) All feudal states in the world are subject to the Chou.

270. T'ien tso.

T'ien tso kao shan, T'ai wang huang (*χmwâng*) chï, pi tso yi, Wen Wang k'ang (*k'âng*) chï, pi ts'u yi, k'i yu yi chï hing (*g'ăng*), tsï sun pao chï.

Heaven made the high hill, T'ai Wang found it grand (a); it was he who felled the trees, and Wen Wang (b) dwelt happily there; it was he who marched about (c) and K'i obtained level roads; may sons and grandsons preserve it!

(a) And made a settlement there, as described in ode 241. (b) His descendant. (c) Extending the realm and building roads.

271. Hao t'ien yu ch'eng ming.

Free rime system: Hao t'ien yu ch'eng ming (*mi̯ăng*), er hou shou (*d̑i̯ôg*) chï, Ch'eng Wang pu kan k'ang (*k'âng*), su ye ki ming (*mi̯ăng*), yu mi wu ts'i hi (*χi̯ə̯g*), tan küe sin, sï k'i tsing (*dz'i̯ĕng*) chï.

Great Heaven had a definite charge, two sovereigns received it (a); Ch'eng Wang did not dare to dwell in happy idleness, morning and evening (b) he laid the foundations of his (appointment =) great task, magnanimous and quiet; oh, continuously bright, he made (ample =) generous his heart, and so he could secure tranquillity.

(a) Wen Wang and Wu Wang. (b) Untiringly.

272. Wo tsiang.

1. Wo tsiang (*tsi̯ang*) wo hiang (*χi̯ang*), wei yang (*zi̯ang*) wei niu (*ngi̯ŭg*), wei t'ien k'i yu (*gi̯ŭg*) chï. 2. Yi shï hing Wen Wang chï tien, jï tsing sï fang (*pi̯wang*), yi kia Wen Wang (*gi̯wang*), ki yu hiang (*χi̯ang*) chï. 3. Wo k'i su ye, wei t'ien chï wei, yü shï pao (*pôg*) chï.

1. We present our offerings, there are sheep, there are oxen; may Heaven esteem them. — 2. We should make Wen Wang's (statutes =) rites (a) our pattern; we daily secure the tranquillity of the (states of) the four quarters (b); the great Wen Wang has esteemed and enjoyed them (the offerings). — 3. May we night and day fear the majesty of Heaven, and thereby preserve it (c).

(a) Or, with another school: »Wen wang's virtue». (b) By our sacrifices. (c) What Heaven has conferred, cf. odes 269, 270, 273, 283.

273. Shï mai.

No rimes: 1. Shï mai k'i pang, hao t'ien k'i tsï chï. 2. Shï yu sü yu Chou, po yen chen chï, mo pu chen tie, huai jou po shen, ki ho k'iao yüe, yün wang wei hou. 3. Ming chao yu Chou, shï sü tsai wei,

百辟其刑之、於乎前王不忘、

○270 天作高山、大王荒之、彼作矣、文王康之、彼岨矣岐、有夷之行、子孫保之、

○271 昊天有成命、二后受之、成王不敢康、夙夜基命宥密、於緝熙、單厥心、肆其靖之、

○272 我將我享、維羊維牛、維天其右之、儀式刑文王之典、日靖四方、伊嘏文王、既右饗之、我其夙夜、畏天之威、于時保之、

○273 時邁其邦、昊天其子之、實右序有周、薄言震之、莫不震疊、懷柔百神、及河喬嶽、允王維后、

○274 明昭有周、式序在位、載戢干戈、載櫜弓矢、我求懿德、肆于時夏、允王保之、

執競武王、無競維烈、不顯成康、上帝是皇、

tsai chï kan kuo, tsai kao kung shï, wo k'iu yi tê, sï yü shï Hia, yün wang pao chï.

1. He makes his seasonal tour in his state; may Heaven cherish him as a son. — 2. It has truly (helped =) favoured and (let continue =) given the succession to the house of Chou; when he shakes (overawes) them, there are none who do not shake and fear; he cherishes and mollifies all the Spirits, even to the (Spirits of the) River and High Mountain; it is truly the king who is the sovereign. — 3. Bright and brilliant is the house of Chou; it has succeeded and is on the throne; now we gather in the shields and dagger-axes, we encase the bows and arrows; we seek the fine virtue and spread it in the Hia states (a); truly the king will preserve it (b).

(a) The genuine Chinese states, as opp. to the aliens. (b) What Heaven has conferred, cf. odes 269, 270, 272, 283.

274. Chï king.

1. Chï king Wu Wang (*gi̯wang*), wu king wei lie, p'ei hien Ch'eng K'ang (*k'âng*), Shang ti shï huang (*g'wâng*). 2. Tsï pi Ch'eng K'ang

自彼成康、奄有四方、斤斤其明、鐘鼓喤喤、磬筦將將、降福穰穰、降福簡簡、威儀反反、既醉既飽、福祿來反、

○275 思文后稷、克配彼天、立我烝民、莫匪爾極、貽我來牟、帝命率育、無此疆爾界、陳常于時夏、

○276 嗟嗟臣工、敬爾在公、王釐爾成、來咨來茹、嗟嗟保介、維莫之春、亦又何求、如何新畬、於皇來牟、將受厥明、明昭上帝、迄用康年、命我衆人、庤乃錢鎛、奄觀銍艾、

○277 噫嘻成王、既昭假爾、率時農夫、播厥百穀、駿發爾私、終三十里、亦服爾耕、十千維耦、

(*k'âng*), yen yu sï fang (*pi̯wang*), kin kin k'i ming (*mi̯ăng*). 3. Chung ku hung hung (*g'wăng*), k'ing kuan ts'iang ts'iang (*ts'i̯ang*), kiang fu jang jang (*ńi̯ang*). 4. Kiang fu kien kien (*kăn*), [Mao: wei yi fan fan, replaced by var. 64:] wei yi pan pan (*b'wan*), ki tsuei ki pao, fu lu lai fan (*pi̯wăn*).

1. Terrifying and strong was Wu Wang; was it not strong, his ardour! Greatly illustrious were Ch'eng and K'ang, God on High made them august (sovereigns). — 2. From the time of those Ch'eng and K'ang, we have (coveringly =) extensively possessed the (states of the) four quarters; (bright =) clear-sighted was their enlightenment. — 3. Bells and drums peal, musical stones and flutes resound; (Heaven) sends down blessings that are very great. — 4. (Heaven) sends down blessings that are very great; our deportment is very grand; we are satiated, felicity and blessings repeatedly come to us.

275. Sï wen.

1. Sï wen Hou Tsi (*tsi̯ə̆k*), k'o p'ei pi t'ien, li wo cheng min, mo fei er ki (*g'i̯ə̆k*). 2. Yi wo lai mou (*mi̯ôg*), Ti ming shuai yü (*di̯ôk*), wu (*mi̯wo*) tsï kiang er kie, ch'en ch'ang yü shï Hia (*g'â*).

1. Fine are you, Hou Tsi, you are able to be a counterpart to that Heaven; you have given grain-food to our multitude, it is all due to

your attainments (a). — 2. You have given us the wheat and the barley; God decreed that all should be nourished, without having these confines and (near =) narrow limits (b); the rules have been spread in all those Hia states.

(a) Properly: »There is nothing which is not your attainments». (b) Not only in the king's domain proper but in all his vassal states.

276. Ch'en kung.

Only some occasional rimes: 1. Tsie tsie ch'en kung (*kung*), king er tsai kung (*kung*), wang li er ch'eng, lai tsi lai ju (*ńi̯o*). 2. Tsie tsie pao kie, wei mu chï ch'un, yi yu ho k'iu (*g'i̯ôg*), ju ho sin yü (*di̯o*), wu huang lai mou (*mi̯ôg*), tsiang shou küe ming. 3. Ming chao Shang ti, hi yung k'ang nien (*nien*), ming wo chung jen (*ńi̯ĕn*), chï nai tsien po, yen kuan chï yi.

1. Oh you ministers and officers! Be attentive in your tasks; the king regulates your achievements; come and deliberate, come and scrutinize. — 2. Oh you assistants! It is the end of the spring; what do you then further (seek =) wait for? How are the second year's and the third year's fields? Oh, fine is the wheat and the barley, we shall (receive =) gather in their bright (grain). — 3. Bright is God on High; it has come to our having a happy year; order our multitude: »Prepare your spades and hoes»; (extensively =) everywhere we shall see the sickles mow.

277. Yi hi.

No rimes: Yi hi Ch'eng Wang, ki chao kia er, shuai shï neng fu, po küe po ku, tsün fa er sï, chung san shï li, yi fu er keng, shï ts'ien wei ou.

Oh, Ch'eng Wang, brightly he came and drew near: »Lead on those husbandmen to sow the many kinds of grain; quickly (open up =) break the soil on your private fields, all over the (areas of) thirty li; grandly perform your ploughing; (for ten, one thousand =) a hundedfold harvest to each pair of farmers!»

278. Chen lu.

1. Chen lu yü fei, yü pi si yung (*'i̯ung*), wo k'o li chï, yi yu sï jung (*di̯ung*). 2. Tsai pi wu wu (*'âg*), tsai ts'ï wu yi (*di̯ăk*), shu ki su ye (*zi̯ag* > *zi̯o'*), yi yung chung yü (*zi̯o*).

