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**GLOSSES
ON
THE BOOK OF ODES**

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GLOSSES ON THE KUO FENG ODES

BY

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Throughout the history of Chinese literature there is no document which in importance and influence over later ages can compete with the Shī, the Odes. In China, therefore, it has been studied and commented upon by thousands of scholars for more than two thousand years, and the volume of Shī literature is truly tremendous. To the modern scientific student, however, most of this commentary literature is void of value, and it may be disregarded, since 95 percent of it consist of homiletics and moralizing effusions. The history of Shī philology, however, is a highly complicated and interesting study.

In early Han time there were four schools, each supporting its own Shī version: the Han, Lu and Ts'i schools, and the Mao school. The four schools diverged on many points not only in their definitions of meanings but also in their text readings (characters, phrases). The former three versions (Han, Lu and Ts'i) have not been handed down in their entirety. The Ts'i and Lu versions were already lost during the tumultuous centuries of the Six Dynasties. The Han version still existed in T'ang time, and a remnant of it is still preserved in the Han Shī wai chuan. The early loss of the *san kia Shī* »Odes of the three schools« (Han, Lu and Ts'i) before philological scholarship in China had matured is a matter of intense regret. None the less, we possess considerable parts of them through quotations in other early works, which have been conscientiously extracted by painstaking Chinese scholars of the Ts'ing era. The fourth school, that of Mao Heng and Mao Ch'ang (2nd c. B. C.) became authoritative already in Eastern Han time, and from T'ang time onwards was absolutely predominant.

The Mao commentary to the Mao Shī version is mostly a series of philological glosses, explaining words and phrases. Only rarely are any general explanations given as to the purport of the whole ode, the historical background for it (author of the ode, persons and historical events alluded to). When there is any explanation, it is mostly in the spirit of the moralizing scholastics of the Han era: the odes celebrate the virtues of the King and the Queen or the feudal Lords, or they criticize the moral decay in the feudal kingdoms. More often than in the Mao version, the commentaries of the Han, Lu and Ts'i schools are in this vein: we may thus conclude that such a scholastic moralizing adaptation of the Shī odes was

current already in late pre-Han times. Moreover, we frequently observe how the odes were made use of for homiletic purposes — and therefore placed on the Procrustes' bed of far-fetched interpretation — quite early, e. g. in the sermons served by prominent sages in the Tso chuan and the Kuo yü. This tendency resulted in a rigid system of scholastic interpretation through Wei Hung (1st c. A. D.), who, basing himself on the Mao version, wrote a Mao Shī sū, Preface to the Mao Odes, in which this mode of interpretation is carried *in absurdum*: every one of the odes plays this rôle of «speculum virtutis», being either praise or blame of the kings and princes and their consorts. This Mao Shī sū has been the subject of endless discussions, it having been variously attributed to the authors of the odes themselves, to Confucius, to Tsī-hia, to Mao. Yet when Fan Ye († 445 A. D.) clearly states in Hou Han shu: «Wei Hung studied under Sie Wan-k'ing, and wrote the Mao Shī sū, Preface to the Mao odes; he understood well the meaning (purport) of the Feng and the Ya, and it (the sū) has been transmitted unto our time», there is every reason to accept this statement as true, for we can clearly see that the Preface is posterior to Mao: in some odes (e. g. in odes 42 and 99) the Mao chuan and the Shī sū diverge from each other as to the purport of the ode, which would never have been the case if Mao had written the Sū or based himself upon it as a venerable product of pre-Han times. Another telling detail proving that Mao was not the author is ode 44 (Er tsi ch'eng chou). First the Sū tells the anecdote of the two young princes Ki and Shou. Then Mao, in the gloss to the 1st stanza, tells the whole story over again, which he would never have done if he himself had written the Sū as a continuous preface to each ode. Indeed, Wei Hung systematized and carried through *à outrance* the moralizing scholasticism already existing to a large extent in the Han, Lu, Ts'i commentaries, and, to a smaller extent, in Mao's commentary. When, after him, the great scholar Cheng Hüan († 200 A. D.) wrote his Tsien «notes» to the Mao Odes, he took the Mao commentary (*chuan*) and the Wei Hung preface (*sū*) together as a homogeneous whole, since Wei had based himself on the Mao version text, and though in some cases he deviates from Mao (either in the direction of the Han, Lu and Ts'i schools, or in that of other early commentators to other classics), on the whole he follows the lead of Mao and Wei and merely expounds them more fully. Cheng Hüan had a great prestige, especially as an authority and commentator on the Rites (Li Ki, Yi li, Chou li), and though a prominent scholar like Wang Su († 256 A. D.) expounded Mao in a way that often deviated from that of Cheng Hüan, the latter held the day in the learned world, and the doctrines of Mao-Wei-Cheng were absolutely predominant in the T'ang era. This was emphasized by the voluminous Mao Shī cheng yi, a further detailed interpretation of Mao-Wei-Cheng, by K'ung Ying-ta († 648), later incorporated in the authoritative series Shī san king chu su.

It was very unfortunate that through Cheng Hüan the Mao Commentary and the Wei Preface were fused into one work and regarded as an insoluble whole. When, finally, criticism arose against the absurdities of the Preface (in which ab-

surdities the Mao Commentary, as stated above, had only a very modest share), the odium came to be directed not only against the Preface but against the entire Mao version and the commentary as well.

Already in T'ang time, the famous Han Yü had his misgivings about the Preface. But it was only in Sung time that a real frank criticism arose: Ou-yang Siu, Su Chê, and in particular the brilliant scholar Cheng Ts'iao were the pioneers. Their lead was followed by several authors, and it fell to the Sing-li philosopher Chu Hi († 1200) to work out the new lines more fully in his Shī tsi chuan, which became absolutely authoritative and remained so for many centuries: all through the Yüan, Ming and Ts'ing dynasties the candidates in the examinations were bound strictly to follow Chu Hi's interpretations.

Chu Hi's work meant a great step forward in one important respect: he boldly denounced the Preface as faulty on several essential points. He advocated, in sharp contradiction to the Preface, that certain odes were *yin shī* «depraved odes», revealing the moral dissolution in the *moeurs* of the middle Chou epoch. So far so good; though after all Chu still sedately followed the Preface in the majority of cases, he possessed the merit of having boldly dared an open revolt against the time-honoured authorities on certain debatable odes. In other respects his famous *tsi chuan* — the inevitable schoolbook of all later ages — meant an equally great step backwards. Chu Hi, who in the wake of Cheng Hüan did not distinguish between the Mao commentary and the Preface, thought fit, when once he had rejected the absolute authority of the Preface, to emancipate himself equally much from the Mao chuan, the Commentary (older than the Preface by nearly 200 years). In a great many instances, it is true, he simply repeated Mao's glosses. But in very many cases, when he came across a difficult word or phrase, he invented, quite arbitrarily and with a rare lack of philological method, a meaning of his own; it was entirely indifferent to him that such a sense was never attested in early texts, nor in the early dictionaries or commentaries on the classics (written at a time when the ancient vocabulary was still, to a large extent, a living element of the language and not yet obsolete): if he could invent a meaning which, according to his guess, would suit the context, he was content. And through Chu's enormous influence, the Chinese literary language (and the later dictionaries, including the European ones) has thus been enriched by a great number of word «meanings» which have no ancient foundation at all, and which derive solely from Chu's capricious imagination.

There was bound to come a reaction against this, and it came particularly during the Ts'ing dynasty. In spite of the rigorous support vouchsafed by the official authorities to Chu Hi's Shī commentary, there arose a brilliant pleiad of great scholars, who turned their backs on Chu Hi and took up a serious, painstaking and entirely scientific research into the philology of the Shī; let us cite only some of the most important names: Tuan Yü-ts'ai, Wang Nien-sun, Wang Yin-ch'i, Wang Fu-ch'i, Hu Ch'eng-kung, Ma Juei-ch'en, Ch'en Huan, Ch'en K'i-yüan, Ch'en K'iao-

tsung, Chu Tsün-sheng, Yü Yüe, Ho Yi-hang, Wang Sien-k'ien. Their great achievement concerned, above all, the interpretation of difficult words and phrases on the one hand, and variant readings (different versions) on the other. With indefatigable enthusiasm they traced and adduced all early testimonies in the pre-Han and Han sources, rightly convinced that the true meanings could never be guessed at, in the fashion of Chu Hi and his followers, at random, but must be established through research into the earliest texts, dictionaries and commentaries, written at a time not too far distant from that of the Shī poets, a time when many a word which in T'ang and Sung time was entirely obsolete was still a current colloquial word; or, at least, a time when there was still a living and unbroken tradition from Chou time as to the meaning of unusual words and phrases.

Unfortunately that same fusion of the Mao Commentary and the Wei Hung Preface, brought about by Cheng Hūan, which had led Chu Hi astray as to the value of the Mao commentary, now entailed a similar fateful result in the works of the Ts'ing scholars. Indignant at the arbitrary guesses and the lack of philological method and stringency of the Sung school (Chu Hi), they made it their aim to revert to the Han scholars — but while reinstating the Mao commentary and the Han, Lu and Ts'i variants and glosses in their proper place, as the true basis of every scientific research into the words and phrases of the Shī, they re-established the moralizing scholastic construction of the *general purport of each ode*, such as it was expressed sometimes in the Mao, Han, Lu and Ts'i commentaries, but above all in the Wei Hung preface. Thus the evolution went round in a circle: the *word glosses* reverted — as was but legitimate — to the Han-time foundations (the philological criticism and stringency being however much greater than in the Han and T'ang eras), and the arbitrary levities of the Sung school were rejected — this was a great step forward; but the scholastic conception of the purport of the odes was also brought back to the Han mentality — this was a step backwards from the position of the Sung school, at least regarding many odes. It is true that a few Ts'ing scholars objected vigorously to this, e. g. Yao Tsi-heng and Ts'uei Shu; but their mode of argumentation, though bold and free from preconceived ideas, was too sketchy, too little stringent in method and sometimes too naive to ensure any considerable success. It is only in the last decades that modern Chinese scholars have had the courage entirely to reject the trammels of the Preface and the whole moralizing conception of the odes (see *Ku shī pien* III); but so far no new comprehensive interpretation of the whole of the Shī in this new spirit has been produced, only isolated odes have been so expounded (and with widely divergent results).

The Western student who desires to read the odes finds himself in a sad state of perplexity. He may address himself to the classical translation with copious notes by James Legge (*The Chinese Classics*, vol. IV, 1871). He will then find that, whereas Legge has carefully recorded the Preface explanations of each ode, he has followed the example of Chu Hi in not adopting them in all cases, but rather con-

struing many odes freely merely by the aid of the Shī text itself (which is very commendable); that in regard to words and phrases he has largely followed Chu Hi (which is regrettable), but often preferred the ancient glosses by Mao and Cheng, and more than once other interpretations loosely advanced by one or other of the hundreds of commentators from T'ang to Ts'ing time, simply because they seemed to him to give «a good meaning to the context»; further, that Legge has taken very little account of the best Ts'ing scholars mentioned above (the most important works: those by Ch'en Huan, Ma Juei-ch'en and Ch'en K'iao-tsung, seem to have escaped him altogether) and that consequently his word explanations were badly antiquated already at the time of publication (1871). Briefly, he will find in Legge a guide that is quite out of date and unsatisfactory. Legge's translation was a most remarkable feat for his time — when modern lexicography was still in its infancy — and a monument of stupendous learning. But to-day, after three-quarters of a century, it does not in any way satisfy the demands of philological science.

Or the student may turn to S. Couvreur, *Che King, texte chinois avec une double traduction en français et en latin* (1896), and he will find that Couvreur has deliberately followed Chu Hi on almost every point («le célèbre commentateur tient encore la première place dans les écoles, et pour cette raison nous avons suivi son interprétation le plus fidèlement possible»). This translation has therefore all the great faults of Chu Hi's version, and the student should keep in mind that in five cases out of ten his guide is entirely unsatisfactory and misleading.

Or the student may try, for a part of the odes, the text with translation published by M. Granet in *Fêtes et chansons anciennes de la Chine*, 1919. He will find that Granet, in regard to the individual words, has simply followed Mao and Cheng, without any attempt at a critical evaluation of their glosses; and that he has construed all the odes he translates to suit a preconceived idea of his own: that they are popular songs, not originating in the class of the gentry but in that of the peasants, that they are stanzas improvised by youths and maidens at the time of the great seasonal festivals, and sung antithetically. Granet's sole support for this is the parallelism of certain modern T'ai people customs, and his whole elaborate structure is for the rest built entirely in the air. Now among the 305 odes in the Shī there are at most half a dozen that may be construed as songs with antithetical couplets; for the rest there is not the slightest resemblance to the T'ai songs in question. Moreover, the idea that these odes are pure folksongs, culled by the music-masters from the lips of the people in the various feudal states (an old idea already advanced by Si-ma Ts'ien), is quite untenable. The odes are so well elaborated, with such a strict metre and rhythm, such a consistent and strict (even rigid) rime system, and often such sophisticated and «upper-class» expressions, that it is entirely excluded that they could be the products of improvising uneducated farmers. This is doubly clear if we compare this elaborate literature with the contemporaneous prose literature (bronze inscriptions), which still labours with all the heaviness of a but little developed literary art. The «culling» of the music-

masters was certainly limited to the picking up of such popular themes as we find inserted everywhere in the stanzas Kuan kuan ts'ü kiu tsai ho ch'ichou »Kuan kuan cries the osprey on the islet in the river» etc. but the poems must in their entirety be the products of well-trained, educated members of the gentry. Granet's fundamental idea is therefore a signal failure, and since it has largely influenced his translation of the odes, the latter is of little value or help to the student.

Or finally the student may take up Arthur Waley's *The Book of Songs* translated from the Chinese (1937). He will find here a work of a much more advanced and modern type. In regard to the general purport of the odes, Waley has made himself free of the trammels of the Preface and the whole moralizing scholasticism of the Han schools to a far greater extent than Chu Hi (and Legge); indeed he has throughout followed his own judgment in deciding what the text itself of each ode can suggest; in this respect he is just as unbound by preconceived ideas as the modern Chinese critics (as quoted above, Ku Sh'ien III). In regard to the philology proper, the interpretation of difficult words and phrases, he has assiduously studied many of the best Ts'ing time authorities. And yet the student is left somewhat helpless and bewildered, because Waley's book was published as a literary volume almost without any scholarly apparatus at all (an additional volume of 32 pages containing textual notes offers so little as to be of no practical assistance). At almost every line the student must ask himself: why does Waley translate this word, this phrase in this way? He cannot find the answer through reference to the dictionaries, for they are all — K'ang hi ts'ien, Ts'ü yüan, Chung Kuo ta ts'ien, Ts'ü hai, Kanwa dai ji ten, Giles, Couvreur — entirely antiquated in regard to the classics, taking little or no account of the text-critical and philological results achieved by the great Ts'ing scholars (they simply repeat either Mao's or Cheng's or Chu Hi's glosses, quite uncritically and arbitrarily, now the one, now the other). In order, then, to understand Waley, the student has to go to the same works as those to which Waley has had recourse (especially those by Ch'en Huan and Wang Sien-k'ien); and even so, he cannot as a rule discover why in debated instances (of which there are hundreds) Waley has preferred one interpretation to any other. Indeed, as will be seen in the present work, in a majority of the cases where Waley differs from Legge I arrive at other conclusions than his. The student badly needs a *commentaire raisonné*, giving text-critical and philological notes which endeavour to make an *évaluation* of the different opinions as to the meanings of difficult words and phrases.

Particularly I object to Waley's frequent alterings of the text (scores of important cases) where the transmitted text admits of a perfectly satisfactory interpretation. In a language like Chinese, if we were free to alter any character into another having the same »phonetic» (which method is Waley's predilection), we could interpret almost every line of the Sh'ien in several widely divergent ways. Our principle must be a great caution: never to alter the transmitted text unless it is necessary and the emendation is obviously plausible.

From what has been said above it follows that a modern student of the Odes has a double task:

First, he must elucidate as far as possible, in each ode, the true meaning of all difficult words and phrases, taking full account of all the text variants, the different opinions of the ancient schools, and the linguistic reasons which support the one or the other. It is true that in a few cases the determining of the true meaning of a word or phrase is dependent upon the content, the purport of the whole ode, but that is, in fact, quite rare; in most cases the philological scrutiny of the words may be successfully carried out without any previous construction of the ode as a whole.

Secondly, on the basis of this preparatory work, he has to read off the ode as a whole and try to determine, by the connected text itself, the purport of the whole ode. If there is a pre-Han or early Han tradition about the historical background of the ode (I do not mean, of course, the ordinary »the virtue of the Queen», the »improving influence of Wen Wang» etc. of the scholasts, but real references to historical events, e. g. in ode 44, Er ts'ü ch'eng chou »The two young men entered the boat», and such-like), he should, of course, test the text to find out whether there are any real *points d'appui* in it which confirm that tradition. In most cases, however, he will find that the text gives no safe support to such speculations, and we may take it to be a general rule that in late Chou and early Han time no reliable information was available as to the author of an ode or as to the historical event which inspired him to write his poem.

It would seem to be a trite remark, that once all the philological nuts have been cracked, it should be possible to read off the ode as a whole and get at its meaning. But that is certainly not so, when we have to deal with a lapidary language like Chinese, where the subject of the clause is often not indicated (I? thou? he? she? we? you? they?), the tense of the verb is not clear (comes? came? has come? will come?) and so on. Ode 42 (Tsing nü) contains hardly any difficult words or phrases. It would seem to be very simple to read it off and understand it. And yet it has been paraphrased into modern Chinese in 6 different ways by 6 authors (Ku Sh'ien III), with serious divergencies of meaning on several important points!

It is true that a terse word-by-word translation (with as few Western inflections and grammatical words added as possible) will in many cases be sufficiently clear, e. g. in ode 1:

»Kuan-kuan»! the osprey, on river's islet;
Beautiful good woman,
 (for) gentleman good mate.
 Graded (of varying length) duckweed, left right *seek* it;
 Beautiful good woman, wake sleep seek her.
 Seek her not get, wake sleep *think-of*;
 Pain alas! pain alas! revolve, turn-over, turn-on-side.

Graded duckweed, left right cull it;
 Beautiful good woman, lute harp befriend her.
 Graded duckweed, left right *gather* it,
 Beautiful good woman, bell drum joy her.

That this is a poem of wooing and marriage is obvious (and that it has nothing to do with »the virtue of the Queen«), once all the words are determined (those in italics are of debated sense). But in other cases the result is not equally clear. Let us take two examples:

Ode 4 (Kiu mu):

Legge:

(In the south are the trees with curved drooping branches, with the dolichos creepers clinging to them). To be rejoiced in is our princely lady, May she repose in her happiness and dignity.

Waley:

(In the souths is a tree with drooping boughs, the cloth-creeper binds it). Oh, happy is our lord, Blessings and boons secure him.

Both are equally correct paraphrases of:

South have curve tree
 dolichos creeper bind it
 Joy, lo! noble-person!
 Happiness blessing tranquil(lize) that-one.

Though there is no word of doubtful meaning, yet the translation remains uncertain, because *kün-tsi* 'noble-person' may refer to a man or a woman, and *lo* 'joy' may be an adjective: 'joyed, happy', or a transitive verb: 'to enjoy, find joy in'.

Ode 17 (Hing lu), 2nd stanza:

Legge:

Who can say that you did not get me betrothed?
 (How else could you have urged on this trial?
 But though you have forced me to trial),
 Your ceremonies for betrothal were not sufficient.

Waley:

Who can say that you have no family?
 (How else would you bring this suit?
 But though you bring a suit),
 Not all your friends and family will suffice.

The divergence depends on the word *kia*, which means sometimes 'family', sometimes ('to find a family for' =) 'to betroth, to give away in marriage'.

If it is thus difficult to determine the meaning of a stanza, even if it contains no difficult words, the task is made infinitely harder if there are words or phrases

which are of uncertain and disputed meaning. Then different translators may arrive at such divergent results that it is difficult to realize that they are rendering one and the same stanza:

Ode 31 (Ki ku), 5th stanza:

Legge:

Alas for our separation!
 We have no prospect in life.
 (Alas for our stipulation),
 We cannot make it good.

Waley:

Alas for our bond!
 It has not lasted even for our lifetime.
 (Alas for our troth),
 You did not trust me.

Ode 33 (Hiung chi), 1st stanza:

Legge:

(The male pheasant flies away lazily moving his wings).
 The man of my heart! —
 He has brought on us this separation.

Waley:

(That cock-pheasant in its flight flaps feebly with his wings).
 By this passion of mine
 What have I brought myself but misery?

Ode 37 (Mao k'iu), 4th stanza:

Legge:

Fragments, and a remnant,
 Children of dispersion (are we).
 O ye uncles,
 Notwithstanding your full robes,
 your ears are stopped.

Waley:

Pretty little creatures
 Were the children of the owl,
 O uncles and elders
 With your ear-plugs so grand!

Ode 29 (Ji yüe), 4th stanza:

Legge:

(O father, O mother, there is no sequel for your nourishing of me).
 How can he get his mind settled?
 Would he then respond to me, contrary to all reason?

Waley:

(High, father, Ho, mother, You have matured me to no good end).
 How should he be true?
 He requited me, but did not follow up.

Ode 56 (K'ao p'an), 2nd stanza.

Legge:

He has reared his hut in the bend of the mound — that large man with such an air of indifference.
 Alone he sleeps and wakes and sings,
 He swears he will never pass from this spot.

Waley:

Drumming and dancing along the bank,
 How high-spirited was that tall man!
 Subtler than any at capping songs,
 And he swore he would never fail me.

If thus there is a double task for the student of the odes: first to determine the meaning of difficult words and phrases, and then to read off the ode as a whole and construe its general sense, it is obvious that the former is the primary, fundamental and most indispensable one. Even with this first task solved, the second may sometimes be ticklish enough, as we have seen; but without a satisfactory scrutiny of the isolated words and phrases the construing of the whole stanza and determining of its general purport is a hopeless undertaking.

The present work deals exclusively with the former task. The »glosses» concern the fundamental interpretation of difficult words and phrases.

The Shī is philologically a very difficult text; in nearly every line there are words or phrases that are rare in the ancient literature and which already became obsolete at an early stage: they constitute so many hard nuts to crack. I should have liked to discuss philologically every such rare word and throw light on its etymological position in the Chinese word families, but that would have swelled the bulk of my work too far. I have in the main limited my researches here to the most urgent cases: the words in regard to the meaning of which there is dissension in the most important ancient sources and among the most competent Chinese philologists. Hundreds of other words are extremely rare (often *hapax legomena*) and curious; but since there is unanimity in the ancient schools and in the later learned world as to their meaning, I have not thought there is any urgent necessity to take them up for a philological scrutiny. I shall only give one example of this here. In ode 2 (Ko t'an) we have the word 覃 t'a n, defined by Mao (after Erya) as 延 'to stretch out, extend'; it recurs in the same sense in odes 245 and 255, but is not known from other early texts. It would be quite worth while to point out that the same word t'a n 'to extend' occurs written 譚 in Ta Tai li: Tsī-chang wen, and written 譚 in Huainan: Shu chen hūn; and that this word *d'əm / d'əm / t'an is etymologically cognate to 簾 *d'iem / d'iem / tien 'a mat' (a spread-out thing). But since there is no conflict of opinion as to the meaning of 覃 t'a n, 'to extend'. I cannot afford to dwell on such a word, etymologically interesting though it may be, but have to concentrate on the disputed cases.

There is one limitation also in this respect: I shall never take up for discussion here the botanical and zoological terms, not considering myself competent for a serious discussion of the identification of plants and animals. In my Grammata Serica I have in the main followed Bretschneider's Botanicon Sinicum as well as the Chī wu hūe ta ts'ī tien and the Tung wu hūe ta ts'ī tien.

In my glosses I consequently take up for scrutiny particularly such words and phrases as have important variants (merely trifling variants such as a variation in the »radical» of the graph, which do not influence the reading or the interpretation, are not considered here¹⁾ or divergent interpretations in the ancient schools

¹⁾ Even more striking divergences are disregarded when the difference is, in fact, more apparent than real. In ode 51 the Mao school has 𩇑 𩇑, the Lu school has 𩇑 𩇑. Since, however, both 𩇑 and 𩇑 were *tiad / tiei / ti, and the meaning the same ('rainbow'), I do not take up the case for glossing.

(Han, Lu, Ts'i, Mao, Cheng, Shuowen etc.); but also those in which the Sung school (Chu Hi) has a different opinion from the older commentators — since Chu Hi's views are of such great historical interest — and, finally, those in regard to which later commentators have advanced new theories of real value and deserving to be seriously discussed.

This brings us back to the great scholars of the Ts'ing dynasty and their excellent researches into the true meanings of difficult words and phrases, the text variants of the different versions, briefly the proper philology of the Odes. It would seem that my task might be limited to the procedure of extracting from the bulky volumes of Hu Ch'eng-kung, Ch'en Huan, Ma Juei-ch'en, Wang Sien-K'ien and others the results that are of value to the modern student. But in fact this would not suffice. The materials are mostly there, carefully brought together, ready to be extracted. But the task of working up the materials into more definite results still largely remains to be achieved. The works of these brilliant authors have certain shortcomings, which need remedying.

In the first place, the lack of linguistic method, and particularly the absence of any real knowledge of Archaic Chinese phonology — inevitable in their time — have greatly marred their work and detracted from the value of their decisions. Let us choose a single example. In ode 40 (Pei men) there is the expression 王事敦我, according to Mao's meaning: »the King's affairs are thick on (heaped on) me». (Mao: 敦 t u n = 厚 'thick'). The Han school says t u n = 迫 'to press', thus: »the King's affairs are pressing me», and this has led Hu Ch'eng-kung (quoted with approval by Ma Juei-ch'en and Wang Sien-k'ien) to the following etymological speculation: 敦 t u n and 督 t u have 一聲之轉 »the change of one sound» (t u n : t u), and since 督 is defined as 促 'to urge, to press' in Kuang-ya, t u n is cognate to t u in this sense — this would then confirm the Han school interpretation. A century and a half ago (Hu was a doctor of the Kia-k'ing period) it was quite natural and legitimate to consider 督 t u as a j u s h e n g (entering tone) corresponding to 敦 t u n (even tone); but today we know that t u n was Arch. *tʷən and t u was Arch. *tōk, and that there was no etymological connection whatever between the two. So the whole of this linguistic speculation falls to the ground. This is not an isolated case, for the Chinese philological literature in question teems with such speculations: a was equal to b, for they »had anciently the same sound», or they »belonged to the same class of initials» or they »had the same final», briefly everything could be equal to anything else through reference to an ancient phonology of which only the outer framework (the rime groups and the groups of initials) was approximately known, but the true values of which were entirely unknown. Today, thanks to our better knowledge of the archaic Chinese phonology, we are in an infinitely better position to evaluate the different interpretations from a linguistic point of view.

In the second place, the Chinese philologists of the Ts'ing era had an almost superstitious reverence for the early dictionaries and their definitions.

Once a meaning was to be found in Er-ya or Shuo wen kie tsī or Kuang-ya it was above all suspicion: then it was proved that the character could have such a sense. But this was based on a wrong conception of what these dictionaries really are. If they were dictionaries of the current living language in late Chou time (the epoch of the Warring States, to which the Er-ya has probably to be attributed) or the Han epoch (Shuowen), they would certainly be quite valuable in many difficult cases. They would then have had the same value as the Fang yen, which tells us the living colloquial use and meanings of many words in middle Han time. When Fang-yen tells us that 窈 tiao (*d'ioŋ / d'ieu / tiao) was a word used in the spoken Han language in the sense of 美 'beautiful', this is of paramount importance for the interpretation of the binome yao-tiao in ode 1: there is a considerable amount of probability that this word and its meaning were not a Han innovation, but that the word tiao had that meaning already in Chou time and was not yet obsolete in the colloquial language of middle Han time. But Er-ya, Shuo-wen and Kuang-ya are not dictionaries of that type, not comparable to the Fang-yen. They are systematically arranged extracts of glosses to classical texts, a fact that has been fully proved by the various Ts'ing scholars (Tuan Yü-ts'ai, Kuei Fu, Wang Yün, Chu Tsün-sheng for the Shuo-wen, Shao Tsin-han and Ho Yi-hang for the Er-ya, Wang Nien-sun for the Kuang-ya), who have patiently examined almost every entry in those dictionaries and traced the classical text which it has in view. The entries in these dictionaries are thus not at all comparable to those in Fang yen but are in principle equal to those in the Mao glosses or the Cheng Hüan notes and other early commentaries on the various classics. If there is any doubt about the correctness of a gloss of Mao's, it is no decisive proof in his defence to adduce an entry to the same effect in Er-ya or Shuo-wen, for such entries would only show that besides Mao there were other early commentators who held the same opinion as Mao regarding the meaning of this difficult word. If, on the other hand, the philologist adduces another pre-Han text, independent of the Shī, where this same word occurs in a connection such as to show unambiguously that the word really can have that meaning, then this is far more valuable evidence. But the Ts'ing scholars, as a rule, paid much more attention to dictionary definitions than to early text parallels, and this is one of their weakest points. They have not sufficiently realized that one unambiguous passage in Chuang-tsī or Mo-tsī or Lun yü or Tso chuan or the early poems of Ch'u ts'i, in which a difficult Shī word recurs in such a position as to throw light on its meaning, is worth ten times more than a dozen definitions in Er-ya, Shuo-wen, Kuang-ya, Mao's chuan, Cheng Hüan's tsien etc. A single example will suffice to illustrate this. The character 言 yen is defined in many Shī passages as = 我 wo 'I, we, me' both by Mao and Cheng, e. g. in ode 2 (Ko t'an). All the commentators are content to refer to the Er-ya, where (Shī ku) we have yen = wo, and they do not adduce a single text outside the Shī, where yen has this meaning of wo. If, on the other hand, we turn to the commentaries to the Er-ya we find as an explanation of its gloss yen =

wo simply a reference to the Shī! We are thus moving in a circle. For the proof that the commentator Mao was right in interpreting 言 as 我 we are referred to the »dictionary» Er-ya; but the Er-ya 言 = 我 does not mean that the Er-ya author had colloquially heard the word 言 used in the sense of 我, it simply means that the anonymous commentator to the Shī, whose gloss on the ode in question has been extracted and inserted in the Er-ya, held the opinion — adopted afterwards by Mao (after Er-ya!) — that 言 must have meant 我! Similarly, in all the recent dictionaries we find no other confirmation of the 'yen = wo than Er-ya and Shī. All this has caused Hu Shī (Hu shī wen ts'un, kuan 2) to state that there were no examples of yen = wo outside the Shī and the Er-ya; and since the question is precisely whether yen means wo or not in the Shī, and the Er-ya entry is merely a gloss on the Shī, analogous to that of Mao and Cheng, he concludes that yen never means wo, there being no support for this in other texts. Yet actually there is — though it has never been adduced by any Chinese Shī commentator or Er-ya commentator or general lexicographer! In Chuang-tsī: Shan mu, we find: 言與之偕逝 »we pass along together with it». Lu Tê-ming (Shīwen) quite rightly comments: yen = wo. This example throws a glaring light on the insufficiency of the Chinese philological commentators, in spite of all their tremendous zeal: they have relied too much on »dictionaries» (which are nothing but collections of glosses on the classics) and have not sufficiently hunted for supporting parallels in real texts of an early epoch.

In the third place, the Chinese philologists, even when adducing real texts, have often not sufficiently distinguished between such texts as are early enough to have a corroborative value and those that are too late to be conclusive. In ode 1 there is the phrase 窈窕 yao-tiao of debated meaning. Mao defines it as = 幽開 'dark and secluded', i. e. 'retiring' (sc. a lady). It is easy to find text parallels where the yao-tiao has this sense of 'secluded', e. g. the Han shu: Sī-ma Siang-ju chuan, the Hou Han shu: Pan Ku chuan, the Lu ling kuang tien fu by Wang Yen-shou etc. But all these examples are posterior to the Mao commentary. Mao's influence was very great already in Eastern Han time, his interpretation: yu-kien 'secluded' of the binome yao-tiao in the famous ode 1 was familiar to every scholar, and so Pan Ku, Fan Ye and Wang Yen-shou in their own writings used the binome in the sense that had been determined as the correct one by the authoritative Mao Heng! These examples of yao-tiao = 'secluded' are therefore of absolutely no value for the interpretation of the Shī. If, on the other hand, we could find a pre-Han text where yao-tiao is used in the sense of 'secluded' (which we cannot), it would be an invaluable corroboration of Mao's opinion. This distinction between early (»pre-commentary») texts and later texts (susceptible of having been influenced by the sense definitions in Han commentaries) is of paramount importance. But the Chinese philologists very often overlook this, and adduce, in support of Mao glosses or Han, Lu, Ts'i glosses, or Cheng Hüan glosses, various passages of Eastern Han time or even Six dynasties' times — which is absolutely futile.

In my *Grammata Serica* (BMFEA 12, 1940) I have recorded a great many words out of the Odes and summarily indicated their most important meanings. The principal goal of that work being a systematic *exposé* of the Archaic Chinese phonology and a study of the Chinese characters in the light of their phonology, there was no space or opportunity for a detailed determination of meanings in debated cases. I had perforce to follow the rule, in such cases, to record the meaning supported by the earliest commentaries (for the Shī I generally followed the Mao chuan). This was a makeshift, and the present work purports to be a fuller complement (and correction) in the numerous cases in which a mere repetition of the Mao interpretation is not sufficient or satisfactory. —

In the present work I have made my references to the findplaces for variants and glosses of the Han, Lu and Ts'i schools very brief. In my gloss 32 below on the line 江之永矣 I indicate briefly: »Han (ap. comm. to Wsüan) reads 江之漾矣, the yang defined as = 'long'». A full reference would have run thus: »Han (ap. Sie Han [early 1st c. A. D.], Han Shī chang kü as quoted in Wensüan küan 11, comm. to the Teng lou fu by Wang Ts'an [Wang Chung-süan]) reads» etc. Such full references would have swelled the bulk of my book enormously, and to no purpose. The full references may easily be found, carefully arranged in the order of the odes and stanzas, in the works of Ch'en K'iao-tsung (Shī king sī kia yi wen k'ao, Han Shī yi shuo k'ao, Lu Shī yi shuo k'ao, Ts'i Shī yi shuo k'ao), which are incorporated in the Huang Ts'ing king kie sü pien, a series that is indispensable to every student and exists in all Western libraries of Chinese books. The full references may equally well be culled from Wang Sien-k'ien's Shī san kia yi tsi su. It is therefore not necessary to repeat them in detail here.

In the present work I publish only my consecutive glosses on the Kuo feng section (the first 160 of the 305 odes in the Shī), which constitutes only about one-third of the entire Shī text. Yet in connection with difficult passages in the Kuo feng I treat also a great number of problems in the Ya and Sung sections. Hence the present glosses represent about half of all my notes on the Odes.

In triple word forms like **d'am* / *d'am* / *t'an* the 1st form means the Archaic reading (epoch of the Shī), the 2nd form the reading in Ancient Chinese (6th c. A. D.), the 3rd the reading in modern Mandarin. Forms in italics and marked by an asterisk (**d'am*) always mean Archaic Chinese; those in italics without asterisk (*d'am*) always Ancient Chinese; those spaced in antiqua (*t'an*) mean Mandarin.

In order to make it possible for the reader to find at a glance, in most of my glosses, which one of the various interpretations advanced by different schools I consider to be best proved and preferable, I have taken the liberty of printing that preferable interpretation in fat letters. My reasons for singling out this particular interpretation as being the best, and therefore for emphasizing it typographically, are always given in full in my gloss.

Abbreviations:

- Mao = The Mao school, as represented by Mao Heng and his follower Mao Ch'ang, both 2nd c. B. C., authors of the Mao Shī ku hün chuan. This is embodied as the principal *chuan* commentary to the Shī in the Shī san king chu su ed. of the Odes. For an extensive investigation of the date and nature of this work of the two Mao, see Karlgren, *The Early History of the Chou li and Tso chuan texts*, BMFEA 3, 1931, pp. 12—32.
- Han = The Han school, the remaining readings and glosses of which are carefully recorded in the above-mentioned works of Ch'en K'iao-tsung and Wang Sien-k'ien.
- Lu = The Lu school, *ibid.*
- Ts'i = The Ts'i school, *ibid.*
- Cheng = Cheng Huan (Cheng K'ang-ch'eng) († 200 A. D.), author of the Tsien, notes to the Mao version and commentary. Embodied as the »sub-commentary» in the Shī san king chu su ed. of the Odes.
- K'ung = K'ung Ying-ta († 648 A. D.), author of the Mao Shī cheng yi. Embodied as the »sub-sub-commentary» in the Shī san king chu su ed. of the Odes.
- Chu = Chu Hi († 1200 A. D.), author of the Shī tsi chuan.
- Shīwen = King tien shī wen, by Lu Yüan-lang (Lu Tê-ming) († 625 A. D.). Embodied in the Shī san king chu su ed. of the Odes, but also common in many reprints as a separate work. For the history of the King tien shī wen, cf. P. Pelliot, *Le Chang chou en caractères anciens et le Chang chou che wen*, in: *Mémoires concernant l'Asie Orientale*, 1916.
- Shuowen = Shuo wen kie tsī, by Hū Shen.
- Wsüan = Chao ming wen süan.
- Yülan = T'ai p'ing yü lan.
- Po t'ie = Po K'ung liu t'ie.
- Ch'u = Ch'u ts'ī; Chuang = Chuang-tsī; Hanf. = Han-fei-tsī; Huai = Huai-nan-tsī; Kuan = Kuan-tsī; Kyü = Kuo yü; Lao = Lao-tsī; Li = Li ki; Lie = Lie-tsī; Lun = Lun yü; Lü = Lü shī ch'un ts'iu; Meng = Meng-tsī; Mo = Mo-tsī; Shu = Shu king (Shang shu); Ts'ê = Kuo ts'ê; Tso = Tso chuan; Yen = Yen tsī ch'un ts'iu; Yi = Yi king (Chou Yi).
- Coll. = colloquially. Etym. = etymology, etymological. Par. = parallel. Phr. = phrase.

Ode I: Kuan ts'ü.

1. Yao tiao shunü 1.

A. Mao: yao tiao 2 = 3 'dark and secluded', i. e. retiring in the harem, thus: »The retiring and good girl». Han (ap. comm. to Wsüan): yao tiao = 4 'chaste', fundamentally the same idea. For yao tiao in this sense, no early text par. (from Han time onwards common, through influence of the authoritative Mao comm.); yao 5 = 'dark' common (Chuang: Tsai yu etc.); tiao 6: Shuowen says = 'deep in the extreme', but no text ex. in this sense. The char. 6 was made for the word tiao 'to perforate, bore a hole', e. g. Huai: Yao lue 7 »to perforate and bore through» (sc. obstacles), and then applied as loan char. for various words (e. g. tiao 'light, frivolous', none of them, however, a tiao 'deep'. To take, with Mao, the yao tiao 'dark hole' to mean 'secluded' is strained. — B. Lu (ap. comm. to Ch'u): yao tiao 2 = 好 'beautiful' (hao has always this sense of 'beautiful', synon. with 美, in the anc. dictionaries and glosses), thus: »The beautiful and good girl». Cf. Ch'u: Kiu ko 8: »You long for (admire) me, I am good and beautiful» (so all comm., it cannot mean 'secluded' here). For 5 'beautiful' see end of this gloss. For 6 'beautiful' cf. Sün: Li lun 9 tiao ye (*d'iog) = 'beautiful' (cognate to 10 yao ye 'beautiful', *d'iog, in Sün: Yüe lun); also coll. current in W. Han time (11, Fang yen). 5 'dark' and 6 'perforate' are thus loan char. for the homophonous yao and tiao 'beautiful'. — B is much better substantiated. Cf. further:

Ode 143. Kiao jen liaohi, shu yao kiao hi 12. A. Mao: yao kiao 13 = 14 'the beautiful appearance of the easiness', thus: »How handsome is that beautiful person, how easy and beautiful». The char. 15, ordinarily read *k'ïog / k'ïau / k'iu 'to bind', is here loan char. and read *k'ïog / k'ïau / k'iao (Shiwen) 'elegant, beautiful', a word that is later wr. 16, and cognate to 17 *k'ïog / kau / k'iao 'beautiful'. — B. Chu: yao kiao 13 = 18 'dark and tied', thus the ode line: »May I be relieved of my dark and tied (feelings)». — B is hopelessly strained; moreover the sense of 'beautiful' for yao kiao is confirmed by the kiao jen liaohi (12) 'handsome' in the first half of the line.

2. Kün tsi hao k'iu 19.

A. Mao: k'iu 20 (*g'ïog / g'ïau / k'iu) = 21 'one of a pair, a mate', thus: »A good mate for the gentleman». The gloss shows that he thinks 20 is loan char. for 22, see B below. Yet the etymology may be different. Cf. ode 253, phr. 23, to which Mao 24 'to bring together', thus: »to make it a meeting(-place) for the people». Hence here: »for the gentleman a good (meeting =) union, match». — B. Lu (ap. Lie nü chuan) and Ts'i (ap. Li: Ts'i yi) read 25, where 22 is = 21 'a mate', cf. ode 7, the phrase 26: »A good companion for the prince». 22 *g'ïog / g'ïau / k'iu means fundamentally 'a vis-à-vis', hence on the one hand 'antagonist, enemy' (common), on the other 'companion, mate'. — Undecidable whether 20 or 22 best repr. the orig. Shī. The meaning comes to the same, though the etym. is different.

Ts'ents'ihing ts'ai, see gl. 70.

3. Tso yu liu chi 27.

Tso yu 左右.

A. Mao has no gloss, hence takes tso yu in their ordinary sense: »to the left and the right». So also Chu. — B. Cheng: tso yu = 28 'to assist', thus: »We assist» — taking it to be the harem ladies assisting the consort in gathering the plants. — Since it is a question of searching and gathering, A is more plausible.

Liu 流.

A. Mao (after Erya): liu 30 = 29 'to seek', thus: »To left and right we seek it» (sc. the water plant). No text par. Wang Nien-sun thinks 30 *l'ïog / l'ïau / liu is loan

char. for 31 *gl'ïog / l'ïau / liu (also *kl'ïog / k'ïau / k'iu). This is earliest known in the sense of 'to seek' in a poem of the 2nd c. A. D (Chang Heng), much too late to be of any value. — B. Chu: liu 30 = 32 'to follow the flow of the water and take it', thus: »to left and right we flow to it». This misses the par. with next st. 33. — C. Another interpr. There is a homophone 34 *l'ïog / l'ïau / liu = 'basket for catching fish' (ode 170), etym. same stem as 35 *l'ïog 'to detain, festhalten', thus properly 34 *l'ïog 'the catcher' (of fish). 30 *l'ïog may be loan char. for this stem *l'ïog: »To left and right we catch it» (the floating plant). Cf. the par. in next st. 33 »to left and right we cull it». For a loan 30 for 34, 35, cf. ode 37, where Mao has 36 for 37 and 38. Cf. also Chuang: T'ien ti 40, to which Shiwen 41: »for 35 some write 30».

4. Wu mei sifu 42.

A. Mao: fu 43 = 44, thus: »Waking and sleeping he thinks of her». Cf. Shu: K'ang kao 45: »Reflect upon it five or six days». — B. Lu (Kuo P'o comm. to Erya, so also Cheng) fu 43 = 46 'business, duties', thus: »Waking and sleeping he thinks of his duties» (which he cannot discharge without a good wife!). Cf. ode 177, phr. 47: »Discharging his military duties»; Li: Tsi t'ung 48: »You continue your father's work». — B is very scholastic. A gives a good and natural binome sī-fu.

Yu tsai yu tsai, see gl. 90.

5. Tso yu mao chi 49.

A. Mao: mao 50 (*mog / mâu / mao) = 51 'to select, gather' (cf. Erya 50 = 52 'to pluck', with this ode in view), thus: »To left and right we gather it». — B. Shuowen, quoting this ode: mao 50 = 53 'herbs that cover and spread'. — C. Han (ap. Yü p'ien) reads 54, this 55 *mog / mâu / mao in Shuowen defined as = 51 'to select, gather'. — The discrepancy between the schools may be more apparent than real. 50 *mog means fundamentally 'vegetable' (Yili: T'ê sheng kuei shī li, where Cheng 50 = 56), Shuowen (B above) defining it more precisely as 'spreading plants'. Here then properly: »To left and right we vegetable it» i. e. treat it as a vegetable. This is what Mao has paraphrased as = 'we gather it' (Chu quite arbitrarily: »we cook and present it»), and Han has modified the char. 50 into 55 (substituting rad. 'eye' for 'herb': 'to look for' = 'to gather') when serving in this extended sense (of 55 no text ex. outside this ode).

Ode II: Ko t'an.

6. Tsi yü kuan mu 57.

A. Mao: kuan 58 = 59 'densely-growing' (Erya similar definition). Cf. ode 241, phr. 60: »The bushy clumps and the rows»; Ta Tai: Hia siao cheng 61 'shrubby t'u trees'; ibid.: Ts'ien sheng 62 'crowded (numerous) temples'. 58 means 'libation' and is here loan char. for 63, see B next. — B. Another school (ap. Shiwen to Erya) reads 64. This 63 is only an enlarged form of 65 kuan = 66 'numerous, a crowd' (Erya), cf.

1. 窈窕淑女 2. 窈窕 3. 幽閒 4. 貞專 5. 窈 6. 飛 7. 窈窕穿貫 8. 子慕于兮善窈窕 9. 窈治
10. 姚冶 11. 窈美 12. 佼人僚兮舒窈糾兮 13. 窈糾 14. 舒之姿 15. 糾 16. 嬌 17. 佼姣 18. 幽結 19. 君
子好逑 20. 逑 21. 匹 22. 仇 23. 以為民逑 24. 逑合 25. 君子好仇 26. 公侯好仇 27. 左右流之 28. 助
29. 求 30. 流 31. 摶 32. 順水之流而取之 33. 左右采之 34. 留 35. 留 36. 流離 37. 留離 38. 留離 39. 留
動 40. 留或作流 41. 寤寐思服 42. 思之 43. 服念五六日 44. 事 45. 共武之服 46. 若纂乃考
之服 47. 左右芼之 48. 芼 49. 擇 50. 蓀 51. 艸覆蔓也 52. 左右緝之 53. 緝 54. 菜 55. 集于灌木 56. 灌

Sün: Wang pa 67: '(connected, assembled =) numerous days' (so also Ts'ê: Wei 4). Etym. all this goes back to the fundamental sense of 65 'to string together, connect, pile up, to crowd'; kuan mu = 'strung together = densely crowded, thickly growing trees'.

7. K' i ming kie kie 68.

A. Mao: kie kie 69 = 70 'the harmonious notes being heard far off'. Thus: »(Their singing is harmoniously resounding:) they sing in unison». Mao considers our 69 *ker / k' ai / kie as cognate to 71 *k' er 'all, all together' and 72 *g' er / g' ai / hie 'in harmony'. — B. Shuowen simply: kie 69 = 73 'the sound of birds singing'. — The doublet kie - kie is common as describing birds' song (odes 90, 168, 252); for musical instruments we have it in odes 208 and 260. A more difficult case is ode 51:

Pei feng k' i kie 74.

A. Mao: kie 69 = 75: »The wind is rapid (rushing)». No text par. — B. Chu: kie 69 = 76 'the sound of rapid (sc. wind)', an attempt to reconcile Mao with the other odes, where kie means a sound. — C. Ma Juei-ch'en thinks 69 is loan char. for 77 *g' er / g' ai / hie (Ts'ie yün) 'cold', cf. ode 90, where Mao has 78: »The wind and rain are cold», but Shuowen reads 79, same meaning (see gl. 234 below). Thus here: »The North wind is cold». — C is confirmed by the par. in st. 1: 80. — Since our kie 69 (ode 51, phr. 74 being thus set aside) always occurs for birds' song or musical instruments, the A idea in 68 is quite plausible.

8. Sh' i yi sh' i huo 81.

A. Mao: huo 82 (*g' w' ak / g' w' ak / huo) = 83, thus: »We cut it and boil it». Lu (ap. Erya) reads 84. 85 *g' w' ak / g' w' ak / huo 'boiling pot' (common, e. g. Chouli) is here taken as a verb: »we pot-boil it». 82 and 85 are etym. the same word. — B. Another school (ap. Po t'ie and Yülan) reads 86 »we cut it and reap it». — No reason to abandon the oldest schools (A).

9. Fu ch' i wu yi 87.

A. Mao (after Erya): yi 88 (*d' i' ak / i' ak / yi) = 89 'fed up with, tired of', thus: »I will wear it without getting tired of it». Text par. ode 260, Shu: Lo kao etc. The fundamental sense is 'ample, overmuch, to be satiated', hence ode 301, phr. 90: »The bells and drums are ample(-sounding)», to which Mao yi 88 = 91 'ample' (Cheng: yi = 92 'orderly' lacks support in text par.). — B. Lu (ap. comm. to Ch'u) and Ts' i (ap. Li: Ts' i yi) read 93. Here 94 (ordinarily read *d' i' ak / d' i' ak / sh' i 'to shoot') is loan char. for *d' i' ak / i' ak / yi 'fed up'. The reading 95 occurs also in the Mao version of ode 266, phrase 96, which, again, is quoted as 97 in Li: Ta chuan.

10. Yen kao sh' i sh' i, yen kao yen kuei 98.

A. Mao yen 99 = 100 'I', thus: »I tell the matron, I tell her that I return home». Cf. Chuang: Shan mu 1: »We pass along together with it». — B. Chu: yen 99 is a particle: »(I) tell the matron», etc., the 'I' having to be supplied by the context, yen being merely an out-filling particle. — B is championed a. o. by Ch'en Huan, who points out that our 2 (also in odes 187, 188, 298) corresponds to 3 in ode 227 and to 4 in odes 101, 156, 167; yen, yün, yüe are synonymous particles. Following a verb we have the particle yen in ode 203, phr. 5 (observe the parallelism between 99 and 6), which is quoted by Sün: Yu tso as 7. And in Yi: Kua 7 we find 8: »If there is game, it is advantageous to catch it»; here 99 is equal to 6. — B is confirmed by the parallelism with next line, which equally starts by a particle (po wu wo si).

11. Po wu wo si 9.

Po 薄.

A. Mao no gloss in this ode, but in ode 8: po 10 = 11 'a particle'. Thus, simply: »I will soak my private clothes». Han (ap. comm. to Wsüan) under ode 273 same gloss. Frequent in Sh' i (odes 8, 13, 26, 35, 168, 177 etc.), but no par. in other texts. — B.

Cheng (comm. to ode 273): po 10 = 12 in the sense of 13 'first, now first', thus: »And now I will soak my private clothes». No text par. Cheng's expl. is a script etymology, 12 forming part of the char. 10. — C. Chu: po 10 = 14 'a little', thus: »I will soak my private clothes a little». Po 10 = 'thin, slight, insignificant' is common, and Chu has seized upon this. — The frequent use of po in the Sh' i as a mere particle (in acc. with oldest comm., Mao and Han) has been correctly recognized by all the best later scholars.

Wu 汚.

A. Mao: wu 15 = fan 16. This enigmatic gloss has been variously interpreted. a. Cheng: fan 16 = 'to work laboriously on' (sc. the clothes, in order to clean them). Later scholars adduce as par. Tso: Chao 1, phr. 17 'to avoid laborious service' (Tu Yü = 18); but this means properly 'to avoid dirty jobs'. β. Ch'en Huan: fan 16 = 'dirt' (no text support), and this 'dirt' would then mean 'to un-dirt', see B next. — B. Chu: wu 15 'dirt' is equal to 'to un-dirt' = 'to cleanse' (just as 19 'disorder' also can mean 'to bring into order'), thus: »I will un-dirt my private clothes a little». — C. Another interpr.: wu 15 means simply 'to wet, to soak', thus: »I will soak my private clothes» (and then next line po huan wo yi »I will wash my dress»). Cf. Lü: Lun jen 20: »To escape being wet by rain». — The fundamental meaning of wu is this 'wet, to wet, moisture', hence on the one hand 'a pool' (Tso), on the other '(to wet:) to bedraggle, to soil, dirt». C. is therefore simple and plausible.

Ode III: Kuan er.

12. Ch' i pi Chou (chou) hing (hang) 21.

A. Mao: 22 = 23 'the ranks of Chou', thus: »(I think of my beloved one), he is placed on the ranks of Chou». Tso: Siang 15, quoting this ode, adds: 24 »that shows ability in choosing officers», which shows that the Tso author also took 22 to mean 'the ranks of Chou'. So also Sün: Kie pi and Huai: Shu chen. — B. Another school. Tu Yü (3rd c. A. D.) to Tso: Siang 15 says: 25 = 26 'all round, everywhere' (common), thus: »He is placed on one of the multitudinous ranks». — C. Chu: 22 = 27 'the great road', taking it to refer to the basket, thus: »I put it on the great road». For chou 25 = 'great' no text support whatever. — There are two more odes with 22:

Ode 203. Hing pi Chou (chou) hing (hang) 28. Mao no gloss. A. Cheng: 22 = 23 (as Mao in ode 3 above), thus: »(The young gentlemen) walk in the ranks of Chou». — B. Chu: 22 = 'the great road', thus: »(The young gentlemen) walk in the great road». No support for chou = 'great'. — C. Wang Sien-k'ien: 22 = 'the road of Chou', thus: »(The young gentlemen) walk in the road of Chou».

59. 菜 60. 其灌其樹 61. 灌茶 62. 灌廟 63. 櫃 64. 集于櫃木 65. 貫 66. 衆 67. 貫日 68. 其鳴啾啾 69. 啾
70. 和聲之遠聞 71. 皆 72. 諧 73. 鳥鳴聲 74. 北風其啾 75. 疾兒 76. 疾聲 77. 諧 78. 風雨淒淒 79. 風
雨啾啾 80. 北風其涼 81. 是刈是穫 82. 刈之 83. 是穫 84. 是穫 85. 穫 86. 是刈是穫 87. 服之無斁 88.
斁 89. 厭 90. 庸鼓有斁 91. 盛 92. 有次序 93. 服之無射 94. 射 95. 無射 96. 無射於人斯 97. 無斁 98.
言告師氏言告言歸 99. 言 100. 我 1. 言與之偕逝 2. 言歸 3. 云歸 4. 日歸 5. 瞻言顧之濟焉
出涕 6. 焉 7. 眷焉顧之 8. 有禽利執言 9. 薄汚我私 10. 薄 11. 辭 12. 甫 13. 始 14. 少 15. 汚 16. 煩
17. 辟汚 18. 勞事 19. 亂 20. 逃雨汚 21. 賓彼周行 22. 周行 23. 周之列位 24. 能官人也 25. 周 26. 徧
27. 大道 28. 行彼周行 29. 示我周行 30. 至道 31. 至 32. 示 33. 賓 34. 示我漢行 35. 行葦 36. 不用其

Ode 161. Shī wō Chōu (chōu) hīng (hāng) 29. A. Mao: 22 = 30 'the perfect way', thus: »He shows me the perfect way». Yi Chou shu: Shī fa says that chōu 25 as a posthumous title means 31 'perfect'; this is then chōu 25 = 'all round, complete, perfect'. — B. Chu: 22 = 27 'the great way': »He shows me the great way» (principle). Again, chōu is not attested in the sense of 'great'. — C. Cheng: shī 32 (principle). Again, chōu is not attested in the sense of 'great'. — D. Ts'i: Wang rate attempt to construe the line after our ode 3 above (Mao school). — E. Ts'i: Sien-k'ien reminds of an ode by Pan Ku (Ts'i school): 34 »He shows me the way (principles) of Han», obviously calqued on our ode 161, so the Ts'i school must have interpr.: »He shows me the way of Chou». — The binome 22 cannot, with Mao, mean 'the ranks of Chou' in one ode, 'the perfect way' in another. Chu has tried to obtain one interpr. for all cases, but has invented a meaning chōu = 'great' which does not exist. We state: first, that in phr. 28 the meaning 'road' (not rank) is certain, as shown by the context: »Wih the dolichos shoes one can walk on the frost; the young gentlemen walked on that road of Chou; they have gone and they have come, they have made my heart ache»; secondly, that chōu cannot mean Chou (state name) in one ex. and 'all round, perfect' in another. Only Chou (state name) can be applied in all cases. Thus we obtain: Phr. 21: »I place it (the basket) on the road of Chou». Phr. 28: »(The young gentlemen) walked in the road of Chou». Phr. 29: »He shows me the road of Chou» (here taken figuratively, in a moral sense). Consequently 行 meaning 'road' and not 'rank' should in all cases be read *g'āng / yāng / hīng (Chōu hīng), as in ode 246: 35 Hīng wēi and in ode 193: 36 pu yung k'ī hīng (and not Chōu hāng). That the ancient authors (Tso, Sün, Huai, Mao) took 22 to mean 'the ranks of Chou' is one ex. of many of the early scholastic tendency to interpr. some odes as testifying to good government.

13. Wō ma huei t'uei 37.

A. Mao: huei t'uei 38 = 39 'suffering, sick' (after Erya 20 id.), thus: »My horses are sick». Variants: 41 (Shuowen ap. Shīwen, and Ts'ie yün), 42 (Shuowen). The char. 43 *χwār / χuāi / huei 'snake' is loan char. for 41 *χwār / χuāi / huei 'sickness of a horse' (Ts'ie yün). No text par. For t'uei (*d'war / d'uāi / t'uei), cf. Li: T'an kung 42 'to collapse'. — B. Ts'i (ap. Yi lin, hex. 22) reads 44, defined as 45 'exhausted, fagged out', thus: »My horses are fagged out». 46 *g'wār / yuāi / huei (thus not identical with but cognate to the 41, 43 in A) recurs in the Lu version (ap. Shuowen) of ode 197, meaning 'sick'. — Undecidable whether *χwār or *g'wār best repr. the orig. Shī.

Ode IV: Nan yu kiu mu.

14. Nan yu kiu mu 47.

A. Mao: kiu 48 = 49 'tree curving down', thus: »In the South there are trees with down-curving branches». No text par. — B. Han (ap. Shīwen) reads 50. Of this, two interpr. a. Erya 51 'down-curving is called kiu'. β. Shuowen kiu 52 = 53 'high tree', thus: »In the South there are high trees». No text par. — 48 *klîōg / kîqu / kiu and 52 *klîōg / kîqu / kiu were not identical but similar and cognate words. The sense of 'to curve, bend, twist' in the word stem is confirmed by 48 or 54 *klîōg 'to twist' Yili: Sang fu, 55 *klîōg 'to twist' Li: Ta chuan, 56 *g'îōg 'horn-shaped, long and curved' Ku-liang.

15. Fu li tsiang chī 57.

A. Mao (after Erya): tsiang 58 = 59 'great', thus: »May happiness and dignity make him great». Cf. ode 304, phr. 60: »The Jung house began to become great»; ode 157, phr. 61: »Very great»; Li: Yüe ling 62: »It becomes more perfect every day and more great every month». Coll. current in W. Han time (Fang yen tsiang = ta 'great'), and cognate to 63 *tsiang 'great, strong, robust' (Shī). — B. Cheng: tsiang 58 = 64 'to support and help', thus: »May happiness and dignity support him». Shuowen has a

word 65 *tsiang 'to support', but this is only a sense variation of the ordinary 58 *tsiang 'to take, hold, lead'. — No reason to abandon A, which is well supported.

Ode V: Chung si.

16. Chung si yü 66.

A. Mao: chung si 67 = 68 (a kind of locust), thus: »The wings of the locusts». Quoted as 69 in Chung king yin yi. Cf. ode 154, phr. 70: »In the 5th month the locust moves its legs». Erya has corresp. the binome 71. — B. Another school (mentioned but not followed by Chu): si 72 is a particle, as often. Thus chung alone would be 'the locust', si merely an »empty word». Cf. ode 197, phr. 73: »The running of the deer»; ode 189, phr. 74: »Like the bird's changing feathers» etc. (common). In ode 154 (70) as well, the si may be construed as a particle. — The facts that there are no text par. for 72 in the A sense and that we should have to operate with two binomes chung-si and si-chung make interpr. A unlikely. The par. in odes 197, 189 etc. decide in favour of B.

17. Shen shen hi 75.

A. Mao: shen shen 76 (*sien / sien / shen) = 77, thus: »(The wings of the locusts) are numerous». Cf. ode 163, phr. 78 (*sien): »The numerous runners» (Mao: shen shen = 77), Lu var. 79, Han var. 80; ode 257, phr. 81 (*sien): »Numerous are its deer» (Mao shen shen = 77); Ch'u: Chao hun 82 (*sien): »They go and come in flocks». (Shuowen defines 83 = 84 'the appearance of their going', and Wang Yi comm. to Ch'u = 'the sound of their going', but Chu Hi better = 'numerous'; Chu, however, in order to reconcile Mao and Shuowen, says to phr. 78: 'numerous and quickly marching', and to phr. 81 'numerous and running', which is quite arbitrary). — B. Chu: shen shen 76 = 95, thus: »They are collecting harmoniously». No text par. — No reason to abandon A.

18. Chen chen hi 96.

A. Mao: chen chen 97 = 98 'good and generous', thus: »(May your sons and grandsons) be good and generous». — B. Chu: chen chen 97 = 99 'ample, abundant, numerous', thus: »(May your sons and grandsons) be numerous». We should compare the foll. cases:

Ode 11. Chen chen kung tsi 100. Mao: chen chen 97 = 1, thus: »The trusty and generous sons of the prince». Similarly ode 19, phr. 2, Mao same definition.

Ode 298. Chen chen lu 3. Mao: chen chen 97 = 4, thus: »The egrets flying in flock». Similarly ode 278, phr. 5.

Tso: Hi 5, phr. 6. A. Tu Yü: chen chen 97 = 99: »The military uniforms are ample (abundant)». — B. Wei Chao to the same phr. in Kyü: Tsin 2: chen chen 97 = 7: »The military uniforms are awe-inspiring (majestic)».

行³⁷我馬³⁸馳³⁹隕⁴⁰ 馳⁴¹隕⁴² 隕⁴³ 隕⁴⁴ 隕⁴⁵ 隕⁴⁶ 隕⁴⁷ 隕⁴⁸ 隕⁴⁹ 隕⁵⁰ 隕⁵¹ 隕⁵² 隕⁵³ 隕⁵⁴ 隕⁵⁵ 隕⁵⁶ 隕⁵⁷ 隕⁵⁸ 隕⁵⁹ 隕⁶⁰ 隕⁶¹ 隕⁶² 隕⁶³ 隕⁶⁴ 隕⁶⁵ 隕⁶⁶ 隕⁶⁷ 隕⁶⁸ 隕⁶⁹ 隕⁷⁰ 隕⁷¹ 隕⁷² 隕⁷³ 隕⁷⁴ 隕⁷⁵ 隕⁷⁶ 隕⁷⁷ 隕⁷⁸ 隕⁷⁹ 隕⁸⁰ 隕⁸¹ 隕⁸² 隕⁸³ 隕⁸⁴ 隕⁸⁵ 隕⁸⁶ 隕⁸⁷ 隕⁸⁸ 隕⁸⁹ 隕⁹⁰ 隕⁹¹ 隕⁹² 隕⁹³ 隕⁹⁴ 隕⁹⁵ 隕⁹⁶ 隕⁹⁷ 隕⁹⁸ 隕⁹⁹ 隕¹⁰⁰

Lü: Shen jen 8, to which Kao Yu: = 9 'the abundance (great number) of the many friends' (yet there are many variants of the passage, and it is unsafe). —

On the one hand, it is clear that in phr. 3 (5) chen chen means no moral quality, but refers to number: »The flocking, numerous egrets»; chen 97 frequently means 'to put up in array' (e. g. 10), and 'arrayed egrets, egrets in a row' = 'flocking egrets'. On the other hand, in phr. 100 (2) it clearly does not refer to numbers but to some moral quality. For Mao's 'good and generous' and 'trustful and generous' there is no support; chen, fundamentally meaning 'to shake', is here = '(shaking =) awe-inspiring' (see Wei to the Kyü-passage), cf. Kung-yang: Hi 9, phr. 11: »What is meant by his (the duke's) shaking them? — it is equal to saying that he was awe-inspiring (majestic)». — In our ode 5 here, chen chen thus means either 'numerous' or 'majestic'. The former is confirmed by the simile of the st.: the locusts are numerous — may your descendants be numerous. We thus obtain: Phr. 75: »(May your sons and grandsons) be numerous». Phr. 100: »The majestic sons of the prince». Phr. 3: »The flocking, numerous egrets». Tso (Kyü), phr. 6: »The military uniforms are majestic».

19. Hung hung hi 12. A similar phr. 13 in ode 96.

A. Mao: hung hung 14 = 15, thus: »(The wings of the locusts) are numerous». This after Erya; but one Erya version has the var. 16. If 14 **χmwəŋ* / *χwəŋ* / hung was loan char. for a **χwəŋ* / *χwəŋ* / hung 'numerous', the latter may be cognate — as suggested, perhaps, by the Erya var. — to 17 **g'wəŋ* / *χwəŋ* / hung 'vast, ample'. — B. Kuang ya has two entries 18 and 19 hung hung = 'to fly', which probably have this ode in view, thus: »(The wings of the locusts) are flying». For the two var., cf. Erya above. — C. Chu: hung hung 14 = 20, thus: »(The wings of the locusts) sound *χwəŋ χwəŋ*». — A. is confirmed by the par. shen shen in st. 1, see gl. 17, and tsi tsi in st. 3, see gl. 21.

20. Sheng sheng hi 21.

A. Mao: sheng sheng 22 = 23 'careful of conduct' (after Erya sheng sheng = 24, var. 25 ap. Shiwen). Similarly Han (ap. Yü p'ien) sheng sheng 22 = 26 'respectful, careful'. Thus: »(May your sons and grandsons) be careful». Cf. Kuan: Chou ho 27: »The sage is careful, and cautious about what he places first»; Huai: Miu ch'eng 28: »Late generations are careful and only afraid of neglecting goodness and righteousness». — B. Chu: sheng sheng 22 = 29 'uninterrupted', thus: »(May, your sons and grandsons) be in a continuous line». Sheng 22 'rope, line' = 'series, continuous', cf. Lao 30: »(Continuous:) infinite, unnameable». — Both interpr. have text par.; but as in st. 1, the simile of the st. confirms B: the locusts are numerous — may your descendants be in a continuous line. — There are two more odes to be examined here:

Ode 243. Sheng sheng tsu wu 31. A. Mao: sheng 22 = 24, thus: »Be careful in the steps of your forefathers». — B. Chu: sheng 22 = 32, thus: »Continue in the steps of your forefathers». — Our par. in ode 5 above confirms B.

Ode 256. Tsi sun sheng sheng 33. Mao has no gloss. A. Cheng: sheng sheng 22 = 24, thus: »May the sons and grandsons be careful». — B. Han (ap. Han Shi wai chuan) reads 34: »May the sons and grandsons be continuous». 22 **d'jəŋ* and 35 **d'jəŋ* are very similar in sound, and give here the same idea. — B is confirmed by the par. of ode 5 above.

21. Tsi tsi hi 36.

A. Mao: tsi tsi 37 = 38 'assemble, crowd together', thus: »(The wings of the locusts) are in crowds». Shiwen reads alt. **tsjəp* / *tsjəp* / tsi and **tsjəp* / *tsjəp* / chi; the former is etym. cognate to, the latter id. with 39 **tsjəp* / *tsjəp* / chi 'to collect' (ode 273), and cognate to 40 **dz'jəp* / *dz'jəp* / tsi 'to bring together, harmonious' (common), etym. s. w. a. 41 **dz'jəp* / *dz'jəp* / tsi 'to come together, assemble, collect' (common).

Cf. Shu: Yao tien (Shun tien), where 42 is rendered by 43 in Si-ma Ts'ien's version. Cf. also ode 190, phr. 44 (**tsjəp* / *tsjəp* / chi): »Their horns are chi chi crowded together». — B. Lu (ap. Sin sü) reads 45 **dz'jəp*, see above. — Whether the line originally read 37 **tsjəp* or *37 **tsjəp* or 45 **dz'jəp* in early Chou time, the meaning is certain: 'in crowds', which suits the parallelism of the stanzas.

22. Chi chi hi 46.

A. Mao: chi chi 47 = 48, thus: »(May your sons and grandsons) be harmoniously united». — B. Chu: chi chi 47 = 49, thus: »(May your sons and grandsons) be numerous». Chi chi 47 means properly 'to hibernate' (of insects), hence 'to cluster': may your descendants cluster = be there in great numbers, like clustering insects. —

To sum up: In the three st. of this ode, the 1st lines (gl. 17, 19, 21) say that the locusts are numerous; the 3rd lines (gl. 18, 20, 22) wish that the descendants be equally numerous. Mao, who takes the 3rd lines to express moral qualities (gl. 18 'good and generous', gl. 20 'careful', gl. 22 'harmoniously united') has missed the simile.

Ode VI: T'ao yao.

23. T'ao chi yao yao 50.

A. Mao: yao yao 51 (**jog* / *jäu* / yao) = 52 'young and vigorous', thus: »How young and vigorous is that peach tree». Similarly ode 32, phr. 53, to which Mao: yao yao 51 = 54: »The heart of the jujube tree is (ample:) luxuriant». To ode 148, phr. 55, Mao simply yao = 'young': »The (moisture:) glossiness of the young (Ch'ang-ch'u tree)». Shuowen, enlarging the char. into 56 (no other text ex.), follows Mao: 56 = 57 'young and (ample:) luxuriant', quoting our ode 6 here. Acc. to this school, the fundamental idea is 'vigour, amplex'. No par. in other texts. — B. Another school (also adduced by Shuowen, quoting this ode) reads 58, this 59 (**jog* / *jäu* / yao) defined as = 60 artful, roguish, arch'. Applicable to our ode line only figuratively: »How (roguish:) charming, pleasant is that peach tree». Cf. Ta Tai: Ts'ien sheng 61: »When a daughter acts on her own (without consulting her parents), it is called roguish (arch)»; Lun: Shu er 62: »(When the master was at leisure, he was easy and) yao yao ju pleasant». — C. Chu: yao yao 51 = 63 'young and beautiful'. This comes near to the preceding, but emphasizes the meaning 'young, delicate, tender, beautiful', thus phr. 50: »How delicately beautiful is the peach tree»; phr. 53: »The heart of the jujube tree is delicately beautiful»; phr. 55: »The glossiness of the delicately beautiful (Ch'ang-ch'u tree)». Cf. Shu: Yü kung 64: »Its grass is delicate (slender)»; Kyü: Lu yü 65: »In the marshes one does not cut down young (trees)»; ode 143, phr. 66: »How easy and delicately beautiful»; Lie: T'ang wen 67: »Young beauties filled the hall»; Ch'u: Chao hun 68: »Beautiful playthings». — C is obviously best supported.

武 8 振振殷殷 9 衆友之盛 10 振旅 11 震震者何猶曰振振然 12 薨薨兮 13 蟲飛薨薨 14 薨 15 衆多 16 雄雉 17 弘 18 薨薨飛 19 弘弘飛 20 羣飛聲 21 繩繩兮 22 繩 23 戒慎 24 戒 25 懼 26 敬 27 君子繩繩乎慎其所先 28 末世繩繩乎唯恐失仁義 29 不絕 30 繩繩不可名 31 繩繩祖武 32 繼 33 子孫繩繩 34 子孫承承 35 承 36 揖揖兮 37 揖 38 會聚 39 載 40 輯 41 集 42 輯 43 五瑞 44 其角 45 集集兮 46 螿螿兮 47 螿 48 和集 49 多 50 桃之夭夭 51 夭 52 少壯 53 棘心 54 夭夭 55 夭之沃沃 56 枝 57 少盛 58 桃之娉娉 59 娉 60 巧 61 子女專曰娉 62 夭夭如 63 少好 64 厥草惟夭 65 澤不代夭 66 舒夭紹兮 67 效靡盈庭 68 效玩 69 灼灼其

24. Cho cho k' i hua 69.

A. Mao: cho cho 70 = 71, thus: »Abundant are its flowers». No text par. — B. Another school (ap. Kuang ya): cho cho 70 = 72, thus: »Brilliant are its flowers». Cf. Shu: Lo kao, cho 70 = 'to blaze'; Shu: Li cheng, cho 70 = 'bright, evident, manifest'. — B is better supported.

Ode VII: T'u tsü.

25. Su su t' u tsü 73.

A. Mao (after Erya): su su 74 = 75 'respectful'; »Respectful is the rabbit net» making no sense, it is expl. as an ellipsis: »Respectfully (laid out) is the rabbit net» — frightfully scholastic. Chu, paraphrasing su su 76 'correctly laid out' tries to dissemble the inanity of the Mao gloss. — B. Another interpr. 74 *sîók / sîuk / s u = 77 *sîók / sîuk / s u, Kuang ya = 78 'to beat', thus: »We beat down the rabbit net» (the pegs holding the net). Cf. Ch'u: Kiu ko 79; Wang Nien-sun (Kuang ya su cheng) has cleverly holding the net). Cf. Ch'u: Kiu ko 79; Wang Nien-sun (Kuang ya su cheng) has cleverly seen that the first word in each phr. here must be a verb, and he emendates: »We stretch the strings of the harp, we pair-wise strike the drum, we beat the bell, we shake the bell-frame (81 recurs in Ch'u: Chao hun). So 82 is loan char. for 77; so also 73 for the homophonous 77 in our ode here. — B is a construction par. to many in the odes with a reduplicated first verb: 83 »we pluck the kü a n - e r plant» etc. Moreover the context strongly confirms B, for the line continues 84: »We beat it down (its pegs) cheng cheng». We should compare also:

Ode 181. Su su k' i yü 85. A. Mao: su su 74 = 'the sound of the wings', thus: »(The wild geese are flying), sîók-sîók sound their wings». It is easy and convenient to explain many words in the odes as onomatopoes, but we should not do so when they have a good real meaning. — B. 74 is probably here again a short-form for 77: »Beating (flapping, battering) are their wings».

26. Kiu kiu wu fu 86.

A. Mao (after Erya): kiu 87 (*kîóg / kîzu / kiu) = 88 'martial', thus: »The martial warrior». No text par. — B. Another school (ap. Hou Han shu) reads 89. This 89 (properly *kîóg / kîzu / kiu 'to twist, to bind', gl. 269), occurs as loan char. for *kîóg / kîäu / k'iao = 'elegant' in ode 143, phr. 91 (see gl. 1 above), and it is then the same word that in later ages has been wr. 92. Thus: »The elegant warrior». — It has often been said that the 90 of school B is merely a loan char. for the 87 of A. But obviously 87 may equally well be a loan char. for 90, and has then to be read, not *kîóg / kîzu / kiu (with Shîwen) but *kîóg / kîäu / k'iao. Indeed, for A there is no text par., and the Erya-Mao definition may be simply deduced from the following 93 'warrior'. For B there is a good Shî par., and it seems therefore preferable.

27. Kung hou han ch'eng 94.

A. Mao (after Erya) 95 = 96 *g'ân / yân / han 'to ward off, protect', thus: »A protection and wall to the prince». Shîwen reads 95 *kân / kân / k' a n (as B below), but records the »old way» of reading *g'ân / yân / h a n. This goes back to Tso: Ch'eng 12, phr. 97: »It is that by which the prince protects and (walls:) guards his people; the Ode says . . . ». Cf. ode 178, phr. 98: »A host of protectors» (Shîwen 95 *g'ân / yân / h a n); Tso: Siang 25, phr. 99: »We, assistant officers, keep guard» (Shîwen *g'ân). — B. Cheng: 95 = 'shield', thus: »Shield and wall to the prince». — 95 *kân and 95, 96 *g'ân are cognate words, two aspects of the same stem, and both interpr. are plausible. No reason, however, to abandon the oldest (A), which is well supported.

28. Shî yü chung k' uei 100.

A. Mao: k' uei 1 = 2, thus: »Place where 9 roads meet». Han (ap. comm. to Wsüan) reads 3, same expl. The etym. ('9 roads') of these schools may be suggested by

the Han variant 4, and 1, 4 *g'iwæg / g'jwi / k' u e i would then be cognate to 5 *kîüg / kîzu / kiu 'nine'. — B. Shuowen. Same expl. but different etym.: 1, 4 *g'iwæg, a thoroughfare for nine roads resembles the back of a 6 *kîwæg / kjwi / k u e i 'tortoise'. *g'iwæg and *kîwæg would then be cognate. — C. Tu Yü (comm. to Tso: Yin 11), same expl., different etym.: 1, 4 *g'iwæg is where there are many 7 *kîwæg / kjwi / k u e i 'ruts'. *g'iwæg 'thoroughfare' and *kîwæg 'rut' then cognate. — The interpr. C: 'the rut-place' is most convincing. The stem alternation k - g' is exceedingly common, see BMFEA 5, p. 100.

Ode VIII: Fou yi.

29. Line 10: Po yen kie chî 8.

Line 12: Po yen hie chî 9.

A. Mao (after Erya): 10 *kiet / kiet / kie = 11 'to hold the skirt flaps' (in order to carry in them), thus: »And we take it in our held-up flaps». 12 *g'iet / yiet / hie = 13 'to tuck in the skirt flaps' (under the girdle, in order to carry), thus: »And we take it in our tucked-in flaps». No text par. — B. Lu. Kuangya kie 10 = 14 'sleeve', thus: »And we take it in our sleeves»; hie 12 = 15 'bosom', thus: »And we take it in our bosom». That this was the Lu school interpr. is shown by Lie nü chuan: Ts'ai jen chî ts'i: »Though the fou yi was evil-smelling and vile, they first gathered and plucked it, and 16 finished by carrying it in the bosom». No early text par. — A is preferable, since it gives us a pair of cognate words with kindred meaning: *kiet 'to hold the flap': *g'iet 'to tuck in the flap' (stem alternation k - g', see gl. 28).

Ode IX: Han kuang.

30. Nan yu k'iao mu 17.

A. Mao: k'iao 18 = 19 'standing up', more fully expl. by Lu (ap. Kao Yu to Huai): 20 'a tree standing up and with little shade', i. e. rising high, tall, thus: »In the South there are tall trees». In ode 165, phr. 21, Mao simply (after Erya): k'iao 18 = 22 'high'. Cf. ode 273, phr. 23 'high mountain'; Lie: T'ang wen 24 'high peak'. — B. Another school. Shuowen (quoting this ode): k'iao 18 = 25 'high and bending', thus: »In the South there are trees that are high and bending». Cf. Erya: 26 'crooked like a plume is k'iao'. — Interpr. B is not applicable in the examples 23 and 24, A suits all. 18 *g'ïog / g'ïäu / k'iao is etym. id. w. 27 *g'ïog / g'ïäu / k'iao 'peak', (Yi Chou shu, Lie), and cognate to 22 *kog / kâu / k' a o 'high'.

華 70 灼 71 華之盛 72 明 73 肅肅兔置 74 肅 75 敬 76 整飭 77 捕 78 擊 79 絃瑟 80 交鼓 81 蕭 82 簫 83 絃
 84 絃 85 搖 86 蕭 87 采采 88 卷耳 89 極之 90 丁丁 91 肅肅 92 其羽 93 趙趙 94 武夫 95 趙 96 武兒
 97 糾糾 98 武夫 99 糾 100 舒窈 101 糾 102 矯 103 武夫 104 公侯 105 干城 106 干 107 扞 108 此公侯之所以扞
 城 109 其民 110 詩曰 111 公侯 112 干城 113 師干 114 陪臣 115 干 116 施于 117 中逵 118 達 119 九達 120 之道 121 中 122 燹 123 燹
 124 九 125 龜 126 軌 127 薄言 128 結之 129 薄言 130 頌之 131 結 132 社 133 頌 134 社 135 社 136 終於 137 懷
 頌 138 頌之 139 南有 140 喬木 141 喬 142 上 143 竦 144 上 145 竦 146 少 147 陰之 148 木 149 喬木 150 高 151 喬 152 喬 153 高 154 而 155 曲

31. Pu k' o yung si 28.

A. Mao (after Erya) yung 29 = 30 'to walk plunging into water', futher expl. by Kuo P'o to Erya: 31 'to walk on the bottom of the water', i. e. to wade. Thus: »(The Han river is so broad), it cannot be waded across». — B. Erya: yung 29 = 32 'to swim', thus: »It cannot be swum across». — C. Legge: yung 29 = 'to dive', thus: »It cannot be dived across». — Interpr. B is not tenable; Erya, indeed, often defines a word by another that is not strictly synonymous but only kindred in meaning. 32 means 'to float on the surface, to swim', whereas yung 29 is 'to be submerged, to go down in the water', either by diving or by wading. For the former, cf. Yen: Wen, hia 33: »(The fish) gets all the pleasure of its swimming and diving»; Lie: Huang-ti (he pointed to an abyss in a nook of the River and said: there is a pearl:) 34 »by diving you can get it». For the latter, 'to wade', cf. ode 35: »Where the water was deep, I crossed it by raft or by boat; where it was shallow, 35 I waded or swam across it». Here yung stands opposed to yu 'to swim', and consequently does not mean 'I swam it'. »I dived it» (Legge) makes no sense; why should one dive if the water is stated to be shallow? In the same way, A is the true meaning of our ode here.

32. Kiang chī yung yi 36.

A. Mao: yung 37 = 38 'long', thus: »The long (course) of the Kiang». — B. Han (ap. comm. to Wsüan) reads 39, the yang 40 defined as = 38 'long'. In this 40, the rad. 'water' is a mere superetation, for Erya has yang 41 = 38 'long', and Shuowen quotes 42. Meaning as A. Cf. the bronze inscr. on the Hü tsī Chuang Fu (K'i ku shī ki kin wen shu 5: 26) 43 'forever to treasure and use' (equal to the ordinary 44). Ta Tai: Hia siao cheng 45: »Then there are long nights — yang means ch'ang 'long'. Here 46 *ziang is loan char. for 41 *ziang. — The words 37 *giwǎng / jīwǎng / yung and 40, 41 *ziang / iang / yang, though synonymous, were by no means identical, nor even cognate. Undecidable whether *giwǎng or *ziang best repr. the orig. Shī.

33. K'iao k'iao ts'o sin 47.

A. Mao: in the 2nd st.: k'iao k'iao 48 = 49 'the appearance of the firewood', which is little elucidating. Yet in st. 3 Mao indirectly reveals his meaning: 50 'the lü is the tallest among the herbs'. K'iao 48 therefore = 'high, tall'. Thus our line: »Tall (rising high) is that mixed firewood». Cf. ode 155, phr. 51: (the bird says:) »My house (nest) is perilously placed (Mao, after Erya, k'iao k'iao 48 = 52 'perilous', i. e. high up in the tree), tossed about by wind and rain»; Chuang: Ma t'i 53: »To lift the foot up in the tree), tossed about by wind and rain»; Li: Ju hing 55: »(He lifts it up =) he explains it to him». Following Mao, Chu defines k'iao k'iao = 56 'rising flourishingly'. 48 *g'ioq / g'iaü / k'iao 'high' is cognate to 57 *ngioq / ngieu / yao 'highly'. 48 *g'ioq / g'iaü / k'iao 'high' is cognate to 57 *ngioq / ngieu / yao 'highly'. 48 *g'ioq / g'iaü / k'iao 'high' is cognate to 57 *ngioq / ngieu / yao 'highly'. (Mo: Ts'in shī), to 58 *kiog / kieu / k'iao 'high' (sc. mountain, coll. current in W. Han time, Fang yen), to 59 *kog / kâu / k'iao 'high', and probably etym. id. with 60 *g'ioq / g'iaü / k'iao 'high' (see gl. 30). — B. Another school. Kuangya (probably having this ode in view): k'iao k'iao 48 = 61 'numerous'. No text par., and the meaning is probably a free paraphrase: »Piled up high (faggot upon faggot) is that mixed firewood» (therefore 'numerous', in great quantities). — A, which refers to brushwood not yet cut, is preferable, for the line continues: yen yi k'ich'u »we cut the wild thorn».

34. Yen yi k'ilü 62.

A. Mao reads thus: »We cut the southernwood». — B. Lu (ap. comm. to Ch'u) reads 63: »We gather the southernwood». — The par. with st. 2, phr. 64 makes A preferable.

Ode X: Ju fen.

35. Ni ju chou ki 65.

Ni 怒.

A. Mao: ni 66 = 67 'the idea of hunger', i. e. 'dissatisfied, hungry for, desirous, longing' (this after Erya ni 66 = 68 'hungry'), thus: »I was longing for (him) as if morning-hungry». Cf. ode 197, phr. 69, to which Mao (after Erya) ni 66 = 70: »I think longingly». — B. Han (ap. Shīwen) reads 71. Shuowen 72 = 73 'grieved, unhappy', thus: »Unhappy as if morning-hungry». No text par. — 66 *niok / niek / ni 'dissatisfied, hungry for' and 72 *niok / niek / ni 'grieved, unhappy' were not identical but similar and cognate words, both coll. current in W. Han time (Fang yen, both there defined as = 73).

Chou 調.

A. Mao: 74 = 75 'morning', thus 76 = 'morning-hungry'. 74 is not a loan char. for 75 (as has often been stated), for the char. 74 (ordinarily read *d'ioq / d'ieu / t'iao) is here read (Shīwen) *tiog / tiü / chou, and is loan char. for 77 *tiog / tiü / chou 'day-light' = dawn after darkness, morning. — B. Another school (ap. Shuowen) reads 78. A paraphrase in an ode by Ts'ai Yung has 79, where 80 is obviously wrong for 81 'morning-hungry'. — C. Ts'i (ap. Yi lin) reads 82. Here 83 *tiog / tsü / chou is again loan char. for the phon. similar 77 *tiog. — D. Another school (ap. Shīwen) reads 84. Here 85 *tiog / tiü / chou is one more loan char. for the homophonous 77. — E. Chu says: »74, one version has 85 = 86 'heavy', thus: I am longing for him as if heavily hungry». The char. 85 properly means 'carriage heavy in front' (Yili), and this has given Chu his extremely far-fetched idea. — Undecidable whether the orig. Shī had *tiog 'morning' (74, 83, 85, all for 77), as A, C, D, or *tiog 'morning' (75), as B. The meaning is certain.

36. Wang shī ju huei 87.

A. Mao: huei 88 (*xiwǎr / xjwiq / huei) = 89, thus: »The royal house is as if burning». The word 88 occurs as N. Pr. in Tso. — B. Han (ap. comm. to Han shu), reads 90, defining 91 (*xiwǎr / xjwiq / huei) as = 92 'burning fire'. Shuowen quotes id., saying = 89, thus meaning same as A. No text par., but 91 = 'fire' coll. current in W. Han time (Fang yen). — C. Lu (ap. Lie nü chuan) reads 93 (xiwǎr / xjwiq / huei): »The royal house is as if going to ruin». — The rime word is 94 *niǎr / niq / er, which makes A and C a better rime than B. Undecidable which version best repr. the orig. Shī.

Ode XI: Lin chí chí.

Chen chen kung tsī, see gl. 18.

26. 句如羽喬 27 山喬 28 不可泳思 29 泳 30 潛行 31 行水底 32 游 33 極其游泳之樂 34 泳可得
35 泳之游之 36 江之永矣 37 永 38 長 39 江之漾矣 40 漾 41 養 42 江之養矣 43 養保用 44 永
保用 45 時有養夜養者長也 46 養 47 翹翹錯薪 48 翹 49 薪兒 50 蕞草中之翹翹然 51 于室
翹翹風雨所漂搖 52 危 53 翹足 54 翹尾 55 翹之 56 秀起之兒 57 堯 58 堯 59 高 60 喬 61 衆 62
言刈其蕞 63 言采其蕞 64 言刈其楚 65 怒如調飢 66 怒 67 飢意 68 飢 69 怒焉 70 思 71 悒如
調飢 72 悒 73 憂 74 調 75 朝 76 調飢 77 畫 78 怒如朝飢 79 怒如且飢 80 且飢 81 旦飢 82 怒如
周飢 83 周 84 怒如朝飢 85 朝 86 重 87 王室如燬 88 燬 89 火 90 王室如燬 91 燬 92 烈火 93 王

Ode XII: Ts'ue ch'ao.