1. (In numerous array =) in a flock the egrets go flying, on that western moat; our guests arrive (a), they also have that appearance. — 2. There, there is nothing to dislike, here, there is nothing to disrelish (b); may we constantly be in attendance (c), in order to perpetuate the fame (d).

(a) Dignitaries assisting at the sacrifice. (b) For the Spirits; all our offerings are perfect. (c) In the temple; properly: »May we (be there) morning and evening». (d) Of the ancestors.

振鷺于飛、于彼西雝、我客戾止、亦有斯容、在彼無惡、在此無斁、庶幾夙夜、以永終譽、

豐年多黍多稌、亦有高廩、萬億及秭、爲酒爲醴、烝畀祖妣、以洽百禮、降福孔皆、

有瞽有瞽、在周之庭、設業設虡、崇牙樹羽、應田縣鼓、鞉磬柷圉、既備乃奏、簫管備舉、喤喤厥聲、肅雝和鳴、先祖是聽、我客戾止、永觀厥成、

猗與漆沮、潛有多魚、有鱣有鮪、鰷鱨鰋鯉、以享以祀、以介景福、

有來雝雝、至止肅肅、相維辟公、天子穆

279. Feng nien.

Feng nien to shu (*śi̯o*) to t'u (*t'o*), yi yu kao lin, wan yi ki tsï (*tsi̯ər*), wei tsiu wei li (*li̯ər*), cheng pi tsu pi (*pi̯ər*), yi hia po li (*li̯ər*), kiang fu k'ung kie (*kɛr*).

In this rich year there is much millet and rice; but we also have high granaries, for myriads and hundreds of thousands and even millions (of sheaves); we make wine and sweet unclarified wine; we offer it to ancestors and ancestresses and so consummate the (hundred =) many rites; (Heaven) sends down blessings that are very plentiful (a).

(a) Properly: that are very complete, in full number.

280. Yu ku.

Yu ku yu ku (*ko*), tsai Chou chï t'ing (*d'ieng*), shê ye shê kü (*g'i̯o*), ch'ung ya shu yü (*gi̯wo*), [Mao: ying t'ien hüan ku, replaced by Lu and Ts'i var. 92:] Ying yin hüan ku (*ko*), t'ao k'ing chü yü (*ngi̯o*), ki pei nai tsou, siao kuan pei kü (*ki̯o*), hung hung küe sheng (*śi̯ĕng*), su yung ho ming (*mi̯ĕng*), sien tsu shï t'ing (*t'ieng*), wo k'o li chï, yung kuan küe ch'eng (*di̯ĕng*).

There are blind men (musicians), there are blind men in the courtyard of Chou; we have arranged the horizontal boards and the vertical posts

(forming the bell frames), the dented ornaments and the upright plumes, the (small) responding and introducing drums, the (big) suspended drums, the hand drums and the musical stones, the resounding boxes and the tiger-shaped clappers; all being complete, the music is struck up; the flutes all start, ringing is their sound; solemn and harmonious they blend their notes; the ancestors listen to it; our guests arrive, long they watch the complete performance.

281. Ts'ien.

1. Yi yü Ts'i Ts'ü (*ts'i̯o*), ts'ien yu to yü (*ngi̯o*), yu chan yu wei (*gi̯wəg*), t'iao ch'ang yen li (*li̯əg*), yi hiang yi sï (*dzi̯əg*), yi kie king fu (*pi̯ŭk*).

Oh, in the Ts'i and the Ts'ü (rivers), plunging in the deep are many fishes; there are s h a n sturgeons and w e i sturgeons, t ' i a o fish, c h ' a n g fish, y e n fish and carp; with them we make offerings and sacrifice, and so we increase our great felicity.

282. Yung.

1. Yu lai yung yung (*'i̯ung*), chï chï su su (*si̯ôk*), siang wei pi kung (*kung*), t'ien tsï mu mu (*mi̯ôk*). 2. Wu tsien kuang mu (*môg*), siang yü sï sï (*dzi̯əg*), kia tsai huang k'ao (*k'ôg*), suei yü hiao tsï (*tsi̯əg*). 3. Süan chê wei jen (*ńi̯ĕn*), wen wu wei hou (*g'u*), yen ki huang t'ien (*t'ien*), k'o ch'ang küe hou (*g'u*). 4. Suei wo mei [wei] shou (*đi̯ôg*), kie yi fan ch'ï (*t'i̯əg*), ki yu lie k'ao (*k'ôg*), yi yu wen mu (*məg*).

1. There are those who come, very concordant; they arrive and stand, very solemn; assisting (at the sacrifice) are the rulers and princes; the Son of Heaven is very august. — 2. »Oh, we offer the large male animal, assist us in setting forth the sacrifice; great was my august father, he (tranquillizes =) comforts me, his pious son. — 3. Of all-embracing wisdom was the man, in peace and war he was a sovereign; he appeased even the Great Heaven, he can make prosperous his descendants. — 4. He comforts me with a vigorous old age, he (increases =) enriches me with ample blessings; I wait upon my brilliant (dead) father, and also upon my fine mother».

283. Tsai hien.

1. Tsai hien pi wang (*gi̯wang*), yüe k'iu küe chang (*t̂i̯ang*), lung k'i yang yang (*di̯ang*), ho ling ying ying (*'i̯ăng*), t'iao lê [sic] yu ts'iang (*ts'i̯ang*), hiu yu lie kuang (*kwâng*). 2. Shuai hien ch'ao [sic] k'ao, yi hiao yi hiang (*χi̯ang*); yi kie mei [wei] shou (*đi̯ôg*), yung yen pao (*pôg*) chï, sï huang to hu (*g'o*), lie wen pi kung, suei yi to fu, pei ts'i hi yü ch'un kia (*kå*).

1. They appear before their sovereign king, they seek their emblems of distinction; the dragon banners are bright, the carriage bells and the banner bells chime, the metal-ornamented reins tinkle, happy is their brilliant splendour. — 2. They are led to appear before the shrined dead father (a), to show their piety (b), to bring offerings, to increase

穆、於薦廣牡、相予肆祀、假哉皇考、綏
予孝子、宣哲維人、文武維后、燕及皇
天、克昌厥後、綏我眉壽介以繁祉、既
右烈考、亦右文母、

○2 83 載見辟王、曰求厥章、龍旂陽陽、和鈴
央央、鞗革有鶬、休有烈光、率見昭考、
以孝以享、以介眉壽、永言保之、思皇
多祜、烈文辟公、綏以多福、俾緝熙于純
嘏、

○2 84 有客有客、亦白其馬、有萋有且、敦琢
其旅、有客宿宿、有客信信、言授之縶、
以縶其馬、薄言追之、左右綏之、既有
淫威、降福孔夷、

their vigorous old age; long they will preserve it; fine are the many favours (c); the brilliant and fine rulers and princes (i. e. the ancestors) (tranquillize =) comfort them with many blessings; they make them continuously bright in their great abundance.

(a) Properly: c h ' a o k ' a o »dead father of the even series in the sanctuaries». (b) Properly: »filial piety»; many of the feudal princes were of the Ki clan, descendants of the same ancestors as the king. (c) For the construction cf. ode 235 s ï h u a n g t o s h ï »fine are the many officers»; ode 276 w u h u a n g l a i m o u »oh, fine is the wheat and the barley».

284. Yu k'o.

1. Yu k'o yu k'o, yi po k'i ma (*må*), yu ts'i yu tsü (*tsi̯o*), tuei cho k'i lü (*gli̯o*). 2. Yu k'o su su, yu k'o sin sin, yen shou chï chï, yi chï k'i ma. 3. Po yen chuei (*ti̯wər*) chï, tso yu suei (*sni̯wər*) chï, ki yu yin wei (*'i̯wər*), kiang fu k'ung yi (*di̯ər*).

1. There is a guest, there is a guest, white are his horses; in ample array and numerous, his retainers are (as if) carved, (as if) chiselled (a). — 2. There is a guest who stays one night, there is a guest who stays two nights; we hand him tethers, to tether his horses. — 3. We escort him, we attend upon him and comfort him; he has great dignity, (Heaven) sends down felicity (upon him) that is very restful.

(a) So refined; a common metaphor.

○之85 於皇武王、無競維烈、允文文王、克開厥後、
嗣武受之、勝殷遏劉、耆定爾功、
○之86 閔予小子、遭家不造、嬛嬛在疚、於乎皇考、
永世克孝、念茲皇祖、陟降庭止、維予小子、
夙夜敬止、於乎皇王、繼序思不忘、
○之87 訪予落止、率時昭考、於乎悠哉、朕未有艾、
將予就之、繼猶判渙、維予小子、未堪家多難、
紹庭上下、陟降厥家、休矣皇考、以保明其身、
○之88 敬之敬之、天維顯思、命不易哉、無曰高高
在上、陟降厥士、日監在茲、維予小子、不聰
敬止、日就月將、學有緝熙于光明、佛時仔肩、
○之89 示我顯德行、
子其懲而毖後患、莫予荓蜂、自求辛螫、肇

285. Wu.

No rimes: Wu huang Wu Wang, wu king wei lie, yün wen Wen Wang, k'o k'ai küe hou, sï Wu shou chï, sheng Yin ngo liu, chï ting er kung.

Oh, august was Wu Wang, was it not strong, his ardour! Truly fine was Wen Wang, he could open the way for his successors; his heir Wu (Wang) received it, he conquered the Yin and (stopped =) exterminated and killed them; you (both) have established your merits (a).

(a) Since both Wen Wang and Wu Wang are celebrated in this ode, the last line must reasonably refer to them both.

286. Min yü siao tsï.

1. Min yü siao tsï, tsao kia pu tsao (*dz'ôg*), k'iung k'iung tsai kiu, wu hu huang k'ao (*k'ôg*), yung shï k'o hiao (*χŏg*). 2. Nien tsï huang tsu, chï kiang t'ing (*d'ieng*) chï, wei yü siao tsï, su ye king (*kịĕng*) chï. 3. Wu hu huang wang (*gịwang*), ki sü sï pu wang (*mịwang*).

1. Pitiable am I, the little child; I have (met with =) received a house unachieved; solitary am I, in distress; oh, august dead father, for (long =) endless generations you deserve to be piously revered. —

2. I think of these august ancestors who ascend and descend in the court; I, the little child, morning and evening I will be reverent. — 3. Oh, you august kings, (continuously =) for ever you will not be forgotten.

287. Fang lo.

Free rime system: Fang yü lo chï, shuai shï ch'ao k'ao (*k'ôg*), wu hu yu (*dịôg*) tsai, chen wei yu yi, tsiang yü tsiu (*dz'ịôg*) chï, ki yu p'an huan (*χwân*), wei yü siao tsï, wei k'an kia to nan (*nân*), shao t'ing shang hia (*g'å*), chï kiang küe kia (*kå*), hiu yi huang k'ao, yi pao ming k'i shen (*śịĕn*).

I scrutinize my deceased one, I will follow (the example of) that shrined father of mine; oh, how distressing, I have not yet (regulated =) achieved order (in the state); if later on I achieve it (a), in the sequel I shall (still) be (relaxed =) slack; I, the little child, am not equal to the many difficulties of our house; but they (the Spirits) continuously go up and down in the court, they ascend and descend in their house (b); gracing me is the august dead father, thereby preserving and enlightening my person.

(a) Properly: »if it will be that I achieve it». (b) They are ever coming to visit and protect us.

288. King chï.

1. King chï king chï (*t̂ịəg*), t'ien wei hien sï (*sịəg*), ming pu yi tsai (*tsəg*), wu yüe kao kao tsai shang, chï kiang küe shï (*dz'ịəg*), jï kien tsai tsï (*tsịəg*). 2. Wei yü siao tsï (*tsịəg*), pu ts'ung king chï (*t̂ịəg*), jï tsiu yüe tsiang (*tsịang*), hüe yu ts'i hi yü kuang ming (*mịăng*), fu shï tsï kien, shï wo hien tê hing (*g'ăng*).

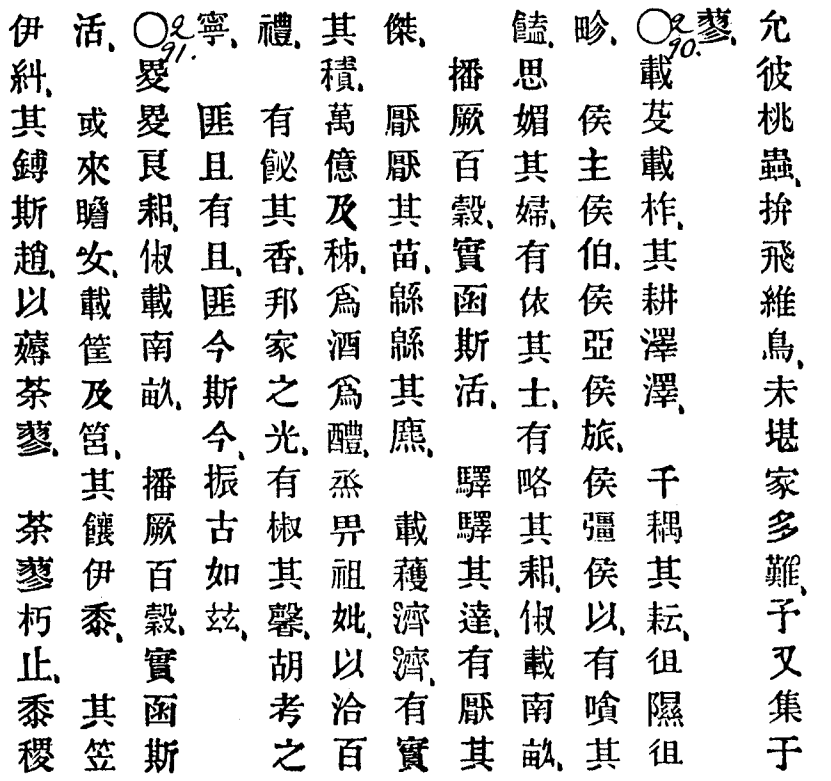
1. Be reverent, be reverent; Heaven is (bright =) splendid, its charge is not easy (to keep); do not say: »It is very high above» (a); it ascends and descends in its workings, and daily inspects us who are here. — 2. I, the little child, am not wise or reverent; but I will every day progress and every month advance; I will learn from those who are continuosly bright in their (brightness =) enlightenment; great is the burden on my shoulder; but it (Heaven) shows me the bright path of virtue.

(a) Taking no cognizance of our doings.

289. Siao pi.

1. Yü k'i ch'eng, er pi hou huan, mo yü p'eng feng (*p'ịung*), tsï k'iu sin shï, chao yün pi t'ao ch'ung (*d'ịông*), fan fei wei niao (*tiog*, sic), wei k'an kia to nan, yü yu tsi yü liao (*gliôg*).

I have been chastised (a), and I will guard against future calamities; nobody has caused me to be (»wasped» =) wasp-stung, I have myself (sought =) drawn upon me this bitter sting; smart indeed are those wrens, they fly up and are birds (they can escape); I am unequal to



the many difficulties of my house, but I sit perched here on the smartweed (I cannot escape).

(a) Had my bitter experience, a painful warning.

290. Tsai shan.

1. Tsai shan tsai tsê (*tsăk*), k'i keng shï [sic] shï (*śi̯ăk*). 2. Ts'ien ou k'i yün (*gi̯wən*), ts'u si ts'u chen (*t̂i̯ən*). 3. Hou chu hou po, hou ya hou lü, hou k'iang hou yi (*zi̯əg*), yu t'an k'i ye, sï mei k'i fu (*b'i̯ŭg*), yu yi k'i shï (*dz'i̯əg*), yu lüe k'i sï (*dzi̯əg*), ch'u tsai nan mou (*məg*). 4. Po küe po ku, shï han sï huo (*g'wât*), yi yi k'i ta (*d'ât*), yu yen k'i kie (*g'i̯at*). 5. Yen yen k'i miao (*mi̯og*), mien mien k'i piao (*pi̯og*). 6. Tsai huo tsi tsi (*tsiər*), yu shï k'i tsï (*tsi̯ər*), wan yi ki tsï (*tsi̯ər*), wei tsiu wei li (*liər*), cheng pi tsu pi (*pi̯ər*), yi hia po li (*liər*). 7. Yu pi k'i hiang (*χi̯ang*), pang kia chï kuang (*kwâng*), yu tsiao k'i hing (*χi̯eng*), hu k'ao chï ning (*nieng*). 8. Fei ts'ie yu ts'ie, fei kin sï kin, chen ku ju tsï.

1. They clear away the grass and the trees, their ploughing lays open (the ground). — 2. In thousands of pairs are the weeders, they go to the wet lands, they go to the field dykes. — 3. There is the master, the eldest son, the next-following son, (the multitude =) all

the younger men of the family, the volunteers (a), the employees; many are those who bring food, lovable are the wives, grand are the men; sharp are the ploughs, they start work on the southern acres. — 4. They sow their many kinds of grain, those contain the life; (ample =) amply-growing are the sprouting blades, fine is every single plant. — 5. Very fine are (all the) sprouts; (long-drawn-out =) in a continuous row (are =) go the weeders. — 6. And then they reap, in great crowds, richly it (the grain) is heaped up (b); there are myriads and hundreds of thousands and even millions (of sheaves); we make wine and sweet unclarified wine; we offer it to ancestors and ancestresses and so we consummate the (hundred =) many rites. — 7. Aromatic is the odour, that is the glory of the state; fragrant is the smell, that is (secures) the tranquillity of those with a great old age. — 8. It is not that temporarily it occurs for the time being, it is not that just now it is so for the present: from of old it has been thus.

(a) Properly, »the strong men», capable of doing more than their own plots.
(b) Properly, »full, rich is its accumulation».

291. Liang sï.

1. Ch'ï ch'ï liang sï (*dzi̯əg*), ch'u tsai nan mou (*məg*). 2. Po küe po ku, shï han sï huo. 3. Huo lai chan ju (*ńi̯o*), tsai k'uang ki kü (*kli̯o*), k'i shang yi shu (*śi̯o*). 4. K'i li yi kiu (*ki̯ôg*), k'i po sï tiao [sic] (*d'iog*), yi hao t'u liao (*gliôg*). 5. T'u liao hiu (*χi̯ôg*) chï, shu tsi mou (*mi̯ôg*) chï. 6. Huo chï chï chï (*ti̯ĕt*), tsi chï li li (*li̯ĕt*), k'i ch'ung ju yung, k'i pi ju chï (*tsi̯ĕt*), yi k'ai po shï (*śi̯ĕt*). 7. Po shï ying (*di̯ĕng*) chï, fu tsï ning (*nieng*) chï. 8. Sha shï jun mu, yu k'iu k'i küe (*kŭk*), yi sï yi sü (*dzi̯uk*), sü ku chï jen.