37. Po liang ya chi 95. Mao has no direct gloss.

A. Cheng: 96 = 97 'to go to meet', thus: »A hundred carriages meet her«. Hence Shīwen reads 96 *ngâ / nga / y a, riming with 98 *kio / kiwo / k ü in line 2. The 96 (ordinarily read *ngio / ngiwo / y ü) is here loan char. for 99 *ngâ / nga / y a 'to meet, receive' (Shu, Tso etc.). Cf. Li: K'ü li 100 (*ngâ / nga / y a, Shīwen): »A dignitary or officer should go in person to meet him»; ode 211, phr. 1 (*ngâ, Shīwen): »In order to go out to meet (to welcome, to invoke) the father of husbandry»; Chuang: Chi lo 2 (*ngâ, Shīwen): »The prince of Lu went to meet (the wonderful bird) and feasted it in the temple»; Hanfei: Wai ch'u, yu shang 3: »(The birds look at you with 100 eyes), you meet them with two eyes», etc. — B. Another school (ap. Shīwen to this ode and ap. K'ung's comm. to Shu: Mu Shi) reads 4, same meaning as A. — C. Wang Su (3rd c. A. D., ap. Shīwen) reads 95, saying 96 = 5 'to attend on, wait upon', thus: »A hundred carriages wait upon her«. 96 *ngio / ngiwo / y ü 'to wait upon' is common (Tso, Kyü etc.). This would make the supposition of a loan 96 for 99 *ngâ unnecessary. — No reason to abandon the oldest tradition (A, B), which is well supported by par.

Ode XIII: Ts'ai fan.

38. Pei chi t'ung t'ung 6. Variant 7 ap. Cheng's comm. to Li: Shê yi. 8 and 9 were frequently interchangeable.

A. Mao: t'ung t'ung 9 (*d'ung / d'ung / t'ung, even tone) = 10 'respectfully attentive', referring not to the head-dress but to the lady. This presupposes an ellipsis: »The reverence of the head-dress» = »The reverence of the (lady in) the head-dress» = »How reverent she is her head-dress». For 9 'respectful, reverent' no direct text par.; yet cf. Li: Li k'i 11 (*d'ung / d'ung / t'ung, falling tone): »How respectful their reverence!». Similarly Sün: Fei shi er tsi 12 'respectfully'. — B. Another school. Kuangya: t'ung t'ung 8 = 13 'ample', thus: »The ampleness of the head dress» = »How ample is her head-dress». No direct text par.; yet this *d'ung may (with Wang Sien-k'ien) be cognate to 14 *d'ung / d'ung / ch'uan g, cf. Hanfei: Ta k'i 15 'flag and ch'uan g', the latter being a 'flag made of plumes', coll. current in W. Han time (Fang yen) and synon. w. 16 'ceremonial staff with plumes' (Shi). Our t'ung t'ung would then mean (plume-bunch-like =) 'bushy, thick, ample' (with Kuangya), a good epithet of the lady's head-dress. — The construction of the line decides in favour of B: pei chi t'ung t'ung is in construction an exact par. to ode 6, phr. 17 t'ao chi yao yao: »The delicate beauty of the peach-tree» = »How delicately beautiful is the peach-tree», etc.

39. Pei chi k'i k'i 18.

A. Mao: k'i ki 19 (*g'ier / g'ji / k'i) = 20 'leisurely', thus (with the same ellipsis as in gl. 38 above): »The leisureliness of the head-dress» = »How leisurely is (the lady in) the head-dress». For par. see below. — B. Another interpr. k'i k'i 19 = 'great', thus: »The greatness of the head-dress» = »How great is her head-dress». Cf. ode 180, phr. 21: »It (the plain) is great and very (»having» =) rich in game», to which Mao k'i 19 = 22 great' (for the curious use of yu 'having', cf. ode 170, phr. 23: »The gentleman has wine, it is good and plentiful»); this meaning is here unambiguous and certain (cf. gl. 310 below). Further: Shu: Kün ya (ap. Li: Tsi yi) 24: »In the great cold of the winter». 19 *g'ier / g'ji / k'i is closely cognate to 25 *g'iar / g'jri / k'i 'great' (Shi) (just as 26 *kier / kji / k'i 'famine' is closely akin to 27 *kior / kjri / k'i 'famine'). — Here, as in gl. 38, the construction of the phrase (analogous to 17), decides for B. — Four more Shi phrases should be examined:

Ode 212. Hing yü k'i k'i 28. Mao (after Erya) k'i k'i 19 = 29 'slowly': »The rain rises slowly».

Ode 261. K'i k'i ju yün 30. Mao: k'i k'i 19 = 31 'slowly and sedately': »(The girls follow her) leisurely like a cloud».

Ode 154. Ts'ai fan k'i ki 32. Mao: k'i k'i 19 = 33 'numerous': »In crowds they gather the southernwood».

Ode 303. Lai kia k'i k'i 34. Mao no comm.; Cheng: k'i k'i 19 = 33: »They come in crowds». —

It is very unlikely that the char. 19 (properly place name) should serve as loan char. for three different *g'ier: 'great', 'numerous' and 'slowly (leisurely)'. The word 'great' is well attested (phrases 21 and 24 above). 'Great' and 'ample, numerous' are kindred notions, and may very well be one and the same word stem. The word 'slowly' is not attested by any ex. except those stated by Mao: phrases 18, 28, 30. But in phr. 18 we have just seen that 'great' is the plausible interpr. In phr. 28 and 30, just as well as in 32 and 34 (Mao: *g'ier = 'numerous'), the meaning 'ample, numerous' is applicable with great advantage, and we have thus only one fundamental word stem ('great: ample, numerous') for 19 as loan char. Thus: 28: »The rain rises amply». 30: »(The girls follow her) in great number like a cloud».

Ode XIV: Ts'ao ch'ung.

40. Yu sin ch'ung ch'ung 35.

A. Mao: ch'ung ch'ung 36 (*t'iong / t'jung / ch'ung) is equal to 37 (*t'jung / t'jung / ch'ung) 'to knock against', thus: »My grieved heart is (knocked:) agitated». Mao evidently thinks *t'iong and *t'jung are cognate words. — B. Shuowen (after Erya), quoting this ode: ch'ung 36 = 38: »My grieved heart is grieved». — C. Ts'i (ap. Yen t'ie lun) reads 39. This is a vulgar form of 40 *d'iong / d'jung / ch'ung 'to surge', the idea being similar to A: »My grieved heart is (surging:) agitated». — D. Lu (ap. comm. to Ch'u) reads 41 *d'ong / d'uong / t'ung: »My grieved heart is grieved». Cf. Ch'u: Kiu ko 42. — Undecidable whether 36 *t'iong, 40 *d'iong or 41 *d'ong best repr. the orig. Shi.

41. Wo sin tsê yi 43.

A. Mao: yi 44 = 45 'level, even, tranquil', thus: »My heart is at peace». Yi in this sense common, sometimes wr. 46 (Lao 47: »The great Way is very even»). — B. Lu (ap. comm. to Ch'u) yi 44 = 48 'pleased, glad' (cf. Erya 49): »My heart is glad». Cf. ode 90, phr. 50: »Why should I not be glad», to which Mao (after Erya) yi = 51. — B is merely an extension of meaning: even, calm > at ease > happy, pleased. Cf. Shu: Yao tien 52: »Its people is (even:) at ease».

室如毀 44 適 95 百兩御之 96 御 17 迎 98 居 99 迓 100 大夫士必自御之 1. 以御田祖 2. 魯侯御而膳之於廟 3 子以二目御之 4. 百兩迓之 5 侍 6. 被之僮僮 7 童童 8. 童 9 僮 10 竦敬 11 洞洞乎其敬也 12 洞然 13 盛 14 幢 15 旗幢 16 翺 17 桃之夭夭 18 被之祁祁 19 祁 20 舒遲 21 其祁孔有 22 大 23 君子有酒 24 且有 25 冬祁寒 26 頌 27 饑 28 饑 29 與兩祁祁 29 徐 30. 祁祁如雲 31 徐靚 32 采芣祁祁 33 采芣 34 來假祁祁 35 憂心中忡忡 36 忡忡 37 衡 38 憂 39 憂心冲冲 40 冲 41 憂心忡忡 42 勞心忡忡 43 我心則夷 44 夷 45 平 46 衡 47 大道甚德 48 喜 49 若

42. Yü yi siang chi 53.

A. Mao: siang 54 (siang / siang / siang) = 55 'to boil', thus: »She goes to boil it«. No text par. — B. Han (ap. comm. to Han shu) reads 56, same meaning. This 57 *siang / siang / shang 'to boil' is common in Yin bone and Chou bronze inscr. (BMFEA 12, p. 314). — B is better supported by par.

Ode XV: Ts'ai p'in.

43. Shuei k' i shi chi 58.

A. Mao (after Erya) shi 59 = 60 'master', thus: »Who is presiding over it« (the sacrifice). Cf. Tso: Siang 27, phr. 61 'to preside over a covenant'. — B. Another interpr.: Erya and Shuowen shi 59 = 62 'to expose, set forth, display', thus: »Who is setting them forth« (the aforesaid sacrificial gifts). Cf. ode 185, phr. 63: »There are mothers who set forth food«, to which Mao 59 = 62 (Chu, here again, takes 59 = 60: »There are mothers who preside over the cooking«, which is bad, since shi in the sense of 'to preside over' is a solemn word, of sacral purport); Li: Kiao t'ê sheng 64: »Shi means to set forth, display«; Tso: Chuang 4, phr. 65: »King Wu of Ch'u in »King« fashion set forth, arranged (his troops)«, etc. (common). — B is confirmed by the parallelism in the st.: to 66 'set them forth' in line 1 corresponds 67 'set them forth' in line 3.

44. Yu chai kinü 68.

A. Mao: chai 69 (*tser / tsai / chai) = 70, thus: »The reverent young girl«. 69 = 71 'to purify oneself' for a sacrificial function, hence 'purified, reverent' is common (Li passim). — B. Han (ap. Yü p'ien) reads 72, this 73 *dz'iar / dz'iei / ts'i (Ts'ie yün) defined as = 74 'beautiful' in Kuangya and 75 'talented' in Shuowen, thus: »The beautiful (or: talented) young girl«. No text par. — Since the whole st. describes a sacrificial ceremony, A is clearly preferable.

Ode XVI: Kan t'ang.

45. Pi fei kan t'ang 76. Han (ap. Wai chuan) reads 77.

A. Mao (after Erya) pi fei 78 = 79 'small': »Small is that sweet pear-tree«. For the binome pi-fei, no text par., nor for pi. As to 80 (*piwad / pjwgi / fei), in the Han variant 81 (same reading), cf. ode 252, phr. 82, to which Mao: 81 (*piwad / pjwgi / fei) = 79 'small', thus: »With small happiness you shall be at peace«; this is unreasonable, and since Lu (ap. Kuo P'o, comm. to Erya 83) reads 84, Cheng follows Lu and thinks the Mao version 80 is here a loan char. for 86 *piwat / piwat / fu = 'happiness', thus: »In happiness and felicity you shall be at peace«, which is obviously right (86 properly means 'to expel bad influences, to purify', hence 'purified, auspicious', coll. current in the sense of 'happiness' in W. Han time, Fang yen). So there is no text par. for 81 = 'small'. — B. Chu: pi fei 78 = 87 'ample, luxuriant': »Luxuriant is that sweet pear-tree«. For the binome, no text par. For 88, cf. Tso: Chao 18, phr. 89: »A cover (screen) outside the wall«. For 80, cf. ode 57, phr. 90 (*piwat / piwat / fu) 'a screen of pheasant feathers'; for 81, cf. Kyü: Chou yü 91 (*p'iwat / p'iwat / fu): »The road is dense (overgrown) and not passable«; Yi: Kua 63, phr. 92 (*piwat / piwat / fu): »The woman loses her head-covering«, etc. *piwad: *piwat: *p'iwat are variations of the same stem. Thus the meaning of 'to cover, covering, dense, umbrageous, luxuriant' is well supported. — B is better substantiated than A.

46. Wu tsien wu fa 93.

A. Mao: tsien 94 (*tsian / tsian / tsien) = 95 'to eliminate', cf. Erya: tsien = 96 'to nivellate'. Tsien 95 = 'to cut off, destroy' is common. — B. Han (ap. Shüwen) reads 97 *ts'än / ts'än / ch'an 'to plane, nivellate, destroy'. Text par. in Lü: K'üan hün, Ts'ê: Ts'i 1, etc. — Undecidable whether *tsian or *ts'än best repr. the orig. Shi.

47. Wu tsien wu pai 98.

A. Mao no gloss, therefore taking pai 99 in its ordinary sense of 'to bow', here = 'to bend': »Do not cut it down, do not bend it«. So also Chu. — B. Cheng thinks 99 *pwäd / pwäi / pai is loan char. for 100 *b'wäd / b'wäi / pei 'to pull up' (as in ode 237, phr. 1), thus: »Do not cut it down, do not uproot it«. No text par. — C. Another school (ap. Ts'ie yün, quoting this ode) reads 2. This 3 *pwäd / pwäi / pai = 4 'to cleave, split' (so the Ts'ie yün ms. in Sh'i yün hwei pien; Kuang yün has corrupted 4 into 100), cf. Kuangya 3 = 4; thus: »Do not cut it down, do not split it«. No text par. — No reason to abandon A.

Shao po so shuei, see gl. 168.

Ode XVII: Hing lu.

48. Ye yi hing lu 5.

A. Mao: ye yi 6 = 7 'the idea of moisture', thus: »Moist is the dew on the road«. No text par. The 8 *iap / iap / yi (Shuowen = 'moist') may be of the same stem as 9 *iap / iap / yi 'to ladle, bale, pour' (Shi) (indeed, Shüwen records var. 9 for 8). Shüwen reads 10 *iap / iap / ye, but says other early comm. read *iap / iap / yi (thus reading 6 *iap - iap) or iam / iam / ye n (thus 6 *iam - iap). This latter is the ordinary reading of 10 'satiated'. Was the meaning and reading, after all, this *iam 'satiated': ye n - yi 'satiated and moist' = 'soaked through'? — B. Another school. Kuangya has an entry 11, certainly with this ode in view. Meaning of the line thus the same as A. For 12 Shuowen = 13 'dark and moist', no text par. Yet 12 is probably only a corruption of 14 *k'iap / k'iap / k'i 'meat juice' (Yili); 'juice' and 'moisture' are kindred notions. — To say (as many comm. have done) that Mao's 10 (*iap or *iap or probably *iam) was simply a loan char. for 12 (14) *k'iap is obviously impossible. The two schools are not reconcilable, and it is undecidable whether 10 or 12 best repr. the orig. Shi.

Ode XVIII: Kao yang.

49. Wei yi wei yi 15. Shüwen and Ts'ie yün read *iwär / iwäi / wei and dia / iä / yi, thus the binome *iwär - dia. A. Mao: wei yi 16 = 17 'in going (acting), able to follow in the tracks', i. e. 'compliant', thus: »(The high officers), very compliant« (retire from court for their meal). This builds on Tso: Siang 7, which quotes this ode, adding 18: »Wei yi speaks of those who are obedient (compliant)«, to which Tu Yü (3rd c. A. D): wei yi 16 = 19 'compliant'. Cheng paraphrases this idea (cf. ode 47 below): 20 'bending (pliable) and contented' (Legge: ts'i t'ê = 'self-possessed' misses Cheng's idea here). — B. Han (ap. Shüwen) reads wei yi 21 = 22, thus: »(The high officers) loyal and correct« (retire etc.). We must compare:

悦 50 云胡不夷 51 悦 52 厥民夷 53 于以湘之 54 湘 55 亨 56 于以鬻之 57 鬻 58 誰其尸之 59
尸 60 主 61 尸盟 62 陳 63 有母之尸饗 64 尸陳也 65 楚武王荆尸 66 奠之 67 尸之 68 有齊季
女 69 齊 70 敬 71 齋 72 有嬰季女 73 嬰 74 好 75 材 76 蔽芾甘棠 77 蔽芾甘棠 78 蔽芾 79 小
芾 80 芾 81 第 82 第 83 第 84 第 85 第 86 第 87 第 88 第 89 第 90 第 91 第 92 第 93 第 94 第 95 第 96 第 97 第 98 第 99 第 100 第
不可行 22 婦喪其第 23 勿翦勿伐 24 翦 25 去 26 齊 27 勿割勿伐 28 勿翦勿拜 29 拜 30 披
柝 31 柝 32 柝 33 柝 34 柝 35 柝 36 柝 37 柝 38 柝 39 柝 40 柝 41 柝 42 柝 43 柝 44 柝 45 柝 46 柝 47 柝 48 柝 49 柝 50 柝 51 柝 52 柝 53 柝 54 柝 55 柝 56 柝 57 柝 58 柝 59 柝 60 柝 61 柝 62 柝 63 柝 64 柝 65 柝 66 柝 67 柝 68 柝 69 柝 70 柝 71 柝 72 柝 73 柝 74 柝 75 柝 76 柝 77 柝 78 柝 79 柝 80 柝 81 柝 82 柝 83 柝 84 柝 85 柝 86 柝 87 柝 88 柝 89 柝 90 柝 91 柝 92 柝 93 柝 94 柝 95 柝 96 柝 97 柝 98 柝 99 柝 100 柝

Ode 47. Wei wei t'ò t'ò 23. Shīwen and Kuangyün read **iwār* / *'jwiq* / *wei* and **d'á* / *d'á* / *t'ò*, thus the binome **iwār-d'á*, not identical with the preceding **iwār-dia*, but closely cognate. A. Mao: wei wei 24 = 25 'in going (acting), able to bend (be pliable) and follow in the tracks'; t'ò t'ò 26 = 27 'the virtue (character) being peaceable', thus: »She (the lady) is very compliant«. Similarly Han (ap. Shīwen) wei-t'ò = 'the virtue (character) being beautiful' (Chung king yin yi records the var. 29). — B. Lu. Erya has an entry 30, which must refer to this ode, thus: »She (the lady) is very beautiful«. One Erya version reads 31, in which 32 is a fault for 33 **iār* / *'iq* / *yi* 'beautiful', cf. Ts'è: Ch'u 4, phr. 34 'beautiful cloth'. —

Wei 35 means 'to bend', e. g. Li: T'an Kung 36 'tortuous lane'. Both 37 **dia* / *iq* / *yi* and 38 **d'á* / *d'á* / *t'ò* are cognate to (variations of the same stem as) 37 **d'ia* / *d'z'ia* / *shê* 'serpent', both meaning 'to serpentine, to bend', cf. Shu: Yü Kung 39 'bending to the East'. The binomes wei yi and wei t'ò thus fundamentally mean 'to bend and serpentine'. Cf. Huai: T'ai tsu 40: »The river, by serpentine (meandering) can reach far away»; Ch'u: Kiu ko 41: »I carry the cloud banner, it (serpentine, bends to and fro:) waves»; Ch'u: Yüan yu 42: »The body wriggles and bends»; Ch'u: Kiu chang 43: »When will the rushing hither and thither stop» (44 **dia* / *iq* / *yi* here = 37). By extension of meaning wei yi and wei t'ò = 'bending, pliable > compliant, peaceable, contented', cf. Chuang: Ying ti wang 45: »Together with him I was empty and compliant» (Shīwen: wei yi = 46 'very compliant'; Lie: Huang ti reads the same line 47 **ia-dia*, another binome kindred to our **iwār-dia*); Chuang: Ch'i lo 48: »To live (compliantly:) contentedly»; Chuang: Keng sang ch'u 49: »To (bend:) comply with the things and follow their flow». — For interpr. B in our phr. 15 above ('loyal and correct') there is no support whatever. For interpr. B in phr. 23 ('beautiful') there is a weak support in the Erya variant 50, since 51 means 'beautiful'. Yet interpr. A in both odes: phr. 15: the officers are compliant (peaceably contented), phr. 23: the lady is compliant (mild and peaceable), is amply confirmed by early text par.

50. Su sī wu yü 52.

A. Mao (after Erya): yü 53 (**giwāk* / *jīwāk* / *yü*, Shīwen and Kuang yün, or **xiwāk* / *xiwāk* / *hü*, Ts'ie yün) = 'seam', thus: »White silk, five seams». Shuowen has 55, same reading and meaning. No text par. — B. Han (ap. Yü p'ien): yü 53 = 56 'a number', thus: »White silk, five yü-bundles». —

In st. 1 we have: 57, to which Mao: t'ò 58 = 56 'a number'; Han (ap. comm. to Hou Han shu): t'ò 58 = 59 'name of a number', thus: »White silk, five t'ò-bundles». In st. 3, we have 60, to which Mao: tsung 61 = 56 'a number', thus: »White silk, five tsung-bundles». The Si king tsa ki, as quoted by Pei ya, says (a bundle of) 20 threads is called yü (53), 80 threads tsung (62 = 61). T'ò therefore is certainly also a certain number of threads combined (into a tress?). If Mao, in st. 2, has abandoned the »number» idea, which he adopts in st. 1 and 3, it is because of the Erya gloss. This, however, need not invalidate the »number» explanation, for probably silk tresses of so and so many threads (t'ò : yü : tsung) were placed over the seams to conceal and adorn them.

Ode XIX: Yin k'i lei.

51. Yin k'i lei 63.

A. Mao: yin 64 (**iæn*) = 65 'the sound of thunder', thus: »iæn sounds the thunder». Variants 66 (**iæn*). — B. Han (ap. Ts'ie yün) reads 67. Ts'ie yün 68 **iwär* / *iwi* / *chuei* = 69 'thunder', after Kuangya. — **iæn* and **iwär* are evidently two synon. words for the sound of thunder. Undecidable which version best repr. the orig. Shī.

Chen chen kün tsi, see gl. 18.

Ode XX: Piao yu mei.

52. St. 1. Tai k'i ki hi 70.

St. 2. Tai k'i kin hi 71.

St. 3. Tai k'i wei chi 72.

Tai 迨. Mao has no gloss.

A. Cheng: tai 73 = 74 'to come to, reach, attain', paraphrasing 75: 'they ought to attain the good time' (sc. for wooing), thus: st. 1. »(The gentlemen who seek me) should attain the auspicious time»; st. 2. »They should attain the present time»; st. 3. »They should attain my being eager about it» (for this latter, see wei below). For tai 73 = 74 (so also Mao to odes 34, 155), cf. Kung-yang: Hi 22, phr. 76: »I beg that, attaining (the time of) their not yet having all passed the river, we beat them». — B. Han (ap. Shīwen): tai 73 = 77 'I wish that, would that', thus taking tai 'to come to' as an optative: *adveniat*, may it come to (the point that), may it arrive that', thus: st. 1. »May it come to its being auspicious»; st. 2. »May it come to its being now»; st. 3. »May it come to their speaking it» (sc. the proposal of marriage). — Since the lines obviously express a wish, as universally recognized, B is decidedly preferable.

Wei 謂. Mao has no direct gloss.

A. Lu (ap. Erya, with Kuo P'o's comm., quoting this ode) wei 78 = 79 'to toil, to be eager, zealous'. Cheng follows this, expounding it further: »when a girl is 20 and there has been no preliminaries of marriage, she has the anxiety of zealous longing, and then, without waiting for the proper rites, they achieve it by simple meeting». Thus: »They (the wooers) should attain my being eager about it». There are two more odes where Cheng has 78 = 79. Ode 40, phr. 81: »Why should I toil for it» — but here the ordinary sense of wei is simple and plausible: »What then shall I say». Ode 228, phr. 82: »(He is) far away, should I not be (zealous) anxious about him» — yet here again wei (with Chu) has its ordinary meaning: »Why should I not tell it». (83 **g'á* / *ya* / *h i a*, in Li: Piao ki quoted 84 **g'á* / *ya* / *h i a*, is loan char. for 85 **g'o* / *γuo* / *h u* 'why'). So interpr. A. in our ode 20 really lacks text support. — B. wei 78 has its ordinary meaning (as stated under t a i above): »May it come to their speaking it» (the proposal of marriage). — B is simple and plausible.

遙迨(池) 22 公正兒 23 委委佗佗 24 委委 25 行可委曲蹤迹 26 佗佗 27 德平易 28 德之美兒
29 遠佗 30 委委佗佗美也 31 禕禕佗佗 32 禕 33 禕 34 禕布 35 委 36 委巷 37 蛇 38 佗 39 東迨
40 河以委蛇故能遠 41 載雲旗兮遠蛇(遠地) 42 形蠃虬而遠蛇 43 馳委移之焉止 44 移
吾與之虛而委蛇 44 至順 47 猗移 48 委蛇而處 49 與物委蛇而同其波 50 禕佗 51 禕 52 素
絲五絨 53 絨 54 縫 55 黹 56 數 57 素絲五絨 58 絨 59 數名 60 素絲五總 61 總 62 縵 63 殷其雷
4 殷 65 雷聲 66 殷隱 67 遷其雷 68 遷 69 雷 70 迨其吉兮 71 迨其今兮 72 迨其謂之 73 迨 74
及 75 直及其善時 76 請迨其未畢濟而擊之 77 願 78 謂 79 勤 80 則有勤望之憂 81 謂之何
哉 82 遐不謂矣 83 遐 84 瑕 85 胡 86 嚙彼小星 87 嚙 88 微 89 有嚙其星 90 衆星兒 91 嚙 92 明

Ode XXI: Siao sing.

53. Huei pi siao sing 86.

A. Mao: huei 87 = 88 'small', thus: «Small are those little stars». In ode 258, phr. 89, Mao says: huei 87 = 90 'the appearance of the many stars'. This is not an inconsistency of Mao's, for here «the many stars» refers to the small stars as opp. to the more remarkable bigger stars, which have their special names. Thus, phr. 89: «Small are the stars». No text par. Ts'ie yün 91 = 'small stars' is evidently the correct graph, and 87 ('to chirp', Shi, rad. 'mouth') is loan char. — B. Chu to ode 258: huei 87 = 92, thus: «Bright are the stars». (Here in ode 21 he repeats Mao's 'small.'). No text. par. — No reason to abandon Mao.

54. Su su siao cheng 93.

A. Mao (after Erya): su su 94 = 95, thus: «Hurriedly we walk in the night». Cf. Kyü: Ts'i yü 96: «The father's and elder brother's teaching is not quickly achieved»; Kyü: Tsin yü 97: «Clever and quick-witted». — B. Wang Nien-sun: su su 94 = 98, thus: «Respectfully we walk in the night». — No reason to abandon the earliest tradition, A, which is well supported by par.

55. Pao k'in yü ch'ou 99.

A. Mao: k'in 100 = 1 'coverlet', ch'ou 2 = 3 'unlined coverlet', thus: «We carry in our arms the coverlet and (single coverlet =) sheet». For 2 in this sense, no carry in our arms the coverlet and (single coverlet =) sheet». For 2 in this sense, no text par. Shiwen reads 2 alt. *d'îôg / d'îzu / ch'ou and *tôg / tâu / tao. — B. Cheng: ch'ou 2 = 4 'bed curtain', thus: «We carry in our arms the coverlet and bed curtain». No text par. To Erya 5: 'a ch'ou is called chang curtain' Shiwen says: 6 (*d'îôg / d'îzu / ch'ou), originally wr. 7; clearly Cheng has known the variant 7 for 6, and taken our 2 to be loan char. for this 6—7 *d'îôg. — C. Ma Juei-ch'en: 2 *tôg / tâu / tao = 8, Shuowen = 9 'short garment'. The ti-tao (coll. current in W. Han time, Fang yen) was a short chemise, a short tunic worn next to the body; thus: «We carry in our arms the coverlet and the (night) chemise». Cf. Ch'u: Kiu pien 10: «I wear the bright tunic made of lotus stuff». — C alone is supported by an early text par. and hence preferable.

Ode XXII: Kiang yü si.

56. Kiang yü si 11.

A. Mao (after Erya): si 12 = 13 '(a stream) breaking out (from the principal stream) and again joining it is a si', thus: «The Kiang has branches breaking out and reverting». No text par. — B. Another school (ap. Shuowen) reads 14, the last w. = 'name of a river', thus: «The Kiang has the Si (as an affluent)». No text par. — The parallelism with st. 2 and 3 decides in favour of A.

57. Kiang yü chu 15.

A. Mao (after Erya): chu 16 = 17 'a small island', thus: «The Kiang has its islands». Cf. Tso: Wen 10, phr. 18: «The king was in his island palace». — B. Han (ap. Shiwen) 19 'one moment submerged, one moment not is called chu', i. e. an islet so low as to be sometimes below water. — A is well supported by par. and preferable.

58. K'isiao ye ko 20. Mao has no gloss.

A. Cheng: siao 21 = 22 'to compress the mouth and emit sound', i. e. 'to whistle', thus: «(When she whistles she sings =) she whistles and sings». Cf. Li: Nei tsê 23: «He does not whistle, nor point with the finger». — B. Han (ap. Yi ts'ie king yin yi) 24 'to sing without stanzas or (fixed) melody is called siao', i. e. 'to croon', thus: «(When she croons she sings =) crooningly she sings». Cf. Ch'u: Chao hun 25: «Long-drawn I (croon:) wail» (Chu Hi: siao hu = 26 'to wail'); Huai: T'ien wen 27: «When the tiger wails (howls), the ku feng wind comes»; Huai: Lan ming 28: «The yellow

spirit wails and moans» (in these ex. 'to whistle' is excluded). — Siao 21 thus can mean both 'to whistle' and 'to croon, to wail'. The parallelism of the stanzas decides clearly for B. The lady was unwilling to accept the concubines, but had to give in: St. 1: 29: «She would not take us, but afterwards she had to repent»; st. 2: 30: «She would not associate with us, but afterwards she had to live with (us)»; st. 3: 31: «She would not pass us on, but (now) crooningly (wailingly) she sings» (she can do nothing but wail and resign herself to it). — There are two more odes where siao has this meaning, not of 'to whistle' but of 'to croon, to wail':

Ode 229. Siao ko shang huai 32: «I crooningly sing with a grieved heart».

Ode 69. T'iao k'isiao ye 33: «Long-drawn is her crooning».

Ode XXIII: Ye yü si kün.

59. Po mao tun shu 34.

A. Mao: tun 35 (Shiwen *d'wän / d'uän / tun, rising tone) = 36, thus: «With white grass one wrapped and bound it». Cf. Ts'è: Ts'in 37: «Brocade, one thousand bundles». — B. Cheng: 35 read like 38 (Shiwen *d'wän / d'uän / t'un, even tone = 39 'to collect'), thus: «With white grass one has heaped and bound round it». Cf. Lie: Mu wang 40: «Like heaped clouds». — No reason to abandon A.

60. Shu er t'uei t'uei hi 41.

A. Mao: t'uei t'uei 42 (*t'wäd / t'uäi / t'uei) = 'comfortably and slowly, leisurely', thus: «Slowly! Take it easy!». Cf. Huai: Tsing shen 44: «(Having found shade under a tree) he feels (leisurely:) comfortable and is pleased». — B. Ma Juei-ch'en: 42 is loan char. for 45 (*t'wäd / t'uäi / t'uei), for which Fang yen (W. Han coll.), foll. by Shuowen, says = 46 'beautiful' (in Fang yen synon. w. 47). Acc. to Ma, shu 48 is a mere particle, and t'uei t'uei refers to the gentleman: «Oh, how beautiful». — No reason whatever to abandon A.

Ode XXIV: Ho pi nung yi.

61. Ho pi nung (jung) yi 49.

A. Mao: 50 is the Mao school graph as quoted in Yülan, Po t'ie and comm. to Wsüan. The current editions have 51, a corr. after Shuowen, where this ode is so quoted. The latter ('thick dress') is a loan char. Both char. read alt. *nîung / nîwong / nung (Ts'ie yün) and *nîung / nîwong / jung (Ts'ie yün, Shiwen). Mao: 52 «nung (jung) is equivalent to 53 jung jung» (*nîông / nîjung / jung). Jung 53 means 'great' (e. g. Shu: P'an Keng). Thus: «How those are great» (the flowers of the t'ang-ti tree).

免¹³肅肅宵征¹⁴肅¹⁵疾¹⁶父兄之教不肅而成¹⁷聰敏肅給¹⁸敬¹⁹抱衾與裯²⁰衾²¹
 被²²裯²³禪裯²⁴牀帳²⁵禱謂之帳²⁶禱²⁷帳²⁸祇裯²⁹短衣³⁰被荷裯之晏晏³¹江
 有汜³²汜³³決復入為汜³⁴江有涯³⁵江有渚³⁶渚³⁷小洲³⁸王在渚宮³⁹一溢一否曰
 渚⁴⁰其嘯也歌⁴¹嘯⁴²愛口而出聲⁴³不嘯不指⁴⁴歌無章曲曰嘯⁴⁵永嘯呼些⁴⁶啤⁴⁷
 虎嘯而谷風至⁴⁸黃神嘯吟⁴⁹不我以其後也悔⁵⁰不我與其後也處⁵¹不我過其嘯也
 歌⁵²嘯歌傷懷⁵³條其獻也⁵⁴白茅純束⁵⁵純⁵⁶包之⁵⁷綿繡千純⁵⁸屯⁵⁹聚⁶⁰若屯雲
 舒而脫脫兮⁶¹脫⁶²舒遲⁶³則脫然而喜⁶⁴媿⁶⁵好⁶⁶姚⁶⁷舒⁶⁸何彼纘矣⁶⁹纘⁷⁰纘

67. Wei yi tai tai 12. Shīwen: variant 13.

A. Mao: tai tai 14 (Shīwen *d'ad / d'ai / tai or *d'iad / d'iei / ti) = 15 'rich and (well-trained =) perfected', thus: »My dignified demeanour has been perfect». Similarly Lu (ap. Sin shu) tai tai 14 = 16 'rich'. Ts'i (ap. Li: K'ung ts'i hien kü) quotes 13. Indeed, 14 is but a loan char. for tai 17 'to reach' (common), and just as 18 'to reach' may mean 'to the highest degree' (Tso: Siang 29, phr. 19 'great to the utmost point, great to perfection'), so 17 (14) here means properly: (my demeanour has been) 'reaching the highest point, perfected'. — B. Cheng (ap. comm. to Li: K'ung ts'i hien kü): tai tai (ti ti) 13 = 20 'peaceful and harmonious', thus: »My dignified demeanour has been peaceful». No text par. — A, an application of the fundamental sense of 17, is clearly preferable.

68. Pu k'o süan ye 21.

A. Mao: pu k'o süan = 22 'not possible to count, immeasurable', thus: »(My dignified demeanour has been perfect) it cannot be (counted:) measured». Similarly Lu (ap. Sin shu): pu k'o süan = 23 'so much that it cannot be counted', and further (ibid.): 24: »pu k'o süan means 'plenty'». Cf. Shu: P'an Keng 25: »In generations they have counted your merits» (Shīwen *siwan / siwän / süan and *swän / swän / süan); ode 179, phr. 26: »Counting the men». 27 *siwan is cognate to 28 *swän / swän / süan 'to count'. — B. Chu: süan 27 = 'to pick out', i. e. 'to find deficiencies in', thus: »(My dignified demeanour has been perfect), it cannot be (picked out =) found fault with». Cf. Tso: Chao 1, phr. 30: »I am afraid you will be found fault with». But here again süan 27 has not (with Chu) the sense of 'to pick out', but means 'to count', cf. Tu Yü who comments: 31 'to enumerate the faults'. (It should be emphasized, that when Mao, A above, defines 27 as = 32, it is not in the sense of 33 'to enumerate the faults', as clearly shown by the parallel but fuller Lu school glosses). — No reason to abandon A, which is well supported.

69. Hu tie er wei 34.

Wei 'small, to become small' is here = 'to be eclipsed', cf. ode 193 phr. 35: »The moon is eclipsed.»

A. Mao (having no gloss) writes 36 *d'iet / d'iet / tie 'to alternate, in turns, from time to time' thus: »Why are you eclipsed from time to time». Cf. Tso: Chao 17, phr. 37: »They all in turns responded»; Li: Yüe ki 38: »The pure (notes) and the dark (notes) alternately regulate each other» (succeed one another at regular intervals). — B. Han (ap. Shīwen) reads 39 or 40, also (Shīwen) read *d'iet / d'iet / tie, defined as = 41 'constantly, regularly', thus: »Why are you regularly eclipsed (at regular intervals)». The general meaning comes near to A, but the etym. of the *d'iet is quite different (A 'alternate': B 'constant'). — We should compare:

Ode 198. Ch'i ch'i ta yu 42. A. Mao reads so: »Well-ordered are the great plans». 43 *d'iet / d'iet / ch'i = 'order, regular' (common). — B. Shuowen says: »44 = 45 'great', read like the 46 of the ode» (*d'iet / d'iet / tie). Thus Shuowen gives no definition of the meaning in the ode line, but later Shī comm. think 44 *d'iet must be synon. and cognate to the 43 *d'iet 'order, regular' of the Mao version. — This B (Shuowen) version in ode 198 would then support the B (Han) version in our ode above. — A in both odes is much better supported by text par.

Ode XXVIII: Yen yen.

70. Ts'i ch'i k'i yü 47.

A. Mao: »When the swallow flies, she must ts'i ch'i her wings», which gives no real defin. of the binome. Cheng expounds: 48 'to spread out her tail and wings'. No text par. — B. Chu: ts'i ch'i 49 = 50 'of different length, uneven', thus: »Uneven

(-looking) are her wings». For the binome, cf. Tso: Siang 22 phr. 51: »How dare I (be uneven =) differ from you», to which Tu Yü: ts'i ch'i = 52. For 53 *ts'ia / ts'iq / ts' i, cf. ode 1, phr. 54: »Uneven (of unequal length) are the hing plants»; Chuang: Ts'iu shuei 55: »Differing from, diverging from the Tao»; Chuang: T'ien hia 56: »Though his words are disparate (heterogeneous)»; Ch'u: Kiu ko 57: »I blow the flute» (with pipes of graduated length); Sün: Cheng ming 58 'uneven'. For 59 *d'ia / d'iq / ch' i cf. Ts'è: Ts'in 60 (*d'ia / d'iq / ch' i): »A different (separate) gate». — B is well supported and preferable.

71. Hie ch'i hang ch'i 61.

A. Mao: 62 'to fly upwards is called hie (*g'iet / yiet / hie), to fly downwards is called hang (*g'ang / yang / hang)', thus: »It (the swallow) flies upwards, it flies downwards». Similarly Ts'i (ap. Yi lin) paraphrases the line 63: »It hie hang up and down». Tuan Yü-ts'ai and followers think Mao's gloss has been erroneously inverted (hie = to fly down, hang = to fly up), but Ts'i confirms that the Mao gloss has been correctly handed down. No text par. — B. Shuowen: hie 64 = 65 'to straighten the neck'. (66 is considered by Shuowen as a variant of 67, but:) 68 *g'ang / yang / hang = 'to straighten the neck' — very likely this refers to our ode, Hü Shen having had a version reading 69; thus: »It (the swallow) straightens its neck, it stretches its neck» (in flying). Cf. Huai: Siu wu 70: »Those who walk with a (proudly) stretched neck». 71 *kang / kang / kang 'neck' and 72 *g'ang / yang / hang 'to stretch the neck' are cognate words. — B alone having an early text par., and moreover, for hang, having the support of etymology, is preferable.

72. Chung sh'i jen ch'i 73.

A. Mao: jen 74 = 75, thus: »The lady Chung is great». No text par. Mao seems to take it to be a loan char. for 76, cf. ode 220, phr. 77: »They (the rites) are great, they are (forest-like:) numerous», to which Mao (after Erya) 78, and (again after Erya) 79 = 80 (for 81). (Cheng here takes Erya's 79 = 80 to mean 'prince' and 76 = 74, thus: »At the rites, there are jen officials and there is lin the prince», which is a decidedly inferior interpr.). If 76 and 74 are to mean 'great', it is as an extension of meaning of the fundamental sense 'weight, weighty, ponderous'. — B. Cheng: jen 74 = 82 'lovingly to trust', thus: »The lady Chung is faithful». Cf. Lun: Yang huo 83: »If you are true, people will rely on (have faith in) you». — C. Wei Yüan: jen 74 = the personal name, thus: »The lady Chung Jen». Cf. ode 236, phr. 84: »The lady Chung Jen of Chi» (so Mao and all others). — That the present ode is connected, by the early schools, with various ladies, but none of them any lady Chung Jen, of course proves nothing. C. has a good par. and is preferable.

也 10 不可卷也 11 容 12 威義棟棟 13 速速 14 棟 15 富而閑習 16 富 17 速 18 至 19 大之至 20
安和之兒 21 不可選也 22 不可數 23 多不可為數 24 不可選衆也 25 世選爾勞 26 選徒 27
選 28 算 29 揀擇 30 懼選 31 數其罪 32 數 33 數罪 34 胡迭而微 35 彼月而微 36 迭 37 皆迭對
38 清濁迭相為經 39 胡或 40 胡戴 41 常 42 秩秩大猷 43 秩 44 戴 45 大 46 戴戴大猷 47 差池
其羽 48 張舒其尾翼 49 差池 50 不齊之兒 51 何敢差池 52 不齊 53 差 54 參差荇菜 55 與道
參差 56 其辭雖參差 57 吹參差 58 差差然 59 池 60 詔門 61 頡之頡之 62 飛而上曰頡飛而
下曰頡 63 頡頡上下 64 頡 65 直項 66 頡 67 尤 68 統 69 頡之統之 70 頡頡之行 71 尤 72 頡
統 73 仲氏任只 74 任 75 大 76 任 77 有任有林 78 任 79 大 80 林 81 羣 82 以恩相親信 83 信

73. K' i sin sê yüan 85.

A. Mao: 86 *sək / sək / sê = 87. This 87 'sacrifice by burying' makes no sense and is (with Chu Tsün-sheng) loan char. for 88, which in Han texts means 'quiet, still', thus: »Her (heart:) mind is still and deep». 86 = 89 'quiet, still' was coll. current in W. Han time (Fang yen). It is an extension of meaning from the fundamental sense of 'to block, to stop': 'stopped, brought to a standstill', cf. Kuan: Kün ch'en, hia 90: »They (the people) are honest and easy to manage, they are simple and easy to keep quiet» (comm. = 91 'to stop'). In ode 50, phr. 92, Mao has no gloss, evid. meaning the same. — B. Cheng. No gloss here, but to ode 50, phr. 92, he says: sê 86 = 93 ('full and solid' =) 'substantial, sincere', thus: »Having a (heart:) mind that is sincere and deep». Ts'uei Ling-en, to our ode 28 here, similarly 86 = 94 'sincere': »Her (heart:) mind is sincere and deep». Cf. ode 263, phr. 95: »The king's plans were true and (solid, substantial =) sincere». (96 = 97; Cheng takes it as an adverb = 98, which is less good in the context). Shu: Kao Yao mo 99: »Strong and sincere». Li: Chung yung 100: »He does not alter in his sincerity». In this sense, the w. is sometimes wr. 1 (*sək / sək / sê). Shuowen hi chuan quotes our ode 2, and Shuowen quotes the Shu ex. 3. — The interpr. A, while admissible for odes 28 and 50, is not applicable to phr. 95. Interpr. B. suits all cases, and is strongly supported by text par.

Chung wen ts'ie huei, see gl. 79.

74. Yi hü kua jen 4.

A. Mao: 5 *χiuk / χiwok / hü = 6, thus: »In order to stimulate me». Text par. in Shu, Yili etc. — B. Lu (ap. Lie nü chuan) and Ts'i (ap. Li: Fang ki) read 7. This 8 *χiök / χiuk / hü = 'to rear, bring up, educate' (common), thus: »In order to educate me». — Undecidable which version best repr. the orig. Shī.

Ode XXIX: Ji yüe.

75. Ji kü yüe chu 9.

A. Mao paraphrases: 10: »Oh sun, oh moon», thus taking kü and chu as particles. For k kü cf. Tso: Ch'eng 2, phr. 11: »Who?» (common). For chu cf. Li: Tsi yi 12: »Intensely they wished that they should enjoy it» (in Li: Li k'i the same line runs 13). — B. Another school (ap. Tsi yüan and Lei pien) reads 14, defining 15 as = 16, thus: »The sun stands still and the moon wanders». No text par. — No reason to abandon A.

76. St. 1: Shī pu ku ch'u 17.

St. 2: Shī pu siang hao 18.

A. Mao: shī 19 = 20 'to reach, to come to'. Cf. ode 35, phr. 21: »Do not come to my dam»; Lun: Yung ye 22: »The sage can reach (the well), he cannot fall down (in it)». St. 1 is accordingly paraphrased by Cheng: 23: »That by which he approaches me (treats me) is not the former (place =) way»; st. 2 by Mao: 24: »He does not approach me with love». This way of taking shī as a transitive verb 'to approach' is not applicable to parallel Shī cases, see C below. The word 19 *diad / ziai / shī is sometimes wr. by the loan char. 25 *diad / ziai / shī (ode 123, see C below), where Mao 25 = 20 'to reach, come to' (also coll. current in W. Han time, Fang yen), cf. Erya 26 = 27. — B. Chu: shī 19 = 'an initial particle', so also in other Shī cases, see C below. Ma Juei-ch'en thinks that Mao's gloss shī 19 = 20 means that 20 was a 'particle' like the graphically similar 28. But there are no text par. whatever for either 19 (except these disputed ode cases) or 20 serving as »particles». — C. Another interpr. Shī 19 = 20 'to come to', as in A, but with a different application: 'it has come to, it has come so far that'. St. 1: »It has come to (the point that) he does not in the old way (place me =) treat me»; st. 2: »It has come to (the point that) he does not love me». This interpr. is applicable also in the foll. ode cases: Ode 113, phr. 29: »It has come to (the point that) we will leave you». Ode 123, phr. 30 (Han, ap. Shiwen, reads 31, defining 32 by 33 'to come to'): »It has come

to (the point that) he is willing to visit me». (Only in ode 257, phr. 34: »Who can grasp anything hot?...? unless you apply washing», the shī gives no reasonable meaning; but here the text may be corrupted, for Mo: Shang hien, chung, quotes the line differently.) — Interpr. C, based on the fundamental meaning of shī 32, and applicable to all the cases in odes 29, 113, 123, is the most plausible.

77. Ning pu wo ku 36. Mao has no gloss.

A. Cheng: ning 37 = 38 mark of praeteritum: »He has not considered me». Cf. ode 91, phr. 39, paraphrased by Cheng: 40: »You have not sent message and asked me». Similarly in several other odes. Wang Nien-sun (ap. Wang Yin-chi, King chuan shī ts'i) advocates that this 37 of Cheng's is equal to 41 (37 *nieng / nieng / n i n g having the same sense as 41 *nag / nai / n a i), but all his examples are susceptible of other interpr. There are, to my knowledge, no unambiguous text par. where ning 37 is equal to ts'eng 38. — B. Chu: ning 37 = 42 'how, why', thus: »Why do you not consider me». Similarly ode 91, phr. 39: »Why do you not send me a message»; plausible interpr. also in odes 183, 192 bis, 197, 204, 257 bis, 258 ter, 264. Ch'en Huan points out that phr. 43 in ode 258 is quite analogous to phr. 44 in ode 192. Moreover, the synonym-compound hu ning 45 occurs in odes 204, 258. Outside the Shī there is a valuable text par. in Yi: Hi ts'i, hia: 46: »How is a whole day needed». — C. Waley: ning 37 = 'it is better' (common), thus: »Better if he had never noticed me». Yet this not applicable in the analogous line in ode 204, phr. 47, and there Waley transl.: »Why does nobody heed us». — B. is best substantiated.

78. Pao wo pu shu 48.

A. Mao: shu 49 = 50 'to follow'. This enigmatic gloss expounded by Cheng 51: 'not according to the rites', by Chu 52: 'not according to reason'. Thus: »You requite me not according to decorum (or: acc. to reason)». — B. Han (ap. comm. to Wsüan) reads 53, this 54 defined as = 55 'law, rule': »You requite me not according to the proper rule». — C. Lu. Erya has an entry 56 'not the (proper) track', expounded by Kuo P'o 57 'not following the rut, the (proper) track'. Thus: »You requite me not according to the proper way». — The fundamental sense of 54 *d'iwat / dz'iwat / s h u is 'road, way', and that of 49 *d'iwat / dz'iwat / s h u is 'to follow a road, go along, to follow' (etym. same word). The w. 58 *giwet / iwet / y ü is not (as some later comm. have argued) the same w. as 49, but a synonymous word, meaning 'to follow' (e. g. in Shu: K'ang kao). Thus the meaning of the line, whatever the variant, is clear: »You requite me not following the (proper) way», you do not requite me in the proper way.

則人任焉 24 擊仲氏任 25 其心塞淵 26 塞 27 瘞 28 瘞 29 安 30 愿而易使愚而易塞 31 止 32
 泉心塞淵 33 充實 34 貴 35 王猶允塞 36 猶 37 猷 38 尚 39 剛而塞 40 不變塞 41 塞 42 其心塞
 原 43 剛而塞 44 以勸身人 45 勸 46 勉 47 以畜身人 48 畜 49 日居月諸 50 日乎月乎 51 誰居
 52 勿勿諸其欲其饗之也 53 勿勿乎其欲其饗之也 54 日居月諸 55 借 56 月行 57 逝不古
 處 58 逝不相好 59 逝 60 遠 61 毋逝我梁 62 君子可逝也不可陷也 63 其所以接及我者不
 以古處 64 不及我以相好 65 噬 66 遠 67 遠 68 離 69 逝特去女 70 噬肯適我 71 逝肯適我 72
 逝 73 及 74 誰能執熱逝不以濯 75 寧不我顧 76 寧 77 曾 78 子寧不嗣音 79 女曾不傳聲問
 我 80 乃 81 何 82 寧俾我逝 83 胡俾我痛 84 胡寧 85 寧用終日 86 寧莫我有 87 報我不述 88
 述 89 循 90 不循禮 91 不循義理 92 報我不衡 93 衡 94 法 95 不適不蹟 96 不循軌迹 97 適 98

Ode XXX: Chung feng.

79. Chung feng ts'ie pao 59.

A. Mao: chung feng = 60 'an (achieved:) complete day's wind', thus: »There has been a whole day's wind and violent (weather)«. — B. Cheng: chung 61 = 'to finish': »Having finished the wind, it again becomes violent«. — C. Han (ap. Shîwen): chung feng = 62 'West wind', and (ap. comm. to Wsüan) = 63 'time wind' — both referring to the symbolism of the 4 quarters: »North: East: South: West wind«, of which the last (chung feng 'the end wind', is that of the West, the end of the day). Thus: »There is West wind and violent (weather)«. — D. Wang Nien-sun and followers: In the common Shî formula chung x ts'ie y, chung 61 'to finish' is equal to ki 64 'to finish, it has occurred, it has happened that there is', in the equally common Shî formula ki x ts'ie y. Hence chung (ki) x ts'ie y means: »(there has become:) there is both x and y«. Ode 164, phr. 65: »There are both tranquillity and rest»; ode 252, phr. 66: »They are both numerous and many»; ode 252, phr. 67: »They are both well-trained and fleet«, etc. (same formula in odes 177, 198, 212, 260, 301). Similarly ode 28, phr. 68: »Both gentle and kind»; ode 40, phr. 69: »Both straightened and poor»; ode 211, phr. 70: »Both good and abundant«. Particularly conclusive is the par. ode 301, phr. 71: »Both harmonious and peaceful« — ode 165, phr. 72: »Both harmonious and peaceful«. Thus here in ode 30, phr. 59: »There is both wind and violent weather« (a Ts'i variant ap. Shuowen has 73 'violent rain'). — Obviously A—C have to be rejected, and D is in the main right. Yet neither chung 61 nor ki 64 should be considered as entirely »empty« particles; they have an adverbial value: 'finished, end-gültig, definitely, indeed': »There is wind indeed and violent weather (rain)«. This is emphasized by the parallelism with other kindred formulas: ode 77, phr. 74: »Truly beautiful and kind« (75 for 76): ode 300, phr. 77: »Very wide and large»; ode 54, phr. 78: »All childish and wild»; ode 117, phr. 79: »Greatly grand and generous«.

80. Hüe lang siao ao 80.

Mao: 81 'this means to ridicule disrespectfully' (after Erya: hüe lang and siao ao = 'to ridicule'). Thus: »You are ridiculing me and treating me with laughing arrogance«. In the first binome hüe lang, the value of lang is disputed: A. Han (ap. Shîwen): lang 82 = 83 'to rise'. This is enigmatic. The char. 82 means 'wave, to flow'. Is the idea 'surging, rising high', hence 'arrogant'? — B. Chu: lang 82 = 84 'reckless, dissolute'. Cf. Chuang: Ts'i wu lun 85; the meaning of meng lang here has been much disputed, but the context seems to indicate: »The master considered this to be reckless words«. Kuan: Ti ho 86: »To maltreat people by recklessness«. — B is best supported. Yu yu wo si, see gl. 90.

81. Yüan yen tsê chi 87.

Yen 言 is here (against Cheng: 言 = 我) a particle, synon. with 焉 (see gl. 10 above), as shown by the preceding line: 88: »Being awake, I am unable to sleep«.

A. Mao originally had 89, though from T'ang onwards the Mao text has been altered into 90, through Cheng's influence, see B below. Shîwen records the var. 91, here merely short-form for 89. There is great uncertainty, however, also about the rest of the Mao gloss; there are three versions of it: α . 89 *tjød / i / ch i = 92 (this after Erya). This 92 *kiäp / kipp / kie = 'to catch the foot, to stumble, to trip', thus: »When longing (for him), I stumble«. Cf. ode 160, phr. 93: »(The wolf) then trips on his tail«. β . 89 = 94 (Wang Su's version ap. Shîwen). This 94 *kiäp / kipp / kie = 'to force, constrain', thus: »When longing (for him), I am constrained«. No text par. γ . 89 = 95 (Ts'uei Ling-en's version, early 6th c., ap. Shîwen), thus: »When longing for him, I yawn«. Possibly, however, β . and γ . are not to be interpreted in those ways, for perhaps the 94

*kiäp of Wang Su's version is a mere loan char. for 92 *kiäp, and perhaps the 95 of Ts'uei's version is only a further corruption of the graphically similar 94. Probably α . 89 = 92 'to stumble' (after Erya) is therefore the true and original Mao school gloss. — B. Han (ap. Yü'ien) reads 96. This 97 *tied / tiei / ti means 'to sneeze' (e. g. Li: Nei tsê), thus: »When longing (for him), I sneeze«. Cheng in his Mao version had 89, but corrected it, after the Han version, into 97, and from T'ang time onwards Cheng's correction has slipped into the current orthodox text, thus forming a pseudo-Mao version. — C. Another interpr.: 89 *tjød / i / ch i = 'angry, annoyed, chagrined', thus: »When longing (for him), I am chagrined«. Cf. Ta Tai: Wu wang tsien tsu 98: »There is danger in being angry and annoyed»; Li: Ta hüe 99: »If the (body =) person has something which he is angry and annoyed about« (100 *tjød / i / ch i). — Quite apart from the fact that the A and B interpr. are ludicrously silly, C is strongly confirmed by next st., phr. 1: »When longing (for him), I am pained in my bosom« (see gl. 126 below). Here the last word h u a i expresses an emotion, and our 89 is sure to do the same ('chagrined').

Ode XXXI: Ki ku.

82. Si sheng k'ie k'uo 2.

A. Mao: k'ie k'uo 3 = 4 'toiling, distressed', thus: »In death and life distressed«. Shîwen reads 5 *k'iat / k'iet / k'ie, recording a var. 6; and 7 *kwât / k'uât / k'uo. For the binome, no text par., nor for k'uo. For k'ie 5 cf. ode 203, phr. 8: »Distressed I lie awake and sigh«, to which Mao: 9 = 10 'distressed'. Yet there Shîwen reads *k'iad / k'ie / k'i, not as here, *k'iat (mentioning, however, that Sü Miao read *k'iat). — B. Han (ap. Shîwen): k'ie k'uo 3 = 11 'to bind', thus: »In death and life bound together«. Neither for the binome, nor for the constituents, any text par. Yet there is a 12 *k'iat / k'iet / k'ie 'to bind' (Chuang etc.), and a 13 *kwât / k'uât / k'uo 'to bind' (Yi etc.). Perhaps Han took 3 *k'iat-k'wât to be loan char. for (or words cognate to) 14 *k'iat-kwât? Of the latter two combined into a binome there is, however, no text ex. — C. Chu: k'ie k'uo 3 = 15, thus: »In death and life separated and eloiigned«. Cf. Tso: Ting 19, phr. 16: »He cut off the wheel axles»; Ts'ê: Wei 17: »Cut off the legs« (18 *k'iat / k'iet / k'ie 'to cut off', and our 5 *k'iat meaning the same: 'to cut off from each other' = 'to separate'). Further Lie: Huang ti 19: »Huang ti walked slowly and gazed far away»; Hanfei: Kie Lao 20: »The road goes far away«. — C is best supported. It is definitely confirmed by next st. 21: »Oh, how eloiigned«, where this meaning is certain because of the par. in line 3 *ibid.*, phr. 22: »Oh, how eloiigned«, see gl. 84 below.

終風且暴。終日風。終西風。時風。既既安且寧。既庶且多。既閑且馳。
終溫且惠。終宴且貧。終善且有。既和且平。終和且平。漘。洵美且仁。洵
洵。孔曼且碩。衆穰且狂。碩大且篤。謔浪笑教。言戲謔不敬。浪。起。放蕩
夫子以為孟浪之言。以瑣湯陵轢人。願言則違。疇言不寐。寔。寔。是。路
載。載。其尾。劫。劫。願言則嚏。嚏。危乎。危乎。身有所忿懣。懷。願言則懷。
死生契闊。契闊。勤苦。契。契。契。契。契。契。契。契。契。契。契。契。契。契。契。契。契。契。
括。架。括。隔。遠。鑿。其。軸。鑿。脛。鑿。黃帝緩步而闢視。道。隔。遠。于。嗟。闊。兮。

83. Yü tsi ch'eng shuo 23.

A. Mao: shuo 24 = 25. There has been much controversy as to what Mao meant by this; but 25 shu (rising tone) means 'to tell, to count, enumerate', and probably Mao simply took 24 shuo in its well-known sense of 'to tell': »With you I have made a telling (enumeration)«, i. e. we have solemnly pronounced the points of our agreement. Hence Chu takes 24 shuo as equal to 26 'to speak': »With you I have made a (speaking) agreement«. Cf. Tso: Siang 27, phr. 27: »Made an agreement«. — B. Cheng: 24 shuo is loan char. for 28 yüe (as often): »With you I shall achieve a love«, we shall be friends. — No reason whatever to abandon A.

84. Hü tsie huan hi 22.

A. Mac: huan 29 = 30 'distant', thus: »Oh, how eloigned«. Shīwen reads **xiwen* / *xiwen* / huan (Arch. form **xiwen*, not **xiwan*, because it rimes with 31 **siēn*). The char. 29 **siwēn* / *siwēn* / sün 'to drip' (ex. in Kyü) is loan char. for **xiwen*. For this phonetic discrepancy cf. 32 'ornated' (Lun), read both **siwēn* / *siwēn* / sün (Shīwen) and **xiwen* / *xiwen* / huan (Shīwen, Ts'ie yün). For huan 'distant, eloigned' no text par. — B. Han (ap. Shīwen) and Lu (ap. comm. to Lü) read 33, this 34 huan defined as = 30 'distant' (as A): »Oh, how eloigned«. Cf. Kuliang: Wen 14, phr. 35: »To enter, far away, into a state of a thousand war chariots; other ex. Lü: Tsin shu, and (wr. 36) Kuan: Ti ho. The fundamental reading of this 34 'distant' was **xiwan* / *xiwen* / huan (Ts'ie yün; Arch. **xiwan*, not **xiwen*, because of the phon. 37), but the same char. also applied to a synonym. word **xiwēng* / *xiwēng* / huan (Ts'ie yün, Shīwen). Both **xiwan* and **xiwēng* make poor rimes with our 31 **siēn* here. — C. Chu rejects the Shīwen tradition as to the reading (huan) and takes 29 in its reading **siwēn* / *siwēn* / sün = 31 'true, to trust', thus: »Alas for our trust (in each other)«. It would then be loan char. for 38, as often in Shī ('truly' in odes 42, 77, 80 etc.) — Three ancient schools (Mao, Han, Lu) agreeing that the line should mean: »Oh, how eloigned (**xiwen* or **xiwan*), it is not admissible to reject this in favour of Chu's interpr.

85. Pu wo shen hi 39.

A. Mao: shen 40 (Shīwen **siēn* / *siēn* / shen) = 41 'go to the end'. In this reading and sense, 40, as often, is a loan char. for 42 'to extend, continue, follow up' (as in Kyü: Tsin 43 'to extend a covenant, follow up and continue a covenant'). Thus: »He does not (extend me =) continue with me«. Cf. Li: Ju hing 44: »(Even in danger, the scholar) to the end (extends =) continues, follows up his purpose« (ad finem prosequitur suum intentum). — B. Cheng reads 40 **siēn* / *siēn* / sin, in the ordinary sense of the char.: »He does not trust me«. — B is much simpler, yet the context decides in favour of A: 45: »Oh, how eloigned! He does not (keep me alive =) support me. Oh, how eloigned! He does not continue with me«. The ode is a lament of a lady whose husband is far away on a long war expedition.

Ode XXXII: K'ai feng.

Ki sin yao yao, see gl. 23.

86. Mu shik'ü lao 46.

A. Mao (after Erya): k'ü lao = 47 'toiling, suffering'. Thus: »Our mother toiled and worked«. Cf. ode 181, phr. 48: »Toiling in the fields« (Mao same gloss); Li: Nei tsé 49: »When she (the nurse) had audience in the prince's palace, she was (»toiled« =) thanked for her toil»; Sün: Fu kuo 50: »Some had leisure and joy, some toiled and worked«. — B. Han (ap. Shīwen to ode 181): k'ü 51 = 52. This seems enigmatic, for 52 has many meanings. But in Kuangya we find 53. Here k'ü is synon. w. tsou,

and when the latter is synon. w. 52, it is in the sense of 'repeatedly, frequently, often'. Kuangya's gloss to k'ü evidently has this ode in view, in its Han school interpr.: »Our mother frequently (constantly) worked«. No text par. — A is better supported.

87. Hien huan huang niao 54.

A. Mao: hien huan 55 = 56, thus: »Beautiful are the yellow birds«. For the binome, no text par., nor for hien. For huan, cf. ode 169, phr. 57: »Beautiful(?) are its fruits«. (Mao here: huan = 58 'the appearance of the fruit', which says nothing); ode 203, phr. 59: »Brilliant is that K'ien-niu (constellation)«, to which Mao: huan = 60 'the appearance of bright stars'; Li: T'an Kung 61: »It is flowery and brilliant«. The lack of par. for hien 62 has caused later comm. to think that 62 is a copyists' fault for 63 (just as in Lun: Yang huo some write 64 and some 65), and that the text should run: 66 (indeed, K'ung's comm. to Li: T'an Kung quotes the Mao gloss to our ode here thus: 67). Yet it is then inconceivable that only the first member of a doublet 68 should be corrupted into 62 and not both (55, not 69). In fact, hien 62 is easily explained. 62 is **g'ian* / *g'ien* / hien, homophonous with 70 **g'ian* / *g'ien* / hien = 'to be manifest, brilliant, illustrious' (e. g. Meng: Tsin sin 71: »Illustrious in the world«). Our 62 is the same word, the char. tautologically enlarged by rad. 'eye'. Thus hien huan 55 means 'manifest and brilliant', i. e. appealing to the eyes, 'beautiful'. — B. Shuowen: hien 62 = 72 'protruding eyes', Yü p'ien id., quoting this ode; huan 63 **g'wän* / *g'wän* / huan might then be a var. of 73 **g'wän* / *g'wän* / huan 'protruding eyes', cf. Tso: Sian 2, phr. 74: »Protruding are his eyes«. Thus our ode line here: »Goggle-eyed are the yellow birds«. For hien, no text par.; for huan cf. Chuang: T'ien ti 75: »They are staring, from out of their bondage«, to which the Li comm. huan huan = 76 (yet other comm.: huan huan = 'sleeping'). — C. Chu takes hien huan 55 to refer to the song of the birds: »Clear and twirling (is the song of) the yellow birds«. No text par. — D. Han (ap. Yülan) reads 77. The char. 78 has many meanings. The doublet kien kien 79 means 'great' in ode 274, phr. 80: »He sends down blessing that is very great« (Mao, after Erya, kien kien = 'great'), ode 301, phr. 81: »We beat the drums (greatly =) loudly«. Thus Han in our ode here either: »Great are the yellow birds«, or: »(Greatly-sounding =) loud are the yellow birds«. The Han version is quoted as 82 in another ed. of the Yülan. — A gives the most plausible meaning, and is well supported.

Ode XXXIII: Hiung chi.

88. Yi yi k'ü yü 83. The T'ang stone classics have the var. 84.

于嗟洵兮 23 與子成說 24 說 25 數 26 言 27 成言 28 悅 29 洵 30 遠 31 信 32 絢 33 于嗟 34 實 35 實 36 入千乘之國 37 護 37 突 38 拘 39 不我信兮 40 信 41 極 42 申伸 43 申盟 44 競信其志 45 于嗟 46 洵兮 47 不我活兮 48 于嗟 49 洵兮 50 不我信兮 51 劬勞 52 病苦 53 劬勞于野 54 見於公宮則 55 劬 56 或伏或樂或劬或勞 57 劬 58 數 59 劬驟數也 60 眼晚黃鳥 61 眼晚 62 好兒 63 有晚其 64 實 65 實兒 66 眼彼牽牛 67 明星兒 68 華而晚 69 眼 70 晚 71 莧 72 莧 73 晚晚黃鳥 74 晚晚好 75 兒 76 晚晚 77 眼眼 78 見現 79 見於世 80 日出兒 81 睥 82 睥其目 83 晚晚然在經繳之中 84 窮視兒 85 簡簡黃鳥 86 簡 87 簡簡 88 降福簡簡 89 奏鼓簡簡 90 簡片黃鳥 91 泄泄其羽 92

A. Mao: 85: »He flaps his wings yī-yī-fashion», which really tells us nothing. — B. Chu: yī yī 86 = 87 'the slowness of the flight', thus: »(Dragging =) slowly-moving are his wings». Cf. Tso: Yin 1, phr. 88: »The joy of it is (a feeling of) comfortable easiness», to which Tu Yü: yī yī 86 = 89; Yi Chou shu: Wu king 90: »To use goodness without sluggishness» (comm. yī = 91). This 92 *ziad / iai / yī is then loan char. for 93 *ziad / iai / yī 'to drag' (common). — B is well supported. — There are two more cases of yī yī 86 in the Shī:

Ode 111. Sang chē yī yī 94. T'ang stone classics var. 84. A. Mao: yī yī 86 = 95, thus: »The mulberry-pickers are numerous». Parallel to this in st. 1 there is: 96, to which Mao: hien hien 97 = 98 'men and women without separation going and coming». — B. Chu: yī yī 86 is equal to hien hien 97, and hien hien = 99 'those who go and come being contented', thus, in both lines: »The mulberry-pickers are strolling contentedly». — C. Shīwen in st. 1 reads 100: »The mulberry-pickers are leisurely» (moving slowly and comfortably); sang chē yī yī 94, in analogy with this, must mean: »The mulberry-pickers are (dragging =) slowly-moving». — This ode thus confirms the B meaning ('slowly-moving') in our ode 33 above.

Ode 254. Wu jan yī yī 1. A. Mao: yī yī 2 = 3 'to babble', thus: »Do not babble so». This builds on the Lu school, ap. Meng: Li lou, where Meng quotes this ode, adding: 4: »yī yī is equal to ta ta 'to babble'». Shuowen, quoting this ode, has the var. 5 and 6 = 7 'much talk'; 6 in this sense occurs in Sün: Kie pi. — B. Chu: yī yī 2 = 8 'the idea of remissness and slowness', thus: »Do not be so sluggish». — B is an attempt to carry through the same idea of 'slowness' as in ode 33 above. But that Mao (A) is right here and that yī yī 2 is quite another word here (2 being loan char. for 5, 6 'to babble') is confirmed by the par. in next st. 9: »Do not jest so».

89. Tsī yī yī tsu 10.

A. Mao (after Erya): tsu 11 = 12 'difficulty, trouble'; similarly Han (ap. Yü p'ien) tsu 11 = 13 'distress'. Thus: »You have yourself (bequeathed =) caused this trouble». Tsu 11 (like 14) orig. means 'precipice, obstructing and dangerous pass', cf. ode 305, phr. 15: »He entered the dangerous passes», ode 129, phr. 16: »The road is (precipitous:) dangerous and long». For tsu 11 used figuratively = 'difficulty', cf. Yi: Hi ts'i: »Heaven's operations are always easy, 17 for it knows the (precipices =) difficulties; the Earth's operations are always simple, 18 for it knows the (precipices =) difficulties»; Tso: Hi 28, phr. 19: »Perils and difficulties, he has fully experienced them». Our line tsī yī yī tsu 10 has a perfect counterpart in ode 207, phr. 20: »You have yourself (bequeathed =) caused this grief» (Tso: Sün 2 in a quotation has mixed up odes 33 and 207). — B. Chu: tsu 11 = 21 'separation', thus: »You have yourself caused this separation». Chu takes tsu = 'obstruction between us' = 'separation'. — The parallelism with ts'i 'grief' in ode 207 (phr. 20) decides in favour of A. — We should compare:

Ode 35. Ki tsu wo tē 22. A. Mao: tsu 11 = 12 'to make difficulties with' (find fault with), thus: »You have found fault with my virtue». — B. Chu: tsu 11 = 23, thus: »You have (obstructed =) rejected my virtue». — A is confirmed by the preceding ode.

90. Yu yu wo si 24.

A. Mao has no gloss here, but to ode 1, phr. 25 he has (after Erya): yu 26 = 27 'to think of': »Oh, he thinks of her, he thinks of her» (longs for her), and our phr. 24 in ode 33 here (which occurred already in ode 30, further also in odes 91, 134) Cheng interprets in the same vein: »(Thinkingly:) longingly I think». Analogous are ode 39, phr. 28 (to which Mao and Cheng no glosses) and ode 91, phr. 29 (to which Cheng: 30): »Thinking (of him) is my heart». — B. Chu: yu yu 26 = 31 'the length of the thinking', thus: »Long-brooding is my thinking». Ode 39, phr. 28 (Chu same gloss): »My

heart is (thinking) long». Similarly, in ode 1, phr. 25, Chu says simply: yu 26 = 32 'long', thus: »Oh, long, long!». For this sense we should compare ode 54, phr. 33: »I have driven my horses a long way», ode 232, phr. 34: »The mountains and rivers are distant and far away», ode 65, phr. 35: »The distant blue Heaven», ode 287, phr. 36: »Oh, how distant» (this meaning of yu is very common: Li: Chung yung, Chuang: T'ien hia, Kyü: Wu yü, Sün: Yi ping etc.). 'Long' and 'distant' are kindred notions, and hence Chu thinks yu 26 means 'long-drawn, extended'. Cf. Ch'u: Kiu pien 37: »I leave the brightness of the white day, I enter the (length =) long-drawn time of the long night.» — C. Lu (ap. Shuo yüan) reads 38. Since 39 also means 'distant, long' (common), C would seem to confirm B, thus: »Long I think». Yet in ode 65 we find phr. 40 (Yü p'ien var. 41): »In my heart I am agitated», and it is possible that Lu's 38 in our ode here is simply a loan char. for the homophonous 42 'agitated'. — The Lu school (C) reading 38 has to be rejected in favour of the A school reading 24, which is so strongly supported by many Shī par. Chu's idea, that there is one fundamental sense in the word: 'long', is undoubtedly right. As 'long, long-drawn' we have it in the Ch'u ex. (37); as 'far, distant' it is common. And by extension of meaning it means 'long-brooding'. The char. 26 (rad. heart) is created for this secondary sense. 26 *diög / iqu / yu 'long' is cognate to 43 *siög / siou / siu 'long' (common), and to 44 *d'ioög / d'ieu / t'ia'o 'long' (common), as also to 39 *diög / iäu / yao 'long, distant'. — We compare:

Ode 193. Yu yu wo li 45. A. Mao (foll. by Shuowen) yu yu 26 = 46 'grief, distress', thus: »Distressing is my suffering (47 for 48; Han, ap. Yü p'ien, reads 49). — B. Cheng: »Distressing is my (village: abode =) position»; frightfully strained. — C. Lu (ap. Fan Kuang's comm. to Erya) reads 50, same interpr. as A. — D. Legge: »Distant is my village». — The A interpr. (47 = 48) is confirmed by next line 51: »I am also very distressed over it»; cf. also ode 258, phr. 52: »How distressed I am» (cf. ode 3, phr. 53: »How grieved I am»). — The 54 of version C is a short-form for 55, and this is only a sense variation, an extension of meaning, of our yu 55 'long-drawn brooding' above: »(Causing long-brooding =) distressing is my suffering».

Ode 227. Yu yu nan hing 56, to which Mao: yu yu = 57 'the appearance of going' — probably Mao defines the content of the line as a whole, and verbatim it means: »Far away to the South we march».

Ode 179. Yu yu pei t'ing 58. Mao and Cheng no gloss. A. Chu: yu yu 55 = 59, thus: »Leisurely (=moving) are the pennons and banners». No text par. —

洩洩 15 鼓其翼泄泄然 16 泄泄 17 其樂也洩洩 18 舒散 19 用藏不泄 20 急緩 21 泄洩 22 曳
洩洩 23 桑者泄泄 24 多人之兒 25 桑者閑閑 26 閑閑 27 男女無別往來之兒 28 往來者自
得之兒 29 閑閑 1. 無然泄泄 2. 泄泄 3. 沓沓 4. 泄泄猶沓沓 5. 咄 6. 詛 7. 多言 8. 弛緩之
意 9. 無然謹謹 10. 自詒伊阻 11. 阻 12. 難 13. 憂 14. 險 15. 入其阻 16. 道阻且長 17. 以知險 18. 以
知阻 19. 險阻艱難備嘗之矣 20. 自詒伊感 21. 隔 22. 既阻我德 23. 卻 24. 悠悠我思 25. 悠哉悠
哉 26. 悠 27. 思 28. 我心悠悠 29. 悠悠我心 30. 思之 31. 思之長也 32. 長 33. 驅馬悠悠 34. 山川悠
遠 35. 悠悠蒼天 36. 於乎悠哉 37. 去白日之昭昭兮襲長夜之悠悠 38. 遙遠我思 39. 遙 40. 中
心搖搖 41. 搖搖 42. 搖搖 43. 條 44. 悠悠我里 45. 憂 46. 里 47. 瘞 48. 悠悠我瘞 49. 攸攸我里
4. 亦孔之瘞 5. 云如何里 6. 云何吁哉 7. 攸 8. 悠 9. 悠悠南行 10. 行免 11. 悠悠旃旌 12. 閑

B. Another school. The same phr. 58 occurs in the Wu tu fu (Wsüan), and the comm. says: y u y u 55 = 60, thus: »Fleeting are the pennons and banners». No text par. — C. Another school. To Tso: Chao 12, phr. 61: »Hazardous and perilous», Tu Yü says: y u 62 = 63 'suspended high', which K'ung (quoting our ode here as 64) thinks builds on this ode; thus Tu Yü would interpret: »High up are the pennons and banners». — D. Another interpr.: »Long-trailing are the pennons and banners». — D seems the simplest way of connecting this case of y u y u with the stem 'long'.

Ode XXXIV: P'ao yu k'u ye.

91. Tsi ying pu ju kuei 65.

A. Mao: 66 'What is above the carriage pole (i. e. the fastening-point of the pole) is 67'. This gloss reveals that the Mao school originally had the char. 68 fan, not 67, and so it is indeed wr. in the T'ang stone classis. Fan 68 means 'horizontal wooden cross-piece in front of carriage'. The line would thus mean: »The ford, though full (of water), will not wet my front cross-piece». But this is decidedly a faulty text, for it is forbidden by the rime. The char. must be 67 *kiwæg / kjwi / k u e i, riming with 69 *môg / mǝu / m u. — B. Another anc. school (ap. Shiwen): kuei 67 = 70 'the protruding ends of a wheel axle', thus: »The ford, though full (of water), will not wet my wheel-axle ends». Cf. Li: Shao yi 71: »He makes a libation to the left and the right end of the wheel-axle and to the front cross-piece». (72 fan is loan char. for 68; Shīwen here expressly gives the reading *kiwæg / kjwi / k u e i for the first word; some later comm. have argued that 67 is here a mistake for 68 'front cross-piece', but that is unreasonable, since we would then have a double fan 73). Indeed, kuei 67 must have had the fundamental sense of 'wheel-axle ends', and then the phr. 74 (common) 'the same wheel-axle ends' is equal to 'the same length of the wheel-axle from end to end' i. e. 'the same gauge'. Then 'gauge' is used in the extended sense of 'wheel rut, track' (common). — C. Chu: k u e i 67 = 75 'the rut of a carriage', thus: »The ford is full (of water), yet it does not wet my rut» (this absurd statement would symbolize the unreasonableness of the wicked persons!). — B is clear and convincing, and supported by a good par.

92. H ü j i sh i tan 76.

A. Mao: h ü 77 = 78, thus: »At sunrise, with the early dawn». No text par. — B. Han (ap. comm. to Wsüan) reads 79, the 80 defined as = 81 'warm', thus: »The warm sun just (dawns =) rises at dawn». Cf. 80 = 'warm breath' in Li: Yüe ki. Shuowen has 82 = 83 'the warmth of the rising sun', cf. Mo: King shuo, shang 84: »(To warm the people =) to be kind to the people». 80 = 'warm' was coll. current in W. Han time (Fang yen). — C. Another school (Siao Sin version, 3rd c. A. D., ap. Shiwen to Yi: Kua 16) reads 85, the 86 defined as = 78, as A above. Later comm. think that this h ü 86 is wrong for 87 k a n; yet 87 k a n is only known, in pre-Han texts, in the sense of 'evening' (Tso), and there is no reason to doubt the form 86. No text par. — The words 77 *χiuk / χiwok / h ü: 80 (82) *χiu / χiu / h ü: 86 *χiwo / χiu / h ü were by no means identical or homophonous. B is best supported by text par

93. Chao chao chou tsi 88.

A. Lu (ap. Shiwen): 89: »with the hand is called 90 *i'og / tsi'au / chao 'to beckon', with words is called 91 *d'og / d'iau / chao 'to call'». Thus here: »Beckoning is the boatman». So also Shiwen, which gives the reading *i'og / tsi'au / chao. — B. Mao: chao 90 = 92 'the appearance of crying and calling', thus: »Calling is the boatman». Similarly Han (ap. Shiwen): chao chao = 93 'chao chao denotes the sound'. The Mao and Han glosses mean that 90 *i'og is here loan char. for 91 *d'og. — No reason whatever to abandon A which follows the transmitted text.

Ode XXXV: Ku feng.

94. Si si ku feng 94.

A. Mao: si si 95 (*dziap / ziap / si) = 96, thus: »Harmoniously genial is the East wind». No text par. Therefore Ma Juei-ch'en thinks 95 is loan char. for 97 *dz'iap / dz'iap / tsi 'harmonious' (common), as in a poem in Wsüan (Pu wang shi): 98. — B. Yen Ts'an: si 95 is loan char. for the homophonous 99 (*dziap / ziap / si) 'to repeat', thus: »In repeated gusts comes the East wind». Cf. Yi: K u a 29, phr. 100: »The repeated k' a n hexagram». Fundamentally the same idea must underlie Ch'u: Kiu pien, phr. 1: »I (have as my conveyance =) ride on the gusts of white vapour» (to which Chu Hi: si si = 2). — B is better substantiated.

95. Min mien t'ung sin 3. Same binome in odes 193, phr. 4, and 258, phr. 5.

A. Mao reads thus, without gloss. Cheng (to ode 193): min mien 6 = 7 'to make an effort, to strive', thus: »We strive to be of the same mind». Var. 8 ap. Yülan and (to ode 193) ap. comm. to Wsüan; 9 ap. Han shu: Wu hing chi. 7 'to make an effort' is common. For 10 *mian / mien / min, cf. Shu: Li cheng as quoted in Shuowen 11: »When it came to Shou, his character was energetic (violent)» (or: »When it came to Shou-té, he was energetic»), to which Shuowen 12 *mian / mien / min = 13 (the orthodox version inst. of 12 has 14 *mian / mien / min, same meaning). Cf. also Lun: Shu er 15: wen mo (*mian-mak) = 'energetic'. — B. Han (ap. comm. to Wsüan) reads 16, this mi-wu (*mient-miwat) defined as = 8 (see A above), thus meaning the same. Similarly ode 193 is quoted as 17 in Han shu: Liu Hiang chuan. For mi 18 no text par. For wu 19, cf. Li: Li k'i 20: »Intensely they wished that they should enjoy it»; Ta Tai: Tseng tsi li shi 21: »The noble person all his life maintains this energetic effort». — Undecidable whether *mian-mian (6, 8, 9) or *mient-miwat (16) best repr. the orig. Shi.

96. Shi shi k'i chi 22. Mao has no gloss.

A. Cheng: shi 23 (*d'ak / z'ak / shi) = 24 'holding on to what is correct, steadfast', thus: »Steadfast are its islands» (sc. in the wild rush of the waters). Cheng seems to take 23 to be loan char. for 25 (*d'ak / z'ak / shi), synon. w. 26, as in Li: Fang ki 27 (in a quotation from Yi: Kua 63, which has 28). — B. Shuowen reads 29, defining 23 = 30 'water limpid so that the bottom is visible', thus: »(The King river is made muddy through the Wei which joins it, but) limpid is its stopping», i. e. »when the flow (slows

暇兒 10 流兒 11 淑乎 12 彼乎 13 懸危 14 攸攸旒旒 15 濟盈不濡軌 16 由軌以上為軌 17
軌 18 軌 19 牡 20 車輶頭 21 祭左右軌范 22 范 23 左右軌軌 24 同軌 25 車輶 26 旭日始旦 27
旭 28 日始出 29 煦日始旦 30 煦 31 暖 32 煦 33 日出温 34 煦民 35 吁日始旦 36 吁 37 吁 38 招
招舟子 39 以手曰招以言曰召 40 招 41 召 42 號召之兒 43 聲也 44 習習谷風 45 習 46 和舒
兒 47 輯 48 輯輯和風 49 襲 50 習坎 1 騶白覓之習習 2 飛動兒 3 龜勉同心 4 龜勉從
事 5 龜勉民去 6 龜勉 7 勉 8 僂僂 9 閑兒 10 龜 11 其在受德 12 志 13 彊 14 賢 15 文莫
16 密勿同心 17 密勿從事 18 密 19 勿 20 勿勿乎其欲其饗之也 21 君子終身守此勿勿也
22 湜湜其止 23 湜 24 持正兒 25 寔 26 實 27 寔受其福 28 實受其福 29 湜湜其止 30 水清底

262) primarily means 'rushing water' (Sün: Yu tso), and *h u a i 83* means 'water breaking through the banks' (Kyü: Chou yü), and the metaphor is the same in both words here: »You are violent and turbulent«. Cf ode 265, phr. 88: »Turbulent and perverse«, to which Mao: *h u e i = 89*. — A debated case of *h u e i* is:

Ode 265. *W u p u h u e i c h i 90*. A. Cheng: *h u e i 83 = 89* (as above). Since neither Mao nor Cheng defines *c h i 91*, they take it as the common final particle, thus: »There are none who are not turbulent«. — B. Ma Juei-ch'en: *h u e i 83* is here loan for 92 **g'wäd / yuäi / h u e i*, Shuowen = 93 'stopping half-way', i. e. 'refractory', quoting for 92 **Si ma fa 94*: »If the armies are numerous, the men are refractory« (Shuowen adds: 92 = 91 'to stop'). Shuowen also has an entry 95 ('disorder') = 92. In our ode line, therefore, *h u e i c h i 96* is a binome = 97, thus: »There are none that are not refractory«. — Ma is certainly right in so far that *h u e i c h i 96* is a binome. But 92 is etym. same word as 88 'water breaking through, turbulent', as above, and the line means: »There are none that are not 83 turbulent and 91 (stopping =) refractory«.

102. *Y i y ü l a i h i 98*.

A. Mao: *h i 99* (**xiäd / xiäi / h i*) = 1 'to rest', thus: »(You do not think of the former days when) only in me did you come and find rest«. The char. 99, properly meaning 'plaster', is here loan char. Cf. ode 249, phr. 2: »The one in whom the people finds rest«. The word is etym. id. with 3 **xiäd / xiäi / h i* 'to draw a deep breath, to sigh' (ode 153), here in the sense of 'to breathe out', to find relief and rest. — B. Wang Yin-chi: *h i 99* is loan char. for 3, but not in the sense of 'deep breath' but of 'to be angry', thus: »(Yo do not think of the former days but) you are only angry with me«. Cf. Tso: Wen 4, phr. 4: »Those against whom the king was angry«. In this sense 3 is read **k'äd / k'äi / k'äi* both by Ts'ie yün and Shüwen. Shuowen, however, quotes the Tso line 5, and this 6 in Ts'ie yün is read **xiäd / xiäi / h i*, like our 99 here. — C. Ma Juei-ch'en: *h i 99* is loan char. for 7, which Shuowen registers (without text support) as variant of 8, which latter it gives (equally without text support) as equal to 9 **äd / äi / a i* 'to love'. Thus: »(You do not think of the former days when) only me you loved«. — C lacks text support; B is not applicable in the par. text in ode 249, phr. 2. Hence A is preferable.

Ode XXXVI: Shi wei.

103. *Sh i wei sh i wei, h u p u k u e i 10*.

Mao (after Erya): *sh i 11 = 12*. This lapidary gloss is ambiguous and has been differently understood:

A. *Sh i 11* is a full verb, meaning 'to use', cf. Shu: P'an Keng 13: »Use and spread the people's virtue«; Shu: Ts'i ts'ai 14: »The prince should unite them using the statutes«; Ts'ie: Ts'in 15: »Use him in government, not in bravery«. This 11 **siäk / siäk / sh i* is closely cognate to 16 **siäg / si / sh i* 'to use' (Shi, Li etc.). Even so, there are different conceptions of the line. Fu K'ien (ap. comm. to Tso: Siang 29) paraphrases our *sh i wei 10* thus 17: »Your using (the principles of the Middle Kingdoms) is small«. K'ung: »Your use (here) is small« (living in exile). — B. *Sh i 11 = 12 = a* grammatical particle. So Cheng. *Sh i 11* as a particle is common in the odes. Sometimes it is clearly deducted from the sense of 'use' ('using' = 'thereby, thus'), e. g. ode 264, phr. 18: »Do not disgrace your ancestors, thereby (and thus, and then) you will save your posterity«. (Ting Sheng-shu, in Kuo hüe ki k'an, wants this *sh i* to be an exhortative particle, which I cannot accept at all); sometimes it is merely a particle introducing and leading over to a second phrase, e. g. ode 191, phr. 19: »The disorder is never settled, every month it grows« (here *sh i* practically equal to 20); ode 218, phr. 21: »We will feast and rejoice«. Our line *sh i wei sh i wei 10* would then mean:

»Small! Small!«. — C. Another interpr.: *sh i wei 10* may simply be an idiomatic expression: »The use is small«, meaning something like Mandarin 22: »It's no use!«. — A is too scholastic, B is excluded, since *sh i* as a particle never commences a first clause, but only leads over from one to another; moreover »Small! Small!« makes no sense. C seems to be the only plausible solution.

104. *H u wei h u chung lu 23*.

A. Mao: *Chung lu = 'a city in Wei'*. — B. Lu (ap. Lie nü chuan) reads 24. — C. Chu: *chung lu = 25 'in the dew'*. Similarly in st. 2, phr. 26, Mao: *Ni-chung = 'a city in Wei'*, Chu = »in the mire« — Since no anc. text ever speaks of *Chung-lu* and *Ni-chung* as place names (a *Chung-lu* first mentioned in *Lu shi 27* of Sung time), and since *Ni-chung* does not accord with the place name types of Chou time, Chu (C) is probably right.

Ode XXXVII: Mao k'iu.

105. *H u k'iu meng jung 28*.

A. Mao reads 29, but his gloss 30: »Thereby is expressed the disorder« refers simply to the officers' being too elegantly dressed and gives no expl. of the binome. Shüwen reads the words in their ordinary way: 31 **mung / mung / meng* 'to cover', and 32 **niöng / niöng / jung* 'great, ample, rich'. Thus: »The fox furs are **mung-niöng* (covered, tightly grown =) thick and ample«. For 32 here, cf. gl. 61 above. — B. Chu, misunderstanding Mao's gloss, says: *meng-jung 29 = 33 'disorderly' = 34 'frayed'*, thus: »The fox furs are frayed (worn)«. — C. Another school (ap. Tso: Hi 5) reads 35. Here 36 **müng / mäng / mang* (the char. orig. meaning 'dog', ode 23) means 'motley', as in Tso: Min 2, Chouli: Mu jen etc., and 37 **niung / niüwong / jung* means 'luxuriant, bushy' (only Han time text ex., yet etym. id. w. 38 **niung*, ode 24, same sense, see gl. 61 above). Thus: »The fox furs are **müng-niung* motley and bushy«. — The rimes of the st. (39 **tung: *d'ung*) decide in favour of version C: 35 **müng-niung*. When, however, Sü Miao (ap. Shüwen) even considers Mao's 29 **mung-niöng* to be merely loan char. for 35 and reads them accordingly (**müng-niung*), this is to go too far; Shüwen's readings (see A above) are, in themselves, sufficiently plausible, though A is inferior to C in the rime system. — Cf. also ode 128, phr. 40: »A covered shield«, i. e. a shield with attached ornaments, which Cheng, unnecessarily, thinks is loan char. for 41: »Motley shield«.

106. *So hi wei hi 42*.

A. Mao: *so wei 43 = 44*, thus: »How (small:) young and beautiful!«, referring to the young of the *liu-li* birds; this follows Erya. *Wei 45* is then a short-form for 46 **müwar / müwü / wei* 'beautiful', which we find in ode 142, Han version (see gl. 344).

潰潰回通 89 亂 90 無不潰止 91 止 92 讀 93 中止 94 師多則人讀 95 誼 96 潰止 97 讀止 98 伊
來來堅 99 堅 1 息 2 民之攸堅 3 懷 4 王所懷 5 王所鎮 6 鎮 7 慙 8 悉 9 愛 10 式微式
微胡不歸 11 式 12 用 13 式敷民德 14 后式共集 15 式於政不式於勇 16 試 17 君用中國之
道微 18 無忝皇祖式救爾後 19 亂靡有定式月斯生 20 而 21 式燕且喜 22 沒有用處 23 胡
為乎中露 24 中路 25 露中 26 胡為乎泥中 27 路史 28 狐裘蒙戎 29 蒙戎 30 以言亂也 31 蒙
戎 32 亂 33 散 34 狐裘蒙戎 35 鹿茸 36 鹿 37 茸 38 纒 39 東同 40 蒙戎 41 鹿代 42 瑞 43 尾 44 瑞尾

46 **mīwār* is cognate to 47 **mīār* / *mjwi* / *mei* 'beautiful'. — B. Chu: *wei* 45 = 48 'a fragment', thus our line 42 here: »Oh, fragments, remnants». This might be possible if 45 **mīwār* stands for the homophonous 49 **mīwār* / *mjwxi* / *wei* 'small' (Cf. Lun: Kung-ye Ch'ang, the N. Pr. 50, which in Ts'ê: Yen recurs wr. 51). — Chu's interpr. depends on his exegesis of the *liu-li* in next gloss, which, however, is untenable.

107. *Liuli chitsi* 52.

A. Mao: *liu li* 53 = 'a bird', var. 54 ap. Shiwen, after Shuowen. Lu (ap. Kuo P'o comm. to Erya) reads 55 (Erya has 56). *Liu* 57 is loan char. for 58, cf. gl. 3 above. Thus: »The children of the *liu-li* bird». — B. Chu: *liu li* 53 = 59 'to be dispersed', thus: »Children of dispersion». — Chu without sufficient reason goes against all the anc. tradition (Mao, Lu, Erya, Shuowen).

108. *Yuju ch'unger* 60.

A. Mao: *yu* 61 = 62 'full dress, full ritual apparel', thus: »(Oh, you uncles) in your full dress and with your ear-plugs!». The fundamental meaning of *yu* is 'sleeve' (e. g. ode 120), and *yu-jü* (*jü* = *jan* 63) is 'sleeve-fashion', i. e. with long-sleeved dress. — B. Cheng paraphrases the line 64, and Shiwen asserts that Cheng by *yu-jan* meant 'smiling': »The faces (miens) smiling, as if their ears were stopped up', thus: »(Oh, you uncles) you are smiling, as if with stopped-up ears». For 61 **ziôg* / *iäü* / *yu* (also **dziôg* / *ziäü* / *siu*) = 'to smile', cf. Chuang: *Siao yao* 66: »Jung-tsi of Sung smilingly laughed at it», to which the Ts'uei and Li comm. 67 **ziôg* / *iäü* / *yu* = 65. 61 and 67, both **ziôg*, are then loan characters for such a word **ziôg* 'to smile'. — The line as a whole depicts the apparel: long-sleeved dress, ear-plugs. Hence A is preferable.

Ode XXXVIII: *Kien hi*.

109. *Kien hi kien hi* 68.

A. Mao (after Erya): *kien* 69 = 70, thus: »Great, great» (is the dancer). Cf. ode 274, phr. 71: »He sends down blessing that is very great»; Ta Tai: *Wen wang* 72: »His wisdom is great and complete». — B. Cheng (after Erya): *kien* 69 = 73 'select', thus: »Select, select» (is the dancer). Cf. Tso: *Siang* 3, phr. 74: »Selected army». — C. Chu: *kien* 69 = 75 'easy and disrespectful', thus: »How nonchalant» (is the dancer). Cf. Mo: *Fei ming, chung* 76: »He hates reverence and restraint and loves easy carelessness». Similar ex. in Sün: *Fu kuo*. — All three meanings of *kien* are well attested; yet Mao's interpr. is supported by the parallelism with the 1st. line in next stanza (see gl. 110), and therefore preferable.

110. *Shi jen yü yü* 77.

A. Mao: *yü yü* 78 = 79 'the appearance (figure) being great', thus: »The tall man is very great». 78 was **ngiwo* / *ngiu* / *yü*. Cf. ode 180, phr. 80 (**ngiwo* / *ngiu* / *yü*): »The does and stags were in great number (numerous)» (ode 261 similarly 81); it is common in Chinese that one word-stem with the fundamental sense of 'ample' means both 'ample, great' and 'ample, numerous'. Cf. further Fang yen (W. Han coll.) 82 **ngo* / *nguo* / *wu* = 'great'. — B. Han (ap. Shiwen) reads 83, this 84 **g'o* / *yo* / *hu* defined as = 85 'beautiful', thus: »The tall man is very beautiful». Yet in Li: *T'an kung* 86: »Do not let it (the chignon) be too large», the meaning is the same as Mao's *yü* 78 (so also *Huai*: *Shu chen* 87 = 'grand, large'), so the Han school definition in Shiwen may be erroneous?

Ode XXXIX: *Ts'üan shuei*.

Pi pits'üan shuei, see gl. 336.

110 a. *Yu huai yü Wei* 88.

A. Mao has no gloss to *huai* 89 and hence takes it in its ordinary sense: »The

(bosom =) feelings I have are in Wei» (I am longing for Wei). — B. Cheng: *huai* 89 = 90 'to come', expounded further 91: »I have (thoughts) which I (let come =) let go to Wei», thus taking *huai* to be a verb of motion. This builds on Erya: *huai* 89 = 90; 89 = 92; 89 = 93; and *huai* 89 in the sense of 90, 92 'to come' was coll. current in W. Han time (Fang yen). 89 **g'wer* might then be cognate to 93 **kīwār*. — We should compare the following odes:

Ode 101. *Ho yu huai chi* 94. A. Mao: *huai* 89 = 95, thus: »Why do you further think (of her)». — B. Cheng: *huai* 89 = 92, thus: »Why then further come?».

Ode 149. *Huai chi hao yin* 96. A. Mao: *huai* 89 = 93, thus: »(Who will go back to the West?) — those are good words of returning home». — B. Cheng paraphrases 97, thus: »(Who will go back to the West?) — I will cherish him with good words».

Ode 208. *Huai yün pu wang* 98. Mao has no gloss. A. Cheng paraphrases 99, the *huai* 89 = *chi* 90 here taken = 'attaining the culmen', thus: »To the highest degree reliable, not possible to forget». — B. Chu: »I think of them and truly do not forget them».

Ode 241. *Yü huai ming tê* 100. — A. Mao *huai* 89 = 93, thus: »I will (let come =) confer upon you a brilliant virtue». — B. Chu: »I will cherishingly think of your brilliant virtue».

Ode 273. *Huai jou po shen* 1. A. Mao: *huai* 89 = 92, thus: »He has (caused to come =) attracted and mollified all the spirits». — B. Another interpr.: »He has cherished and mollified all the spirits».

As par. from other texts have been adduced: Li: *Hüe ki* 2: »Those who live far away, he causes them to come»; but evidently this may equally well (and better) mean: »He cherishes them». Similarly in Chouli: *Huai fang shi* 3: »The master attracting those from the (distant) regions», better: »The master cherishing those from the (distant) regions». In fact, there is no early text where *huai* means 'to come' quite unambiguously. In all the adduced cases, *huai* ('to carry in the bosom' =) 'to cherish, think of, be kind to', the ordinary meaning of the char., is clearly preferable. So in spite of the coll. use of *huai* = 'to come' in Han time (Fang yen), we should reject that meaning altogether for our *Shi* cases.

111. *Pu hia yu hai* 4. Compare three *Shi* parallels:

Ode 44. *Pu hia yu hai* 4 (id. w. the present ode).

4. 少好之兒 5. 尾 6. 妮 7. 美 8. 末 9. 微 10. 微生高 11. 尾生高 12. 流離之子 13. 流離 14. 鷓鴣
 15. 留離 16. 鷓鴣 17. 流 18. 留鷓 19. 灑散 20. 棄如克耳 21. 棄 22. 盛服 23. 然 24. 顏色 25. 棄然如見
 26. 耳 27. 笑兒 28. 宋榮子 29. 猶然笑之 30. 猶 31. 簡 32. 簡 33. 簡 34. 簡 35. 簡 36. 簡 37. 簡 38. 簡
 39. 簡 40. 簡 41. 簡 42. 簡 43. 簡 44. 簡 45. 簡 46. 簡 47. 簡 48. 簡 49. 簡 50. 簡 51. 簡 52. 簡 53. 簡
 54. 簡 55. 簡 56. 簡 57. 簡 58. 簡 59. 簡 60. 簡 61. 簡 62. 簡 63. 簡 64. 簡 65. 簡 66. 簡 67. 簡 68. 簡
 69. 簡 70. 簡 71. 簡 72. 簡 73. 簡 74. 簡 75. 簡 76. 簡 77. 簡 78. 簡 79. 簡 80. 簡 81. 簡 82. 簡 83. 簡
 84. 簡 85. 簡 86. 簡 87. 簡 88. 簡 89. 簡 90. 簡 91. 簡 92. 簡 93. 簡 94. 簡 95. 簡 96. 簡 97. 簡 98. 簡
 99. 簡 100. 簡 101. 簡 102. 簡 103. 簡 104. 簡 105. 簡 106. 簡 107. 簡 108. 簡 109. 簡 110. 簡 111. 簡

Ode 243. Pu hia yu tso 5.

Ode 256. Pu hia yu k'ien 6.

A. Mao: hia 7 = 8 'far, to be far from', thus taking 7 to be loan char. for 9, as we have it in odes 243 and 256. In ode 39 here Mao has no further comment; K'ung expounds it: »I will not (go far off =) aberr and (have harm =) do wrong». In ode 44 Mao himself expounds the same line: »(I think of how the two sons) 10 did not keep off from harm». In phr. 5, Mao: »Are there not helpers from afar». In phr. 6 Mao has no gloss, but Cheng (7 = 8): »Is that not to aberr and have fault». The explanations of the sense of hia = yüan (7 = 8) thus vary from ode to ode and are little convincing. All the pu hia yu x must obviously be interpr. in one and the same way. — B. Cheng in our ode 39 here: hia 7 = 11 'fault' (i. e. the ordinary reading and meaning 'flaw, fault' of this char.), and 12 to be read *g'ât / yat / ho, loan char. for 13 (as in Meng: Liang Hwei wang 14), thus: »Since there is no fault, what is there to it». This is not applicable to ode 44 (identical line), nor to phr. 5 and 6, hence inadmissible. — C. Chu: hia 7 and 9, both *g'â / ya / hia, are loan char. for 15 *g'â / yat / ho. Later comm. have improved this into 7, 9 *g'â loan char. for 16 *g'o / yuo / hu. For hia 7, 9 as an interrogative, cf. ode 228, phr. 17: »Why should I not say so». Quoted in Li: Piao ki 18. Thus our line 4 = 19. This making no sense, the words are nimbly inverted by the commentators: 19 = 20: »How not have harm» = »There is sure to be harm». Such an inversion is just as impossible as to say in Mandarin 21 for 22 'why does he not come'. — D. Ma Juei-ch'en, realizing the impossibility of the inversion in C, thinks hia 7 is loan char. for 23, »because of their similarity in ancient sound»; thus pu hia yu hai 4 = 24: »It is not that there is no harm» = »There is sure to be harm». 7 *g'â and 23 *m'wo of course have no resemblance whatever. — E. Another interpr. hia 7 = 8, as in A, but with another application: odes 39, 44, phr. 4: »It is not far from there being harm» = »There is great chance of there being harm, there is sure to be harm». Ode 243, phr. 5: »It is not far from there being helpers» = »It is very likely that there will be helpers». Ode 256, phr. 6: »It is not far from there being fault» = »There is risk that there will be fault». Thus pu hia (7, 9) simply means: »it is probable that». — E. alone is logically and grammatically satisfactory.

Wo sin yu yu, see gl. 90.

Ode XL: Pei men.

Yu sin yin yin, see gl. 65. Chung kü ts'ie p'in, see gl. 79. Wei ch'ihotsai, see gl. 52.

112. Wang shi tun wo 25.

A. Mao: tun 26 = 27 'thick', thus: »The king's affairs are thick on me» (are heaped on me). Cf. Lü: Ta yü 28: »One with thick face and yellow colour»; Tso: Chao 23, phr. 29: »Those in the rear go in thick (strong) array»; Kyü: Cheng yü 30: »(Thick:) ample and great», etc. (common). This word 26 *twan / tuan / tun is closely cognate to 31 *d'wan / d'uan / t'un 'to heap, to collect'. Hence, in ode 263, phr. 32: »He grandly concentrated (his troops) on the Huai bank», Mao reads *twan and defines it = 27 'thick', Cheng reads *d'wan and defines it = 'to heap, collect'. — B. Han (ap. Shiwen): tun 26 = 33 'to press', thus: »The king's affairs are pressing on me». To ode 263, phr. 32, same gloss: »He grandly pressed on the Huai river bank». Tun 26 = 'to press' occurs in Han time texts, but no early text par. — C. Cheng reads 26 *twar / tuai / tuei = 34 'to throw', thus: »The king's affairs are thrown on me». Cf. Huai: Ping lue 35: »He (throws =) puts down the six (kinds) of chess figures, he throws (arrows into) the high Hu vase». — While C is quite plausible, A seems most strongly corroborated.

113. Shī jen kiao pien ts'uei wo 36.

A. Mao: ts'uei 37 (dz'war / dz'uai / ts'uei) = 38 'to stop, obstruct, repress', thus: »The people in the house (mutually and everywhere =) all together repress me». Shuowen defines 37 as = 39 'to push, to press', 40 'to knock', 41 'to break'. Cf. Yi: Kua 35, phr. 42: »Advancing, but pushed back (repressed)»; Huai: Pen king 43: »Pushing into and mixing with each other»; Sün: Yi ping 44: »The one who butts it (the stone), gets his horns knocked off (broken)». — B. Another school (ap. Shuowen, quoting this ode) reads 45 *ts'war / ts'uai / ts'uei = 46 'to knock against, to push'; thus the sense same as in A, though the word is another variation of the same stem (*dz'war : *ts'war). No text par. — C. Han (ap. Shiwen) reads 47 (Shiwen *ts'war / ts'ui / ts'uei and ts'war / ts'ui / ts'uei) = 48 (after Kuangya). This making no sense, there has been much speculation whether the 48 is a corruption of 49 (»They all find fault with me»; Cheng: »They all criticize me»), or short-form of 50 (»They all trample upon me, maltreat me»). No text par. — A is well supported. We compare:

Ode 258. Sien tsu yü ts'uei 51. A. Mao: ts'uei 37 = 52, thus: »May the ancestors come (to my help)». No text par. — B. Cheng: ts'uei 37 is loan char. for 53, which means 54 'to sigh, alas', thus: »Oh you ancestors, alas». But of such a meaning of 53 there are no text ex. — C. Chu: ts'uei 37 = 55 'to extinguish', expl. further: »The (sacrifices to) the ancestors are extinguished». — D. Ma Juei-ch'en: ts'uei 37 is equal to 47 in the ode above (see Han version). — E. The parallelism between the two odes is obvious. The line means: »The ancestors repress me» (show me no favour, disapprove of me, punish me).

Ode XLI: Pei feng.

114. K'ihü k'isü 56.

A. There is an uncertainty in the tradition as to the Mao gloss. The current version has hü 57 = 58, i. e. 59 'modest', and no gloss for 60. Another version (ap. Shiwen) has hü 57 = 61 'slow', and still no gloss for 60. But Cheng has evidently seen another version of the Mao gloss, for he says 60 = 61, referring 61, not to the first but to the second syll. of the binome. We may thus reconstruct the original wording of Mao's gloss: 62: »57 means (empty =) modest, 60 means slow». Thus: »You are so modest, you are so slow». This 60, ordinarily read *dz'ä / z'ia / sie, is here loan char. for 61 *dz'io / z'wo / s'ü. — B. Lu (ap. Erya) and Ts'i (ap. Pan Chao's comm. to a poem by Pan Ku) both read 63, the former saying = 64 'dignified demeanour', the latter 65 'hesitating'. Both agree essentially with A (»You are so dignified»; »You are so hesitating»). — C. Chu: hü 57 = 66. It is not very clear what he means by this. — The hü = 'modest' and s'ü = 'slow' of A are common meanings.

Pei feng k'ikie, see gl. 7.

5.不題有左 6.不題有愆 7.瑕 8.遠 9.題 10.不遠害 11.過 12.害 13.曷 14.時日害喪 15.何 16.胡 17.題不謂矣 18.瑕不謂矣 19.不胡有害 20.胡不有害 21.不為甚麼來 22.為甚麼不來 23.無 24.不無有害 25.王事敦我 26.敦 27.厚 28.敦顏而土色者 29.後者敦陳 30.敦大 31.屯 32.鋪 33.迫 34.投擲 35.敦六博投高壺 36.室人交偏摧我 37.摧 38.沮 39.擠 40.捫 41.折 42.晉 43.如摧如 44.以相摧錯 45.觸者角摧 46.催 47.相構 48.謹 49.就 50.說 51.斃 52.先祖于摧 53.至 54.嗟 55.滅 56.其虛其邪 57.虛 58.虛也 59.謙虛 60.邪 61.徐也 62.虛虛也 63.徐也 64.其虛其

Ode XLII: Tsing nü.

Tsing nü k' i ch' u, see gl. 144.

115. Ai er pu kien 67.

A. Mao has this reading 68 'to love'. Cheng expounds it: »She loves me but does not (come to) see me». More natural seems to be: »I love her, but do not see her» (at the meeting-place). — B. Lu (ap. Erya and Kuo P'o's comm. to Erya and Fang yen) reads 69 = 70 'to hide', thus: »She is hidden, and I do not see her». Cf. Ch'u: Li sao 71: »They are all hidden and screened». This word was coll. current i W. Han time (Fang yen). — C. Ts'i (ap. Shuowen) reads 72 = 73 'indistinct', thus: »She appears indistinct, and I do not see her». Cf. Li: Tsi yi 74 (to which Cheng = 75 'appearing but slightly'): »Appearing indistinctly, as if he (the dead father) certainly were to be seen in his place». — Since the ode is a love song, there is no reason not to take ai in its ordinary sense: 'to love' (interpr. A.). — The same dissention regards ai in another ode:

Ode 260. Ai mo chu chi 76. A. Mao: ai 68 = 70, thus considering it as loan char. for 69. This lapidary gloss is scholastically expounded by K'ung: »His virtue is deep and hidden», thus: »He is unfathomable and nobody can help him». — B. Cheng: ai 68 = 77 (= ai si 78): »I regret that there is nobody to help him». — C. Chu: »I love him, but nobody can help him». — Here again interpr. C appears by far the most simple and plausible.

116. Sao shou ch' i ch' u 79.

A. Mao has the reading 80 ch' i ch' u (*d' iëg-d' iu), but no gloss. The earliest definition is that in Yü p'ien 81: 'to walk but not advance', to walk lingeringly, hesitatingly. The same word occurs in Li: San nien wen, where Shīwen records a variant 82 (also *d' iëg-d' iu), cf. below. — B. Han (ap. comm. to Wsüan) reads 83 ch' ou ch' u (*d' iög-d' iö), defined as equal to 84 ch' i ch' u (*d' iëk-d' iuk), see below. Ch' ou ch' u 83 occurs twice in Chuang (Yang sheng chu and T'ien ts' i fang), in the sense of 'lingeringly, leisurely'. — C. Another school (ap. Hi chuan to Shuowen, quoting this ode) reads 85 ch' i ch' a, which is but a corruption of Shuowen's 86 ch' i - ch' a (*d' iäg-d' ä, so Ts'ie yün) = 87 'not to advance'. — It is necessary, in this context, to quote in full the passage in Li: San nien wen 88: »He cries out, he ch' i - ch' u, he ch' i - ch' u, thereafter he is able to leave him (the mate)». Here the first word 89 ch' i - ch' u (*d' iëk-d' iuk), which occurs also in Chuang: Ts'iu shuei, seems to be different from the second, our word 80 ch' i ch' u (*d' iëg-d' iu) in A above. Shīwen for the first binome has the variants 90 and 84, both equally read *d' iëk-d' iuk, and says = 91 'not to go'. In Sün: Li lun we have exactly the same passage wr. thus: ming hao yen, 84 ch' i ch' u yen, 80 ch' i ch' u yen, jan hou neng k' ü ch' i, and Yang Liang defines the first 84 = 92 'the feet tied to the ground', and the second 80 = 93, 'the appearance of not being able to go'. We move here in a vicious circle: 84, 89 *d' iëk-d' iuk is (in Li and Sün) kept apart from 80 *d' iëg-d' iu; but 84 in the Han school (B) defines 83 ch' ou ch' u (d' iög-d' iö), which in its turn is the Han (B) variant for the 80 *d' iëg-d' iu of the Mao school (A). I am inclined to believe that there is no fundamental distinction of meaning. Just as the binome 'to crawl' (gl. 98 above) occurs in several phonetic (and graphic) variations: *b'wo-b'ok, b'wo-b' iuk etc., so the binome 'foot-tied, difficulty of moving the feet, to walk lingeringly, hesitatingly' occurs in several phonetic (and graphic) variations: *d' iëg-d' iu 80, 82: *d' iög-d' iö 83: *d' iäg-d' ä 85, 86: *d' iëk-d' iuk 84, 89, 90. In the Li and Sün text, two variants are used pleonastically: »He cries out, he *d' iëk-d' iuk lingers, he *d' iëg-d' iu hesitates, and thereafter he is able to leave him». — From Han and later times there are several more variants of the word.

117. Yü e yi nü mei 94.

A. Mao has no gloss, but the graph with rad. 'heart' in the 2nd word shows that he wants it read yü e yi (*d'wat-d'äk) = 'to be pleased', thus: »I delight in the beauty of the girl». Variant 95 (Shīwen, Pot'ie, Yülan). Yi 'to be pleased' common in the odes (191, 217, 254, 301), and in ode 217 it recurs in the same binome, phr. 96: »When you have seen the lord, I hope you will be pleased». Cf. also Shu: Ku ming 97: »The king was not pleased». The graph is often exposed to loan char. changes in radical; in the Shu passage, Shīwen records the var. 98, and ode 254, phr. 99 is quoted as 100 in Tso: Siang 31, etc.; but the reading *d' iäk / iäk / yi and meaning is always the same. — B. Cheng reads 1 (correcting Mao after Shuowen's entry 2), and reads consequently shuo shi (*s'iwat-s' iäk) = 'to explain', thus: »She (the matron) explains the beautiful (virtue) of a woman». — B is not applicable in ode 217 (phr. 96).

Ode XLIII: Sin t'ai.

118. Sin t'ai yu ts' i 3.

A. Mao: 4 *ts' iär / ts' ië / ts' i = 5, thus: »The New Tower is freshly bright». Shuowen has the var. 6 (same sound), which recurs in ode 47, Mao version. No other text par. Yet in Meng: T'eng Wen kung 7: »Their foreheads have sweat», the etym. may be: »Their foreheads have shining moisture». — B. Han (ap. Shīwen) reads 8 *ts' wär / ts' uäi / ts' uei, also defined as = 9 'fresh'. This char. is otherwise only known as = 'deep' in ode 197. — Undecidable which version best repr. the orig. Shī.

In this ode (our glosses 118 and 119) the Shīwen quotations of Han school variants (10 and 11) are applied to the 2nd st. of the ode (as var. for the words 12 and 13 respectively) in the current text, but have to be transferred to the 1st. (var. for the words 4 and 14), as proved by Tuan Yü-ts'ai.

119. Ho shuei mi mi 15.

A. Mao: mi mi 14 (*m iär / mjië / mi) = 16, thus: »The water of the Ho is ample». Cf. ode 34, same char., reading and meaning. — B. Han (ap. Shīwen) reads 17 *m iwär / mjië / wei, same meaning. No text par. — Undecidable which version best repr. the orig. Shī. The rimes cannot decide, for in the Mao version 18 *ts' iär: 14 *m iär make a good rime, and in the Han version 10 *ts' wär: 11 *m iwär a just as good rime.

120. Yen yüan ch' i k' iu 19.

A. Mao: 20 *ian / ien / yen = 21 'quiet', 22 *i wän / i wän / y ü an = 23 'docile, gentle' — thus taking the words separately: »A quiet and gentle (mate) she sought». Yen 20 'quiet' (loan char. for 24), cf. ode 205, phr. 25: »Some enjoy their ease and

條威儀容止 55 狐疑 66 寬兒 67 愛而不見 68 愛 69 蔓 70 墮 71 衆蔓然而蔽之 72 優 73 仿
 備 74 優然必有見乎位 75 微見兒 76 愛莫助之 77 昔 78 愛昔 79 搔首踟躕 80 踟躕 81 行不
 進 82 踟躕 83 躊躇 84 踟躕 85 躊躇 86 躊躇 87 不前 88 鳴號焉踟躕焉踟躕焉然後乃能去
 之 89 踟躕 90 踟躕 91 不行 92 足繫地 93 不能去之兒 94 說憚女美 95 悅憚 96 既見君子庶
 幾說憚 97 王不憚 98 王不釋 99 辭之憚 100 辭之釋 1. 說釋女美 2. 說釋 3. 新臺有泚 4. 泚
 5. 鮮明 6. 泚 7. 其桑有泚 8. 新臺有泚 9. 鮮兒 10. 泚 11. 泥 12. 酒 13. 澆 14. 澆 15. 河水瀾瀾 16.
 盛 17. 河水泥泥 18. 泚 19. 燕婉之求 20. 燕 21. 安 22. 婉 23. 順 24. 宴 25. 或燕燕居息 26. 子之燕居

rest»; Lun: Shu er 26: »When the master was living quietly (unoccupied, in rest)». Yü a n 22 means unambiguously 'docile, compliant, gentle' in Tso: Siang 26, phr. 27: »Tso was ugly but compliant (gentle), the heir apparent Ts'o was beautiful but quarrelsome»; Tso: Chao 1, phr. 28: »Shu-sun was sharp (in his meaning) yet gentle (in his words)»; Kyü: Wu yü 29: »Make the words compliant and humble». — **B.** Han (ap. comm. to Wsüan) reads 30, defining 31 as = 32, thus: »A beautiful mate she sought». For y e n 33, no early text par. For y ü a n 22 = 'beautiful', cf. ode 94, where this meaning is unambiguous: 34: »The clear forehead how beautiful» (see gl. 241), to which Mao 35. — **C.** Another school (ap. Shuowen quoting this ode) reads 36, defining y e n 37 = 38 'to play with each other with the eyes', i. e. 'coquettish, roguish' — in this sense coll. current in W. Han time (Fang yen). Thus: »A coquettish (mate) she sought». No text par. — The two meanings 'docile' and 'beautiful' of y ü a n 22 derive from the fundamental sense 'pliable' (thus etym. s. w. a. 39): pliable > accommodating, docile; pliable > delicate, tender > beautiful. (Cf. 40 pliable > delicate, tender > beautiful). That Mao has taken y ü a n = 'docile, gentle' and not = 'beautiful' (as in ode 94) is because tradition attributes the epithet here to a man (prince), not to a lady. The weakness of interpr. B and C is the lack of text par. for 33 and 37. Nonetheless, B is preferable (C is less natural in the context), because the context shows that the binome must refer to the looks of the mate: »She sought a beautiful mate — but she got a deformed (ugly) one», see gl. 121 next.

121. St. 1. K'ü ch'u pu sien 41.

St. 3. Tê ts'ï ts'ï shï 42.

For pu sien see gl. 122.

A. Mao: 43 k'ü ch'u (*g'iwag-d'io) = 44 'one who cannot look down, bend down, stoop'; 45 ts'ï shï (*ts'ïok-sia) = 46 'one who cannot look up, raise himself upwards, straighten himself'. Thus, st. 1: »(She sought a beautiful mate but) it was a k'ü - ch'u stiff one»; st. 3: »She got this ts'ï shï curbed one». Cf. Kyü: Tsin yü (4): »The K'ü - ch'u cannot be made to stoop, the ts'ï - shï cannot be made to straighten himself, the pigmy cannot be made to lift, the dwarf cannot be made to carry, the blind cannot be made to see, the mute cannot be made to speak, the deaf cannot be made to hear». Here it is clear that k'ü - ch'u and ts'ï - shï refer to some bodily defect. Wei Chao (comm. to this Kyü passage): k'ü - ch'u = 47 'a straight one', ts'ï - shï = 48 'a sick (deformed) one'. Further Huai: Siu wu: »Though the k'ü - ch'u and the ts'ï - shï powder their face and pencil their eyebrows, they cannot be made beautiful», to which Kao Yu: k'ü - ch'u = 49 'bent', ts'ï - shï = 50 'hunch-backed'. Thus Wei and Kao have contrary expl. of k'ü - ch'u (straight: bent — the former following the Kyü passage). In any case the binomes refer to deformed, misshapen people, not able to stoop (f u) or straighten up (y a n g) like healthy men. Such misshapen men were kept as court buffoons: Kyü: Cheng yü: »Chu - ju dwarfs and ts'ï - shï deformed ones are in attendance at your side», to which Wei Chao: »chu - ju and ts'ï - shï were both 51 sport and laugh people». This is what Erya has in mind, when defining k'ü - ch'u as = 52 'soft-mouthed' and ts'ï - shï as = 53 'soft-faced', i. e. court sycophants. (Cheng tries to reconcile Erya and Mao: »K'ü - ch'u always looking at people's face and fashioning one's words accordingly, hence unable to f u look down; and ts'ï - shï submitting to people by one's glances, hence unable to y a n g look up» — a most comic scholastic trick). — **B.** Han (ap. Yülan): ts'ï shï 45 = 54 'toad'. Shuowen (quoting this ode) inst. of 45 (*ts'ïok-sia) reads 55 ts'ïu shï (*ts'ïog-sia) (or alt. 56 *ts'ïok-sia) = 57 'toad'. Thus, st. 3: »She got this toad»; no text par. For k'ü - ch'u no corresponding Han or Shuowen definition. (Waley thinks 43 k'ü ch'u stand for 58 'paddock' — but as far as I know no such word

exists). — **C.** Chu: k'ü - ch'u properly means a coarse bamboo mat (so in Huai: Pen king, coll. current in W. Han time, Fang yen); it may have been rolled up into a 59 grain basket (cf. Li: Yüe ling 60 = 'a basket'), and then resembled a swollen and stiff person. Thus, st. 1: »(She sought a beautiful mate but) it was a basket-mat fellow». Chu has no similar expl. of ts'ï - shï. — K'ü - ch'u 'basket-mat' and ts'ï - shï (ts'ïu - shï) 'toad' were evidently nicknames for misshapen court buffoons. Thus: st. 1: »(She sought a beautiful mate but:) it was a basket-mat-buffoon»; st. 3: »She got this toad-buffoon».

122. Pu sien 61. Mao has no gloss.

A. Cheng (after Erya) sien 62 = 63 'good', thus: »(It was a basket-mat buffoon), no good». Cf. Shu: Wu yi 64: »He was kind and good to widowers and widows». —

B. Wang Su (foll. by Chu): sien 62 = 65 'few, little', thus: »(He was a basket-mat-buffoon), not a little». — B is because of the par. 66 in the 3rd st. (see gl. 124 below), but very far-fetched. A is obviously superior.

123. Sin t'ai yu sien 67.

A. Mao: sien 68 = 69 'high and lofty' (based on Erya, Shï k'iu). Evidently Mao took 68 *sian / sien / sien to be loan char. for 70 *siwän / siwän / sü n 'high, lofty' (for which, however, there is no text par.). Shiwen reads 68 here *ts'war / ts'wäi / ts'uei, but this is due to a mistake; it says further: »The Han version has 71 *ts'war / ts'wäi / ts'uei = 72 fresh, bright». As Tuan Yü-ts'ai has proved beyond doubt, this is a variant belonging to the 1st st. (see gl. 118 above), by mistake carried over to the 2nd st. here by Shiwen. Then Shiwen also transferred the reading *ts'war / ts'wäi / ts'uei of 71 to the 68 of Mao's version, because the following rime word is 73 *mwär / muäi / mei. But it must be observed that the 3rd riming w. in the st. is 74 *d'ian (or *t'ian, see gl. 124 below), so the rime sequel could equally well be 68 *sian (*siwän): 73 *mwär: 74 d'ian as 68 *ts'war: 73 *mwär: 74 d'ian. If Mao is right in his translation, 68 should be read either in its ordinary way *sian / sien / sien (then only cognate to 70); or *siwän / siwän / sü n (then a mere loan char. for 70). — **B.** Another interpr. The char. 68 (*sian / sien / sien and *sär / siei / si, so both Ts'ie yün and Shiwen) properly means: 'to wash clean', cf. Meng: Liang Huei wang 75: »I wish, for the sake of the dead ones, to wash it clean» (the disgrace). Thus here: »The New Tower is (washed clean =) pure». The rime sequel will then be: 68 *sian - *sär: 73 *mwär: 74 *d'ian. — B is confirmed by the par. in st. 1, phr. 76: »The New Tower is freshly bright».

124. Pu t'ien 77.

A. Mao (after Erya): 78 *d'ian / d'ien / t'ien = 79 'to cut off, interrupt' (common meaning), thus: »(A basket-mat buffoon), unceasingly». — **B.** Cheng reads 80 *t'ian / t'ien / t'ien, thus: »(A basket-mat buffoon), no good». Cf. Li: Yen li 81: »Wine that is not good», to which Cheng says: »The ku wen version had 77». — In the Li ex. just quoted the 83 of the ku wen version cannot possibly mean »unceasing wine»,

47 佐惡而婉太子瘞美而很 28 叔孫絞而婉 29 婉約其辭 30 燕婉之求 31 燕婉 32 好兒 33
 34 清揚婉兮 35 婉美 36 晏婉 37 晏 38 目相戲 39 宛 40 妖 41 蓬蔦不鮮 42 得此威施 43 蓬
 蔦 44 不能俯者 45 威施 46 不能仰者 47 直者 48 瘞 49 偃 50 僕 51 優笑之人 52 口柔 53 面柔
 54 蟾蜍 55 黽 56 龜 57 鷹 58 據 59 困 60 籬 61 不鮮 62 鮮 63 善 64 惠 65 鮮 66 勇 67 少 68 不
 珍 69 新臺有酒 70 酒 71 高峻 72 峻 73 灌 74 鮮 75 澆 76 珍 77 願 78 比死者一酒之 79 新臺有泚

but 77 here unambiguously means 'not good', synon. with 80 (**d'iam*:*t'iam* two var. of the same stem). Whether the orig. ode had **d'iam* or **t'iam* cannot be decided, but in any case the phrase meant 'not good'.

Ode XLIV: Er tsi ch'eng chou.

125. Fan fan k' i king 84. No anc. glosses to king.

A. Shiwen: »85 read in the ordinary way», i. e. **kljǎng* / *kjǎng* / king: »Floating on is its bright apparition». Cf. Sün: Kie pi 86: »The impure brightness (sc. like that of fire) shines outwards (has an outward-going light), the pure brightness (sc. like that of water) shines inwards (has an inward-going light)», to which Yang Liang: king 87 = 88 'brightness, lustre'. — B. The char. 87, equally in the reading **kljǎng* / *kjǎng* / king (with Shiwen) may mean 'shadow', thus: »Floating on is its shadow». Shiwen adds: »some read it **ijǎng* / *ijǎng* / ying» (in which reading it is equal to 89). For ex. of the meaning 'shadow' in both these readings, **kljǎng* and *ijǎng*, see gl. 138 below. — C. Wang Yin-chi: 87 is short-form for 90 **kljwǎng* / *kjwǎng* / k i u n g 'far away', thus: »It floats on, far away». For this we must compare:

Ode 299. Kiung pi Huai yi 91. A. Mao: kiung 90 = 92, thus: »Going far away are those Huai tribes». — B. Shuowen (quoting this ode 91) says: kiung 90 = 93, thus: »Awakened (coming to their senses) are those Huai tribes». — C. Lu (ap. Yang Hiung) and Han (ap. comm. to Wsüan) read 94, this 95 **kwǎng* / *kwǎng* / k u n g defined by Han as = 93: »Awakened are those Huai tribes». — D. Another school (Shuowen as quoted in Shiwen) reads 96, saying: 97 **k'wǎng* / *k'wǎng* / k' u a n g = 98 'wide off, far away', thus: »Far away are those Huai tribes». Thus A and D have the meaning 'far away', though with different words: 90 **kljwǎng* and 97 **k'wǎng*; B and C have the meaning 'awakened', though with different words 90 **kljwǎng* and 95 **kwǎng*. Neither 90 **kljwǎng* (A, B) nor 97 **k'wǎng* (D) is known by any other early text; 95 **kwǎng* (C) is known from Kuan-yin-tsi, but there meaning 'rustic' (this would make good sense here: »Rustic are those Huai tribes»).

With no text parallels, it would be impossible, in ode 299, to decide which school best repr. the orig. Shi: **kljwǎng* (90) 'far away', **kljwǎng* (90) 'awakened', **kwǎng* (95) 'awakened' (possibly: 'rustic') or **k'wǎng* (97) 'far away'. Here the text par. in our ode 44 comes to our aid. To our 84 in st. 1 corresponds strictly, in st. 2, phr. 99: »Floating on, it passes away». In our st. 1, the verb should be a corresponding verb of motion: »Floating on it goes far away», which confirms the C interpr. (80 = 90). This being established, it corroborates the A reading and interpr. in ode 299: »Far away are those Huai tribes».

126. Yüan yen si tsi 100.

A. Mao: yüan 1 = mei 2. This gloss is obscure and may be explained in several ways: a. K'ung 3: »Whenever I have something to say, I think of you». *β*. yen 4 is a mere particle, as often in the Shi, and Mao's 5 would then be equal to 6: »Whenever I think of you», analogous to the mei 2 in ode 164, phr. 7: »Whenever there are good friends» (even though there are good friends). But if this was Mao's idea, then there is no text par. whatever for yüan 1 = mei 2 'every, whenever'. *γ*. mei 2 was current in Han time in the sense of 8 'to desire', e. g. Han shu: Sü chuan 9: »Wishing to live»; this same word, wr. 10, was coll. current in W. Han time (Fang yen 11), and we find it wr. 12 in Ch'u: T'ien wen 13: »King Mu was artful and desirous». So Mao's mei 2 may be a translation of the synon. yüan 1 'to desire': »Desirous (longing), I think of you». If so, Mao has the same idea as Cheng, see B next. — B. Cheng: yüan 1 = 14 'to think longingly of', thus: 100 = »Longingly I think of you». — B is applicable also in odes 30 and 62, and it is obviously the correct interpr.

127. Chung sin yang yang 15.

A. Mao: 16 = 'yang-yang-wise grieved and perplexed', thus: »In my heart I am grieved». — B. Lu. Erya has an entry 17: »Y u y u and y a n g y a n g mean 'to think of, long for'; this, acc. to Hing Ping's comm., refers to our ode and reveals a Lu school variant. Thus: »In my heart I think longingly (of you)». — Both 18 and 19 are loan char. for 20 (all three **ziang* / *iang* / y a n g), which in Erya is defined as = 21 'to grieve'; fundamentally: 'sick, suffering', in ode 192, phr. 22 (**ziang*) also wr. 23: »For hidden sorrow I am ill (suffering)». Cf. Chuang: Chi lo 24: »Are you really grieved»; Lü: Chi kien 25: »I now see the people grieving (suffering) and fleeing East without knowing where to stop».

P u h i a y u h a i, see gl. 111.

Ode XLV: Po chou.

128. Tan piliang mao 26.

A. Mao reads so: »Hanging down are those two tufts (of hair)». 27 was **d'am* / *d'am* / t a n, and 28 **mog* / *mâu* / m a o. — B. Shuowen reads 29; meaning the same, but 30 was **tam* / *tâm* / t a n, and 31 **mîôg* / *mîqu* / m o u. — **d'am*: **tam* were cognate words, but not identical, and so were **mog*: *mîôg*. Undecidable which best repr. the orig. Shi.

129. Shi wei wo t'ê 32.

A. Mao: t'ê 33 = 34, thus: »He was my mate». The char. 33 primarily means 'male', and one would imagine an extension of meaning 'my male' > 'my mate'. Yet in ode 188 we have 33 'mate' in the sense of 'wife'. Therefore the idea is quite different: 33 **d'ak* / *d'ak* / t'ê 'male' is often loan char. for the homophonous **d'ak* 'single, an only one', and this may lead to 'one of a pair' = 'a mate'. Cf. p' i 34 which means 'single, an only one' (Kung-yang), hence also 'one of a pair, a mate' (Shi). The par. is exact. — B. Han (ap. Shiwen) reads 35. Shiwen considers this 36 (**d'îak*) as loan char. for 37 **d'îag* / *d'î* / c h i = 38 'equivalent', thus: »He was my (equivalent =) mate». Yet the char. 33 is alternatively wr. 39 (Li, passim), and it is more likely that the Han version 36 is not a loan char. for 37 but a short-form for 39.

Ode XLVI: Ts'iang yu ts'i.

130. Chung kou chi yen 40.

A. Mao: chung kou 41 = 42. This is too obscure to be of any value. — B. Another school (ap. Ying Shao, comm. to Han shu, quoting this ode): chung kou

27. 不矜 28. 矜 29. 絕 30. 不朕 31. 朕 32. 朕之酒 33. 不矜之酒 34. 汎汎其景 35. 景 36. 濁明外景
清明内景 37. 景 38. 光色 39. 影 40. 景 41. 景彼淮君 42. 遠行兒 43. 覺寤 44. 景彼淮君 45. 獲 46. 慮
彼淮君 47. 慮 48. 闕 49. 汎汎其逝 100. 願言思子 1. 願 2. 每 3. 每有所言 4. 言 5. 每言思子 6.
每思子 7. 每有良朋 8. 貧 9. 每生 10. 梅 11. 梅貧 12. 梅 13. 穆王巧梅 14. 念 15. 中心 養 養 16. 養
養然憂不知所定 17. 悠悠洋洋思也 18. 養 19. 洋 20. 恙 21. 憂 22. 癩憂以痒 23. 痒 24. 若果養乎
25. 吾今見民之洋洋然東走而不知所處 26. 髮彼兩鬢 27. 髮 28. 髮 29. 髮彼兩鬢(髮) 30. 統 31.
髮 32. 實維我特 33. 特 34. 匹 35. 實維我直 36. 直 37. 值 38. 相當值 39. 植 40. 中蒿之言 41. 中蒿 42.

41 = 43 'wood (carpentry) crossing (interlacing) in the interior of the hall'. This builds on Shuowen: 44 = 45 'interlacing carpentry'. The word-stem *ku / kəu / kou has a fundamental sense of 'to intertwine, interlacy, to cross, connect', and recurs in 46 *ku 'marriage' (connection), 47 *ku 'to cross, to join', 48 *ku '(to interlace:) to build, fabricate', 49 *ku 'irrigation canals', 50 *ku 'bamboo cage', 51 *ku '(to cross:) to meet' etc. Chung kou 41 is then 'the trellis-work of the interior', the inner chamber adorned with trellis-work carpentry. Thus: »The words of the (inner trellis-work =) inner chamber«. — C. Cheng: 40 = »Words 47 fabricated, concocted in the interior«. Cheng takes the word-stem *ku here, not in its concrete sense ('interlacy, trellis-work') but in its abstract: 48 'to intertwine, to fabricate'. — D. Han (ap. Shiwen) and Lu (ap. comm. to Han shu): 41 = 52 'the middle of the night', thus: »The words spoken in the night«. Yü p'ien repeats this, quoting this ode with the var. 53 (after Kuangya). For kou = 'night' no text par. Indeed, it is a mere extension of meaning, as shown by the rad. »roof»: 53 as in B above = 'the inner chamber, the sleeping-room', hence: »The words of the sleeping-room« = the words spoken in the night. This, then, is essentially id. with interpr. B. — E. Ma Juei-ch'en: 41 is loan char. for 54 (*ku / kəu / ku) (as in ode 257, see below), in which he (after Wang Nien-sun) reads 55 chung' (falling tone) = 56: 'to incur dirt', thus: »The words which (incur dirt =) are dirty« (disgraceful). — Ingenious though C and E might be, the context decides in favour of B (D). The theme is the contrast between the exterior wall and the inner chamber: »The wall has the Tribulus — it cannot be brushed away; the words of the inner chamber (the words of the sleeping-room darkness) — they cannot be told«. — We should compare:

Ode 257. Cheng yi chung kou 57. 58 and 59 were homophonous: *ku / kəu / kou. A. Mao: chung kou 60 = 61 'that expresses darkness', thus: »(That per-verse man) walks in the (ways of the) darkness«. Obviously Mao takes 60 to be loan char. for 62 as above (»the dark inner chamber, the wicked plots of the darkness«). — B. Wang Nien-sun (as stated above) reads chung' kou: »He walks (acts) so that he thereby incurs (dirt =) disgrace«. — C. Ch'en Huan: »He walks (acts) according to his inner dirtiness«. — C takes both words in their commonest reading and sense; it is simple and convincing.

131. Pu k' o siang ye 63.

A. Mao reads thus (*dz'iang / ziang / siang): »They cannot be told in detail«. — B. Han (ap. Shiwen) reads 64 (*diang / iang / yang): »They cannot be (lifted =) published«. — Undecidable which version best repr. the orig. Shī.

Ode XLVII: Kün tsi kie lao.

Wei wei t' o t' o, see gl. 49.

132. Chen fa ju yün 65.

A. Mao: chen 66 = 67, thus: »The black hair like a cloud«. Kuo Chung-shu (Han kien, 1st c. A. D.) quotes Mao as having 68, cf. B below. Cf. Tso: Chao 28, phr. 69: »He bore a daughter, whose hair was black and very beautiful, so lustrous that you could mirror yourself in it, she was called the Dark Lady»; Tso: Chao 26, phr. 70: »A gentleman with white face and black beard and eyebrows« (often transl. as 'thick beard' but the contradist. to 'white face' confirms the meaning 'black beard'). — B. Another school (ap. Shuowen, quoting this ode) reads 68, this 71 defined as = 72, thus: »The thick hair like a cloud«. — There are two difficulties here. On the one hand, the two words were not homophonous but only similar in Arch. Chinese: 73 *iien / tsien / chen and 71 *iän / tsien / chen (coinciding in Anc. Chinese). On the other hand, there are

curious sense contacts. That 73 *iien has the idea of 'black' in the Tso passages is undisputable; but there are 74 (Chouli) and 75 (Yili), both (with 76 as phonetic) read *iien / tsien / chen and meaning 'dense, compact'. Again, 71 *iän, defined as = 'thick hair' in Shuowen, serves as phonetic in 77 *iän / tsien / chen 'black dress' (Shuowen = 78), e. g. Yili: Shī kuan li 79: »The brothers all are dressed in black'. So the word *iien, proved to mean 'black', is homophonous with (and has the same phonetic as) words meaning 'dense', and the word *iän, defined as 'thick hair', is homophonous with (and is phonetic in) a word meaning 'black'! That the two words *iien and *iän are closely cognate is obvious; but whether the fundamental sense is 'black' or 'thick' is undecidable. In this ode, at any rate, 'black' gives better sense, suiting the metaphor »like a cloud«.

133. Yang tsü chī si ye 80. To 81 no anc. gloss.

A. Shiwen reads 81 *ts'ia / ts'ia / ts'ie, but this word in that reading = 'moreover' does not allow of a satisfactory construing of the following chī. — B. Sü Miao (ap. Shiwen) reads 81 *tsio / tsio / tsü, which is a common particle in Shī, and here it is simply a euphonic outfilling particle: »The whiteness of the forehead«. — B is confirmed by the par. with the genitive construction in the preceding line: 82 siang chī ch' i ye: 80 yang (tsü) chī si ye.

134. Meng pitsou ch' i 83.

A. Mao: tsou 84 = 85 'the most fine-meshed of dolichos cloth', so also Shuowen 86. Thus: »She is dressed in that fine-meshed dolichos cloth«. — B. Another interpr. Shuowen continues: 87 »some say it means tsu 88«. This *tsiök / tsuk / tsu means 'to trample', and is alt. wr. 89; and 'to trample > press > compress' has led to an extension of meaning > 'to wrinkle, to crimp'. This latter is what is intended here by Shuowen, as expounded by Cheng 90: »tsou ch' i means crimped ch' i«. Thus Shuowen mentions alt. and Cheng adopts for tsou 84 the meaning 'crape': »She is dressed in dolichos crape«. — The fact that 91 or 92 to this day coll. means 'crape', and 93 means 'wrinkled, crumpled, crimped' speaks strongly in favour of B.

135. Shī sie fan ye 94.

A. Mao paraphrases: 95 'the fan-yen dress worn during the heat'. What Mao meant by fan-yen is not clear. Shuowen under 96, quoting this ode, says: 96 = 97 'uncoloured garment, plain garment'. No text par. 98 *siat / siät / sie 'to bind' common. Thus: »That is the plain garment tied (to the body)«. — B. Another school (ap. Shuowen, under 99, quoting this ode) reads 100: »That is the plain garment worn next to the body«. 99 *siat / siät / sie 'garment next to the body, undress' is common (e. g. Lun). — C. Chu: 96 (*b'iwän / b'iwän / fan) is loan char. for 1 (*pwän /

内葦 43 材構在堂之中 44 葦 45 交積材 46 構 47 構 48 構 49 溝 50 葦 51 邁 52 中夜 53 中葦 54
中垢 55 中 56 得 57 征以中垢 58 垢 59 葦 60 中垢 61 言闇冥 62 中葦 63 不可詳也 64 不可揚
也 65 髮髮如雲 66 髮 67 黑髮 68 今髮 69 生女黧黑而甚美光可以鑑名曰 70 妻 71 有君子
白皙髮鬚眉 72 今 73 網髮 74 鬚 75 續 76 真 77 紗 78 玄服 79 兄弟畢衫玄 80 揚且之
皙也 81 且 82 蒙之掃也 83 蒙彼網縞 84 網 85 縞之靡者 86 縞之細者 87 一曰 88 蹠 89 蹠
90 網縞之蹠蹠者 91 網縞 92 蹠 93 蹠 94 是繼祥也 95 是當暑祥延之服 96 祥 97 衣無

puán / p a n) = 'to bind'. The 2 is then = 3, thus our line 94: »That is bound» (sc. to the body). Cf. Huai: Tsing shen 4: »Binding its feet, in order to prevent its moving». Etym. s. w. is 5 **puán* 'strap forming part of horse's trapping' (Tso). — C has the weakness of altering the reading (from **b'iwán* to **puán*). A and B are both plausible, but B is logically better, both words *sie* and *fan* indicating a simpler under garment, as opp. to the richer outer garment (6) mentioned in line 1. Of course the 98 **siat* of the Mao text version may simply be a loan char. for 99 **siat*.

136. Pang chi yüan ye 7.

A. Mao (after Erya) yüan 8 = 9 'a beautiful woman', thus: »She is the beauty of the country». Cf. Hanfei: Pa king (K'i luan) 10: »The beauties of the palace». — B. Han (ap. Shüwen) reads 11, this 12 defined as = 13. The latter is probably a corruption of 14 'aid', since 12 regularly means 'to cling to, rely upon, get aid, succour, support'. So it must have been read by Cheng, who paraphrases: 15 'The one whom the people leans on as a support and aid'. Thus: »She is the support of the country». Shuowen funnily has tried to come out of the difficulty by combining the two meanings, defining: 16 'a beautiful woman, on whom people rely'. This scholastic etym. is refuted by the Hanfei ex. above. — The A version is clearly superior: the line is the climax in a description of a beautiful lady.

Ode XLIX: Ch'un chi pen pen.

137. Ch'un chi pen pen, tsüe chi kiang kiang 17. Mao's gloss gives no key to the meaning of pen pen and kiang kiang.

A. Han (ap. Shüwen): pen pen kiang kiang = 18 'the appearance of living in pairs'. This is further expounded by Cheng: 19 »that means that in their living they have constant mates». Thus: »The quails are living in pairs, the magpies are living in pairs». No text par. — B. Ts'i (ap. Li: Piao ki, quotation of st. 2, with the words inverted) reads 20. The same Cheng, who in his Shü comm. followed the Han school (see A above), in his Li comm. says: 21 »kiang kiang pen pen = the appearance of fierceness in fighting». Thus: »The quails are ardent, the magpies are fierce». 22 **puan* / puán / p e n means 'to run, to rush' (common), hence also 'ardent', cf. Chouli: Kung jen 23: »Irascible, forceful and ardent», and 24 **puan* / puán / p e n is used interchangeably with that, e. g. Ta Tai: Hia siao cheng 25: »The ant runs along»; Shu: Li cheng 26 »those who rush like tigers», i. e. warriors. Thus pen 22, 24 = 'rushing, ardent'. 27 is here read (Shüwen) **kiang* / kiang / k i a n g, just like 28, and the latter (Ts'i) is a mere loan char. for the former. 27 **g'iang* / g'iang / k' i a n g 'strong' is common, and an alternation **kiang* ~ **g'iang* inside the word stem is quite regular. — C. Lu (ap. Kao Yu comm. to Lü) has 29, like Ts'i (so also quoted in Tso: Siang 27), but defines it (Kao ibid.) = 30 'the colour not being homogeneous', thus: »The quails are particoloured». This is because Kao took 24 in its reading **piär* / pjiä / p i, which it has as a name of a hexagram in Yi, defined by Wang Su (ap. Shüwen) = 'having a patterned décor in yellow and white colour'. — B. is obviously best substantiated.

Ode L. Ting chi fang chung.

138. King shan yü king 31.

A. Mao (after Erya): king 32 = 33, thus: »The great mountains and the hills». Cf. ode 209, phr. 34: 'Great happiness'; Kyü: Tsin yü 35: »The great Huo mountain», etc. — B. Another school (ap. Shuei king chu): king shan = the name of a mountain, thus: »The King-shan and the King». — C. Chu: king 32 = 'to measure by the shadow', thus: »He measured by the shadow mountains and hills». Cf. ode 250, phr. 36,

to which Mao: ki king = 37 'to examine by the shadow of the sun'; Chouli: T'u fang shi 33: »He handles the method of the gnomon in order to ascertain the shadow of the sun». Since 32 **kläng* / k'ing / k i n g is here synon. w. 39 **iäng* / 'ing / y i n g 'shadow', it might be supposed to be a mere loan char. and therefore frankly to be read y i n g. That 32 really stands for 39 and has to be read y i n g is not uncommon (Chuang: Ts'i wu lun, Han shu: Kia Yi chuan etc.). But the anc. commentators insist that even in this sense of 'shadow' it still has to be read **kläng* / k'ing / k i n g; so Shüwen expressly states under the Chouli passage cited. — The C interpr. is preferable for two reasons: first, the meaning of 32 king in ode 250 'to measure by the shadow' is unambiguous, and there it is a question of the founding and planning of a new city — in our ode here it is an analogous account of the planning of a palace; secondly, the parallelism shows that 32 king is a verb: 40: »He surveyed Ch'u and T'ang, he shadowed (measured by the shadow) mountains and hills».

139. Sing yen su kia 41.

A. Mao has no gloss, therefore he evidently takes sing 42 'star' in its ordinary sense. Yen 43 is the particle equal to 44. Thus: »By starlight, early he yoked his carriage». (So also Chu). — B. Han (ap. Shüwen) says 42 = 45. Ordinarily this 45 is read **tsiäng* / tsiäng / t s i n g = 'pure', but here it is probably loan char. for another word. Shuowen has a char. 46 **dz'iäng* / dz'iäng / t s' i n g defined as = 47 'after rain, clearing in the night so that the stars are visible'. This is the word which from Han time (e. g. Shuo yüan) onwards is commonly wr. 48, for which 45 of the Han gloss is then a loan char.; there is, namely, a third variant of the **dz'iäng*: to Shü ki: T'ien kuan shu 49 (= 48) corresponds in Han shu: T'ien wen chi 50 (the latter read **dz'iäng* / dz'iäng / t s' i n g, Tsi yü). And finally this latter 50 may be abbreviated, the 'sun' at the side being dropped: Hanfei: Shuo lin 51: »It rained for ten days, and then in the night it cleared»; this is quoted in Shuo yüan as 52. In the Hanfei passage 42 has evidently not been read **siäng* / siäng / s i n g 'star' but **dz'iäng* / dz'iäng / t s' i n g = 'the sky cleared'. Now, in our ode, phr. 41, when Han defines 42 by 45 (i. e. 48), it probably meant (though Shüwen does not expressly say so) that it had to be read **dz'iäng*, as in the Hanfei passage, thus: »When it cleared during the night, early he yoked his carriage». Cheng seems to have had the same idea, for he says: 42 = 53 'the rain ceasing so that the stars are visible', which follows Shuowen's definition of 46. It is possible that Shuowen's graph 46 (no pre-Han text ex.) is a mere variation of 42 in the special reading **dz'iäng* 'clearing sky', the 54 'night' being substituted by Hü to

色 98 繼 99 藪 100 是藪祥也 1 絆 2 繼絆 3 束縛 4 系絆其足以禁其動 5 鞮 6 展 7 邦之媛也 8 媛 9 美女 10 宮媛 11 邦之援也 12 援 13 取 14 助 15 邦人所依倚以為援 16 媛美女也人所援 17 鶉之奔奔 18 鶉之疆疆 19 乘匹之兒 19 言其居有常匹 20 姜姜貞貞 21 爭鬥惡兒 22 奔 23 忿怒以奔 24 貞 25 元駒貞 26 虎貞 27 疆 28 姜 29 鶉之貞貞 30 色不純也 31 景山與京 32 景 33 大 34 景福 35 景霍 36 既景迺岡 37 考於日景 38 掌土圭之法以致日景 39 影 40 望楚與望景山與京 41 星言夙駕 42 星 43 言 44 然 45 精 46 牲 47 雨而夜陳星見 48 晴 49 天精 50 天暝 51 雨十日夜星 52 雨十日夜晴 53 雨止星見 54 夕 55 日 56 崇朝其雨 57 崇 58

55 'sun'. From the glosses (Shuowen, Cheng): 'sky clearing so that the stars are visible' it follows that the early scholars felt 42 **sǐēng* 'star' and 42 (= 45, 46, 48, 50) **dz'ǐēng* 'starring sky' = 'clearing sky' to be cognate words. — Since the preceding line precisely speaks of rain: »When the good rain had fallen, he gives order to his groom: when it cleared during the night, early he yoked his carriage», B is preferable.

Ping sin sê yüan, see gl. 73.

Ode LI: Ti tung.

140. Ch'ung chao k'iyü 56.

A. Mao: ch'ung 57 = 58 'to the end'. Ch'ung ch'ao = chung chao 'to the end of the morning, all through the morning', which occurs e. g. in ode 226, phr. 59. Thus: »All through the morning it will rain». Mao evidently considers 57 **dz'ǐōng* as cognate to 58 **tǐōng*. As par. has been adduced Shu: Kün Shī 60 (orthodox version) »It will finally land in misfortune», for which the Ma Jung version reads 61 (yet Ma interprets this 57 differently, see B below). Further Kyü: Ch'u yü 62: »He thinks of earlier ages which are ch'ung ended and t'i eliminated (Wei Chao: 57 = 58); yet here some scholars interpr.: »He thinks of things that in earlier ages ch'ung were exalted and then t'i eliminated», so the par. is not safe. Lao 63, certain versions read 64. — B. Another school. Erya has an entry: ch'ung 57 = 65 'full, to fill', thus: »It will rain a full morning». 57 **dz'ǐōng* would then be cognate to 65 **t'ǐōng*. Cf. Sün: Fu p'ien 66: »It flows everywhere to the four seas, it does not (fill a day =) require a whole day», to which Yang Liang 57 = 65. So also Ma Jung interpr. the Shu: Kün Shī passage above 61: »It will fully land in misfortune» (which, however, is much less plausible than 57 = 58, see A above). Further Yili: Hiang yin tsiu li 67: »I am full of wine» (have had enough). — C. Another school. Kung-yang: Hi 31 has a line 68, to which Ho Hiu says: »57 = 69 ch'ung 'double, repeated'; pu ch'ung chao means (not repeated mornings =) one single morning». Ho thinks that 57 **dz'ǐōng* is cognate to 69 **d'ǐung* (even tone). The Kung-yang phrase ch'ung chao is the same as in our ode here, and if Ho is right, our ode line will mean: »(When the rainbow rises in the West) it will rain for (double =) several mornings». Cf. Tso: Yin 6, phr. 70: »He cuts down and kills them, and he collects them and accumulates (heaps) them». The 69 **d'ǐung* (even tone) 'double' is of the same stem as 69 **d'ǐung* (falling tone) 'heavy', and for 57 in this sense cf. Shu: P'an Keng 71: »The high sovereign greatly then will send down heavy punishment for my crime» (Erya 72); ode 248, phr. 73: »Happiness and emoluments come heavily (amply)», to which Mao 72. — That the ch'ung chao 56 of our ode is synon. with the chung chao 59 of ode 226 etc. is obvious, it means one morning, not (double:) several mornings, which eliminates C. As to the etymology of the 57 here, whether = 'ending morning, to the end of the morning' (cognate to 58, A), or 'full morning' (cognate to 65, B) is more doubtful. B is better supported by par. Yet the very existence of the parallel anc. binome chung chao 59 speaks in favour of A.

Ode LII: Siang shu.

141. Siang shu yu p'i 74.

A. Mao: siang 75 = 76, thus: »Look at the rat, it has its skin». Cf. ode 165, phr. 77: »Look at that bird». — B. Another interpr. Several later comm. take siang to be a place name, and siang shu = 'the Siang rat', a particular kind of big rat. Thus: »The Siang rat has its skin». — No reason whatever to abandon A.

142. Jen er wu chi 78.

A. Mao: chi 79 = 80 'where he settles down and rests', thus: »A man who (has no settling =) is unsettled». Cf. ode 303, phr. 81: »Where the people settles» (comes to rest). — B. Cheng: chi 79 = 82 'deportment, demeanour, dignity', as in Li: Yüe ling 83: »If there are such who are not careful about their demeanour». Thus: »A man without demeanour». Similarly Han (ap. Shiwen): chi 79 = 84 'restraint, moderation, good behaviour'. Cf. Sün: Ta lüe 85: »He filled his desires, yet did not (err in =) fail in his moderation» (careful behaviour); Sün: Pu kou 86: »If he (the sage) is followed (if his counsels are followed, i. e. if he is in office), he is respectful and courteous». — The par. lines in st. 1 and 3: phr. 87, 88, decide for B. — We should compare further:

Ode 195. Kuo suei mi chi 89.

A. Mao: mi chi 90 = 91 »expresses that it is small», thus: »Though the state is small». This enigmatic Mao gloss has been differently expounded. K'ung: mi chi 90 'has no settling-place', hence = 'small'. Ma Juei-ch'en: chi 92 must here mean 'big', hence mi chi = 'small'; but chi 92 has no such meaning (no text whatever). — B. Cheng chi 92 = 93 'decorum', thus: »Though there is no decorum in the state». Chi 92 then taken = jung chi 82, as in ode 52 above. — C. Chu: chi 92 = 94, thus: »Though the state (has no settling =) is unsettled» (as A in ode 52 above). Cf. ode 185, phr. 95: »Nowhere to settle and rest», 96: »Nowhere to come and settle». — The par. in ode 185 decides in favour of C; the phr. mi chi 90 in the line 89 is obviously a briefer formulation of the same idea as in 95 and 96.

Ode 255. Ki k'ien er chi 97. Mao no gloss. A. Cheng: 98 'You have no settling', thus: »You have erred in your settling» = »you are unsettled» (as A in ode 52 above). — B. Chu: chi 92 = jung chi 82: »You have erred in your demeanour» (as B is ode 52 above). — B is obviously right.

Ode 256. Shu shen er chi 99. A. Mao: chi 92 = 100 'to come to'. This curious gloss is filled out by a clearer exegesis: »the one who is prince 1 rests in benevolence, the one who is subject 2 rests in reverence» etc. Thus Mao's idea is: »Be well careful about what you rest in». — B. Cheng: chi 92 = jung chi 82, thus: »Be well careful about your demeanour». — Since the foll. line is 3: »Do not err in your department», B is clearly preferable.

Ode 198. Fei k'ich'ikung 4. Mao no gloss. A. Cheng, in his ode comm., says nothing of chi 92, and comments: 5; in his comm. to Li: Tsi yi, he is more explicit, paraphrasing the line 6: »They do not rest in reverentially doing their duty». — B. Ch'en Huan: chi 92 is simply the »empty particle» (as often in Shī), and chi kung 7 is equal to kung chi 8, inverted because of the rime. — C. Ma Juei-

終終朝采朝綠綠 其終出于不祥其崇出于不祥 思念前世之崇替者飄風不終
朝朝 不崇朝充 周流四海曾不崇日崇酒 不崇朝偏雨乎天下重 芟夷蕞
崇之高后丕乃崇降罪疾 崇重福祿來崇 相鼠有皮相 視相彼鳥矣
人而無止止 所止息維民所止 登止有不戒其登止者 節節 盈其欲而不
愆其止見由則恭而止 人而無儀人而無禮 國雖靡止靡止 言小也止
禮禮 定靡所止居 靡所底止既愆爾止 無有止息也淑慎爾止 至止
於仁止於敬 不愆于儀匪其止共 不共其職事不止於恭敬其職 止共

ch'en: Han Shī wai chuan quotes 9, and chī 92 means 'of good demeanour, courteous' (as in the odes above), thus: 'They are not courteous and respectful'. Ma adduces as par. Sün: Pu kou 86 (see above): '... he is respectful and courteous'. — C is best supported.

Ode LIII: Kan mao.

143. St. 1. Su sī pi chī 10.

St. 2. Su sī tsu chī 11.

St. 3. Su sī chu chī 12.

A. Mao: pi 13 (*b'iar/b'ji/pi) = 14 'that by which one (weaves, braids) makes cords'. Similarly Han (ap. Yü p'ien): pi 13 = 15 'implement for (weaving =) making cords'; evidently some tool by which the strands were kept in position and in good order while worked into a string. No text par. Here the word is used as a verb (followed by 16). Mao: chu 17 (*i'ok/š'uk/chu) = 18 (*i'ok/š'uk/chī) 'to weave, braid, plait'. No text par., Mao building simply on sound similarity: *i'ok loan for *i'ok. Mao plait'. No text par., Mao building simply on sound similarity: *i'ok loan for *i'ok. Mao refers the line to the reins of the horses, connected with the foll. lines 19, thus: st. 1: 'With white silk one has pi chī (corded it =) made the cords, the fine horses have four of them'; st. 2: 'With white silk one has tsu chī (corded it =) made the cords, the fine horses have five of them'; st. 3: 'With white silk one has chu chī (plaited =) made (the cords), the fine horses have six of them'. — B. Cheng (about pi 13) says: 20: 'The white silk, from that one makes threads in order to sew borders on the pendants on banners'. Cheng reads 13 *b'iar/b'ji/pi (Shiwen), the reading of the char. when meaning 'a decorative border' (common: Li: Yü tsao, Li: Tsa ki, Erya = 21 'ornament'). Cheng further says chu 17 (*i'ok/š'uk/chu) is loan char. for 22 (*i'uk/š'iwok/chu) 'to apply, to attach', cf. Chouli: Yang yi 23 'to apply (put on) medicine'. Cheng refers the lines to the first lines of the stanzas: 24 'the mao flag (ox-tail flag) — the yü flag — the tsing flag', thus st. 1: 'With white silk one has pi chī braided it'; st. 2: 'With white silk one has tsu chī corded it'; st. 3: 'With white silk one has chu chī made attachments to it'. The foll. lines about the horses then have to be construed differently from Mao: 19: 'Fine horses — one has four of them' etc. — B is preferable, since there are text par. both for pi 13 = 'decorative border' and for chu 17 = 22 = 'to apply, to attach'.

144. Pi ch'u ch'ê tsi 25.

A. Mao: ch'u 26 = 27 compliant, gentle'. Cf. Chuang: Sü wu kwei 28: 'There are the compliant ones' (who are easily impressed and follow others). — B. Chu: ch'u 26 = 29 'beautiful'. Cf. ode 42, phr. 30, where Mao, as well, says ch'u 26 = 29, also Han (ap. Yi ts'ie king yin yi) ch'u = 'beautiful'. Shuowen has the variants 31 and 32 (quoting this ode), both = 'beautiful'. Ch'u 26 = 'beautiful' was coll. current in W. Han time (Fang yen). Cf. Yin-wen-tsi 33: 'He said detractingly that his son was not beautiful'. — We have here the same double aspect of the word: 'compliant': 'beautiful' as in 34, gloss 120 above (pliable > compliant; and pliable > delicate, tender, beautiful). Mao has preferred 'compliant' in this ode, because it is here an attribute of a gentleman and not a lady: compliant, affable.

Ode LIV: Tsai ch'i.

K'ü ma yu yu, see gl. 90.

145. Ta fu po shê 35.

A. Mao: po 36 = 37 'to walk in herbs', shê 38 = 39 'to walk in water'. Thus: 'A dignitary has walked in the grass (i. e. on unbeaten tracks) and across rivers'. Cf. Tso: Siang 28, phr. 40: 'To trudge and wade over mountains and rivers'. This po

shê 41 'to trudge and wade' has then secondarily become a mere binome without reference to water: 'to trudge and cross', e. g. in Tso: Chao 12, phr. 42: 'To trudge and cross mountains and forests'. Therefore Han (ap. Shiwen) to our ode says: 43 'to cross without following roads and paths is called po-shê'. This gloss does not mean: 'to wade without following roads and paths', for we find nearly the same formulation 44 in Kao Yu's comm. to Huai: Siu yu 42: 'To trudge and cross mountains and forests' (no question of water). For po 36 = 'to trample, to trudge' cf. further ode 160, phr. 46: 'The wolf tramples on his dewlap'. — B. Ts'i (ap. Cheng's comm. to Yili: P'ingli) reads 47, and says po 48 = 49 'the sacrifice to the (spirit of the) road', thus: 'A dignitary has sacrificed to the road (i. e. started upon a journey) and waded across the water'. Cf. ode 245, where po 48 has this meaning. — The existence of po-shê as a binome is so well established by par. that B, which takes po and shê as two quite separate ideas ('to sacrifice' and 'to wade') is excluded. Our line therefore simply means: 'A dignitary has truded and crossed' (sc. difficult regions, woods, hills, rivers).

146. Pu neng süan tsi 50.

A. Mao: tsi 51 = 52 'to stop, cease'. Cf. Shu: Hung fan 53, which is rendered 54 by Shi ki: Sung shi kia, and in Cheng's version of the Shu: tsi 51 = 55 'rain ceasing' (sky clearing), cf. Erya 56. Further Chuang: Ts'i wu lun 57: 'When the violent wind ceases'; Huai: T'ien wen 58: 'When the great wind ceases'; Huai: Lan ming 59: 'When the wind ceases, the waves stop'. — B. Chu: tsi 51 = 60 'to ford' (common). — The stanza as a whole is referred by Mao to the speaker's thinking. 'You disapprove of me, 61 but I cannot deflect (my thoughts); I regard you as in the wrong, 62 but my thoughts cannot keep far away; you disapprove of me, 50 but I cannot deflect and cease (my thoughts); I regard you as in the wrong, 63 but my thoughts cannot be stopped'. Chu takes the 1 st. and the 3rd (but not the 2nd and the 4th) line to refer concretely to the return journey: 'You disapprove of me, 61 and I cannot return (to Wei); I regard you as in the wrong, 62 and my thoughts cannot forget (64); you disapprove of me, 50 and I cannot turn and ford (return across the stream); I regard you as in the wrong, 63 and my thoughts cannot be stopped'. Mao's interpr. is more consistent and clearly preferable.

147. K'ung yü ta pang 65.

A. Mao: k'ung 66 = 67 'to pull, draw towards oneself', thus: 'I draw (help) from a great state'. Cf. ode 78: k'ung 66 = 'to pull in' (sc. a horse); Lü: Shen fen lan 68: 'to pull in the reins'. But in Tso: Siang 8, phr. 69, this will be strained: 'There is

共止 9 匪其止恭 10 素絲紕之 11 素絲組之 12 素絲祝之 13 紕 14 所以織組也 15 織組器
 之 17 祝 18 織 19 良馬四之 20 良馬五之 21 良馬六之 22 素絲者以為纆以經紕旌旗之旒纆 23
 飾 24 屬 25 祝 26 藥 27 牙子干旌 28 牙子干旌 29 牙子干旌 30 旌 31 旌 32 旌 33 旌 34 旌 35 旌 36 旌 37 旌 38 旌 39 旌
 美 40 靜女其姝 41 姝 42 姝 43 毀其子不姝美 44 婉 45 大夫跋涉 46 跋涉 47 草行 48 涉 49 水行
 跋涉山川 50 跋涉 51 跋涉山林 52 不由蹊遂而涉曰跋涉 53 不從蹊遂曰跋涉 54 狼跋
 其胡 55 大夫跋涉 56 跋涉 57 道祭 58 不能旋濟 59 濟 60 止 61 止 62 雨曰霽 63 霽 64 雨止 65 濟
 謂之霽 66 屬風濟 67 大風濟 68 風濟而波罷 69 渡 70 不能旋反 71 我思不遠 72 我思不閔
 73 遠忘 74 控于大邦 75 控 76 引 77 控其轡 78 無所控告 79 陳 80 赴 81 控於地 82 投 83 地高

nobody from whom to draw (help) and to whom to announce». Therefore Ch'en Huan thinks Mao meant 67 in the Erya sense of 70 'to extend' = 'to lay out, display': «I have displayed (my difficulties) to a great state». This would suit the Tso ex. better: «There is nobody to whom to display and announce». But for k'ung 66 = 'to extend, display' there is no text par. whatever. — B. Han (ap. Chung king yin yi): k'ung 66 = 71 'to hasten to', thus: «I have hastened to a great state» (to make appeal). So then also the Tso ex. 69: «There is nobody to whom to hasten and announce». For this cf. Chuang: Siao yao 72 «to throw down on the earth», to which Si-ma Piao (3rd c.): 66 = 73 'to throw'; Kuan: Tu ti 74: «(When the ground is low, the water flows calmly), when the ground is high, it hurls itself» (= 73). Now 73 'to throw oneself' quite regularly means 'to hasten to' (hurriedly make an appearance, Mand. 75 'to appear before court'), and 65 is then = 76: «I have (thrown myself to =) hastened to a great state». Similarly 69: «There is nobody to whom to (throw myself =) hasten and announce». — C. Chu: k'ung 66 = 77 'to hold and tell it', evidently meaning: «I have held it up to (exposed it) to a great state». For k'ung = 'to hold' no text par. whatever. — B is both supported by text par. and suits the Tso ex. as well as our ode; hence it is preferable.

148. Shuei yin shuei ki 78.

A. Mao: ki 79 = 80 'to arrive, to come to', thus: «Whom shall I rely on, to whom shall I go». Cf. Kyü: Lu yü 81: «If in Ts'i you (yoke your horses =) start in the morning, in the evening you will arrive in Lu»; Kyü: Tsin yü 82: «To come to this»; Huai: Shuo lin 83: «Though by different roads (sc. land and water), his coming (arriving) is the same»; Huai: Miu ch'eng 84: «Then the phoenix and the unicorn will arrive»; Ch'u: Chao hun 85: «Nowhere to go»; etc. (common). — B. Ma Juei-ch'en: ki 79 = 86 = 87 'to punish', thus: «Whom shall I depend on, who shall exact punishment (on my account)». Cf. Erya 88, where one version (ap. K'ung's comm. to ode 300) reads 89. Cf. also Shu: Yao tien (Shun tien) 90, to which Sh'wen 86, variant 79. — B has to take the 1st shuei 91 as object (whom), the 2nd as subject (who), which is very far-fetched. No reason whatever to abandon A.

Ode LV: K'i yü.

149. Chan pi K'i yü 92.

A. Mao: yü 93 = 94 'cove in a river bank', thus: «Look at that cove of the K'i». Ts'i (ap. Li: Ta hüe) has the var. 95, and Erya and Shuowen write the word 96 — all the same meaning. The fundamental sense of the word stem *iök / iuk / yü was 'to conceal, hidden' (in that sense wr. 96 e. g. in Kyü: Cheng yü, Chuang: T'ien hia; wr. 93 in Kyü: Chou yü), and it is the same stem as 93 *ög / au / a o 'south-west corner of the house' (= the recess, the hidden corner). — B. Another school: yü 93 = 'name of a river', thus: «Look at those K'i and Yü». So Chang Hua in Po wu chi (3rd c. A. D.) as quoted in Shuei king chu, reading this ode with 95; so also Lu Ki (3rd c.) (ap. Sh'wen), reading 93. Liu Chao (6th c.) says Yü was a tributary to K'i. — In the absence of early text par. for this river name, there is no reason to abandon the old schools (A).

150. Lü chu yi yi 97.

Lü 綠.

A. Mao: lü 98 = 99 'royal fodder' — name of a plant of uncertain kind. Thus: «The royal fodder and the creepers are luxuriant». Mao considers 98 *liuk / liwok / lü 'green' as loan char. for the homophonous 100. Ts'i (ap. Li: Ta hüe) and Lu (ap. Erya comm. and Shuowen) quote the ode with 100, Erya 100 = 99. The word 100 occurs in Ch'u: Li sao. — B. Another school takes lü chu in the ordinary sense of the

characters, thus: «The green bamboos are luxuriant». So already Pan Piao (1st. c. A. D.), who in a poem (ap. Yi wen lei tsü) says I: «I regard the garden grove of the cove of K'i, and I admire the luxuriance of the green bamboos». Chu has followed this lead, and says lü 98 = 'green'; but in ode 226, phr. 2, where 'green' would make no sense («the whole morning I gather the green»), he has followed the old schools and says 98 = 99! Cf. also Li Tao-yüan below.

Chu 竹.

A. Mao: ch u 3 (*iök / iuk / ch u) = 4, a kind of creeper (Polygonum?), also wr. 5 (*iök / iuk / ch u, Shuowen) and 6 (*iök / iuk / ch u, Erya). Han (ap. Sh'wen) in this ode has the var. 7 (*d'uk / d'uok / t u), again defined as = 5. — B. Another school, as stated above (Pan Piao and Chu) takes ch u 3 in its ordinary sense of 'bamboo'. — There is a curious testimony in favour of the old schools, which take lü and ch u (ch' u, t u) to be other plants than Pan Piao's «green bamboo». Li Tao-yüan (5th c. A. D.) in his Shuei king chu tells us what he has observed with his own eyes: «(The K'i river region is much altered since ancient times:), only the «royal fodder» and the «creepers» are not different from Mao's allusion».

151. Yu fei kün tsi 9.

A. Mao: fei 10 = 11 'decorated, ornated', thus: «There is the elegant lord». 10, ordinarily read *piwar / pjwgi / fei 'square basket', is here read (Sh'wen) *p'iwär / p'jwgi / fei, being loan char. for 12 *p'iwär 'decorated' (cf. B below). Cf. Chouli: Ts'i-jen 13 'variegated' (= 14), read *p'iwär (Sh'wen). — B. Lu (ap. Lie nü chuan) and Ts'i (ap. Li: Ta hüe) read 15, to which Cheng (comm. to Li) says 16, as A. Cf. ode 200, phr. 17, to which Mao: ts'i fei 18 = 19 'the décor being intertwined' (interlacing pattern), sc. on the embroidery; Lun: Kung-ye Ch'ang 20 'ornately elegant'. — C. Han (ap. Sh'wen) reads 21 (Kuang yüen *piäd / pi / p i), defined as = 22 'beautiful', thus: «There is the beautiful lord». No text par. — C is unsupported and inferior to B (A).

152. Ju cho ju mo 23.

A. Mao reads so; thus: «As if carved (chiselled), as if polished». Lu (ap. Lie nü chuan) and Ts'i (ap. Li: Ta hüe) have the same version (Ts'i var. 24). — B. Han (ap. Yülan) reads 25, which (because of the rimes) must be an erroneous inversion of 26. It is true that Han shi wai chuan quotes the line as 23 (like A), but this is probably a later correction of the Wai chuan text after Mao. The ts'o 27 here probably means 'to rub, to grind', thus: «As if rubbed, as if polished». Cf. ode 184, phr. 28: «The stones of other hills can be made into whet-stones», to which Mao: 27 = 'a stone with which one can 29 (carve =) work jade». 27 is here loan char. for 30 (Lu ap. Kao Yu comm. to Huai reads ode 184 thus: 31). In the same way 27 is loan char.

則控₂₅投案₇₆投于大邦₇₇持而告之₇₈誰因誰極₇₉極₈₀至₈₁齊朝駕則夕極於魯國
 22極於此₈₃雖異路所極一也₈₄則鳳麟極矣₈₅無所極些₈₆極₈₇誅₈₈極誅₈₉極誅₉₀
 極₉₁于羽山₉₂誰₉₃瞻彼淇奧₉₄奧₉₅隈₉₆澳₉₇隈₉₈綠竹猗猗₉₉綠₁₀₀王芻₁₀₁菜₁₀₂瞻
 淇奧之園林美綠竹之猗猗₂終朝采綠₃竹₄簾竹₅簾₆簾₇惟王芻編
 草不異毛輿₈有匪君子₁₀匪₁₁文章兒₁₂斐₁₃斐₁₄斐₁₅有斐君子₁₆有文章兒₁₇
 斐₁₈斐₁₉成是貝錦₁₈斐₁₉文章相錯₂₀斐然成章₂₁有邛君子₂₂美₂₃如琢如磨
 24摩₂₅如磨如錯₂₆如錯如磨₂₇錯₂₈他山有石可以為錯₂₉琢玉₃₀磨₃₁可以為磨₃₂

for 30 'whet-stone' in Shu: Yü kung. Cf. also Mo: Ts'in shī 32 'the most whetted (sharpened) ones' (sc. knives). On the other hand, in odes 178, 261, the phr. 33 is defined as 34 'ornated, patterned yoke' by Mao. Cf. Kyü: Tsin yü 35: »To (adorn with) metal and jade his chariot, and to pattern his garment». This sense builds on the common meaning of 27 'to cross': crossing lines = pattern, cf. Ts'ê: Ts'in 36: »The territories of Ts'in and Han (cross each other =) interlace like an embroidery». Our Han ode line here, therefore, might mean: »As if patterned, as if polished». Yet 27 'to grind, rub' is more kindred to the following m o 'to polish' and therefore preferable. — Undecidable whether A or B best repr. the orig. Shī.

153. Sê hi hien hi 37.

Sê 瑟.

A. Mao: sê 38 = 39 'respectful, dignified'. No text par. — B. Ts'i (ap. Li: Ta hüe) and Lu (ap. Erya) 40: »Sê hi hien hi means awe-inspiring». Cf. Ch'u: Kiu pien 41: »Lugubrious is the air of autumn, it is cold and severe, herbs and trees are shaken and shed their leaves». — C. Another interpr.: sê 38 = 'fresh-looking, bright'. For this we must compare ode 239:

Ode 239, st. 2. Sê pi yü tsan 42. Mao no gloss. A. Cheng: sê 38 = 43 'pure and fresh-looking, bright', thus: »Bright is that jade ladle-handle». — B. Shuowen, reading 44, says sê = 'the veins in jade similar to harp-strings', thus: »Harp-like is that jade ladle-handle». — C. Chu: sê 38 = 45 'dense, compact', thus: »Compact is that jade ladle-handle». — D. Another school (ap. comm. to Chouli) reads 46, where 47 *sîwêi is loan char. for 38 *sîet.

Ode 239, st. 4. Sê pi tso yü 48. A. Mao: sê 38 = 49, thus: »Numerous are those oaks and yü trees». — B. Chu: sê 38 = 50, thus: »Luxuriant and dense are those oaks and yü trees». — C. Another interpr.: sê 38 = 'fresh-looking, bright', thus: »Fresh-looking are those oaks and yü trees». — There is strict parallelism between st. 2 and 4, and sê 38 must mean the same in both. This rules out 'harp-like' in st. 2, and 'numerous' in st. 4. For Chu's 'compact' there is no text par., and it is very unnatural in st. 2 (a »compact» jade handle!). The meaning 'pure, fresh-looking, bright' proposed by Cheng in st. 2, is nicely applicable also to st. 4, and, moreover, it will make good sense also in our ode 55 above (phr. 37). Hence it is preferable.

Hien 51.