1. Sharp-cutting are the good ploughs; they start work on the southern acres. — 2. They sow the many kinds of grain, those contain the life. — 3. There are those who come to see you, they have stowed in round baskets and square; the food brought is millet. — 4. The bamboo hats (a) are plaited, their hoes pierce (the ground), to clear away t'u plants and smartweed. — 5. The t'u plants and smartweed decay, the millets become luxuriant. — 6. They reap, stroke upon stroke, they heap it densely; (the stacks) are high like a wall, they are closely-arrayed like a comb; and so they open the hundred houses. — 7. The hundred houses are full, wives and children repose. — 8. They kill that bull that is seven feet high, curved are his horns; and so they (resemble =) imitate, they continue, they continue (the work of) the ancient men.

(a) Of the workers.

292. Sï yi.

1. Sï yi k'i fou (*p'i̯ŭg*), tsai pien k'iu k'iu (*g'i̯ôg*), tsï t'ang ts'u ki (*ki̯əg*), tsï yang ts'u niu (*ngi̯ŭg*), nai ting ki tsï (*tsi̯əg*), sï kuang k'i k'iu (*g'i̯ôg*), chï tsiu sï jou (*ńi̯ôg*), pu wu pu ao (*ngog*), hu k'ao chï hiu (*χi̯ôg*).

茂止。 薄之挃挃，積之栗栗，其崇
如墉，其比如櫛，以開百室。 百室
盈止，婦子寧止。 殺時犉牡，有捄
其角，以似以續，續古之人。
○92 絲衣其紑，載弁俅俅，自堂徂基，
自羊徂牛，鼐鼎及鼒，兕觥其觩，旨
酒思柔，不吳不敖，胡考之休。
○93 於鑠王師，遵養時晦，時純熙矣，
是用大介，我龍受之，蹻蹻王之造，
載用有嗣，實維爾公允師。
○94 綏萬邦，屢豐年，天命匪解，桓桓
武王，保有厥士，于以四方，克定厥
家，於昭于天，皇以閒之。

The silk robes are freshly bright, they carry caps that are gem-adorned; from the hall they go to the gate-house base, from the sheep they go to the oxen; (there are) big tripods and small, the k u a n g vase of rhinoceros horn is long and curved; the good wine is (soft =) mellow; they are not noisy, not clamorous; that (is =) secures the (rest =) tranquillity of those of a great old age.

293. Cho.

No rimes: Wu shuo wang shï, tsun yang shï huei, shï ch'un hi yi, shï yung ta kie, wo ch'ung [sic] shou chï, kiao kiao wang chï tsao, tsai yung yu sï, shï wei er kung yün shï.

Oh, fine is the king's army! According as he reared it, it was first obscure and then it became greatly bright; therefore it became very great; we have been favoured and received it; martial were the king's deeds, thereby they (had a continuance =) were lasting; this through your work is truly an army!

294. Huan.

Suei wan pang, lü feng nien, t'ien ming fei hie, huan huan Wu Wang (*gi̯wang*), pao yu küe shï (*dz'i̯əg*), yü yi sï fang (*pi̯wang*), k'o ting küe kia, wu chao yü t'ien, huang yi kien chï (*t̂i̯əg*).

He tranquillized the myriad states, and (reiterated the rich years =) caused repeated rich years; Heaven's charge (did not slacken =) was never remitted; the very martial Wu Wang protected and held his officers; he went and (used =) held sway over the (states of the) four

○95 文王既勤止，我應受之，敷時繹思，
我徂維求定，時周之命，於繹思。
○96 於皇時周，陟其高山，嶞山喬嶽，允
猶翕河，敷天之下，哀時之對，時周之
命。

○97 魯頌

駉駉牡馬，在坰之野，薄言駉者，有
驈有皇，有驪有黃，以車彭彭，思無疆，
思馬斯臧。 駉駉牡馬，在坰之野，薄
言駉者，有騅有駓，有騂有騏，以車伾
伾，思無期，思馬斯才。 駉駉牡馬，在
坰之野，薄言駉者，有驔有駰，有騢有
雒，以車繹繹，思無斁，思馬斯作。 駉

quarters, and was able to settle his house; oh, he was bright in the sight of Heaven, augustly he (made a replacement =) came to the succession.

295. Lai.

No rimes: Wen Wang ki k'in chï, wo ying shou chï, fu shï yi sï, wo ts'u wei k'iu, ting shï Chou chï ming, wu yi sï.

Wen Wang laboured, we receive it; he spred everywhere that (ampleness =) abundance; we go and seek to establish firmly that (heavenly) charge of this Chou; oh, the abundance!

296. P'an.

No rimes: Wu huang shï Chou, chï k'i kao shan, to shan k'iao yüe, yün yu hi ho, fu t'ien chï hia, p'ou shï chï tuei, shï Chou chï ming.

Oh, august are those Chou! They ascended the high mountains, the long, narrow ridges, the high peaks, they went along the roaring River; all under the vast heaven, to (the wishes of) all those (lands) they responded (a); that was the (heavenly) appointment of the Chou.

(a) They responded to the wishes of all the world and were welcomed as rulers; cf. ode 241, st. 5.

297. Kiung.

1. Kiung kiung mu ma (*må*), tsai kiung chï ye (*di̯å*), po yen kiung chê (*t̂i̯å*), yu yü yu huang (*g'wâng*), yu li yu huang (*g'wâng*), yi kü pang pang (*pwâng*), sï wu kiang (*ki̯ang*), sï ma sï tsang (*tsâng*). 2. =,

—, yu chuei yu p'ei (*p'i̯əg*), yu sing yu k'i (*g'i̯əg*), yi kü p'ei p'ei (*p'i̯əg*), sï wu k'i (*g'i̯əg*), sï ma sï ts'ai (*dz'əg*). 3. =, —, yu t'o yu lo (*glâk*), yu liu yu lo (*glâk*), yi kü yi yi (*di̯ăk*), sï wu yi (*di̯ăk*), sï ma sï tso (*tsâk*). 4. =, —, yu yin yu hia (*g'å*), yu tien yu yü (*ngi̯o*), yi kü k'ü k'ü (*k'i̯ab* > *k'io'*), sï wu sie (*dzi̯å*), sï ma sï ts'u (*dz'o*).

1. Sturdy are the stallions, in the distant open grounds; among those sturdy ones there are white-breeched black ones, there are light-yellow ones, there are black ones, there are bay ones; with their chariots they go bang-bang (without limit =) for any length of time; the horses are good. — 2. Sturdy are the stallions, in the distant open grounds; among those sturdy ones, there are grey-and-white ones, there are brown-and-white ones, there are red ones, there are black-mottled grey ones; with their chariots they go strongly (without time limit =) for any amount of time; the horses are of fine quality. — 3. Sturdy are the stallions, in the distant open grounds; among those sturdy ones, there are flecked ones, there are white ones with black manes, there are red ones with black manes, there are black ones with white manes; with their chariots they go grandly without becoming tired; the horses are active. — 4. Sturdy are the stallions, in the distant open grounds; among those sturdy ones, there are dark-and-white ones, there are red-and-white ones, there are hairy-legged ones, there are fish-eyed ones; with their chariots they go vigorously without swerving; the horses (run =) are fleet.

298. Yu pi.

1. Yu pi yu pi, pi pi sheng huang (*g'wâng*), su ye tsai kung, tsai kung ming ming (*mi̯ăng*), chen chen lu, lu yü hia (*g'å*), ku yüan yüan, tsuei yen wu (*mi̯wo*), yü sü lo hi. 2. —, pi pi sheng mu (*môg*), —, tsai kung yin tsiu (*tsi̯ôg*), —, lu yü fei (*pi̯wər*), —, tsuei yen kuei (*ki̯wər*), —. 3. —, pi pi sheng hüan (*χi̯wan*), —, tsai kung tsai yen (*'i̯an*), tsï kin yi shï (*śi̯əg*), suei k'i yu (*gi̯ŭg*), kün tsï yu ku, yi sun tsï (*tsi̯əg*), —.

1. Well-fed, well-fed, well-fed are the teams of bays; morning and evening they (sc. the officers) are in the palace; in the palace they are very bright; (in numerous array =) in a flock go the egrets, the egrets go and alight (a); the drums (sound) *iwen-iwen;* when drunk they will dance; they go to rejoice together. — 2. Well-fed, well-fed, well-fed, are the teams of stallions; morning and evening they are in the palace; in the palace they drink wine; in a flock go the egrets, the egrets go flying; the drums (sound) *iwen-iwen*; when drunk they will go home; they go to rejoice together. — 3. Well-fed, well-fed, well-fed are the teams of iron greys; morning and evening they are in the palace; in the palace they feast; from this time forth the years will be (having =) rich; the lord has (good =) luck, he transmits it to his grandsons and sons; they (the officers) go to rejoice together.

(a) The courtiers are likened to a flock of brilliant egrets, cf. ode 278, gloss 1095.

駉牡馬、在坰之野、薄言駉者、有駰有魚、以車祛祛、思無邪、思馬斯徂、

○2 98 有駜有駜、駜彼乘黃、夙夜在公、在公明明、振振鷺、鷺于下、鼓咽咽、醉言舞、于胥樂兮、

○2 99 思樂泮水、薄采其芹、魯侯戾止、言觀其旂、其旂茷茷、鸞聲噦噦、無小無大、從公于遵、思樂泮水、薄采其藻、魯侯戾止、其馬蹻蹻、其音昭昭、載色載笑、匪怒匪傲、

299. P'an shuei.

1. Sï lo p'an shuei, po ts'ai k'i k'in (*g'i̯ən*), Lu hou li chï, yen kuan k'i k'i (*g'i̯ər*), k'i k'i pei pei (*b'wâd*), luan sheng huei huei (*χwâd*), wu siao wu ta (*d'âd*), ts'ung kung yü mai (*mwad*). 2. —, po ts'ai k'i tsao (*tsog*), —, k'i ma kiao kiao (*ki̯og*), —, k'i yin chao chao (*ti̯og*), tsai sê tsai siao (*si̯og*), fei nu yi kiao (*kŏg*). 3. —, po ts'ai k'i mao (*mlôg*), —, tsai p'an yin tsiu (*tsi̯ôg*), ki yin chï tsiu (*tsi̯ôg*), yung si nan lao (*lôg*), shun pi ch'ang tao (*d'ôg*), k'ü ts'ï k'ün ch'ou (*t'i̯ôg*). 4. Mu mu Lu hou, king ming k'i tê (*tək*), king shen wei yi, wei min chï tsê (*tsək*), yün wen yün wu (*mi̯wo*), chao kia lie tsu (*tso*), mi yu pu hiao, tsï k'iu yi hu (*g'o*). 5. Ming ming Lu hou, k'o ming k'i tê (*tək*), ki tso p'an kung, Huai Yi yu fu (*b'i̯ŭk*), kiao kiao hu ch'en, tsai p'an hien kuo (*kwɛk*), shu wen ju Kao Yao, tsai p'an hien siu (*dzi̯ôg*). 6. Tsi tsi tc shï, k'o kuang tê sin (*si̯əm*), huan huan yü cheng, t'i pi tung nan (*nəm*), cheng cheng huang huang (*g'wâng*), pu wu pu yang (*di̯ang*), pu kao yü hiung (*χi̯ung*), tsai p'an hien kung (*kung*). 7. Küe kung k'i k'iu (*g'i̯ôg*), shu shï sï sou (*si̯ôg*), jung kü k'ung po (*pâk*), t'u yü wu yi (*di̯ăk*) ki k'o Huai Yi, k'ung shu pu yi (*ngi̯ăk*), shï ku er yu, Huai Yi tsu huo (*g'wăk*). 8. P'ien pi fei yao, tsi yü p'an lin (*gli̯əm*), shï wo sang shen (*d̊i̯əm*), huai wo hao yin (*'i̯əm*), kiung pi Huai Yi, lai hien k'i ch'en (*t'i̯əm*), yüan kuei siang ch'ï, ta lu nan kin (*ki̯əm*).

伊教、　思樂泮水、薄采其茆、魯侯戾止、在泮
飲酒、既飲旨酒、永錫難老、順彼長道、屈此羣
醜、　穆穆魯侯、敬明其德、敬愼威儀、維民之
則、允文允武、昭假烈祖、靡有不孝、自求伊祜、
　明明魯侯、克明其德、既作泮宮、淮夷攸服、
矯矯虎臣、在泮獻馘、淑問如皐陶、在泮獻囚、
　濟濟多士、克廣德心、桓桓于征、狄彼東南、
烝烝皇皇、不吳不揚、不告于訩、在泮獻功、
角弓其觩、束矢其搜、戎車孔博、徒御無斁、既
克淮夷、孔淑不逆、式固爾猶、淮夷卒獲、　翩
彼飛鴞、集于泮林、食我桑黮、懷我好音、憬
淮夷來獻其琛、元龜象齒、大路南金、
○3 ○0 ○0
悶宮有侐、實實枚枚、赫赫姜嫄、其德不回、

Oh, pleasant is the semi-circular water (a), we gather its cress; the prince of Lu has come, we see his banners; his banners flutter, the sound of the bit-bells (goes) *χwâd-χwâd;* without distinction between small and great, all follow the prince in his going. — 2. Oh, pleasant is the semi-circular water, we gather its t s a o - waterplants; the prince of Lu has come, his horses are vigorous, his fame is bright; he looks fine, he smiles; without (anger =) impatience he teaches us. — 3. Oh, pleasant is the semi-circular water, we gather its Brassenia; the prince of Lu has come, by the semi-circular water he is drinking wine; he has drunk the good wine; for long there will be given him a rare old age; he has followed that long road (b), and subdued all this multitude. — 4. August is the prince of Lu, reverently he makes bright his virtue; he is careful about his deportment, he is a pattern to the people; he is refined in peace and martial in war; brightly he goes to the illustrious ancestors, there are none (of them) whom he does not revere; for himself he prays for their blessing. — 5. Very bright is the prince of Lu, he is able to make bright his virtue; he has made the Hall of the semi-circular water, where the Huai tribes come and submit; martial are the braves (c), by the semi-circular water they present the cut (enemy)

heads; the good examiners (d) are like Kao Yao; by the semi-circular water one presents the captives. — 6. Stately are the many officers, they are able to enlarge the (virtuous hearts =) virtue of their hearts; martially they went on the warlike expedition, to keep at a distance those (tribes of) the south-east; they are splendid and august, they do not shout, do not raise their voice, they do not report in contention with each other; by the semi-circular water they (present =) announce their deeds. — 7. The horn(-adorned) bows were long and curved, the bundled arrows were numerous; the war chariots were large; the footmen and charioteers were never weary; they vanquished the Huai tribes, who are (now) very good and not rebellious; you made strong your plans, and the Huai tribes were utterly conquered. — 8. Fluttering are those flying y a o birds, they settle on the grove of the semi-circular water; they eat the fruits of our mulberry trees, and (cherish =) comfort us with their fine notes; far away are those Huai tribes, but they come to present their treasures, big tortoises, elephant tusks; they largely present us with southern metal.

(a) The semi-circular moat of the P'an kung archery school, see gloss 854. (b) To the south-east, see st. 5—8. (c) Properly: »tiger-officers». (d) Who have to question the prisoners; Kao Yao was a mythical sage, »minister of crime» to Shun, see Shu, Yao tien (Shun tien).

300. Pi kung.

1. Pi kung yu hü, shï shï mei mei (*mwər*), ho ho Kiang Yüan, k'i tê pu huei (*g'wər*), Shang Ti shï yi (*'i̯ər*), wu tsai wu hai, mi yüe pu ch'ï (*d'i̯ər*), shï sheng Hou Tsi (*tsi̯ək*), kiang chï po fu (*pi̯ŭk*), shu tsi ch'ung lu, chï chï shu mo (*mwɛk*), yen yu hia kuo (*kwək*), pei min kia sê (*ṣi̯ək*), yu tsi yu shu (*śi̯o*), yu tao yu kü (*g'i̯o*), yen yu hia t'u (*t'o*, tsuan Yü chï sü (*dzi̯o*). 2. Hou Tsi chï sun, shï wei T'ai wang (*gi̯wang*), kü K'i chï yang (*di̯ang*), shï shï tsien Shang (*śi̯ang*), chï yü Wen Wu (*mi̯wo*), tsuan T'ai Wang chï sü (*dzi̯o*), chï t'ien chï kie, yü Mu chï ye (*di̯å*), wu er wu yü (*ngi̯wo*), Shang ti lin ju (*ńi̯o*), tun Shang chï lü (*gli̯o*), k'o hien küe kung, wang yüe shu fu (*b'i̯wo*), kien er yüan tsï, pei hou yü Lu, ta k'i er yü (*gi̯wo*), wei Chou shï fu (*b'i̯wo*). 3. Nai ming Lu kung (*kung*), pei hou yü tung (*tung*), si chï shan ch'uan, t'u t'ien fu yung (*di̯ung*), Chou Kung chï sun, Chuang Kung chï tsï (*tsi̯əg*), lung k'i ch'eng sï (*dzi̯əg*), liu pei er er (*ńi̯əg*), ch'un ts'iu fei hie (*g'ĕg*), hiang sï pu t'ê (*t'ək*), huang huang hou ti (*tieg*), huang tsu Hou Tsi (*tsi̯ək*), hiang yi sing hi (*χia*), shï hiang shï yi (*ngia*), Kiang fu ki to (*tâ*), Chou Kung huang tsu (*tso*), yi k'i fu ju (*ńi̯o*). 4. Ts'iu er tsai ch'ang (*d̂i̯ang*), hia er pi heng (*g'ăng*), po mu sing kang (*kâng*), hi tsun tsiang tsiang (*tsi̯ang*), mao p'ao tsï keng (*kăng*), pien tou ta fang (*b'i̯wang*), wan wu yang yang (*zi̯ang*), hiao sun yu k'ing (*k'i̯ăng*), pei er chï er ch'ang (*t̂'i̯ang*), pei er shou er tsang (*tsâng*), pao pi tung fang (*pi̯wang*), Lu pang shï ch'ang (*d̂i̯ang*), pu k'uei pu peng (*pəng*), pu chen pu t'eng (*d'əng*), san shou tso p'eng (*b'əng*), ju kang ju ling (*li̯əng*). 5. Kung kü ts'ien sheng (*d̂'i̯əng*), chu ying lü t'eng (*d'əng*), er mao