A. Mao: hien 51 (*g'än / yän / hien) = 52 'wide and great' i. e. 'generous'. In support of this Tuan Yü-ts'ai adduces Sün: Jung ju 53: »The narrow-(minded) persons will suddenly become generous». The difficulty is that the meaning of this Sün passage is much contested, see B and C next. If Mao were right, our hien 51 *g'än (rising tone) would be cognate to 54 *g'än / yän / hien (even tone) in ode 305, phr. 55: »The various pillars are great», and to 56 *kän / kän / kien 'great' (Shī passim). Cf. Chuang: Ts'i wu lun 57: »The (one with) great knowledge is large-minded (broad, generous)» — exactly the Mao meaning of our 51 here. — B. Ts'i (ap. Li: Ta hüe) and Lu (ap. Erya) say 40: »sê hi hien hi means awe-inspiring»; Erya variant 58 (ap. Shīwen). This is essentially the same as Shuowen: 51 = 59, 'martial-looking' (quoting this ode). 51 is then taken to be loan char. for the homophonous (*g'än) 58 (see the Erya variant), coll. current in the sense of 60 'fierce, violent' in W. Han time (Fang yen). Cf. Tso: Chao 18, phr. 61: »He fiercely (with angry determination) armed them and made them go up on the parapet». The Sün passage 53 above has also been so taken by Yang Liang (T'ang time): »The vile person will suddenly become (fierce =) valorous (awe-inspiring)»; Yang expressly asserts that 51 here stands for 58. — C. Han (ap. Shīwen): hien 51 = 62 'beautiful'. This in reality means that 51 is loan char. for the homophonous (*g'än / yän / hien) 63, defined as 64 'refined' in Shuowen, and

common in Han time texts (e. g. Sin shu: Tu chī 65: Han shu: Si-ma Siang-ju chuan 66; and, particularly interesting, Sin shu: Tao shu 67: »In deportment and mind to understand the Tao, that is called hien refined; the opposite to hien is ye rustic»). This hien again is etym. the same as 54 (*g'än) = 68 'to train (Shī), cultivate, cultivated, refined', cf. Lü: Shī jung lun 69 'refined' (where the phonetic in the graph is 54 and not 70). Some authors (e. g. Ch'en K'iao-tung) take the Sün passage 53 above in this sense: »The vulgar person will suddenly become refined».

Let us sum up: our line sê hi hien hi (37) in ode 55 might mean either:

a. With Mao: »How dignified, how generous» — only the 2nd member supported by par.;

β. With Ts'i and Lu: »How severe, how (fierce =) awe-inspiring» — both members well supported by par.;

γ. »How fresh-looking (bright), how refined (beautiful)». — both members well supported by par.

The choice is between β and γ, the α being less well supported. If we leave out the Sün passage, the meaning of which is contested, the only sense in which the char. 51 itself (with rad. 9) is attested in real texts (even though they are of Han date) is the γ sense: 51 = hien ya 65 'refined'. This speaks in favour of γ. And γ is the only interpr. which allows us to obtain a meaning of sê 38 applicable both here and in ode 239, stanzas 2 and 4 (phr. 42, 48). This decides definitely for γ. 154. Ho hi huan hi 71.

A. Mao: huan 72 (*xiwän / xiwän / huan) = 73 'dignity and deportment being (displayed =) conspicuous', thus: »How imposing, how conspicuous». Ts'i (ap. Li: Ta hüe) reads 74 *xiwän, also defined, by the Ta hüe text itself, as = 75 'dignified'. Again, Lu (ap. Erya) reads 76 *xiwän, same definition 75 (when the Lu school work Lie nü chuan quotes 72, this is a later corr. after Mao). Mao's gloss shows that he connects etymologically 72 *xiwän and 77 *sîwan 'to spread out, display', cf. B. below. But the two can hardly be cognate. 76 *xiwän is known from the Yi, meaning 'to sun, to warm in the sun' (char. also read *xiwär / xiwär / h u e i 'sunlight', Chouli, variation of the same stem), and the fundamental sense of our stem *xiwän may therefore be 'blazing, bright, brilliant', hence 'conspicuous'. 72 is then a loan char. for 76, and 74 is a mere variation of 72, just as Lie: Yang Chu has 78 'the warmth of the sun', where 79 is a variation of 76. — B. Han (ap. Shīwen) reads 80, in which 77 *sîwan / sîwan / s u a n = '(to spread out =) to display, conspicuous'; the meaning of the line very near to A. — C. Another school (ap. Shuowen) reads 81, where 82 *xiwän / xiwän / h u a n = 83 'a generous and refined mind'. No text par. — Undecidable whether *xiwän (76, 72, 74) 'brilliant, conspicuous' or *sîwan (77) 'displayed, conspicuous' best repr. the orig. Shī.

其錯錯者 33 錯衡 34 文衡 35 金玉其車文錯其服 36 秦韓之地相錯如繡 37 瑟兮僩兮 38
瑟 39 矜莊 40 瑟兮僩兮恂慄 41 悲哉秋之為氣也蕭瑟兮草木搖落 42 瑟彼玉瓚 43 製鮮
兒 44 瑟彼玉瓚 45 緝密兒 46 血彼玉瓚 47 血 48 瑟彼柁棹 49 衆 50 茂密 51 僩 52 寬大 53 陋
者俄且僩 54 僩 55 旅楹有閑 56 簡 57 大知閑閑 58 攔 59 武兒 60 猛 61 闐然授兵登陣 62 美
心 63 明僩雅以道之文 64 雍容嫺雅 65 容志審道謂之僩反僩為野 66 閑習 67 嫺
雅 70 閑 71 赫兮咺兮 72 咺 73 威儀容止宣著 74 咺 75 威儀 76 烜 77 宣 78 日之烜 79 烜 80.

155. Lü chu tsing tsing 84.

A. Mao: tsing tsing 85 = 86, thus: «The royal fodder and the creepers are luxuriant». This means that Mao takes it to be loan char. for 87, as in ode 176, phr. 88: «Luxuriant is the artemisia», and ode 119, phr. 89: «Its leaves are luxuriant». Therefore Shīwen, in our ode here, reads *tsieng / tsieng / tsing, and records 87 as variant. In the same way, in ode 233, phr. 90 is taken to be loan for 89, as in ode 119. — B. Another interpr. would be to read 85 *ts'ien / tsieng / ts'ing, the ordinary reading of the char., thus: «The royal fodder and the creepers are very green». Cf. ode 91, phr. 91: «Green is your collar», and passim. (So Legge has done in ode 233, but not here!). The reason why Mao has not done so is obvious: phr. 89 has influenced his reading of phr. 90, and this latter his reading of the present ode. — It may be safest to follow Mao, as representing the oldest tradition attainable.

156. Kuei pien ju sing 92. Kuei is *kwād / kuāi / kuei (Shīwen).

A. Mao: 93: «pien is a leathern cap, by which one (joins =) keeps together the hair». Thus: «The (joining =) hair-fastening leather-cap is star-like» (very brilliant). 93 in the reading *kwād / kuāi / kuei and with the meaning 'to put together, join, add up' (sc. accounts) is common (Li, Chouli, Meng), and this 'to join' (of the same stem as the ordinary 93 *g'wād / yuāi / h uei 'to collect' etc.) would then be the etymology here. Later comm., influenced by the Shuowen definition (see B below), think that the Mao gloss is corrupted and should run 94: «pien is the leathern cap; kuei is that by which one keeps together the hair» — the first 93 (short-form for 95) being lost. But this arbitrary correction is inadmissible: Mao always glosses the words in the order they appear in the ode, and if there were a kuei dropped, his gloss should run: 96. There are two other classical passages which are closely related to our phrase here; one of them is of contested interpr. a. Chouli: Pien shī 97. If translated in the spirit of Mao's gloss above, this would mean: «As to the king's leathern cap, there is (joined hair =) a chignon in five colours (sc. with strings in five colours), jade attachments, ivory base and jade pin». This tallies with Cheng Chung's (1 st c. A. D.) gloss: kuei 93 = 98 'with five colours to bind the hair' (the var. 99 is recorded in Cheng Hūan's comm.). β. Yili: Shī sang li 100: «For the (joined hair =) chignon, one uses strings, and then applies the pin» (var. 1 recorded in Cheng Chung's comm. to the Chouli passage above). This fundamental sense of *kwād (2) = 'to join the hair into a chignon, bind it together' would then be cognate, not only to the ordinary 93 *g'wād 'to unite, collect', but also to 3 *kwāt / kuāt / kuō 'to bind'. The variants 4 for the word *kwād 'to join the hair into a chignon' simply are due to the fact that the chignon, after being wound, was fastened with a pin of bone or wood. — B. Han (ap. Shuowen and Yü p'ien) quotes the ode: 5. Shuowen: 99 *kwād = 6 'a bone pin which can (join =) keep together the hair'. Thus our ode line: «The hair-pin and the leathern cap are star-like (very brilliant)». This interpr., however, fails to satisfy the par. passages: Chouli 97 would make: «As to the king's leathern cap, there is kuei a pin, jade attachments in five colours, ivory base and ki a pin»; thus there will be one 'pin' too many! And the Yili passage 100: «As to the kuei pin, one uses strings, and then fastens the ki pin» will make sheer nonsense. We can only conclude that Hū Shen has misunderstood 95, thinking it was a kind of pin, because of the extra radical, inst. of the verb stem 'to join, tie together, make a chignon'. — C. Cheng: 7 'kuei means the cap's seams, one decorates them with jade'. 2 *kwād / kuāi / kuei is then = junctures, where the slips, from which the cap is made, join. Thus the ode: «The seamed cap is star-like». In acc. with this Cheng expounds the Chouli passage 97: «As to the king's leathern cap, the seams have jade attachments in five colours, there is an ivory base and jade pin»; and he adds: «to each seam are fastened 12 jades in 5 colours». His

interpr. might still be applicable to the Yili passage 100: «For the seams one uses strings and then applies the ki pin». But it fails in Yili: Shī sang li 8: «For the seams and the ki pin one uses mulberry wood» would make no sense; the phrase means (with A above): «For the ki pin of the kuei (joined hair =) chignon one uses mulberry wood». Similarly in Sün: Li lun 9: «Immediately after he is dead, one washes him, ties the hair into a knot (makes a chignon) and cuts the nails». Here kuei cannot possibly mean 'seams' of a cap! Cheng therefore must consider the 10 of the Chouli and Shī passages and the 11 of the Yili and Sün passages as two different words, which is obviously impossible: their identity was already correctly realized by Cheng Chung. — D. Lu (ap. Kao Yu comm. to Lü) reads 12: «The kuan cap and the pien cap are star-like». Since kuan and pien were two entirely different caps, and the prince described so vividly could not wear them simultaneously, this is evidently a text corruption. — The A interpr. alone satisfies the par. passages and is preferable. 157. Lü chu ju tsê 13.

A. Mao: tsê 14 = 15 'accumulated, dense'. Han (ap. comm. to Wsüan) same expl. Thus: «The royal fodder and the creepers are as if accumulated (heaped)». It is doubtful whether Mao meant that 14 is a mere loan char. for 15 and should straightout be read tsi (*tsiék) in this ode, or he meant that the char. 14 *tsék / tsek / tsê 'bed mat' (see B below) was used as loan char. for a *tsék 'accumulated' which was cognate to the phonetically similar 15 *tsiék / tsiäk / tsi. Chang Heng († 139 A. D., Lu school) in his ode Si king fu has a kindred phrase 16: «The fragrant plants are as if accumulated (heaped)», where the char. is 15, tsi. — B. Chu seizes upon Shuowen's definition 17: tsê = 'bed mat' (chan means 'matting, shed' etc.), cf. Li: T'an kung 18 'a dignitary's bed mat'. Thus: «The royal fodder and the creepers are like a mat» (very dense, covering the ground). This makes good sense and has the advantage of respecting the traditional graph of the ode text, attested both in the Mao and the Han versions; hence it is preferable.

158. K'uan hi ch'o hi 19.

A. Mao: k'uan 20 = 21 'able to humour the people'; ch'o 22 = 23 'leisurely, easy, indulgent'. K'uan 'wide' = 'wide-hearted, magnanimous, generous' is common; for ch'o 22 (*t'io / ts'iak / ch'o) cf. ode 223, phr. 24: «Generous and indulgent», defined by Mao (after Erya) as = 20 'wide', i. e. 'magnanimous, generous'; here defined as = huan 'slow, leisurely' = 'not pressing, easy, indulgent', a kindred notion. Hence k'uan - ch'o are practically synonymous; thus our ode line: «How magnanimous, how indulgent». Cf. Shu: Wu yi 25: «You are not making (wide and indulgent)».

赫兮宣兮 21 赫兮愷兮 22 愷兮 23 寬嫺心服兒 24 綠竹青青 25 青青 26 茂盛兒 27 菁菁 28 菁菁者莪 29 其葉菁菁 30 其葉青青 31 青青子衿 32 會弁如星 33 弁皮弁 34 所以會髮 35 會 36 弁皮弁 37 會所以會髮 38 會所以會髮 39 弁皮弁 40 王之皮弁會 41 會 42 五采玉璫 43 采玉璫 44 玉笄 45 以五采束髮也 46 會 47 會 48 會 49 會 50 會 51 會 52 會 53 會 54 會 55 會 56 會 57 會 58 會 59 會 60 會 61 會 62 會 63 會 64 會 65 會 66 會 67 會 68 會 69 會 70 會 71 會 72 會 73 會 74 會 75 會 76 會 77 會 78 會 79 會 80 會 81 會 82 會 83 會 84 會 85 會 86 會 87 會 88 會 89 會 90 會 91 會 92 會 93 會 94 會 95 會 96 會 97 會 98 會 99 會 100 會

gent =) generous your heart»; Meng: Kung-sun Ch'ou, hia 26: »Freely, unrestrained»; Chuang: Ta tsung shī 27, also defined as = k'ua n 'generously'. — B. Han (ap. Yi ts'ie king yin yi) reads 28, the 29 defined as = 30 'soft, gentle', thus: »How magnanimous, how gentle». This 29 is the word (rad. 'woman') for which 31 (rad. 'water') serves as loan char. in Chuang: Siao yao yu 32: »Soft and (restrained =) timid as an unmarried girl», here also read (Shīwen) *i'io̯k / ts'ia̯k / ch'o. Similar ex. Sün: Yu tso. — The A version, besides being supported by ode 223, is strongly corroborated by the Shu par. adduced, showing k'ua n - ch'o to be a fixed binome (of kindred notions), and therefore preferable.

159. Yi ch'ung küe hi 33. Mao and Cheng have no gloss.

A. Chu: yi 34 is an exclamation: »Oh! the double up-turned side-bars of his carriage!» A gala car of the dignitaries had raised side-bars 35, which in front were turned up into two »hooks» 36 (Shuowen 37). For yi 34 as an interjection cf. ode 106, phr. 38: »Oh! how ample», where Mao says yi ts'ue = 'an exclamation'. Similarly Kyü: Tsin yü 39, etc. — B. A version 41 was widely current: so in Huang K'an's comm. to Lun, Yang Liang's to Sün, Li Shan's to Wsüan, K'ung's to Yili. Thus: »He leans upon the double up-turned side-bars». Indeed the w. 'side-bar' 35 *ia / 'ig / yi (ex. in Ts'ê: Chao ts'ê etc.) is etym. id. with 42 *ia / 'ig / yi 'to lean upon' and means simply 'elbow-rest'. — B is evidently the correct version. It is easy to see how an erroneous 34 (a char. with many meanings) has crept into the Mao text instead of the 42: in the 1st st. of the ode we find 43: »The royal fodder and the creepers are luxuriant». This graph 34 has been wrongly carried over also into our st. 3.

Ode LVI: K'ao p'an.

160. K'ao p'an tsaikien 44.

K'ao p'an 考槃

A. Mao (after Erya) k'ao 45 = 46 'to complete, achieve', p'an 47 = 48 'joy', thus: »He achieves his joy in the stream-valley». For k'ao 45 (a char. with many meanings) = 'to achieve' cf. Ch'un ts'iu: Yin 5, phr. 49: »In the ninth month, they completed Chung-ts'i's temple», to which Ku-liang: k'ao 45 = 46; ode 174, phr. 50: »In the principal chamber we achieve (finish)», sc. the feast; Kyü: Yüe yü 51: »Shang-ti does not achieve (your undertaking), wait until the suitable time returns»; Shu: Lo kao 52: »I will make complete the pattern (example) for my bright son»; Li: Li yün 53: »Thereby achieving (realizing, fulfilling) their sincerity»; Tso: Siang 15, phr. 54: »If your humble servant can achieve (fulfil) his task»; etc. (common). P'an 47 = 48 'joy', cf. Erya 55. Both these graphs are here interchangeable with 56, all alike read *b'wân / b'wân / p'an: For Mao's 57, Han (ap. Shīwen) and Ts'i (ap. Han shu) have 58, likewise paraphr. by 59 'to achieve the joy' by Pan Ku (Ts'i school). For Erya's 60 there is a var. 56 (Li Shan comm. to Wsüan). The ode 296 has the title P'an 60, interpr. by Mao as = 'joy'. Cf. Sün: Chung-ni 61: »In the harem there was amusement and extravagance»; Meng: Kung-sun Ch'ou, shang 62: »They amuse themselves and are lazy». For 56 'joy', cf. Shu: Wu yi 63: »Wen wang did not dare to amuse himself in trips and hunts»; Shu: Ts'in shi 64: »Much joy (amusement)». Both 47 and 56 *b'wân properly mean 'basin, tray' (etym. both same word, the former char. esp. for ritual vessels, the latter for ordinary vessels), and are used as loan char. for the homophonous *b'wân 'joy, amusement'. 60 properly means 'to turn round' (for which, again, 56 is sometimes borrowed), in the same way used as loan char. for the homophonous 'joy'. Thus our ode line 44 = »He achieves his joy in the stream-valley» is well supported by text par. (observe particularly ode 174, phr. 50, where k'ao means 'to achieve, complete a feast'). — B. Chu: k'ao 45 = 46 'to achieve' (as A), p'an

47 = 65 'to turn round, hesitate, draw back', and this phr. 'he achieves his drawing-back' Chu expounds 66: »He completes (builds) his retirement's house (hermit's house)». This wild speculation has been accepted by Legge! — C. Chu adduces an earlier interpr. as an alternative worth considering: k'ao 45 = 67 'to beat', p'an 47 = 68 'name of a vessel', thus: »He beats (drums on) his basin in the stream-valley». Cf. Chuang 69: »To drum on a bowl and sing»; ode 136, phr. 70: »You beat (drum on) your earthen vessel». This interpr. thus has good par., and k'ao 45 = 'to beat' is common in this very sense, cf. ode 115, phr. 71: »You do not drum on them, you do not strike them» (sc. bells and drums). And 'basin, tray', as stated above, is the primary meaning of both char. 47 and 56. — D. Waley: k'ao p'an = »drumming and dancing», taking p'an to mean 'to dance' (cf. gl. 334 below), an unwarranted text alteration. — Though interpr. C is very tempting, because it is simple and concrete, we should not abandon the well-supported tradition of the oldest schools (Erya, Mao, Ts'i).

K'ien 72.

A. Mao (after Erya) 72 *kan / kan / k'ien = 73 'mountains hugging water', i. e. a stream in a ravine (common). Thus: »He achieves his joy in the stream-valley». — B. Han (ap. Shīwen) reads 74. There are four interpr. possible of the latter. a. 75 *kân / kân / k'an (so Shīwen to ode 189 and to Yi: kua 53, see below) is cognate to and synonymous with 72 *kan / kan / k'ien. Cf. ode 189, phr. 76, to which Mao: 75 = 72; Yi: kua 53, phr. 77, to which Sün Shuang and Wang Su (both 3rd c.) 75 = 78 'ravine river among mountains'. β. A Han school gloss (ap. Shīwen): 75 = 79 'a stony and arid place'; no text par. γ. Another gloss professing to come from the Han school (ap. comm. to Wsüan): 80 'soil that is low and has stagnant water is called k'an 75'. That 81 here stands for 82 'stagnant water' (so Hu Ch'eng-kung) is made probable by Cheng's gloss to 77 (as quoted in K'ung to ode 189): 83 »K'an means a place with stagnant water at the side of a big (water =) river». No text par. δ. k'an 75 often simply means 'river bank', cf. ode 112, phr. 84: »He puts it on the bank of the River»; Kuan: Siao wen 85: »Wu battled on the river bank». This may equally well be applied in our present ode. Thus, for the Han (B) version 74 here we have to choose between: »He achieves his joy in the stream-valley»; ». . . on the arid ground»; ». . . by the stagnant water»; ». . . on the river bank». The first of these agrees with Mao (A) and therefore seems most plausible. — Undecidable whether A: 44 *kan or B: 74 *kân (both 'stream-valley') best repr. the orig. Shi.

161. Shī jen chī k'ua n 86.

A. Mao has no gloss and therefore takes k'ua n 87 in its ordinary sense of 'wide,

考 29 焯 30 柔兒 31 渾 32 渾約若處子 33 倚重較 34 倚 35 鞫 36 重較 37 較 車 轉 上 曲 銅 鈞
 38 倚 39 倚 40 我 猶 為 人 矣 41 倚 重 較 較 42 倚 43 綠 竹 倚 倚 44 考 槃 在 澗
 45 考 46 成 47 槃 48 樂 49 九 月 考 仲 子 之 宮 50 在 宗 載 考 51 上 帝 不 考 時 反 是 守 52 考 朕 昭
 子 刑 53 以 考 其 信 54 下 臣 獲 考 55 般 樂 56 盤 57 考 槃 58 考 盤 59 成 樂 60 般 61 閨 門 之 內 般
 樂 魯 汰 62 般 樂 魯 教 63 文 王 不 敢 盤 于 游 田 64 多 盤 65 盤 桓 66 成 其 隱 處 之 室 67 扣 68 器
 名 69 鼓 盆 而 歌 70 擊 缶 71 弗 鼓 弗 考 72 澗 73 山 夾 水 74 考 盤 在 干 75 干 76 秩 秩 斯 干 77 鴻
 漸 于 干 78 山 間 之 澗 水 79 堯 堯 之 處 80 地 下 而 黃 曰 干 81 黃 82 潢 83 干 謂 大 水 之 侯 故 停
 水 處 84 黃 之 河 之 干 85 吳 干 戰 86 碩 人 之 竟 87 寬 88 廣 89 寬 然 有 虛 乏 之 色 90 款 91 款 足

ample, grand' (so also Chu: 87 = 88 'wide'). — B. Cheng: 89 »He k'uan-jan looks empty and exhausted». No text par. Perhaps Cheng means that 87 *k'wân / k'wân / k'uan (even tone) is loan char. for 90 *k'wân / k'wân / k'uan (rising tone) 'empty, hollow'. Cf. Erya 91: »A tripod with hollow (empty) legs is called li»; Chuang: Ta sheng 92: »Empty, void of intelligence»; 93 *k'wân 'hollow, cavity, hole' (Chuang etc., common). — To be discussed after gl. 163.

162. Shī jen chī k'uo 94.

A. Mao: k'uo 95 = 96 'wide and great', thus practically synonymous with the k'uan of the 1st st. 95 is a hapax legomenon. — B. Han (ap. Shīwen) reads 97, defining 98 as = 99 'beautiful'. Likewise a hapax legomenon. — C. Cheng: k'uo 95 = 100 'has the meaning of hungry'. Perhaps Cheng means that k'uo is a loan char. for the homophonous 1 *k'wâ / k'wâ / k'uo, which means 'empty, hollow, cavity' in Meng: Li lou, hia 2: »It (the water) fills up the empty spaces and then advances», and in Yi: Shuo kua 3: »It (the tree) dries up above the hollow (in the stem)». — To be discussed after gl. 163.

163. Shī jen chī ti 4.

A. Mao: ti 5 (*d'îok / d'iek / ti) = 6 'to advance', thus taking 5 (normally read *d'îok / d'îuk / chu 'wheel-axle') to be loan char. for 7 *d'îok / d'iek / ti. Cf. ode 257, phr. 8: »He does not seek (sc. office), he does not advance», to which Mao (after Erya) 7 = 6; Shu: Kao yao mo (Yi Tsi) 9: »Each one has advanced and acquired merit». — B. Cheng reads 5 with its ordinary sound (*d'îok / d'îuk / chu) and defines it as = 10 'suffering'. Erya has an entry 11 (*d'îok / d'îuk / chu) = 10 'to suffer, suffering', and Cheng probably has this in mind, taking 5 to be loan char. for 11 in this Erya sense. But there are no text par. whatever in support of a meaning 'to suffer' for a *d'îok (5 or 11). — C. Chu: 5 = 12 'to (turn round =) draw back and not go on'. No text par. (Is Chu's idea: 'wheel-axle' = 'to turn round?'). —

In the phrases 161—163, Mao takes 13 all three to be praising epithets: »Oh, the grandness of the great person! Oh, the greatness of the great person! Oh, the (advancing =) prominence of the great person!» It seems, to judge by the Han variant in 162 (98 = 'beautiful') that the Han school had the same fundamental idea. Cheng, on the contrary, building on the idea of the Wei Hung Preface, that the ode describes a worthy living in poor retirement, takes the three words to denote poverty: »Oh, the (emptiness =) exhaustion of the great person! Oh, the (hollowness =) hunger of the great person! Oh, the suffering of the great person!» But there is nothing whatever in the ode itself to support the »recluse» idea, and no text par. confirm Cheng's word definitions. Mao is far better supported and preferable. In 161 it is impossible to decide between Mao and Han, since both graphs 95 and 98 are hapax legomena. In 163 Chu, as often, presents an absolutely unsubstantiated speculation. — Let it be added that in the 1st lines of the stanzas: 14, Cheng again follows up his »recluse» idea: »Forever he swears he will not forget (the wrong done him by the prince); forever he swears he will not pass on (= go again to court); forever he swears he will not tell (good advice to the prince)». The lines, of course, simply mean: »Forever he swears he will not forget (me); forever he swears he will not pass away (from me); forever he swears he will not tell (people about our love)».

Ode LVII: Shī jen.

164. Yi kin k'iu ng yi 15. So also in ode 88. Mao's gloss gives no direct expl. of k'iu ng.

A. Cheng: k'iu ng 16 (*k'iweng / k'iweng / k'iu ng) = 17 'single (unlined) garment', thus: »She is dressed in an embroidered robe, and a single garment (over it)».

Lu (ap. Lie nü chuan) and Ts'i (ap. Li: Chung yung) read 18, and this 19 (*k'iweng / k'iweng / k'iu ng) is defined in Li: Yü Tsao (in the text itself, Ts'i school) thus: 20 'an unlined (tunic) is a k'iu ng'. Cheng, in his gloss on this passage, says: »having an upper part (yi) and a lower part (sha ng) but no lining (li)», adding: »the word is also wr. 21 (*k'iweng / k'iweng / k'iu ng). This latter variant occurs in Yili: Shī hun li 22: »They wear an unlined garment and embroideries» (here again Cheng = 17 'unlined garment'). — B. Another school (ap. Shuowen) reads 23, the 24 (*k'iweng) defined as = 'a kind of hemp', thus: »She is dressed in an embroidered robe, and a hemp garment (over it)». Shuowen alternatively quotes the ode like Mao: 25, but then defines 16 as = 24 (i. e. a kind of hemp). Of 24 and 16 = 'a kind of hemp' there are no safe early text ex.; but 21 certainly means this textile plant in Li: Tsa ki 26: »After the k'iu ng has been donned, the lien and siang sacrifices might be proceeded with»; here k'iu ng cannot mean 'unlined garment', for the context shows that it is a question of a stuff, replacing the coarse hemp, and the same Cheng who (A above) defined 21 as = 'unlined garment' in Li: Yü Tsao, here says: »k'iu ng is the name of a plant; in regions where there is no ko dolichos, you use k'iu ng when the ma coarse hemp is laid aside». — Thus there is good support through early texts for both the meaning 'unlined garment' and 'a kind of hemp' of the word *k'iweng (wr. 16, 19, 21). It is therefore probable that the garment in question, an unlined tunic used as a »slip-over», was preferably made of k'iu ng hemp and hence got its name.

165. Ts'in shou ngo mei 27.

Ts'in 28.

A. Mao: ts'in 28 (*dz'jên / dz'jên / ts'in) = 29 'the forehead being broad and square'. Since this is not a direct definition of the w. ts'in, Cheng expounds it further: ts'in = 30 'a small cicada', thus: »A cicada's head» (sc. forehead broad and square). 31 = 'cicada' was coll. current in W. Han time (Fang yen). — B. Another school (ap. Shuowen) reads 32, the 33 *dz'jêng / dz'jäng / ts'ing defined as = 34 'beautiful'. No text par. Cf. however 35 *dz'jêng / dz'jäng / ts'ing 'pure' (pure forehead = clear, beautiful forehead).

Ng o 蛾.

A. Mao has no gloss, thus taking the word in its ordinary sense: »Silkworm eyebrows». — B. Another school (ap. Yi wen lei tsü and Yülan) reads 36. Similarly, in Ch'u: Li sao, the current editions have 37, but the oldest comm. we possess, Wang Yi (2nd c. A. D.), builds on a version with 36, and defines it ngo = 34 'beautiful'. Cf. Lie: Yang Chu 38: »The most beautiful of the unmarried girls». 39 = 'beautiful' was coll. current in W. Han time (Fang yen). In Huai: Siu wu, we also find the phr. 36. — The Mao version (27) with 'cicada' and 'silkworm' lacks the support of early text par., which the version with 32 'beautiful head' and 36, 'beautiful eyebrows' has at least for the latter word. Yet the parallelism with the similes in the preceding lines decide for

者謂之兩 22 款啓 23 竅 24 頤人之過 25 過 26 寬大 27 頤人之過 28 過 29 美 30 饒意 1 科 2.
盈科而後進 3 科上槁 4 頤人之軸 5 軸 6 進 7 迪 8 弗求弗迪 9 各迪有功 10 病 11 逐
2 盤桓不行 13 寬邁軸 14 永矢弗諼 永矢弗過 永矢弗告 15 衣錦褻衣 16 褻 17 禪 18 衣錦綉
衣 19 綉 20 禪為綉 21 穎 22 被穎黼 23 衣錦褻衣 24 褻 25 褻衣 26 既穎練祥皆行 27 縵首蛾
眉 28 縵 29 穎廣而方 30 蜻蜻 31 縵 32 穎首 33 穎 34 好兒 35 淨 36 蛾眉 37 蛾眉 38 處子蛾姣

Mao: »Her neck is like the tree-grub, her teeth are like melon-seeds, her head cicada-like, her eyebrows silkworm-like». (As to the 'melon-seed', Mao's 40 *sior / siei / si is loan for the 41 *sior / siei / si of the Lu version: 'melon's nest' = the interior of the melon, where the white seeds lie in rows like teeth in the mouth).

166. K'iao siao ts'ien hi 42. Shīwen records a variant 43.

A. Mao: ts'ien 44 (*ts'ian / ts'ien / ts'ien) = 45. This 46 is equal to 47 'jaw', esp. upper jaw, and secondarily the flesh covering that jaw, the cheek (as in Huai: Siu wu 48: »Wonderful teeth appear, the cheek shakes = moves, dimples»). Since the line (42) commences with k'iao siao 'artfully smiling', Mao's 45 means (with Legge): 'beautiful dimpling cheeks', thus: »When she smiles artfully, her cheeks dimple». This followed and freer expressed by Ma Jung to Lun: Pa yi, where this ode is quoted: 44 = 49 'the appearance of laughing (smiling)'. No text par. — B. Han (ap. Shīwen): ts'ien 44 = 50 'greenish (bluish? greyish?) white colour'. — The char. 44 is otherwise only known by being frequently used as a cognomen (ts'i) in Han time, and also meaning 'son-in-law'. 43 is earliest known from Cheng's (2nd c. A. D.) comm. to Li: Tsa ki, where it means a plant used for dyeing red; 43 *ts'ian is thus id. w. 51 *ts'ian / ts'ien / ts'ien 'Rubia, madder' (Shī ki etc.), and etym. s. w. a. 52 *ts'ian / ts'ien / ts'ien 'red' (Tso). This goes all directly against the Han school gloss. Probably this is corrupted and 53 is a fault for the similar 54, a variant of 51 (Tsi yün); the gloss would thus be: 55 'reddish white colour'. As to the ode line, we must observe: α. The parallelism with the next line 56: »Her beautiful eyes are black and white» (see next gloss) demands that ts'ien should indicate a colour; β. The Han gloss to ts'ien, though probably corrupted, certainly indicates a colour; γ. 44 has the var. 43, which latter is amply attested to mean 'red'. We must conclude that 44 here is a mere variant of 43 'red', and that we have to translate: »Her artfully smiling (mouth) is red, her beautiful eyes are black and white».

167. Mei mu p'an hi 56.

A. Mao (foll. by Shuowen) p'an 57 = 58 'white and black (divided =) distinguished', i. e. the black well set off against the white, thus: »Her beautiful eyes are well-defined black and white». Mao has felt 57 *p'en / p'an / p'an to be cognate to 59 *piwan / piuan / fen 'to divide', just as 60 *pwan / pwan / pan '(divided hair =) of a mixed white and black = grizzled' (Meng) may be cognate to the same *piwan 'to divide, distinguish' and to our *p'en here. — B. Han (ap. Shīwen): p'an 57 = 61 'black colour'. — C. Another school (Tsi lin ap. Shīwen): p'an 57 = 62 'beautiful eyes'. — D. Ma Jung (1st c. A. D.), comm. to Lun: Pa yi: p'an 57 = 63 'the appearance of moving the eyes'. Cf. Hanfei: Wai ch'u, yu hia 64: »P'an - fashion he rolled his eyes»; yet this par. is not safe, for there are certain reasons to suspect that the text is wrong for 65 'angrily'. — Since there are no reliable early text par. in support of any of these interpr., we have to rest satisfied with Mao's gloss, which may have at least an etym. support.

168. Shuei yü nung kiao 66.

A. Mao has no gloss here, but in ode 16, phr. 67: »That is where the duke of Shao halted», Mao says: 68 (*šiwad / šiwäi / shuei) = 69 'to lodge, to halt', and this gloss is repeated by Shīwen here. Thus: »She halted in the near suburbs». Variant 70 (Shīwen; comm. to Wsüan), but reading and meaning the same. — B. Cheng: »68 ought to be 71». This 71 (*dzwad / zwi / shuei) means 'grave-clothes presented as a gift' (Tso), but Cheng thinks it means here simply: »She dressed in the near suburbs», i. e. she changed her travelling clothes for ritual robes. For this strange speculation there is no other support than Shuowen, which has a char. 72 (*šiwad / šiwäi / shuei) 'grave-clothes presented as a gift' (thus synonym. w. 71). Evidently Cheng thinks 68 (70) of the

text is loan char. for this 72. But of the latter there are no text ex. — No reason whatever to abandon A.

169. Si mu k'iao k'iao 73.

A. Mao: k'iao 74 (*k'ioŋ / k'iau / k'iao, Shīwen) = 75 'vigorous, robust', thus: »The four steeds are robust». Cf. Lü: Huei kuo 76: »It is all because of the vigour of their spirit and the ampleness of their strength», to which Kao Yu: 77 = chuang 75. Kuang yün 77 *k'ioŋ / k'iau / k'iao and *g'ioŋ / g'iau / k'iao. Closely cognate to this must be ode 299, phr. 78, to which Mao: 79 (*k'ioŋ / k'iau / k'iao, Shīwen) = 80 'martial-looking'; Li: Chung yung 81 (*k'ioŋ, Shīwen): »How vigorous in his strength»; ode 293, phr. 82 (*k'ioŋ, Shīwen), to which Mao: 83 = 80 'martial-looking'; ode 299, phr. 84 (*k'ioŋ, Shīwen), Mao 83 = 85 'strong and ample'; Sün: Ch'en tao 86 (*g'ioŋ / g'iau / k'iao, Ts'ie yün), to which the comm. 87 = 88 'strong'; ode 259, phr. 89 (very similar to our ode line here), to which Mao 83 (*g'ioŋ / g'iak / k'üe, Shīwen) = chuang 75. Thus we have this word 'strong, robust, vigorous, martial' well attested in four different aspects of the stem: *k'ioŋ : k'ioŋ : g'ioŋ : g'ioŋ. — B. Another school (ap. Shuowen) defines 74 (*k'ioŋ / k'iau / k'iao, Ts'ie yün) as = 'horse which is 6 feet high', thus: »The four steeds are high (tall)». Shuowen, it is true, quotes an ode passus 90 which is different both from our line here and from that in ode 163, phr. 91, and may be drawn from a lost ode; but it is obvious that the w. 74 as describing a horse is the same in our ode as in that of Shuowen. The fundamental sense is here simply 'high'. 74 *k'ioŋ 'high' is mostly used figuratively: 'haughty, arrogant' (common), but we also find the same stem concrete: ode 102, phr. 92 (*k'ioŋ): »The weeds are rising high»; Chuang: Ta sheng 93 (*k'ioŋ) 'high, to lift the head'; Tso: Wen 11, char. 94 (*g'ioŋ) 'tall' (sc. person); Shī (gl. 30 above) char. 95 (*g'ioŋ) 'high'. — If thus both meanings: 'strong' and 'high' are defensible, the earliest (A) interpr. is so well substantiated that we have no reason to abandon it.

170. Chu fen piao piao 96.

A. Mao: piao piao 97 (*piog / piäu / piao) = 98 'ample'. Fen were the 'bit-plaques', extra adorning plaques, of varying shape, on the ends of the bit, on both sides of the mouth (see e. g. BMFEA, 6, pl. 26). Thus: »The red bit-plaques are ample». Whether Mao by 98 'ample' means that they were 'richly ornated' or that they were 'numerous' (there being many horses in the cavalcade) is not clear. — B. Han (ap. Yü p'ien) reads 99, the 100 likewise defined as = 98. — C. Yen Ts'an (Sung dyn.) finds it unreasonable that 97 *piog, which means 'bit', and quite particularly the protruding ends of the bit, e. g. ode 127, phr. 1: »Light carriages and bell-adorned bits» (other ex. in Yili: Ki si etc.), and here following directly upon fen 'bit-plaque', should not

者⁹⁹娥¹⁰⁰瓠犀¹⁰¹棲¹⁰²巧笑倩兮¹⁰³蒨兮¹⁰⁴倩兮¹⁰⁵好口輔¹⁰⁶輔¹⁰⁷輔¹⁰⁸奇牙出¹⁰⁹頤¹¹⁰頤¹¹¹搖¹¹²笑
兒¹¹³倉白色¹¹⁴茜¹¹⁵綺¹¹⁶蒼¹¹⁷蓄¹¹⁸蓄¹¹⁹白色¹²⁰美目盼兮¹²¹盼兮¹²²白黑分¹²³分¹²⁴頰¹²⁵黑
色¹²⁶美目¹²⁷動目兒¹²⁸眈然環其眼¹²⁹眈然¹³⁰說于農郊¹³¹召伯所說¹³²說¹³³舍¹³⁴稅¹³⁵
極¹³⁶稅¹³⁷四牡騶騶¹³⁸騶¹³⁹壯兒¹⁴⁰皆以其氣之趨與力之盛¹⁴¹趨¹⁴²騶¹⁴³騶虎臣¹⁴⁴騶¹⁴⁵
武兒¹⁴⁶強然騶¹⁴⁷騶¹⁴⁸王之造¹⁴⁹騶¹⁵⁰其馬騶騶¹⁵¹彊盛¹⁵²騶¹⁵³然剛折¹⁵⁴騶¹⁵⁵彊兒¹⁵⁶四
牡騶騶¹⁵⁷我馬維騶¹⁵⁸我馬維駒¹⁵⁹維騶騶¹⁶⁰騶¹⁶¹僑¹⁶²僑¹⁶³朱幘鑣鑣¹⁶⁴鑣¹⁶⁵盛兒¹⁶⁶
朱幘¹⁶⁷僣¹⁶⁸僣¹⁶⁹輻車鑣鑣¹⁷⁰人人¹⁷¹日日¹⁷²雨雪濛濛¹⁷³濛濛¹⁷⁴雨雪之盛也¹⁷⁵

have its ordinary sense of 'bit' but be a loan char. for a homophonous **piog* 'ample'. He therefore interprets the double *piao piao* distributively, like 2 *jen jen* 'every man', 3 *ji ji* 'every day', thus: «There are red bit-plaques *piao piao* on every bit». — C is simple and reasonable, but before accepting it definitely, some par. should be examined:

a. Ode 223, phr. 4 (**piog* / *piäu* / *piao*; Lu and Han ap. Sün, Han shu, Han Shi wai chuan read 5). Cheng = 6 'the ampleness of the rain and snow'. — β . Yi Chou shu: T'ai tsi Tsin 7 (**piog*): «The fervour (of the horses) being ample» (comm. 5 = 8). — γ . Ode 79, phr. 9 (**piog*), Mao: 5 = 10 'martial-looking' (vigorous); yet the parallelism with other stanzas in that ode makes a meaning 'to run' («The four mailed horses are running») more plausible, cf. gl. 218, 220 below. — δ . Ode 105, phr. 11 (**piog*), Mao: 100 = 12 'numerous'; this case, again, is uncertain, for here another school ap. Shuowen interpr. *piao piao* 100 = 13, thus: «The marching men are running», which is strongly corroborated by ode 180, phr. 14, where even Mao says *piao piao* 100 = 15 'to run' (Han here reads 16, which also means 'to run'); and this is definitely confirmed by Yi Chou shu: Wang hui 17: «The men of Fa are swiftly-running, like deer which run fast». —

We thus find that there are three undoubtedly well attested word stems **piog* / *piäu* / *piao* for which the phonetic 5 (with or without radicals) serves: 'bit': 'ample': 'to run'. Mao and Han have had good text par. in support of their idea 97 = 98 *piao piao* = 'ample' in phr. 96. In spite of this, Yen Ts'an's argument is so absolutely convincing that we must accept C.

171. *Ti fu yich'ao* 18.

A. Mao: *fu* 19 (**piwat* / *piuat* / *fu*) = 20 'a covering, screen', thus: «With pheasant-feather-screened (chariot) she went to court». — B. Cheng (ap. comm. to Chouli) reads 21, this 22 **piad* / *piäi* / *pi* = 'a covering'. — Whether this was really a variant of another school, or Cheng — as often — simply substituted a gloss-word of his own (here Mao's gloss) to that of the orig. text, cannot be decided.

172. *Shi ku huo huo* 23.

A. Mao: *huo huo* 24 (**xwat* / *xuat* / *huo*) = 25 'put it in the water'. It is not clear what Mao meant by this gloss (the movement? the noise?). — B. Chu: *huo huo* = 'the sound of the net going into the water', thus: «They drop the net, splash!» (onomatope). — C. Han (ap. Shiwen) *huo huo* 24 = 26 'the appearance of floating'; thus: «They drop the net, it floats with the stream». — D. Shuowen reads 27 = 28 'to obstruct the flow', thus: «They drop the net, it *huo huo* lies there stemming the current». — E. Another school (Ma Jung ap. Shiwen): *huo huo* 24 = 29 'the holes of a big fishing-net being large and wide', thus: «They drop the net, it (lies there) wide-holed». Here 24 **xwat* is expl. by an attempt at etymology: equal to 30 **xwat* / *xuat* / *huo* 'open, empty'. — There are no direct text par. to decide the issue. Cf., however, ode 252, phr. 31: «(The phoenixes fly), *huei-huei* (**xwad* / *xuai* / *huei*, Shiwen, Ts'ie yün) their wings». Two interpr. a. Mao: *huei-huei* = 32, thus: «Many are their wings»; β . Cheng and Tsi lin: *huei-huei* = 'the sound of flying wings'. Further, ode 299, phr. 33 (**xwad* / *xuai* / *huei*, Shuowen var. 34): «The sound of the bells **xwad-xwad*». — These indirect text par. favour the interpr. by onomatopes in all three odes: Phr. 23 here: «They drop the net: *xwat-xwat*» (splashing sound); phr. 31: «The phoenixes fly: *xwad-xwad*» (rustling sound); phr. 33: «The sound of the bell (goes) *xwad-xwad*».

173. *Chan wei po po* 35.

A. Mao: *po po* (**pwat* / *puat* / *po*) = 36, thus: «The sturgeons are abundant (numerous)». — B. Another school (Ma Jung ap. Shiwen): 'when the fish sticks in the

net, 37 its tail *pwat-pwat* (onomatope, sound of the lashing tail). — C. Lu (ap. Kao Yu comm. to Huai) reads 38, but neither reading nor interpr. is known. — D. Han (ap. Shiwen) reads 39, to which Ts'ie yün: **pwat* / *puat* / *po* and **p'wat* / *p'uat* / *p'o* = 40 'a fish shaking its tail'. Shuowen quotes 41 (without sense definition), which is probably but a var. of the preceding. — Since there is no text par. whatever for A, the parallelism with the preceding line decides for B (D): «They drop the net, (it splashes:) *xwat-xwat!* the sturgeons (beat their tails:) *pwat pwat*».

174. *Shu kiang nie nie* 42.

A. Mao: *nie nie* 43 (**ngiat* / *ngiät* / *nie*) = 44, thus: «The attendant ladies are amply adorned». — B. Han (ap. Shiwen) and Lu (ap. Kao Yu comm. to Lü) read 45 (**ngät* / *ngät* / *ngo*) defined as = 46 'tall' (Shiwen) and 47 'high and tall' (Kao Yu). Thus: «The attendant ladies are tall». — The discrepancy between the schools is not so great as it appears; **ngiat* and **ngät* are one and the same word stem. The two phonetics are interchangeable. Shu: P'an Keng 48 **ngät* / *ngät* / *ngo* and **ngiat* / *ngiät* / *nie* is quoted as 49 (**ngät*) in Shuowen. This word **ngät* 'tree stump' occurs in Lü: Kuo li as loan char. for our word 'high' in the phr. 50 = 'a high tower'. And 51 **ngät*, Shuowen = 52 'to load up high' (pile up high), is etym. the same word. On the other hand Erya (evidently with this ode in view) says: 53 **ngiat-ngiat* is = 'to carry on the head', i. e. having an adornment on the head; therefore Mao, more freely: 'amply adorned'. Thus Mao's **ngiat-ngiat* and Han's **ngät-ngät* are two variations of the same stem and both mean (with Waley's happy term): «The attendant ladies are tall-coiffed».

175. *Shu shi yu k'ie* 54.

A. Mao: *k'ie* 55 (**k'iat* / *k'iät* / *k'ie* and **k'iät* / *k'ipt* / *k'ie*) = 56, thus: «The attendant officers are martial-looking». The graph means 'to go' (Lü: *Shi jung*), here loan char. for this 'martial'. — B. Han (ap. Shiwen) reads 57, and says 58 (**g'iat* / *g'iät* / *k'ie*) = 59 'strong, vigorous'. Cf. Chuang: T'ien yün 60 'vigorously'. Thus: «The attendant officers are strong». Both char. occur side by side in ode 62, phr. 61, to which Mao: 55 *k'ie* = 'martial', 58 *k'ie* = 62 'unique', i. e. outstanding, surpassing others, a hero. (For 55 in ode 62, Han, ap. comm. to Wsüan, has the var. 63 **g'iat*, **k'iät* 'martial, robust', which occurs also in Chuang: T'ien tao). — So the two words are not identical, though practically synonymous and closely cognate. Undecidable whether 55 *k'iat* (A) or 58 **g'iat* (B) best repr. the orig. *Shi*.

Ode LVIII: Meng.

176. *Meng chich'ich'i* 64.

Meng 氓. Variant 65 ap. the T'ang stone classics.

氣庶庶，盛，四介庶庶。武克。行人儻儻。衆克。行兒。儻儻俛俛。騶。駉。駉。
 發人庶庶者若鹿奔走。翟芻以朝。第。蔽。翟蔽以朝。蔽。施風濺濺。濺。
 施之水中。流兒。施風濺濺。凝流。大魚網目大豁豁。豁。歲。歲。其羽。衆多。
 驚聲。噦噦。鉞。鱧。鱧。發發。盛兒。尾發發然。潑潑。潑潑。魚掉尾。歛歛。庶。
 善擊擊。盛飾。轅。轅。長兒。高長兒。擊。櫛。櫛。榮。榮。載高。擊擊載。
 也。庶士有錫。錫。武壯兒。庶士有榮。榮。健。傑然。伯兮。錫兮邦之榮兮。
 特立。偁。偁。之。蚩。蚩。氓。氓。願為之氓。美。氓。伯以昏抱布自煤。伯。

A. Mao: m e n g 66 = 67 'people', thus: »An honest (man) of the people». Cf. Meng: Kung-sun Ch'ou, shang 68: »They will wish to be his people»; Kuan: K'ing chung 65 = 'people'. Chu, following Mao (m e n g = m i n) thinks that m e n g (m i n) 'people' is a term of address to an unknown male person (thus: you people = you fellow), a ridiculous idea. — **B.** Han (ap. Shīwen) m e n g 66 = 69 'beautiful', thus m e n g here would mean: »You, my beautiful one». No text par. — **C.** Ts'i. In the Yi lin (Ts'i school) there is a line paraphrasing this ode, 70: »You, my husband, for the purpose of marriage, carried cloth and yourself acted as marriage-agent». 71 'eldest' serves as a polite term of address: »you, my husband» in ode 62. M e n g 66 *mǎng was homophonous (but for the tone) with 72 *mǎng 'eldest', a synonym of 71. Evidently the Ts'i school thought that 66 is loan char. for 72 'eldest', and hence 66, paraphrased by the binome 73 in Yi lin, would mean 'you, my (senior =) husband'. — Ingenious though C is, we dare not accept it, since there are no text par. with 72 m e n g alone as a word of address = 'you, my husband' (in the way 71 is used in ode 62). Moreover, we should not operate with loans (66 for 72) unless the traditional graph makes no acceptable sense. Here it is quite good ('people'), and A is preferable.

Ch' i ch' i 74.

A. Mao: ch' i ch' i 74 = 75 'honest, reliable', thus: »An honest (man) of the people». No text par. — **B.** Chu: ch' i ch' i 74 = 76 'ignorant, silly'. Only Han time (e. g. Shī ming) and later par. — **C.** Han (ap. Yi ts'ie king yin yi; variants 77) = 78 'with a ming and joyous (cheerful) mind'. Both Ts'ang hie p'ien 79 (ap. Yi ts'ie king yin yi) and Shuowen 80 are defined as = 'to laugh, jest'. Cf. Lie: T'ang wen 81: »Why do you jest and call me thrice». —

For ch' i ch' i, the C interpr. is the only one confirmed by an early text par. and therefore preferable. The line thus means: »A jesting (jolly) man of the people, (you came and carried cloth, i. e. money to buy silk)».

177. Ch' i yū tūn k' iu 82.

A. Mao: tūn k' iu = 83 'a hill in one layer' (84 here means 85 'layer' as in Chouli 86 'to make an altar in three layers'). Shīwen reads 87 *twən / tuən / tūn. — **B.** Lu (ap. Erya) reads 88; defined as = 83, as A above (Mao has drawn upon Erya). Shīwen to Erya reads either *twən / tuən / tūn or *twər / tu'ei / tūe i; thus tūn-k' iu or tūe i-k' iu. — **C.** Chu: Tun-k' iu = a place name. — The C interpr. may be right without excluding A and B: the place may have been called »the one-layer hill». As to the primary sense of tūn, several etymologies are possible: — *a.* 89, read *twən / tuən / tūn = 'solid, thick, compact' (common), here a low, heavy lump, not rising in a sharp peak; if so, the 87 of A is loan char. for 89, just as in Sün: Wang chí 90, where tūn tūn is a loan for 91 'generous'. Tūn-k' iu would then properly mean 'the compact (lumpy) hill'. — *β.* 87 and 89 *twən are closely cognate to 92 *d'wən / d'wən / t' un 'hill', cf. Chuang: Ch' i lo 93 'living on mounds and hills'. Tūn-k' iu is then a synonym-compound (»mound-hill»). — *γ.* 87 and 89 should not be read *twən but *twər / tu'ei / tūe i and are loan char. for 94 *twər / tu'ei / tūe i 'mound'. So Kuo P'o in his Erya comm. — *δ.* 87 and 89 should not be read *twən but *twər / tu'ei / tūe i and both stand for 89 *twər / tu'ei / tūe i 'a kind of vessel'. This is the theory of Erya itself which says 95: »one which resembles an inverted (or: covered?) T'uei vessel is a tūe i-k' iu». — Of these possible etymologies *β* is decidedly best: 87, 89 *twən: 92 *d'wən: 94 *twər are three aspects of one and the same word stem: 'hill'.

Ts' iang tsi wu nu, see gl. 212.

178. Yi wang fu kuan 96.

Mao: fu kuan 97 = 98. This is an ambiguous gloss and has been differently understood: **A.** Some think he meant: »Where the lord is near», taking fu - kuan

to be the name of a suburban barrier. Thus: »In order to gaze at the Fu-kuan». Chu: Fu - kuan = 99 'where the man was living'. Ch'en Huan reminds that acc. to Tso: Siang 14 a barrier in Wei was called 100 'the Near Barrier», and thinks that this is what Mao alluded to: Fu - kuan 97 = 100 'the Near Barrier', 98 »where the lord is near». Since the word fu 1 then remains unexplained, W'ang Sien-k'ien improves the gloss: fu - kuan 97 properly means »the Double Barrier»; just as city gates occur, one outside the other in the outer and inner walls, so here there were double barriers in the vicinity of the town. — **B.** Cheng thinks Mao meant: »Where the lord approaches»; fu 1 is then the ordinary verb 'to return'. Thus: »In order to gaze at him coming back to the barrier (of the town)». That this was Cheng's idea is shown in the following line, 2: »When you come with your carriage», to which Cheng 3: »er means ju 'you'; ju 'you' means: when you return to the Barrier». — The ode has related how the wooer came to the town as a stranger, on a simulated merchant's trip; the time for the marriage was fixed for the autumn. The bride longs for his arrival and mounts the wall in order to look for his coming again from afar, to the Barrier. Thus B is clearly preferable.

179. T' i wu kiu yen 4.

A. Mao: t' i 5 = 6 'the (body =) substance, content, pronouncement of the prognostic' (by ch'ao oracle bone or kua divinatory batons). Thus: »(You had consulted the tortoise and the milfoil stalks), their pronouncement had no inauspicious words». Cf. Shu: Kin t'eng 7: »According to the content (pronouncement), the king will have no harm»; Li: Yü tsao 8: »The prince determines (reads off) the pronouncement». — **B.** Han (ap. Shīwen) reads 9, defining li 10 as = 11 'lucky, auspicious'; thus: »It was lucky and had no inauspicious words». Cf. ode 4, phr. 12: »May happiness and luck tranquillize her». — **C.** Ts'i (ap. Li: Fang ki) also reads 9. The same Cheng, who in his comm. to the Odes follows Mao (A above), in his Li comm. says: li 10 = 13 'rites, decorum'. The 10 *li'ər / lji / li would then be loan char. for 13 *li'ər / lei / li. Or rather, 10 and 13 are considered as cognate. This scholastic etymology is ancient: Li: Tsi yi 14: »*li'ər decorum is to *li'ər walk in this road». Cf. also the pun in Yi: Sü kua 15: »When things are restrained, then there arise 13 li (*li'ər) rules of decorum, therefore the hexagram ch' u is followed by the hexagram 10 li (*li'ər)». Thus, our ode line here: »(If you act according to) the rites, there will be no bad words». That Cheng here builds on the Ts'i school tradition is revealed by the Yi lin, which in its line paraphrasing this ode (see gl. 176) continues 16: »If you neglect the rites and hurriedly follow your feelings, you will finally come to repentance and sorrow» — a negatively expressed paraphrase of our line. — **D.** Another interpr. Ma Juei-ch'en points out that in the versions (Lu, Ts'i) which read 9, this 10 *li'ər may

孟 73 氓伯 74 蚩蚩 75 敦厚之兒 76 無知之兒 77 蚩 78 志意和悅之兒 79 蚩 80 嗤 81 如何
蚩而三召子 82 至于頓丘 83 丘一成 84 成 85 重 86 為壇三成 87 頓 88 敦丘 89 敦 90 我今將
頓頓焉 91 敦敦 92 屯 93 生于陵屯 94 堆 95 如覆敦者敦丘 96 以望復關 97 復關 98 君子所
近也 99 男子所居 100 近關 1 復 2 以爾車來 3 爾女汝也 4 女女復關也 5 體無咎言 5 體
6 兆卦之體 7 體王其罔害 8 君定體 9 履無咎言 10 履 11 幸 12 福履綏之 13 不豐 14 禮者
履此者 15 物畜然後有禮故受之以履 16 棄禮急情幸罹悔憂 17 豐 18 漸車帷裳 19 裳性

simply be a loan char. for 5 *t'liar / t'iei / t'i (which has the phonetic 17 *liar / liei / li). This is quite plausible. — Since the preceding line expressly mentions the prognostics, and 5 is the regular technical term relating to such, A is by far the most convincing.

180. Tsien kü wei shang 18.

A. Mao reads 18: »It (the water) wets the curtains of my carriage». Wei shang occurs in Lun: Hiang tang in the sense of 'wei curtain-shaped shang lower garment', and in our ode it is a metaphor: »the curtain-skirts» of the carriage. In Li: Tsa ki the same is called 19. — B. Another school (ap. Kia Kung-yen's comm. to Chouli and Yili) reads 20. This 21 = 'curtain, veil' occurs in Kyu: Cheng yü. — 22 *d'iwär / jwi / wei and 21 *g'iwär / jwäi / wei, though synonymous, are by no means identical. As a binome, A is better supported by par.

181. Nü ye pu shuang, shi er k'i hing 23.

A. Mao (after Erya): shuang 24 = 25 'to diverge, deviate, aberr'. Cheng expounds this further 26: 'my heart towards you hitherto has had no (deviation and doubling =) duplicity, but your action in returning to the Barrier (had two meanings, was ambiguous =) was false'. Thus the ode line: »I, the woman, have not deviated (in my allegiance), but you, the man, have (doubled =) shown duplicity in your behaviour». Both shuang and er then have the fundamental sense of 'two, double, go in two directions, duplicity, doubleness of heart, double dealing'. For shuang cf. Kyü: Chou yü 29: »If your words are double (if you are double-tongued, false in your words), you will daily go back on (break) your faith», to which Wei Chao: shuang = 'double, of two kinds'; ibid. 30: »She had a (double = deviating =) aberrant virtue»; ode 173, phr. 31: »His virtue is not (double =) aberrant, faulty» (here, again, Mao 24 = 25). For er, cf. Tso: Hi 15, phr. 32: »If he (doubles =) shows duplicity, then seize him»; Tso: Hi 9, phr. 33: »You must not (double =) play false»; Tso: Siang 5, phr. 34: »He told how Wang Shu (doubled, aberrated in the direction of =) played false with the Jung». — B. Lu. Erya (Shi hün) has an entry 35: »Yen yen and tan tan mean regret of the shuang t'ê aberration and fault». Since yen yen and tan tan occur in the last st. of this ode 58, the Erya entry evidently refers to our ode, and Wang Yin-chi and followers conclude that the Lu text read shuang t'ê. Now, a char. 36 *t'äk / t'äk / t'ê occurs as variant of 37 (e. g. Shu: Hung fan 38 'error' is rendered 39 in Shi ki), and t'ê 36, which occurs also in Kuan: Cheng, is graphically very similar to er. Hence the Lu text must have read 40 shi t'ê ki hing; thus: »I, the woman, have not deviated (in my allegiance), but you, the man, have erred in your behaviour». Mao has misread t'ê 36 for er, and inserted the latter in his text. — It is quite plausible that there were different readings in the two schools: Mao: Shi er k'i hing — Lu: Shi t'ê k'i hing. But it is just as possible that the Lu school students misread and corrupted an er into a t'ê 36 as that Mao corrupted a t'ê into an er (in Tso: Ch'eng 8 the ode is quoted with er, Mao fashion). Indeed, both versions give a good meaning, but A is far better supported by text par.

182. Shi ye wang ki 41.

A. Mao: ki 42 = 43 'the middle course, the proper mean', thus: »You, the man, do not observe the proper mean». K'ung elucidates this further 44: 'in your behaviour you have no proper mean and correctness». Similarly in ode 109, phr. 45, Mao 46, Cheng 47, thus: »They say I am an officer who does not observe the proper mean». Cf. Kyü: Chou yü 48: »He makes so that the spirits, the people and the things all (get their proper mean =) find their proper place» (Wei Chao 46); Chouli: T'ien kuan, sü kuan »He establishes offices and distributes charges, yi wei min ki to serve as centres

for the people» (Cheng 46). — B. Chu: ki 42 = 51 'to attain, go to the limit', thus: »You, the man, have no limit (go to excess)». This 'extreme, go to the limit' is the ordinary meaning of 42. In ode 109, phr. 45, Chu is more explicit 52: »his heart is reckless, and has no point where it reaches the limit', thus: »They say I am an officer who has no limit (goes to excess)». We should compare:

Ode 219. Ch'an jen wang ki 53. Mao no gloss. Cheng and Chu: ki 42 = 54 'to stop, cease': »The slanderers have no (stopping =) limit (go to excess)».

Ode 253. Yi kin wang ki 55. Mao no gloss. A. Cheng 46, thus: »To make careful those who do not observe the proper mean». — B. Chu 56, thus: »To make careful those who have no limit (go to excess)».

Ode 257. Min chi wang ki 57. Mao no gloss. A. Cheng: »That the people does not observe the proper mean». — B. Chu: »That the people has no limit (goes to excess)».

The meaning 'to have no limit, go to excess' is so obvious in ode 219, phr. 53, that even Cheng has acknowledged it. Since the wang ki cannot possibly have different meanings in these five odes, Chu has generalized this 'to have no limit' to them all, and he is undoubtedly right. Similarly in Tso: Wen 17, phr. 53: »When the commands are excessive, (he knows that he shall perish)». (Here an interpr.: »When the commands do not observe the proper mean» is far less plausible). Observe further the following cases:

Ode 202. Hao t'ien wang ki 59. Mao no gloss. A. Cheng paraphrases 60: thus: »Oh, great Heaven! I am (without limit =) at my wits' end, desperate». — B. Chu: »The great Heaven has no limit» (goes to excess, treats me too cruelly).

Ode 199. Shi jen wang ki 61. Mao no gloss. A. Cheng 62 'there is no extreme time', thus: »(Since you are not a spectre but a living human being), for seeing you, the man, there is no limit» (I shall surely meet you). — B. Kiang Ping-chang (followed by Legge): »I scrutinize you, the human being, (without limit =) through and through». — C. Ch'en Huan: wang ki = 63, thus: »I regard you, the man, as not observing the proper mean». — D. wang ki = 'to have no limit, go to excess': »I regard you, the man, as having no limit (going to excess)».

Ode 275. Mo fei er ki 64. A. Mao 46. This brief gloss may seem to mean: »There is nothing which is not (due to) your proper mean (virtue)». But Cheng expounds it differently: »There is nobody who is not (in receipt of) your proper mean» = »who has not got his proper place and duty thanks to you». This goes back to Tso: Ch'eng 16, where this ode is quoted, the text continuing 65: »Everybody knows his (proper mean =) duty». (Cf. also 48 above). This is all frightfully scholastic. — B. Chu: ki = 51, thus: »There is nothing which is not (due to) your extreme (virtue)». — C. Another interpr. ki = 'to attain, reach', a common meaning of ki, cf. gl. 148 above, thus: »There is nothing which is not (due to) your attainments».

20 漸車幃裝 21 幃 22 帷 23 女也不爽 24 士貳其行 25 爽 26 差 27 我心於女故無差貳而復聞
之行有二意 28 言爽日反其信 29 有爽德 30 其德不爽 31 貳而執之 32 不可以貳 33 言王
叔之貳于戎 34 晏晏旦旦悔爽也 35 貳 36 貳 37 衍貳 38 衍貳 39 士貳其行 40 士也罔極
41 極 42 中 43 行無中正 44 謂我士也罔極 45 極 46 中 47 無中正 48 使神人百物無不得其極
49 至 50 其心縱恣無所至極 51 讒人罔極 52 已 53 以謹罔極 54 無窮極之人 55 民之罔極
56 命之罔極 57 昊天罔極 58 昊天乎我心無極 59 視人罔極 60 無有極時 61 無中 62 莫匪

193. *Mi shī lao yi 66*. Mao has no gloss.

A. Cheng: *mi 67 = 68* 'not, not have' (common), thus: «I had no toil from the household». (I did not feel overburdened by my household duties, I worked quite willingly). — B. Han (ap. *Shīwen* to *Yi*: *Kua 61*, and ap. comm. to *Lie*) *mi 67 = 69* 'to have in common, to share' (it has been advocated by later comm. that this Han gloss *mi = kung* must refer to this ode; it suits no other *mi* phr. in the *Shī*). Thus: I shared (with you) the toil of the house». *Yi*: *kua 61* has been adduced as a par., phr. 70: «I have a good wine-cup (or: good rank?), I shall share it with you», because of the said *Shīwen* gloss; but the meaning of that passage is much disputed and the par. is not safe. *Mi 67* is, on the other hand, well attested in the sense of 'to tie, connect' (later wr. 71), e. g. *Chuang*: *Jen kien shī 72*: «When they (the states) are in near contact, they should (by tied to each other, be connected =) be united, linked together by good faith». This would reasonably be the etymology of the Han gloss here: «(Three years I have been your wife), united (with you) in the toil of the household» = sharing the toil with you. — The parallelism with next st. decides for A: phr. 73: «Rising early and going to sleep late, I have had no morning» (no leisure, I have been ever at work) — here *mi* cannot possibly mean anything but the common 68 'not have'.

184. *Yen ki suei yi 74*. Mao has no gloss.

A. Cheng: *yen 75 = 76* 'I', *suei 77 = 78* 'long'; our line 74 would thus be equal to 79: «I have been for a long time» (sc. with you), I have remained with you. The fundamental sense of *suei 77* is 'road, to follow a road', with many extensions of meaning. One is 'to go on along a road, continue', cf. *Li*: *Tseng tsī wen 80*: «(When an officer follows the funeral train of the prince and learns that his father has died, what shall he do? *K'ung-tsi* said:) He continues (his march); after the coffin has been lowered, he returns». Thus here in the ode, properly: «I have continued, persisted». — B. *Chu*: *yen 75 = 'words'*, *suei 77 = 81* 'achieve', thus: «My words have been achieved (fulfilled)», i. e. I have kept my vows. *Suei 77* ('to follow the road to the end, reach the goal =) 'to achieve, fulfil' is common, cf. *Lun*: *Pa yi 82*: «Things that are (completed =) done need not be spoken of, things that are achieved need not be remonstrated about»; *Li*: *Yü ling 83*: «All tasks are achieved». — B is a better par. to the preceding stanza: st. 4: «I have not deviated (in my allegiance)» ~ st. 5: «My words have been achieved (I have kept my vows)». — Other debated cases of *suei*:

Ode 252. *Wei yi suei ko 84*. A. Mao: *suei 77 = 'then, thereupon'* (the commonest meaning of *suei*), thus: «(I have composed a few verses) for subsequently having them sung». — B. *Chu*: «In order to continue your song» (in prolongation of your song). — No reason to abandon A.

Ode 194. *Jung ch'eng pu t'uei, ki ch'eng pu suei 85*. Mao: *suei 77 = 86*, an obscure gloss. A. Mao is badly expounded by Cheng: «Though the (weapons =) war is finished, they (the enemies) do not withdraw; though the famine is finished, they do not give him peace (comfort him)» (*suei* then a transitive verb, with 'him' as understood object). — B. Mao is better expounded by *Ch'en Huan*: *ch'eng 81 = 87* (just as in ode 188, phr. 88 is quoted as 89 in *Lun*): «The weapons truly are not withdrawn, the famine truly is not (achieved =) tranquillized». Thus *suei 77 = an 86* is a free paraphrase of the sense 'to achieve' above. — C. *Chu*, referring to a passage in *Yi*: *kua 34 (90)*: «He cannot draw back, he cannot continue, advance») interprets: «Though the war is finished, he does not draw back (from evil), though the famine is finished, he does not advance (in good)» — frightfully scholastic. — B is obviously right.

185. *Tsung küe chī yen 91*.

A. Mao reads 91. *Yen 92* (**ian* / *ien* / *yen*) means 'rest, repose, feast, to have pleasure', cf. ode 35, phr. 93: «You feast with, enjoy yourself with your new wife». Thus: «During the (pleasure =) pleasant time of the 'tied horns'». The two horn-like tufts of hair was the head-dress of the unmarried girls. — B. Another school (ap. *Shīwen* and *K'ung's* comm.) reads 94. This 95 **kwan* / *kwan* / *ku an* means 'hair tufts' as described under A. Thus: «(The children with) the tufts of the tied horns» (talked and laughed in a friendly way). Cf. ode 102, phr. 96. — Undecidable which version best repr. the orig. *Shī*.

186. *Sin shī tan tan 97*. Mao has no expl. of *tan*.

A. *Chu* (after *Shuowen*) *tan = 'clear'*, thus: «We were sworn to good faith clearly». Cf. ode 254: «The august Heaven is called bright, ... the august Heaven is called *tan* clear». — B. *Lu* (ap. *Erya* and *Shuowen*) reads 1, and *Shuowen* says: «2 = 3 pained, grieved; some write 4, as in *Shī 1*». Now *Ts'ie yün* distinguishes 2 **tāt* / *tāt* / *ta* 'grieved', e. g. in ode 102 (where the rime demands **tāt*), and 4 **tān* / *tān* / *tan* of our ode 58 (where the rime demands **tān*). The meaning, however, is the same in both variations of the stem (*tān*: *tāt*). And just as e. g. 5 *t'ung* means not only 'pain, pained, grieved', but also 'earnest, with intense feelings', e. g. *Kuan*: *Ts'i ch'en ts'i ch'u 6*: «(painfully =) earnestly to speak of man's feelings», so 1 means: «We were sworn to good faith (painfully, intensely =) earnestly». Cheng has here followed the *Lu* school: *tan tan 97 = 7* «expresses its intensity and sincerity». Thus he takes 97 to be loan char. for 4. — B stands much nearer in time to *Chou* tradition than A, and is very plausible.

187. *K'iao siao ts'o hi 8*.

Mao: *ts'o 9 = 10* 'the appearance of the artful smile' gives no real expl. It has been expounded in several ways, a. o.: A. *Chu* says: «*ts'o 9* (**ts'á* / *ts'á* / *ts'o*) = 'fresh and white colour'; when laughing, the teeth are showing *ts'o-jan* brightly». This after *Shuowen*: *ts'o 9 = 11* 'the colour of jade being fresh and white'. Cf. ode 47, phr. 12: «How brilliantly white is her robe of state». Thus here: «The fresh whiteness of the artful smile» (the white teeth showing). — B. *Hu Ch'eng-kung* (foll. by *Ch'en Huan*) takes *ts'o 9* (**ts'á*) to be loan char. for 13 **ts'ia* / *ts'ig* / *ts'i*, *Shuowen = 'uneven teeth'*; etym. s. w. a. 14 **ts'ia* / *ts'ig* / *ts'i* in 15 *ts'en-t's'i* 'of different length, uneven', see gl. 70. Cf. *Sün*: *Kün tao 16*: «Those who are like uneven teeth». Thus: «The uneven teeth of the artful smile», i. e. just a corner of the teeth peeping out when she smiles. — No reason whatever not to accept A, where the orig. char. is maintained, with a good text par.

爾極 45 各知其極 46 靡室 47 矣 48 靡 49 無 49 其 70 我有好爵 吾與爾靡之 71 靡 72 凡交近
則必相靡 以信 73 夙興夜寐 靡有朝 74 言既遂矣 75 言 76 我 77 遂 78 久 79 我既久矣 80 遂
既封而歸 81 成 82 成事不說 遂事不諫 83 百事乃遂 84 維以遂歌 85 成成不退 飢成不遂
86 安 87 誠 88 成不以富 89 誠不以富 90 不能退不能遂 91 總角之宴 92 宴 93 宴爾新昏 94
總角之卣 95 卣 96 總角卣兮 97 信誓旦旦 98 信誓思思 99 慍 3 慍 5 痛 6 痛言人情
7 言其壘 惻 8 誠 9 巧笑瑳兮 9 瑳 10 巧笑兒 11 玉色鮮白 12 瑳兮瑳兮 其之展也 13 齟

188. Pei yü chí no 17.

A. Mao: n o 18 (*nâr / nâ / n o) = 19 'to walk with measured steps'. As an attribute to 'girdle gems' this is very curious, and has to be freely expounded: »The rhythm of his girdle gems» (when walking sedately). — B. Another school (ap. Yülan) reads 20 (*nâr / nâ / n o). — The Mao gloss (repeated in Shuowen) is not convincing. It should be mentioned, first, that the char. 18 is frequent in the sense of 'to expel demons' (e. g. Lun), in this sense also wr. 21 n o (Chouli) — so the graphs 18 and 21 are interchangeable. Then we compare:

Ode 148. O - n o k' i chí 22. For o - n o 23 (*â-nâr), Lu (ap. comm. to Ch'u) reads y i - n i 24 (*ia-nîär). A. Mao: o - n o 23 = 25 'pliant', thus: »Pliant are its branches». (Cf. Huai: Siu wu, where 26 seems to mean 'supple?'). But this is not applicable in the 2nd and 3rd st., phr. 27: »... its flowers; ... its fruits». B. In Ch'u: Kiu pien y i - n i 24 means 'richly flourishing'. This applied here: »Luxuriant are its branches».

Ode 228. Si sang y u o, k' i y e y u n o 28. Here we find o - n o 29 (*â-nâr), and Mao says: o 30 (*â / â / o) = 31, beautiful', n o 32 (*nâr / nâ / n o) = 33 'ample, rich'. Thus: »The mulberry trees of the lowlands are beautiful, their foliage is ample».

Ode 301. Y i y ü n o y ü 34. Here we find y i - n o 35 (*ia-nâr). A. Mao: y i 36 (*ia / 'ig / y i) = 37 'an interjection of admiration', n o 38 (*nâr / nâ / n o) = 39 'much, ample'. Thus: »Oh, how ample». — B. y i 36 here is decidedly not the interjection, but means 'luxuriant', as in ode 55, see below. Thus: »How rich, how ample».

Ode 215. Shou fu pu n o 40. Mao (after Erya): n o 38 = 39, thus: »Will they not receive much happiness». Another school (ap. Shuowen) reads 41.

Ode 55. Lü chu y i y i 42. »The royal fodder and the creepers are luxuriant». Mao: y i y i (*ia / 'ig / y i) = 43 'beautiful and rich'.

Ode 221. y u n o k' i k ü 44. A. Mao: n o 38 = 45 'peace', thus: »(The king is in Hao), living there in tranquillity». — B. Wang Su (ap. Shīwen): n o 38 = 39: »Ample is his abode».

Kyü: Ch'u yü 46: »Beautiful young men». N o 38 (*nâr), Wei Chao = 31 'beautiful'.

From all these examples it is perfectly clear that Mao's glosses are in part erroneous. We have to do with two words, each of which is varied in two aspects of the stem: *â / â / o ~ ia / 'ig / y i, wr. 47; and *nâr / nâ / n o ~ *nîär / nîig / n i, wr. 48. Both mean 'rich, ample', hence 'flourishing, beautiful'. And they often combine to form a binome, either o - n o (*â-nâr) or y i - n o (*ia-nâr) or y i - n i (*ia-nîär). For stem variations like *â ~ ia and *nâr : nîär, cf. BMFEA 5, p. 107—108. For binome variations like the preceding, cf. gl. 98. — Our ode line in ode 59, phr. 17, consequently means (against Mao): »The richness (beauty) of the girdle gems». — We should examine, finally, another line:

Ode 246. Wei y e n i n i 49. Mao and Cheng have no direct gloss.

A. Chu: n i n i 50 (*nîär / niei / n i) = 51: »Its leaves are soft and moist» (this derived from the fundamental sense of 50 = 'mud'). — B. Han (ap. Shīwen) reads 52, which n i 53 (*nîär / niei / n i) is defined by Chang Yi as = 54 'ampleness (luxuriance) of plants'. Thus: »Its leaves are luxuriant». — The A version graph 50 is clearly a loan char. for 53 of B, and the word 53 *nîär is cognate to our 48 *nâr ~ nîär in the passages discussed above.

Ode LX: Huan lan.

189. Neng pu wo chí 55.

A. Mao paraphrases 56 'he does not himself consider that he has no knowledge'. This cannot grammatically be reconciled with the wording of the ode line. — B. Cheng:

»His ability is not (equal to) what we know (to do)» (word by word: His ability is not our knowledge), i. e. he is not so able as we are. — C. Wang Yin-chi and followers: 57 *nang / nang / neng = 58 *nîag / nîi / er (par. adduced King chuan shi ts'i, k. 6). 57 *nang would then be an auxiliary cognate to 58 *nîag and to 59 *nag / nâi / n a i. Thus: »But he does not know us». — D. Another interpr. Neng has its ordinary meaning: »Can he not-know me» = »Can he fail to know me» (i. e. why should he not know me). — D is certainly most simple and plausible.

190. Jung hi suei hi 60.

A. Mao 61: 'his carriage (deportment) is worth to behold, his girdle gems are suei-suei-like (suei-suei-fashion)'. Jung 62 = 'way of behaving, carriage' is common (Li etc.). Of suei 63 Mao gives no real expl., only suggesting that it is an adjective to a 'gem' not expressed in the text: »Oh, the deportment! Oh the suei-suei (of his girdle gems)! (the ode tells of various things worn in the girdle). — B. Cheng: jung 62 = 64 'ceremonial knife', suei 63 = 65 'a gem'. Thus: »Oh, his ceremonial knife, oh, his suei gem!». Cf. ode 250, phr. 64: »Ceremonial knife»; ode 203, phr. 66: »Girdle gems». The 63 in our ode here short for that 67. — C. Chu: jung suei 68 = 69, thus: »Oh, how easy (indolent), how nonchalant». For jung, cf. Lun: Hiang tang 70: »He had a placid (easy) appearance». For suei, cf. Sün: Wang chí 71: »There is risk that the great matters are delayed (left undone), and the small matters are neglected» (yet here the suei has been much discussed, whether it stands for 72 'fall down, be ruined', or it means 73 'perish'). — In ode 250 it is a question of things carried in the girdle: on the one hand gems (74 and 75), on the other hand 64 ceremonial knife. Again, in ode 203, the suei 67 is a gem carried in the girdle. In our ode here are described various objects carried in the girdle, and the very next line describes the girdle (sash). Cheng (B) has correctly realized the parallelism with the odes 250 and 203, and he is undoubtedly right.

191. Ch'uei tai kiki 76.

A. Mao. In this version 77 *g'iwed / g'jwi / ki rimes with the 63 (67) *dz'iwed / zwi / suei of the preceding line. Mao says: »he lets his sash hang down 78 ki-k-i-wise in an orderly manner». Ki 77 is defined in Shuowen as = 79 'the heart moving', i. e. 'agitated'; cf. Lie: Huang ti 80 'agitated'; Lie: Mu wang 81: »His bowels trembled (shook, moved)». Thus here: »Oh the (shaking =) movement of his down-hanging sash». Mao has elaborated this idea of 'to shake, move' into that of 'rhythmical movement'. — B. Han (ap. Shīwen) reads 82, and defines 83 *dz'iwed / dz'wi / suei as = 84 'hang-

差 15 参差 16 齟差者 17 佩玉之儺 18 儺 19 行有節度 20 佩玉之那 21 難 22 倚儺其支 23 倚儺 24 旖旎 25 柔順 26 猗那 27 倚儺其華 倚儺其實 28 隰桑有阿其葉有難 29 阿難 30 阿 31 美兒 32 難 33 益兒 34 猗與那與 35 猗那 36 猗 37 歎辭 38 那 39 多 40 受福不那 41 受福不儺 42 綠竹猗猗 43 美益兒 44 有那其居 45 安 46 那暨 47 阿倚猗猗 48 那難儺旖 49 維葉泥泥 50 泥 51 柔澤兒 52 維葉萋萋 53 萋 54 草盛 55 能不我知 56 不自謂無知 57 能 58 而 59 乃 60 咨兮咨兮 61 咨儀可觀佩玉遂遂然 62 咨 63 遂 64 咨乃 65 瑞 66 佩璵 67 璵 68 咨遂 69 舒緩放肆之兒 70 有咨色 71 大事殆乎弛小事殆乎遂 72 墜 73 亡 74 玉 75 璠 76 垂帶悻悻 77 悻 78 悻然有節度 79 心動 80 震悻 81 大戴悻悻 82 垂帶萃萃 83 萃 84 垂兒 85 綦 86 佩玉

ing down'. Thus: »Oh, the hanging-down of his down-hanging sash». No text par. — C. Ma Juei-ch'en and others think that both 77 *g'iwed and 83 *dz'iwad are loan char. for 85 juei 'hanging down', as in Tso: Ai 13, phr. 86: »The girdle jade hangs down». The arch. reading of this 85 juei is uncertain (Anc. *ńziwĩ* and *ńziwi*), but even if we reconstruct it *ńziwad / ńziwi / juei, which is allowable, it deviates too far from 77 *g'iwed and 83 *dz'iwad for these latter to be loan char. for the former. — There is consequently no reason to abandon A, which is supported by good par.

192. Neng pu wo kia 87.

Neng here is subject to the same dissention as in the par. line, gl. 189 above.

A. Mao (after Erya): kia 88 = 89 'to be familiar with'. It is not clear whether Mao means that 88 *kap / kap / kia is a direct loan char. for 89 *g'ap / ɣap / hia and therefore here has to be read *g'ap, or he means that our 88 *kap (so Shīwen) was only cognate to (of the same stem as) and synon. with 89 *g'ap. Thus: Can he fail to be familiar with me». Cf. Shu: To fang 90: »And then he was familiar with the disorderly ones of the interior». — B. Han (ap. Shīwen) reads 91, same meaning as A. — C. Chu: kia 88 = 92 'superior', thus: »His ability is not (sufficient for his being) superior to us». Chu builds on 88 being the first of the ten cycl. stems, hence *pri-mus* = 'superior'. Very far-fetched, and, besides, neng cannot be so construed, cf. gl. 189.

Ode LXII: Po hi.

193. Po hi k'ie hi 93. For k'ie see gl. 175 above.

A. Mao: po 94 = 95 'a district chief'. Cf. Li: Nei tsê 96: »The district scribe presents it to the district chief». — B. Cheng: po 94 = 97 'the appellation (term of address) of a gentleman'. Chu expounds this further: 'the appellation (term of address) a lady uses for her husband'. — Since this ode is clearly a poem in which a lady speaks of her absent husband, B is right.

194. Shuei ti wei jung 98.

A. Mao: ti 99 (Shīwen *tiēk / tiēk / ti) = 100 'master, chief'. Thus: »Whom shall I have for master, for whom to adorn myself» (my husband being absent). Cf. Li: Tsi fa 1: »The chief officer» (Cheng: = 2); Li: T'an kung 3: »The principal (foremost, chief) chamber»; Lü: Hia hien 4: »The master of the world». Ch'en Huan has a kindred idea: ti 99 stands for 5: »Whom shall I have for a vis-à-vis, for whom to adorn myself». — B. Ma Juei-ch'en reads shuei shī wei jung, the 99 being *šjēk / šjāk / shī, thus: »Who likes to adorn oneself» (when the husband is absent). Cf. Shu: P'an Keng 6: »The people did not like their abode»; Chuang: Ta tsung shī 7: »They were such men that they served the service of other men, they (liked other men's likings =) found pleasure in what other men liked» (San ts'ang ap. Yi ts'ie king yin yi: 99 = 8 'to find pleasure in, to like'). 99 shī is common in the sense of 'to suit, be suitable for', e. g. ode 94, phr. 9: »It suits my wish». And this gives then, by a transitive construction: 'to find suitable' = 'to like'; Shu, phr. 6: »The people did not (find suitable =) like their abode»; our ode here: »Who (finds suitable =) likes to adorn oneself». — We must compare another ode:

Ode 200. Shuei shī yū mou 10. A. Though Mao has no gloss here to 99, Wang Su and Sū Miao (ap. Shīwen) read *tiēk / tiēk / ti, which reveals that they take it like A in the preceding, and so does Chu, who says: 99 = 100. Thus: »Whom have they (sc. the slanderers) made (master =) leader, to consult with». — B. Ma Juei-ch'en, in analogy with B above, reads 99 shī = 8, thus: »Who (finds suitable =) likes to consult with them» (sc. slanderers). — C. Cheng here reads shī (*šjēk) (foll. by Shīwen), but in the commonest meaning of the word, shī = 'to go', thus: »Who goes

to consult with you» (you slanderers). — Obviously the two odes have 99 in one and the same sense. This excludes C (à la rigueur, one could take 98 to mean: »Who goes to adorn oneself», but that makes poor sense). A is extremely strained, B much more convincing and well supported by par. (so also Waley).

Yüan yen si po, see gl. 126.

Ode LXIII: Yu hu.

195. Yu hu suei suei 11.

A. Mao: suei suei 12 = 13. This would seem to mean 'to walk in pairs' (one male and one female); but in ode 101, phr. 14, Cheng expounds Mao more fully 15: »The male fox goes seeking a mate». Thus Mao's 13 means 'mating-going fashion'. This Chu develops still further 16: 'walking solitary in search of a mate'. Thus our line 11: »There is a fox who goes seeking a mate». — B. Another school (ap. Wang Ying-lin to the present ode and Yü p'ien to ode 101) reads 17, this 18 suei = 19 'to walk slowly' (after Shuowen). Thus: »There is a fox walking slowly», and, ode 101, phr. 14: »The male fox walks slowly». The 12 of A was *snīwar / swi / suei, and this 18 here was Anc. *swi*, so the two words may have been homophonous and interchangeable. 12 has often the sense of 'to tranquillize, give repose to' (Shī passim), '(to keep quiet =) to desist from', sc. battle (Tso); cf. also Sün: Ju hiao 20, to which the comm. = 21 'quietly and grandly'. — The B interpr. is better supported by par.

Ode LXV: Shu li.

196. Pi shu li li 22.

A. Mao: no gloss to li li here, but in ode 174, phr. 23, he says: li li 24 = 25: »Those t'ung trees, those yi trees, their fruits hang down». Chu applies this also in our present ode: »That millet (has ears that) are hanging down» (are heavy and rich). Cf. Shan hai king (book 10, of early Han time) 26: »The country of (people with) hanging ears»; Li: Ming t'ang wei 27: »The down-hanging (suspended) musical stones of Shu (li here funnily expl. by the scholasts as = 'differentiating' musical stones!). — B. Han (Sie Han ap. Ch'u hie ki) to ode 174: li li 24 = 28: »The fruits are long». Thus, here to: »That millet (has ears that) are long». No text par. — C. Another school (Shuowen ap. Shīwen) reads 29. This 30 means, acc. to Ts'ie yün, 31 '(growing) grain two handfuls'; since this makes poor sense here, Ma Juei-ch'en thinks that 30 is here a variant of 32 li, defined in Kuang yün as = 33 'millet in orderly rows', thus here in 29: »That millet grows in orderly rows». But first, the identity of 30 and 32 is an arbitrary guess, without the slightest support, and secondly Kuang yün has deviated from its predecessor Ts'ie yün, which says 32 = 34 'millet growing'. — No reason whatever to abandon A, which is well supported.

業兮 87. 能不我甲 88. 甲 89. 狎 90. 因甲于内亂 91. 能不我狎 92. 長 93. 伯兮 94. 伯兮 95. 州伯
 96. 州史獻語州伯 97. 君子字也 98. 誰適為容 99. 適 100. 主 1. 適士 2. 上士 3. 適室 4. 天下之
 適 5. 敵 6. 民不適有居 7. 是役人之役適人之適 8. 悅 9. 適我願矣 10. 誰適與謀 11. 有狐
 綏綏 12. 綏 13. 匹行兒 14. 雄狐綏綏 15. 行求匹耦 16. 獨行求匹之兒 17. 有狐又 18. 又 19. 行遲
 20. 綏綏兮 21. 安泰之兒 22. 彼黍離離 23. 其桐其椅其實離離 24. 離 25. 垂 26. 離耳國 27. 叔之
 離 28. 長兒 29. 彼黍穉穉 30. 穉 31. 禾二把 32. 穉 33. 黍稷行列 34. 黍生 35. 行邁靡靡 36. 靡 37.