上帝是依、無災無害、彌月不遲、是生后稷、降之百福、
黍稷重穋、稙稺菽麥、奄有下國、俾民稼穡、有稷有黍、
有稻有秬、奄有下土、纘禹之緒、　后稷之孫、實維大
王、居岐之陽、實始翦商、至于文武、纘大王之緒、致天
之届、于牧之野、無貳無虞、上帝臨女、敦商之旅、克咸
厥功、王曰叔父、建爾元子、俾侯于魯、大啓爾宇、爲周
室輔、　乃命魯公、俾侯于東、錫之山川、土田附庸、周
公之孫、莊公之子、龍旂承祀、六轡耳耳、春秋匪解、享
祀不忒、皇皇后帝、皇祖后稷、享以騂犧、是饗是宜、降
福既多、周公皇祖、亦其福女、　秋而載嘗、夏而楅衡、
白牡騂剛、犧尊將將、毛炰胾羹、籩豆大房、萬舞洋洋、
孝孫有慶、俾爾熾而昌、俾爾壽而臧、保彼東方、魯邦
是常、不虧不崩、不震不騰、三壽作朋、如岡如陵、　公

ch'ung kung (*kịŭng*), kung t'u san wan, pei chou chu ts'in (*ts'ịəm*), cheng t'u tseng tseng (*tsəng*), Jung Ti shï ying (*'ịəng*), King Shu shï ch'eng (*d'ịəng*), tsê mo wo kan ch'eng (*đ̉ịəng*), pei er ch'ang er ch'ï (*t̂'ịəg*), pei er shou er fu (*pịŭg*), huang fa t'ai pei (*pwəg*), shou sü yü shï (*śịəg*), pei er ch'ang er ta (*d'âd*), pei er k'i er ai (*ngâd*), wan yu ts'ien suei (*sịwad*), mei [wei] shou wu yu hai (*g'âd*). 6. T'ai shan yen yen (*ngam*), Lu pang so chan (*t̂ịam*), yen yu Kuei Meng (*mung*), suei huang ta tung (*tung*), chï yü hai pang (*pŭng*), Huai Yi lai t'ung (*d'ung*), mo pu shuai ts'ung (*dz'ịung*), Lu hou chï kung (*kung*). 7. Pao yu Fu Yi (*dịăk*), suei huang Sü tsê (*d'ăk*), chï yü hai pang, Huai Yi Man Mo (*măk*), ki pi nan Yi, mo pu shuai ts'ung, mo kan pu no (*nâk*), Lu hou shï jo (*ńịak*). 8. T'ien si kung ch'un kia (*kå*), mei [wei] shou pao Lu (*lo*), kü Ch'ang yü Hü (*χịo*), fu Chou Kung chï yü (*gịwo*), Lu hou yen hi (*χịəg*), ling ts'i shou mu (*məg*), yi ta fu shu shï (*dẓ'ịəg*), pang kuo shï yu (*gịŭg*), ki to shu ch'ï (*t'ịəg*), huang fa er ch'ï (*t̂'ịəg*). 9. Ts'u Lai

車千乘、朱英綠縢、二矛重弓、公徒三
萬、貝胄朱綅、烝徒增增、戎狄是膺、荊
舒是懲、則莫我敢承、俾爾昌而熾、俾
爾壽而富、黃髮台背、壽胥與試、俾爾
昌而大、俾爾耆而艾、萬有千歲、眉壽
無有害、　泰山巖巖、魯邦所詹、奄有
龜蒙、遂荒大東、至于海邦、淮夷來同、
莫不率從、魯侯之功、　保有鳧繹、遂
荒徐宅、至于海邦、淮夷蠻貊、及彼南
夷、莫不率從、莫敢不諾、魯侯是若、
天錫公純嘏、眉壽保魯、居常與許、復
周公之宇、魯侯燕喜、令妻壽母、宜大
夫庶士、邦國是有、既多受祉、黃髮兒

chï sung, Sin fu chï po (*păk*), shï tuan shï to (*d'âk*), shï sün shï ch'ï (*t̂'ịăk*), sung küe yu si (*sịăk*), lu ts'in k'ung shï (*đ̉ịăk*), sin miao yi yi (*zịăk*), hi sï so tso (*tsâk*), k'ung wan ts'ie shï (*đ̉ịăk*), wan min shï jo (*ńịak*).

1. The Closed Temple is still; it is (built) very solid, board upon board; majestic was Kiang Yüan, her virtue was (not deflected =) without fault; God on High made her (ample =) fruitful; without injury, without hurt, fulfilling her months but not late, she bore Hou Tsi; he sent down to them (the people) a hundred blessings, the glutinous millet and the panicled millet, the slowly ripening and the quickly ripening grain, the early sown and the late sown grain, the pulse, the wheat; he (coveringly =) extensively possessed the lands below, and caused the people to sow and reap; there was panicled millet and glutinous millet, there was rice and black millet; he extensively possessed the lands below, continuing the work (a) of Yü. — 2. A descendant of Hou Tsi was T'ai Wang; he dwelt on the south of (mount) K'i; he began the clipping of Shang; when it came to Wen and Wu, they continued the work of T'ai Wang; he (sc. Wu Wang) effected Heaven's limit (sc. to the rule of Shang), in the field of Mu: »Do not break faith, do not be anxious, God on High looks down upon you»; he brought together the multitudes of Shang, and was able to make his work complete; the king said: »Uncle, I set up your eldest son, and make him prince in Lu; I grandly open up for you a domain, to be a support for the house of Chou». — 3. And so he appointed

the prince of Lu, and made him prince in the east; he gave him mountains and rivers, lands and fields and attached states; the descendant of the Prince of Chou (Chou Kung), the son of prince Chuang, with dragon banners (he comes and) presents sacrifices; the six reins are like sinews (so strong); in spring and autumn he never (slackens =) is neglectful, he offers the sacrifices without error; the very august sovereign God, the august ancestor Hou Tsi, he sacrifices to them with red victims; they enjoy them, they approve of them, they send down blessings that are many; the Prince of Chou, the august ancestor, will also bestow blessings upon you. — 4. In autumn we set about the ch'ang sacrifice; in summer we cross-bar the horns of the white bull and the red (b); the sacrificial vases are very great, (there is) scalded and roast pigs, sliced meat and soup; (there are) pien and tou vessels, and the great foodstand; the wan dance is grand; the pious descendants are blessed; (the ancestors) make you resplendent and prosperous, make you long-lived and good, you will preserve this eastern region, the state of Lu you will have forever, you will not be injured, not break down, you will not be shaken, not overcome; you will be the peers of those of a treble age, (old) like the ridges, the hills. — 5. The prince's chariots are a thousand; there are red (lance) ornaments and green (bow) cords, two mao lances and a pair of bows; the prince's footmen are thirty thousand, there are helmets with cowries on red strings; the many footmen are a great (accumulation =) crowd; the Jung and Ti barbarians, them he (breasted» =) withstood, King and Shu, them he repressed; and so there is nobody who dare to (receive =) meet us (in battle); they (the ancestors) make you (sc. the princes of Lu) prosperous and resplendent, make you long-lived and rich, with faded hair and (globular =) rounded back; in longevity you will (test each other =) vie with each other (c); they make you prosperous and great, make you aged and white-haired; for a myriad and again a thousand years you will have a vigorous old age and have no harm. — 6. Very lofty is the T'ai-shan, to which the state of Lu looks up; extensively we took possession of Kuei and Meng, and then we (enlarged =) extended our sway to the great East; we came to the lands by the sea; the Huai tribes came and joined themselves (to us); there are none who do not (follow =) obey us; that is the achievement of the prince of Lu. — 7. Having in our keeping Fu and Yi, we then extended our sway to the seat of the Sü, we came to the lands by the sea; of the Huai tribes, the Man and Mo, and those southern tribes, there are none who do not obey (us), there are none who dare not to (assent =) give their allegiance, the prince of Lu, him they (accord with =) obey. — 8. Heaven gives the prince great abundance; with vigorous old age he preserves Lu; he sojourns in Ch'ang and Hü, and restores the domain of the Prince of Chou (Chou Kung); the prince of Lu feasts and rejoices; (there are) the good wife, the aged mother, the (suitable =) capable dignitaries and officers; the land and state, them he possesses; he has received much blessing, a faded hair (and yet) a child's teeth (d). —

齒、徂來之松、新甫之柏、是斷是度、
是尋是尺、松桷有舄、路寢孔碩、新廟
奕奕、奚斯所作、孔曼且碩、萬民是若、

商頌

○3.01 猗與那與、置我鞉鼓、奏鼓簡簡、衎
我烈祖、湯孫奏假、綏我思成、鞉鼓
淵淵、嘒嘒管聲、既和且平、依我磬聲、
於赫湯孫、穆穆厥聲、庸鼓有斁、萬
舞有奕、我有嘉客、亦不夷懌、自古
在昔、先民有作、温恭朝夕、執事有恪、

顧予烝嘗、湯孫之將、

○3.02 嗟嗟烈祖、有秩斯祜、申錫無疆、及

9. The pines of Ts'u and Lai, the cypresses of Sin-fu, them they cut, them they measured, them they computed in fathoms, in feet; the pine roof-beams are large, the grand apartment is very great; the New Temple is grand, it was made by Hi Sï; it is very wide and large; the myriad people, (them it accords with =) for them it is appropriate.

(a) Properly: the succession, inheritance, work taken over from the predecessors. (b) Which to are be sacrificed in the autumn. (c) Test each other to see which of you can reach the highest age: a competition in longevity. (d) Still youthful and vigorous, with the undamaged teeth of a boy.

301. No.

1. Yi yü no yü, chï wo t'ao ku (*ko*), tsou ku kien kien, k'an wo lie tsu (*tso*). 2. T'ang sun tsou kia (*kå*), suei wo sï ch'eng (*d̂i̯ĕng*), t'ao ku yüan yüan, huei huei kuan sheng (*śi̯ĕng*), ki ho ts'ie p'ing (*b'i̯ĕng*), yi wo k'ing sheng (*śi̯ĕng*), wu ho T'ang sun, mu mu küe sheng (*śi̯ĕng*). 3. Yung ku yu yi (*di̯ăk*), wan wu yu yi (*zi̯ăk*), wo yu kia k'o (*k'lăk*), yi pu yi yi (*di̯ăk*). 4. Tsï ku tsai si (*si̯ăk*), sien min yu tso (*tsâk*), wen kung chao si (*dzi̯ăk*), chï shï yu k'o (*k'lâk*). 5. Ku yü cheng ch'ang (*d̂i̯ang*), T'ang sun chï tsiang (*tsi̯ang*).

1. How rich, how ample! We set up our hand-drums and drums, we beat the drums (greatly =) loudly, and rejoice our illustrious ancestors. — 2. The descendant of T'ang hastens forward and arrives; they (the ancestors) comfort us with (completion =) perfect happiness; the

hand-drums and drums din, resounding are the notes of the flutes; it is both harmonious and peaceful, following the sounds of our musical stones; oh, majestic is the descendant of T'ang, august is his music. — 3. The bells and drums are ample(-sounding), the w a n dance is great; we have fine guests; are they not also at ease and pleased? — 4. Of old, in ancient times, the former people instituted it; meek and reverent, morning and evening, we perform the service respectfully. — 5. They look favourably upon our winter and autumn sacrifices; the descendant of T'ang presents them.

302. Lie tsu.

1. Tsie tsie lie tsu (*tso*), yu chĭ sï hu (*g'o*), shen si wu kiang, ki er sï so (*si̯o*). 2. Ki tsai ts'ing hu (*g'o*), lai wo sï ch'eng (*d̂i̯ĕng*), yi yu ho keng, ki kie ki p'ing (*b'i̯ĕng*), tsung kia wu yen, shï mi yu cheng (*tsĕng*), suei wo mei [wei] shou, huang kou wu kiang (*ki̯ang*). 3. Yüe k'i ts'o heng (*g'ăng*), pa luan ts'iang ts'iang (*ts'i̯ang*), yi kia yi hiang (*χi̯ang*), wo shou ming p'u tsiang (*tsi̯ang*), tsï t'ien kiang k'ang (*k'âng*), feng nien jang jang (*ńi̯ang*), lai kia lai hiang (*χi̯ang*), kiang fu wu kiang (*ki̯ang*). 4. Ku yü cheng ch'ang (*d̂i̯ang*), T'ang sun chï tsiang (*tsi̯ang*).

1. Oh, oh, the illustrious ancestors, constant are their blessings; (there are) repeated bounties without limit, they reach to the places of you all (a). — 2. We have filled in (in the sacrificial vessels) the clear overnight-wine, and they recompense us with (completion =) perfect happiness; there is also the well-seasoned soup; we are careful and quiet, we come forward and arrive silently; now there is no contention; they comfort us with a vigorous old age, a high (b) longevity without end. — 3. There are bandaged wheel-naves (c) and ornate yokes; the eight bit-bells tinkle; and so we go forward and present our offerings; we have received a charge that is vast and great; from Heaven is sent down prosperity, rich years that are very abundant; we come forward, we come and present our offerings; they send down blessings without limit. — 4. They look favourably upon our winter and autumn sacrifices; the descendant of T'ang presents them.

(a) Word for word: »They reach to your those places». (b) Properly: 'yellow' = 'faded'. (c) When the dignitaries go to the temple.

303. Hüan niao.

1. T'ien ming hüan niao, kiang er sheng Shang (*śi̯ang*), tsê Yin t'u mang mang (*muâng*), ku Ti ming Wu T'ang (*t'âng*), cheng yü pi sï fang (*pi̯wang*). 2. Fang ming küe hou, yen yu kiu yu (*gi̯ŭg*), Shang chï sien hou, shou ming pu tai (*d'əg*), [in the following 3 lines of the traditional text, the names Wu Ting and Wu Wang should change place:] tsai Wu Wang sun tsï (*tsi̯əg*). 3. Wu Wang sun tsï, Wu Ting mi pu sheng (*śi̯əng*), lung k'i shï sheng (*d̂'i̯əng*), ta ch'ï shï ch'eng (*d̂i̯əng*). 4. Pang k'i ts'ien li (*li̯əg*), wei min so chï (*t̂i̯əg*), chao yü pi sï hai (*χmwəg*). 5. Sï hai lai kia, lai kia k'i k'i, king yüan [sic] wei ho (*g'â*), Yin shou ming hien yi (*ngia*), po lu shï ho (*g'â*).

爾斯所、既載清酤、賚我思成、亦有和羹、
既戒既平、鬷假無言、時靡有爭、綏我眉壽、
黃耇無疆、約軧錯衡、八鸞鶴鶴、以假以
享、我受命溥將、自天降康、豐年穰穰、來假
來饗、降福無疆、顧予烝嘗、湯孫之將、
○3 03 天命玄鳥、降而生商、宅殷土芒芒、古帝
命武湯、正域彼四方、方命厥后、奄有九
有、商之先后、受命不殆、在武丁孫子、武
丁孫子、武王靡不勝、龍旂十乘、大糦是承、
邦畿千里、維民所止、肇域彼四海、四
海來假、來假祁祁、景員維河、殷受命咸宜、
百祿是何、
○3 04 濬哲維商、長發其祥、洪水芒芒、禹敷下

1. Heaven ordered the black bird to descend and bear Shang; he dwelt in the land of Yin that was very vast; of old God gave the appointment to the martial T'ang; he regulated and set boundaries for those (states of the) four quarters. — 2. And then it (Heaven) charged the sovereign extensively to hold the nine possessions; Shang's first sovereign received an appointment never imperilled. — 3. When it rested with the descendant of the Martial King (i. e. T'ang), the descendant of the Martial King, Wu Ting, had none whom he did not vanquish; with dragon banners and ten chariots he (went and) presented the great sacrificial grain. — 4. The Royal domain was of a thousand li, that was where the people (of our tribe) settled; but he (also) delimited and set boundaries for those (states between the) four seas. — 5. The (states between the) four seas came (in homage), they came in crowds; the great (circle =) encircling boundary (a) was the River; that Yin received the appointment was entirely right; a hundred blessings they bore.

(a) Of the Yin state proper.

304. Ch'ang fa.

1. Sün chê wei Shang (*śi̯ang*), ch'ang fa k'i siang (*dzi̯ang*), hung shuei mang mang (*muâng*), Yü fu hia t'u fang (*pi̯wang*), wai ta kuo

土方、外大國是疆、幅隕既長、有娀方將、
帝立子生商、 玄王桓撥、受小國是達、
受大國是達、率履不越、遂視既發、相土
烈烈、海外有截、 帝命不違、至于湯齊、
湯降不遲、聖敬日躋、昭假遲遲、上帝是
祗、帝命式于九圍、 受小球大球、爲下
國綴旒、何天之休、不競不絿、不剛不柔、
敷政優優、百祿是遒、 受小共大共、爲
下國駿厖、何天之龍、敷奏其勇、不震不
動、不難不竦、百祿是總、 武王載旆、有
虔秉鉞、如火烈烈、則莫我敢曷、苞有三
蘖、莫遂莫達、九有有截、韋顧既伐、昆吾
夏桀、

昔在中葉、有震且業、允也天子、

shï kiang (*kiang*), fu yüan ki ch'ang (*d'iang*), yu Sung fang tsiang (*tsiang*), Ti li tsï sheng Shang (*śiang*). 2. Hüan wang huan po (*pwât*), shou siao kuo shï ta (*d'ât*), shou ta kuo shï ta (*d'ât*), shuai li pu yüe (*giwăt*), suei shï ki fa (*piwăt*), Siang t'u lie lie (*liat*), hai wai yu tsie (*dz'iat*). 3. Ti ming pu wei (*giwər*), chï yü T'ang ts'i (*dz'iər*), T'ang kiang pu ch'ï (*d'iər*), sheng king jï tsi (*tsiər*), chao kia ch'ï ch'ï (*d'iər*), Shang ti shï chï (*tiər*), Ti ming shï yü kiu wei (*giwər*). 4. Shou siao k'iu ta k'iu (*g'iôg*), wei hia kuo cho liu (*liôg*), ho t'ien chï hiu, pu king pu k'iu (*g'iôg*), pu kang pu jou (*ńiôg*), fu cheng yu yu (*'iôg*), po lu shï ts'iu (*dz'iôg*). 5. Shou siao kung ta kuug (*kung*), wei hia kuo tsün mang (*mŭng*), ho t'ien chï ch'ung (*t'liung*), fu tsou k'i yung (*diung*), pu chen pu tung (*d'ung*), pu nan pu sung (*siung*), po lu shï tsung (*tsung*). 6. [Mao: Wu Wang tsai pei, replaced by Han and Lu var. 93:] Wu Wang tsai fa (*piwăt*), yu k'ien ping yüe (*giwăt*), ju huo lie lie (*liat*), tsê mo wo kan ngo [sic] (*'ât*), pao yu san nie (*ngiat*), mo suei mo ta (*d'ât*), kiu yu yu tsie (*dz'iat*), Wei Ku ki fa (*b'iwăt*), Kun wu Hia Kie (*g'iat*). 7. Si tsai chung ye (*diap*), yu chen ts'ie ye (*ngiăp*), yün ye t'ien tsï (*tsiəg*), kiang yü k'ing shï (*dz'iəg*), shï wei Ngo heng (*g'ăng*), shï tso yu Shang wang (*giwang*).