197. Hing mai mi mi 35.

A. Mao: mi mi 36 is equal to 37, thus: »I walked slowly» (lingeringly). Cf. Sün: Jung ju 38: »He slows them down, or he urges them on» (expl. by Yang Liang 39). — B. Another school. Kuang ya has an entry 36 = 40, probably referring to this ode, thus: »Walking, I went along». No text par. — A is better supported.

Chung sin yao yao, see gl. 90.
Yu yu ts'ang t'ien, see gl. 90.

Ode LXVI: Kün tsī yū yi.

198. St. 2. Ho k' i yu huo 41.

A. Mao: huo 42 (*g'wât / yuât, huo, Shīwen and Ts'ie yün; the latter also *kwât / kuât / kuo) = 43 'to unite, join', thus: »When will there be a union» (when will he join me). Mao evidently considers 42 *g'wât as cognate to 43 *g'wâd / yuâi / huei, with the common stem alternation -t ~ -d. It is moreover of the same stem as 44 *kwât / kuât / kuo 'to bind' (common), cf. ode 218, phr. 45: »Her fair reputation comes and binds us together», to which Mao: 44 = 43, and Han (ap. comm. to Wsüan) 44 = 46. — B. Han (ap. Shīwen): huo 42 = 47 'to come', thus: »When will there be a coming» (when will he come). No text par. The Han interpr. is probably due to a consideration of the par. line in st. 1, phr. 48: »When will he come»; but the formulation is not a strict par. and not conclusive. —

St. 3. Yang niu hia kuo 49.

A. Mao: kuo 44 = 47, thus: »The sheep and oxen go down and come». Here, like Han for 42 in the preceding st., Mao has a meaning 'to come' for which there are no text par. whatever. His interpr. builds on the par. with st. 2, phr. 50. — B. Another interpr. 44 *kwât / kuât / kuo 'to bind' may be taken in the sense of the cognate 43 *g'wâd / yuâi / huei 'to bind together, to join', which latter also has a reading *kwâd / kuâi / kuei 'put together, add up'. Thus: »The sheep and oxen go down and are brought together» (they have been spread over the fields when grazing, now when going home, they are 'bound together', united in a flock). — St. 2 A and st. 3 B are based on a well-attested meaning of the word-stem and preferable.

199. Kün tsī yang yang 51.

A. Mao: yang yang 52 = 53 'to have nothing on which to use his heart', i. e. 'carefree'. Thus: »The lord is carefree'. Similarly K'ung: yang yang 52 = 54, quoting a Shī ki passage 55 and concluding that yang yang is equal to tsi tê 'satisfied, contented'. The present Shī ki version reads 56. Probably yang 52 (*djang) is loan char. for this yang 57 (*djang) = 'to raise, to lift', and means 'elated', as in the Shī ki passage quoted. Thus properly: »The lord is elated». Cf. Sün: Ju hiao 58: »Then he is elated- (pleased-) like», to which Yang Liang = 59 'contented'. — B. Han (ap. Yü p'ien): yang yang 52 = 60 'the appearance of a lord (gentleman)'. This is somewhat obscure. Yang 52 properly means 'bright'. Perhaps Han means: »The lord is (bright =) splendid (distinguished)». — A is well substantiated.

200. St. 1. Chao wo yu fang 61.

St. 2. Chao wo yu a o 62.

A. Mao: yu 63 = 64 'to use'. Thus st. 1: »He calls me to use the (private) chamber»; st. 2: »He calls me to use the pleasure-ground». Cf. ode 197, phr. 65, acc. to Cheng: »The lord should not lightly (use words =) utter his words»; Tso: Siang 30, phr. 66, acc. to Tu: »I have not been able to use you, Sir». In other ex. where the early comm. likewise have said 63 = 64 (ode 255, Li: Li yün, Li: Kiao t'ê sheng, Li: Hüe ki, Li: Tsī yi, Tso: Wen 6, Tso: Chao 8) the yu 63 is better expl. in other ways.

So this sense is poorly substantiated. Even the two best ex., just adduced, should therefore probably be construed in another way: phr. 65: »The lord should not lightly (follow his words =) let the tongue run away with him»; phr. 66: I have not been able to follow you, Sir» (follow your advice). — B. Cheng: yu 63 = 67 'to follow', thus: phr. 61: »He calls me to follow him to the (private) chamber»; phr. 62: »He calls me to follow him to the pleasure-ground». But grammatically yu fang 68 cannot possibly mean 'to follow to the chamber'. — C. Ma Juei-ch'en thinks yu fang 68 is loan for 69 'to amuse oneself and let oneself loose', and yu a o 70 for 71 'to ramble, amuse oneself', thus: phr. 61: »He calls me to amuse myself and let myself loose», etc. 63 and 72 were both *dîog / iqu / yu; 73 was *b'iwang, whereas 74 was *piwang, so phonetically this is quite possible; indeed, in ode 105 we even find the binome 71. But in a language like Chinese, with many homophonous words, the philologist must be very cautious. If he were free to replace any character by a homophonous one, he could, in nearly every difficult line in the Shī, prove whatever he liked. Just because of these tempting homophones, we must be doubly careful never to leave the transmitted text (in this ode there are no variants between the 4 schools) unless it is impossible to construe and obviously corrupted; and that is not the case here. — D. Another interpr. yu 63 = 'from', thus phr. 61: »He beckons to me from the (private) chamber»; phr. 62: »He beckons to me from the pleasure-ground» (and wants me to join him). — 'From' is one of the most common meanings of 63, and D is certainly the most simple and plausible interpr.

Kün tsī yao yao, see gl. 220.

Ode LXVIII: Yang chí shuei.

201. Yang chí shuei 75.

A. Mao: yang 76 = 77 'to rouse, excite, stir', thus: »The stirred water». Cf. Huai: Pen king 78: »Thereby stirring the waves»; Lü: Pi ki 79: »The people in the boat all got excited and threw themselves into the River». — B. Chu: yang 76 = 80, expounding further 81: 'the appearance of water flowing slowly', thus: »The slowly flowing water». No text par. — A is well supported.

Ode LXIX: Chung ku yu t'uei.

202. Han k' i kan yi 82.

A. Mao: han 83 (*xân / xân / han) = 84 'withered; when a dry-land plant grows in the middle of the valley, it is damaged by the water'. — B. Chu: han 83 = 85 'scorched, dried up'. Cf. Chouli: Tao jen 86: »When there is drought; Yi (ap. Shuo-

遲 靡之價之 猶言緩之疾之 勿行 曷其有飭 會 括 德音來括 約束
 至 曷至哉 羊牛下括 羊牛下來 君子陽陽 陽陽 無所用其心 得志之
 兒 意氣陽陽 甚自得 意氣揚揚 揚 則揚揚如 自得之兒 君子之兒 招我
 由房 招我由教 由 用 君子無易由言 不能由我子 從 由房 遊放 由
 教 遊教 遊 放 揚之水 揚 激揚 以揚激波 舟中之人 盡揚播於
 河 悠揚 水緩流之兒 曠其乾矣 曠 菸兒陸艸生於谷中 傷於水 燥 旱曠

wen) 87: »Of all that scorches the things, there is nothing so h a n scorching (hot, drying) as (brightness =) fire» (the orthodox version has 88). — C. Another school (ap. Shuowen, quoting this ode) reads 89. Shuowen 90 = 91 'moistened by the water and then dried'. This, at first sight, reminds of Mao's gloss 84 to 83 above, which fact has caused Ts'ie yün (Lu Fa-yen knew it was Shuowen's variant for Mao's 83) to read 90 **χân* / *χân* / h a n, like 83. But in fact Shuowen's definition means something quite different. 90 should correctly be read **t'nân* / *t'ân* / t' a n (phonetic 92) and it means 'foreshore' (so often in Han texts), i. e. the sand that is 91 'moistened by the water and then dried', i. e. sometimes under water, sometimes above. — The A interpr. is easily looked through: Mao knew that h a n 83 meant 'scorched, dried up' (see par. under B), hence 'withered, faded', but he modified this 'withered' into 'withered through being damaged by water', because the context has *ch un g ku* 'the middle of the valley', where there ought to be moisture, not scorching sun; his modification is made *ad hoc*, and may be disregarded. The choice is between B and C. With B, the line refers to the *t'uei* plant: 82 »Scorched (by the sun) are the dry ones». With C, the line refers to the landscape, and *k'i* is the modal particle: 89 »The foreshore (of the brook that is normally in the middle of the valley) is dry». — The context favours B: »In the valley there are the *t'uei* plants — scorched are the dry ones»; the 2nd line logically following up the 1st.

203. H a n k' i s i u y i 93.

A. Mao paraphrases 94; whether this means that *siu* 95 and *kan* are kindred in meaning is not clear; but 95 meaning 'dried meat', Mao probably meant something like 'parched and dried', thus: »(Dried =) faded are the dry ones». — B. Chu, while mentioning A as an alternative, says *siu* 95 = 96 'long', thus: »Long are the dry ones». Cf. ode 261, phr. 96 a: »Very long and large» (common). — The parallelism of the stanzas decides for A.

204. T' i a o k' i s i a o y i 97.

A. Mao's gloss 98 'to croon (see gl. 58 above) *t'iao-t'iao*-fashion' explains nothing. But to ode 117, phr. 99, Mao says 100 = 96 'long', thus: »Far-spreading and long», and this is evidently his idea here too: »Long-drawn is her crooning». Cf. Shu: *Yü kung* I: »Its trees are (long:) tall». — B. Ma Juei-ch'en takes *t'iao* 100 **d'ïög* / *d'ieu* / *t'iao* to be loan char. for 2 **t'ïök* / *t'iek* / *t'i* 'despondent, disappointed', thus: »Despondent is her crooning». This word is earliest known from a poem by Tso Si (3rd c. A. D.), which, of course, is valueless as par. for a pre-Han text. — No reason to abandon A.

205. H a n k' i s h i y i 3.

A. Mao takes *shi* 4 in its ordinary sense = 'moist, wet', thus: »Scorched are (even) those wet ones» (those growing on wet ground). — B. Wang Yin-chi proposes that the char. 4 is here a loan char. for 5 **k'ïöp* / *k'ïöp* / *k'i*, defined in T'ung su wen (2nd c. A. D.) (ap. Yi ts'ie king yin yi) as = 6 'drying up', in Kuang ya as = 7 'sun-baked, scorched'. Thus: »Scorched are those dry ones». Though there is no text support, the parallelism of the stanzas (st. 1: 8 *kan* 'dry': st. 2: 9 *siu* 'dry': st. 3: x) decides in favour of this emendation.

206. C h o k' i k' i y i 10.

A. Mao: *cho* 11 = 12 'the appearance of weeping'. In this sense read **t'iwat* / *t'iwät* / *ch o* (Shiwen); the same char. is read **t'iwat* / *t'iwät* / *ch'o* (Shiwen, Ts'ie yün) and **d'iwad* / *d'iwäi* / *shuei* (Ts'ie yün) in the sense of 'to swallow, to gulp' (Li etc.). These are merely different aspects of the same stem: **t'iwat* 'to gulp down the sobs, to weep' — *t'iwat*, *d'iwad* 'to gulp, to swallow'. Thus our ode line here: »(Gulping =) sob-

bing is her weeping». — B. Han (ap. Han Shī wai chuan) reads 13. Cf. ode 14, phr. 14, where Mao: 15 (**t'iwat* / *t'iwät* / *ch'o*) = 16 'grieved, sad'. Thus here: »Grieved (sad) is her weeping». — Undecidable which version best repr. the orig. Shī.

Ode LXX: T' u y ü a n.

207. Y u t' u y ü a n y ü a n 17.

A. Mao: *yüan yüan* 18 = 19 'gives the idea of *huan* (20)' — this after Erya (*yüan yüan* 18 = 20). It would seem, therefore, that Mao meant simply: »There is a hare (who moves) slowly». But that is not so, for he continues 21: »This says that in government there is (slowness, slackness =) indulgence and there is (urgency =) strictness». He therefore interprets Erya's 18 = 20 as equal to 'indulgence': »There is a hare indulgently treated» (allowed to run loose) — whereas (next line) the pheasant plops into the net; all symbolizing the small people being leniently treated, but the prince severely punished. Han (ap. Yi ts'ie king yin yi) has the same idea: *yüan yüan* 18 = 22, where (with Hu Ch'eng-kung) 23 is a loan for 24 (the binome 25 being well-known, e. g. from Han shu: Siao Ho chuan) 'to let loose'. Thus: »There is a hare, who is let loose» (allowed to run away). All this metaphor is, of course, mere scholastics. — B. Another interpr.: Erya: *yüan yüan* 18 = *huan* 20 may, of course, be taken literally: *yüan yüan* = 'slow'. Thus: »There is a hare, who moves slowly». — The fundamental sense of the word-stem 18 **giwän* / *jiwvn* / *yüan* is 'to drag, to trail', hence 'dragging, slow'. It is, namely, etym. the same w. as 26 **giwän* / *jiwvn* / *yüan* 'the dragger' = 'the shaft' of a carriage. Tso: Hi 15, phr. 27 is called in Kyü: Tsin yü 28 'shaft fields' (= chariot fields, fields for which the tax was paid in the form of war chariots). This 18 **giwän* 'to drag' belongs to the same word stem as 20 **g'wän* / *yuän* / *huan* 'dragging, slow' (slack, indulgent, release etc.). There cannot be the slightest doubt that the simple B is right: the ode gives a vivid picture of the two animals: »There is a hare (dragging =) moving slowly (he is cautious) — the pheasant plops into the net (he is impetuous, rash)».

Ode LXXI: K o l e i.

208. Y i m o w o y u 29. Mao has no gloss.

A. Cheng: *yu* 30 = 31, the *chi* here (= 32) = 'to remember, keep in mind'. This would then be an extension of meaning from the fundamental 30 'to have, to keep', thus: »There is nobody who (has me, holds me =) keeps me in mind». — B. Ma Juei-ch'en: 30 = 33 (both **giüg* / *jiüu* / *yu*): »There is nobody who befriends me». Cf. Tso: Chao 3, phr. 34: »If you do not befriend our prince»; similarly Tso: Chao 20, phr. 35: »That is to fail to befriend our prince», to which Tu Yü: *yu* 30 = 36, which is obviously equal to 37. For Lun: Hüe er 38, Cheng Hüan's version read 39. — A is very strained, B is simple and plausible.

27. 燥萬物者莫暎于離 28. 莫熯于火 29. 鴻(濕)其乾矣 30. 鴻 31. 水濡而乾 32. 難 33. 暎其脩矣 34. 脩且乾 35. 脩 36. 孔 37. 脩且張 38. 條其歡矣 39. 條條然歡矣 40. 遠條且 41. 條 42. 厥木惟條 43. 睽(睽) 44. 暎其濕矣 45. 濕 46. 暎 47. 欲燥 48. 燥 49. 乾 50. 脩 51. 暎其泣矣 52. 暎 53. 泣兒 54. 暎其泣矣 55. 憂 56. 憂 57. 有免爰爰 58. 爰 59. 緩意 60. 緩 61. 言為政有緩有急 62. 發縱之兒 63. 縱 64. 縱 65. 發縱 66. 輟 67. 爰田 68. 輟田 69. 亦莫我有 70. 有 71. 識有 72. 志 73. 友

209. Ta k'ü t'un t'un 40.

A. Mao: t'un t'un 41 = 42, thus: »The great carriage moves heavily and slowly». — No text par. — B. Shuowen (quoting this ode) t'un 41 = 43 'to pant, to groan', thus: »The great carriage is groaning». No text par. — C. Han (ap. Yü p'ien, as cited by Wang Sien-k'ien, the ordinary versions having no such quotation) reads 44. Ts'ie yün and Yü p'ien 45 *t'wər / t'uəi / t'uei = 46, thus: »The great carriage is ample». No text par. — C makes a poorer rime than A, B. The parallelism with st 1, phr. 47: »The great carriage rumbles», indicating the sound of the carriage, speaks in favour of B.

Ode LXXIII: Ta kü.

210. Ts'uei yiju men 48.

It should be mentioned first that Cheng defines ts'uei as = a robe with figured upper part and embroidered skirt in five colours, whereas Cheng Chung (1st c. A. D.) to Chouli: Si fu says the ts'uei was a robe made of felt ('down, short hair' being the primary meaning of the w. ts'uei). The two definitions of course do not exclude each other,

A. Mao: men 49 (*mwən / muən / mən) = 50 'red'; Shuowen 49 = 'red gem'. Thus: »The felt robe (figured robe) is like a red gem» (in colour). — B. Shuowen reads 51, defining this 52 (*mwən / muən / mən) as = 'felt stuff the colour of 53 red growing grain' (a kind of millet). This 53 *mwən / muən / mən (cf. Erya 53 = 54 red growing grain) is id. w. 55 *mwən / muən / mən (Mao = 54) 'red growing grain, red millet' in ode 245. Hence Shuowen defines the *mwən 'red-coloured felt stuff' by the word *mwən 'red millet'. Thus our ode line: »The felt robe (figured robe) was like red millet». The stem *mwən means fundamentally 'red', and 53, 55 is 'red grain', 52 is 'red stuff', 49 is 'red gem'. — C. Han (ap. comm. to Lie) reads 56, defining it: 57 'a robe with different colours'. Whatever the value of this definition, 58 *b'iwən / b'iuən / fən and 59 *b'iwər / b'iwəi / fei is a well-known word. Erya 58 = 59 'hemp fruit', ex. in Li (as quoted in comm. to Erya); also 58 = 'hemp', ex. in Huai: Shuo lin. Thus here: »The felt robe (figured robe) is like hemp (fruit)» (in colour). — In the preceding st. there was a corr. line 60: »The felt robe (figured robe) was like young sedge» (in colour) (Shuowen var. 61, same sound). The parallelism, indicating the colour by a botanical comparison, is better in B, C than in A. But A however, to a certain extent supports B as against C, for it helps to show that the oral tradition was *mwən, not *b'iwən. B seems therefore preferable.

Ode LXXIV: K'iu chung yu ma.

211. Pi Liu Ts'i-tsie 62.

A. Mao and Cheng both take Liu Ts'i-tsie to be a name: »That Ts'i-kie of Liu». 63 Liu is well-known as place-name (various places, one in Cheng, one in Sung etc.), and in the name of a person: 64 Wei-shu of Liu, we find it in the inscr. of a Chou time bell (Lo Chen-yü: San tai ki kin wen ts'un 1: 2). — B. Chu takes 63 as a verb: »That person there detains Ts'i-tsie». — There is not the slightest reason for abandoning the ancient A.

212. Ts'iang k'ilai shi shi 65.

Yen Chi-t'uei in his Yen Shī kia hūn (Suei time) states that some editions of the Mao version, as current in his time, had only one shi: 66 ts'iang k'ilai shi (whereas other Mao editions, as well as the Han version, had the reduplication). This simpler line 66 agrees better with the par. in next stanza: ts'iang k'ilai shi.

Ts'iang 將.

A. *ts'iang / tsiang / tsiang — so Shīwen says Mao has read it; tsiang is then the common particle denoting future tense: »He will come». — B. *ts'iang / ts'iang / ts'iang — so Shīwen says Cheng has read it; ts'iang is then equal to 67 'to beg, to request' = 'I beg that, I wish that' thus: »I wish that he will come». Cf. ode 58, phr. 68: »I beg you not to be angry», to which (Shīwen *ts'iang) Mao: 69 = 70, Cheng = 71; ode 76, phr. 72: »I pray you, Chung-tsi, not to leap into my hamlet», to which Mao: 69 = 71; ode 78, phr. 73: »I pray Shu not to repeat it». — In our ode here, A is grammatically faulty: if 69 were the mark of future tense, it should precede the verb immediately: k'ī tsiang lai, not tsiang k'ī lai. But the sequence ts'iang k'ī lai is well attested (through Yen Chi-t'uei) both for the Mao and the Han versions. Hence B is preferable. —

Shī shī, or, better, simply shī 施 (see above).

A. Mao: shī (-shī) 74 = 75 'gives the idea of advancing with difficulty'; Cheng = 76 'going slowly and (spying =) cautiously, coming alone to see me'. Thus Mao: »He will come slowly»; Cheng: »I pray for his coming slowly (cautiously)». No text par. — B. Chu: shī shī 74 = 77, thus: »I pray that he may come joyously». Cf. Meng: Li lou, hia 78: »He came joyously (pleased, contented, jaunty) from the outside», to which Chao K'i: shī shī 74 = 'joyous, pleased'; yet of course this could equally well be interpr. differently, e. g. acc. to A above: »He came in tranquilly (leisurely, at ease); so the par. has little value. — C. Wang Sien-k'ien: shī (-shī) has its ordinary meaning 'to bestow (gifts)'. Wang interprets: »He will surely come and bestow gifts». — The ancient tradition that the ode expresses the longing of the people for the deposed dignitaries (Ts'i-tsie and Ts'i-kuo) is not confirmed by the text. In st. 1 we have this disputed shī (-shī). In st. 2 we find correspondingly 79, where 80 may mean shī 'to eat' or (with Cheng) sī 'to give to eat'. In st. 3 we find 81 (where it is clear that it is one person speaking): »He gives me a gem for my girdle». Since we have the description of a gift (82) in st. 3, and since the commonest meaning of the 74 in st. 1 is precisely 'to bestow, to give', we must conclude, with Wang Sien-k'ien, that shī 74 likewise refers to a gift, and that all three stanzas refer to the bounty of Ts'i-tsie and Ts'i-kuo of Liu (in st. 3 it is simply said: the young gentleman of the Liu house, the name not being indicated). Thus: st. 1: ts'iang k'ī lai shi 66: »I pray that he may come and bestow a gift (upon me)»; st. 2: ts'iang k'ī lai sī 79: »I pray that he may come and give me food»; st. 3: yi wō pei kiu 81: »He gives (will give) me a gem for my girdle».

213. Ts'iyi chī si 83.

君若不有勇君 35 是不有勇君也 36 相親有 37 相親友 38 有朋自遠方來 39 友朋 40 大車 41 車 42 車 43 重遲之兒 44 口氣 45 大車輕難 46 難 47 車盛兒 48 大車 49 極極 50 極 51 衣如璫 52 璫 53 頰 54 衣如璫 55 璫 56 驚 57 赤苗 58 慶 59 衣如慶 60 異色之夜 61 慶 62 泉貴 63 衣如葵 64 綈 65 彼留子嗟 66 留 67 留為叔 68 將其來施施 69 將其來施 70 請 71 將子無怒 72 將 73 願 74 請 75 將子子 76 無踰我里 77 將叔無徂 78 施 79 難進之意 80 舒行伺閑 81 獨來見己之兒 82 喜悅之意 83 施施從外來 84 將其來食 85 食 86 賜我佩玼 87 賜 88 緇衣之

A. Mao (after Erya): si 84 (*dzjāk/zjāk/si) = 85, thus: «How large is that black robe». No text par. Yet the word may be cognate to 86 *zjāk/zjāk/yi 'great' (ode 179, etc., common). — B. Han (ap. Shiwen): si 84 = 86 a 'to accumulate, store up'. This would seem to mean here: »What a great store of black robes». Yet it is possible that in the Han gloss ch'u 86 has the same shade of meaning as in Huai: Shu chen hün 87, where Kao Yu defines ch'u-yü and hu-ye as = 88 'grand and large'. Thus ch'u-yü = 'heaped, amassed' = 'large': »How (amassed =) large is that black robe». If so, Mao and Han are essentially in accord.

Ode LXXVI: Ts'iang Chung ts'i.

Ts'iang Chung ts'i, see gl. 212.

Ode LXXVIII: T'ai shu yü t'ien.

214. Huo lie kü kü 89.

A. Mao: lie 90 = 91, thus taking 90 to be a loan char. for the homophonous 91: »The (fire-ranks =) rows of fire surge everywhere». This is in acc. with Lu (ap. Chang Heng, Tung king fu), which directly reads 92. — B. Chu: lie 90 = 93 'amply blazing', takes 90 in its ordinary sense, thus: »The blazes of fire surge everywhere». — B is just as plausible as A, for 91 (Lu) may just as well be loan char. for 90 as vice versa. But A is sufficiently good, and represents the ancient tradition (Mao, Lu), hence it is preferable.

215. Liang fu shang siang 94.

Mao has no gloss. Fu means 'horses nearest to the shaft' (in a team of 4 horses).

A. Cheng (after Erya): siang 95 = 96 'to yoke', and shang 97 = 'the uppermost' = 'the best'. Thus: »The two inner horses are first-class yoke-horses». For a pretended text par. see end of this gloss. — B. Chu, more fully expounded by Wang Yin-chi, takes shang 97 'the uppermost' = 98 'the foremost', thus: »The two inner horses are the foremost yoke-horses», i. e. run a little in front of the side-horses, which latter (next line) 99 »the two outer-horses go wild-geese-fashion», i. e. on both sides and a little behind the central ones. This is compared to next st., phr. 100: »The two inner horses have their heads in a line, the two outer horses are like arms (hands)» (i. e. slightly behind and stretching outwards). Thus both st. would describe the placing of the horses in the team. Yet 97 = 98 is a very forced expl. — C. Another school (ap. So yin to Shi ki, k. 117) reads 1. In the ode by Si-ma Siang-ju (2nd c. B. C.) there quoted this 2 siang means 'to raise the head' (said of a horse), and the same char. occurs in Chang Heng's (2nd c. A. D.) Si king fu 3: »It (the flying beast) spreads its wings and rushes upwards». For this word 2 siang 'to mount, to rise', our 95 serves as loan char. in Shu: Yao tien 4: »In their vast extent they (the waters) embrace the mountains and rise above the hills». Ho Yi-hang (comm. to Erya, Shi yen) affirms that 96 may have this same meaning of 'to rise above', and thinks the Erya entry 95 = 96 (on which A and B are based) means this 'to rise' and not 'to yoke'. Thus our ode line here: »The two inner horses shang siang rise upwards (raise their heads high, rear) — to which the next st. 100 »the two inner horses keep their heads in a line» forms a par., both describing the attitude (particularly of the heads) of the horses. — C. is undoubtedly best supported by good par. (esp. the venerable Shu passage 4) and therefore preferable. — We must examine also:

Ode 203. Chung ji ts'i siang 5. »(The Weaving lady [a constellation]) during the lapse of one day goes through seven parts of the firmament». This is, in a general way, the meaning of the line, but differently expl.: A. Mao and Han (ap. comm. to Wsüan): siang 95 = 6 'to turn': »She makes seven turnings in one day»

(from one place to another). For 95 = 6 no text par. — B. Cheng: siang 95 = 96, and 96 = 7 'she changes her mansion'. For siang = kia Cheng follows Erya (see A in the ode above) and he must have meant: »In one day, she makes seven (yokings =) drives, courses» (from one place to another). — C. Another interpr. siang 95 = 8 'to remove', thus: During one day she is seven times removed» (from one »mansion» to another). Cf ode 46, phr 9: »It cannot be removed»; ode 168, phr. 10: The Hien-yün are removed» (expulsed). — C is certainly best supported.

216. Yi k'ing k'ung ki, yi tsung sung ki 11.

Yi and ki are both particles, the latter 12 *kiag id. with the 13 *kiag in ode 168, phr. 14, where we also have the variants 15 and 16.

A. Mao: k'ing 17 = 18 'to gallop the horses'; k'ung 19 = 20 'to stop the horses'; tsung 21 = 22 'to discharge the arrow'; sung 23 = 24 'to follow after the game'. Thus: »Now he gallops his horses, now he stops them, now he discharges, now he pursues (the game)». How k'ing 17, a boomerang-shaped 'resounding stone', could come to mean 'to gallop the horses' has been a matter for much speculation: 'he boomerangs' = he bends forward in egging on the horses (Hu Ch'eng-kung); or 17 is loan char. for the homophonous 25 k'ing 'empty': 'he (empties =) exhausts' (sc. the horses), cf. 25 in ode 166 (Ch'en Huan) — all very strained. — B. Chu, while accepting Mao for k'ing, k'ung and tsung, defines sung 23 as = 26 'to cover the ends of the bow' (?) — whatever that may mean; Legge and Couvreur take it = 'to follow after the string with the hand, when letting it off', a curious idea. — C. Ma Juei-ch'en thinks k'ing-k'ung and tsung-sung are not four distinct words but two binomes, both referring to the 'egging-on' and the 'letting-go' of the horses. His only argument for this is that they phonetically sound as binomes: *k'ien-k'ung and *ts'ung-sung. — D. Another interpr. It is difficult to see why we should not take all four words in their well-attested meanings. The chariot-hunts always followed the rules of the war manoeuvres, in which signals were called by musical instruments. Thus: »He k'ing beats the resounding stone and k'ung pulls in (the horses); he tsung lets off (the string) and sung follows after (the arrow in pursuit of the game).

217. Liang ts'an ju shou 27.

A. Mao: ju shou = 'to follow the hand of the driver', thus: »The two outer horses obey his hand». — B. Cheng: 'just as a man's left and right hand are assisting', thus: »The two outer horses are like helping hands». — C. Chu: 'the two outer horses are at the sides, slightly behind (the inner horses), like man's two arms (hands)', thus: »The outer horses are like arms» (on both sides). (The inner horses were tied to the shaft, the outer pulled in straps). — The C interpr. is due to the parallelism with st. 2 liang ts'an yen hing (99): »The two outer horses go wild-geese-fashion» (on

席⁸⁴ 蓆⁸⁵ 大⁸⁶ 與⁸⁷ 儲⁸⁸ 儲⁸⁹ 與⁹⁰ 治⁹¹ 浩⁹² 浩⁹³ 瀚⁹⁴ 瀚⁹⁵ 襄⁹⁶ 大⁹⁷ 烈⁹⁸ 具⁹⁹ 舉¹⁰⁰ 烈¹⁰¹ 列¹⁰² 火¹⁰³ 列¹⁰⁴ 具¹⁰⁵
舉¹⁰⁶ 熾¹⁰⁷ 盛¹⁰⁸ 兒¹⁰⁹ 兩¹¹⁰ 服¹¹¹ 上¹¹² 襄¹¹³ 襄¹¹⁴ 駕¹¹⁵ 上¹¹⁶ 前¹¹⁷ 兩¹¹⁸ 駟¹¹⁹ 厲¹²⁰ 行¹²¹ 兩¹²² 服¹²³ 齊¹²⁴ 首¹²⁵ 兩¹²⁶ 駟¹²⁷ 如¹²⁸ 手¹²⁹ 兩¹³⁰
服¹³¹ 上¹³² 駟¹³³ 駟¹³⁴ 奮¹³⁵ 翅¹³⁶ 而¹³⁷ 騰¹³⁸ 駟¹³⁹ 蕩¹⁴⁰ 蕩¹⁴¹ 襄¹⁴² 山¹⁴³ 襄¹⁴⁴ 陵¹⁴⁵ 終¹⁴⁶ 日¹⁴⁷ 襄¹⁴⁸ 反¹⁴⁹ 更¹⁵⁰ 其¹⁵¹ 肆¹⁵² 除¹⁵³ 不¹⁵⁴ 可¹⁵⁵
襄¹⁵⁶ 也¹⁵⁷ 獵¹⁵⁸ 於¹⁵⁹ 襄¹⁶⁰ 抑¹⁶¹ 磬¹⁶² 控¹⁶³ 止¹⁶⁴ 縱¹⁶⁵ 送¹⁶⁶ 忌¹⁶⁷ 忌¹⁶⁸ 其¹⁶⁹ 其¹⁷⁰ 之¹⁷¹ 子¹⁷² 彼¹⁷³ 記¹⁷⁴ 之¹⁷⁵ 子¹⁷⁶ 彼¹⁷⁷ 己¹⁷⁸ 之¹⁷⁹
子¹⁸⁰ 磬¹⁸¹ 驕¹⁸² 馬¹⁸³ 控¹⁸⁴ 止¹⁸⁵ 馬¹⁸⁶ 縱¹⁸⁷ 發¹⁸⁸ 矢¹⁸⁹ 送¹⁹⁰ 從¹⁹¹ 禽¹⁹² 磬¹⁹³ 覆¹⁹⁴ 彌¹⁹⁵ 兩¹⁹⁶ 駟¹⁹⁷ 如¹⁹⁸ 手¹⁹⁹ 駟²⁰⁰ 介

the sides and slightly behind), and since the last two words *yen-hing* describe the position of the outer horses, our *ju shou* here should do the same. This certainly speaks in favour of C.

Ode LXXIX: Ts'ing jen.

218. *Sī kie peng peng* 28. Mao and Cheng have no gloss. Shīwen reads **pāng / pvng / peng*.

A. Wang Su (ap. Shīwen) *peng peng* 29 = 30 'strong', thus: »The four mail-clad horses are strong». — B. Chu: *peng peng* 29 = 31, thus: »The four mail-clad horses gallop unceasingly». — Chu's interpr. is no doubt due to his identifying our *peng peng* with another doublet 32, which occurs in many odes:

α. Ode 105. *Hing jen pang pang* 33. Mao: *pang pang* 32 = 34, thus: »The marching men are numerous».

β. Ode 168. *Ch'u kü pang pang* 35. A. Mao: *pang pang* 32 = 36, thus: »The out-going chariots were four-horse-teamed». B. Chu: *pang pang* 32 = 37, thus: »The out-going chariots were numerous and ample».

γ. Ode 205. *Sī mu pang pang* 38. A. Mao: 39, thus: »The four stallions (run) *pang-pang*-wise, without being allowed to rest». — B. Shuowen reads 40, defined as 41, thus: »The four stallions are ample».

δ. Ode 260. *Sī mū pang pang* 38 (like γ). Mao no gloss; Cheng: *pang pang* 32 = 42, thus: »The four stallions are running».

ε. Ode 236. *Sī yūan pang pang* 43. Mao no gloss; Chu: *pang pang* 32 = 44, thus: »The four bay horses were strong and ample».

ζ. Ode 261. *Po liang pang pang* 45. No early gloss.

η. Ode 297. *Yi kü pang pang* 46. A. Mao: *pang pang* 32 = 47, thus: »With their chariots, vigorous and stately». — B. Chu: *pang pang* 32 = 48, thus: »With their chariots, so ample». —

Chu's surmise that 49 and 50 are identical or cognate is confirmed by case γ above (ode 205) where we find the variants 50 ~ 51, the latter obviously but an enlarged form of 49 in our ode 79 here. Indeed, the forms 49: 51: 50 occur in so identical conditions and contexts, that it is excluded that they could be entirely different and non-cognate words. This identity is underlined by a comparison between cdes 79 and 105: To 79, phr. 52 corresponds 105, phr. 53; to 79, phr. 54, corresponds 105, phr. 55. And the reason why in ode 79 here we do not have 56 (as in most other Mao version cases) but 57 is easy to see: the preceding line reads 58, and it was felt to be inconvenient to let two riming lines both end by the char. 50. — Yet there are both phonetic and semantic difficulties:

First, 49 here in ode 79 is read **pāng / pvng / peng* by Shīwen; 51 is read **b'äng / b'vng / p'eng* and **b'wäng / b'wäng / p'ang* in Ts'ie yün; and 50 (ordinarily read **b'äng / b'vng / p'eng* as a place name, here, however, used as loan char.) is phonetically glossed by Shīwen only in ode 105 (case α above) and there read **pwäng / pväng / pang*. It has been generally assumed (e. g. K'ang hi ts'i tien) that it was so read by Lu Tê-ming also in the cases β-η (odes 168, 205, 260, 236, 261, 297) — thus differently from our 49 in ode 79.

Secondly, there are, acc. to the commentators, four different interpretations: 'to run' ~ 'unceasing' ~ '(ample in number =) numerous' ~ '(ample in size and force =) vigorous, strong'. It is exceedingly unlikely that in our doublets in these odes we have four (or at least three) fundamentally different words. Since the doublet (wr. in one way or another) in all cases refers to marching men, or marching horses, or marching chariots, it seems obvious that we have one word stem here, probably onomatopoeitic,

describing vigorous movement: ode 179, phr. 28: »The four mail-clad horses go *bang-bang*»; ode 105, phr. 33: »The marching men go *bang-bang*»; ode 168, phr. 35: »The out-going chariots go *bang-bang*»; ode 205, phr. 38: »The four stallions go *bang-bang*»; ode 260 id.; ode 236, phr. 43: »The four bay horses go *bang-bang*»; ode 261, phr. 45: »The hundred chariots go *bang-bang*»; ode 297, phr. 46: »With their chariots, they go *bang-bang*». It is little astonishing that such a word stem, quite particularly if it is onomatopoeitic, is varied in four stem alternations: **pwäng* (50): **b'wäng* (51): **päng* (49): **b'äng* (51). Whether, in odes 205 and 260, the version 38 or the version 40 best repr. the orig. Shī cannot, of course, be decided. — We must finally examine:

Ode 205. *Wang shī peng peng* 59, to which Mao: 60 (**päng / pvng / peng*) = 61, thus: »The king's business is unceasing». Here it would seem not to be a question of vigorous movement, as in the preceding, and yet 60 **päng* is again very likely the same word. But the context is this: 62. It is one and the same word stem (**pwäng*: **päng*) in both lines, and the idea is the same; »the king's business» refers to an expedition of war: »The four stallions go *bang-bang* — the king's expedition goes *bang-bang*».

Sī kie piao piao, see gl. 170.

219. *Er mao ch'ung k'iao* 63.

A. Mao: *Ch'ung k'iao* 64 (**g'ïog / g'ïäu / k'iao*) = 65. This obscure gloss has been variously expounded: either (Shīwen) 'double lotus (leaves)' carved in the shaft of the mao lance (this is impossible: how could *k'iao* mean 'lotus?'); or (K'ung) *ho* = 'to lift high', thus: »The two mao lances in double (lifting =) height» (one toppling over the other). 64 regularly means 'high' (see gl. 30). — B. Chu: *k'iao* 64 = 'the hook at the top of a lance shaft', thus: »The two mao lances show double hooks» (the hook of one lance overtopping that of the other). Chu has probably thought of the Erya entry (Shī mu) 66 'hooked (curved, bent) as a plume *k'iao*', yet it is questionable whether there ever was a sense of 'bent, curved' in the stem 64 (see gl. 30). — C. Han (ap. Shīwen) reads 67 *ch'ung kiao* (**k'ïog / k'ïäu / k'iao*) = 68 'name of (a kind of) pheasant'. This *kiao* 'pheasant with long tail' occurs in ode 218. Here pheasant plumes or pennons of pheasant feathers attached as ornaments to the top of the lance, thus: »The two mao lances have double pheasant (pennons)». Cheng reads 64 not *k'iao* but *kiao* (**k'ïog*) and follows the Han expl., thus taking 64 as loan char. for 67. — In the preceding st. we have correspondingly 69: »The two mao lances have double ornaments». The par. favours interpr. C here: we know that ornamental bands and pennons were fixed on *kuo* dagger-axes, mao lances and various weapons.

旁旁 29 旁旁 30 彊 31 馳驅不息之兒 22 彭彭 33 行人彭彭 34 多兒 35 出車彭彭 36 四馬兒
32 衆盛兒 38 四牡彭彭 39 彭彭然不得息 40 四牡騁騁 41 馬盛 42 行兒 43 駟驅彭彭 44 彊
盛兒 45 百兩彭彭 46 以車彭彭 47 有力有容 48 盛兒 49 旁 50 彭 51 騁 52 旁 旁 --- 庶庶 53 彭
彭 --- 儻儻 54 旁 旁 --- 翱翔 55 彭彭翱翔 56 駟介彭彭 57 旁 旁 58 清人在彭 59 王事傍傍 60
傍 61 不得已 62 四牡彭彭 王事傍傍 63 二牙重喬 64 喬 65 果荷 66 句如羽喬 67 二牙重鵠

220. S i k i e t a o t a o 70.

A. Mao: t a o t a o 71 (*d'óg / d'áu / t a o, oblique tone, Shíwen), = 72, thus: »The four mail-clad horses are running». As a par. has been adduced Li: Tsi yi 73, to which Cheng: 74 = 75 'to walk following after', thus: »(After the sacrifice) he went along and followed after, as if (the dead) were on the point of appearing again». But first 71 is here read *d'óg / iáu / y a o (Shíwen), not *d'óg, and secondly the meaning is much disputed by later comm. — B. Chu: t a o t a o 71 = 76 'delighted and self-satisfied', thus: »The four mail-clad horses are delighted». Cf. ode 67, phr. 77, to which Mao 71 = 78 'harmoniously joyous'; yet there 71 is read *d'óg / iáu / y a o (Ts'ie yün, Shíwen), not *d'óg. Also Li: T'an kung 79: »When a man rejoices, he is pleased, when he is pleased he sings», etc. But here, again, 71 is read *d'óg / d'áu / t' a o (even tone, Shíwen), not *d'óg / d'áu / t a o (oblique tone); and in this last ex. t' a o has the fundamental sense of 'deeply moved, intense feelings', for this same 71 t' a o occurs in the sense of '(intensely moved =) anxious, grieved' in Meng: Wan chang, shang. — B is much less plausible than A. The latter forms a good par. to st. 1, phr. 80, see gl. 218 above. Moreover, our 71 *d'óg (oblique tone) 'to run' is probably etym. id. with the homophonous 81 *d'óg / d'áu / t a o 'to tread, trample (Meng), to go, to travel'.

221. T s o s ü a n y u c h ' o u 82.

A. Mao reads 83 *t'óg / t'íq / c h ' o u = 84, thus: »Swerving to the left, and drawing (the arrow for shooting) to the right». — B. Cheng: c h ' o u 83 = 85: »Swerving to the left, and drawing (the edged weapon) to the right». — C. Shuowen reads 86 *t'óg / t'áu / t' a o, thus: »Swerving to the left, and striking to the right». Cf. Kyü: Lu yü 87: »To strike (the weapon into) the breast» (comm. 88 'to strike'). — Undecidable which version best repr. the orig. Shí.

Ode LXXX: Kao k'iu.

222. S ü n c h i t s ' i e h o u 89.

A. Mao (after Erya) s ü n 90 = 91 'equal'. This means that 90 would be loan char. for 92 *dzüwën / züwën / s ü n, which a. o. means 'equal' (so Yi: Kua 53; also Kuan: Ch'í mi 93: »He is equal = well-adjusted in his personal conduct»), further: 'equally distributed, in all directions, everywhere, all round', e. g. ode 257: »Luxuriant (shady) is that young mulberry tree, 94 under it, it is even» (there is shade everywhere, Mao 95 'the shade is even'); ode 262, phr. 96: »You have gone everywhere and diffused (my orders)», to which Mao 92 = 97 'everywhere'. It is etym. s. w. a. 98 *dzüwën / züwën / s ü n 'equally, in all directions, go everywhere, all round' (Tso etc.) and cognate to 99 *dzüwën / züwën / s ü n, same meaning (common). Thus, in our ode here: »(Equally =) in all matters straight and princely». — B. Chu: s ü n 90 = 100, thus: »Truly straight and princely». — C. Han (ap. Shíwen) reads 1: »Truly straight and princely». — A, though quite plausible in itself and well supported, is overruled by the numerous par. (odes 42, 77, 83, 95, 136) which absolutely confirm that 90 has to be read *süwën / süwën / s ü n = 'truly' (cognate to 100 *süwën) — whether wr. by 90 as loan char. (so Mao version) or by 2 (so Han), the proper graph. — Han (ap. Shíwen) defines 3 as = 4 'beautiful'; this is but a free extension of meaning from 'princely'.

223. S h ê m i n g p u y ü 5. Mao has no gloss to s h ê.

A. Cheng: s h ê 6 = 7 'to dwell in' = 8: »Resting in the allotted part (the position given) without changing». Thus s h ê 6 = 'hut, to live in, to dwell in, to rest in'. Cf. ode 199, phr. 9: »You have no leisure to rest, to stop» (Cheng = 10). — B. Wang Su (ap. Shíwen): s h ê 6 = 11, taking s h ê as an attribute to m i n g: 12 'the position received', thus: »Not changing from the position received». S h ê 6 often means 'to give, to bestow' (Tso etc.), thus s h ê m i n g 'the bestowed position' = 'the posi-

tion received'. — C. Another school (ap. Hing Ping's comm. to Erya) reads 13. This 14 means 'to let loose, let go', thus: »Letting go life not change», i. e. »steadfast unto death». Cf. Kuan: Siao wen 15: »The saying is...» refers to our ode, or at least to the same standing phrase. 16 as loan char. for 17 is common (Ta Tai: Hia siao cheng 18 is equal to Kuan: Sheng ma 19 'ice dissolving', etc.), so the line 15 is equal to 20. 17 s h i again means '(to unloose =) let go, give up', thus 15: »Letting go life not change». — A and B are quite plausible in themselves. But since 6 *süä / süa / s h ê is very common in the sense of 'to let go, give up' (id. w. 21), it is often synon. with 14 *süäg / süa / s h ê and 17 *süäk / süäk / s h i (the latter two being cognate words, two variations of one stem), and if we translate also our Mao version 5 as »letting go life not change» = »steadfast unto death», we obtain an interpr. which satisfies all three variants; it is then undecidable whether the orig. Shí had 5 *süä-miäng or 13 *süäg-miäng or 20 (15) *süäk-miäng; the meaning, in any case, is the same.

224. S a n y i n g t s ' a n h i 22.

Ying 英.

A. Mao: s a n y i n g = 23 'the three virtues'. — B. Kuo P'o (4th. c. A. D.) followed by Chu: s a n y i n g = 24 'ornaments of the fur-coat'. Ying 'flower' in the sense of 'ornament' is common (odes 79, 300, Chouli: Chang tsie etc.). — A is comically scholastic.

Ts' a n 彙.

A. Cheng: t s ' a n 25 = 26 'the idea of (many =) a group', thus our ode line: »The three virtues (Cheng follows Mao above) are (a group =) complete in number» (»tres collegium faciunt»). Cf. Kyü: Chou yü 27: »When animals are 3, they are a k' ü n (herd), when men are 3, they are a c h u n g (flock, group), when women are 3, they are a t s ' a n ». The comm., it is true, here says t s ' a n 25 = 28 'beautiful', but the context shows that it means 'a beauty-group'. — B. Chu: t s ' a n 25 = 29, thus: »The three ornaments are brilliant». 25 t s ' a n fundamentally means 'fine, choice, pure' (rice, grain, food etc.), hence by extension of meaning 'pure, fine > bright, beautiful', cf. ode 203, phr. 30: »Bright (beautiful) garments»; ode 165, phr. 31: »Oh, (pure =) bright I have sprinkled and swept (the courtyard)»; Kyü: Chou yü 32: »Beautiful things»; Lü: Ta yü 33: »(Brightly =) clearly, evidently» (he saw it, when looking in the mirror); Sün: Fei siang: »If you want to see the (tracks =) feats of the sacred kings, 34 then (do it) in those who are most (bright =) evident» (comm. 35). — Quite the same difference of opinion concerns another ode:

48 雉名 49 二牙重英 50 駟介陶陶 51 陶陶 52 驅馳之兒 53 陶陶遂遂如將復入然 54 陶陶
遂遂 55 相隨行之兒 56 樂而自適之兒 57 君子陶陶 58 和樂兒 59 人喜則斯陶 陶斯咏 60
駟介旁旁 61 駟 62 左旋右抽 63 抽 64 抽矢以射 65 抽刃 66 左旋右抽 67 抽膺 68 抽 69 洵
直且侯 70 洵 71 均 72 自 73 自身行 74 其下侯自 75 陰均 76 來自來宣 77 徧 78 徇 79 巡 80 信
81 徇直且侯 82 徇 83 侯 84 美 85 舍命不渝 86 舍 87 處 88 處命不變 89 亦不遑舍 90 舍息 11
受 12 受命 13 赦命不渝 14 赦 15 語曰澤命不渝 16 澤 17 釋 18 雪澤 19 雪釋 20 釋命不渝 21
捨 22 三英榮兮 23 三德 24 裝飾 25 榮 26 衆意 27 夫獸三為羣人三為衆女三為榮 28 美兒
29 光明 30 榮榮衣服 31 於榮洒埽 32 夫榮美之物 33 榮然 34 則於其榮然者矣 35 明白之

Ode 118. San sing tsai hu... kien ts'ï ts'an chë 36. A. Mao: 37 'three women is a ts'an' (after Kyü above), thus: »The 3 stars are (seen) in the door — I have seen this women-triad». — B. Chu: ts'an 25 = 'beautiful', thus: »... I have seen this beauty». —

It is clear that ts'an 25 has no fundamental sense of 'three', but means 'pure — bright — beautiful' (see ex. above). But it is also evident that the word was sometimes used as a particular term for 'a set of beauties', namely of three beautiful things of the same kind, esp. of three beautiful ladies: 'a beauty-triad'. So in the Kyü passage 27, and in ode 118, phr 36: that the idea of 'a three-set of beauties' was there (with Mao against Chu) follows from the context: »The Three stars are (seen) in the door — I have seen this beauty-triad (of women)». It is quite likely that the same 'set-of-three' idea obtains also in our present ode, phr. 22: »The three ornaments (on the furcoat) form a beauty-triad».

Ode LXXXI: Tsun ta lu.

225. Pu tsie ku ye 38.

Mao (after Erya): tsie 39 (*dz'iap / dz'iap / tsie) = 40 'quick, abrupt'. Same word as 41 *dz'iap / dz'iap / tsie, e. g. Sün: Kün tao 42 'quick'; Chuang: Sü wu kuei 43: »He caught the swift arrow». But in our line 38 this has been variously expounded: A. Cheng: »You do not hasten along (the way of) the ancient (princes)» — ridiculous scholastics. — B. Ch'en Huan: »You do not (urge on =) call to your help your old friends». — C. Chu: »Do not brusque an old friend» (do not suddenly break off old bonds). — C is certainly right, as shown by the context. The whole ode is a lamentation of a person (probably a woman) rejected: »I go along the great road, I grasp your sleeve; do not hate me, do not brusque an old friend».

225. Yi yen kia chi 44. Mao has no gloss.

A. Cheng: yen = 'I, kia 46 = 47 'additional tou vessel', thus: »Yi when you have shot (sc. the geese), yen I will kia chi make them an addition» (to the repast). Cf. Chouli: Hai jen 48: »The (filling =) content of the additional tou vessels» (among which goose meat is enumerated); Kyü: Chou yü 49: »Thereupon there is broken meat on small tables, and additional tou vessels». Cheng's yen = 'I' is entirely impossible; it means an unnatural rhythm: yi—yen kia chi. Yen is clearly = 50, a particle; but for the rest, A might be worth considering: »Yi-yen when you have shot them, kia chi I will make them an addition» (to the repast). — B. kia 46 = 51 'to hit' (in shooting), thus: »When you have shot and hit them». Cf. Huai: Ping lue: »When they are fishes and turtles, you can catch them by net, 52 when they are geese, you can hit them by arrows with strings». — The yi 53 of our ode line means precisely to shoot with an arrow with attached string, and the Huai par. decides for B.

227. Wu wo ch'ou hi 54.

A. Mao: ch'ou 55 (*diög / ziqu / ch'ou*) = 56, thus: »Do not reject me». Shuowen reads 57, quoting this ode, same reading and meaning. No text par., yet the word is probably etym. id. with 58 **diög / ziqu / ch'ou* 'enemy, to treat as an enemy'. — B. Cheng thinks 55 is loan char. for 59 **i'ög / ts'iqu / ch'ou* 'ugly, to find ugly' and therefore defines it here as = 60: »Do not hate me». — No reason to abandon A.

Ode LXXXII: Nü yüe ki ming.

228. Chi tsï chi lai chi, tsa pei yi tseng chi 61. Mao no gloss.

A. Cheng: »If I know that you will come to me, with mixed girdle ornaments I will endow you». — B. Chu: »If I know those whom you will cause to come (sc. to our home

as friends), with mixed girdle ornaments I will endow them». — Chu may have rejected A because of the chi in lai chi 62 'come to me', but it sometimes occurs that the personal pronouns of the 3rd person refer to the 1st, e. g. Meng 63: »You have given me a lesson». No reason to abandon A.

Ode LXXXIV: Shan yu fu su.

229. Nai kien k'uang tsü 64.

A. Mao: 65 **tsio / tsüwo / tsü* = a particle (as often): »I see this foolish (fellow)». — B. Ma Juei-ch'en: since 66 corresponds to 67 'a crafty boy' in next st., 65 cannot be a mere particle but must be a loan char. for 68 **ts'io / ts'üwo / ts'ü*, Shuowen = 69 'stupid', hence 66 k'uang-ts'ü: »I see this foolish and stupid (fellow)». This 68 ts'ü, however, is not known from any early text. (Yet it is possible that in Shu: Pi shi 70 the char. 71 (with Chu Tsün-sheng) is loan char. for this 68: »Those foolish Huai Barbarians»). — Since 65 as a final particle (merely filling out the rhythm) is common (odes 41, 67, 93, 95, 117 etc.), there is no reason to abandon A here. Cf. a very similar line in ode 87, where the ye in between underlines that tsü is a mere particle: 72 »Oh, how foolish you foolish fellow are».

230. Nai kien kiao t'ung 73. Same binome in ode 86.

A. Mao (gloss under ode 86): kiao 74 = 75 'strong-minded, energetic, vigorous', thus: »I see this vigorous youth». This means that Mao has taken 74 **kog / kau / kiao* in the sense it has in Lü: Chung hia 76: »He nourishes the strong and vigorous» (Li: Yü ling in the same passage reads 77, where 78 **kög* 'beautiful', cf. Shi, ode 143, is loan for 74 **kög* 'strong, vigorous', which is recognized by Cheng, who paraphrases: 79 »he aids the force of growth»). The first meaning of 74 is 'small dog' (Huai etc.), here used as loan char. — B. Chu: kiao t'ung 73 = 80 'a crafty boy', thus: »I see this crafty youth». Cf. Tso: Chao 26, phr. 81: »Do not help the crafty (cunning) persons», etc. (common). **kög* 'small dog' is here again loan char. for **kög* 'crafty'. — The par. with st. 1: »I see this foolish fellow» speaks in favour of B.

Ode LXXXVII: K'ien shang.

231. K'i wu t'o shi 82.

A. Mao: shi 83 = 84, thus: »Have I not other business (to do)». — B. Cheng: »Is there no other gentleman». — It is true that 83 often serves for the homophonous and cognate 84 (both **dz'ög*); but here the parallelism with st. 1, phr. 85 makes B so obvious, that Tuan Yü-ts'ai thinks the Mao text may be corrupted (the text having had originally 84 and the comm. 84 = 83).

Ode LXXXVIII: Feng.

232. Si wo hu t'ang hi 86.

兒₃₆三星在戶---見此祭者₃₇三女為祭₃₈不寔故也₃₉寔₄₀速₄₁捷₄₂便捷₄₃捷₄₄捷₄₅捷₄₆言加之₄₆加₄₇加豆₄₈加豆之實₄₉於足乎有折俎加豆焉₅₀中₅₂為鴻鵠者則可以蠶織加之₅₃弋₅₄無我龍弓₅₅魏₅₆棄₅₇敬₅₈離₅₉醜₆₀惡₆₁知子之來之雜佩以贈之₆₂來之₆₃教之₆₄矣₆₅乃見狂且₆₅且₆₆狂且₆₇狡童₆₈但₆₉拙₇₀但₇₁狡童之狂也且₇₃乃見狡童₇₄狡₇₅有壯狡之志₇₆養壯狡₇₇養壯狡₇₈狡₇₉助長氣₈₀狡₈₁槍之小兒₈₁無助狡獪₈₂豈無他士₈₃士₈₄事₈₅豈無他人₈₆後我乎堂₈₇堂₈₈棖₈₉

A. Mao has no gloss, hence he takes 87 t'ang in its ordinary sense: »He waits for me in the hall». — B. Cheng: t'ang 87 »ought to be» 88 ch'eng 'gate-post' (ex. in Li: Yü tsao), thus: »He waits for me at the gate-post». Thus Cheng takes 87 *d'ang / d'ang / t'ang to be loan char. for 88 *d'ang / d'ang / ch'eng. — Cheng's reason is that the waiting man should be outside the house (st. 1: in the lane ~ st. 2: at the gate-post). But this arbitrary alteration of the well-established text is quite unwarranted.

Ode LXXXIX: Tung men ch'i shan.

233. Yu tsien kia sh'i 89.

A. Mao: tsien 90 = 91 'shallow', here = 'low', thus: »There are low houses». Mao then takes 90 *dz'ian / dz'ian / tsien to be loan char. for 92 *dz'ian / dz'ian / tsien 'shallow', cf. ode 128, phr. 93: »The small chariot with shallow (low) hack». This, again, is etym. the same word as 94 *dz'ian 'narrow', cf. Chouli: Pao jen 95: »From broad it becomes narrow». The w. *dz'ian 'shallow' is, of course, cognate to 91 *ts'ian / ts'ian / ts'ien 'shallow'. — B. Chu: tsien 90 = 96 'in a row', thus: »There is a row of houses». This is due to a par. in odes 158 and 165, phr. 97, to which Mao = 96: »The pien and tou vessels are in a row». Yet this is not a safe par., for in Chouli: Si tsun yi we find 98: »At the morning offering, he uses two hien tsun vases»; here 90 *dz'ian means 'to make an offering' and is obviously closely cognate to 99 *dz'ian / dz'ian / tsien 'to give a feast to, to present food to'. It is much more reasonable to take ode 158, phr. 97 in this Chouli sense: »The pien and tou vessels are there with presents of food». (The reason for Mao's 'in a row' here is the par. in ode 220, phr. 100, which Mao also defines as = »the pien and tou vessels are in a row»; but this means really: »the pien and tou vessels are there in full number, see gl. 360, and in any case the par. is not conclusive). So B here lacks the support of text par. — C. Han reads 1 (so ap. Yülan) or 2 (so ap. Yi wen lei tsü), 3 defined as = 4 'good', and further expounded 5: »There is a good man with whom you can form a family» (whom you can marry). This is very scholastic. 3 *dz'iang means 'still, quiet', and of course a line yu tsing kia sh'i (1, 2) may give a satisfactory sense: »There are quiet (peaceful, good) houses». — A gives the best metaphoric sense, in Cheng's development: »The chestnuts at the East gate are by the low houses (mean huts with low walls: easy to jump over and snatch the fruit); do I not think of you? but you do not come to me» (I am easily gained, if you want me, but you do not come).

Ode XC. Feng yü.

234. Feng yü ts'i ts'i 6.

A. Mao (under ode 27) ts'i 7 (*ts'iar / ts'iei / ts'i) = 8, thus: »The wind and the rain are cold». Same meaning Tso: Chao 4, etc. — B. Shuowen (quoting this ode) reads 9 *g'er / yai / hie, same meaning. For a Sh'i text par. see gl. 7 above. — Both *ts'iar and *g'er rime satisfactorily with the 10 *ker of line 2. Undecidable which version best repr. the orig. Sh'i.

Yün hu pu yi, see gl. 41.

235. Feng yü siao siao 11.

A. Mao: siao siao 12 (*siög / sieu / siao) = 13, thus: »The wind and rain are violent and rapid». No early text par. Yet cf. ode 22, phr. 14: »Hurriedly we walk in the night» (gl. 54 above). Our 12 *siög and 15 *siök might be cognate words. — B. Tuan Yü-ts'ai: siao 12 is loan char. for 16 *siök / siük / su, in Shuowen defined as = 'deep and pure'. What Tuan means by: »The wind and rain are deep and

pure» is difficult to see. No text par. — C. Chu: siao siao 12 = 'the sound of wind and rain', thus: »The wind and rain are southing». This *siög might then be cognate to 18 *siög / sieu / siao 'to whistle' (e. g. in Li: Nei tsê). — D. Another school (ap. Yülan) reads 19, thus: »The wind and rain are cold». The meaning of this 20 *siög / sieu / siao is revealed by two par. Ch'u: Kiu pien: »Lugubrious is the air of autumn, 21 it is cold and severe, herbs and trees are shaken and shed their leaves». Ts'ê: Yen ts'ê 22: »The wind is cold, the water of the Yi is cold» (here the parallelism with han 'cold' confirms the sense). — A is not impossible, and C is very tempting. But the parallelism of the stanzas decides for D: St. 1, phr. 23: »The wind and rain are cold» ~ st. 2, phr. 11 (19): »The wind and rain are cold». The char. 12 *siög is a hapax legomenon, and is probably a mere enlarged variant of 20 *siög.

Ode XCI. Tsi k'in.

236. Ts'ining pu siyin 24.

Ning means 'why', see gl. 77 above.

A. Mao: si 25 = 26 'to practise', thus: »Why have you not practised sounds (song and music)». No text par. — B. Cheng: si 25 = 27 'to continue', paraphrasing further = 'not transmitting sounds enquiring for me', thus: »Why have you not continued the (sounds =) messages (enquiries)». Si = 'to continue' is common, cf. Tso: Siang 19, phr. 29: »Carry on the undertaking». — C. Han (ap. Sh'wen) reads 30, defining 31 as = 32 'to transmit', thus: »Why have you not transmitted (sounds =) messages». — A is excluded by the par. of next st. 33: »Why have you not come». The idea is obviously that of a person neglected and forgotten: »Why have I heard nothing from you»? Undecidable whether B 25 *dziög or C. 31 *diög best repr. the orig. Sh'i.

Yu yu wo si, see gl. 90.

237. T'ao hit'a hitsai ch'eng k'ue hi 34.

A. Mao: t'ao-t'a 35 = 36 'to go and come and see each other', thus: »You go and come at the look-out tower on the wall». For 37, read alt. *t'og / t'au / t'ao and *t'og / t'ieu / t'iao (Sh'wen, Ts'ie yün), cf. Chuang: Ta tsung sh'i 38: »To mount to Heaven and roam through the clouds, to jao-tiao ramble, having no limits». The 37, here (Sh'wen) read *d'iog / d'ieu / t'iao, t'iao, = 39 'to turn about', i. e. too ramble, go and come in various directions. 37 *t'og: *t'og: *d'iog would thus be three variations of one and the same word stem. For 40 *t'at / t'at / t'a (Sh'wen, Ts'ie yün), which is quoted 41 in Yülan, cf. ode 305, phr. 42: »Brisk was that Wu (Ting) of Yin», to which Mao: 42 *t'at = 43 'the idea of briskness'. Thus 35 *t'og-t'at would mean fundamentally: 'to ramble and hurry along', run hither and thither, come and

有踐家室 70 踐 71 淺 72 淺 73 小戎淺收 74 悵 75 以博為悵 76 行列兒 77 邊豆有踐 78 其朝
踐用兩獻尊 79 餞 100 邊豆有楚 1. 有靖家室 2. 有靜家室 3. 靖靜 4. 善 5. 有善人可與成
家室 6. 風雨淒淒 7. 淒 8. 寒 9. 風雨濛濛 10. 階 11. 風雨瀟瀟 12. 瀟 13. 暴疾 14. 肅肅宵征 15.
肅 16. 瀟 17. 深清 18. 嘯 19. 風雨蕭蕭 20. 蕭蕭 21. 蕭瑟兮草木搖落 22. 風蕭蕭兮易水寒 23. 風
雨淒淒 24. 子寧不嗣音 25. 嗣 26. 習 27. 續 28. 不傳聲問我 29. 嗣事 30. 子寧不詒音 31. 詒 32. 寄
33. 子寧不來 34. 挑兮達兮在城闕兮 35. 挑達 36. 往來相見兒 37. 挑 38. 登天遊霧撓挑無極
39. 宛轉 40. 達 41. 捷 42. 捷彼殷武 43. 疾意 44. 健 45. 逃 46. 輕儇跳躍之兒 47. 放恣 48. 佻飛 49. 跳

go restlessly. Cf. also Fang yen (W. Han colloquial): 44 *t'ât = 45 'to run away'. — B. Chu: t'a o 37 = 46 'nimble and jumping'; t'a 40 = 47 'licentious, frivolous'. Thus: »You are nimble and frivolous at the look-out tower on the wall». For t'a o, cf. 48 'light' in Ch'u: Li sao, Tso: Siang 26 (see below, end of this gloss); Chu seems to think also that 37 was cognate to 49 'to jump'. For his t'a = 'licentious', no text par. — C. Shuowen reads on the one hand 50, defining 51 *t'og / t'âu / t'a o as = 52 'slippery', on the other hand 34 (like Mao), defining t'a 40 as = 53 'to go and not meet'. This, at first sight, would seem to be just the opposite to Mao above (36), but it has quite another import. It has to be seen in the light of another Shuowen gloss: 54 = 55 'slippery'. This 54 is id. with 56 *t'ât / t'ât / t'a = 'to slip along, to skirt', cf. Tso: Süan 4, phr. 57: »It (the arrow) glanced on the pole». When Shuowen defines 40 *t'ât as = 53, quoting this ode, it means that Hü takes 40 *t'ât to be equal to 54, 56 *t'ât 'slippery' (elusive, difficult to 'meet', get hold of) and thus synonymous with 51 *t'og 'slippery'; 58 or 35 is then a synonym-compound. Thus, our ode line: »You are so slippery and elusive at the look-out tower on the wall». — D. Another school (ap. Ch'u hüe ki) reads 59. Cf. ode 203, phr. 60: »The going and coming gentlemen» (see below). This agrees with A above, thus: »You go and come at the look-out tower on the wall». — A, well supported by text par., is strongly corroborated by this ode 203 ex. mentioned under D and hence preferable. — We must examine the latter in detail.

Ode 203. Tiao tiao kung tsi 60. A. Mao: tiao tiao 61 (*d'io / d'ieu / tiao, t'iao, Shīwen, Ts'ie yün) = 62 'walking alone'. — B. Han (ap. Shīwen) reads 63, and says 64 (*d'io / d'ieu / tiao, t'iao, Ts'ie yün) = 65 'to go and come'; only a W. Han text par. (Han Shī wai chuan 66). — C. Lu (ap. comm. to Ch'u) reads 67, where 68 is a loan char. for the homophonous 61. — D. Chu = tiao tiao 61 = 69 'light and delicate, not enduring toil'. Cf. Ch'u: Li sao 70: »I hate its lightness and smartness»; also wr. 71, cf. Tso: Siang 26, phr. 72: »Ch'u's army is light and unstable». — In this ode 203, the B meaning 'to go and come' (whether the word is wr. 61, 64 or 68) is strongly corroborated by the context; the st. runs 73: »The going and coming gentlemen, walking in the roads of Chou, they have been going and coming, they cause my heart to ache». Here obviously interpr. B (Han) is solid, and tiao (61, 64, 68) is the same word as 74 'to ramble' in the Chuang ex. 38 above.

Ode XCIII: Ch'u k'i tung men.

238. Lia o lo wo yün 75. Mao and Cheng have no gloss.

A. K'ung: yün 76 is a particle, thus: »She will rejoice me». Shīwen records the variant 77. In the same way, in Shu: Ts'in shī, the current, orthodox text has 78, but K'ung Ying-ta's version (T'ang time) orig. had 79; ode 192, phr. 80, Shīwen variant 81; ode 303, phr. 82, Cheng: 76 is the ancient graph for 77. So it is amply confirmed that the graphs 76 and 77 are interchangeable. — B. Han (ap. Shīwen) reads 83: »She will rejoice my soul». If the orig. graph was 77 (variant recorded by Shīwen) in the Mao version, this may, of course, equally well be a short-form for 84 as the particle (= 76). — Undecidable which version best repr. the orig. Shī.

Hao yik'ikin, see gl. 364.

239. Ch'u k'i yin tu 85.

Yin was an outer, covering wall, built in a curve from the principal one, in front of the gate, as a protection.

A. Mao (after Erya): tu 86 (*to / tuo / tu, Ts'ie yün and Shīwen, or *d'ia / zia / shê, Ts'ie yün) = 87 'wall tower'. Thus: »I went out by the tower on the covering wall». — B. Shuowen: K'ung quotes Shuowen thus: 88 'the yin-tu is the double gate at the

curvature of the wall'. Thus yin-tu would be a binome, and tu would not be the tower. The ode line: »I go out through the double gate». Yet the current editions of Shuowen have simply 89: 'yin is the double gate inside the wall', and 90: 'tu is the yin tu', which may very well mean: tu is the tu tower of the yin double gate'. So possibly K'ung's quotation is erroneous. — C. Cheng: tu 86 is read like 91 and is = 92 'the market village inside the covering wall, outside the city proper'. Thus: »I go out to the suburban village inside the covering gate'. Yet this same Cheng, in his comm. to Li: Li k'i, repeats the Erya definition tu = 'tower'! — No reason whatever to abandon A.

240. Fei wo si ts'u 93. Mao has no gloss.

A. Cheng: 93 is equal to the 94 of the preceding st. The latter means: »They (the girls) are not those on whom my thoughts rest». Consequently 95 is here a verb, analogous to 96. Shīwen elaborates this in reading 95 = 97 *dz'o / dz'uo / ts'u. When Erya (Shi ku) has an entry 97 = 96, it has probably this ode in view (and the par. just adduced), and possibly it is based on a version which read 98. Thus: »They (the girls) are not those to whom my thoughts go». — B. Another school (mentioned in Shīwen) reads 95 *ts'io / ts'iuo / ts'ü, taking it to be a final particle, as often (odes 41, 67, 117, 198). Thus: »It is not of them that I think». — The parallelism of the stanzas decides for A.

Quite the same difference of opinion concerns another line:

Ode 95. Nü yue kuan hu, shī yue ki tsü 99. Mao has no gloss.

A. Shīwen reads 95 *dz'o / dz'uo / ts'u = 97 = 100, thus: »The girl says: have you been and looked? The gentleman says: ki ts'u I have gone (and looked)». — B. Chu reads 95 *ts'io / ts'iuo / ts'ü (particle), thus: »The gentleman says: I have». — Here the parallelism speaks in favour of B. In the 1st line kuan hu, the last word is a particle, and therefore in the ki ts'ü of the 2nd line, the last word should best be taken also to be a particle.

Ode XCIV: Ye yu wan ts'ao.

241. We study here 6 ode lines which are logically connected.

Ode 106, st. 1. Yi jo yang hi, mei mu yang hi 1.

Ode 106, st. 2. Yi tsüe ming hi, mei mu ts'ing hi 2.

Ode 106, st. 3. Yi tsüel luan hi, ts'ing yang yüan hi 3.

Ode 94. Ts'ing yang yüan hi 4.

Ode 47, st. 2. Yang tsü ch'isi ye 5.

Ode 47, st. 3. Ts'ich'its'ing yang, yang tsü ch'iyen ye 6.

• 爰兮達兮 57 爰 52 滑 53 行不相遇 54 泰 55 滑 56 汰 汰 57 汰 58 爰 59 達 59 佻 兮 達 兮 60 佻
佻 兮 61 佻 佻 62 獨行兒 63 嬋 嬋 兮 64 嬋 65 往來兒 66 嬋 歌 嬋 壽 歌 67 蒼 兮 兮 兮 68 蒼
69 輕 薄 不 奈 勞 苦 之 兒 70 余 猶 惡 其 佻 巧 71 窳 72 楚 師 輕 飛 73 佻 佻 兮 兮 行 彼 周 行 既 往
既 來 使 我 心 疾 74 挑 75 聊 樂 我 員 76 員 77 云 78 若 弟 云 來 79 若 弟 員 來 80 孔 云 81 孔 員 82
景 員 維 河 83 聊 樂 我 魂 84 魂 85 出 其 闈 闈 86 闈 87 城 臺 88 闈 闈 城 曲 重 門 89 闈 城 內 重 門
90 闈 闈 闈 91 都 92 國 外 曲 城 中 市 里 93 匪 我 思 且 94 匪 我 思 存 95 且 96 存 97 祖 98 匪 我 思
但 99 女 曰 觀 乎 士 曰 既 且 100 住 1 柳 若 揚 兮 美 目 揚 兮 2 猗 嗟 名 兮 美 目 清 兮 3 猗 嗟 變
兮 清 揚 婉 兮 4 清 揚 婉 兮 5 揚 且 之 皙 也 6 子 之 清 揚 揚 且 之 顏 也 7 青 陽 婉 兮 8 仰 若

Ti li chī) reads 65, this 66 **χiwo* / *χiu* / h ü defined as = 67 'pleasant, merry', thus: »It is truly enjoyable and pleasant«. As par. has been adduced Yi: kua 16, phr. 68, to which Liu Hiang (ap. Shīwen to Yi) = 'pleased expectance'; yet this interpr. is contested, for Wang Su (ap. Shīwen) says 66 = 64 'great'. And 66, Shuowen = 69 'to open the eyes wide', has the fundamental sense of 'to make the eyes great'; indeed, when Han shu: Ti li chī quotes our ode 65, Yen Shī-ku (7th c. A. D.) still defines 66 as = 64 'great'. In Ta Tai: Si tai 70, the w. 71 (**χiwo*) is said by some to mean 'pleased', by others 'astonished', so this par. is not safe either. A better par. might be Chuang: Ts'i wu lun 72: »The merry butterfly« (comm. 73 **χiwo* / *χiu* / h ü = 74 'pleased, merry'). — A agrees with the regular use of this word in the odes, hence it is preferable.

245. Liu k'i ts'ing yi 75.

A. Mao: liu 76 (**liōg* / *liū* / liu) = 77, thus: »Deep is the clear (stream)«. — B. Shuowen (quoting this ode): liu 76 = 78 'a clear flow of water', thus: »Clear-flowing is the clear (stream)«. In Ch'u: Kiu pien 79, Chu Hi (followed a. o. by Wang Fu-chī) says liu-liu 76 = 'like flowing water': »I mount the fine horse which is (running smoothly) like flowing water« (Hung Hing-tsu here says liu-liu 76 = 80 'water being clear', but it is difficult to see how Hung can apply this sense to the passage commented upon). — C. Han (ap. comm. to Wsüan) reads 81, defining 82 as = 83 'clear', thus: »Clear is the clear (stream)«. Cf. Chuang: T'ien ti 84 (which is as = 83 'clear', thus: »Clear is the clear (stream)«. Cf. Chuang: T'ien ti 84 (which is probably an allusion to our ode line). 82 is read **gliōg* / *liu* / lia o by Ts'ie yün and Shīwen (yet Shīwen adds that Li Kuei read **gliōg* / *liū* / liu). Shuowen defines 82 as = 85 'clear and deep', and the comm. to Chuang follows this, thus: »Clear and deep is its (the Tao's) clearness«. The idea of 'deep, wide' comes out further in Kuan: Siao wen 86: »Deep and richly full« (sc. attitude: an attitude of majestic importance). But then, again, sometimes 82 (quite apart from its serving as loan char. for 87, e. g. Chuang: Chī pei yu) occurs in the sense of 'to flow', e. g. Lü: Ku yüe 88: »(The great Yü) submitted and irrigated the flowing waters«. — Thus for 76 we have three commentary meanings: 'deep': 'clear': 'to flow'. For 82 we have: 'clear': 'clear and deep': 'to flow'. It seems probable that the two words **liōg* and **gliōg* (**gliōg*) are cognate. Since the word stem is obviously akin to the ordinary 89 **liōg* 'to flow' (cf. the Ch'u ex. under B and the Lü ex. under C), this is very likely the primary sense, and the other nuances come in accessorially: the deep flow not being turbid like that of shallow, rushing water. Hence our line: »Deep-and-clear-flowing is the clear (stream)«.

246. Yi k'i tsiang hüe 90. Mao has no gloss.
A. Cheng: tsiang 91 = 92 'great', thus: »They sport greatly«. This meaning is well attested, see gl. 15. — B. Chu: 91 **tsiang* should be 93 **siang*: »They sport together«. — C. Another interpr.: tsiang 91 is the ordinary particle of future tense: »They are going to sport«. — Tsiang as an adverb 'greatly' (A) is somewhat forced; B is an arbitrary guess. C seems most simple and natural.

Ode XCVI: Ki ming.

Ch'ung fei hung hung see gl. 19.

247. Wu shu yü tsitseng 94.

A. Mao paraphrases: 95. There is dissention as to the meaning of Mao's gloss. Either, with K'ung and Shīwen, he read 96 fu² jen 'those men': »May I not be hated by those men« (referring to some »dignitaries« who are not in the text!); or he read fu¹-jen 'the lady': »May I not be hated by you«. Mao evidently takes 97 in the common sense of 'hoffentlich'. But the wording of the Shī text cannot be pressed into agreeing with Mao's construction. — B. Cheng: shu 97 = 98, paraphrasing 99:

»Do not cause all the officials, because of me, to have hatred against you«; word by word: »wu may not shu the crowd yü for me tsi yü t seng hate« — a dreadful forcing of the text. — C. Chu: »May I not yü tsi together with you be hated«. Shu as in A, yü 100 is equal to I, cf. Sün: Ta lüe 2: »Yet they have something which they have together (in common)«. — D. Ma Juei-ch'en: yü 100 = 'to give, to bequeathe', thus: »May I not yü tsi give you t seng hatred«. A construction like yü t seng 'to give hatred', with an abstract verbal noun as object, is very un-Chinese. — C alone seems to satisfy the line.

Ode XCVII: Süan.

248. Tsī chī süan hi 3.

A. Mao: süan 4 = 5 (or, acc. to Shīwen 6) 'agile, nimble', thus: »How agile you are«. 4, when, as here, read **dziwan* / *ziwän* / s ü a n, is always a loan char. for 7. This means 'to turn round', to which the meaning 'agile' stands near. In the sense of 'fast, quickly-growing' (grain etc.) 7 was coll. current in W. Han time (Fang yen). — B. Han (ap. Shīwen) reads 8, this 9 = 10, thus: »How beautiful you are«. No text par. — C. Ts'i (ap. Han shu: Ti li chī) reads 11, = 'a place name', thus: »You go to Ying«. — The C reading fails in the rime. A and B are both plausible, but A is better supported.

249. Yi wo wei wo huan hi 12.

A. Mao: huan 13 (**χiwan* / *χiwän* / h ü a n) = 14 'sharp, quick, smart', thus: »You bowed to me and said that I was smart«. Cf. Sün: Fei siang 15: »A smart (clever) village boy«; other ex. Ch'u: Kiu chang, Hanfei: Chung kiao etc. Coll. current in W. Han time (Fang yen). — B. Han (ap. Shīwen) reads 16, this 17 **g'üwan* / *g'iwän* / k'ü a n = 10 'beautiful'. Thus: »You bowed to me and said that I was beautiful«. Cf. ode 145, phr. 18: »Tall and beautiful«. 19 is here read **g'üwan* / *g'iwän* / k'ü a n, and Shīwen records the var. 17. In ode 145 (phr. 18) Chu says 19 means 'beautiful hair', an error due to another par. (ode 103, see end of this gloss). — Both A and B are plausible and well supported, but A suits the context better (logically following up line 3 above). — We must examine further:

Ode 103. K'i jen mei ts'ie k'üan 20. This char., again, is read **g'üwan* / *g'iwän* / k'ü a n. A. Mao: k'üan 21 = 22, thus: »That man is handsome and beautiful«, thus taking 21 to be loan char. for 17. — B. Shuowen: 21 = 23 'the hair being beautiful', thus: »That man is handsome and has beautiful hair«. No text par. with this meaning. 21 means 'a kind of hair-dress', cf. Li: Tsa ki 24: »When unoccupied and at ease, she had a k'üan head« (the hair, without a pin, on each side of the head). Shuowen's expl.: 21 = 'beautiful hair' is an attempt to reconcile Mao's 'beautiful' with the char. 21 (rad. 'hair') in the Mao text, not realizing that 21

吁焉其色 吁 22 栩栩然胡蝶 22 栩栩 24 喜兒 25 瀏其清矣 26 瀏 27 深兒 28 流清兒 29 乘駉駉
之瀏瀏 30 水清 31 漻其清矣 32 漻 33 清 34 漻乎其清 35 清深 36 漻然豐滿 37 寥 38 降通
漻水 39 流 40 伊其將漻 41 將 42 大 43 相 44 無庶于子憎 45 無見惡於夫人 46 夫人 47 庶 48
東 49 無使東臣以我故憎惡於子 50 子 51 與 52 然而有所共于 53 子之還兮 54 還 55 便捷
'便捷 56 旋 57 子之旋兮 58 旋 59 好兒 60 子之警兮 61 揖我謂我儂兮 62 儂 63 利 64 柳曲
之儂子 65 謂我媿兮 66 媿 67 碩大且卷 68 卷 69 其人美且鬢 70 鬢 71 髮好 72 燕則鬢首 73

is here a mere loan char. — C. Cheng: 21 is loan char. for 25 'strong, robust'; this would in reality mean that 21 is loan char. for 26 *g'iwan / g'iwän / k'ü a n 'robust' (ex. in Chuang: Jang wang); thus: »That man is handsome and robust». — B is an unsupported speculation. A and C are both plausible, but A has better support in the Shī itself (ode 145, see phr. 13 above) and is therefore preferable.

Ode XCIX: Tung fang chī jī.

250. Li wo tsi hi 27.

A. Mao: li 28 (*liar) = 29 (*liar). Cheng expounds this: »(The beautiful person is in my chamber), li (he has come according to) the rites, and wo tsi I go to him». In the same way, st. 2, phr. 30: »(he has come acc. to) the rites, and I set out (= go with him)». As par. has been adduced ode 304, phr. 31: »He follows his rules of conduct without transgressing», to which Mao likewise 28 = 29; here, indeed, Han (ap. Wai chuan), Lu (ap. an inscr. by Ts'ai Yung) and Ts'i (ap. Han shu) all read 32, and Mao has evidently meant that 28 *liar is a loan char. for 29 *liar (see gl. 179 above). Yet that is not conclusive; for 28 in its ordinary meaning of 'to tread' also gives a good sense in 31: »He follows his (tread =) path without transgressing»; so the Mao text in ode 304 may really represent a different etymology and meaning than that of Han, Lu and Ts'i. In our ode 99 here, the Mao interpr. is exceedingly scholastic and impossible. — B. Chu: li 28 = 33 'to tread', further expounded 34: »This girl (Chu takes 'the beautiful person' to be a woman) treads in my footsteps and comes to me». That li wo should mean ('to trample me' =) 'to tread in my footsteps' is excluded. — C. Another interpr.: Since verbs of motion are regularly construed as transitive verbs in Chinese: 35 'go to me', 36 'to run to Ch'u' etc., there is no reason why we should not take li wo = 'stepping to me': »(That beautiful person is in my room and) stepping to me, approaches»; st. 2, phr. 30: »... stepping to me, sets out (starts)».

251. Tsai wo t'a hi 37.

A. Mao: t'a 38 (*t'ât / t'ât / t'a) = 39 'inside the door'. Thus: »That beautiful person is in the space inside my door». This tallies with Han (ap. Shiwen): t'a 38 = 40 'the space between door and screen'. Yet Mao's gloss is not quite safe, for Li shan (comm. to Wsüan: Shang ko hing) quotes Mao 41 = 'inner door', cf. B below. — B. Ma Juei-ch'en: t'a 38 = 'a small door'. Thus: »That beautiful person is in my door». This is because t'a has this meaning both in Han shu: Fan K'uai chuan (1st. c. A. D.) and in Si king fu by Chang Heng (2nd c.) (t'a = 'a small door in the inner palace'); and he finds this confirmed by the version of Mao's gloss 41 given by Li Shan. — C. Ch'en Huan adduces Li: Nei tsê, where 42 *d'ât / d'ât / t'a means (acc. to Cheng) 43 'side room', and thinks our 38 here should be read *d'ât / d'ât / t'a, thus: »That beautiful person is in my side-room». — It is not necessary to make (with C) an arbitrary alteration of the traditional reading (*t'ât into *d'ât), for 38 (*t'ât) may fundamentally mean 'door' (B) and then by extension of meaning »room», as *pars pro toto*, cf. our expression »he lives next door». So we have it in Huai: Ts'i su 44: »Wide rooms, spacious rooms, side-by-side lying rooms, connected rooms are where people find their comfort». Here t'a is obviously not a 'door' but a 'room'. So also in our ode: »That beautiful person is in my (door =) room», which forms an exact par. to st. 1, phr. 45.

Ode C. Tung fang wei ming.

252. Chê liu fan pu, k'uang jen kü kü 46.

A. Mao: »The willow is a brittle wood... to break willow (branches) and with

them fence the garden has no use for its protection; k ü k ü 47 means 48 neglectful». Further expounded by Cheng as a metaphor: he breaks willows to fence his garden (a useless thing to do) — the reckless fellow is neglectful (he does not strictly make his time observations in the night, so as to be on duty in time). Thus, our ode line: »(Like one who) breaks willows to fence the garden, the reckless man is neglectful». This scholastic interpr. of course is impossible. Moreover, for k ü (- k ü) = 'neglectful' no text par. — B. Chu: k ü k ü 47 = 'to look with scared glances', i. e. 'to fear' (the ordinary meaning of k ü). Cf. Li: Tsa ki 49: »When he (the son) walks in the road, if he sees one who resembles (the dead father), his eyes look with scared glances, if he hears his (father's) name, his heart is scared (flurried)»; Li: T'an kung 50: »He looks around himself flurried, as if he sought (the dead father) but could not find him»; ode 114, phr. 51: »The good man is anxiously careful»; etc. (common). Chu expounds: though a willow fence is little to be relied on, even reckless fellows are scared and dare not trespass (how much easier is it to observe the warning of dawn and hurry to the duties!). Thus, our ode line: »He breaks willows to fence his garden, and the reckless fellows stand in awe». This scholastic interpr. is worse, if possible, than A. — C. Waley: k ü k ü 47 = 'excited, flurried': »He is breaking the willows of his fenced garden, the mad fellow in his flurry». — Since the whole ode describes an official rising quickly at dawn in order to hurry to court (in his haste he puts his clothes upside down, he rushes through the garden so as to break the fence), C is certainly right.

Ode CI: Nan shan.

Hiung hu suei suei, see gl. 195.

Ho yu huai chī, see gl. 110 a.

253. St. 3. Ho yu kü chī 52.

St. 4. Ho yu ki chī 53.

A. Mao (after Erya): k ü 54 (kiòk / kiuk / k ü) = 55 (*g'iong / g'iong / k' i u n g — does Mao mean that they are cognate?) 'to exhaust, go to the extreme'; ki 56 = 57 'to come, arrive', also 'to the extreme, to the utmost degree'. For k ü 54, cf. Shu: P'an Keng 58: »You exhaust and distress yourselves»; same word wr. 59 in ode 258, phr. 60: »Exhausted, reduced to extremities are the heads of departments»; further ex. in Ts'è: Ts'i ts'è etc. Ki 56 in the same sense is common. These laconic glosses of Mao's say little of how he imagines the general sense of the lines. — B. Cheng (after Erya): k ü 54 = 61 'full, to the full'. Cf. ode 191, phr. 62: »Sending down these full (ample) quarrels (disorders)», to which Mao: 54 = 61. (K ü 54 occurs also in the sense of 'to nourish, to feed', and hence 'to fill, full'). Cheng expounds the lines thus: 52 »Why do you give her her full (let her have all her wishes)»; 53 »Why do you let her 56 = 57 come» (sc. to Ts'i). — C. Chu, while repeating Mao's 54 = 55, has the same idea of taking k ü 54 as a causative verb: 52 »Why do you let her (exhaust =) indulge to the

權 27 捲 27 履 我 即 兮 28 履 28 禮 30 履 我 發 兮 31 率 履 不 越 32 率 禮 不 越 33 躡 34 此 女 躡 我
跡 而 相 就 也 35 就 我 36 奔 楚 37 在 我 闥 兮 38 闥 39 門 內 40 門 屏 之 間 41 內 門 42 達 43 夾 室
44 廣 夏 闥 屋 連 連 通 房 人 之 所 安 也 45 在 我 室 兮 46 折 柳 樊 園 狂 夫 瞿 瞿 47 瞿 48 無 守 之 兒
49 行 於 道 路 見 似 日 瞿 聞 名 心 瞿 50 瞿 瞿 如 求 而 弗 得 51 良 士 瞿 瞿 52 曷 又 鞠 止 53 曷 又
極 之 54 鞠 55 窮 56 極 57 至 58 爾 惟 自 鞠 自 苦 59 鞠 60 鞠 哉 庶 正 61 盈 62 降 此 鞠 詘 63 曷 又

extreme» (sc. her desires); in 53 he takes 56 as synon. with 54: »Why do you let her go to extremes». — All these speculations are based on the surmise that the ode describes the lady Wen Kiang of Ts'i, who, after having married prince Huan of Lu, returned to Ts'i and carried on an incestuous intrigue with her brother, prince Siang of Ts'i. Acc. to Cheng (B) and Chu (C), the first two stanzas of the ode would be directed against prince Siang, the last two against prince Huan. This identification, however, is very uncertain. All there is in the wording of the ode is this: a lady of Ts'i has gone to Lu and been married acc. to the full rites required; a lover who has lost her is grieved and is being admonished. St. 1: »Now that she is already married, 63 why do you further think of her»; st. 2: »Now that she has used the road to Lu, 64 why do you further follow her»; st. 3: (The proper rites of announcement of the match have been made:) »Now that announcement has been made to the parents, 52 why do you further exhaust yourself» (why are you so desperately sorry) — same sense as in the Shu and Shī ex. above (58, 60); st. 4: (There has been a proper go-between for the match:) »Now, since one (sc. go-between) has been obtained, 53 why do you further go to extremes». In short, all four last lines refer to the longing and grief of the lover, who sees his lady love go to be married to another man.