1. Deep and wise was Shang; for long there had appeared its good omens; the waters of the deluge were vast; Yü laid out the lands of the earth below; he delimited the great outer states, the wide (circle =)

降于卿士、實維阿衡、實左右商王、
○3 05 撻彼殷武、奮伐荊楚、罙入其阻、裒
荊之旅、有截其所、湯孫之緒、 維女
荊楚、居國南鄉、昔有成湯、自彼氏羌、
莫敢不來享、莫敢不來王、曰商是常、
天命多辟、設都于禹之績、歲事來
辟、勿予禍適、稼穡匪解、 天命降監、
下民有嚴、不僭不濫、不敢怠遑、命于
下國、封建厥福、 商邑翼翼、四方之
極、赫赫厥聲、濯濯厥靈、壽考且寧、以
保我後生、 陟彼景山、松柏丸丸、是
斷是遷、方斲是虔、松桷有梴、旅楹有
閑、寢成孔安、

encircling boundary was long; the house of Sung began to become great; God appointed their child to bear Shang. — 2. The Dark King martially (disposed =) established order; when he received a small state, it prospered, when he received a large state, it prospered; he (himself) followed the rules of conduct without (transgressing =) error, and then he saw that they were set in function; Siang-t'u was illustrious; beyond the seas there was (trimming =) order. — 3. God's commands were never disobeyed; all down to T'ang they were all alike (in this); T'ang came down (not late =) in good time; his wisdom and reverence daily (arose =) advanced; brightly he advanced (slowly =) steadily; God on High, him he revered; God charged him to be a model to the nine circumscriptions. — 4. He received the small k'iu jade and the large k'iu jade (regalia), and thus was badged and ensigned by the states below; he (sustained =) received the grace of Heaven; he was not forceful, not pressing; he was not hard, nor (too) soft; he spread his government (tranquilly =) gently; all the blessings he (collected =) combined in his person. — 5. He received the small kung-pi jade and the large kung-pi jade, and (thus) was magnified by the states below; he received the favour of Heaven; extensively he applied his valour, he was not shaken, not moved, not fearful, not afraid; all the blessings he united in himself. — 6. The Martial King then set out, killingly he grasped the axe: he was like fire so blazing; and so there was nobody who could dare to check us; luxuriantly there were three new shoots (sc. of the enemy

houses), but they could not advance, not prosper; the nine possessions were brought into order; Wei and Ku were smitten, and Kun-wu and Kie of Hia. — 7. Formerly, in the middle period (a), there was one who was majestic and awe-inspiring, truly a Son of Heaven (b); there was sent down to us a minister, that was O-heng: he assisted the king of Shang.

(a) Of the Shang house. (b) Sc. T'ang, the »Martial King.»

305. Yin Wu.

1. T'a pi Yin Wu (*mi̯wo*), fen fa King Ch'u (*ts'i̯o*), mi ju k'i tsu (*tsi̯o*), p'ou King chĭ lü (*gli̯o*), yu tsie k'i so (*si̯o*), T'ang sun chĭ sü (*dzi̯o*). 2. Wei ju King Ch'u, kü kuo nan hiang (*χi̯ang*), si yu Ch'eng T'ang (*t'âng*), tsï pi Ti K'iang (*k'i̯ang*), mo kan pu lai hiang (*χi̯ang*), mo kan pu lai wang (*gi̯wang*), yüe Shang shï ch'ang (*ɖi̯ang*). 3. T'ien ming to pi (*pi̯ĕk*), shê tu yü Yü chĭ tsi (*tsi̯ĕk*), suei shï lai pi (*pi̯ĕk*), wu yü huo chê [sic] (*d'ĕk*), kia sê fei hie (*g'ĕg*). 4. T'ien ming kiang kien (*klam*), hia min yu yen (*ngi̯ĕm*), pu tsien pu lan (*glâm*), pu kan tai huang, ming yü hia kuo (*kwɔk*), feng kien küe fu (*pi̯ŭk*). 5. Shang yi yi yi (*gi̯ɔk*), sï fang chï ki (*g'i̯ɔk*), ho ho küe sheng (*śi̯ĕng*), cho cho küe ling (*lieng*), shou k'ao ts'ie ning (*nieng*), yi pao wo hou sheng (*sĕng*). 6. Chĭ pi King shan (*săn*), sung po huan huan (*g'wân*), shï tuan shï ts'ien (*ts'i̯an*), fang cho shï k'ien (*g'i̯an*), sung küe yu ch'an (*t'i̯an*), lü ying yu hien (*g'ĭn*), ts'in ch'eng k'ung an (*'ân*).

1. Brisk was that Wu (Ting) of Yin, he rushed and attacked King-Ch'u; to their full (extent =) depth he entered its defiles, he brought together the multitudes of King; (trimmed =) brought into order was their (place =) region; that was the work of the descendant of T'ang. — 2. You King-Ch'u, you dwell in the southern region of the state; anciently there was T'ang the Achiever; all from those Ti and K'iang, there were none who dared not come and bring offerings: there were none who dared not come to audience; Shang will have them forever. — 3. Heaven charged the many princes to establish the capital in the tracks of Yü; about their (service =) work of the year they came to audience; »do not chastise and punish us, in husbandry we have not been slack». — 4. Heaven charged (the king) to go down and inspect; the people below were reverent; there were no disorders, no excesses, they dared not be lazy or indolent; it charged him in the states below grandly to establish their happiness. — 5. The city of Shang was (orderly =) carefully laid out, it is the centre of the four quarters; majestic is its fame, bright is its divine power; in longevity and peace it protects us, the descendants. — 6 They ascended that King mountain; the pines and cypresses were pillar-like; they cut them down, they brought them, they hewed them square, they cut them (into shape); the pine beams were long, the many pillars were large; the temple hall was achieved, it was very still.

— Here follows a list of the variants and emendations indicated in the transcription paragraphs:

1.糾糾武夫 2.不可休思 3.被之僮僮 4.願言則嚏 5.昫日始旦 6.濕濕其止 7.我今不說 8.昔育恐鞠 9.飄裘龙茸 10.其虛其徐 11.嫵婉之求 12.簉徐不朋 13.就彼兩髦 14.不屑髧也 15.是褻袢也 16.鶉之賁賁 17.有斐君子 18.倚重較兮 19.巧笑蒨兮 20.信誓旦旦 21.有狐夊夊 22.暵其曀矣 23.亦莫我友 24.毳衣如菼 25.將其來施 26.二矛重喬 27.風雨蕭蕭 28.雄狐夊夊 29.其魚趯趯 30.尚愼旃哉 31.白石磷磷 32.人之僞言 33.有杞有棠 34.與子同禭 35.越以儉薆 36.可以癒飢 37.彼美叔姬 38.歌以訊之 39.勞心慅兮 40.有蒲與蓮 41.匪車嘽兮 42.予尾脩脩 43.飲酒之醑 44.檀車幝幝 45.我是用戒 46.獵狐匪度 47.鶴鳴于九皐(澤) 48.維王之爪牙 49.在彼穹谷 50.君子攸宇 51.亦孔之炤 52.憂心慅慅 53.是天疾威 54.莫肯用訊 55.欷欷訿訿 56.是用不就 57.民雖靡膴 58.僊始既涘 59.愚犬獲之 60.率土之濱 61.祇自疧兮 62.雨雪載紛紛 63.屣彼頎女 64.威儀旣旣 65.不顯奕世 66.無遏爾身 67.周原膴膴 68.予曰有奔走 69.其笛其殽 70.以按徂莒 71.同爾弟兄 72.昭哉來許 73.築城伊洫 74.匪革其猶 75.或春或杵 76.公尸來燕 77.聽我敖敖 78.多將謦謦 79.女咆哮于中國 80.以亡背亡仄 81.維德之偶 82.女維湛樂從 83.我心慅慅 84.自東徂西 85.鮮不用濯 86.四方于垣 87.往近王舅 88.江漢滔滔 89.式救爾躬 90.草不黃茂 91.耳臧兄引斯 92.縣中東縣鼓 93.武王載旆

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