Ode CII: Fu t'ien.

254. Wei yu kiao kiao 65.

A. Mao and Cheng have no gloss, nor does Shīwen indicate the reading, which means that it should be taken in its ordinary reading and sense: *k'ioŋ / k'iau / k'iao 'high', see gl. 169 above, thus: »Its weeds are high». — B. Lu (ap. Fa yen) reads 66 *g'ioŋ / g'iau / k'iao, same meaning. — Undecidable which version best repr. the orig. Shī.

255. Wei yu kie kie 67.

Mao: kie kie 68 = kiao kiao (in 65), thus: »Its weeds are high». The char. 68 read *g'iat / g'iat / kie means 'perch for fowls', and 'outstanding, surpassing others' (see gl. 175). Here, however, Shīwen records the tradition that it should be read *k'iat / k'iat / kie, and this has caused dissention: A. Ch'en Huan and Ma Juei-ch'en: 68 *k'iat-k'iat is here loan for 69 'to lift', cf. ode 57, phr. 70: »The rushes and sedges are tall»; this 69 is there read alt. *k'iat / k'iat / kie and *g'iat / g'iat / kie. — B. Wang Sien-k'ien: 69 means 71 'outstanding' and therefore 'tall, high'. This means that Wang rejects Shīwen's sound gloss and reads *g'iat (as in ode 62 etc.). — A, which agrees with both Mao and Shīwen, is preferable.

256. Yüan hi, lüan hi 72.

A. Mao: yüan-lüan (*iüan-liüan) = 73 'young and beautiful', thus: »How beautiful, how handsome». — B. Shuowen reads 74, defining 75 (*liüan / liüan / lüan) as = 76 'docile', thus: »How beautiful, how docile (gentle)». — 77 is well attested both in the sense of 'beautiful' and of 'docile' (see gl. 120). Now here, as 2nd element of a binome, Mao has 78 *liüan 'beautiful', which is common (odes 39, 42, 106), Shuowen has 75 *liüan 'docile', which is a hapax legomenon. That A is preferable is underlined by ode 106, where we have the same combination: 78 a.

Ode CIII: Lu ling.

257. Lu ling ling 79.

A. Mao: ling ling 80 = 81 'the sound of the neck-rings', thus: »The hounds (go) ling-ling». 80 *liëŋ (or rather *liëŋ, in spite of Shīwen, because of the rime) is

then an onomatope. — B. Han (ap. Tu shī ki and ap. Wang Ying-lin, Shī k'ao) reads 82, where 83 probably is nothing but a variant of 80. — C. Shuowen reads 84, this 85 *liëŋ / liëŋ / lin defined as = 86, thus: »The hounds are strong». But this interpr. is doubtful, for there are no text par., and Yü p'ien says lin-lin 85 = 'a sound', thus taking *liëŋ to be an onomatope, just as Mao's 80. This is confirmed by ode 126, phr. 87, where lin-lin (*liëŋ) = 'the sound of chariots' (Lu ap. comm. to Ch'u and Ts'i ap. Han shu read 88), and by Ch'u: Kiu ko 89 lin-lin (*liëŋ) = 'the sound of chariots', which all shows that the element 90 was used for onomatopes. — D. Another school (ap. Po t'ie) reads 91: »The hounds have double bells». 80, as shown by the archaic graph (a drawing of a bell above a kneeling man, see BMFEA 12, p. 341) was the primary form of 92 'bell'. — The superiority of version and interpr. D is strongly confirmed by the parallelism: st. 1: 91 »The hounds have double bells» ~ st. 2: 93 »The hounds have double rings» ~ st. 3: 94 »The hounds have double compound-rings». Even the Mao version 79 may be so interpreted, for ling ling (like 95 'several men' 96 'several days') may be used distributively, cf. 97, gl. 170. Thus: 79 »The dogs ling-ling have several bells».

K' i jen meits'ie k'üan, see gl. 249.

258. K' i jen meits'ie ts'ai 98.

A. Mao: ts'ai 99 (*ts'ag / ts'ai / ts'ai, Shīwen, Ts'ie yün) = 100 (*dz'ag / dz'ai / ts'ai) 'talented', thus: »That man is beautiful and talented». Mao evidently thinks the two words are cognate. — B. Shuowen ts'ai 99 = 1 'strong, forceful', thus: »That man is beautiful and strong». Cf. Lun: Ts'i lu 2: »Friends are intense and forcible (in their admonishments)». 99, though the same char. as in our ode, is there read *si'ag / si / s'i (Shīwen, Kuang yün), *ts'ag ~ *si'ag would be two variations of the same stem. — C. Chu (reading sai): 99 = 3, thus: »That man is beautiful and much bearded». He has two reasons for this interpr. First, in st. 2 we have correspondingly 4, which Chu (erroneously, see gl. 249) took to mean: »That man is beautiful and has beautiful hair». In our st. 3 here, Chu looks for something corresponding to 'hair'. Secondly: in Tso: Süan 2, we have a binome 5 (*s'ag / s'ai / sai, or *si'ag / si / s'i), which Shīwen defines as 3 'having much beard'. But this is very uncertain. Tu Yü (3rd c. A. D.) says instead: 5 = 6 'with much hair at the temples', and Kia K'uei (1st c. A. D., ap. Shīwen) and Fu K'ien (2nd c. A. D., ap. K'ung's comm. to ode 231) both say 5 = 7 'white-haired'. So nothing can be built on this Tso par. — B alone has the support of a good text par. and is preferable.

Ode CIV: Pi kou.

259. K' i yü fang kuan 8.

懷止 64 曷又從止 65 維芳騶騶 66 維芳喬喬 67 維芳策策 68 策 69 揭 70 葭莢揭揭 71 特立之兒 72 婉兮孌兮 73 少好兒 74 婉兮孌兮 75 孌 76 順 77 婉 78 孌 79 猗嗟孌兮 清揚婉兮 79 盧令令 80 纓環聲 82 盧泠泠 83 泠 84 盧猗猗 85 猗 86 健 87 有車鄰鄰 88 有車轄轄 89 轄轄 90 舞 91 盧重令 92 鈴 93 盧重環 94 盧重鈞 95 人人 96 日日 97 鑣鑣 98 其人美且兒 99 德 100 才 1 疆力 2 朋友切切俾俾 3 多鬢之兒 4 其人美且兒 5 于思 6 多鬢之兒 7 白頭兒 8

A. Mao: kuan 9 (*kwen / kwan / kuan) = 10 'a big fish', thus: «The fishes are bream and kuan». — B. Cheng (after Erya): kuan 9 = 11 'the young of fishes, fry'. This means that 9 would be loan char. for 12 *kwan, see C next. Thus: «The fishes are bream and fry». — C. Another school (ap. Yülan) reads 13: «The fishes are bream and fry». Erya 12 (*kwan / kuan / kun) = 11 'spawn, fry, the young of fishes'; text ex. in Kyü: Lu yü. In Chuang: Siao yao yu, there is a fabulous enormous fish called kun 12. It may be a humoristic trick of Chuang's, quite in line with the taoistic doctrine that 'great' and 'small' are only relative and unreal, to call a giant fish a *kwan 'fry'. Yet it is not excluded that 12 *kwan there is loan for 9 *kwen 'a big fish'. It should be remembered, finally, that there is a 18 *kwan / kuan / kun 'a kind of fish', text ex. only as N. Pr. — The context shows (par. in st. 2: «The fishes are bream and tench») that it is a question of considerable fishes, worth catching, and therefore A is preferable.

260. K'i yü wei wei 19.

A. Mao: wei wei 20 (*diwar / iwi / wei) = 21 'going out and in without being (possible to) stop', thus: «The fishes go freely out and in» (sc. in the worn-out traps). It seems doubtful whether Shiwen is right in reading 20 in its ordinary way (*diwar) — is it not here rather loan char. for. 22 *ts'iwär / ts'wi / ts'uei 'to run about', cf. Shī ki, Sima Siang-ju chuan 23: «To jump and run about recklessly» (comm. 22 ts'uei = 24 'to run'). — B. Han (ap. Shiwen) reads 25 (*giwed / iwi / yi), defined as = 26 'not possible to stop'; meaning of ode line same as A. Cf. Kuan: Ch'u yen 27 «freely, untrammelled, at his ease'. Yi 27 means fundamentally 'to leave aside, to leave out', hence here 'to let go'. — The rime is 28 *siwar, so A is better.

Ode CV: Tsai k'ü.

261. Tien fu chu kuo 29.

A. Mao: fu 30 = 31 'the (covering =) screen of a carriage'. — B. Chu: fu 30 = 32 'the back door of a carriage'. This builds on Kuo P'os comm. to Erya. Erya says 33: «The leather of a carriage, that in front is called hen, that at the back is called fu, to which latter Kuo P'o 34: «With leather one covered the back door». — Kuo's comm. simply means that there was a leather screen hanging down and covering the back door, so Chu's interpr. is quite misleading.

262. Ts'i tsi fa si 35.

A. Mao: fa si 36 = 37. This, as expounded by K'ung, would mean 'from evening starting, until dawn', thus: «The lady of Ts'i started in the evening» (and drove the whole night). — B. Cheng: Mao's 36 = 37, as understood by Cheng and well expounded by Ma Juei-ch'en would mean: si fa 38 equal to ye fa 39, night breaking', hence Mao's 37 tsi si fa chi tan = 'from the breaking of night, until dawn'. The fa si 36 of the ode text would then be a binome equivalent to si fa 38 'the breaking of the night'. Cf. ode 196, phr. 40: «When the dawn is breaking, I cannot sleep», to which Mao: ming fa 41 = 42 'from the (opening =) breaking of night until daylight'. In our ode line here then the principal verb of the clause should have to be understood: «The lady of Ts'i at the breaking of night» (sc. was there in the Lu road). — C. Han (ap. Shiwen): fa 43 = 44 'dawn'. In contrast to the preceding (B), where fa - si 36 was taken to be a binome = 'the breaking of night', Han takes fa 43 alone to mean 'dawn', and si independently means 'night'. That the Ts'i school had the same idea is revealed by a paraphrase in Yi lin: 45. The line would thus mean: «The lady of Ts'i fa morning and si evening» (sc. was there in the Lu road) — the principal verb again having to be supplied. — D. Chu: fa si 36 = 'started (from the) night', i. e. started from the place where she had passed the night (a desperate at-

tempt to construe a difficult phrase). — Whatever was the idea of Mao's (A or B, the latter more probable in the light of his gloss 42 to ode 196), it is certain that both B and C have a great weakness in the absence of a principal verb in the line. Hence A is the only possible: fa si 36 is a brachylogy for 46 (so also Waley).

263. Si li tsi tsi 47.

A. Mao: tsi tsi 48 (*tsiar / tsiei / tsi) = 49, thus: «The four black horses are beautiful». Cf. ode 209, phr. 50: «Stately and dignified» (the same inverted in ode 250); ode 238, phr. 51, same meaning ('stately'); ode 235, phr. 52, Mao same meaning (Chu here: tsi tsi = 'numerous', as in ode 239, phr. 53, where it means 'numerous'; yet Mao is certainly preferable); further Kyü: Ch'u yü 54: «Dignified and stately». — B. Ch'en Huan: tsi tsi 48 = 55 ts'i ts'i (*dz'iar / dz'iei / ts'i) 'equal, even, of the same quality', thus: «The four black horses are well matched». He adduces as a counterpart ode 179, phr. 56: «Our horse are (identical =) well matched». Then 48 *tsiar here and 55 *dz'iar would be two variations of the same word stem, which might be quite plausible. — A is strongly supported by par. and should be followed.

264. Ch'uei pei ni ni 57. Var. 58 ap. Shiwen.

A. Mao: ni ni 59 (*niar / niei / ni) = 60, thus: «The hanging (ends of the) reins are numerous» (on the team of four horses). Cf. ode 167, phr. 61, where 58, Shuowen var. 62, is read *niar / niei / ni = 'the ampleness of the flowers', thus: «What is that ampleness». 'Ample': 'numerous' are two aspects of the same fundamental meaning, many Chinese words (e. g. 64) meaning both 'ample' and 'many, numerous'. — B. Another school: Yü p'ien and Ts'ie yün have a char. 65 (Kuang yün 66) *niar / niei / ni, defined as = 67 'the appearance of reins hanging down'. This probably betrays another ancient Shī school which read 65—66, with interpr.: «The hanging (ends of) the reins are pendant-like». — C. Chu: ni ni 59 = 68 'soft', thus: «The hanging reins are soft». This probably is based on a Kuang yün definition 65 = 69 'soft', which, however, is lacking in the earlier Ts'ie yün. — A is best supported.

265. Ts'i tsi k'ai ti 70.

A. Mao: k'ai ti 71 (*k'ar-d'iar) = 72 'joyous and (easy =) pleased'. K'ai ti 71 are loan char. for 73 'joyous', and indeed K'ung's Mao version as well as Kuo P'o's Lu version (ap. comm. to Erya) read 74. Thus: «The lady of Ts'i was joyous and pleased». Cf. 75 in odes 174, 219 etc. (to 219 variant 73 in Shī ki and Han shu). K'ai 76 is etym. id. with 77 *k'ar / k'ai / k'ai 'triumphant' (Shī, Tso etc.). — B. Cheng: K'ai ti 71 is equivalent to 78 of the preceding st. (which Cheng interpr. as = 'the breaking of night', see gl. 262), k'ai 79 (*k'ar) being loan char. for 80 *k'ar / k'ai / k'ai

其魚魴鯉⁹鯉¹⁰大魚¹¹魚子¹²鯉¹³其魚魴鯉¹⁴鯉¹⁵其魚唯唯¹⁶唯¹⁷出入不制¹⁸
 趨¹⁹踊騰而狂趨²⁴走²⁵其魚遺遺²⁶不能制²⁷遺遺²⁸水²⁹簞蒹朱鞞³⁰第³¹車
 之蔽³²車後戶³³輿革前謂之鞞後謂之第³⁴以鞞鞞(鞞)後戶³⁵齊子發夕³⁶發夕³⁷自
 夕發至旦³⁸夕發³⁹夜發⁴⁰明發不寐⁴¹明發⁴²發夕至明⁴³發⁴⁴旦⁴⁵齊子旦夕⁴⁶發
 於夕⁴⁷四驥濟濟⁴⁸濟濟⁴⁹美⁵⁰濟濟蹠蹠⁵¹濟濟辟王⁵²濟濟多士⁵³榛楛濟濟⁵⁴肅肅
 濟濟⁵⁵濟濟⁵⁶我馬既同⁵⁷垂轡瀟瀟⁵⁸雨雨⁵⁹瀟瀟⁶⁰衆⁶¹彼爾維何⁶²蕭⁶³華盛兒
 盛⁶⁴鞞⁶⁵鞞⁶⁶鞞⁶⁷垂兒⁶⁸柔兒⁶⁹鞞⁷⁰齊子豈弟⁷¹豈弟⁷²樂易⁷³愷悌⁷⁴齊子愷悌
 豈弟君子⁷⁵豈悌⁷⁶凱⁷⁷發夕⁷⁸豈⁷⁹聞⁸⁰弟⁸¹團⁸²明⁸³日⁸⁴日⁸⁵日⁸⁶日⁸⁷日⁸⁸日⁸⁹日⁹⁰日⁹¹日⁹²日⁹³日⁹⁴日⁹⁵日⁹⁶日⁹⁷日⁹⁸日⁹⁹日¹⁰⁰

'to open' (ex. in Kuan: Ts'i ch'en), and *ti 81* (**d'iar*) being loan char. for *82 *d'äk / äk / y i = 83* 'bright'. The latter he supports with a par. in Shu: Hung fan, concerning which he says: »the ku-wen version of Shu for 82 had 81». In the present orthodox text of the Hung fan we read: *84 (*d'äk / äk / y i)*, but this is a correction made by Wei Pao (8th c. A. D.), all the earlier versions read *82* 'clouds dispersing, clearing sky', and this is rendered by *85* in Shī ki: Sung shī kia, which variant is the basis of Cheng's speculation here. He may also have built on Erya (Shī yen) *73 = 86*, the meaning of which, however, in spite of all discussions of later Erya commentators, remains obscure. Thus he thinks that *k'ai ti 71* is = *87* 'the opening of light', and our ode line here, *70*, par. with the *88* of st. 1, would mean: »The lady of Ts'i, at the opening of light» (sc. was in the Lu road). Cheng's speculation is very weakly founded, and a loan char. *81 *d'iar* for *82 *d'äk* is phonetically impossible (in spite of Shī ki's paraphrasing *82* by *85*, which is a problem in itself — it is certainly not a *kia tsie* phonetic loan). — A is extremely well substantiated and obviously right. It has also good parallels in st. 3 and 4.

Hing jen pang pang, see gl. 218.

Hing jen piao piao, see gl. 170.

Ode CVI: Yi tsie.

Yi jo yang hi, mei mu yang hi, see gl. 241.

266. K'iao ts'ü ts'iang hi 89.

A. Mao: ts'iang 90 = 91 'the appearance of the k'iao ts'ü agile running', thus: »How agile is his agile running». Shuowen (after Erya): ts'iang 90 = 92 'to move'. — B. Chu says 93: 'ts'ü ts'iang means wing-like' (as if with outstretched wings). We should compare:

Ode 209. Tsi tsi ts'iang ts'iang 94. Mao: 94 = 95 'expresses that they have a stately appearance'. (In ode 250 inverted: ts'iang ts'iang ts'iang ts'iang).

Yili: P'ing li 96: »The assistants, turning to the North, move in a stately way».

Li: K'ü li 97 — again referring to the ritual movements of the officers.

Sün: Ta lue 98: »What is beautiful in court is the stately movements».

Shu: Kao yao (Yi Tsi) 99, var. 100, expl. by Sī-ma Ts'ien as = 1, thus: »The birds and beast soar and dance» (Yet Shuowen, quoting this Shu line, expl. ts'iang ts'iang as = 'the sound of birds and beasts coming to eat!'). —

Chu's gloss to our ode (B above) is evidently based on the Shu par. It is clear that A (Mao's 'agile', Shuowen's 'to move') does not exhaust or give the essential meaning of ts'iang. The combined examples reveal this to be: 'to move in a stately and well-balanced, rhythmical fashion'. Thus, our line: »He runs agilely, moving in a stately way».

Yi tsie ming hi, mei mu ts'ing hi, see gl. 241. Yi tsie lüan hi ts'ing yang yüan hi, ibid.

267. Wu tsê süan hi 2.

A. Mao: süan 3 = 4 'even'. This laconic gloss has been differently expounded (Chu Tsün-sheng: 'even' = 'allround, perfect'; Ch'en Huan: 'even' = 'keeping strictly in place in the dancing row'). But most probably K'ung is right: 'even' = 'keeping strictly even with the music'. Süan 3 (**siwan / siwän / süan*) is well attested in the sense of 'to count' (see gl. 68). Here then: »When dancing, he is in counting», i. e. well-timed, even with the music. — B. Cheng: süan 3 = 'foremost among his equals', i. e. 'outstanding, choice': »When dancing, he is choice». Süan 3 = 'to select' is common. — C. Han (ap. comm. to Wsüan) reads 5, the 6 **swän / tsuän / tsuan* defined as = 7 'responding to the festive music'. This definition suggests

that 6 is loan char. for 8 **swän / suän / suan* 'to count', the meaning being the same as in A: »When dancing, he is in counting». — No reason to abandon A.

268. Sī shī fan hi 9. Mao has no gloss.

A. Cheng: fan 10 = 11 'to revert': »The four arrows (revert =) come (one after the other) to the same place» (all hit the centre of the target). — B. Han (ap. Shī-wen) reads 12, defining 13 as = 14 'to change': »The four arrows (change =) succeed one another». — Undecidable which version best repr. the orig. Shī.

Ode CVII: Ko kü.

269. Kiu kiu ko kü 15.

Mao: kiu kiu 16 = 17 'to bind, to tie, to twist'. Cf. Tso: Hi 24, phr. 18: »He (tied together and joined =) united all the clan in Ch'eng Chou». Shuowen defines 16 as = 'rope made of 3 twists'; in the sense of 'rope' it is common in Han texts; cf. also Kuan: Tu ti 19: »In spring, in the 3rd month, when Heaven and Earth are dry, and the waters are like ropes and tatters (= narrow rills)». This kiu 'rope, to twist, to bind', however, has been variously expounded in our ode:

A. K'ung: kiu kiu 16 = 20 'sparse, loose' (not dense), i. e. made of loosely twisted strands, plaited, not tightly woven, thus: »Twisted are (the strands of) the dolichos shoes». — B. Ch'en Huan takes kiu in its concrete sense of 'rope, string': »Stringed are the dolichos shoes» (provided with strings to bind them to the foot). We know that the kü had such strings, generally called ki 21, cf. Li: Nei tsê 22: »On his shoes, he fastens the strings». — The reduplication (kiu kiu) generally serves, in the Shī, to denote a quality, an appearance of an object described. If the line had run 23, Ch'en's interpr. would have been preferable; with the formulation kiu kiu ko kü 15, A is more in accordance with the style of the Shī.

270. Shan shan nü shou 24.

A. Mao reads thus: shan 25 (**sem / sām / shan*) = 'slender, delicate', thus: »The delicate hands of the girl». Coll. current in W. Han time (Fang Yen 25 = 26). — B. Han (ap. comm. to Wsüan) reads 27. 28 was **siam / siām / sien*, same meaning. — C. Shuowen reads 29 **sām / sām / shan* = 30 'beautiful hands' (probably but a freer rendering of the same fundamental meaning). — **sem* ~ **sām* ~ **siam* were probably three variations of the same word stem. 28 'thin, slender' is common; 25 occurs in ode 81 meaning 'to grasp', and 29 in Huai: Yao lue meaning 'to block, stop up'. Here, in the sense of 'slender', they are loan char. Undecidable which version best repr. the orig. Shī.

271. Hao jent t'it'i 31.

A. Mao: t'it'i 32 (**d'ieg / d'iei / t'i*) = 33 '(quiet and thoughtful =) tranquil', thus: »The beautiful person is tranquil». Cf. Huai: Shuo lin 34: »Those (birds) which are at rests (sit still) are shot»; Sün: Siu shen 35: »If they do not follow the rites,

齊子發夕 巧趨踰兮 踰 巧趨克 動 趨踰翼如也 濟濟踰踰 言有咎也
 乘介北面踰焉 大夫濟濟士踰踰 朝廷之美濟濟踰踰 鳥獸踰踰 踰 翔舞
 舞則選兮 選 齊 舞則集兮 集 應雅樂 算 四矢反兮 反 復 四矢
 變兮 變 易 糾糾葛履 糾 練練 糾合宗族於成周 春三月天地乾燥水糾
 列裂之時 稀疏 某 履 葛履有糾 擗擗女手 擗 細 織織女手 織
 擗擗女手 好手兒 好人提提 安諦 提提者射 不由禮則勃亂提提

they are either rebellious or slow (sluggish, inert) and careless»; Sün: Siu shen 36: »To progress with difficulty is called t' i (*d'ieg) slow»; ibid. 37: »Slow and careless». — B. Lu (ap. Erya with Kuo P'o's comm.) reads 38; but there are two different interpr. in that school: either, with Erya and Kuo: t' i t' i 39 (*d'ieg) = 40, agreeing with Mao: »The beautiful person is tranquil»; or, with Wang Yi (ap. comm. to Ch'ü): t' i t' i 39 = 41, thus: »That beautiful person is handsome». For this latter, cf. Tung-fang So (2nd c. B. C.): Ts' i kien 42: »Si-shī was beautiful». — C. Another school (ap. Po t'ie and Shuowen hi chuan) reads 43. This t' i 44 (*d'ieg) is defined in Shuowen as = 45 'garments being thick' (rich, ample), and in Yü p'ien 46 'garments being correct (in full order)', thus: »The beautiful person is in full and regular dress». No text par. — It is tempting to accept C, because the line follows immediately upon a detailed description of the dress: »The slender hands of a woman can sew the skirt; she makes the waist, the collar, and the beautiful person wears it; hao jen t' i t' i the beautiful person is (thus) in full dress...». Yet C is entirely without text support, whereas A is best substantiated by par.; A is therefore safest. — There is one more ex. of a doublet with this graph:

Ode 197. Kuei fei ch' i ch' i 47. Here Shīwen reads, not *d'ieg / d'iei / t' i but *d'ieg / zig / ch' i. A. Mao: ch' i - ch' i 32 = 48 'in a flock', thus: »They (the crows) fly home, flocking». — B. Later comm. (Ch'en Huan, Ma Juei-ch'en etc.): ch' i ch' i 32 is here loan char. for 49 (Shuowen 50) *s'ieg / s'ig / shī (Pek. ch' i) 'to fly' (this word occurs e. g. in Ts'è), thus: »They (the crows) fly home, flying». — C. Chu: ch' i ch' i 32 = 51 'flying in a flock leisurely'. — Chu has been uncomfortable because of the par. with the t' i t' i of our ode 107 above, and ingeniously combined the two ideas: 'to fly in flock' and 'quiet, slow' (of 107). In a way he is right: the Kuan par. 34 t' i t' i ch' è sh' è: »Those (birds) which sit still are shot» gives the key. With 52 t' i t' i (*d'ieg) 'slow, quiet, still' the 52 ch' i ch' i (*d'ieg) of ode 197 is closely akin. It means to flock into rest (as the crows after 'flying home'), which Mao tersely expressed by 48. Thus: »They (the crows) fly home and flock into rest».

Yü an jan tso pi, see gl. 290.

Ode CVIII: Fen tsü ju.

272. St. 1. Shu yi hu kung lu 53.

St. 2. Shu yi hu kung hang 54.

St. 3. Shu yi hu kung tsu 55.

A. Mao: lu 56 = 57 'chariot' (cf. Chouli: Kin kü 58: »The king's five kinds of chariots»); kung hang 59 = 60 'the ranks escorting the prince'; kung tsu 61 = 62 'the prince's followers'. Thus our ode: 53: »(He is beautiful beyond measure), he is very different from the prince's chariot-men» (in a war chariot, the prince had two companions); 54: »He is very different from the prince's escort»; 55: »He is very different from the prince's followers» (he is superior to them all). — B. Cheng: kung lu 63 = 'the superintendent of the prince's chariots'; kung hang 59 = 'the superintendent of the prince's ranks'; kung tsu 61 = 'the superintendent of the prince's family'. In our ode: 53: »(He is beautiful beyond measure, but) he differs from (what befits) a superintendent of the prince's chariots» (54: »... of ranks», 55 »... of the prince's family» respectively). Chu follows Cheng. — Mao is clearly preferable. The line expresses admiration and gives an effectful climax: he is beautiful beyond measure, he is far superior to all the prince's followers of different kinds.

273. Mei ju ying 64.

A. Mao: 65. This gloss is brachylogical and means: 'one among 10,000 men is ying'.

Cf. Huai: T'ai tsu 66: »The one who in wisdom surpasses 10,000 men is called ying»; Ta Tai: Pien ming ki 67: »One who in virtue surpasses 1,000 men is called ying». This is really an extension of meaning of the fundamental sense of 68 'flower': the »flower» of 10,000 (1,000) men. So in Li: Li yün 69: »The (flowers =) heroes of the three dynasties». Thus here: »He is beautiful as the (flower =) most exquisite one» (among the crowd). — B. Ma Juei-ch'en: ying 68 (*i'äng) is loan char. for 70 (*g'iwäng) 'precious stone', or for 71 (*i'äng) Shuowen = 72 'the lustre of jade'. The former is phonetically excluded, the latter may be plausible, thus: »He is beautiful like a lustrous jade». Cf. Mu T'ien tsü chuan 73: »In the Dragon fountain there is (the lustre of jade =) lustrous jade» (etc., common). Here again 68 (71) is merely an extension of meaning: »the flower of jade» = the most pure and exquisitely lustrous jade. — C. Chu: ying 68 = 'flower': »He is beautiful like a flower». — The three st. have correspondingly: st. 1: 74 »He is beautiful beyond measure»: ~ st. 2: 64 »He is beautiful like a ying» ~ st. 3: 75 »He is beautiful like a jade». For ying, Mao (A) has followed the analogy of st. 1: 'beautiful beyond measure': beautiful like one among 10,000'. Yet st. 1 has a different construction (w u t u 'not having measure') than st. 2 and 3, which have a simile (j u 'like'). Hence Ma (B) draws the analogy between st. 2 and 3: 'Like a lustrous jade': 'like a jade'. C disregards this analogy, since it does not include st. 1 as well, and takes ying 68 in its primary, concrete sense: 'flower'. B would be preferable if there were any ex. of ying (68, 71) standing alone in the sense of lustrous jade; but it never so occurs, but always in combinations like yü ying (73) — the real stone name preceding. Hence C seems safer and preferable. A is much too scholastic and far-fetched.

Ode CIX: Yüan yu t'ao.

274. Wei wo shī ye kiao 76. Mao has no gloss.

A. Cheng: shī 77 = 78, thus: »They say that I, in my service (business, work), am arrogant». Cf. ode 288, phr. 79: »It (Heaven) ascends and descends in its working», to which Mao: 77 = 78. — B. Chu takes 77 in its ordinary sense: »They say that I am an officer who is arrogant». — C. Waley: »They say: my good sir, you are impudent». — C would be tempting if instead of 80 we had 81 or 82; but 80 does not introduce an *oratio recta*. A is very forced, B preferable. For the ye 83, marking a person as subject (here shī 'officer'), cf. Lun: Wei cheng 84: »Huei is not stupid».

Wei wo shī ye wang ki, see gl. 182.

Ode CX: Chi hu.

275. St. 1. Chī pi hu hi 85.

St. 2. Chī pi k' i hi 86.

A. Mao: hu 87 (*g'o / yuo / hu) = 'bare hill', k' i 88 (*k'ig / k'ji / k' i) = vegeta-

難進曰侵³⁷ 侵侵³⁸ 好人媿媿³⁹ 媿媿⁴⁰ 安⁴¹ 好兒⁴² 西施媿媿⁴³ 好人媿媿⁴⁴ 媿⁴⁵ 衣厚
衣服端正兒⁴⁷ 歸飛提提⁴⁸ 羣兒⁴⁹ 翅⁵⁰ 瑕⁵¹ 羣飛安閑之兒⁵² 提提⁵³ 殊異乎公路
殊異乎公行⁵⁵ 殊異乎公族⁵⁶ 路⁵⁷ 車⁵⁸ 王之五路⁵⁹ 公行⁶⁰ 從公之行⁶¹ 公族⁶² 公
屬⁶³ 公路⁶⁴ 美如英⁶⁵ 萬人為英⁶⁶ 智過萬人者謂之英⁶⁷ 德過千人曰英⁶⁸ 英⁶⁹ 三代
之英⁷⁰ 瓊⁷¹ 瑛⁷² 玉光⁷³ 龍泉有玉英⁷⁴ 美無度⁷⁵ 美如玉⁷⁶ 謂我士也驕⁷⁷ 士⁷⁸ 事⁷⁹
陟降厥士⁸⁰ 謂⁸¹ 曰⁸² 云⁸³ 也⁸⁴ 回也不愚⁸⁵ 陟彼岐兮⁸⁶ 陟彼杞兮⁸⁷ 岐⁸⁸ 杞⁸⁹ 岐⁹⁰

tion-clad hill'. — B. Erya and Shuowen: hu 87 = 'vegetation-clad hill'; Shuowen k'i 88 = 'bare hill', Erya 89 = 'bare hill'. About the latter, Shiwen says that the San ts'ang already identified it with 88, and hence Shiwen reads 89 *k'æg / k'ji / k' i; yet Kuang yün reads it *kæg / kái / k ai (Ts'ie yün does not record the word). — All the later comm. think that Mao's definitions have been inverted by careless copyists and should agree with B. When Shiwen remarks that »Wang Su followed Erya», this probably reveals that Wang Su (3rd c.) had a Mao text where the erroneous inversion had not yet taken place.

275. Shang shen chan tsai 90. Mao has no gloss to shang. A. Cheng: '91 shang means at the time when, in the war service, you are (a squad, a unit =) a sectional officer', thus: »Up there (in the army), be careful». — B. Lu (ap. the Han stone classics, as repr. in Li shi) reads 92: »May you be careful» (shang = 'would that', optative). — 93 and 94 are homophonous *d'iang / z'iang / shang and etym. identical, and the graphs are interchangeable, e. g. Yili: Hiang shê li 95, Kin-wen version 96. Thus Mao's 93 is simply loan char. for 94, and B is correct.

277. Yu lai wu chi 97.

A. Mao: yu 98 = 99. This builds on Erya: 100 = 99. Thus: »May you be able to come, without being stopped» (by the enemies). (May you bravely carry through your task). Yet Erya's gloss refers to ode 229, phr. 1, to which Mao: yu 98 = 99, and which is expounded by the Han school (ap. K'ung) 2: »It (sc. Heaven) does not approve of (this person =) me». This is because yu 98 a. o. means 'to agree with, to accord with', thus: »It (Heaven) does not accord with (this person =) me», i. e. approve of me. This interpr. of ode 229, however, is unacceptable, for chi ts'i 3 must refer not to »me» but to another person, as shown by st. 1, phr. 4: »That man has gone far away and caused me to be alone». Thus 1 must mean, with Chu, either: »That man does not lay plans» (is thoughtless), or, better: »That man is no good». Consequently, even in ode 229, 98 = 99 is inadmissible. Still less can here in ode 110, with Mao, the yu lai 6 be equal to k'o lai 7. — B. Chu: yu 98 = 'still': »May you still come and not stop there» (or: be stopped there?). Yu 98 = 'still', an adverbial term with an optative value. — B is clearly preferable.

Ode CXI: Shī mu chí kien.

Sang chē hien hien, see gl. 88. Sang chē yi yi, ibid.

Ode CXII: Fa t'an.

278. Ho shuei ts'ing ts'ie lien yi 8.

A. Mao: lien 9 (*lian / liän / lien) = 10 'the wind going over water, forming (strokes, patterns =) waves'. It does not mean, with Legge, 'ripples', for that is (in contrast to our line here) 11 in st. 3 (see gl. 280 below), defined by Mao as the 'strokes' caused by a 'small wind'. Thus here: »The water of the Ho is clear and wavy». Cf. ode 58, phr. 12, to which (Mao having no gloss) Lu (ap. comm. to Ch'u) = 13: »The tears are flowing», and Han (ap. Yü p'ien) 14 'tears descending'; cf. also Yi: Kua 3, phr. 15, and Ts'ê: Ts'i ts'ê 16. Etymologically, the word is akin to 17 (*lian) 'seriatim, in a sequence' (wave upon wave; tear after tear, dripping successively). — B. Lu (ap. Erya) reads 18 (19 being a variant of the particle 20; the Han stone classics ap. Li shi had the particle 21 instead). This 22 *glân / lân / lan is in Erya defined as = 23 'big waves', thus: »The Ho is clear and big-waved». Cf. Meng: Tsin sin, shang 24: »You must look at its (the water's) big waves». Shuowen says that 22 is a variant of 22, but since they are by no means homophonous (*lian : *glân), this is but a forced attempt to reconcile Mao and Erya. — Undecidable whether the orig. Shī had 9 *lian or 22 *glân.

279. Pu su ts'an hi 25.

A. Mao: su 26 = 27 'empty', here 'emptily', i. e. without working for it: »He does not eat the food of idleness». The same Lu (ap. comm. to Ch'u) and Ts'i (ap. Yen t'ie lun). So already Meng: Tsin sin: »The ode says: pu su ts'an hi, how is it that gentlemen eat food without labouring the soil». Cf. Tso: Ting 12, phr. 28: »It is better to lack courage than to be (emptily =) uselessly fierce». Su 26 'white' often has the meaning of 'plain, poor, without substance'. — B. Han (ap. comm. to Wsüan): su 26 = 29, in the sense of 30 'simple, frugal', thus: »He does not eat simple (frugal) food». Su 'white' in the sense of 'unadorned, simple, frugal' is very common, e. g. Li: Li k'i 31: »There are cases where simplicity is regarded as the most distinguished». — The context (a reproach against idleness) confirms A.

280. Ho shuei ts'ing ts'ie lun yi 32.

The comm. are agreed that lun 34 means 'small waves, ripples' (Erya, Mao, Shuowen), thus: »The water of the Ho is clear and rippled», but there are different etym.:

A. Mao: 33 'in small wind the water forms (strokes =) patterns turning round like a wheel', i. e. 'rippling circles' (Legge). Mao thus explains lun 34 *liwän by the homophonous 35 *liwän 'wheel'. — B. Han (ap. Shiwen) 36 'wind following the stream is called lun; lun is = patterned'. Ma Juei-ch'en interprets this to the effect that lun 34 is equal to 37 *liwän 'class, series, in a sequence, orderly'. Lun 34 would thus mean 'regularly patterned, corrugated'. The char 34 is otherwise only known in the sense of 'to sink' (common). — For B speaks the par. with lien 38 in gl. 278 above.

Ode CXIII: Shī shu.

281. Shī shu shī shu 39.

A. Mao: shī 40 = 'great', thus: »Great rat, great rat». — B. Another school (ap. Yiwen lei tsü quoting Fan Kuang) identifies the shī shu with the 41 shī shu (Erya = 'a kind of rodent' of uncertain kind) which occurs in Yi: Kua 35; 40 and 41 are both *d'iak / z'iak / shī. Thus: »You shī-rat, you shī-rat». — Since the existence of a species of rodent called *d'iak / z'iak / shī is testified to by an early text (Yi), it would be curious indeed if 39 were not simply a loan char. for 41.

282. San suei kuan ju 42.

A. Mao (after Erya) kuan 43 = 44 'to serve', thus: »For three years I have served you». Cf. Chouli: Chi fang shi 45: »He makes them (the provinces) have the same services and advantages», to which Cheng: 43 = 44. Kuan 43 is then cognate to 46 which means 'servant, officer', but which also occurs as a verb, e. g. Li: Yüe ki 47: »When rites and music are manifest and complete, then Heaven and Earth are

上慎旃哉²¹ 上謂在軍事作部列時²² 尚慎旃哉²³ 上²⁴ 尚²⁵ 上渥焉²⁶ 尚渥焉²⁷ 猶來
無止²⁸ 猶²⁹ 可³⁰ 猷³¹ 之子不猶³² 不我猷也³³ 之子³⁴ 之子之遠俾我獨兮³⁵ 不若³⁶
猶來³⁷ 可來³⁸ 河水清且漣漪³⁹ 漣⁴⁰ 風行水成文⁴¹ 淪⁴² 泣漣漣⁴³ 流兒⁴⁴ 淚下兒
泣血漣如⁴⁵ 連然流涕⁴⁶ 連⁴⁷ 河水清且瀾⁴⁸ 瀾⁴⁹ 漪⁵⁰ 漪⁵¹ 兮⁵² 瀾⁵³ 大波⁵⁴ 觀其
瀾⁵⁵ 不素餐兮⁵⁶ 素⁵⁷ 空⁵⁸ 與其素厲率為無勇⁵⁹ 質⁶⁰ 質朴⁶¹ 有以素為貴者⁶² 河水
清且淪漪⁶³ 小風成文轉如輪⁶⁴ 淪⁶⁵ 淪⁶⁶ 淪⁶⁷ 淪⁶⁸ 淪⁶⁹ 淪⁷⁰ 淪⁷¹ 淪⁷² 淪⁷³ 淪⁷⁴ 淪⁷⁵ 淪⁷⁶ 淪⁷⁷ 淪⁷⁸ 淪⁷⁹ 淪⁸⁰ 淪⁸¹ 淪⁸² 淪⁸³ 淪⁸⁴ 淪⁸⁵ 淪⁸⁶ 淪⁸⁷ 淪⁸⁸ 淪⁸⁹ 淪⁹⁰ 淪⁹¹ 淪⁹² 淪⁹³ 淪⁹⁴ 淪⁹⁵ 淪⁹⁶ 淪⁹⁷ 淪⁹⁸ 淪⁹⁹ 淪¹⁰⁰
碩¹⁰¹ 鼯鼠¹⁰² 三歲貫女¹⁰³ 貫¹⁰⁴ 事¹⁰⁵ 使同貫利¹⁰⁶ 官¹⁰⁷ 禮樂明備天地官矣¹⁰⁸ 官¹⁰⁹ 猶事也

served», to which Cheng: 48 'kuan is equal to shī to serve; each gets its service'. 46 is *kwân / kuân / kuan in even tone; 43 here is read *kwân / kuân / kuan in falling tone by Lu Tê-ming, in even tone by Sū Miao. — B. Chu: kuan 43 = 49 'to practise, to frequent', thus: »For three years I have frequented you» (had to do with you). Kuan in this sense is common. — C. Lu (ap. Han stone classics, in Li shī) reads 50: »For three years I have served you». 51 *g'wân / yuân / huan 'servant, to serve' (common) is cognate to 46 *kwân. — Undecidable whether the orig. Shī had 43 *kwân or 51 *g'wân. The meaning: 'to serve' is in any case well substantiated.

263. Shī tsiang k'ü ju 52. Mao has no gloss.

A. Cheng: shī 53 = 54, thus: »I am going, and I intend to leave you». Shī = 'to go' is common, but par. in other odes point to another interpr. (B). Moreover, the rhythm is spoiled by Cheng's interpr.: shī — tsiang k'ü ju. — B. Another interpr.: shī 53 = 55, see gl. 76 above: »It has gone so far that I intend to leave you». — C. Another school (ap. Sū Yen's [T'ang] comm. to Kung-yang) reads 56: »I swear that I shall leave you». 53 and 57 were homophonous: *d'iad / z'üi / shī. — C gives also a good sense, but the A reading is well attested also for the Lu school (ap. Lü and ap. Han stone classics) and for the Han school (ap. Han Shī wai chuan), so it is certainly best established. Interpr. B is confirmed by par., see gl. 76.

284. Mo wok 'en lao 58. Mao has no gloss.

A. Cheng = 59, thus: »You are not willing to encourage me» (thank me for my toil); lao 'toil' in the sense of 'to recognize the toil of, to thank for the toil' = 'to encourage'. In acc. with this Shīwen reads lao' (falling tone). Cf. Meng: T'eng Wen kung, shang 60: »Encourage them, bring them to come»; ode 239, phr. 61: »Encouraged by the spirits, etc. (common). — B. Chu: lao = 'to toil', paraphrasing thus: »You do not consider us to be toiling». — The parallelism with st. 1, phr. 62: »You are not willing to regard me» (take an interest in me), decides for A.

285. Shuei chī yung hao 63. Shīwen reads 64, recording 65 as a variant. Mao only says hao 66 = 67 'to cry out'.

A. Cheng takes chī 68 = 'to go', and takes 64 'to sing, to chant' to be the original graph: »Who goes there to sing and cry out» (to sing lamenting songs) (sc. everybody is happy there). — B. Chu takes 68 to be the personal pronoun as an object, and yung 65 to be the original graph: »Who is it chī against whom yung hao we shall long cry out» (nobody shall make us unhappy). — As to the yung, the divergence is more apparent than real: yung 65 'long' and yung 64 (to draw out the tone long =) 'to chant' are etym. identical. Yung hao, whether wr. 64 or 65, means 'to utter long-drawn lamentations', just as 69 (odes 39, 164, 197, 250) or 70 (Li: Yüe ki) means 'to utter long-drawn sighs'. As to chī 68, A seems much simpler: (Those suburban pleasure-grounds —) »who goes there to yung hao make long-drawn lamentations».

Ode CXIV: Si so.

286. Chī sī k'ī k'ü 70 a.

A. Mao (after Erya): chī 71 = 72, 'to make it the first business, to be intent on' thus here: »Let us be intent on thinking of our positions». Chī 71 means regularly 'duty, task, office' (common), and here it is taken by Mao to be a verb: 'to make it a duty' = 'to be intent on'. This might be admissible in the present ode, but Mao (and Cheng and Chu) apply the same gloss 71 = 72 throughout the Shī in many odes where it is forced and unsatisfactory, cf. D below. — B. Wang Nien-sun (after Erya): chī 71 = 73 'constantly': »May we constantly think of our positions». Erya's 71 = 73 builds on the same fundamental sense: 'as a regular duty (task, office), professionally

= 'constantly'. No more applicable than A to many odes, cf. D. — C. Ma Juei-ch'en: chī 71 is an adverbial particle, equal to 74 'would that': »May we think of our positions». Cf. Shu: Ts'in shī 75, which in Li: Ta hūe (kin-wen version) is quoted as 76. »May the people have profit». — D. Another interpr.: An examination of the par. below shows clearly that chī 71 is really an adverb (cf. C.). But 71 *t'iak / t'siak / chī is then equal to (and probably cognate to) 77 *d'iak / d'iak / chī 'straight, straight-out, simply, only', such as we have it in Meng: Liang Huei wang, shang 78: »They simply (only) did not (run) a hundred paces» (yet they also fled). In our ode here: »May we (simply =) only think of our positions». Shu: Ts'in shī 75: »May the people only have profit» (in the kin-wen version with 74, another adverb: »May the people hoffentlich have profit»). — We must compare the following cases:

Ode 193. Chī king yu jen 79. A. Mao: 71 = 72, thus: »(It is not Heaven which sends down calamities), the intentness on quarrel comes from men». — B. 71 = 77, thus: »(It is not Heaven which sends down calamities), it is simply so that the quarrels come from men».

Ode 198. Chī weiluankie 80. A. Cheng: 71 = 72, thus: »(They are not strong nor courageous), they are bent on being the steps of disorder». — B. 71 = 77, thus: »(They are not strong nor courageous), they simply are the steps of (instigators of) disorder».

Ode 203. Chī lao pulai 81. A. Cheng: 71 = 72, thus: »(The sons of the East) are wholly directed towards toil and are not encouraged». — B. 71 = 77, thus: »(The sons of the East) only toil and are not encouraged».

Ode 256. Yī chī weitsi 82. A. Mao 71 = 72, thus: »(The folly of the stupid people) is chū principally due to their having a natural fault» (here the fundamental sense of 71 'to take as one's duty, to be intent on' is totally lost!). — B. 71 = 77, thus: »(The folly of the stupid people) is simply a natural fault».

Ode 257. Min chī weili, chī tao weik'ou 83. A. Cheng: 71 = 72, thus: »That the people is unsettled (is because) they (sc. the officers!) are intent on stealing and robbing». — B. 71 = 77, thus: »When the people is unsettled, it only steals and robs».

Ode 265. Hu pu tsī t'i, chī huang (k'uang) sī yin 84. A. Cheng: 71 = 72, thus: »Why do you not (eliminate yourself =) retire, but are intent on now to prolong this». — B. 71 = 77, thus: »Why do you not retire, but only (moreover) prolong this». (Mao here defines huang 85 as = 86 'this', and Chu takes it = 87, but it is obvious that chī-huang are two combined adverbs).

Tso: Siang 8, phr. 88: »This is simply to quarrel and make a net (trap)».

Tso: Siang 14, phr. 89: »That the words leaked out, was simply (only, solely) because of you».

Particularly the last ex. is quite unambiguous: here chī 71 can neither mean (A)

各得其事 習 三歲宦女 宦 逝將去女 逝 往 逮 誓將去女 誓 莫我
肯勞 不肯勞來我 勞之來之 神所勞矣 莫我肯顧 誰之永號 咏 永 號
呼 呼 呼 永嘆歎 咏歎 職思其居 職 主 常 尚 黎民亦職有利 黎民
亦尚有利 直 直不百步耳 職競由人 職為亂階 職勞不來 亦職維疾 民
之未履職盜為寇 胡不自替職兄况斯引 兄 茲 悅 職競作羅 言語漏洩則
職女之由 言語漏洩則直女之由 好樂無荒 荒 大 爾居允荒 惟荒度土功

72 'to make it one's business, to be intent on', nor (B) 73 'constantly', nor (C) 74 'would that'; it is quite analogous to (D) 77, as if the line read 90. Thus the adverbial meaning of 71 = 'simply, only' is quite firmly established.

287. H a o l o w u h u a n g 91.

A. Mao: h u a n g 92 = 93, thus: »In our love of pleasure, do not let us (enlarge =) go to excess». Cf. ode 250, phr. 94: »The settlement of Pin became truly great»; Shu: Kao yao mo (Yi Tsi) 95: »I extensively planned the field works»; Tso: Chao 7, phr. 96: »If there are fugitives, there should be a great inspection for them»; ode 270, phr. 97: »Heaven made the lofty hill, and T'ai wang made it great» (Mao: 92 = 93; already Kyü: Tsin yü, quoting this ode, says 98: 'h u a n g means: he made it great'; so when Chu says: huang 92 = 99 'he cultivated it', this should be rejected). Here also belongs ode 305, phr. 100: »We spread out over and possess Kuei and Meng, and then we (enlarge =) extend our sway to the great East»; Mao here 92 = 1 'to possess', and Han (ap. Shiwen) 92 = 2 'to reach to', both free paraphrases of our h u a n g = 'to enlarge, to extend' (Lu, ap. Kuo P'o comm. to Erya reads 3: »Then we [cover =] spread out over the great East»). — B. Cheng: h u a n g 92 = 4 'neglectful and disorderly', thus: »In our love of pleasure, do not let us be disorderly». Cf. Shu: P'an Keng 5: »It is not that I myself neglect this virtue»; Li: Yü ki 6: »Then Wu wang's mind was disorderly»; Li: T'an kung 7: »Do not be negligent and disorderly», etc. — H u a n g 92 fundamentally means 'weed-covered' (ode 4), 'incult' (Meng), hence also 'waste, desolate' (ode 257), and further, by extension of meaning, 'disorderly' (B). As loan char. is serves for the homophonous 'great, to enlarge, to extend' etc. (A). In our ode both interpr. A and B are possible, both having good text par. But there is no reason to abandon the earliest tradition (A). — Quite analogous is the case of ode 256, phr. 8: »Greatly (excessively) plunging into wine».

288. J i y ü e k ' i t ' a o 9.

A. Mao: t ' a o 10 (*t'ög / t'âu / t' a o) = 11 'to pass on, pass away', thus: »The days and months are passing away». The char. 10 primarily means 'to please' (Tso), pleased with oneself, insolent' (K'yü); here it is a loan char., and this *t'ög is then cognate to 12 *d'ög / d'âu / t a o 'to tread, trample, walk, go». We find the same word in ode 156, phr. 13 (Shiwen *t'ög / t'âu / t' a o): »We march to the Eastern mountains, going away and not returning». Here Mao about t ' a o t ' a o says 14: 'it expresses a long time' — merely a free paraphrase, a comment upon the 'going away'. Another school (ap. Wei Wen ti shi) reads 15 (*d'ög / iäu / y u): »(Going) far away and not returning» (yet another school reads 16, a loan char. for 10). — B. Han (ap. Yü p'ien) reads 17, defining 18 (*d'ög / d'âu / t ' a o even tone) as = 19 'to go away' (a def. due to the par. in st. 1, phr. 20), thus: »The days and months are going away». We met with this 18, read *d'ög / d'âu / t a o (oblique tone, etym. id. with 12), in the sense of 'to run' in gl. 220, and here we have another var. of the same word stem. — A and B are in accord as to the meaning; undecidable whether 10 *t'ög or 18 *d'ög best repr. the orig. Shi. — We should compare:

Ode 224. S h a n g t i s h e n t a o 21. A. Mao: t a o 22 (*d'ög / d'âu / t a o, oblique tone) = 23 'moving, mobile', thus: »Shang ti is very shifting (changeable)». This t a o 'to move' is an extension of meaning of 22 'to tread, walk, go': not still in one place, but on the move. — B. Cheng: t a o 21 is loan char. for 24 (*d'og / d'âu / t a o), thus: »Oh, Shang ti, it is very sad». An arbitrary guess. — C. Han (ap. Chung king yin yi) reads 25, defining 18 as = 26 'changing', thus: »Shang ti is very changeable». Same meaning as A, here 'moving, on the move, changing'. Cf. Huai: Pen king 27: »All things are changing». Han (in the version of Han Shi wai chuan) reads 28, same loan char. as in our ode 114 above. — The A (C) meaning is clearly preferable. The

word stem *t'ög ~ d'ög 'to tread, go, run, pass away, move on, on the move, changing' is thus well established.

Ode CXV: Shan yu ou.

289. F u y i f u l ü 29.

Mao has no gloss on yi, and says 30: »l ü means also (the same as) yi'. Later expounders diverge: A. K'ung: yi l ü = 'to drag, to trail', thus: »(You have robes but) you do not trail them» (wear them dragging the train). Ma Jung seems already to have been of that opinion, for he says (ap. Shiwen): l ü 32 = 33 'to drag'. For yi, cf. Meng: Liang Huei wang, Shang 34: »They drag the weapons after them»; for l ü 32 cf. Kungyang: Chao 25, phr. 35: »Oxen and horses are (soft =) obedient to those who bind and (drag =) lead them and give them food»; here l ü is equal to k'ien 33 'to drag, to pull, to lead' (as in Meng: Liang Huei wang, Shang 36). — B. Ch'en K'iao-tsung: l ü 32 is loan char. for 37 (see C next), and Erya: 37 = 38 'to heap'. In Tso: Hi 24, phr. 39: »Tsi-tsang loved to wear a cap of kingfisher's feathers»; t s ü 38 has here the meaning of 'to pile upon oneself, put on', and the Erya gloss would, acc. to Ch'en, have l ü = t s ü in that sense. Moreover, Shuowen defines 37 as = 40, possibly referring to this ode, and therefore there ought to exist a binome 40 yi - l ü with the meaning 'to heap upon oneself, to don'; thus: »(You have robes but) you do not (heap them upon you =) don them». This is very strained; moreover Erya's gloss may refer to another ode, 223, phr. 41, where Cheng says: l ü = 42 'accumulated (i. e. = 38), heaped up = 'reiterated' sc. arrogance (l ü k'ia o). So the Erya gloss is nothing to build on in our ode here. — C. Han (ap. Yü p'ien) reads 43, Yü-p'ien 37 = 44 'to drag'. Cf. Meng: Kao tsī, hia 45: »(To skip the neighbour's wall and) drag a way his virgin daughter». Thus, in spite of the Erya gloss (37 = 38, see B), which, as we saw, probably has another ode in view, both yi 44 and l ü 32 as well as l ü 37 are attested by text par. to have the sense of 'to drag'; hence the A (C) interpr. is reliable.

290. Y ü a n k ' i s i y i 46. Shiwen records the var. 47.

A. Mao: y ü a n 48 = 49 'dead-like', thus: »Becoming like a dead, you die», i. e. »You wither and die». Cf. Huai: Shu chen 50: »The body withers, to which Kao Yu: y ü a n 47 = 51 'to wither and become sick'. Thus 47 'to wither' (rad. 'herb') is the proper char., 48 a loan char. — B. Chu: y ü a n 48 = 52 'sitting and looking on', i. e. 'passive, inert', thus: »Inertly you die». For this curious gloss he builds on Cheng's gloss to ode 129, phr. 53, where (Mao having no gloss) Cheng says: 48 = 52. K'ung has tried desperately but unsuccessfully to make any sense of this definition of

«有亡荒闕 天作高山太王荒之 荒大之也 治 100 奄有龜蒙遂荒大東 1. 有 2. 至
3. 遂撫大東 4. 廢亂 5. 非于自荒茲德 6. 則武王之志荒矣 7. 母息荒 8. 荒湛于酒 9. 日
月其愆 10. 愆 11. 過 12. 蹈 13. 我祖東山愆愆不歸 14. 言久 15. 悠悠不歸 16. 酒 17. 日月其陶 18.
陶 19. 除 20. 日月其除 21. 上帝甚蹈 22. 蹈 23. 動 24. 悼 25. 上帝甚陶 26. 變 27. 萬物陶化 28. 上帝
甚愆 29. 弗曳弗婁 30. 婁亦曳也 31. 婁 32. 牽 33. 曳兵 34. 夫牛馬惟婁委己者也而柔焉 35. 牽
牛 36. 攬 37. 聚 38. 子臧 39. 好聚鵲冠 40. 曳聚 41. 式居婁驕 42. 斂 43. 弗曳弗攬 44. 曳 45. 攬其處
子 46. 宛其死矣 47. 宛 48. 宛 49. 死兒 50. 形宛 51. 枯病 52. 坐見兒 53. 宛在水中央 54. 宛然在辟

Cheng's. But evidently this line 53 in ode 129 has to be seen in the light of ode 107, phr. 54 = »(Pliably =) cedingly, he stands aside to the left»; y ü a n 48 has a fundamental sense of 'pliant, bending, compliant, accommodating' (Chuang: T'ien hia 55: »Pliably accommodating to the things»), and 48 'pliant' is in phr. 54 of kindred meaning to 56 (= 57) 'to turn off, cede, give way'. In the same way, in ode 129, phr. 53, which describes how the speaker in vain follows after a longed-for person: »I go up the stream following after him, but the way is difficult and long; I go down the stream following after him, but he y ü a n 48 (gives way, turns off =) eludes me into the midst of the stream». So this ode 129 (phr. 53) cannot, with Chu, explain our ode 115 (phr. 46) here. — In the latter, A makes good sense and is well supported.

291. T' o j e n s h i y ü 58:

A. Mao: y ü 59 = 60, thus: »Another person will enjoy them». — B. Lu (ap. comm. to Wsüan) reads 61, in which 62 is simply loan char. for 59. — C. Cheng: y ü 59 is loan char. for t' o u 63, thus: »Another person will steal them». — 59 'joy, to enjoy' being common (Lun, Li etc.), there is no reason whatever to abandon the earlier tradition (A, B).

Ode CXVI: Yang chí shuei.

292. P o s h i t s o t s o 64.

A. Mao: t s o t s o 65 (*tsák / tsák / tso) = 66 'bright, shining', thus: »The white stones are shining». Cf. Tso: Huan 2, phr. 67: »The millet is not pure» (Tu Yü: t s o = 68 'refined, pure'), where Yü p'ien quotes 69, the latter 70 being the proper char. and t s o 65 ('to bore') being a loan char. (both in our ode and in Tso). We have 70 in its proper graph and meaning in Ch'u: Kiu chang 71. The fundamental idea of *tsák is thus 'pure, rinsed', here therefore washed clean and shining by the high-splashing waves (yang chí shuei). — B. Chu: t s o 65 = 72 'lofty': »The white stones are lofty». No text par. — A is supported by a good text par., and confirmed by the par. in next st., phr. 73: »The white stones are white».

293. S u y i c h u s i u 74.

A. Mao reads thus: »White dress with red embroidery» (sc. as applied to a collar). — B. Lu (ap. Cheng's comm. to Yili) quotes 75, the 76 s i a o being a kind of silk stuff (ex. in Li: Yü tsao); thus: »White dress with red silk stuff (applied)». But since Cheng considers Mao's 77 to be a loan char. for this 76, it is possible that his reading of the ode line 75 is his own arbitrary correction and does not represent an older tradition. — 77 *s'óg / s'íu / s'iu makes a correct rime to the *k'óg and *í'óg of the stanza, which 76 *s'og / s'iau / s'iao does not.

294. P o s h i l i n l i n 78.

A. Mao: l i n l i n 79 = 80 'limpid'. Since stones cannot be limpid, Mao must have conceived the line elliptically: »The white stones are (seen in) limpid (water)». No text par. — B. Another school (ap. Shiwen and ap. comm. to Wsüan) reads 81: »The white stones are fretted (worn)». Cf. Lun: Ki shí 82 (quoted 83 in Cheng Chung comm. to Chouli, 1st c. A. D.): »(A hard thing), even if ground, it is not worn thin (fretted)». — B is confirmed by a good text par. (and Cheng Chung 83 shows that 79 can serve as loan char. for this 84), and it is superior by the line's being complete without ellipsis: just as in st. 1 and 2 t s o and h a o are epithets of the stones (»the stones are shining», »the stones are white»), so here l i n 'fretted' refers directly to the subject of the clause: »the stones are fretted». It would seem that A is confirmed by the parallelism of the stanzas: st. 1 t s o 65 'shining': st. 2 h a o 73 'white': st. 3 l i n 79 'limpid', and probably Mao's gloss is due to a speculation in this direction. But the parallelism is of quite another kind: it concerns the action of the high-splashing waves

(yang chí shuei): st. 1 the stones are rinsed = washed clean and shining: st. 2 the stones are washed white: st. 3 the stones are washed fretted.

Ode CXVII: Tsiao liao.

295. T s i a o l i a o c h i s h i 85.

A. Mao: t s i a o l i a o 86 = 87: »The fruits of the tsiao-liao pepper plant». Mao takes liao 88 to be the second part a binome. So also Lu (ap. comm. to Ch'u). — B. Another school. Lu Ki (3rd c. A. D.) followed by Shiwen and Chu: l i a o 88 = a particle. — Liao is common in the function of a particle, but here that is grammatically excluded. No reason to abandon A.

296. F a n y e n y i n g s h e n g 89.

A. Mao reads so. »It is luxuriant and spreading, and will fill a pint». — B. Another school (ap. comm. to Wsüan) reads 90: »It is spreading, and will fill a pint». — 91 *b'iwān-g'ian and 92 *m'iwān-d'ian are not homophonous, though the idea given is roughly the same. Undecidable which version best repr. the orig. Shí.

297. S h i t a w u p ' e n g 93.

A. Mao: p ' e n g 94 = 95 'a similar one, an equal', thus: »Very great and without peer». The fundamental sense of p ' e n g is 'two or more of one and the same kind', e. g. p ' e n g 'a set of cowries' (ode 176), p ' e n g 'a pair of wine vases' (ode 154, phr. 96 'two vases of wine') etc. P ' e n g 'friend' derives from this: an equal, an associate. — B. Cheng: p ' e n g 94 = 97 'friend, partisan', thus: »Very great and (without friends, partisans =) impartial». — B is very scholastic, A clearly preferable.

Ode CXVIII: Ch'ou mou.

K i e n t s ' i h i e h o u, see gl. 242.

Ode CXIX: Ti tu.

298. K ' i y e s ü s ü 98.

A. Mao: s ü s ü 99 (*s'io / s'íwo / s'ü) = 100 'branches and leaves not joining', i. e. 'sparse, far apart'. Thus: »Its leaves are far apart». The char. 99 'to strain wine', must — whatever it means here — be a loan char. If Mao's gloss is correctly handed down, he may have taken 99 *s'io to stand for 1 *s'io / s'íwo / s'ü in the sense of 2 *s'io / s'íwo / s'ü 'distant, far apart' (*s'io: *s'io being cognate words). Cf. ode 223, phr. 3: »Brothers and relatives should not be kept distant» (treated coldly); Chuang: Shan mu 4: »They (the beasts) kept aloof on the river and the lake». In these cases the meaning s ü 1 = 'distant' is not universally accepted (Cheng in 3 taking 5 = 6, and Chuang's 7 being interpr. in many ways by various comm.). Yet the very combinations with

與物宛轉 5. 辟 5. 避 5. 他人是愉 5. 愉 5. 樂 5. 他人是愉 5. 愉 5. 愉 5. 白石鑿鑿 5. 鑿
鮮明兒 5. 梁食不鑿 5. 精 5. 梁食不鑿 5. 鑿 5. 鑿申椒以為糧 5. 嶮巖 5. 白石皓皓 5.
素衣朱繡 5. 素衣朱綃 5. 綃 5. 繡 5. 白石粼粼 5. 粼 5. 清徹(澈) 5. 白石磷磷 5. 磨而不磷
5. 磨而不磷 5. 磷 5. 椒聊之實 5. 椒聊 5. 椒 5. 聊 5. 蕃衍盈升 5. 蔓延盈升 5. 蕃衍 5. 蔓
延 5. 碩大無朋 5. 朋 5. 比 5. 朋酒 5. 朋黨 5. 其葉滑滑 5. 滑 5. 枝葉不相比 5. 胥 5. 疏 5.
兄弟昏姻無胥遠矣 5. 胥疏於江湖之上 5. 胥遠 5. 相遠 5. 胥疏 5. 蒲胥 5. 蒲疏 5. 其葉

yü an 'distant' and su 'distant' speak in favour of sū yü an 5 and sū su 7 being really binomes (so Chu Tsün-sheng and Kuo K'ing-fan), both members meaning 'distant, far apart'. Even in early place names 1 and 2 are regarded as synon. words (Tso 8 = Lü 9, etc.). So »its leaves are far apart« would not lack support of text par. Yet it is doubtful whether Mao's gloss has been correctly handed down. It is true that Cheng already must have read it as it now stands, for in the par. line in st. 2, phr. 10 (»its leaves are abundant«, Mao = 11), he says: 12 = 13 'sparse and few', a silly gloss, wholly due to this call for parallelism. But in ode 214, phr. 14, Mao says: sū 99 = 11 'abundant, luxuriant', and in ode 218, same phr. 14, even Cheng says 99 = 11! It would seem, then, that in our ode 119 here, Mao's gloss (100) has been corrupted, a pu 'not' having erroneously crept into the text, and that it should read 15 'branches and leaves joining', i. e. 'dense, luxuriant'; this is all the more probable, since the corresp. line in st. 2 is 10 »its leaves are luxuriant«. — B. Chu: sū sū 99 = 16, thus: »Its leaves are luxuriant«. Chu has seized upon Mao's gloss to ode 214, see above. — For the reasons stated above, B is preferable.

299. Tu hing k'iu ng k'iu ng 17.

A. Mao: k'iu ng k'iu ng 18 (*g'iwəng / g'iwäng / k'iu ng) = 19 having nobody to rely upon, thus: »Alone I walk and helpless«. This corresp. to 20: »Alone I walk and friendless« in st. 1. Lu (ap. comm. to Ch'u) reads 21, same sound. Cf. ode 286, phr. 22: »Solitary I am in distress«, to which Cheng: 23 (*g'iwəng) = 24 'alone, solitary'; here Lu (ap. Shuowen) and Ts'i (ap. comm. to Han shu) read 25, same sound, and Han (ap. comm. to Wsüan) reads 26, same sound; cf. Tso: Ai 16, phr. 27 (in an eulogy, imitating the Shī phrase). Further ode 192, phr. 28: »Alas for those who are solitary (helpless) and alone«; here Lu (ap. comm. to Ch'u) reads 29, the *g'iwəng defined as = 30 'alone'. The same word wr. 31 was coll. current in W. Han time (Fang yen). Thus there are five graphs (32) for one and the same word *g'iwəng / g'iwäng / k'iu ng 'solitary, helpless'. — B. Shuowen (quoting this ode): 18 *g'iwəng = 33 'the eyes having a scared gaze', thus: »Alone I walk, with scared gaze«. — A is much better substantiated.

Ode CXX: Kao k'iu.

300. St. 1. Tsī wo jen kü kü 34.

St. 2. Tsī wo jen kiu kiu 35.

This ode is taken by the commentators to be a complaint of subordinates against overbearing and cruel superiors, and this idea colours all their interpretations.

A. Mao: tsī 36 = 37 'to use, employ'; kü kü 38 and kiu kiu 39 both = 40 'bearing ill-will and not being friendly and social'. Erya briefly: kü kü kiu kiu (38, 39) = 41 wu 'hateful'. Thus: »The persons who employ us are ill-willed«. Wang Sien-k'ien expounds this by taking 38 to be loan char. for 42 'arrogant' (Li etc., common): »The persons who employ us are arrogant«; and 39 = 'to go to the end, go to the extreme' (= 43, Shuowen); cf. Kyü: Yüe yü 44: »If matters are not pushed to the extreme point (to the end), they cannot be firmly established«; Lie: Yang Chu 45: »He (exhausted =) went to the extreme (fulfilment) of his desires«. Here in our ode: »The persons who employ us are (going to the extreme =) extravagant«. — B. Ma Juei-ch'en: kü kü 38 is loan char. for 46: »The persons who employ us are sumptuously dressed« (this word occurs in Sün: Tsī tao), kiu kiu = 'extravagant' (as Wang under A). This is certainly inferior to Wang's 38 loan char. for 42, see above. — C. Another interpr.: Waley: tsī 36 = 'from' (common): 34 = »From people like me you hold aloof«; 35 = »To people like me you are unfriendly«. 38 = 42 'arrogant' might be forced into meaning 'to hold aloof'; even so tsī 36 = 'from' is here very

strained; but in 35 = »to people like me you are unfriendly« C breaks down entirely, for tsī 36 certainly cannot mean 'to', and kiu kiu 39 = 'unfriendly' remains unexplained.

The whole line hangs on the word tsī 47, for kü kü 38 and kiu kiu 39 are well explained under A. Mao's tsī 47 = 48 'to use, employ' builds on a few par.:

Ode 237. Min ch'ich'u sheng tsī t'u Ts'ü Ts'i 49. A. Mao: 47 = 48: »When our people first was born, it used soil (in) Ts'ü and Ts'i«. — B. Chu: 47 = 50 'from' (common): »When our people first was born, it came from the soil (in) Ts'ü and Ts'i«. — C. Ts'i (ap. Han shu) reads 51, taking 52 Tu to be a geographical name: »When our people first was born, it came from Tu, Ts'ü and Ts'i«. — B is excluded because of a wrong word sequence; C gives a good and simple line, and obviates the very forced A. The 53 of the Mao version is therefore short-form for 52.

Ode 274. Tsī pi ch'eng k'ang yen yu si fang 54. A. Mao: 47 = 48: »Using that achieving and tranquillizing (method) they occupied the whole world«. — B. Chu: 47 = 50: »From (the time when) those (kings) Ch'eng and K'ang occupied the whole world«. — The preceding st. having enumerated the three first Chou kings: Wu, Ch'eng, K'ang, B is obviously right.

Shu: Kao yao mo 55. A. The pseudo-K'ung-An-kuo comm.: 47 = 48, thus: »May we use our five ritual institutions«. — B. The Sung school: 47 = 50: »May we follow our five ritual institutions«. Cf. ode 262, phr. 56: »You follow your Shao ancestor's order«.

Shu: Shao kao 57. A. Cheng: 47 = 48: »The king came and succeeded Shang ti and (using this =) thereby dominated in the centre of the land«. — B. Much more simple is 47 = 'self': »The king came and succeeded Shang ti, and himself dominated in the centre of the land«.

So Mao's definition 47 = 48 in our present ode (phr. 34) is confirmed by no conclusive par., and his interpr. (see A, the beginning of this gloss): »Those who employ us« falls to the ground. —

D. Another interpr. The key to the whole line 34 and this ode generally lies, I believe, in a passage in Li: Piao ki 58: »A person who is not the proper man, he should not (follow =) associate with«, to which Cheng: 59 = 60 'not personally be intimate with'. This is really an application of the extremely common tsī 47 = 50 'to follow'. Now, our ode 120 comes immediately after an ode (119, Ti tu) the theme of which is a complaint by a person left without friends. Our ode here is quite analogous: »In his lamb's fur and his leopard's cuffs, 34 the person who (followed me =) associated with me, is so arrogant; is there no other person (sc. whom I could have as friend? No:) 61

菁菁 11 盛 12 菁 13 帝少之兒 14 其葉清矣 15 枝葉相比 16 盛兒 17 獨行畏畏 18 畏 19 無所
依 20 獨行踽踽 21 獨行兌兌 22 孌孌在疚 23 孌 24 孤特 25 兌兌 26 憚憚 27 兌兌在疚 28 哀
此憚獨 29 兌兌 30 孤 31 儻 32 孌孌兌兌憚 33 目驚視 34 自我人居居 35 自我人兌兌 36 自
用 37 居 38 兌 39 懷惡不相親比之兒 40 惡 41 儻 42 窮 43 事不究不可彊成 44 兌其所欲
45 裾裾 46 自 47 用 48 民之初生自土沮漆 49 從 50 自杜沮漆 51 杜 52 土 53 自彼成康奄有
四方 54 自我五禮 55 自召祖命 56 王來紹上帝自服于土中 57 非其人弗自 58 弗自 59 不

it is only you whom I have old bonds with» (in st. 2 correspondingly: 62 »it is only you whom I love«). Similarly, in st 2, phr. 35: »The person who (followed me =) associated with me is so extravagant«.

Ode CXXI: Pao yü.

Tsi yü pao hü, see gl. 365.

31 Wang shi mi ku 63.

A. Mao: ku 64 = 65 'not perfectly worked', i. e. 'defective'; to the same phrase in ode 162, ku 64 = 66, not solid'. Thus: »The service to the king is mi not ku defective« (must be perfectly carried out, without fault). Cf. Chouli: Tien fu kung 67: »He distinguishes what is imperfectly worked and what is good«, the char. 68 here read *ko / kuo / ku = 64 (acc. to Cheng Chung, 1st c. A. D.); Hanf.: Nan, yi 69: »The potters of the Eastern Barbarians, their vessels are badly made»; Sün: Yi ping 70: »If the instruments, weapons and armours are inferior and defective (bad)« (71 *ko / kuo / ku); Kyü: Ts'i yü 72: »He distinguishes what is kung well worked and ku badly worked (to which Wei Chao: kung = 'solid', ku = 'fragile, unsolid'); Sün: K'üan hüe 73: »If they ask you about what is bad (inferior, of poor quality), do not answer them»; Sün: Wang pa 74: »If the artisans are loyal and reliable and not defective in their work, the commodities will be cleverly worked and convenient»; Sün: T'ien lun 75: »A defective ploughing damages the crops»; Li: T'an Kung 76: »(Tu K'iao carried out the rites without assistants:) it was considered defective, negligent« (77 *ko / kuo / ku). Fang yen (W. Han coll.) has 64 = 78 'hasty' (careless). — B. Another school. Erya has an entry 68 = 79 'to cease, to rest', and since 68 and 64 are both *ko / kuo / ku (cf. A above), the Erya entry has been considered to be a gloss to our ode, thus: »The service to the king is unceasing (without rest)«. So already Wang Fu (2nd c.) in Ts'ien fu lun: Ai ji. Cf. 80 *ko / kuo / ku '(postponing, waiting a while, for the time being =) meanwhile', e. g. ode 3, phr. 81: »I (while waiting =) meanwhile pour a cup from that bronze lei vase«. Fang yen (W. Han coll.) says 64 = 82 'meanwhile', which means that the char. 64 was then used in the sense of 80. — Both interpr. are admissible. If 64 *ko here fundamentally means 'defective', it may be cognate to 83 *g'á / ya / hia 'flaw, fault'. If it means 'to rest, to cease', it may be cognate to 84 *g'á / ya / hia 'leisure'; so etymology cannot decide. The text par. are much stronger for A, esp. since they refer to defective work, which suits the context admirably (»the service must not be defective«). Hence A seems preferable.

302. Su su pao hang 85.

A. Mao: hang 86 = 87 'feather (wing)'. This is in analogy with the 88 and 89 of st. 1 and 2. No text par. — B. Chu: hang 86 = 'row': »The rows of the wild geese«. — B is clearly preferable.

Ode CXXIII: Yu ti chi tu.

Shi k'en shi wo, see gl. 76.

303. Sheng yü tao chou 90.

A. Mao: chou 91 = 92 'curve', thus: »It grows where the road curves«. Chou is common in the sense of 'all round, in a circle', cf. Tso: Ch'eng 2, phr. 93: »They pursued him three tours round the Hua-fu-chu hill«. — B. Han (ap. Sh'wen). The text is differently transmitted, and it is not clear whether Han read 94: »It grows to the right of the road«, or simply the Han school glossed 91 by 95; 91 *t'ióg / t'íau / chou cannot (with Ma Juei-ch'en) serve as loan char. for 95 *giüg, so probably Han read 94, in analogy with the 96: »It grows to the left of the road« in st. 1. — Since there is uncertainty about the Han reading, A should be followed.

Ode CXXIV: Ko sheng.

304. Lien wan yü yü 97.

Mao says: yü 98 = 99. But this has been differently expounded. A. ying-yü 99 = 'grave-yard', thus: »The creepers spread to the grave-yard«. Cheng, though he says nothing of this line, evidently took 98 = 99 'grave-yard', for in st. 4 he takes 100 (the 'abode') = 'grave'. Ying-yü 99 could mean 'grave-yard' in Han time (e. g. Shuowen under 1), but I know of no pre-Han text where yü 98 means 'grave-yard'. — B. Ma Juei-ch'en: Mao's ying yü 99, as well as the yü 98 of the ode text = 'boundary', thus: »The creepers spread to the (boundaries =) border tracts«. Ying-yü 99 could have this meaning in Han time (e. g. Cheng to Chouli: Tien si). yü 98 = 'boundary' is common (Meng, Chuang, Chouli etc.). — B is better supported by par. Moreover, the parallelism of the stanzas confirm it: st. 1, phr. 2: »The creepers spread to the uncultivated tracts« ~ st. 2 here (97): »The creepers spread to the border tracts«. — Another disputed yü 98 in Sh'.

Ode 303. St. 1. Cheng yü pi si fang 3.

St. 4. Chao yü pi si hai 4.

A. Mao: yü 98 = 5 'to have, possess', thus 3: »He regulated and possessed those (regions in) the four quarters»; 4: »He chao first possessed those (regions between) the four seas«. Mao seems to think that 98 *giwák / iuk / yü was loan char. for a *giwák that was cognate to 5 *giüg / jüü / yu. — B. Cheng: yü 98 = 'to draw boundaries', thus: 3: »He regulated and drew boundaries in those (regions in) the four quarters»; 4: »He chao delimited and drew boundaries in (the regions between) the four seas«. Cheng takes 6 *d'ióg / d'íau / chao 'to begin' to be loan char. for 7 *d'ióg / d'íau / chao 'to draw boundaries' (this latter e. g. in Chouli: Tien si), just as in Shu: Yao tien (Shun tien) 8: »He delimited the 12 provinces« (which Sh'ki quotes 9). — B is obviously right. Yü 98 has the fundamental sense of 'boundary', hence also 'bordered area, state' (Lun etc.). — Ode 303 thus confirms interpr. B in our ode 124 above.

305. Shuei yü tu tan 10. Mao has no gloss.

A. Cheng: tan 11 = 12 'bright', expounded = 'pure and bright', thus: »With whom can I associate — alone I purify myself«. — B. Chu: tan 11 = 'morning', expounded 13: 'to dwell alone until morning'. — The parallelism with st. 1, phr. 14: »With whom can I associate — alone I dwell«, and st. 2, phr. 15: »... alone I rest« (i. e. during the night) confirms that tan here has its ordinary sense of 'morning': »With whom can I associate — alone I (have my) morning«.

身與相親，維子之故，維子之好，王事靡盬，盥不攻緻，不堅固，辨其苦良，苦，東夷之陶者其器苦，械用兵革，械苦，格，辨其功，格，問，問者勿告，百，工忠信而不格，則器用巧便，格，耕傷稼，以為沾，沾，猝，息，姑，我姑酌，彼金，且，暇，肅肅，鳴行，行，羽，翼，生于道周，周，逐之，三周，華不注，生于道右，右，生于道左，蔽莫于域，域，營域，壘域，居，壘，蔽莫于野，正域，彼四方，肇域，彼四海，有，肇，兆，肇十有二州，兆十有二州，誰與獨旦，旦，明，獨處，至旦，誰與獨處，誰與獨息，人之為言，為，人之偽言

Ode CXXV: Ts'ai ling.

306. Jen chī wei yen 16. Mao and Cheng have no glosses.

A. Chu takes wei 17 (**gwia* / *jwiǰ* / *wei*) in the ordinary sense of 'to make': »When people make their speeches». — B. Another school (adduced alternatively by Shīwen and K'ung) reads 18: »People's false speeches». This 19 was **ngwia* / *ngjwiǰ* / *wei*, and is supported by a similar phrase in odes 183, 192, phr. 20: »The people's false speeches», which in Shuowen is quoted 21. The char. 22 and 23 are both (two graphs for one word) **ngwā* / *nguā* / *ngo*. 19 **ngwia* 'false, to deceive' and 22, 23 **ngwā* 'false, to deceive' are, of course, cognate (two var. of the same stem). It is uncertain, however, whether this **ngwā* ~ **ngwia* is akin to 17 **gwia* (»made» = 'concocted, false'), for 22 **ngwā* occurs also in the sense of 'to change' (Shī) — it may be akin to 24 **ɣua* 'to change', thus: changing > instable, unreliable, cheating, false.

307. Kou yi wu sin 25.

A. Mao: kou 26 = 27 'really', thus: »You really should not believe them». Cf. Lun: Li jen 28: »When really the will is set on kindness, there will be no wickedness», to which Ho yen, quoting K'ung An-kuo, 26 = 27; Kyü: Lu yü 29: »A wise man truly of all his heart plans for the people», to which Wei chao 26 = 27. — B. Cheng: kou 26 = 30 'lightly, carelessly', thus: »You should not lightly believe them». Cf. Li: K'ü li 31: »He does not lightly (carelessly, recklessly) revile or deride people», to which K'ung 26 = 30 (common). — The word sequence in the line decides for A. B would have been preferable if the line had run 32.

Ode CXXVI: Kü lin.

308. Sī jen chī ling 33. Ling 34 'to command, order' is read 35 (same meaning) in Han (ap. Shīwen).

A. Mao: sī jen (**dziǰ* / *zi* / *sī*) = 37. Chouli: T'ien kuan records four functionaries (all eunuchs) of the interior: 38 — here the nei siao ch'en is distinguished from (and of higher rank than) the sī jen. Chouli is probably of the 3rd c. B. C., Mao is of the 2nd. Neither can be relied on for the details of the early Chou functionaries. Suffice it to say that the sī jen 36 was some kind of eunuch functionary of the interior, an attendant. Thus: »The sī jen attendant I order» (sc. to announce me to the lord). — B. Another school (ap. Shīwen) reads 39. Shī jen (**dziǰ* / *zi* / *shī*) means, in a general way, 'the person in waiting' (common, Tso, Meng etc.). Thus: »The man in waiting I order» (to announce me). — Undecidable which version best repr. the orig. Shī.

309. Kin chē pulo, shī chē k'itie 41.

A. Cheng construes the meaning thus: »If I do not now enjoy (my service here, with this prince), if I 42 go (to another state), I shall become old (before I get emoluments)». — B. Ch'en Huan: shī 42 = 43 'to go, to pass', thus: »If I do not now enjoy myself, as time passes, I shall be old». — B is strongly confirmed by a similar theme in ode 114 and obviously right.

Ode CXXVII: Si t'ie.

310. Feng shī ch'en mu 44. 時 is here = 是, as often.

A. Mao: ch'en 45 = 46 'season', thus: »They present those male animals of the season». Cf. Shu: Kao yao mo 47: »According to the 5 seasons' (Li: Li yü 48: »Distributing the 5 elements over the 4 seasons» explains this curious '5 seasons' of the Shu); ode 256, phr. 49: »With far-reaching plans and seasonal (timely) announcements»; ode 218, phr. 50: »At the proper season that tall girl comes with her fine virtue and teaches

me» (Lu however, reads 51: »Truly, that tall girl . . .»); ode 257, phr. 52: »I was born (unseasonably:) at an unhappy time». — B. Ma Juei-ch'en: ch'en 45 is short-form for 53 (both **dian* / *ziǰen* / *ch'en*) 'female deer' (Erya, Shuowen). Thus: »They present those female deer and male». For the construction of the phrase, cf. Tso: Siang 4, phr. 54: »He thinks of his female deer and male». There is, however, no safe early text ex. of this word ch'en 53. In ode 180, phr. 55: »It (the plain) is great (so Mao) and very (having =) rich in game» (see gl. 39), Cheng says 56: »57 (**g'er* / *g'ji* / *k'i*) ought to be 53 (*dian* / *ziǰen* / *ch'en*)», thus: »Its (the plain's) female deer (greatly exist=) are there in plenty». This is a very arbitrary speculation of Cheng's. (In Hing Ping's comm. to Erya the ode is quoted so: 58, but this proves nothing, being a correction of the Shī text after Cheng). — Since A gives good sense and takes 45 in a well-attested meaning, it is superior to B which presupposes first a loan of 45 for 53, and then a pre-Han existence of this word, which is not documented.

311. Tsai lien hie hiao 59.

A. Cheng: tsai 60 = 61 'to begin, to start', thus: »(In light carriages with bells at the horses' bits) we start the long-muzzled and the short-muzzled dogs». Tsai 60 is here = 62 (Erya 62 = 61). Cf. Shu: Yi hün 63: »He started his work from Yi-t'iao, we started from Po», which in Meng: Wan chang, shang is quoted 64; further Meng: T'eng wen kung, hia 65: »When T'ang began his expedition, he started from Ko». — B. Chu. tsai 60 = 'to carry on the carriage' (the ordinary meaning of the word), thus: »(Light carriages with bells at the horses' bits) convey the long-muzzled and short-muzzled dogs». — Chu's idea (B) that during a hunt the dogs were carried on the cars is indeed droll — did the warriors run, in their stead, to bite the animals? A is obviously right.

Ode CXXVIII: Siao jung.

312. Yin yin wu sü 66.

The char. 67 'pulling-strap, trace' is here read **iǰen* / *tsiǰen* / *chen* by Shīwen. But it is read **dien* / *iǰen* / *yin* both by Shīwen to Tso: Hi 28 and by Ts'ie yü, so yin is the safest reading. It is etym. id. with 68 **dien* / *iǰen* / *yin* 'to pull'.

A. Mao: wu 69 (**ok* / *uok* / *wu*) = 70 'silver' (so also Shuowen), thus: »The covered traces and the silver attachments». — B. K'ung: wu 67 = 71 'to melt silver and therewith wash' (sc. the attachments), thus: »The covered traces and silvered attachments». — K'ung's interpr. is taken directly from the Shī ming, whose author (Liu Hi, 2nd c. A. D.) believes that 69 **ok* is etym. same word as 72 **ok* / *uok* / *wu* 'to pour, to shed, to wash' (common). For this may be adduced that in st. 2 of our ode the phr. 73: »By silver one has buckled the inner reins», is quoted by Shuowen as 74: »By

偽 民之訛言 民之謠言 訛 謠 化 苟亦無信 苟 誠 苟志於仁矣無
惡 知夫苟中心圖民 且 不苟訾不苟笑 亦無苟信 寺人之令 令 伶 寺
人 內小臣 內小臣 閭人 寺人 內豎 侍人之令 侍人 今昔不樂遊者其蓋 遊
往 奉時辰 牡 辰 時 撫于五辰 播五行於四時 遠猶辰告 辰彼碩女令
德來教 展彼碩女 我生不辰 虞 思其鹿牡 其祁孔有 祁 當作虞 祁 其
虞孔有 載 猗 猗 載 始 哉 造攻自鳴條朕哉自毫 朕載自毫 湯始征自
葛載 陰 鞠 蓋 續 引 蓋 白金 銷白金以沃灌 沃 蓋以贖 沃以贖

washed (metal) one has buckled the inner reins»; and that in st. 3, phr. 75: «The triangular mao lance with silver butt-cap» is quoted by Shuowen as 76: «The triangular mao lance with washed (metal) butt-cap». It is quite possible that there is no fundamental opposition between A and B, and that Mao by his 70 'silver' (attachments) really meant 'silvered' (attachments) etc. In any case, B seems well established through the etym. identity of 69 and 72.

Kia wo k'ichu, see gl. 364.

313. Tsien sī k'ung k'ün 77.

A. Mao: Tsien sī 78 = 79 thus: «The four mailed horses are very (troup-like =) harmoniously running». — B. Cheng: tsien 80 = 'mailed with thin plates', thus: «The four thin-mailed horses...». — C. Han (ap. Shiwen): tsien 80 = 'unmailed', thus: «The four unmailed horses are very harmoniously running». Cf. Kuan: Ts'an huan 81: «If the weapons are not perfect and sharp, it comes to the same as men without weapons, if the mails are not solid, it comes to the same as tsien-chê men without mails». — 80 *dzian / dz'ian / tsien has a fundamental sense of 'shallow' (so in st. 1 of our ode), cf. gloss 233 above. Tsien sī 78 'a four-team of «shallow» horses' means 'a four-team of unmailed horses', with C, as proved by the Kuan par. It is here a question of siao jung 82 small and light hunting cars (with 83 'shallow hacks') and pulled by lightly equipped, unmailed horses. Ma Juei-ch'en rightly concludes that Mao's gloss 79 'four mailed horses' has been corrupted, and probably should read 84 in accordance with C — indeed 'four mailed horses' is called 85 (ode 79). The alteration in Mao's text has taken place before Cheng, who endeavours to reconcile the corrupted Mao gloss and the Han interpr.

314. K'iu mao wu tuei 75.

A. Mao: k'iu 86 = 87 'a three-cornered mao lance', thus: «The triangular(-bladed) lance and the silvered butt-cap». — B. K'ung: k'iu 86 = 88 'the edge having three horns'; this seems to build on Shī ming (2nd. c. A. D.) 89 'a mao's head having 3 forks', thus: «The trident lance and the silvered butt-cap». That in Han time there were trident-shaped lances is confirmed by Cheng's gloss to Shu: Ku ming 90: «The k'uei and the k'ü are the present lances with 3 points». — Since the archaeological material of pre-Han lances contains no specimens with tridents, A is most plausible. Cf. Lu Mou-tê in Kuo hüe ki k'an II, p. 296 (with ill.).

Meng fa yu yüan, see gl. 105.

315. Tsai ts'in tsai hing 91.

A. Mao reads thus: «(While thinking of my lord) I go to sleep and I rise». 92 *tsag / tsai / tsai is equal and cognate to 93 *tsak / tsak / tsê. — B. Han (ap. an ode by Ts'ao Chī) reads 94. It is uncertain whether 95 tsag / tsai / tsai is here a mere loan char. for the homophonous 92 (just as 92 is used as loan char. for 95 in Lü: Shun min 96), or there is another turn to the sense: «(While thinking of my lord) I again and again go to sleep and again and again I rise», i. e. days and nights pass one after another, and constantly I think of him. — A is confirmed by a long row of par. (odes 54, 58, 162, 167, 176, 183, 196, 204, 220 etc.).

316. Yen yen liang jen 97.

A. Mao: yen yen 98 (*iam / iam / yen) = 'peaceful, tranquil', thus: «Tranquil is my good man». Cf. ode 174, phr. 100: «Peacefully we drink in the night» (common meaning). This is merely an extension of meaning of the fundamental sense of 98 *iam 'satiated, satisfied, contented = tranquil'. Cf. further Sün: Ju kiao, phr. 1: «All the world was peaceful as if united», to which Yang Liang: yen jan 98 = 2 'docile' (Yang reads iap / iap / ye, wrongly, see Ho Yi-hang). The word in this special shade of meaning is also wr. 3, Erya = 4 'peaceful'. Shuowen quotes ode 174

thus: 5. — B. Lu (ap. Lie nü chuan) reads 6. This 7 *iam / iam / yin 'mild, peaceful, tranquil' occurs in Tso: Chao 12. In the same way in ode 174 Han (ap. Shiwen) reads 8, the 7 here defined as = 9 'harmoniously pleased (contented)'. — Undecidable whether in these odes *iam (A) or *iam (B) best repr. the orig. Shī.

317. Chī chī tē yin 10.

A. Mao: chī chī 11 (*d'iet / d'iet / chī) = 12 (= 13) 'having wisdom' (after Erya chī chī 11 = 13). «Wise is his fame» is somewhat nonsensical and has, I suppose, to be twisted into meaning «He has a fame for wisdom»(?). — B. Chu: chī chī 11 = 14 'having good order', thus: «Orderly is his fame», whatever Chu may have meant by that. Chī 11 = 'order, orderly' common. — The doublet chī chī 11 occurs in several odes with strongly divergent definitions:

Ode 249. Tē yin chī chī 15 (same as above, with an inversion). A. Mao and Chu chī chī 11 = 16 'having constant norms', thus: «Well-regulated is his fame» (Here Mao same idea as Chu in the preceding). — B. Cheng (after Erya) chī chī 11 = 17, thus: «His fame is pure».

Ode 220. Tso yu chī chī 18. A. Mao: chī chī 11 = 19 'chī-chī-wise respectfully', thus: «They take their places) to left and right respectfully». Han (ap. comm. to Hou Han shu) similarly 20. — B. Cheng: chī chī 11 = 21 'wise', thus: «They take their places) to left and right wisely (sagely)». This (after Erya) is the same as Mao to ode 128 above! — C. Chu: chī chī = 14, thus: «They take their places) to left and right in an orderly manner».

Ode 198. Chī chī ta yu 22. A. Mao: chī chī 11 = 23 'advanced in wisdom', thus: «Very wise are the great plans». — B. Chu: chī chī 11 = 24, thus: «Orderly are the great plans». — C. Another school (ap. Shuowen) reads 25. Shuowen gives no interpr., for it says: «26 = 'great', read like chī 26 in the ode phr. 25»; so Hū means that in the ode the word had another (not indicated) meaning than 'great' (otherwise Shuowen would have had: shī yue «the ode says»). Kuang yün reads 26 *d'iet / d'iet / chī, homophonous with 11.

Ode 189. Chī chī sī kan 27. A. Mao: chī chī 11 = 28, thus: «Flowing along goes that valley-stream» (29 = 30, see gl. 160; against Chu 29 = 'river bank'). — B. Erya: chī chī 11 = 17 probably has this ode in view: «Pure is that valley stream». — C. Chu: chī chī 11 = 14, thus: «Orderly is that river bank».

In all these cases Chu has tried — with a commendable consistency and radical independence of the anc. glosses — to carry through one idea: that of 'order, orderly', the fundamental sense of chī 11. Yet it is only in two cases that this suits the context: ode 220, phr. 18: «To left and right, in good order», and ode 198, phr. 22: «Orderly are

軌 25 公牙塗鋒 26 公牙汰鋒 27 伐駟孔羣 28 伐駟 29 四介馬 30 伐 31 兵不完利與無操者
同實甲不堅密與伐者同實 32 小戍 33 伐收 34 四不介馬 35 駟介 36 公 37 三隅牙 38 刃有
三角 39 仇牙頭有三叉 40 戮聖蓋今三鋒牙 41 載寢載興 42 載 43 則 44 再寢再興 45 再
載拜稽首 46 厭厭良人 47 厭 48 安靜 49 厭厭夜飲 1 天下厭然猶一 2 順從 3 慙 4 安 5
厭厭夜飲 6 悖悖良人 7 悖 8 悖悖夜飲 9 和悅之兒 10 秩秩德音 11 秩秩 12 有知 13 智
4 有序 15 德音秩秩 16 有常 17 清 18 左右秩秩 19 秩秩然肅敬 20 秩秩然俱謹敬也 21 知
22 秩秩大猷 23 進知 24 序 25 載戴大猷 26 載 27 秩秩斯干 28 流行 29 干 30 澗 31 澈 32 相 33

the great plans»; it is very strained in 128 (249), phr. 10 (15), and unreasonable in ode 189, phr. 27. We cannot come away from the fact that *chī chī* must in some cases be loan char. for something else. This, however, does not mean that it may be loan for a whole row of meanings: 'wise: respectful: pure: flowing'. It is quite sufficient with one: the Erya meaning 17 'pure' (the other Erya definition: *chī chī* = 'wise' may have phr. 22 in view: »Orderly = well-arranged, judicious, wise are the great plans»). Thus: ode 128 (249), phr. 10 (15): »Pure is his fame»; 189, phr. 27: »Pure is that valley-stream». 11 **d'jēt* is then closely akin to 31 **d'iat* / *d'jät* / *ch'ê* 'pure, clear, limpid' (text ex. in Yi): the alternation *a ~ e* in a word stem (here **d'iat* ~ *d'jēt*) is common, e. g. 32 **sjang* 'to scrutinize' ~ 33 **siēng* 'to scrutinize'; 34 **liang* 'good' ~ 35 **liēng* 'good'; 36 **sjan* 'new, fresh' ~ 37 **siēn* 'new'; 38 **dian* 'to stretch' ~ 39 **dien* 'to stretch'; 40 **iad* 'spoilt food' ~ 41 **iäd* 'spoilt food'; etc. Cf. also 42, which is on the one hand **djēt* / *jēt* / *yi* 'to out-track' (to knock out of the wheel-track), e. g. Tso: Yin 5, on the other (same char.) **d'iat* / *d'jät* / *ch'ê* 'wheel-track', ex. in Ts'è: Ts'i ts'è. In the latter reading it is = 43 **d'iat*, and here we have the same alternation of script phonetic: 44 as in our 45 (**d'jēt* 'pure': **d'iat* 'pure').

Ode CXXIX: Kien kia.

Tao tsu ts'ie ch'ang, see gl. 89.

Yüan tsai shuei chung yang, see gl. 290.

318. Kien kia ts'ai ts'ai 46.

A. Mao: ts'ai ts'ai 47 = 48 'ample, luxuriant', par. with st. 2, phr. 49 (var. 50) 'ample, luxuriant' and st. 1, phr. 51 ('very green' hence freely, with Mao:) = 48 'luxuriant'. Thus: »The reeds and rushes are luxuriant». — B. Chu: »ts'ai ts'ai 47 expresses that they are rich and worth gathering», thus: »The reeds and rushes are cullable». »To gather, to cull' is the commonest meaning of ts'ai. — C. Another interpr.: ts'ai 47 = 'colour', thus: »The reeds and rushes are full of colour», par. to st. 1, phr. 51: »The reeds and rushes are very green». Cf. Li: Tsa ki 52: »The girdle over the shroud — for a prince and a dignitary it was of 5 colours, for an officer of 2 colours» (etc., common). The word was alt. wr. 53, cf. Yen: Nei, Kien hia 54: »The clothes on the bodies were not of mixed (several) colours». — A par.:

Ode 150. Fou yu chī yi, ts'ai ts'ai yi fu 55. A. Mao: ts'ai ts'ai 47 = 56: »The wings of the ephemera — they are numerous clothes». Similarly Han (ap. comm. to Wsüan): ts'ai ts'ai 47 = 57 (cf. 48): »... they are ample clothes». — B. Chu: ts'ai ts'ai 47 = 58 'adorned'. This means really that Chu has taken ts'ai 47 in the sense of 'colour' of C. above, thus more literally: »The wings of the ephemera — they are colourful clothes». — In this ode 150 (phr. 55) the B meaning is obviously right, esp. in the light of the Yen-tsi par. above; hence the interpr. 'colourful' applies also to our ode 129 here.

Ode CXXX: Chung nan.

319. Yen ju wo tan 59.

A. Mao reads thus: »His face is as (moistened) smeared with vermilion». — B. Han (ap. Shīwen) reads 60. This 61 **t'ák* / *t'ák* / *t'o* = 'red': »... as if smeared with red». — C. Han (ap. Han Shī wai chuan) reads 62. This 63 **t'ia* / *t'ia* / *ch'ê* = 'red': »... as if smeared with red». Undecidable whether **tán*, **t'ák* or *t'ia* best repr. the orig. Shī.

320. Yu ki yu t'ang 64.

A. Mao: ki 65 **kjag* / *kji* / *ki* = 66 **kjag* 'base'; t'ang 67 = 68. This gloss builds on Erya 69: pi t'ang = 'wall'. The steep cliffs are likened to the walls of a hall.

Mao's gloss (if p'ing 70 is not, with Tuan Yü-ts'ai, an erroneous char.) must mean: 'the walled-in road is level as a hall', i. e. goes as a level floor between vertical cliff-walls. Mao takes 65 to be a loan char. for the homophonous 66. This is because he combines it with ode 292, where we have ki 66 and t'ang 67 together, phr. 71: »From the gate-house base he goes to the hall» (Mao 66 = 72). — B. Chu: ki 65 = 73 'corners (angles) of a mountain', t'ang 67 = 74 'the places where a mountain is broad and level'. Thus: »There are hill-angles and (hall-like) broad levels». How 65 can have this meaning Chu leaves unexplained (is it because of 75 **g'jag* / *g'ji* / *ki* 'to bend the knee?'). — C. Another school (ap. Shīwen, comm. to Wsüan and Ch'u hie ki) reads 76. 77 means 'a bare hill'. Thus: »There are bare hills and there are (halls =) hall-like mountains». D. Another school (ap. Po t'ie) reads 78: »There are willows, there are pear-trees». 79 **k'jag* / *k'ji* / *k'i* 'willow' (common). — D is strongly confirmed by the par. of st. 1, phr. 80: »There are t'iao catalpas, there are mei plum trees». Even in Mao's reading 64, the 65 has been taken to be a loan char. for 79, and 67 for 81 in an essay by Liu Tsung-yüan (T'ang time), who says of the country of Chung shan: 82 »The k'i and the t'ang, the t'iao and the mei (trees), the Ts'in ode sings their praise». This certainly represents an old school tradition in acc. with D. For such loan char., cf. Kungyang: Huan 2, phr. 83 corresp. to Tso 84; Tso: Ting 5, phr. 85 is 86 in Ch'u.

Ode CXXXI: Huang niao.

321. Kiao kiao huang niao 87.

A. Mao: kiao kiao 88 (**kög* / *kau* / *kiao*) = 89 'small', thus: »Small are the yellow birds». In ode 196, phr. 90 same definition: »Small are the sang-hu birds». No text par. — B. Chu: kiao kiao 88 = 'flying to and fro', taking 88 in its fundamental sense of 'to cross', thus: »Cross-wise (fly) the yellow birds». In later literature the expr. kiao fei 91 'to fly cross-wise, to an fro' is very common (e. g. a poem by Wen T'ing-kün, T'ang time). — C. Another school. Ki K'ang 92 (3rd c. A. D.) in a poem (in Wsüan) has 93, which is clearly a quotation of this ode; the comm. to this quotes our ode in Mao's version (87) but says kiao kiao 88 is the cry of the birds. Thus: »Kög-kög-crying are the yellow birds». 88 would then be a short-form for 94. Cf. Chuang: Ts'i wu lun 95: »A deeply wailing and a plaintively piping note», 94 read **kög* / *kau* / *kiao* or **ög* / *au* / *yao*. — A is entirely unsupported. C is worth considering. But B, which takes the char. unaltered in its most common sense, seems preferable.

322. Po fu chī fang 96.

A. Mao: fang 97 = 98 'to compare, comparable to'. This means that Mao read

省 34 良 35 令 36 鮮 37 新 38 延 39 引 40 錫 41 鐘 42 軼 43 輒 44 輒 45 秩 46 澈 47 兼 48 采 49 采
 48 益 49 萋 50 淒淒 51 蒼蒼 52 率帶諸侯大夫皆五采士二采 53 綵 54 身服不雜綵 55 好游
 之翼采采衣服 56 衆多 57 盛克 58 華飾 59 顏如渥丹 60 顏如渥泥 61 洒 62 顏如渥赭 63 赭
 64 有紀有望 65 紀 66 基 67 堂 68 畢道平如堂 69 畢堂牆 70 平 71 自基但堂 72 門墜之基 73
 山之廉角 74 山之寬平處 75 踞 76 有紀有望 77 紀 78 有紀有棠 79 紀 80 有條有梅 81 棠 82
 紀堂條梅秦風詠焉 83 紀侯 84 紀侯 85 堂谿 86 棠谿 87 交交黃鳥 88 交 89 小兒 90 交交桑
 扈 91 交飛 92 橋康 93 交交黃鳥 94 咬 95 史者咬者 96 百夫之防 97 防 98 比 99 方 100 子貢方

97 not in its ordinary way (**b'iwang* / *b'iwang* / f a n g) but as a loan char. for 99 **piwang* / *piwang* / f a n g (so Shīwen), cf. Lun: Hien wen 100: »Tsī-kung compared people» (yet one text version here reads 1). If 99 can mean 'to compare', it is because it means properly 'to place side by side'; concretely, we have this in Yili: Hiang shê li, phr. 2: »He does not place the feet side by side». In our ode then, after Mao: »He is (one placed side by side with, comparable to =) equal to one hundred men». — B. Cheng: f a n g 97 = 3 (to withstand =) to be a match for', thus: »He is a match for one hundred men». Cheng thus reads 97 in its ordinary way **b'iwang* 'a dyke, to dyke, to guard against, to withstand'. — B is confirmed by the par. of st. 3, phr. 4, y ü = 'to withstand, be a match for' (Mao = 3): »He is a match for one hundred men».

Ode CXXXII: Ch'en feng.

323. Yü pi pei lin 5.

A. Mao: y ü 6 (**iwat* / *iat* / y ü) = 7 'accumulated', thus: »Dense (thickly-growing) is that northern forest». Cf. Tso: Chao 29, phr. 8 'blocked up, stopped'. — B. Lu (ap. Cheng Chung's comm. to Chouli) reads 9. Shīwen says 10 is here read **iwän* / *iwän* / y ü a n or **iwat* / *iat* / y ü. Since 10 in its ordinary meanings makes no sense here, it is clearly a loan char. (short-form) for 11, which is read both **iwän* (Ts'ie yün, Shīwen) and **iwat* (Shīwen, Kuang yün), meaning 'dense, luxuriant' (e. g. odes 192, 197 etc.). Abbreviated into 12 (same double readings); this again occurs meaning 'dense, luxuriant' in Kyü: Ts'in yü, and meaning 'stopped up, pent up' (sc. feelings) in ode 225 (one version 13, another has the full form 11). Thus our ode line: »Dense is that northern forest». — C. Ts'i (as revealed by a paraphrase in Yi lin) reads 14. Since 15 **wän* / *wän* / w e n 'warm' makes no sense here, it is evidently short-form for 16 'to accumulate', also wr. 17 **iwän* / *iwän* / y ü n. Thus: »Dense is that northern forest». Cf. Tso: Yin 6, phr. 13: »He accumulates and heaps them up»; Tso: Chao 10, phr. 19: »To accumulate gain»; ode 147, phr. 20: »My heart is (blocked and tied =) full of pent-up feelings» (cf. y ü a n - k i e in 13!). — We have here varying aspects of one great word stem with a fundamental meaning of 'dense, stopped full': **iwän* / *iwän* / y ü a n (11, 12, 10) ~ **iwän* / *iwän* / y ü n (16, 17) ~ **iwat* / *iat* / y ü (6, 11, 12, 10). That the char. 11 (abbrev. 12, 10) could serve for two phonetically so different aspects of the stem as **iwän*: **iwat* was precisely because the ancient scribes felt that **iwän*: **iwän*: **iwat* belonged together and were not really three different and independent words but only variations of one word. It is, of course, impossible to tell whether the poet in our ode line here originally read **iwän* or **iwän* or **iwat*.

324. Si yu liu po 21.

A. Mao (after Erya): p o 22 = '(an animal) similar to a horse, with crooked teeth, which eats tigers and leopards'. This beast occurs in Kuan: Siao wen. Thus: »In the marshland there are six (!) p o beasts». — B. Lu Ki (3rd c. A. D.) defines 23 'the p o horse' as the name of a tree (a kind of elm?), evidently then a fancy name, such as ch'en feng 24 'morning wind' = 'falcon' (ode 132, etc.). P o here would be short for p o - m a, thus: »In the marshland there are six (six kinds of?) p o trees». Ts'uei Pao (4th c. A. D.), having the var. 25, says 26 'the six p o (beasts)' is the name of a tree, »with leaves resembling those of the camphor tree». Here liu 27 would be part of a binome, thus: »In the marshland there are liu-p o trees». — B (preferably in Ts'uei's interpr.) is confirmed by the par. in next st., phr. 28, where it is also a question of a tree.

Ode CXXXIII: Wu yi.

325. Yü tsī t'ung k'iu 29.

A. Mao: k'iu 30 (**g'idg* / *g'iq* / k'iu) = 31 'comrade': »I will be your comrade».

Cf. ode 7, phr. 32: »A good companion for the prince». — B. Cheng: k'iu 30 = 33 'adversary': »I will have the same enemies as you» (your enemy will be my enemy). — C. Han (ap. Wu yüe ch'un ts'iu) reads 34 (**idg* / *iq* / ch'ou) 'enemy'; meaning same as in B. — For k'iu 30 = 'a vis-à-vis', hence both 'comrade' and 'enemy' see gl. 2 above. Since the context speaks of a war expedition, B and C (undecidable which of them best repr. the orig. Shī) certainly give the correct meaning.

326. Yü tsī t'ung tsê 35.

A. Mao: tsê 36 (**d'äk* / *d'ok* / tsê) = 37. This j u n - t s ê 37 properly means 'moisture', but by extension of meaning ('enrichening' =) 'benefit, bounty'. Cf. Li: Tsi t'ung 38: »The sacrifice is the greatest of benefits»; Li: Tsa ki 39: »The benefit (enjoyment) of one day». Thus: »I will share with you the benefit» (sc. of the good clothes). — B. Cheng reads 40, defining 41 (**d'äk* / *d'äk* / t o, Ts'ie yün) as = 42 'an intimate garment nearest to the sweat and dirt (of the body)'. This definition has been expounded as = 'shirt' by later comm. (so already Kuang ya), but Shuowen (a century older than Cheng) says 41 = 43 'trousers'; and though there are no pre-Han text ex. of this char. (oldest text ex. an ode by Pan Ku, 1st c. A. D.), we have every reason to accept this Shuowen definition. The trousers are an 'intimate garment nearest to the sweat and dirt of the body' just as much as the shirt, and Cheng's formulation (suing trousers as well as shirt) is due to his endeavour to find an etymology: 41 **d'äk* 'moisture-garment' is cognate to the 36 **d'äk* 'moisture' of Mao's version and gloss: »I will share my trousers with you». — The parallelism of the stanzas (44) proves that it is here a word for a garment. Hence the 36 of Mao's version is simply a loan char. for 41 **d'äk* 'trousers'.

Ode CXXXV: K'üan yü.

328. Hia wu k'ü k'ü 45.

A. Mao: hia 46 = 'great' (after Erya), common (Li: Yüe ki, Tso: Siang 29 etc., coll. current in W. Han time, Fang yen). Since Mao has only this short gloss, he evidently takes the rest in the ordinary sense of the words, thus: »The great house was grand». So also Lu ap. comm. to Ch'u. Cf. Li: T'an kung 47: »Like the covering (roof) of a great house». For k'ü k'ü 52 (Lu = 48 'ample'), cf. Sün: K'iang kuo 49: »The great assailing engine». — B. Cheng: 50 = 51 'to furnish', k'ü k'ü 52 = k'in k'in 53 'diligent, attentive, zealous'. Thus: »He greatly furnished (food) very attentively». This builds on Erya 54 = 51, and Cheng takes 50 (**uk* / *uk* / w u) to be short-form for 54 (**ük* / *ük* / w o) 'to hold in the hand' = 'to present, to furnish'. Cf. Tso: Wen 8, phr. 55: »He died holding in his hand his seal of office». — Hia wu being a well-attested binome, and k'ü k'ü = 'great, ample' being also well supported, A is decidedly preferable.

人 1. 謬 2. 不方足 3. 當 4. 百夫之禦 5. 鬱彼北林 6. 鬱 7. 積 8. 鬱湮 9. 宛彼北林 10. 宛 11. 苑 12. 苑 13. 我心苑結 14. 温彼北林 15. 温 16. 蔭 17. 蔭 18. 蔭崇之 19. 蔭利 20. 我心、蔭結 21. 隰有 22. 駉 23. 駉馬 24. 晨風 25. 駉 26. 大駉 27. 六 28. 隰有樹 29. 與子同仇 30. 仇 31. 匹 32. 公侯 33. 好仇 34. 怨耦 35. 與子同饗 36. 與子同澤 37. 澤 38. 潤澤 39. 祭者澤之大者 40. 一日之澤 41. 與子同禕 42. 禕 43. 藜衣近汗垢 44. 與子同袍與子同裳 45. 夏屋渠梁 46. 夏 47. 若覆夏屋 48. 者 49. 盛 50. 渠梁 51. 屋 52. 具 53. 勤 54. 握 55. 握節以死 56. 于嗟乎不承權輿 57. 乎 58. 于嗟

328. Hū tsie hu pu ch'eng k'üan yü 55a.

Hu 56.

A. Mao reads thus: »Hū tsie hu alas, pu ch'eng k'üan yü he does not follow up the beginning». — B. Lu (ap. Kuo's comm. to Erya) reads 57: »Hū tsie alas, hu pu ch'eng k'üan yü why does he not follow up the beginning». — Since 56 and 58 were homophonous (*g'o / yuo / hu), and since the phrases hū - tsie - hu and hū - tsie both are common in the Shī, it is undecidable which version best repr. the orig. Shī.

K'üan yü 59.

Mao (after Erya): k'üan yü 59 = 60 'the beginning'. This is universally accepted, but the expl. differ: A. Hu Yi-kuei (Yüan dyn.): »when making a steelyard, you begin with the k'üan weight; when making a carriage, you begin with the yü carriage-bottom; hence k'üan - yü means beginning». Very scholastic. — B. Ma Juei-ch'en, Ch'en Huan a. o.: k'üan yü 59 is loan for 61. Erya has two entries: α. 62 »(Sedges and rushes,) their sprouts are k'üan»; β. 63 »Yü, wei, huang mean flowering». So divided by Kuo P'o. Ma cuts the Erya text differently, so as to bring yü to the first entry, with a binome k'üan - yü. This is confirmed by Shuowen, which has 64 'sprouts are called k'üan(?) yü'. Now Erya's 61 was, acc. to both Shīwen and Ts'ie yün, »k'üan-diu», whereas the ode's 59 was *g'üan-zio. This does not prevent their being fundamentally connected, being two different stem variations of the binome (just as p'u - po etc., see gl. 98). That 59 meant 'sprout', just as well as 61, is proved by Ta Tai: Kao chi 65: »All plants are sprouting». The 'sprouting' then by extension of meaning = 'the beginning' (so also e. g. in Yi Chou shu: Chou yüe kie).

Ode CXXXVI: Yüan k'iu.

329. Tsī chī t'ang hi 66.

A. Mao: t'ang 67 (*t'ang / t'ang / t'ang) = 68 'dissolute, reckless'. Thus: »How reckless you are». Mao explains *t'ang by 68 *d'ang, evidently feeling them to be cognate. Cf. Kuan: Ti ho 69 'reckless'. — B. Lu (ap. comm. to Ch'u) reads 70, cf. A. 68 *d'ang / d'ang / tang 'reckless' is common, etym. s. w. a. 71 *d'ang / d'ang / tang 'extravagant, reckless' (Sün: Sui shen, etc.). — Undecidable which version best repr. the orig. Shī.

330. Yüan k'iu chī shang hi 72.

A. Mao: 'the four sides high, the centre low is called a yüan-hill'. So also Sun Yen (3rd. c. A. D.) in his comm. to Erya (ap. Shīwen to Erya). 73 is then read 'üan / 'üan / yüan. Ma Juei-ch'en thinks it is cognate to 74 *üan / 'üan / wan 'a bowl', thus: »a bowl-shaped hill». — B. Kuo P'o (comm. to Erya) 73 = 'a hill high in the centre' — just the opposite to A above. Kuo reads 73 *üan / 'üan / yün, thus taking it to be id. w. 75 *üan / 'üan / yün 'heaped up, piled up': »a piled-up hill» (one top rising above the other). For 73 ~ 75 as interchangeable char. see gl. 323 above. — C. Most recent scholars (Ma Juei-ch'en, Ch'en Huan etc.) insist that Yüan k'iu was the name of a hill in Ch'en. In the Han school this place name occurs in the reading 76 *üan / 'üan / yün, in Han Shī wai chuan 77: »The rich men of Ch'en populated on the Yün-k'iu». The Shuei king chu has this place name with the var. 78. Again, for 79 as closely connected with 73 and 75 see gl. 323. — C is certainly right (thus: »On the top of the Yüan (Yün) k'iu»), which, however, does not make an etymology of the place name unnecessary. The variants adduced under C speak in favour of B.

331. Chī k'ī lu yü 80.

A. Mao: chī 81 (*d'äg / d'i / chī, falling tone) = 82 ch'ī (*d'äg / d'i / ch'ī, even tone) 'to grasp, to hold', thus: »You are holding your egret's feather». The char. 81 means 'to meet' (e. g. Chuang: Chī pei yu), and Mao means that our 81 *d'äg, falling tone (so Shīwen to our ode here) is cognate to 82 *d'äg, even tone. — B. Another school. Yen Shī-ku († 645 A. D.) in his comm. to Han shu says 81 = 83 'to put up, raise, keep upright', thus: »You keep upright your egret's feather». This means that he takes 81 to be loan char. for 84 *d'äg / d'i / chī, falling tone, 'to plant, to place upright', cf. Huai: Jen kien 85: »Set up the ears» (and listen). So also Chu (81 = 84). Yülan, quoting our ode, has corrected the text accordingly, 86. — B is superior because it takes 81 to serve as loan char. for a word 84 which on the one hand is homophonous (also in tone), on the other has the same script phonetic.

Ode CXXXVII: Tung men chī fen.

332. Ku tan yü ch'a nan fang chī Yüan 87.

A. Mao: ku 88 = 'good' (common), yüan 89 = 90 'the family name of a ta-fu house'. Cheng fills this out thus: tan 91 = 92 'morning', yü 93 = 94 (particle), ch'a 95 = 96 'to choose'. Thus: »A good morning they make their choice — the (Lady) Yüan of the South side» (sc. as leader of the dance). Yüan 89 as a dignitary family name in Ch'en is well attested (Ch'un ts'iu: Chuang 27, with Tso, Kungyang and Kuliang). For ch'a 95, cf. ode 180, phr. 97: »We have chosen our horses», to which Mao 95 = 96; Mo: Fei kung, chung 98: »He selected his (»claw and tooth-warriors») = »sharpest warriors». Ch'a 'to diverge, differ > to make a difference between, to distinguish > to choose' is a natural extension of meaning. — B. Chu: yüan 89 = 'a plain' (common). He refers ch'a to the preceding ku tan: »A good morning having been chosen, they come together in the plain in the South». Chu has to add a word 'come together' which is not in the text. — C. Another school. Shīwen mentions that for tan 91 Wang Su read 99 (*ts'ia, particle) and Sü Miao read 99 (*ts'io, particle); further, that Han read tsie 100 inst. of ch'a 95. We thus obtain a line I. The phr. 2 has then to be read hū tsie (3), as in odes 11, 58, 135 etc. But in this ode Ma Juei-ch'en (followed a. o. by Ch'en K'iao-tsung and Wang Sien-k'ien) attributes to it a special sense. Chouli: Nü wu describes the ritual prayer for rain executed by nü - wu sorceresses, the yü 4, and when this yü rite reverts in Li: Yüe ling, Cheng Huan comments it thus 5: »The sacrifice with hū tsie lamentation praying for rain». Such rites were always combined with magical dancing, and since our ode here describes dancing, our hū tsie should refer to this rite. Thus: »Good, indeed, at hū tsie (ritual) lamentation (dancing) is the (Lady) Yüan of the South

胡不承權輿 胡不權輿 始 蓬蒿 其萌蓬 滿芦莖 華榮 葦灌淪 百草權輿
 之子滿兮 湯 蕩 瓊 子之蕩兮 揚 宛丘之上兮 宛 宛 植 蘊 蘊 穀
 邱 陳之富人觴於穀邱之上 宛邱 宛 值其鷺羽 值 持 立 植 植耳 穀
 植其鷺羽 穀且于嗟南方之原 穀 原 大夫氏 且 嗟 于 曰 嗟 擇
 既嗟我馬 嗟論其爪牙之士 且 嗟 穀且于嗟南方之原 于 嗟 吁 嗟 吁

side». This is very ingenious, but when st. 3 has 6, Ma and followers have to force 7 into something similar to hū tsie 2, which is hopeless. — Both B and C have serious disadvantages, whereas A is clear and convincing.

333. Yü e yi tsung mai 8.

A. Mao: tsung 9 = 10. This enigmatic gloss is expounded by Wang Su (ap. K'ung): 9 (**tsung*) is by Mao taken to be loan char. for 11 (**tsung*), and means 12 'the threads of the hemp to be spun', thus: »Then, with their hemp bundles, they go». Cf. ode 18, phr. 13: »White silk, five tsung bundles» (see gl. 50), to which Mao 11 = 10 ('a number, a bundle'). In st. 1 of our ode here there was phr. 14: »They do not spin their hemp», and here, Wang thinks, is the sequel: »With their (hemp thread) bundles in their hands (not sitting down to work at them) they go». A funny idea that the girls go to the ritual dance with their neglected working material in their hands! — B. Cheng: 9 is loan char. for 11 in the sense of 15, thus: »Then, (united =) all in a group they go». 11 = 'to bind together, unite' is common. — C. Another school (ap. Yü p'ien) reads 16. This 17 **tsung* / *tsung* / *tsung* is defined in Yü p'ien and Ts'ie yün as = 10, but this must be due to the influence of the Mao comm. In Tsiyün 17 is defined as = 18 'to come to, arrive', which tallies better with the char. The 9 **tsung* as loan for 17 **tsung* we find already in Erya (9 = 18), in W. Han colloquial (Fang yen 9 = 18) and in an ode by Si-ma Siang-ju (2nd c. B. C.) ap. Shī ki. Hence *tsung mai*, whether wr. correctly 16 or with 9 as loan char. for 17 (phr. 8, Mao text version), is a synonym binome, and our ode line means: »Then they *tsung mai* come forward and go». — C is clearly best substantiated. — Another important case of *tsung*:

Ode 302. *Tsung kia wu yen* 19. A. Mao: *tsung* 9 = *tsung* 11 'to unite', *kia* 20 = 21 'great', thus: »All together and grandly they are silent». 20 = 'great' is common. Tso: Chao 20 quotes 22, where 23 is simply loan char. for 20. — B. Cheng: *kia* 20 = 18 'to arrive': »All together they come, in silence». 20 = 'to arrive, to come' is common. — C. Another interpr.: *tsung kia* 24 is a synonym binome: »They come forward and arrive silently». — D. Ts'i (ap. Li: *Chung yung*) reads 25. Chu thinks this is the preferable reading, for the meaning of which see below. We must compare:

Ode 301. *T'ang sun tsou kia* 27. A. Mao: *kia* 20 = 21 'great': »The descendant of T'ang plays the great (music)». — B. Cheng: *kia* 20 = 28 'to ascend' (sc. in the hall): »The descendant of T'ang plays and (arrives =) ascends». — C. Another interpr.: *tsou* 26 = 'to hasten forward', *kia* 20 = 'to arrive', thus: »The descendant of T'ang hastens forward and arrives». Cf. ode 237, phr. 29: »I would say there were some who hastened forward» (here Ts'i reads 30, Lu reads 31); Hanf.: *Pa shuo* 32: »In one day to run hundred li» (which may be compared to Sün: *Yi ping* 33). *Tsou* 26 has the fundamental sense of 34 'to advance', mostly transitive: 'to bring forward, to present' (common), but here in ode 237 (phr. 29) and in Hanfei (phr. 32) = 'to bring oneself forward, s'élancer' = 'to hasten forward'. — In ode 301, phr. 27, it would seem natural to take *tsou* 26 = 'to play music' (with A and B), since in the preceding line we have: »They play the drum grandly». On the other hand, in ode 302 phr. 19 ~ 25, there is no question of 'playing music' in the whole ode, but much talk of 'coming forward, arriving'. Since both 9 **tsung* = 18 'to arrive' and 26 **tsug* = 'to bring oneself forward, s'élancer, to hasten forward' are well attested, it seems obvious that here in ode 302 *tsung kia* 24 ~ *tsou kia* 25 are synonymous with the *lai kia* of the next stanza. And then this overrules the »music» parallelism in ode 301 as well. **tsung* 9 ~ 17 'to come forward, arrive' and **tsug* 26 'to advance, bring oneself forward, hasten forward' may be cognate words.

334. Shī ye p'o so 35.

A. Mao reads thus: »She dances in the market». His binome was **b'wá-sá*. — B. Shuowen reads 36, same meaning. This 37 is read **b'wán / b'wán / p' a n* in Ts'ie yün, and in Kuang yün also (alt.) **b'wár / b'wá / p' o*. — **b'wá-sá* ~ **b'wár-sá* ~ *b'wán-sá* are three variations of the binome 'to dance', cf. p' u - p o gl. 98.

Ode CXXXVIII: Heng men.

335. K'o yi si ch'ī 38.

A. Cheng: *si-ch'ī* (**siar-d'iar*) = 39 'to relax and rest', thus: »I can be at rest». Variants 40 (essay by Ts'ai Yung) and 41 (Han inscr. in Li shī). The char. 42 **siar / siei / si* means 'to roost' and 43 **d'iar / d'ī / ch'ī* 'to tarry', both common words. — B. Another school (ap. a Han inscr. in Li shī) reads 44 *k'o yi t'ī yi* (**d'iar - diar*). Shuowen 45 (s. a. 46) **d'iar / d'iei / t'ī* = 47 'to tarry', and Shuowen 48 **diar / i / yī* = 49 'to walk smoothly and easily'. But of neither are there any early text ex. — A is much better substantiated.

336. Pi chī yang yang 50.

A. Mao: *pi* 51 (**piēd / pji / pi*) = 52 'spring water', *yang yang* 53 = 54 'wide and great', thus: »The spring water (flows out) wide and great». In ode 39, phr. 55: »Bubbling up is that spring water», the 56 **piēd / pji / pi* (Mao = 57 'spring water just coming out, pi-wise flowing'), with the variant 58 (**piēd / pji / pi*, Han ap. Shīwen) is evidently id. with our word here. — B. Lu. Ts'ai Yung, in one stone inscr., says 59: »I rest at the Pi hill», in another 60: »Wide and great is the Pi hill, I go there to stroll and amuse myself», both obvious allusions to our ode here. Thus the Lu school took Pi to be the name of a hill (hardly = »the hill of the bubbling spring», for the same hill name occurs as 61 in Kuang ya, there expl. as = 'tree-clad hill'; Pi is thus a place name of uncertain etym.). Thus in our ode: »Wide and great is that Pi (hill)». — The par. in ode 39 supports A.

337. K'o yi lo ki 62.

A. Mao paraphrases 63: »I can enjoy the right principles and forget my hunger». Mao takes 64 **glāk / lāk / lo* in its ordinary sense, thus (with Legge): »I can joy (amid my) hunger». — B. Another school (ap. Shīwen) reads 65, and Cheng in his paraphrase follows this school. This 66 is read **gliog / liāu / lia o* (Shīwen, Kuang yün, the latter alt. **glāk / lāk / lo*), and Shuowen says 66 = 'to cure'. Thus: »I can cure my hunger». No early text par. — C. Lu (ap. Lie nü chuan) and Han (ap. Han Shī wai chuan) read 67: »I can cure my hunger». 68 **liog / liāu / lia o* = 'to cure' is common. — Since A demands an elliptic construction, it is inferior to B and C. Hence 64 of the A text version is but a short-form of 66. Undecidable whether this **gliog* or 68 **liog* best repr. the orig. Shī.

嗟求雨之祭，穀旦于逝，于逝。越以醴，醴數，總績麻之縷，素絲五總。
 4. 不績其麻 15 合 16 越以醴 17 從 18 至 19 醴假無言 20 假 21 大 22 醴假 23 假 24 醴假 25
 美假無言 26 羹 27 湯聚奏假 28 升 29 于曰有奔奏 30 鞅 31 走 32 日中奏百里 33 日中而趨
 百里 34 進 35 市也婆娑 36 市也婆娑 37 婆娑 38 可以樓遲 39 游息 40 栖遲 41 西遲 42 棲西
 43 遲 44 可以得僦 45 僦 46 僦 47 久 48 僦 49 行平易 50 沁之洋洋 51 沁 52 泉水 53 洋 54 廣大
 55 豈彼泉水 56 豈 57 泉水始出 58 然流 59 沁 60 樓遲 61 邱 62 洋洋 63 邱 64 于以遊遲 65 樓邱
 66 可以樂飢 67 可以樂道忘飢 68 樂 69 可以療飢 70 療 71 可以療飢 72 療 73 彼美叔姬 74

Ode CXXXIX: Tung men chí ch'í.

338. Pi mei shu Ki 69.

A. The Mao version as seen by Lu Tê-ming (Shiwen) reads so: »That beautiful Third Lady Ki». — B. Another school (ap. Shiwen): 70 **š'ók / š'uk / shu* is loan char. for 71 **d'ók / d'uk / shu* 'pure, good, virtuous': »That beautiful and good lady». The current editions have altered the text accordingly: 72. — A is supported by par. like ode 83, phr. 73: »That beautiful First Lady Kiang» etc., and is therefore preferable.

339. St. 1. K'ò yü wu ko 74.

St. 2. K'ò yü wu yü 75.

St. 3. K'ò yü wu yen 76.

A. Mao: wu 77 (**ngo / nguo / wu*) = 78 'to meet', Cheng = 79 'vis-à-vis, opposite, to face'. Thus: »(That beautiful Third Lady Ki), I can (meetingly, vis-à-vis =) face to face sing to her (st. 2 chat, st. 3 talk)». There is a word stem **ngo / nguo / wu* = 'to go to meet, to go against, to oppose, opposite, vis-à-vis, to face' which is well attested, wr. varyingly 80. Mao and Cheng take 77 to be loan char. for this **ngo*. Cf. Sün: Fu kuo 81: »Go to meet his army» (Yang Liang 82 = 78 'to meet'); Kuan: Kün ch'en 83: »Opposing actions»; Chuang: Ta sheng 84: »He encounters things without being scared» (variants 85, all **ngo / nguo / wu* acc. to Shiwen and Kuang yün); Ts'è: Yen ts'è 86: »People dared not look at him face to face» (stand up against him; one text version has 87); Mo: King, hia, hia lie 88: »Face to face» (comm. 89 = 90 'vis-à-vis, face to face'); Lü ming 91: »Great opponents»; Sh'í ki: T'ien Kuan 92: »To meet»; Yili: Ki si li 93: »If there is no receptacle (for the gift), he receives it face to face» (Cheng: wu = 94). To the same word stem belong 95 **ngá / nga / ya* 'to meet' and probably 96 **ngu / nggu / ou* 'a vis-à-vis, match' and 97 **ngü / ngü / yü* 'to meet'. — B. Chu: wu 98 = 99 'to explain', also 'to explain to oneself, to understand', thus: »(That beautiful lady), I can to her explainingly sing (st. 2. chat, st. 3. talk)». The char. 98 **ngo* is variant of 100 **ngo / nguo / wu* 'to awake, awaken' (ode 26, phr. 1: »When awaking, I beat my breast», Shuowen quotes 2; and Lu, ap. Lie nü chuan, even quotes our ode here as 3). The word 4 **ngo / nguo / wu* 'to awake, to realize, to understand' (common) is etym. the same word as 100 and hence as 98. Chu means that the ode line is equal to 5: »I can sing to her (awakeningly =) so as to make her understand» (sc. my feelings). — B. has the advantage of taking 98 in its proper sense (as appearing in Shuowen's version of ode 26), whereas A has to take it as a loan char. for the word **ngo* 80. But A 'face to face' is much more simple and natural, and well supported by text par., hence preferable. (That in ode 56 we have phr. 6 and 7 and 8 proves nothing, for there the context is quite different and the phrases have another purport).

Ode CXL: Tung men chí yang.

340. K'í ye tsang tsang 8.

A. Mao: tsang tsang 9 (**tsang / tsang / tsang*) = 10 'ample, luxuriant', thus: »Its leaves are luxuriant». — B. Ts'í (ap. Yi lin) reads 11. This 12 **tsiang / tsiang / tsiang* is common in the sense of 'great' (see gl. 15), hence here 'ample', as A. — Undecidable which version best repr. the orig. Sh'í.

Ode CXLI: Mu men.

341. Shuei si jan yi 13.

A. Mao says simply: si 14 = 15 'for a long time', thus taking shuei 16 in its ordinary sense: »Who has been like that for a long time» (an oratorical question). — B. Cheng (after Erya): shuei si 17 = si 14, shuei si being a binome equal to si

alone: »For a long time he has been like that». Chu has expounded this further: shuei si = 18 ch'ou si, which means 'yesterday' (Li: T'an kung). In other words: since the char. 19 (**d'óg* 'ploughed field', can serve as loan char. both for a word ch'ou (**d'óg*) 'who' and for a word ch'ou (**d'óg*) 'yesterday, previously', our shuei 16 which means 'who', should also have a meaning 'yesterday, previously' — a most amusing logical somersault. — B has no text support, A is clearly preferable.

342. Ko yi sin chí 20.

A. Mao: sin (**sièn / sièn / sin*) 21 = 22, thus: »By my song I admonish him». Sin 21 in this sense e. g. in Kyü: Wu yü. — B. Another school (ap. Ts'ie yün) reads 23: »By my song I reprimand and stop him». Cf. Ch'u: Li sao 24: »In the morning to make reprimands». — 25 **siwad / swi / suei* is demanded by the rime (r. w. 26 **dz'iwad / dz'wi / tsuei*), which confirms B. Similarly in ode 194, phr. 27 (Mao), the rime demands 28.

Ode CXLII: Fang yu ts'üe ch'ao.

343. Fang yu ts'üe ch'ao, k'íung yu chí t'iao 29.

A. Mao: fang 30 = 'a town', k'íung 31 = 'a hill', thus: »In Fang there are magpies' nests, on K'íung there are sweet peas». Several Fang and K'íung are known as place names in pre-Han texts, but none in the Ch'en country. — B. Chu: fang 30 = 'dyke', k'íung 31 = 'hill', thus: »On the dyke there are magpies' nests, on the hill there are sweet peas». — The par. with st. 3, phr. 32: »In the middle path (of the temple) there are tiles» speaks against fang and k'íung being place names.

344. Shuei chou yü mei 33.

A. Mao reads thus: »Who has cheated my beautiful one». — B. Han (ap. Shiwen) reads 34, defining 35 as = 36 'beautiful', meaning of the line s. a. in A. — 36 **mjar / mji / mei* and 35 **mjar / mjwi / wei* are cognate words, cf. gloss 106. Undecidable which version best repr. the orig. Sh'í.

345. Sin yen t'í t'í 37.

A. Mao: t'í t'í 38 (**t'iek / t'iek / t'í*) is equal to the 39 of st. 1, thus: »In my heart I am grieved». The word 39 is common in the sense of 'to fear, anxious, disturbed' (Shu, Lü, etc.), and the doublet t'í t'í 'anxious, disturbed' occurs in Kyü: Ch'u yü. This stands very near to Mao's interpr. It is etym. id. w. 40 **t'iek / t'iek / t'í* 'troubled, grieved' (Ch'u). — B. Lu (ap. Erya): t'í t'í 38 = 41 'to love', and Han (ap. Kuo P'o's comm. to Erya) = 42 'to like somebody', thus: »In my heart I love you». No text par. — A is better substantiated.

叔 71 淑 72 彼美淑姬 73 彼美孟姜 74 可與晤歌 75 可與晤語 76 可與晤言 77 晤 78 遇 79 對
 80 午逢運忤忤悟醉悟悟悟 81 午其單 82 午 83 反逢之行 84 運物而不悟 85 運運 86 人不
 敢與忤視 87 悟視 88 忤顏 89 忤 90 偶 91 頤 92 逢悟 93 若無器則括(括受之) 94 對相受 95
 遇御 96 偶 97 遇 98 晤 99 解 100 寤 1 寤 2 晤 3 可與寤言 4 悟 5 可與悟(寤)歌 6 獨寐
 寤言 7 寤歌 8 寤宿 9 其葉艸艸 10 艸 11 盛兒 12 其葉將將 13 誰昔然矣 14 昔 15 久
 誰 17 誰昔 18 昔 19 曠 20 歌以訊之 21 訊 22 告 23 歌以許止 24 朝許 25 許 26 萃 27 莫肯
 用訊 28 莫肯用許 29 防有鶴巢邱有旨苕 30 防 31 邱 32 中唐有質 33 誰侑于美 34 誰侑于
 媿 35 媿 36 美 37 心焉惕惕 38 惕 39 切切 40 愁 41 愛 42 悅人 43 舒懷受兮 44 懷 45 舒 46 懷受

Ode CXLIII: Yüe ch'u.

Kiao jen liao hi, shu yao kiao hi, see gl. 1 and 26.

346. Shu yu shou hi 43. Neither Mao nor Cheng nor K'ung have any gl. to the binome yu - shou.

A. Shīwen: yu 44 (*'iōg / 'iəu / yu, rising tone) = 45 'leisurely, tranquil'; Yü p'ien: yu shou 46 = 47, same meaning. Thus: »How shu easy and yu shou tranquil«, par. to st. 1, phr. 48: »How shu easy and yao kiao beautiful«, see gl. 1 above. When yu 44 is used in the sense of 'grieved' (Ch'u: Kiu chang), it is a loan char. for 49 'grief'. But here, with the A interpr., 44 is closely cognate to 50 *'iōg / 'iəu / yu 'tranquil' (they are not identical, for 50 has even tone and our 44 rising tone), e. g. in ode 304, phr. 51: »He spread his government tranquilly« (leisurely, slowly, indulgently, gently, not harshly). And just as in our ode the T'ang stone classics have the variant 52 (without rad. 'heart' in yu), so in ode 304 another school (ap. Shuowen) for Mao's 51 reads 53 (without rad. 'heart'; here 49 cannot mean 'grief' but is clearly = 'tranquil'). Thus 44 here (var. 49) quite like the cognate 50 (var. 49) in ode 304, means 'tranquil'. Cf. further Ts'ê: Chao ts'ê 54: »They were indulgent and loved the infant«; Huai: Shī tsê 55: »Tranquil and easy«. Again, shou 56 'receiving' obviously means 'accommodating, compliant', and the binome yu shou 46 (57) is = 'tranquil and compliant', which tallies with our A definition in Shīwen and Yü p'ien. In short A is confirmed by ode 304 (and Ts'ê, Huai) for yu, and by an extension of meaning for shou. — B. Chu: yu shou 46 = 58 'grievedly (thinking of =) longing', thus: »May I be relieved of my grieved longing«. For yu this might be supported with the Ch'u ex. mentioned above, but shou 56 = 'to think of, to long for' hangs entirely in the air. — A is obviously better substantiated.

347. Shu yao shao hi 59. Neither Mao nor Cheng nor K'ung have any gl. to the binome yao - shao.

A. Yao 60 is the same as in ode 6, phr. 61: »How delicate (beautiful) is that pear tree« (see gl. 23). For shao 62, I know of no pre-Han par., but in Si king fu by Chang Heng (early 2nd c. A. D.) we have the binome 63 'beautiful' which is the same as our yao shao 59 (64) and 60 both *'iōg / 'iəu / yao). Thus: »How shu easy and yao shao beautiful«. — B. Chu: yao shao 59 = 65 'tied and pressed together', thus: »May I be relieved of my tied and compressed feelings«. No text par., neither for the binome, nor for the constituents. — A is evidently preferable.

348. Lao sin ts'an hi 66.

A. Mao reads thus; Shīwen 67 *'ts'əm / ts'əm / ts'an: »My toiled heart is grieved«. — B. Another school. In ode 205, where Mao has 67, Shīwen says: variant 68 *'ts'og / ts'au / ts'a o. All the best Ts'ing scholars agree that the ts'an 67 in our ode here is a scribe's corruption of the graphically similar and synonymous ('grieved') ts'a o 68, thus: 69, which is demanded by the rime (70). — B is obviously right.

Ode CXLIV: Chu lin.

349. Ch'eng wo sheng kü 71.

A. Mao: Mao reads thus: »I drive my four-team of colts«. — B. Another version (ap. Shīwen) reads 72: »I drive my four-team of big horses« (*'kiog / kiəu / k i a o). When Shīwen says 73: »74 has the sound of 75« (*'kiu / k i u / k ü), this is highly interesting, for it shows that Lu Tê-ming had the oral tradition that the line should run: . . . *'kiu (built on the version with 75), and he abides by this, in spite of his own version's having the char. 74!

Ode CXLV: Tsé pi.

350. Yu p'u yü ho 76.

A. Mao reads thus: »There are sedges and lotus plants«. 77 *'g'á / yá / h o. — B. Lu (ap. Fang Kuang's comm. to Erya, as quoted by K'ung) reads 78: »There are sedges and lotus stalks«. 79 *ka / ka / k i a = 80 (Erya). — C. Cheng reads 77, like Mao, by defines it by 80, as if it were 79, a desperate attempt to reconcile Mao and Lu. — Undecidable whether *'g'á or *ka best. repr. the orig. Shī. The two words were certainly cognate, but by no means identical.

351. Shang ju chī ho 81.

A. Mao reads thus: »I am grieved (so as not to know) what to do about it«. — B. Lu: Erya has an entry: y a n g 82 = 83 'I, me', under which Kuo P'o quotes our ode: 84, thus: »What am I to do about it«, and Kuo adds: »Now (i. e. in the 3rd c. A. D.) in the Pa and P'u regions people style themselves a - y a n g 86 'I, me'. — B having no early text par., A is safer.

352. Yu p'u yü kien 87.

A. Mao: kien 88 (*'kän / kän / k i e n) = 89 (*'glän / län / l a n) 'a fragrant plant' (Orchis? Metaplexis?); thus: »There are sedges and kien plants«. — B. Lu (ap. Hing Ping's comm. to Erya) reads 90, thus: »There are sedges and lotus fruits«. Cheng says: Mao's 88 »ought to be« 91 (*'liän / liän / l i e n) 'lotus fruit' (Erya). So Cheng wants to correct Mao after Lu. — The parallelism of the stanzas (st. 1: h o 'lotus' or k i a 'lotus stalk'; st. 3: h a n t a n 'lotus flower') decides in favour of B.

Shī ta ts'ie k'üan, see gl. 249.

353. Shī ta ts'ie yen 92.

A. Mao: yen 93 (*'ngiäm / ngiöm / y e n) = 94 'dignified' (common, Li etc.), thus: »Grandly large and dignified« (majestic, stately). — B. Han (ap. Shuowen and Yülan) reads 95. This char. 96 is defined in Shuowen as = 97 'to bear anger' (then read *'ngam / ngäm / a n, Ts'ie yün), which is not applicable here. The Han school definition (ap. Yülan) is 98 'double-chinned' (then read *'ngiäm / ngiöm / y e n or *'iöm / ien / y e n, both Ts'ie yün), thus: »Grandly large and double-chinned«. Kuang ya defines it as = 'beautiful', so possibly 'double-chinned' refers to a dimple dividing the chin in a beautiful way? No text par. — A is much better supported by text par.

Ode CXLVII: Su kuan.

354. Ki jen luan luan 99.

A. Mao: ki 100 = 1 'urgent, to urge, to harass, to distress', thus: »The (pressed =) distressed person is emaciated«. Common in the odes, e. g. ode 167, phr. 2: »The Hien-yün are very harassing«; ode 194, phr. 3: »(Official tasks are) very pressing and dangerous«; ode 244, phr. 4: »He did not urge his wishes«; ode 256, phr. 5:

舒遲之兒 48 舒窮糾兮 49 憂 50 優 51 敷政優優 52 舒憂受兮 53 布政憂憂 54 優受孺子
 55 優優簡簡 56 受 57 憂受 58 憂思 59 舒大紹兮 60 大 61 桃之夭夭 62 紹 63 要紹 64 要 65 糾
 66 勞心悽兮 67 悽 68 悽 69 勞心悽兮 70 照煥紹悽 71 乘我乘駒 72 乘我乘駒 73 騶音駒
 74 騶 75 駒 76 有蒲與荷 77 荷 78 有蒲與菰 79 菰 80 荷莖 81 傷如之何 82 陽 83 予 84 陽如之
 何 85 阿陽 86 有蒲與蘭 87 蘭 88 有蒲與蓮 89 蓮 90 碩大且儼 91 儼 92 矜莊兒 93 碩大
 且媿 94 媿 95 含怒 96 重頤 97 棘人樂樂 98 棘 99 急 100 獵狄孔棘 101 孔棘且殆 102 匪棘其欲

»You will bring the people to great distress», etc. Another nuance of the word is 'urgent' = 'swift', e. g. ode 189, phr. 6: »Swift like an arrow». In all these cases, Mao has 100 = 1. The Chinese comm. all think that 100 *k_iak / k_iak / k_i is loan char. for 1 *k_iap / k_iap / k_i, which is phonetically inadmissible; it is, instead, loan char. for 7 *k_iak / k_iak / k_i 'urgent, to hurry', e. g. ode 41, phr. 8: »It is urgent»; ode 154, phr. 9: »Urgently we climb the roof» (to which Cheng 7 = 1). — B. Lu (ap. Kao Yu comm. to Huai and to Lü): k_i 100 = 10 'emaciated', thus: »The emaciated person is emaciated». Cf. Lü: Jen ti 11: »What is meager (sc. soil) should become fat, and what is fat should become meager». Since Shuowen has a variant 12 for 13 (= 14) 'emaciated', Hwei Tung thinks 100 (*k_iak) is a corruption of this 12 (*dz'j_{ek} / dz'j_{ak} / tsi), and that the text should be corrected into 15. This is an unnecessary emendation. 100 k_i 'meager' is merely an extension of meaning of 100 = 7 in A above: 'pressed' > 'exhausted, meager'. — C. Another school (ap. Ts'uei Ling-en's comm. to Sh_i, 6th. c.) reads 16. This 17 *k_{eg} / k_{ai} / k_{ie} (Ts'ie yün and alt. Sh_iwen) is defined as = 1 'urgent, to press' in Erya (followed by Ts'ie yün), thus synon. with A above. Cf. ode 177, Mao 18: »We thereby were pressed (harrassed)», where Ts'ie (ap. Yen t'ie lun) reads 19 (the correct reading, for the rime is 20 *t'j_{ak}, which excludes Mao's reading 1 *k_iap); here 21 is obviously a short-form for 17. — B is an unnecessary extension of meaning, A (and C) being well supported by text par. Undecidable whether A (*k_iak) or C (*k_{eg}) best repr. the orig. Sh_i.

Wo sin yün kie hi, see gl. 323.

Ode CXLVIII: Si yu ch'ang ch'u.

355. Yao chi wu wu 22.

A. Mao: yao 23 = 24 'young', wu wu 25 = 26 'strong and beautiful', thus: »Oh, the strength and beauty of your youthfulness». For yao, cf. gl. 23. Wu 25 fundamentally means 'moist, to moisten', hence living and strong as opp. to dry and dead. Mao refers the line to a person. — B. Chu: wu wu = 'shining and moist, glossy', thus: »How glossy in its youthfulness» (sc. the ch'ang ch'u tree). Cf. ode 58, phr. 28: »Its leaves are glossy»; ode 228, phr. 29, same meaning; ode 163, phr. 20: »The six reins are glossy» (not hard and dry but soft, Mao 25 = 31). — B retains better the fundamental sense of wu and is strongly corroborated by the Sh_i par. adduced.

356. Lo tsi chi wu chi 32. Mao has no gloss.

A. Cheng (after Erya): chi 33 = 34, thus: »I am glad that you have no mate». Chi 33 'to know' is then = 'to be familiar with, intimate with', as in later times 35 'an intimate friend': I am glad that you have no *connaissance*. The line thus refers to a person. — B. Chu: »I rejoice in your unconsciousness», referring the line the tree, which knows of no sorrow, like human beings. — A is confirmed by st. 2, phr. 36, and st. 3, phr. 37.

O no k'ichi, see gl. 188.

Ode CXLIX: Fei feng.

357. Fei feng fa hi 38.

A. Mao: fei 39 = 40 (as so often in the Sh_i), fei feng = 41, thus: »An (incorrect =) abnormal (excessive) wind whirls up». Similarly Han (ap. Han shu: Wang Ki chuan) 42: »That is not the wind of ancient times». Next line has 43, which Mao then in the same way must interpret: »The (irregular =) abnormal chariot rushes», which is too ridiculous. — B. Chu: »It is not that the wind whirls up» (which makes me so depressed). — C. Waley: »No breeze stirs». — D. Wang Nien-sun (after Kuang ya): fei 59 = pi 44, thus: »That wind whirls up». For Wang's parallels, see below.

— Fei 39, 40 (*piw_{ar}) cannot simply be a phonetic loan char. for pi 44 (*pia). A meaning 'that' for 39 (interpr. D) is too weakly supported, see below. Interpr. C is grammatically weak: »No breeze stirs» would not have had the negative fei (39, 40) but another (45 or 46). A, as stated, is impossible in the next line. B is in accordance with an extremely common use of fei 39, 40: 'it is not that' and hence preferable. Cf. ode 58, phr. 47: »It was not that you came to buy silk»; Meng: Liang Hwei wang, shang 48: »It was not that I grudged the expense». — We compare:

Ode 195. Ju fei hing mai mou, shi yung pu te yü tao 49. A. Tu Yü (3rd c.) in comm. to Tso: Siang 8, where this ode is quoted: fei 39 = pi 44: »Like those wayfarers who are consulting (everybody) and hence make no progress». This is supported by the par. in st. 4, phr. 50: »Like those housebuilders who are consulting (everybody) in the road»; also by ode 194, phr. 51: »Like those wayfarers who come nowhere». — B. Cheng: fei 39 = 'not', interpreting: »Like mou (only) consulting fei hing mai without marching — thereby not making any progress». — B misses the parallels adduced under A. These suggest that fei 39 in our ode 195 is merely an erroneous char. for 44.

Ode 222. Pi kiao fei shu 52. A. Mao reads thus: »They associate without being remiss (impolite)». — B. Lu (ap. Sün: K'üan hüe) reads 53. Wang Nien-sun thinks that the first fei (35) is loan char. for pi 44, and the second means 'not', hence interpr. as under A. That is very far-fetched. From Sün-tsi's paraphrase it clearly follows that 54 here is short-form for 55 (both *k_{og} / kau / kia o) = 'rude' (cf. Lun: T'ai-po 56: »Straightforwardness without decorum is rudeness»). Thus: »They are not rude, not remiss». Undecidable whether A or B best repr. the orig. Sh_i.

Ode 215. Pi kiao fei ao 57. A. Mao reads thus: »They associate without being haughty». — B. Another school (ap. Tso: Siang 27) reads 58. Here, again, Wang Nien-sun thinks the first fei 39 is equal to pi 44 (meaning as in A); but the par. with 53 above shows that the line means: »They are not rude, not haughty». — C. Ts'ie (ap. Han shu: Wu hing chi) reads 59: »They are not (sanguine =) in too high spirits, not haughty» (60 'sanguine', cf. Chuang: Tao Chi). — Again undecidable which version best repr. the orig. Sh_i. — Wang Nien-sun proposes fei 39 = pi 44 in several more odes (50, 204, 225, 234), but that is quite arbitrary, and the meaning 'not' is quite satisfactory and conclusive in those odes.

358. Fei kü k'ie hi 61.

For fei = 'it is not that' see gl. 357.

A. Mao: k'ie 62 (*k'iat / k'iat / k'ie, Sh_iwen) = 63 'to drive fast, to rush': »It

5. 俾民大棘 6. 如矢斯棘 7. 亟 8. 既亟只且 9. 亟其乘屋 10. 羸瘠兒 11. 棘者欲肥肥者欲
棘 12. 瘠 13. 膾 14. 瘠 15. 瘠人樂樂 16. 瘠人樂樂 17. 瘠 18. 我是用急 19. 我是用戒 20. 飭 21. 戒 22.
矢之沃沃 23. 矢 24. 少 25. 沃 26. 壯佼 27. 光澤兒 28. 其葉沃若 29. 其葉有沃 30. 六轡沃若 31. 柔
22. 樂子之無知 33. 知 34. 妃匹 35. 知己 36. 樂子之無家 37. 樂子之無室 38. 匪風發兮 39. 匪 40.
非 41. 非有道之風 42. 是非古之風 43. 匪車偈兮 44. 彼 45. 無風發兮 46. 風不發兮 47. 匪來貿絲
48. 我非愛其財 49. 如匪行邁謀是用不得于道 50. 如彼築室于道謀 51. 如彼行邁則靡所
臻 52. 彼交匪紆 53. 匪交匪紆 54. 交 55. 絞 56. 直而無禮則絞 57. 彼交匪教 58. 匪交匪教 59. 匪
傲匪教 60. 傲倖 61. 匪車偈兮 62. 偈 63. 疾驅 64. 匪車揭兮 65. 揭 66. 匪車揭兮 67. 揭 68. 去 69. 車

is not that the carriage rushes» (which makes me depressed). We have 62 read **k'iat* / *k'ipt* / *kie* (Shiwen) and **g'iat* / *g'iat* / *kie* (Kuang yün) = 'forcible, robust' in Chuang: T'ien tao, but for 62 **k'iat* 'to rush' I know of no text par. — B. Ts'i (as revealed by a paraphrase in Yi lin) and Han (ap. Han Shi wai chuan) read 64. What 65 'to lift' here stands as loan char. for is not defined. — C. Another school (ap. Po t'ie) reads 66: «It is not that the carriage goes away». For 67 **k'iat* / *k'iat* / *kie* = 68 'to go away', cf. Ch'u: Kiu pien 69: «The carriage is yoked, I go away and return home»; also in Lü: Shī jung. — C is the only version supported by text par. Since the Shiwen tradition has it that Mao's 62 has to be read **k'iat*, this is very likely but a loan char. for 66 **k'iat* 'to go away'.

359. Fei kü p'iao hi 70.

For fei = 'it is not that' see gl. 357 above.

A. Mao: p'iao 71 (**p'io*g / *p'iau* / p'iao, Shiwen var. 72) = 73 'disorderly', thus: «It is not that the carriage moves in a (disorderly =) rushing way». Shuowen (quoting this ode): p'iao 71 = 74 'swift'. The idea is the same: the carriage does not move sedately but rushes wildly along. P'iao 72 means 'light' (as opp. to 'heavy') e. g. in Chouli: Ts'ao jen, hence 'agile, quick', e. g. Han shu: Li yüe ch' 75: «To pass quickly». In pre-Han texts wr. by various loan char., e. g. Chouli: Kung jen 76 (**p'io*g): «As animal, it is quick» (Cheng = 74); Ibid. 77: «Therefore it (the bow) is quick» (in its beating); Sün: Yi ping 78 (**p'io*g): «Smart and swift»; Lü: Kuan piao 79 (**p'io*g): «Even the sage cannot rush» (comm. = 74). — B. Chu: p'iao 71 = 80 'to shake', thus: «It is not that the carriage shakes». Chu takes 71 to be loan char. for 81 **p'io*g / *p'iau* / p'iao, cf. ode 155, phr. 82: «Tossed about by the wind and rain». — A is well supported and represents an older tradition.

Huai chi hao yin, see gl. 110 a.

Ode CL. Foy yu.

360. Yi shang ch'u ch'u 83.

A. Mao: ch'u ch'u 84 (**ts'io* / *ts'iu* / ch'u) = 85 'fresh and bright', thus: «(The wings of the ephemera) are bright clothes». No text par. — B. Another interpr.: ch'u ch'u 84 = 86 'ample, rich', thus: «(The wings of the ephemera) are rich clothes». Cf. Ts'è: Ts'in ts'è 87: «To have audience in full dress» (to which the comm. ch'u 84 = 86 'ample'); ode 209, phr. 88 (Mao: ch'u ch'u = 'the appearance of the thistles' says nothing but:) Chu: ch'u ch'u 84 = 89: «Ample (rich) and dense are the thistles»; ode 220, phr. 90: «The pien and tou vessels are there in full array» (Mao: ch'u 84 = 91 'arrayed', but cf. ode 261, phr. 92: «The pien and tou vessels are there in full number», to which Mao: 93 **ts'io* / *ts'iu* / *ts'ü* = 94 'numerous' — the idea in both cases being: in a complete, full series). — C. Another school (ap. Shuowen) reads 95, the 96 **ts'io* / *ts'iu* / ch'u = 97 'of five brilliant colours', thus: «(The wings of the ephemera) are variegated clothes». No text par. Some later scholars have thought that ch'u 84 in A was simply a loan char. for this 96, but there is no reason whatever for such a loan speculation. — B is confirmed by parallels, of which the Ts'è par (87) is quite decisive.

Ts'ai ts'ai yi fu, see gl. 318. Fou yu kü yüe, see gl. 97.

Ode CLI: Hou jen.

361. Ho kuo yü t'uei (tai) 98.

A. Mao: t'uei 99 (**twäd* / *tuäi* / t'uei, tai) = 100, thus: «They carry dagger-axes and batons». — B. Another school (ap. Cheng's comm. to Li: Yüe ki) reads 1, this 2 (**tiwat* / *tiwät* / cho and **tiwad* / *tiwäi* / chuei) defined as = 3 'signal (instru-

ment)', thus: «They carry dagger-axes and signal tokens». Cf. Ta Tai: Tseng ts'i ch'ien 4: «Their actions were a signal token in the whole world». — Undecidable which version best repr. the orig. Shi.

362. Pu suei k'ikou 5.

A. Mao: kou 6 = 7 'favour', Cheng: suei 8 = 9 'to continue', thus: «They (sc. the band of officers) will not continue to stand in favour». For suei = 'to continue', see gl. 184 above. For kou 6 = 'favour', cf. Lü: Pi ki 10 'favourites'. So the meaning of the line was already conceived in Kyü: Tsin yü, where this ode is quoted in a speech. — B. Chu: kou 6 = 7, as in A above, suei 8 = the 11 of the preceding st., phr. 12: «They are not equal to (worthy of) their (fine) dress», thus our line 5 here: «They are not worthy of their favour». Suei 8 'to follow' would then be = 'to follow up': they do not follow up their favour = are not worthy of it. — C. Ma Juei-ch'en: kou 6 (**ku* / *kzu* / kou) is here loan char. for 13 **ku* / *kzu* / kou 'leather cuff' worn by an archer to protect the arm when shooting. This word is common in Han texts, but I know of no pre-Han text ex. The same leather cuff is called suei 8 in Yili: Hiang shê li. Thus our line 5: «They do not cuff their cuffs», i. e. they look martial and they all have shooting cuffs, but they do not put them on and shoot = they are incompetent to shoot. — D. Waley: line 5: «He has not followed up his love-meeting». Kou 6 is well known in the sense of 'second marriage' (remarriage), but certainly not of 'love-meeting', so Waley (following Chu Tsün-sheng?) seems to have taken 6 **ku* to be loan char. for 14 **ku* / *kzu* / kou 'to meet'. — The interpr. A is of high age (Kyü), makes good sense and is well supported.

363. Wei hi wei hi, nan shan chao tsi 15.

A. Mao: Wei wei 16 = 17 'the appearance of the clouds rising'. Mao thus takes wei wei as an attribute to the following tsi '(clouds) rise'. Wei 18 (**wäd* / *wäi* / wei) = 'to cover, to screen, shady, dense' (vegetation), cf. Sun-tsi: Hing kün 19: «The places where rushes and trees are covering and screening»; wei 20 (**iwad* / *iwgi* / wei), same meaning as the preceding, cf. Lü: Ch'ang li 21: «The sheltered (screened) places in a house». Thus, our ode line: «Densely screening are the rising morning clouds on the Southern mountain». — B. Han (ap. Yü p'ien, quoting this ode): wei 18 = 22 'plants being luxuriant'. Similarly Ts'ang hie p'ien (ap. comm. to Wsüan): wei 20 = 23 'plants and trees being luxuriant'. Han thus takes wei wei 16 to refer to the vegetation, not to the clouds: «Luxuriant (is the vegetation); there rise clouds on the Southern mountain». — C. Shuowen (quoting this ode) reads 24. This 25 is defined as 'a woman of black (dark) colour'; Shuowen has another char. 26, also defined as = 'black'. Thus: «Black and screening, they (the clouds) rise on the Southern mountain». No text par. in support of the word 'black'. — It is much better, with A, to take the

既駕兮揭而歸 匪車噪兮 噪 粟 無節度 疾 粟然 其為獸必粟 故粟
 輕利便邀 聖人則不可飄 漂搖 風雨所漂搖 衣裳楚楚 楚 鮮明克
 盛 楚服而見 楚楚者茨 盛密兒 蓬豆有楚 列 蓬豆有且 且 多 衣
 裝隨隨 會五采鮮色 何戈與殺 殺 文 荷戈與綴 綴 表 行為表綴
 於天下 不遂其媾 媾 厚 遂 久 媾媾 稱 不稱其服 韜 遺 蒼蔚蔚
 南山朝隲 蒼蔚 雲興兒 蒼 兼葭林木翳蒼者 蔚 屋之翳蔚 草盛克

line as a whole, not cutting it up in two, as B. For this construction there are good par., e. g. ode 37, phr. 27, ode 47, phr. 28, etc.

Ode CLII: Shī kiu.

364. K'i pien yi k'i 29.

Cheng, in his comm. to Chouli: Pien shī, quotes 30.

A. Mao: k'i 31 = 32 'k'i-patterned'. In order to understand this, we must examine the foll. cases of 31 ~ 33 *g'īg / g'ji / k'i:

a. Ode 93, phr. 34: 'a k'i-coloured kerchief', to which Mao: k'i 33 = 35; Shuowen has the var. 36, same reading and meaning. Further ode 297, phr. 37: 'There are red horses and k'i horses', to which Mao: 38. Ts'ang 39 may mean 'azure-blue' (e. g. Heaven), 'green' (e. g. flies) and 'grey' (e. g. hair). Since in 297 it is a question of horses, which can neither be blue nor green, Mao evidently by his ts'ang 39 means 'grey'. Ai 40 'artemisia' used as a colour name occurs e. g. in Li: K'ü li 41: 'A man of 50 is called ai (with grey in his hair)'.

β. Shu: Ku ming 42, to which Ma Jung, who evidently had the var. 43 (just as in our ode: 29 ~ 30), says: k'i 31 = 44. Further ode 163, phr. 45: 'My horses are k'i-coloured', to which Cheng (ap. Cheng yi to Shu: Ku ming) says = 44. Ts'ing 46 (*ts'jeng), which is cognate to ts'ang 39 (*ts'ang), like that word means 'blue', 'green' and 'grey' (i. e. the colour variants that contain no red or yellow). It would seem most natural to translate 44 'bluish black colour', i. e. a lustrous black so deep as to seem shifting in blue. But again there are ex. of simply 47 (e. g. in Yi Chou shu), which cannot mean 'green' or 'blue' horse, but must mean 'grey horse'. Since in ode 162, phr. 45 it is again a question of horses, we have to translate 44 'grey and black colour'.

γ. Ode 128, phr. 48 (last w. means 'horse with white left feet'): 'I yoke my k'i-horses and my white-feated horses', to which Mao: k'i 31 = 32 'k'i-patterned' (as in our ode 152); this is more fully expl. by Shuowen: k'i 31 = 49 'a horse which is ts'ing grey (see β above) with black wen pattern (mottles), like k'i (chess): checkers' (Hü tries an etymology: 31 *g'īg is etym. id. w. 50 *g'īg 'chess, checkers'); observe that Shuowen's ts'ing 46 here cannot mean 'bluish black', for then li wen 'with black pattern (mottles)' would be nonsense. Further Li: Yü tsao 51: 'A k'i-coloured cord band', to which Cheng = 52 'k'i-patterned mixed colours'.

From all this clearly follows that k'i 31 ~ 33 is fundamentally grey, yet not unicoloured but with black streaks or mottles. This is clearly stated in γ (Mao, Shuowen, Cheng), it tallies well with β, if we translate 44 as 'grey and black colour', and it may suit α as well, for 35 may express the same idea: K'i 31 is not simply = ts'ang 39, but ts'ang ai 35, and ai is used for hair turning grey (at 50 years of age), i. e. with grey streaks in the black hair. Our A interpr. thus comes to this: 'His leathern cap is black-mottled grey' (so also the k'i pien 42, 43 of Shu: Ku ming); in odes 297, 163, 128, phr. 37, 45, 48, k'i 31 'black-mottled grey horse'; in ode 93, k'i kin 34 means 'black-mottled grey kerchief'; in Li: Yü tsao k'i tsu shou 51 means 'black-mottled grey cord bands'.

B. Cheng says our ode line 'ought to be read' 53: 'His leathern cap has (jade) attachments'. This because in Chouli: Pien shī we have 54 'jade attachments'. Shuowen has 55 (= 56) *g'īg / g'ji / k'i = 57 'adornments of a leathern cap' (see gl. 156 above). Since our line here deals precisely with the pien 'leathern cap', Cheng has thought it allowable to take the Mao school reading k'i 31 to be a loan char. for the homophonous 55, 56, and to correct it accordingly. — There is no sufficient reason for this arbitrary correction of Mao's reading and interpr., which is well supported by par.

Ode CLIII: Hia ts'üan.

365. Tsin pi pao lang 58.

A. Mao: pao 59 (*póg / pau / pao) = 60 'root'. Ma Juei-ch'en thinks that Mao by pen 60 means 'bushy, thick-growing', because the phonetically similar 61 (*póg / páu / pao), which means 'luxuriant growth' in Han texts, also is defined as = pen 60 in Kuang ya; but there are no text ex. of 60 = 'bushy, thick-growing'. It could, it is true, be a short-form for 62, which means 'bushy, thick-growing' in the Si king fu of Chang Heng, but there are no early text ex. of this. That Mao really meant pao 59 = 60 'root' (not 'bushy') follows from par. below (esp. odes 263, 304). K'ung and Ch'en Huan therefore interpret the line by a word inversion: 63 = 64. Such an inversion is grammatically impossible. If pao means 'root' it must be as an adjective: 'It overflows the rooty lang-plants' (the lang-plants which have vigorous roots).

B. Cheng: pao 59 = 65 'plants growing thickly, bushy' (cf. Erya: pao 59 = 66), thus: 'It overflows the bushy lang-plants'. Cf. ode 121, phr. 67: 'They (the geese) settle on the bushy oak', to which Mao (after Erya) pao 59 = 68 'compact, dense' (in this ex. pao 59 cannot possibly mean 'root'); ode 246, phr. 69: 'They (the rushes) become luxuriant and take shape', to which Cheng: pao 59 = 70 (Chu here: pao 59 = 71 'in bud but not yet bursting open', thus: 'They bud and take shape'; Chu thus takes pao 59 as equal to 72 'to wrap, to be wrapped', cf. ode 245, phr. 77 below, but that is far-fetched). Further Shu: Yü kung 73: 'Plants and trees develop and become luxuriant', to which Shiwen: pao 72, variant pao 59 = 74 (Ma Jung had taken 72 in its primary sense: '... are wrapping each other', which is very strained). — We must compare:

Ode 189. Ju chu pao yi, ju sung mou yi 75. A. Mao: pao 59 = 60 'root', thus: 'Like the root of the bamboo, like the luxuriance of the pine'. — B. Chu pao 59 = 76 'dense and steady', thus: 'Dense like the bamboo, luxuriant like the pine'. — The parallelism with mou in the second line decides for B.

Ode 245. Shī fang shī pao 77. A. Mao: fang 78 = 79 'all over the field', pao 59 = 60 'root', thus: 'It (the grain) fang spread in all directions (all over the field), it pao took root'. — B. Cheng: fang 78 = 80, pao 59 = 81, thus: 'It was fang regular, even (of even growth) and pao luxuriant'. — C. Chu: fang 78 = 82, pao 59 = 71, thus: 'It was (housed =) kept in kernel, it was (wrapped =) budding without bursting'. — In the light of all the par. above, B is decidedly preferable.

草木盛兒 24 嬗兮蔚兮 25 嬗 26 踰 27 瑣兮尾兮流離之子 28 璿兮璿兮其之展也 29 其弁伊
 駢 30 伊 31 某 32 駢 33 駢 34 某 35 某 36 艾色 37 綰 38 青 39 駢 40 駢 41 駢 42 駢 43 艾
 44 五十曰艾 45 某弁 46 駢弁 47 青黑色 48 我馬維駢 49 青 49 青馬 49 駕我駢 50 馬青駢
 文如博某 51 某 52 某組綬 53 某文雜色 54 其弁伊璿 55 玉璿 56 璿 57 弁飾 58 浸彼苞
 稂 59 苞 60 本 61 菜 62 萃 63 苞稂 64 稂苞 65 草叢生 66 豐 67 集于苞栩 68 稂 69 方苞方體 70
 茂 71 甲而未坼 72 包 73 草木漸蘗 74 叢生 75 如竹苞矣如松茂矣 76 叢生而固 77 實方

Ode 263. Ju shan chī pao, ju shuei chī liu 83. A. Mao: pao 59 = 60 'root', thus: »(The royal armies are) like the (root =) base of a mountain, like the flow of a river». Here Mao is followed by all later comm. — B. Another interpr.: pao 59 = 68 compact, 'dense', as in ode 121 above (phr. 67), where this sense is unambiguous, thus: »The royal armies are (compact, dense:) massive like a mountain, flowing like a river».

Ode 304. Pao yu san nie 84. Ts'i (ap. comm. to Han shu) reads 85. A. Mao: pao 59 = 60, thus: »The root had three new shoots». — B. Cheng (after Erya): pao 59 = 66: »Luxuriantly there were three new shoots» (from the stump).

It follows that there is no single case in which a sense pao 59 = 60 'root' is certain or even preferable. On the other hand, the meaning pao 59 = 'compact, dense, luxuriant' is entirely satisfactory in all cases, obviously preferable in most of them and absolutely sure in ode 121 (phr. 67). Just as 67 means: »They (the geese) settle on the bushy oak», our quite analogous 58 means (with B): »It (the water) overflows the bushy lang-plants».

Ode CLIV: Ts'i yüe.

366. Yi chī jī pī fa 86.

A. Mao: pī-fa 87 (*piēt-piwāt) = 88 'the wind being cold', thus: »In the days of the first month, there is the cold wind». Shuowen quotes 89, same reading and meaning. Han (ap. Yü chu pao tien) reads 90. No text par. with this meaning. — B. Another interpr.: »In the days of the first month, there is a rushing wind». Cf. ode 202, phr. 91: »The whirl-wind comes rushing», Mao: fa fa = tsi 'rapid' (to which Cheng 92: 'cold and rapid', an attempt to reconcile Mao's definitions in odes 154 and 202). This is in accord with the fundamental sense of 93 'to hurl, to let fly', e. g. an arrow. For pi, cf. 94 'to shoot' (Ch'u: T'ien wen). For the binome, cf. further ode 222, phr. 95: »Squirting is the fountain». This 96 *piēt-piwāt (Han var. ap. Yü p'ien 97) must be closely cognate to our binome here, and denotes the rapid spouting (the »shooting») of the spring water. For Shuowen's variant 98, cf. Li: Yüe ki 99: »(The dancers) are swift but not rushing». This 100 *b'wāt / b'wāt / p'o (also in Li: Shao yi = 1 'very rapid') is clearly cognate to our 93 *piwāt here. Shuowen's Shī text probably had 2 (cf. Han above), and Hū added the radical 3 'ice' in order to make it agree with the authoritative Mao interpr. — B is better substantiated by text par. and preferable.

367. T'ien tsün chī hi 4.

A. Mao has no gloss for hi, hence: »The inspector of the fields comes, and is glad». — B. Cheng: hi 5 (*χīg) is a short-form for 6 *t'īg / t's'i / ch'ī: »The inspector of the fields comes, and is feasted». — There is no sufficient reason for this correction.

368. Nü chī yi k'uang 7.

A. Mao: yi 8 = 9, thus: »The girls take their deep baskets». No text par. — B. Chu: yi 8 = 'deep and beautiful'. Chu does not abandon Mao entirely, but adds 'beautiful': »The girls take their beautiful baskets». Cf. ode 260, phr. 11: »Beautiful virtue», to which Mao (after Erya): yi 8 = 12 'beautiful'. This meaning is common (ode 264; Tso: Wen 8, etc.). — B is better supported.

Ts'ai fan k'ik'i, see gl. 39.

369. Ts'an yüe t'iao sang 13.

A. Mao has no gloss, hence takes t'iao 14 in its ordinary sense of 'branch'; so also Cheng: »In the silkworm month they branch the mulberry trees». T'iao 14 then *d'ïg / d'ieu / t'iao (Shīwen also read *t'ïg / t'ieu / t'iao, with alternation in the word stem: *d'ïg 'branch': *t'ïg 'to branch'). — B. Han (ap. Yü p'ien) reads 15:

»In the silkworm month they pick the mulberry trees». Cf. Tso: Sian 12, phr. 16: »To pick fight» (provoke to battle), etc. T'iao 17 was *t'ïg / t'ieu / t'iao. — Undecidable which version best repr. the orig. Shī.

370. Yi pī nü sang 18.

A. Mao: yi 19 = 20, thus: »They take and bundle the small mulberry trees». Later comm. all think that Mao took 19 *ia / i'g / yi to be loan char. for 21 *kia / kjig / ki 'to pull aside', as in ode 197, phr. 22: »When felling the tree, they pull it from the side» (21 in Tso: Siang 14 means 'to turn over by pulling one leg'), which, however, tallies poorly with Mao's wording here, and is phonetically unsatisfactory. We might rather think of ode 179, phr. 23: »The two outside horses did not deviate to the sides», the 19 being here loan char. for 24 (*ia) 'to incline', and construe: »They (incline =) bring aside the small mulberry trees», which would to some extent agree with Mao (his gloss being then a free paraphrase). In any case, all this is very forced. — B. Chu: 25 'to take the leaves and leave the branches intact is called yi 19'. For this, no support whatever. — C. Tai Chen: yi 19 = 26 'ample, luxuriant', thus: »Luxuriant are those small mulberry trees». Cf. ode 55, phr. 27: »The royal fodder and the creepers are luxuriant», to which Mao: yi yi = 28; ode 191, phr. 29: »Full is its richness» (of vegetation), to which Mao: yi = 30 'tall, high-growing' (Cheng takes yi 19 here as loan char. for 24: »Full are its, sc. the mountain's, slopes»; but the par. in ode 290, phr. 31: »Full is its, sc. the grain's, accumulation» decides for Mao). — C is the only interpr. which is supported by text par., and therefore preferable.

371. Sī yüe siu yao 32.

A. Mao: siu 33 (*sïg / sïgu / siu) = 34 'to seed without having flowered is called siu'. This is after Erya, Shī ts'ao. Yet various early Erya editions (ap. Shīwen) read 35 'to flower and to seed is called siu'. We have here two possibilities: α. Either the Erya version having 36 'not' is correct, and was followed by Mao; then our line would mean: »In the fourth month there is the yao o grass which seeds without flowering»; no text par. β. Or the Erya version without 36 'not' is correct, and then Mao's gloss suggests that a corruption of Erya has taken place early in some version seen by Mao, or else that Mao's gloss has been corrected after the corrupted Erya text; if so, our line means: »In the fourth month, there is the flowering and seeding yao grass». Cf. ode 245, which praises the husbandry of Hou Tsi, phr. 37: »It (the grain) grew, and it flowered and set ears» (so Chu, against Mao's repeated 34); here, as describing exemplary rich and good grain, this meaning is certain. This unambiguous par. decides for β, and the Erya version which read 35 is correct; Mao's gloss, in its present form (built on a corrupted Erya text) is incorrect. Many other texts show

實苞 28 方 29 極畝 30 齊等 31 茂 32 房 33 如山之苞 34 如水之流 35 苞有三稜 36 苞有三柝 37
 一之日齋發 38 齋發 39 風寒 40 澤波 41 畢發 42 飄風發 43 寒且疾 44 發 45 彈 46 齋沸橙
 泉 47 齋沸 48 澤沸 49 波 50 奮疾而不拔 51 披 52 急疾 53 畢發 54 田畯至喜 55 喜 56 饒
 7 女執懿筐 57 懿 58 深 59 深而美 60 懿德 61 美 62 蠶月條桑 63 條 64 蠶月挑桑 65 挑戰 66
 桃 67 猗猗女桑 68 猗 69 角(柄)而束之 70 持 71 伐木持矣 72 兩驂不猗 73 倚 74 取葉存條曰
 猗 75 盛 76 綠竹猗猗 77 美盛兒 78 有實其猗 79 長 80 有實其積 81 四月秀萋 82 秀 83 不榮
 而實曰秀 84 榮而實者謂之秀 85 不 86 實發實秀 87 始縫 88 暴風來格秀草不實 89 四月

that *siu 33* means precisely and particularly the flowering of the herbs, e. g. Li: *Yüe ling 39*: »The violent wind comes, and the flowering plants do not set fruit». — B. Another school (ap. Hing Ping's comm. to Erya) reads 40: »In the fourth month there is the *yu yao* grass». *Yu 41* (**ziôg / iqu / yu*) is then part of a binome. It means 'weeds' (odes 102, 192 etc.). — The context is 42. Just as in line 2: »In the fifth month there is the singing cicada», the penultimate word is a verb in the present participle ('singing'), so in line 1 the corresponding word *siu* should be a present participle: »In the fourth month there is the flowering-and-seeding *yu yao* grass». This decides in favour of A β .

372. *K' iung ch' i hün shu 43*. A similar line ode 156.

A. Mao: *k' iung 44* (**k' iung / k' iung / k' iung*) = 45 (**g' iông / g' iung / k' iung*) 'extreme, to the extreme, to exhaust', thus: »Exhaustingly (completely) we stop up (the house) and smoke out the rats». Cf. *Yi Chou shu: Ti k' uang 46*: »To succour those who are exhausted» (comm. 44 = 45, after Shuowen and Mao above). — B. Chu: *k' iung 44 = 47* 'hole, crevice', thus: »The holes being stopped up, we smoke out the rats». Cf. the place name *K' ung sang 48* »The Hollow mulberry tree», which is alt. called *K' iung sang 49* (Lü). 44 **k' iung* and 50 **k' ung* are then cognate words. We must compare the foll. cases:

a. Chouli: *Yün jen 51*: »The vaulted part is one third», to which Cheng Chung (1st. c. A. D.) says: »It should be read 50 the hollow part, the bulging part 52 of the drum's belly».

β . Ode 257. *Yi nien k' iung ts' ang 53*. Mao gives no direct expl. of *k' iung*. A. Cheng (in comm. to Chouli: *Yün jen*) and Kuo P' o (comm. to Erya) take *k' iung 44* to mean 52 'vaulted', thus: »The vaulted blue» (= Heaven). — B. Ch' en Huan: Erya *k' iung 44 = 54* 'great', and this is the same as 45 'extreme', thus: »The (extreme =) great blue».

γ . Ode 186. *Tsai pi k' ung ku 55*. A. Mao: *k' ung 50 = 54* 'great', thus: »In that great valley». This shows that Mao thought the *k' ung 50* here is a loan char. for *k' iung 44*, Erya = 'great'. — B. Han (ap. comm. to Wsüan) reads 56, defined as = 57: »In that deep valley». When in Tso: Chao 4 we find phr. 58, this does not mean: »In the extreme valleys deep into the mountains», but *k' iung 45* here is loan char. for the very similar *k' iung 44*, thus: »In the deep valleys, deep into the mountains». This *K' iung ku* 'the deep valley' occurs as place name in Tso: Ting 7.

δ . Ode 191. *Pu yi k' ung wo shi 59*: »You should not exhaust our crowd», to which Mao: *k' ung 50 = 45*.

From all this clearly follows that *k' iung 44* (**k' iung*), cognate to 50 (**k' ung*) 'hollow', has a fundamental sense of 'hollow'; either convex: a »rising hollow» = 'a vault', so unambiguously in phr. 51; or concave: a »depressed hollow», so in the phr. 56 the 'deep valley', the 'empty valley' — here this sense is obvious, since the Mao version has *k' ung ku* (55). Again the variants *k' ung sang 48* ~ *k' iung sang 49* clearly point to the sense of 'hollow' for *k' iung 44*. Consequently, in phr. 53 *k' iung ts' ang* undoubtedly means 'the vaulted blue'. Finally, when *k' iung 44* really means 45 'exhausted', as in phr. 46, it is not due to a fundamental sense of 'extreme', but 'hollow' = 'empty' = 'exhausted': 46: »To succour the (hollow = empty ones =) exhausted ones». And so we have the cognate *k' ung 50* 'hollow' used also in phr. 59: »You should not *k' ung* (empty =) exhaust our crowd». — In our ode 154 here, phr. 43 therefore decidedly means, with B: »The (hollows =) holes being stopped up».

373. *Pa yüe p' u (p) tsao 60*.

A. Mao: 61 = 62 'to beat', thus: »In the eighth month they beat the date trees» (knock down the fruit). Sh' iwen reads 61 **p' uk / p' uk / p' u*. Mao takes it be loan char. for 63 **p' uk / p' uk / p' u* 'to beat' (the latter common, Sh' i, Shu etc.). In a poem by Tu Fu (T' ang time) we find 64: »In front of the hall we beat the date trees». Ch' en Huan says that in his time the Shantung peasants gather the dates by beating the trees with poles. The same custom was evidently current already in Mao's time, hence his gloss. — B. Ma Juei-ch' en: 61 = 65 'to take, to pluck' (after Kuang ya), thus: »In the eight month they pluck the date trees». 61 **p' uk / p' uk / p' o* primarily means 'to cut off, to flay' (so ode 209), 'to peel' (Chouli), hence: 'to strip the date trees' = to pluck the fruit. — B has the advantage of taking 61 in its ordinary reading and sense, without any sound-changing loan-character speculation, and is therefore preferable.

374. *Yi kie mei shou 66*.

Kie 67. Mao has no gloss here.

A. Cheng: kie 67 = 68 'to help', thus: »In order (to help =) to promote longevity». Cf. Shu: Shao kao 69: »Let them associate with and help (assist) our officers of Chou»; Li: Tseng ts' i wen 70: »The assistant son»; Tso: Hi 7, phr. 71: »To seek the help (assistance) of a great state». — B. Ch' en Huan: kie 67 = 72 'great', thus: »In order to enlarge (increase) the longevity». Cf. Yi: Kua 36, phr. 73: »To receive this great felicity»; Tso: Siang 26, phr. 74: »He is the honoured and great brother of our prince»; Tso: Ai 14, phr. 75: »There are big deer»; etc. (common). — Our line 66 is quite analogous to ode 209, first st., phr. 76; here again Cheng says kie 67 = 68 'to help': »In order to help (promote) the great felicity»; but Mao (under ode 207, phr. 77) says kie 67 = 72 'great': »In order to enlarge (increase) our great felicity». Since the same ode 209, second st., has the line 78: »To requite by great felicity», where the meaning 'great' is unambiguous (as in the Yi ex., phr. 73), it is obvious that in the first st. we must translate, with Mao: »In order to enlarge (increase) the great felicity». Consequently, in our ode 154 here as well (phr. 66), we should interpret, with B: »In order to enlarge (increase) the longevity». — Quite analogous are four more cases:

Ode 211, phr. 79: »In order to enlarge our harvest» (Cheng, less good: »In order to help our harvest»).

Ode 247, phr. 80: »To increase your brightness».

Ode 282, phr. 81: »You enlarge (endow) me by ample blessing» (Cheng, less good: »You assist me by ample blessing»).

Ode 293, phr. 82: »Thereby he became very great»; so Ch' en Huan (Cheng, less good: »Thereby he was greatly helped»; Chu: »Therefore he donned his great armour» — very far-fetched).

秀萼 41 秀 42 四月秀萼五月鳴蜩 43 穹空無鼠 44 穹 45 窮 46 振穹 47 空陳 48 空桑 49 穹桑
 50 空 51 穹者三之一 52 穹隆 53 以念穹蒼 54 大 55 在彼空谷 56 在彼穹谷 57 深谷 58 深山
 窮谷 59 不宜空我師 60 八月刺藜 61 刺 62 擊 63 扑撲 64 堂前撲藜 65 取 66 以介眉壽 67 介
 68 助 69 比介于我有周御事 70 介于 71 求介於大國 72 大 73 受茲介福 74 壽君之貴介第
 75 有介康 76 以介景福 77 介爾景福 78 報以介福 79 以介我稷黍 80 介爾昭明 81 介爾繁

Mei shou 83.

A. Mao: mei shou 83 'eyebrow-longevity' = 84 'bristly eyebrows', the bushy eyebrows being then a sign of high old age. — B. Another interpr.: mei 85 **mjar* / *mji* / mei is loan char. for 86 **mjar* / *mjar* / wei 'energetic, vigorous' (odes 235, 259, Li: Li k'i etc., common), thus: »In order to enlarge (increase) a vigorous old age«. — In the bronze inscriptions, corresponding to the mei shou 83 of the Shi, we meet constantly 87, the first char. having many slight variations, one of which is 88. There can be no doubt (as pointed out already by Ts'ien Ta-hin) that the 86 **mjar* 'vigorous' of odes 235, 259 is a modern graph derived from and corresponding to this archaic graph; the lower part of the variant 88 has been corrupted into 89 in the modern graph. The archaic 87 has also given rise to the modern char. 90 for the word hin, and right enough this hin is sometimes wr. 86 (e. g. Ts'è: Han ts'è). The standing binome for 'high old age' mei ~ wei shou of early Chou time lived on, in a truncated form, in W. Han colloquial (Fang yen 85 = 91).

375. Shu tsi ch'ung lu 92.

A. Mao reads thus. Ch'ung 93 (**d'jung* / *d'jung* / ch'ung, even tone) = 'slowly ripening grain'; lu 94 (**gljok* / *ljuk* / lu) = 'quickly ripening grain'. — B. Shuowen (quoting this ode) reads 95, same meanings. The combination 95 occurs also in Lü: Jen ti, and with the var. 96 in Chouli: Nei tsai. 97 was **d'jung* / *d'jung* / ch'ung, and 98 was **ljok* / *ljuk* / lu. — 93 is cognate to 93 **d'jung* / *d'jung* / ch'ung (oblique tone) 'heavy' (the »heavy» grain), the char. elucidatingly enlarged by rad 115 in 97. And 94 **gljok* and 98 **ljok* are closely cognate (two variations of the same stem).

376. Ki k'i ch'eng wu 99.

A. Mao: ch'eng 100 = 1 'to mount' (common), thus: »Quickly let us get up on the house«. — B. Cheng: ch'eng 100 = 2. What Cheng has meant by this is disputed. Ma Juei-ch'en refers to Shuowen's definition 100 = 3 'to cover', hence: »Quickly let us (cover =) roof the house«. Yet Shuowen means something quite different by its definition. 3 a. o. means 'to overthrow, vanquish', and 100 means 'to get on top of' = 'get the better of, to vanquish' (so in Tso: Süan 2, Ts'è: Han ts'è, etc.). So the Shuowen gloss simply means: 100 = 3 'to vanquish', and is not applicable in our ode here. Yet the Lu school seems to have had the idea of ch'eng 100 = 'to cover', for Chao K'i (comm. to Meng) quoting this ode paraphrases 4: »Quickly cover your huts out in the open«. No text par. — B lacking support, A is clearly preferable.

377. Kiu yüe su shuang 5.

A. Mao: su 6 (**sjok* / *sjuk* / su) = 7 (**sjok* / *sjuk* / so) 'to shrink'. Mao means that the two words are cognate (*sjok*: *sjok*). For 7 = 'to shrink' cf. Ts'è: Ts'in ts'è 8: »To advance and to retreat, to become full (to swell) and to shrink«. Thus: »In the ninth month there is (shrinking =) shrivelling (of the plants) and frost«. Cf. Li: Yüe ling 9: »(In the cold air) the plants and trees all shrivel«, to which Cheng 10. — B. Chu: su 6 = 'severe', thus: »In the ninth month it is severe (air) and there is frost«. Cf. Chuang: T'ien ts'i fang 11: »The highest Yin (darkness) is severe«. — The B metaphor 'severe' = 'cold air' would be possible here, but absolutely not in the Yüe ling par. 9. No reason to abandon A, which is supported by a good par.

Ode CLV: Ch'i yao.

378. En si k'in si 12.

A. Mao read 13 (**en* / *en* / en): »I loved them and toiled for them«. — B. Lu (ap. an ode by Ts'ai Yung) read 14. This 15 (**ien* / *ien* / yin) means 'grieved, pained', see gl. 65 above: »I have taken pains and toiled for them«. (16 is a common binome in later literature). — Undecidable which version best repr. the orig. Shi.

379. Yü tsi chi min si 17.

A. Mao: yü 18 (**djok* / *juk* / yü) = 19 'tender, young', thus: »My young children, for them you should have pity«. 18 is here a loan char. for 20 (**djok* / *juk* / yü) 'to nourish'. Yü - tsi therefore: 'the child in rearing'. Cf. Shu: Yao tien (Shun tien), where the current Ku-wen version has 21 'my principal son', but the Kin-wen version (ap. Yang Hiung and Shuowen) has 22. For 18 as loan for 20, cf. also Li: Yüe ki 23: »To become pregnant and breed«. — B. Chu takes 18 = 20 as the principal verb: »I have reared my children — I am to be pitied«. This is grammatically unsatisfactory because of the chi 24. — A is well substantiated.

380. Ch'è pi sang tu 25.

A. Mao: sang tu 26 = 27 'the roots of the mulberry tree', thus: »I took the mulberry roots«. 28 is here read **d'o* / *d'uo* / tu, and is cognate to 28 **t'o* / *t'uo* / t'u 'earth, soil' ('the earth part' of the tree). Han (ap. Shiwen) reads 29, reading and meaning the same. 30 = 'root' was coll. current in W. Han time (Fang yen). — B. Another school (Ts'i lin ap. Shiwen) reads 31, the 32 likewise read **d'o* / *d'uo* / tu, but defined as = 33, thus: »I took the mulberry bark«. No text par. — A is better substantiated.

381. Yü shou kie kü 34.

A. Mao: kie kü 35 = 36 'to grasp', thus: »My hands (sc. claws) were grasping (the herbs)«. Mao's gloss is not, as many have stated, a mere interpr. by sound similarity, for 35 was **kiet-kjo* and 36 was **kjök-kjwok*. For 37 = 'to grasp' cf. Ts'è: Ts'in Ts'è 3 (Pao Piao version — other v. have 38), phr. 39: »Kou-t sien at last seized and killed him« (certain comm. take 37 here to be loan char. for 40 'to press', which is quite arbitrary). Of 41 = 'to grasp' only Han time text ex. (Wei tu fu); this 41 **kjo* is probably cognate to 42 **kju* 'to grasp', just as 43 **sjo* (Sün: Kün tao 44) is cognate to 45 **sju* (46 etc.). — B. Han (ap. Shiwen): kie kü 35 = 47 'mouth and feet (here claws) doing work', thus: »My hands (claws) have been toiling«. No text par. — A is better substantiated.

382. Yü so ch'u tsu 48. Shiwen registers a var. 49.

A. Mao: tsu 50 = 51 'to make, to do'. This is enigmatic. Probably, with K'ung, Mao took 50 (**tso* / *tsuo* / tsu) to be a loan char. for the homophonous 52 (Shiwen even adduces 52 as a variant here, which is probably an attempt at correction in the spirit of Mao's gloss), which in Erya is defined as = 53 'to begin, to initiate'. Ch'u 49 means 'to breed, to give birth to'. Thus our ode line: »What I ch'u tsu (begat and initiated =) created (made)« (sc. the nest). Cf. Shu: Yao tien (Shun tien) 54 (paraphrased in Shi ki 55): »The black-haired people began to starve« (so the Kin-

社 22 是用大介 23 眉壽 24 蒙眉 25 眉 26 豐 27 繁壽 28 且 29 鬻 31 老 32 桑稷重樛 33 垂 34
樛 35 種 36 種 37 種 38 種 39 五其乘屋 40 乘 1. 升 2. 治 3. 覆 4. 亟而乘蓋爾野處之屋
5. 九月肅霜 6. 肅 7. 縮 8. 進退盈縮 9. 草木皆肅 10. 肅謂枝葉縮束 11. 至陰肅肅 12. 恩斯
勤斯 13. 恩 14. 殷斯勤斯 15. 殷 16. 殷勤 17. 鬻子之閔斯 18. 鬻 19. 稚 20. 育 21. 育子 22. 育子 23. 孕
24. 之 25. 徹彼桑土 26. 桑土 27. 桑根 28. 土 29. 桑杜 30. 杜 31. 徹彼桑猷 32. 猷 33. 桑皮 34. 于手
拮据 35. 拮据 36. 擗据(擗据) 37. 拮据 38. 拮据 39. 句踐終拮而較之 40. 奠 41. 据 42. 拘 43. 胥
不齊時 45. 須 46. 須 47. 口足為事 48. 于所蓄租 49. 畜 50. 租 51. 為 52. 租 53. 始 54. 黎民祖飢 55

wen version; the now orthodox Ku-wen version reads li min tsu ki 56: «The black-haired people is embarrassed by starving»); Li: Chung-ni yen kü 57: «There are no means of taking the initiative and secure harmony among the people». — B. Han (ap. Shīwen): tsu 50 = 58 'to accumulate, to hoard', thus: «What I ch'u tsu hoarded». No text par., unless tsu 50 'tax' etym. means: what is hoarded (and not consumed) for delivery. For 59 'to hoard' cf. ode 35, phr. 60: «I have a fine hoard» (of vegetables for the winter). — C. Ma Juei-ch'en: tsu 50 is here a short-form of 61 (*tso / tsuo / tsu, Ts'ie yün and Shīwen). Cf. Chouli: Hiang shī 62: «(At the sacrifices) he furnishes the Imperata grass and the bundles of straw» (which form the support of the objects presented). Thus: «The bundles of straw which I hoarded». — The par. with the preceding line 63 decides for C: «My claws were grasping — the t'u herbs which I picked — and the bundles of straw which I hoarded».

383. Yü yü ts'iao ts'iao 64.

A. Mao: ts'iao ts'iao 65 (*dz'ioq / dz'iau / ts'iao) = shai 66 'diminished, reduced', thus: «My wings are (reduced =) worn». Cf. Li: Yüe ki 67: «(When feeling depressed) the sound is reduced (short) and diminishing (waning)». Here Shīwen reads *tsioq / tsiau / tsiao, but mentions that Sü Miao read (as in our ode) *dz'ioq / dz'iau / ts'iao. Etym. same word is 68 *dz'ioq / dz'iau / ts'iao 'dwarf' (Kyü: Lu yü; Lie: T'ang wen, etc.). Therefore, when 65 means 'to blame, to criticize', as often (Lü, Chuang, Sün), it properly means 'to detract, to derogate', the fundamental meaning being 'short, to reduce'. — B. Shīwen records the variant 69 *dz'ioq / dz'iau / ts'iao, and later comm. take 65 to be loan char. for 69. The latter means 'to burn, a torch' etc. (cognate to 70 *tsioq / tsiau / tsiao 'to burn', common), but also, through extension of meaning, '(burning =) anxious, depressed' (cf. Chuang: T'ien ti 71: «His looks are anxious»). The word is then often wr. 72, esp. in the binome 73 (dictionary variants 74). Through this extension of meaning also = 'haggard', cf. Kyü: Wu yü 75: «And he became from day to day more haggard». Ma Juei-ch'en thinks 69 is the correct graph in our ode, and by ext. of meaning (burned > dried up > shrivelled > faded) gives: «My wings are faded». Cf. Huai: Pen king 76: «When vapours and fogs, frost and snow do not clear up, all things (become shrivelled:) fade and die». — B is much more far-fetched than A.

384. Yü wei siao siao 77.

A. Mao: siao 78 (*siog / sieu / siao) = 79 'frayed', thus: «My tail is frayed». No text par. When K'ung paraphrases 80, it is not clear whether K'ung had a text with the var. 81, or he interprets 78 *siog as a loan char. for 81 *siog / siäu / siao 'to melt, to dissolve': «My tail is (dissolved =) worn». — B. Another school (ap. the T'ang stone classics) reads 82. This 83 *siog / siäu / siu means 'dried meat', thus: «My tail is (like dried meat =) shrunk». — Since 83 is a well-attested and common word, B is preferable. 78 in A is probably but a loan char. for 83.

Yü shī k'iao k'iao, ree gl. 33.

Ode CLVI: Tung shan.

T'ao t'ao pu kuei, see gl. 288.

385. Ling yü k'i meng 84.

A. Mao: meng 85 (*mung / mung / meng) = 86 'the appearance of rain', which says nothing («The falling rain is raining»). — B. Shuowen: meng 85 = 87 'small rain', thus: «The falling rain drizzles». No text par. — C. Lu (ap. comm. to Ch'u) reads 88 (*mung / mung / meng), defined as = 89, thus: «The falling rain is ample». No text par. — D. Another school (ap. Hing Ping's comm. to Erya) also reads 88, defined as = 90 'dark, obscure': «The falling rain is darkening» (the sky, as opp. to

clear weather). This is an extension of meaning of the fundamental sense 'to cover'. 91 (*mung) in the sense of 'dark, darkening' is very common, and in the particular sense of 'darkened sky, cloudiness' we have it in Shu: Hung fan. For 85 (version A above) as an enlarged form of this 91 'dark', cf. Huai: Chuei hing 92: «The Fen river is (dark, not clear =) turbid and muddy». — D is best supported.

386. Wu shī hang mei 93.

All comm. agree that 94 is a verb = 95 'to serve', as often. A. Mao: mei 96 (*mwär / muäi / mei) = 97 (*miwär / mjwäi / wei). Later comm. disagree as to what Mao meant by this: a. Ch'en Huan thinks he read 98 hing wei 'to practise small details', as in Sün: Yao wen (Mao was a follower of Sün's) 99: «To practise small details without being careless». Mao would then take 96 *mwär to be a loan char. for 97 *miwär. But then, in order to make any sense of the ode line, Ch'en Huan has to take wu 100 in the sense of 1 (see gl. 95 above) 'to exert oneself', thus: «Let us exert ourselves in serving and practise (even) small details». Exceedingly far-fetched. β. Shīwen thinks Mao read 2 (*g'äng) as loan char. for 3 (*g'äng) 'cross-wise, a cross-piece', here verb: 'to carry cross-wise', and K'ung adds that 97 'small, minute', here 'the small object', is Mao's definition of the 96 'gag' carried by the soldiers in order to keep silent (Hu Ch'eng-kung tries to ameliorate this by taking Mao's wei 97 to be a short-form for hui 4, which in Erya is defined as = 5 'to stop', thus 'the stopper' = 'the gag'; but there are no text ex. of Erya's gloss, and it is valueless). Thus: «Do not let us serve (as soldiers) and heng carry cross-wise (between the teeth) mei the gag». — B. Cheng reads 2 *g'äng / yäng / hang 'rank' (of soldiers); mei 96 has then to be taken as a verb: «Do not let us serve (as soldiers), and go in ranks and be gagged». — C. Another school (ap. Yülan) reads 6, thus correcting 2 into 7. The phr. 8 'to have a gag in the mouth' is common (Chouli: Hien mei shī). This emendation is based on a gloss in Shīwen, where Lu Tê-ming has misunderstood Cheng's comm. — B makes good sense without any alteration of the text or loan char. speculation, and is therefore preferable.

387. Cheng tsai sang ye 9.

A. Mao: cheng 10 = 11 'for a long time' (11 *d'ien / d'ien / t'ien is then loan char. for 12 *d'iën / d'iën / ch'en 'of old, for a long time'; Cheng elucidates Mao's gloss by the synonym. 13). Thus: «(Those crawling caterpillars) for a long time have been in the mulberry grounds». — B. Chu: cheng 10 is 'a particle', thus simply: «(Those crawling caterpillars) are in the mulberry grounds». Ma Juei-ch'en speculates that 10 *iäng / tsäng / cheng may be loan char. for 14 *dz'äng / dz'äng / ts'eng, which phonetically is little likely. — C. Another interpr.: cheng 10 = 15 'numerous' (Erya has an entry 10 = 15). Thus: «(Those crawling caterpillars) in great number are in the mulberry grounds». — We must compare the following odes:

始飢 52 阻飢 57 無以祖洽於衆 58 積 59 蓄 60 我有旨蓄 61 菹 62 其茅菹 63 予所挈荼 64 予
羽譙譙 65 譙 66 殺 67 其聲嗷以殺 68 焦 69 焦 70 焦 71 其色焦然 72 焦 73 焦悴 74 顛醜癯嫫
75 而日以憔悴 76 氛霧霜雪不霽而萬物焦夫 77 予尾脩脩 78 脩 79 散 80 予尾涓涓而散
81 消 82 予尾脩脩 83 脩 84 零雨其濛 85 濛 86 雨免 87 微雨 88 零雨其濛 89 盛 90 闢 91 蒙 92
汾水濛濛 93 勿士行枚 94 士 95 事 96 枚 97 微 98 行微 99 行微不怠 100 勿 101 密勿 102 行 103 衡
104 微 105 止 106 勿士銜枚 107 銜 108 銜枚 109 烝在桑野 110 烝 111 竇 112 陳塵 113 久 114 曾 115 衆 116 烝

Ode 156, st. 3. Cheng tsai li sin 16. A. Cheng: cheng 10 = 13, li 17 (*liēt) is loan char. for 13 (*liat), thus: »For a long time they have been cleaving fire-wood». — B. Chu: cheng 10 = 'a particle', thus: »(The gourds) are (hanging) on the chestnut firewood». — C. Mao (after Erya): cheng 10 = 15, thus: »(The gourds) are (hanging) in great number on the chestnut firewood». (Han ap. Shiwen inst. of 19 'chestnut firewood' reads 20 *gliōk / liuk / lu 'accumulated firewood', no text par.).

Ode 164. Mei yu liang p'eng, cheng ye wu jung 21. A. Mao: cheng 10 = 11 (loan for 12, as above): »Though there are good friends, for a long time there has been no aid». — B. Chu: cheng 10 = 'a particle': »Though there are good friends, there has been no aid». — C. Another interpr.: cheng 10 = 15: »Though there are good friends, even if they are many, there has been no aid».

Ode 171. Cheng jan cho cho 22. A. Cheng: cheng 10 = 13, thus: »(In the South there are fine fishes), for a long time they have been taken under baskets». — B. Chu: cheng 10 = 'a particle'. — C. Wang Su (ap. Shiwen): cheng 10 = 15, thus: »(In the South there are fine fishes), in great number they are taken under baskets». —

For the interpr. A: cheng 10 = 'for a long time' and for B cheng 10 = 'a particle' there are no text par. outside these four disputed cases. But for C: cheng 10 = 15 'numerous' there are many: Shu: Yi Tsi 23: »The numerous people, the multitude»; ode 255 id.; ode 232, phr. 24: »(The swine) in multitudes wade through the stream» (Cheng: cheng 10 = 15); ode 238, phr. 25: »Many men are rowing» (simil. ode 300), etc. Interpr. C alone is supported by par. and clearly preferable (though Mao has recognized this only in phr. 16, Wang Su recognizing it also in phr. 22; it is particularly curious that Mao explains cheng 10 differently in ode 156, st. 1, phr. 9 and the same ode 156, st. 3, phr. 16, which two lines are absolutely parallel!).

388. T'ing t'uan lu ch'ang 26.

A. Mao: t'ing-t'uan = 27 'foot-prints of deer', thus: »(Full of) foot-prints is the deers' area», i. e. »trampled down is the area where the deer have been». 28 *t'eng / t'eng / t'ing (var. 29, Shiwen) is a var. of the same stem as 28 *d'eng / d'eng / t'ing 'small bank between fields' (Tso: Siang 25), properly: 'the trampled path' (as opp. to the field which should not be trampled). For 30 (var. 31, Shiwen) *t'uan / t'uan / t'uan no early text par. In Kiu sī (by Wang Yi, E. Han) we find 32 (*t'uan, Ts'ie yün, defined as = 33, which is a corruption of 34 'foot-prints'): »On the path of the deer, there are trampled foot-prints». — B. Chu: t'ing t'uan = 35 'the vacant space at the side of the hut', thus: »The space by the hut is (has become) a deers' area». No text par.; it seems to be a meaning made *ad hoc* by Chu. — The par. with next line: yi-yao siao-hing 36 »brilliant is the glow-worm» (see gl. 389 below) shows that the subject of the clause is placed last, preceded by the predicate: »Footprinted is the deers' area — brilliant is the glow-worm». This confirms A.

389. Yi yao siao hing 36.

A. Mao: 37: 'yi yao means lin (ordinarily = 'will-o'-the-wisp), lin is here = ying huo fire-fly'. Thus: »The firefly moves in the night». — B. Han (ap. an essay by Ch'en Sī): yi yao 38 = 39, meaning really 40, thus: »The will-o'-the-wisp moves in the night». — C. Shuowen defines yi 41 as = 42 'amply brilliant', quoting this ode, and takes yi-yao to be the predicate of the clause, not the subject: »Brilliant is the (night-walker =) glow-worm» (siao hing, cf D next). For yi 41 (ziap / iap / yi) cf. 45 below, yao 43 'to shine' common. — D. Chu: yi yao 38 = 44 'uncertain brightness', thus: »Fitfully shining is the siao-hing night-walker». For yi-yao in this sense, no text par.; this seems to be a meaning invented by Chu to suit the »night-walker». Siao hing in the sense of 'glow-worm' is recorded in the

Pen ts'ao kang mu and probably was coll. current in Chu's time. — In st. 4 we find 45: »The oriole flies about, brilliant are its feathers» (to which Cheng, foll. by Chu: yi-yao 38 = 46 'freshly bright'). This decides in favour of C. There is a strict parallelism: yi yao siao king - yi yao k'i yü: »Brilliant is the glow-worm» ~ »brilliant are its feathers».

Shai sao k'iu ng chī, see gl. 372.

390. Yu t'uan kua k'u 47.

A. Mao: t'uan 48 (Shīwen *d'uan / d'uan / t'uan) = 49. By this Mao must have meant the same as in ode 94, phr. 50 (*d'uan / d'uan / t'uan): »The falling dew is ample», to which Mao 51 't'uan t'uan = 'ample and much' (Shīwen var. 52), for the simple 53 (*t'uan) is used for this 54 *d'uan e. g. in Chouli: Ta sī t'u: 55. Thus our ode line here: »The numerous gourds are bitter». For tun 48 (*t'uan, loan char. for 54, 53 d'uan) = 'ample, numerous', cf. ode 246, phr. 56: »Numerous are those rushes by the road» (crowded, dense, Mao = 57). — B. Chu reads 48 *t'uar / tuai / t'uei without explanation, and Ma Juei-ch'en follows him, referring to st. 2 of our ode, phr. 58: »T'uei solitary (each one of us) there sleeps by himself», thus here: »the gourds that are (solitary =) one by one». Yet the meaning 'solitary' in that st. 2, phr. 58 (Shīwen reads *t'uar / tuai / t'uei without definition) is quite unsupported by par. and merely made *ad hoc* (by Chu; the earlier comm. give no clue) to suit the following tu su. Waley is certainly right in reading it in the ordinary way: *t'uan / t'uan / tun 'solid, staunch': »Staunchly (each one of us) there passes the night by himself». — The following line cheng tsai li sin has been determined (gl. 387) to mean »in great number they are on the chestnut firewood», and the parallelism decides for A. Moreover this 48 *d'uan must be closely cognate to 48 *t'uan 'thick, to heap' and to 59 *d'uan 'to heap' (see gl. 112) and to the 60 in ode 170, phr. 61: »(The war chariots) were numerous and ample», this latter read *t'uan / t'uan / t'un and *t'uar / t'uai / t'uei.

391. Huang po k'i ma 62.

Mao: 63. This builds on Erya: 64. Sun Yen (3rd c.) and Kuo P'o in their Erya comm. both quote our Shī line 65, which shows that Lu read 65, Mao's 66 being a short-form. There are different opinions as to the meaning of these definitions:

A. K'ung interprets: »Yellow and white (yellow with white spots or streaks) is huang, red and white (red with white spots or streaks) is po». Thus: »Yellow-and-white-spotted, and red-and-white-spotted are her horses». — B. Ch'en Huan adduces for comparison the Erya entry 67, which does not mean 'blue and black' (blue with black spots) is hūan', but 'bluish-black is hūan'. In analogy with this, the Erya defini-

在栗薪 17 栗 18 裂 19 栗薪 20 蕩薪 21 每有良朋 22 烝也無戎 23 烝然罩罩 24 烝民 25 烝涉波
矣 26 烝徒稱之 27 町疃鹿場 28 鹿跡 29 町 29 打 30 疃 31 疃 32 鹿跡 33 躡躡 33 行速 34 行
速 35 舍旁隙地 36 熠燿宵行 37 熠燿燐也 38 燐望火也 39 熠燿 39 燐 40 鬼火 41 熠 42 盛光 43
燿 44 明不定 45 倉庚于飛 46 熠燿其羽 47 鮮明 47 有敦瓜苦 48 敦 49 專專然 50 零露漙漙
漙漙然 51 盛多也 52 團 53 專 54 團 55 其民專而長 56 敦彼行葦 57 聚 58 敦彼獨宿 59 屯
60 燿 61 燿燿燿燿 62 皇駸其馬 63 黃白曰皇駸 64 駸白駸 65 駸白駸 66 皇 67 皇

tion here should mean: 'reddish white is p o (a very light red, bordering on white), yellowish white is h u a n g (a very light yellow, bordering on white)'. Thus: »Yellowish-white and reddish-white are her horses». — Since p o (wr. 68 or 69) means 'mixed, disparate' (e. g. in Sün: Wang pa), and since the char. has 'horse' and 'crossing lines', p o undeniably means a horse with mixed colours (red spotted or streaked with white); a corresp. interpr. of h u a n g is then also plausible. A is therefore preferable.

392. Ts'in kie k'i li 70.

A. Mao: li 71 = 72 (which builds on Erya 75), expounding this further by quoting Yili: Shī hun li 73: »The mother applies the fastening string (of the dress) and ties the kerchief (to the girdle)». Mao seems to take both li 71 and 74 to mean 'kerchief'. Thus our line: »The mother ties her kerchief». — **B.** Kuo P'o in comm. to the Erya entry 75 says 76: 'that is the perfume-satchel of our time'. Thus: »The mother ties the girdle-satchel». Kuo must have thought that Erya's 74 was equal to 77 'perfume-satchel'(Ch'u: Li sao). — **C.** Shuowen: wei 74 = 78 'knee-cover'. This occurs in Mu T'ien tsī chuan, and was coll. current in W. Han time (Fang yen). If this wei 74 is the word in the Erya gloss 75, we should have to translate: »The mother ties her knee-cover». — **D.** Han (ap. comm. to Wsüan): li 71 = 79 'sash', thus: »The mother ties her sash». — There are no early text par. for 71. Yet the rite is obviously the same in our ode as in the Yili passage 73, which speaks in favour of li 71 being equal to 80 'kerchief' (A). Moreover, A and C are reconcilable, for Fang yen says that the knee-cover called 74 in some dialects is called 81 'the great kerchief' in other dialects. It is therefore a question of a big kerchief, fastened at the girdle and hanging down so as to cover the knees.

Ode CLVII: P'o fu.

393. Sī kuo shī huang 82.

A. Mao: huang 83 = 84 'to correct, to regulate', thus: »The four states, them he corrected». This builds on Erya 85. Cf. Kyü: Tsin yü 86: »How will there be leisure for correcting Tsin». — **B.** Ts'i (ap. Wang Ying-lin, Shī k'ao) reads 87, meaning same as in A. — **C.** Another school (ap. Fa yen: Sien chī) reads 88. Whether 89 here is a short-form for k'u ang 84, or has to be read wang (»the four states, them he ruled over») is uncertain. — 83 is a loan char. for a homophonous *g'wáng / ywáng / h u a n g, possibly cognate to 84 *k'iwang / k'iwang / k'u ang 'to correct, to regulate'. It is supported by a good early text par. (86).

394. St. 1. Yu k'üe wo k'i 90.

A. Mao: k'i 91 (*g'ia / g'jig / k'i) = 92 'a kind of chisel'. — **B.** Han (ap. Shīwen): k'i 91 = 93, whatever this means, see below.

St. 2. Yu k'üe wo k'iu 94.

A. Mao: k'iu 95 (*g'ióg / g'izu / k'iu) = 93, whatever this means, see below. — **B.** Han (ap. Shīwen) k'iu 95 = 92 'a kind of chisel'.

There are two difficulties here. First, Mao and Han have inverted the glosses of k'i and k'iu. Secondly, mu shu 93 — whether referring to k'i 91 or to k'iu 95 — is hard to explain: a. Chu takes it simply to mean 'tree' (wood) as in Engl. axle-tree, spade-tree etc. Thus: »We splintered our trees» (wooden implement: shafts? clubs?). But if so, the formulation mu shu 93 'a kind of tree' is somewhat unnatural. — β. Hu Ch'eng-kung thinks that 96 (*muk) is a short-form for 97 *ngo / nguo / w u, defined by Shuowen as = 'a double-edged hoe'; thus: »We splintered our hoes». 97 occurs in no early text (yet Fang yen, W. Han colloquial, has a 98 *ngo /

nguo / w u with this sense). That both the Mao school and the Han school should abbreviate a 97 *ngo into 96 *muk is so unlikely as to be practically excluded. — γ. Ch'en Huan thinks that mu shu 93 stands for 99 'wooden handle'. But he fails to draw the consequence that ts'o shu 92 then should mean 'chisel's handle'; and even so, the obvious parallelism between mu shu 93 and ts'o shu 92 could not be maintained ('wooden handle': 'chisel's handle' are not really par.). — The comm. are so contradictory and obscure as to give no sufficient point d'appui. But we can prove by text par. that both k'i 91 and k'iu 95 were some kinds of chisel. K'iu 'chisel' occurs in Kuan: K'ing chung 2, in an enumeration of a cartwright's tools: 100. And k'i 91 (*g'ia / g'jig / k'i, even tone) should be compared to 1 'crooked chisel' (used for wood-carving), cf. Huai: Pen king, phr. 2: »Nowhere to apply his crooked chisel». 3 in Ts'ie yü is *kia / k'jig / k'i, but the word is still colloquially living, and several modern dialects have forms (e. g. Hakka 3 k'i in lower even tone) which reveal a *g'ia / g'jig / k'i, id. with our 91 here. Consequently our lines mean: St. 1, phr. 90: »And we splintered our crooked chisels»; st. 2, phr. 94: »And we splintered our chisels».

395. Sī kuo shī ts'iu 4.

A. Mao: ts'iu 5 (*dz'ióg / dz'izu / ts'iu) = 6 'strong, solid, to consolidate', thus: »The four states, them he consolidated». — **B.** Cheng: ts'iu 5 = 7 'to collect, bring together', thus: »The four states, them he brought together (under his sway)»; cf. C. next. — **C.** Another schol (ap. Ts'uei Ling-en's Tsi chu) reads 8. This 9 (*dz'ióg / dz'izu / ts'iu) means 'to collect, bring together', meaning as in B. — We must compare:

Ode 304. Po lu shī ts'iu 10. **A.** Mao: ts'iu 5 = 11 'to collect', thus: »All the dignities (felicities) he collected» (brought together on his person), par. to next st. phr. 12. — **B.** Shuowen reads 13, defined as = 14 'to bundle, bind together' (Erya = 11, 'to collect'). This 9 = 'to bundle' was coll. current in W. Han time (Fang yen). When in Li: Hiang yin tsiu li we find 15, Cheng thinks 16 should be read 9: »Ts'iu 17 (*ts'ióg) autumn means ts'iu 9 (*dz'ióg) to collect». — It is clear that Mao's ts'iu 5 both in our ode 157, phr. 4, and in ode 304, phr. 10 simply is a loan char. for this 9, such as other schools have it.

Ode CLVIII: Fa ko.

Pien tou yu tsien, see gl. 233.

Ode CLIX: Kiu yü.

396. Yü ju sin ch'u 18.

A. Mao: sin 19 = 'to stay two nights'. This is common, e. g. ode 284, phr. 20.

青驥駟 駟 駟 親結其縞 縞 婦人之禕 母施衿結悅 禕 婦人之禕謂之縞(高) 今之香纒 幃 蔽 鄰 帶 80 悅 大巾 四國是皇 皇 匡 匡 匡正也 暇 晷 是皇 四國是匡 四國是王 王 又缺我錡 錡 鑿屬 木屬 又缺我 鉢 鉢 木 木 一車必有一斤 一鋸 一釘 一鑽 一鑿 一鉢 一刺 刺 無所錯其刺 刺 四國是適 適 國 欽 四國是擎 擎 百祿是適 聚 百祿是總 百祿是擎 束 秋之為言愁 愁 秋 於女信處 信 有客宿宿 有客

Thus: »He stays with you two nights». — B. Cheng: *sin* 19: 'truly, surely' (common), thus: »He surely is staying with you». — Par. with this in st. 3 we have 21, where it is clear that it is a question of staying a t n i g h t. Hence A is preferable.

Ode CLX: Lang po.

397. Kung sun shī fu 22.

A. Mao: Kung sun = 'the grandson of the prince', adding that this refers to king Ch'eng of Chou, being grandson of 23 the prince of Pin. — B. Cheng reads 24 = 25 (this short-form is common, e. g. in Li: Nei tsé, Tsī yi, Ju hing etc.), thus: »The prince is humble», adding that this refers to Chou Kung. — There is, of course, no reason whatever to connect the ode with either Ch'eng wang or Chou kung. The binome k u n g - s u n 'prince's grandson' was exceedingly common — in Lu it became a regular family name — and the rhythm of the line decides that it is a binome here as well (with A). The line thus means: »The prince's grandson is great and beautiful».

398. Ch'ī si ki ki 26.

A. Mao: *ki ki* 27 = 28 'the appearance of the shoe-nose ornaments». These 30 (ex. in Li: T'an kung; in Chouli wr. 30) were made of tressed silk, and rose stud-like upwards. *Ki* 27 means 'small stool' (a stump, a stud). Thus: »His red slippers are (»stool-like») = stud-adorned». — B. Another school. Kuang ya has an entry: *ki ki* 27 = 31 'ample', which probably refers to this ode. Thus: »His red slippers are (ample =) rich». No text par. — C. Chu: *ki ki* 27 = 32 'quiet and grave', thus: »How dignified (he is in his) red slippers». No text par. — D. Shuowen reads 33. This 34 **k'än* / *k'än* / *k'ien* means 'solid' (ex. in Chuang), thus: »His red slippers are solid». Yet whereas 27 **kier* / *kji* / *ki* of A makes a good rime here (riming with 35 **miwər*), **k'än* would be a very poor rime, so this version is obviously inferior. — No reason to abandon A.

GLOSSES ON THE SIA YA, TA YA AND SUNG ODES

Ode 161. Shī wo Chou hing gl. 12. 163. Wo ma wei k'i gl. 364; 164. Cheng ye wu jung gl. 387. 165. Chung ho ts'ie p'ing gl. 79. 167. pi ni wei ho gl. 264; Hien yün k'ung ki gl. 354. 168. Ch'u kü pang pang gl. 218. 171. Cheng jan cho cho gl. 387. 173. Ling lu sü hi gl. 298. 174. Yen yen ye yin gl. 316; tsai tsung tsai k'ao gl. 160; k'i shī li li gl. 196. 177. Wo shī yung ki gl. 354; Hien yün fei ju gl. 66. 178. Yüe k'i ts'o heng gl. 152; t'an t'an t'un t'un gl. 390. 179. Sün t'u hiao hiao gl. 68; liang ts'an pu yi gl. 370; yu yu pei tsing gl. 90. 180. Yu lu yü yü gl. 110; k'i k'i k'ung yu gl. 39; piao piao si si gl. 170. 181. Su su k'i yü gl. 25. 185. Mi so chí kü gl. 142; mi so ti chí gl. 142; yu mu chí shī yung gl. 43. 189. Chí chí si kan gl. 160, 317; ju chu pao yi gl. 365; ju shī si ki gl. 354. 190. K'i küe chí chí gl. 21 191. Yu shī k'i yi gl. 370; pu yi k'ung wo shī gl. 372; shī yüe si sheng gl. 103. 193. Min mien ts'ung shī gl. 95; chí king yu jen gl. 286; yu yu wo li gl. 90. 194. Jung ch'eng pu t'uei, ki ch'eng pu suei gl. 184. 195. Ju fei hing mai mou gl. 357; kuo suei mi chí gl. 142. 196. Kiao kiao sang hu gl. 321. 197. Kuei fei ch'i ch'i gl. 271; ni yen ju tao gl. 35; fa mu ki yi gl. 370; kün tsi wu yi yu yen gl. 200. 198. Fei k'i chí kung gl. 142; chí chí ta yu gl. 317; chí wei luan kie gl. 286. 199. Shī jen wang ki gl. 182.

信信 21 於女信宿 22 公孫碩膚 23 幽公 24 孫 25 遜 26 赤鳥凡凡 27 凡 28 絢兒 29 絢 30 句 31

盛 32 安重 33 赤鳥擊擊 34 擊 35 尾

200. Shuei ti (shī) yü mou gl. 194. 202. Hao t'ien wang ki gl. 182. 203. Tiao tiao kung tsī gl. 237; k'i k'i wu t'an gl. 82; chí lao pu lai gl. 286; chung jī ts'i siang gl. 215; huan pi k'ien niu gl. 87. 205. Si mu pang pang gl. 218; wang shī peng peng gl. 218. 207. Kie er king fu gl. 374. 208. Huai yün pu wang gl. 110 a. 209. Ch'u ch'u chē ts'i gl. 360; tsi tsi ts'iang ts'iang, gl. 263, 266; yi kie king fu gl. 374. 211. Yi kie wo tsi shu gl. 374; chung shan ts'ie yu gl. 79. 212. Hing yü k'i k'i gl. 39. 214. K'i ye sü hi gl. 298. 215. Shou fu pu no gl. 188; pi kiao fei ao gl. 357. 218. Tê yin lai kuo gl. 198. 219. Ch'an jen wang ki gl. 182. 220. Tso yu chí chí gl. 317; pien tou yu ch'u gl. 360; yu jen yu lin gl. 72. 221. Yu no k'i kü gl. 188. 222. Pi fu hien ts'üan gl. 366; pi kiao fei shu gl. 357. 223. Wu sü yüan yi gl. 298; yü süe piao piao gl. 170; shī kü lü kiao. gl. 289. 224. Shang ti shen tao gl. 288. 227. Yu yu nan hing gl. 90. 228. Si sang yu o, k'i ye yu no gl. 188; hia pu wei yi gl. 52, 111. 229. Chí tsī pu yu gl. 277; siao ko shang huai gl. 58. 233. K'i ye tsing tsing gl. 155. 235. Tsi tsi to shī gl. 263. 236. Si yüan pang pang gl. 218. 237. Tsī T'u Ts'ü Tsi gl. 300; yü yüe yu pen tsou gl. 333. 238. Tsi tsi pi wang gl. 263. 239. Sê pi yü tsan gl. 153; sê pi tso yü gl. 153. 241. Yü huai ming tē 110 a. 243. Pu hia yu tso gl. 111. 244. Fei ki k'i yü gl. 354. 245. Shī fang shī pao gl. 365; shī fa shī siu gl. 371. 246. T'uan pi hing wei gl. 390; fang pao fang t'i gl. 365. 247. Kie er chao ming gl. 374. 248. Fu lu lai ch'ung gl. 140. 249. Tê yin chí chí gl. 317. 250. Ki king nai kang gl. 138. 252. Fei lu er k'ang yi gl. 45; huei huei k'i yü gl. 171; wei yi suei ko gl. 184. 253. Yi kin wang ki gl. 182. 254. Wu jan yi yi gl. 88; hao t'ien yüe tan 186. 255. Ki k'ien er chí gl. 142. 256. Yi chí wei tsi gl. 286; huang tan yü tsiu gl. 287; tsī sun sheng sheng gl. 20; pu hia yu k'ien gl. 111; pei min ta ki gl. 354. 257. K'i hia hou sün gl. 222; shuei neng chí jê, shī pu yi cho gl. 76; yi nien k'üung ts'ang gl. 372; cheng yi chung kou gl. 130; min chí wang ki gl. 182; chí tao wei k'ou gl. 286. 258. Sien tsu yü ts'uei gl. 113; min mien wei k'ü gl. 95. 159. Si mu küe küe gl. 169. 260. Ai mo chu chí gl. 115; si mu pang pang gl. 218. 261. Pien tou yu tsü gl. 360; po liang pang pang gl. 218; k'i k'i ju yün gl. 39. 262. Lai sün lai süan gl. 222. 263. P'u tun Huai fen gl. 112; ju shan chí pao gl. 365; wang yu yün sé gl. 73. 264. Shī kiu er hou gl. 103. 265. Huei huei, huei yü gl. 101; wu pu huei chí gl. 101; chí huang si yin gl. 286. 270. T'ai wang huang chí gl. 287. 273. Huai jou po shen gl. 110 a. 274. Tsī pi Ch'eng K'ang gl. 300. 275. Mo fei er ki gl. 182. 276. Lai tsī lai ju gl. 66. 278. Chen lu gl. 18. 282. Kie yi fan chí gl. 374. 286. K'üung k'üung tsai kiu gl. 299. 287. Wu hu, yu tsai gl. 90. 288. Chí kiang küe shī gl. 274. 293. Shī yung ta kie gl. 374; kiao kiao wang chí tsao gl. 169. 297. Yi kü pang pang gl. 218; yu sing yu k'i gl. 364. 298. Chen chen lu gl. 18. 299. Luan sheng huei huei gl. 171; k'i ma kiao kiao gl. 169; kiao kiao hu ch'en gl. 169; kiung pi Huai Yi gl. 125. 301. Yi yü no yü gl. 188; T'ang sun tsou kia gl. 333; yung ku yu yi gl. 9. 302. Tsung kia wu yen gl. 333. 303. Cheng yü pi si fang gl. 304; chao yü pi si hai gl. 304; lai kia k'i k'i gl. 39. 304. Shuai li pu yüe gl. 250; fu cheng yu yu gl. 346; po lu shī ts'iu gl. 395; pao yu san nie gl. 365. 305. T'a pi Yin Wu gl. 237; lü ying yu hien gl. 153.

In the following index, the figures refer to the number of the gloss.

GLOSSES ON THE SIAO YA ODES

BY

BERNHARD KARLGREN

This paper is a direct sequel to my article
Glosses on the Kuo feng Odes, BMFEA 14, 1942.

Ode CLXI: Lu ming.

399. Shī ye chī p'ing 1.

A. Mao: p'ing 2 = 3, thus: »They (the deer) eat the duckweed of the open grounds». This would mean that 2 *b'ǐeng would be a short-form for 3 *b'ien^g. That 2 stands for 3 occurs e. g. in Ta Tai: Hia siao cheng. — B. Cheng (after Erya): p'ing 2 = 4, thus: »They (the deer) eat the Artemisia of the open grounds». — The deer would hardly, with A, go out in the water seeking a water-plant. B is preferable.

Shī wo Chou hing, see gl. 12.

400. Shī min pu t'iao 5.

A. Mao: t'iao 6 (*t'io^g / t'ieu / t'iao) = 7. This latter (*d'iu / iu / yü), properly meaning 'pleasant, to enjoy', makes no sense here, and it is a loan char. for 8 *t'u / t'qu / t'ou. Indeed, K'ung had a version of the Mao comm. which read 8, and Shīwen reads 7 *t'u / t'qu / t'ou, as if it were 8. Similarly, in Chouli: Ta si t'u, 7 is loan char. for 8; (7 =) 8 means 'mean, shabby, ungenerous' (ex. in Lun: T'ai po, Tso: Chao 16, etc.). In Tso: Chao 10 (foll. by Shuowen) our ode line is quoted 9, this 10 *t'io^g / t'ieu / t'iao again defined as = 'mean' by Fu K'ien, Hü Shen and Tu Yü. 10 is well attested in the sense of 'light' (see gl. 237), hence here by extension of meaning = 'to treat lightly and meanly, to slight'. 5 is then a mere variant of this 10 *t'io^g. Mao has no gloss to 11, evidently taking it in its ordinary sense of 'to regard'. Thus: »Not regarding the people in a (slighting:) mean way». So the sense of the line was already understood by the Tso author, for the text there narrates how a wise man criticized human sacrifice and insisted that the people should not be regarded with contempt. — B. Lu (ap. Chang Heng: Tung king fu) reads 12. This 8 goes against the rimes (13) and is obviously a mere gloss-word which has crept into the text. — C. The Lu version 12 has 14 inst. of 11 (so also Fu K'ien in his gloss to Tso: Chao 10) and Cheng says: »11 is the old form of 14», and he paraphrases: »Displaying (the virtue) to the people and causing it not to be mean (in regard to the rites)». Legge, also considering 14 as the primary reading, turns the line differently: »Showing the people not to be mean». It is true that 11 *d'iar / zi / shi 'to see' and 14 *d'iar / dz'i / shi 'to cause to see, to show, to display' are closely cognate words (of the same stem), but of course 14 may just as well stand for 11 as vice versa. — Cheng's and Legge's interpr. are very scholastic, and inferior to the simple and natural interpr. A of Tso and Mao.

1 食野之苹 2 苹 3 萍 4 藜藿 5 視民不佻 6 佻 7 愉 8 偷 9 視民不佻 10 佻 11 視 12 示

Ode CLXII: Sī mu.

401. Chou tao wei ch' i 15.

Chou tao means 'the road of Chou' (with Mao), not 'the great road', with Chu, see gl. 12.

A. Mao: wei ch' i 16 (**iwār-d'iar*) = 17 'passing far away'. Shīwen records the variant 18 (**iwār*). This 18 is well attested in the sense of 'to bend, to serpentine, tortuous' (see gl. 49), and in this sense 19 is merely an enlarged form. Ch' i regularly means 'slow'. Thus the ode line: »The road of Chou is winding and (slow:) long», to which Mao's gloss is a free paraphrase. — B. Ts'i (ap. a paraphrase in Yi lin: Kua 56 and 59) read 20 **iwār-dia* (wei - y i), a binome meaning 'to serpentine, to wind, to bend' (see gl. 49), thus: »The road of Chou is winding». — C. Han (ap. comm. to Wsüan) read 21, this 22 defined as = 23 'precipitous, perilous', thus: »The road of Chou is precipitous». Wei 24 regularly means 'to terrify, terrifying'. The 25 **d'iar / i / y i* may be id. with 26 **d'iar / i / y i*, in Ts'ie yün defined as = 'precipitous'. This char. already occurs as a name in the oracle bones (Yin k' i tsuei pien 1225), and abbrev. into 25 (as here) it forms a part of the name of a mountain in Shu: Yao tien: 27 (»the Yü precipice»); this is a binominal place name (it does not mean: 'the country of the Yü barbarians'), variously wr. 27 (Shu, ku wen version), 28 (Shu, kin wen version), 29 (Shuowen), 30 (Kuang yün), etc. — D. Another school (ap. Han shu: Ti li ch' i) read 31. This 32 Yü - y i (**iük-d'iar*) was the name of a place in Shensi; thus: »The road of Chou (is in) Yü-yi». Yen Shī-ku thinks this is the Han school, the Ts'ing scholars think it is the Ts' i school, but their versions were different, see B and C above. — D is grammatically unsatisfactory. As to A, B and C, it is undecidable which of them best repr. the orig. Shī.

402. T' an t' an lo ma 33.

A. Mao: t' an t' an 34 (**t'ân / t'ân / t' an*) = 35, thus: »Panting are the black-maned white horses». No text par. — B. Shuowen reads (alternatively) 36. This 37 **t'â / t'â / t' o* (and **tâ / tâ / t' o*) is defined as = 38 'horses being sick, exhausted, fagged out', thus: »Exhausted (fagged out) are the black-maned white horses». No text par. — C. Chu: t' an t' an 34 = 39, thus: »Numerous are the black-maned white horses». Cf. ode 178, phr. 40: »The war chariots were numerous». — Interpr. C is due to the analogy with ode 178, yet there are other cases where 34 has various other meanings (ode 259, Li: Yüe ki), and here, in a lamentation of one who is away from home, toiling in the king's service, the context speaks in favour of A-B: »My four stallions run unceasingly, exhausted are the black-maned white horses». Just as we have an alternation *ân - âr - â* in the word stem 'to dance': **b'wân-sâ - *b'wâr-sâ - *b'wâ-sâ* (see gl. 334), we have a similarly varied word stem 'to exhaust': 41 **tân* 'to exhaust' (common: Chuang, Mo etc., also wr. 42 in Li: Tsi yi, etc.): 34 **t'ân* 'exhausted' (our A above): 43 **tân* and **târ* 'suffering, distressed' (Shī; »the yang force in winter is exhausted», Kyü): 44 **târ* 'exhausted' (Shī): 36 **tâ*, **tâ* 'exhausted' (our B above). If Mao defines his **t'ân* 34 as = 'panting', it is because of the element 'mouth' in the char., thus a script etymology. Undecidable whether the orig. Shī had **t'ân* (34) or *t'â* (36); the meaning, in any case, was 'exhausted'.

403. Pu huang tsiang fu 45.

A. Mao: tsiang 46 = 47, thus: »I have no leisure to nourish my father». Mao means that 46 **tsiang / tsiang / tsiang* here is cognate to 47 **ziang / iang / yang* 'to nourish'. This interpr. by sound similarity is very bold and arbitrary, yet it has been accepted by all later comm. — B. Another interpr. Shuowen has a word 48 **tsiang / tsiang / tsiang* = 49 'to uphold, to support'. This is but a variant of the ordinary 46 in the sense of 'to take' = 'to hold, to lead', cf. Tso: Chuang 21, phr. 50: »The prince of Cheng (took, held:) seconded the king, and they entered through the South

gate». Thus here: I have no leisure to (uphold:) support my father». — We should compare:

Ode 206. Wu tsiang ta kü 51. A. Cheng: tsiang 46 = 52 'to uphold and bring forward', thus: »Do not (take = uphold, support:) help forward the great carriage». — B. Waley: »Do not escort the big chariot» (common meaning of tsiang). — No reason to abandon the ancient interpr. (A).

Ode 257. T' ien pu wo tsiang 53. A. Mao: tsiang 46 = 47 (as above): »Heaven does not nourish us». — B. tsiang 46 = 'to uphold, to support' (as above): »Heaven does not support us».

404. Tsiang mu lai shen 54.

A. Mao (after Erya): shen - 55 = 56 'to think of'. Since the line is then difficult to construe, Wang Yin-ch' i (King chuan shī ts' i) adds that lai 57 is 'a particle' = 58, thus: »To support the mother, of that I am thinking». But for shen 55 = 'to think' there is no text par. whatever, and it is probably but a speculation of the Erya glossist based on the graph (55 having 56 for phonetic). And Wang's 57 = 58 is a school ex. of arbitrary and poorly supported speculation. — B. Cheng: shen 55 = 59 'to announce, tell, remonstrate', thus: »About supporting my mother, I come and report» (sc. to my superior), sc. I wish to return home. Cf. Tso: Min 2, phr. 60: »The prince of Sin announced to (remonstrated with) prince Huan of Chou and said». Similar ex. in Kyü: Lu yü and Kyü: Tsin yü. — B is much better supported.

Ode CLXIII: Huang huang ch' e hua.

Shen shen cheng fu, see gl. 17.

405. Mei huai mi ki 61.

A. Mao: mei 68 = 62 (this after Erya); huai 64 = 65. This latter builds on Kyü: Lu yü, hia, where a dignitary, quoting this ode, expounds: 66 'to have feelings of loyal harmony is the meaning of (the expression) mei huai» (of the ode). Mao paraphrases more fully in the last st.: 67 »Although they have loyally harmonious feelings, they should themselves consider that they (do not reach =) are not equal to their task». The line would then be extremely brachylogical: »Although having feelings, they (know that they) do not reach». For 68 = 69 'although', cf. ode 164, phr. 70 »Although there are good friends» (par. to 71: »Although there are brothers» in the foll. st.). — B. Cheng, having a Kyü ed. which read 72, thinks Mao's 73 is a copyist's fault for this 74, and interpr.: »Whenever they have private feelings (i. e. think of their own advantage), they will (not reach =) not be equal to their task». — C. Chu: 64 = 75: »(In every case =) ever (thinking of =) anxious lest they should (not reach =) not

民不偷 13 蒿昭傲教 14 示 15 周道倭遲 16 倭遲 17 歷遠之兒 18 委 19 倭 20 逶迤 21 蝮蛇 21
周道威君 22 威君 23 陰 24 威 25 君 26 隅 27 隅君 28 禺鏞 29 隅君 30 嶠嶠 31 周道郁君 32 郁
君 33 嘽嘽駱馬 34 嘽 35 喘息之兒 36 痾痾駱馬 37 痾 38 馬病也 39 泉盛之兒 40 戎車嘽嘽
41 嘽 42 單 43 瘳 44 嘽 45 不遑將父 46 將 47 養 48 將 49 扶 50 鄭伯將王自園門入 51 無將大
車 52 伏進 53 天不我將 54 將母來諗 55 諗 56 念 57 來 58 是 59 告 60 辛伯諗周桓公云 61 每
懷靡及 62 雖 63 懷 64 和 65 和為每懷 67 雖有中和當自謂無所及 68 每 69 雖 70 每有良
朋 71 雖有兄弟 72 懷私靡及 73 和 74 私 75 思 76 我馬維駒 77 駒 78 我馬維駒 79 駒 80 我馬

be equal to their task». — D. Waley: »Each bent on keeping his place properly», i. e.: »(Numerous are the runners), each of them (anxiously thinking of not reaching =) afraid of lagging behind». — A and B are hopelessly scholastic, C is slightly better. D suits the context much better and is strikingly plausible.

406. Wo ma wei kü 76.

A. Mao reads thus: »My horses are colts». This 77 **k'iu* rimes with **n'iu*: **k'iu*: **ts'iu* in the foll. lines. — B. Shīwen: one version reads 78: »My horses are high (tall)». This is because Shuowen, under 79, quotes: »The ode says 80», and he thinks this refers to our ode here. Yet 79 **k'ioŋ* fails in the rime, and Shuowen may have quoted an ode now lost. — A alone is satisfactory.

407. Chou yüan tsī tsü 81.

A. Mao: 82 'loyal and faithful is ch'ou'. Thus: »If there are loyal ones, we shall make inquiries (take their counsel)». This builds on Kyü: Lu yü, hia, and on Tso: Siang 4, where this ode is quoted in moralizing sermons, the Kyü text saying 82, the Tso text running: »The ruler instructs the envoy saying: 83 you must make inquiries with the ch'ou loyal and faithful ones». Ch'ou 84 means 'all round', hence here taken to mean 'of an all-round virtue, perfect in virtue'. Although this interpr. of the ode is thus proved to be very ancient, it is highly scholastic. — B. Chu: ch'ou 84 = 85 'everywhere' (common), thus: »Everywhere I make inquiries». — B is simple and plausible.

Wo ma wei k'i see gl. 364.

408. Chou yüan tsī mou 86.

A. Mao reads thus. Applying our interpr. in gl. 407, the line then means: »Everywhere I make inquiries and take counsel». 87 **m'üŋ* / *m'ü* / *m'ou* rimes with 88 **g'üŋ* / *g'ji* / *k'i*, a regular rime. — B. Lu (ap. Huai: Siu wu) reads 89, same meaning. 90 was **mäg* and fails in the rime; it is probably a gloss word which has erroneously crept into the text.

409. Wo ma wei yin 91.

A. Mao (after Erya and foll. by Shuowen): yin 92 = 93 '(a horse with) (darkish =) grey and white mixed hair'. — B. Fan Kuang (E. Han time): yin 92 = 94 '(a horse with) white below the eyes'. — No reason to abandon the oldest interpr.

Ode CLXIV: Ch'ang ti.

410. Ngo fou (p'ei) wei wei 95.

A. Mao: 96 'ngo is equal to ngo ngo jan abruptly, and expresses the bursting out'. To 97 Mao has no gloss, but Wang Su, expounding Mao, says: »fou wei wei is equal to a simple wei wei», fou ('not') then (with Chu) marking an oratorical question. Thus: »The flowers of the ch'ang-ti tree (98, Lu reads t'ang-ti tree 99, Han reads fu-yi tree 100), suddenly bursting out, are they not brilliant». Wang Yin-chī (King chuan shī ts'ü) thinks fou 97 is a mere filling-out »particle», but in the numerous par. texts which he adduces 97 is equal to p'ei 1 'great, grandly', cf. C below, and his speculation is certainly no improvement on Chu's interpr. (acc. to which an oratorical fou 97 is = 2). For 3, cf. Ta Tai: Tseng tsī li shī phr. 4: »The sage utters his words in a brisk way». 3 **ngák* / *ngák* / *ngo* is etym. id. w. 4a **ngák* 'startled' (Ts'ê etc.), and w. 5 **ngák*, 'to speak brusquely and frankly' (Lie). — B. Lu (ap. an inscr. by Ts'ai Yung) and Han (ap. Yi wen lei tsü) read 6 inst. of 3, and this has led Cheng to a desperate speculation: ngo 6 is = 'the calyx' of a flower, fou 97 is loan char. for a 7 which would here mean 8 'foot', the 9 thus being a binome ('calyx-foot' =) 'calyx'; thus in our ode line: »The calyces are brilliant». But 6 = 'calyx' is known from no pre-Han text, and the char. 6 of Lu and Han may very well be a loan char. for the 3 'abrupt' of the Mao version. When Cheng says that 7 (**p'iu* / *p'iu* / *pu* 'to lay hands

on') means 'foot', I suppose he means 10 (**p'iu* / *p'iu* / *fu*) 'foot', which means precisely 'the base of a flower, the calyx' in Kuan: Ti yüan. For his curious idea that 97 **p'üŋ* / *p'ü* / *fu* is loan char. for 10 **p'iu* 'foot, calyx' there might be a slender support: in Tso: Ch'eng 2 there is a mountain called 11, and in Tso: Ch'eng 16 we have a word 12 'gaiters'; Cheng may have imagined that 13 in the mountain name was loan for this 12? In any case, his interpr. is exceedingly forced and unreasonable: why should the calyces of the flowers be »brilliant»? — C. Kuei Fu, in his Shuo wen kie tsī yi cheng, reminds that Shuowen has a w. 14 defined as = 15 'flowers being ample, rich'. Of this w. there are no text ex., but Kuei thinks that Hū had our ode in view, and that 14 is merely an enlarged form of our 97. The char. 14 also means a plant called fou-yi 16 (ode 8), and is then read **b'üŋ* / *b'ü* / *fu*; but how Hū read it when meaning 'flowers being ample' is not known. Probably it was read **p'üŋ* / *p'ü* / *fu*, for 97 is exceedingly common as the primary graph for 1 **p'üŋ* / *p'ü* / *fu* 'great, ample'. Ode 274, phr. 17 »Amplly illustrious were Ch'eng and K'ang», ode 249, phr. 18 »Amplly illustrious was the prince of Shen», is equal to the p'ei hien in Shu: K'ang kao, phr. 19 »Your amplly illustrious father Wen wang»; Shu: Lo kao 20 »The amplly illustrious virtue». In the bronze inscriptions, the graph is regularly 97 for 1, e. g. the famous Ta Yü ting, phr. 21 »The amplly illustrious Wen wang» (corresp. to the Shu ex. 19); the equally famous Mao kung ting, phr. 22 »the amplly illustrious kings Wen and Wu» corresp. to Shu: Wen hou chī ming 23. There are scores of ex. where 97 (equal to 1) **p'üŋ* / *p'ü* / *fu* means 'ample, amplly, grand, grandly'. Our ode line 95 (equal to 24, or 25) consequently means: »(The flowers of the ch'ang-ti tree) become brusquely (in a sudden outburst) ample and brilliant». — B is hopeless, A is forced and barely admissible, C is clear and natural, and quite convincing.

411. Yüan si p'ou yi, hiung ti k'iu yi 26.

A. Mao: p'ou 27 = 28 'to assemble, bring together, come together'; k'iu yi 29 = 30 'brothers seek their brothers', thus: »Highlands and lowlands lie side by side, elder brothers and younger brothers seek each other». Lu (ap. Kuo P'o comm. to Erya) reads 31 for 27, same reading and meaning. So also Shuowen. — B. Chu: »When (corpses) are heaped on heights and in lowlands, brothers seek them out». This is because the preceding line speaks of the sympathy which brothers show in times of death and burial. — B, an arbitrary speculation, is not in the slightest borne out by the wording of the text.

412. Mei yu liang p'eng, huang ye yung t'an 32.

For mei 33 see gl. 405; 34 was **xiwang* / *xiwang* / *huang* (in Pekinese irregularly read k'uang). Shīwen records the variant 35, where the phonetic (**xiwäng* / *xiwäng* / *hiung*) stands alone, without radical, for 34.

唯驕 81 周爰咨諏 82 忠信為周 83 必咨於周 84 周 85 偏 86 周爰咨謀 87 謀 88 騏 89 周爰咨
 謀 90 謀 91 我馬維駒 92 駒 93 陰白雜毛 94 目下白 95 鄂不韡韡 96 鄂猶鄂然言外發也
 97 不 98 常棣 99 棠棣 100 大棣 1 丕 2 豈不 3 鄂 4 君子出言以鄂鄂 4 鄂 5 鄂 6 鄂 7 拊
 8 足 9 鄂不 10 附 11 華不注 12 附注 13 不注 14 棠 15 華盛 16 棠 17 不顯成康 18 不顯申
 伯 19 丕顯考文王 20 丕顯德 21 不顯玆王 22 不顯文武 23 丕顯文武 24 鄂丕韡韡 25 鄂棠
 韡韡 26 原隰裒矣兄弟求矣 27 裒 28 聚 29 求矣 30 求兄弟也 31 拊 32 每有良朋況也永歎

A. Mao: *huang* 34 = 36. Cheng thought that by 36 Mao meant 'this, here' (he paraphrases: 37 'although there are good comrades coming here'), but *huang* can have no such meaning, and later comm. have realized that by 36 Mao meant 38 'increasingly, all the more' (in ode 257 Mao says 35 = 38, see below). Thus: »(When brothers are in difficulties), although there are good friends, they (increasingly =) all the more heave long-drawn sighs». Cf. ode 257 phr. 39 »The disorder increases»; Kyü: Tsin yü 40 »The people all the more consider it as a favour»; in Shu: Wu yi, where the orthodox version reads 41, the Han stone classics (of the Hi p'ing period) read 42, and Wang Su's version had 34: »They (increasingly:) all the more paid reverent attention to their virtue». Yet in our ode line this 'all the more' comes in rather illogically. — B. Chu: *huang* 34 is 43 'an initial particle' (and hence simply skipped in Chu's paraphrase). Yet when *huang* is a grammatical particle, it always means 'how much more' and 'moreover', it is never an »empty» and simply filling-out particle. — C. Another school, mentioned by Chu, takes 34 (35) to stand for 44 **xiwang* / *xiwang* / *huang* 'distressed', as in Ch'u: Yüan yü, phr. 45; thus: »Although there are good friends, and even if they are distressed, they (only) heave long-drawn sighs» (they do nothing more). In the next st. we have a line of exactly this *tournaire*: 46 »Although there are good friends, and even if they are many, there is no aid» (cf. gl. 387). — The orig. graph was evidently 35 **xiwäng*, used as a phon. loan char., and certain early scribes, thinking that it served for 34, filled out the char. by rad. 85. But obviously 35 could equally well serve as loan char. for 44, which makes interpr. C quite plausible. B is clearly to be rejected; A, though perhaps possible, is strained, and fails in the parallelism with next st. (phr. 46). In C the parallelism in construction is perfect, and the meaning of the line is good and natural. — We should study further:

Ode 168. P'u fu *huang tsuei*. Mao has no gloss. A. Cheng: »The grooms are (increasingly:) more and more exhausted». — B. *huang-tsuei* is a binome: »The grooms are distressed and exhausted».

Ode 257. Ts'ang *huang t'ien hi* 47. A. Mao: *ts'ang* 48 = 49 (expl. by sound similarity: **ts'äng* ~ **säng*); 35 = 38; 50 = 51, thus: »The ruin is (increasingly:) more and more (old:) long-continued». For *ts'äng* 48 in this sense, no text par. — B. Chu: *ts'ang huang* 52 stands for 53: »The affliction and distress are long-continued». 54 **ts'iang* / *ts'iang* / *ch'uang* 'affliction' (ex. in Li) is cognate to 55 **ts'iang* 'to wound' etc.; *huang* 44 as above (Ma Juei-ch'en takes 50 as loan char. for 56, an unnecessary alteration). — B is obviously preferable.

Ode 265. Ch'i *huang si yin* 57. A. Mao: *huang* 35 = 36: »You are intent on (increasingly:) more and more to prolong this». (In our gl. 286 this gloss of Mao's was wrongly interpr.). — B. Chu: *huang* 35 = 44: »The distress — that you prolong». — C. *Huang* 34 is common in the sense of an adverb 'moreover' (so often in Tso), and *chi* 58 is the adverb 'simply, only' (see gl. 286); *chi-huang* here is therefore evidently an adverbial combination: »(You do not retire), you only moreover prolong this».

413. Wai yü k' i wu 59.

A. Mao (after Erya): *wu* 60 = 61, thus: »Outside (the house) they defend one another from insult». 60 **müü* / *müü* / *wu* rimes here (an imperfect rime) with 62 **niöng* / *niöng* / *jung*. Shuowen has a char. 63 **müü* / *müü* / *wu* defined as = 64, and Erya likewise has 60 = 64 'strong, to force, to do violence to'. We know this word 63 from the Mao kung ting inscr., phr. 65 'to maltreat the widowers and widows', and 60 in Erya and Sh'i (our ode here) is evidently but an enlarged form of this 63. — B. Another school (ap. Tso and Kyü) reads 66, same meaning. This 61 was **müü* / *müü* / *wu* (it rimes regularly, in the Sh'i, with words ending in *-u, *-ü) and cannot even form an

approximate rime to 62 **niöng*. We must conclude that the Tso and Kyü authors have replaced the 63, 60 **müü* of the Sh'i text by a synonymous gloss word 61 **müü* of some early gloss, this latter 61 being more common and easily understood than the former (in the same way Si-ma Ts'ien, in his Sh'i ki, frequently alters the Shu texts he incorporates by substituting easy gloss words for more difficult words of the orig. text).

Mei yü liang p'eng, cheng ye wu jung see gl. 387.

414. Yin tsiu chi yü 67.

A. Mao: *yü* 68 = 69, further expounded so as to show that he meant 'a private and informal feast'. Thus: »(Set out your pien and tou vessels), drink an informal feast of wine». Shuowen quotes 70, defined as = 71 'a festive repast'. This 68 (70) was read *? / 'iwo / yü both in Ts'ie yün and Sh'wen, and Anc. Chin. 'iwo cannot derive from any Archaic form that could rime with our rime words of the st.: 72 **d'u*: **g'ü*: **niü*. For the meaning, cf. Kyü: Chou yü and Lu yü, where 68 means a pocolation during which the drinkers did not sit down. — B. Chu: *yü* 68 = 73 'satiated', thus: »Drink your (satiety =) fill of wine». Cf. Tso: Siang 26, phr. 74 »They presented food to satiety». — C. Han (ap. comm. to Wsüan) read 75, defining 76 as a feast in which everybody drinks just as much as he can, and is free to leave off when he wants no more (in contrast to the more solemn feasts, where the drinking was regulated). Thus: »Drink a satiety-feast of wine». Here again Ts'ie yün reads 76 *? / 'iwo / yü, which fails in the rime. — In ode 223 we have a word 77 **ü* / 'ü / yü (so Sh'wen and Ts'ie yün, the latter also alt. **k'ü* / *k'ü* / *k'u*), which would suit the rime here perfectly, and means 'satiated, satiety'. Obviously the C version 76 is a mere variant of this 77 and should be read **ü* (correct rime here, just like 77), and the line means: »Drink your (satiety =) fill of wine». This, in fact, comes very near to the C definition. Now the Mao school replaced the 76 (= 77) by the synonymous 68 *? / 'iwo / yü 'satiated, drinking to satiety, a free and informal drinking', which does not suit the rime and should be rejected. And finally Lu Fa-yen (Ts'ie yün), knowing that 76 was the Han school equivalent to the 68 of the orthodox Mao text, altered the reading of 76 correspondingly (from **ü* / 'ü / yü into *? / 'iwo / yü), which was all the more allowable since the phonetic 78 cannot possibly serve for a *? / 'iwo / yü (see the series in Karlgren, Grammata Serica p. 158).

415. Ho lo ts'ie ju 79.

A. Mao (after Erya): *ju* 80 = 81 'attached', thus: »They are peaceful and happy, and devoted». Cf. Li: K'ü li phr. 82 »The (wife of) a dignitary is called *ju jen* 'the attached person', to which Cheng Hün: *ju* 80 means 81 'attached'. Chu further expounds our ode line: *ju* 80 means 'baby-like' = 'devoted as a child to its parents', thus deriving the metaphoric meaning from the ordinary sense of 80 = 'baby'. The line would then fundamentally mean: »They are peaceful and happy, and child-like (in their devotion)». This is all very scholastic. — B. Chu Tsün-sheng (Shuo wen t'ung hün ting sheng): *ju* 80 **niü* / *niü* / *ju* is loan char. for 83 **dü* / 'ü / yü, thus: »They

33 每 34 况 35 况 36 况 37 况 38 况 39 况 40 况 41 况 42 况 43 况 44 况 45 况 46 况 47 况 48 况 49 况 50 况 51 况 52 况 53 况 54 况 55 况 56 况 57 况 58 况 59 况 60 况 61 况 62 况 63 况 64 况 65 况 66 况 67 况 68 况 69 况 70 况 71 况 72 况 73 况 74 况 75 况 76 况 77 况 78 况 79 况 80 况 81 况 82 况 83 况 84 况 85 况 86 况

are peaceful and happy, and pleased». This is phonetically improbable. — C. Waley: «They are peaceful and happy, and mild.» I suppose Waley has in mind the common and well-attested word stem **nju* / *nzju* / *ju* 'soft, weak, timid', ordinarily wr. 84 (Kyü: Tsin yü, Sün: Li lun etc.). It is quite likely, indeed, that 80 **nju* 'baby' fundamentally means 'the weak one' (small and helpless), and belongs to the same stem. Again it is interesting that Cheng Hüan (comm. to Li: Ju hing) about the word 85 **nju* / *nzju* / *ju* 'scholar' says: it means 86 'mild, peaceful', evidently taking 85 **nju* to be cognate to 84. Further, Shuowen has a word 87 **nju* / *nzju* / *ju* defined as = 88 'weak'; this 87 occurs in the sense of 'wife' ('the weak one') in one version of Yi: kua 54. — C is certainly most convincing.

Y i e r k i a s h i see gl. 589.

Ode CLXV; Fa mu.

416. Niao ming ying ying 89.

A. Mao: ying ying 90 = 91, thus: «The birds cry scared». — B. Cheng: ying ying (**ëng* / *eng* / ying) = 'the sound of the birds', thus: «The birds cry *ëng-ëng*». — B is confirmed by the par. of the preceding line: «They hew the trees, (it sounds) *tëng-tëng*».

Chung ho ts'ie p'ing see gl. 79.

417. Fa mu hu hu 92.

A. Mao: hu hu 93 (**ço* / *çuo* / hu, Shüwen) = 94 'the appearance of the chips'. What Mao really meant by this is not clear. Since there is no par. to show that a 'chip' could be called a 93 **ço*, he probably meant that *ço-ço* was an onomatopoeia depicting the whizzing sound of the chips flying, thus: «They hew the trees, whiz! (fly the chips)». Variant 95 *ço* / *çuo* / hu (ap. Yen shi kia hüan). — B. Shuowen reads 96, defining it as = 97 'the sound of hewing trees'. This char. 98 in its common sense of 'place' etc. is read **šjo* / *šjuo* / s o, but there are reasons for believing that the char. also had another reading with guttural initial: on the one hand, Shuowen says that the phonetic in 98 is 99 **g'o* / *çuo* / hu (which tallies badly with **šjo*), on the other hand, in Han shu: Su Kuang chuan, we find 100 for the ordinary 1. We may therefore suppose a reading **ço* / *çuo* / hu, this 98 thus being a mere variant of the onomatopoeia 93, 95 **ço* of the Mao version. (98 **šjo* is then quite a different char., a h u e i y i made of 'door' and 'axe', which happens to coincide with this onomatopoeia 98 **ço*, a h i e s h e n g made of 'axe' as rad. and 99 as phonetic). Tuan Yü-ts'ai says that this 2 depicts not the sound of the axe but of the saw; and Kuei Fu, recalling Huai: Tao ying phr. 3 «Now, those who lift big trees, those in front (cry) **zja-ço*, and those behind also respond», thinks our **ço* refers to the shouting of the lumbermen. That 93, 95, 98 **ço* is an onomatopoeia is evident. We need not, however, speculate over what sounds it depicts, but simply, on analogy with the 4 «They hew the trees, (it sounds) *tëng-tëng*» of the preceding st., translate: «They hew the trees, (it sounds) *ço-ço*».

418. Ning shi pulai, wei wo fu ku 5.

Mao says simply: wei 6 = 7. Cf. ode 36, phr. 8 «If it were not for the lord's sake». A. Cheng interpr.: (I call the uncles to the feast:) «Ning it is better that shi it happens they do not come, (and not that =) than that I do not show them regard». — B. Ch'en Huan takes ning as the interrogative adverb (see gl. 77) and shi = 'to go', thus: «Where should they go and not come, let them not show me disregard», i. e. they are sure to come. — B is very far-fetched. No reason to abandon A.

419. Li tsiu yu yen 9.

A. Mao: yen 10 = 11 'beautiful', thus: «The strained wine is fine». No text par. — B. Chu: yen 10 = 12, thus: «The strained wine is abundant». Yen 10 'to overflow,

abundant, rich' is common, e. g. Sün: Fu p'ien 13 «The violent men are abundant (very numerous)»; Kuan: Shan chi shu 14 «The lying corpses are there in plenty and (overflowing =) abundance». — B is better supported.

420. Yu tsiu sü wo 15.

Mao says nothing about the construction of 16 w o. A. Cheng, foll. by K'ung, takes w o in the dative case and thinks the line refers to «the king»: «When (the king) has wine, he strains it for us» (and gives us a feast). Yet there is nothing whatever in the ode referring to any «king». It is quite plausible that w o is a dative, but the subject of the clause is an indefinite 'one, they'. I have prepared a feast for my kinsmen, they have been formally invited and are there; all are ready for the meal: «If there is wine, they strain it for us» (followed by: «If there is no wine, they buy it for us, k'am-k'am they drum to us, moving in rounds, they dance to us»). For a construction with a dative following the verb in this way, cf. ode 161, phr. 17 «He shows me the ways of Chou». — B. Sie Fang-tê (13th c.) foll. by the Ts'ing scholars, takes s ü w o as an inversion of w o s ü: «If there is wine, I strain it» (so also Legge: «I strain it, do I», and Waley: «We strain it, we»). — B is grammatically unsatisfactory.

421. Wu tsiu ku wo 18.

A. Mao: 19 = 20 'wine (fermented) one night'. If so, it has to be read **g'o* / *çuo* / hu (Shüwen, Ts'ie yün). Cf. ode 302, phr. 21 «There has been filled in (the vessels) the clear overnight-wine», to which Mao says simply 19 = 22 'wine'. Ma Juei-ch'en, in order to find an etymology, proposes to alter the reading into **ko* / *kuo* / k u, taking the word to be id. with the word **ko* / *kuo* / k u 'coarse, badly made' which occurs variously written 23, see gl. 301; for this arbitrary alteration there is no adequate justification. If, with Mao, our 19 is to be taken as a kind of wine, we have to construe both the s ü in the preceding line (phr. 15, see gl. 420) and our 19 here as verbs: «If there is wine, they give us strained wine; if there is no (proper, finished) wine they give us overnight-wine». This is very forced. — B. Cheng: 19 = 24 'to buy' (then read **ko* / *kuo* / k u), thus: «(If there is wine, they strain it for us), if there is no wine, they buy it for us». Cf. Mo: Fei ju 25 «and with it bought wine» (var. 26). The word indeed means both 'to buy' and 'to sell', thus 'to deal in, to retail', cf. Hanfei: Wai ch'u, yu shang 27 «There was a man in Sung who sold wine». The same word is also wr. 26 (**ko* / *kuo* / k u) 'to buy' and 'to sell', cf. Lun: Hiang tang 28 «Bought wine and dried meat bought in the market he did not eat»; Lun: Tsi han 29 «Shall I sell it?» Huan K'an, in his comm. to Lun, reads our ode line 30, an alteration after Cheng's interpr. — B is much clearer and simpler than A, and well substantiated by par.

422. K'an k'an ku wo, ts'ün ts'ün wu wo 31.

A. Mao has no gloss to k'an k'an 32 (**k'am* / *k'am* / k'an) here, but in ode 112, phr. 33, Mao says: k'an k'an = 'The sound of the hewing of the t'an-tree';

優也知也 87 嬌 88 婦 89 鳥鳴 90 嚶嚶 91 警懼 92 伐木許許 93 許 94 柿兒 95 澣 96 伐木所
所 97 伐木聲 98 所 99 戶 100 幾所 / 幾許 2 所所 3 今夫舉大木者前呼邪許後亦應之 4
伐木丁丁 5 寧適不來微我弗願 6 微 7 無 8 微君之故 9 禮酒有行 10 行 11 美 12 多 13
暴人衍矣 14 伏尸滿衍 15 有酒湑我 16 我 17 示我周行 18 無酒酤我 19 酤 20 一宿酒 21 既
載清酌 22 酒 23 鹽苦棗 24 買 25 以酤酒 26 沽 27 宋人有酤酒 28 沽酒市脯不食 29 沽諸
30 無酒沽我 31 坎坎鼓我蹻蹻舞我 32 坎 33 坎坎伐檀兮 34 坎其擊鼓 35 鼓聲 36 蹻 37 舞

and in ode 136, phr. 34, Mao 35: 'k'an k'an is the sound of beating the drum'. Ts'ün ts'ün 36 (*ts'iwän / ts'iuën / ts'ün) Mao = 37 'the appearance of dancing'. *ts'iwän fundamentally means 'to turn round, make a tour', cf. Chuang: Chi lo 38 (equal to 39) = 'to turn round and draw back'; Yen tsi: Nei p'ien, kien shang 40 «(You would) walk round among the fields». Thus: *K'am-k'am they drum to us, moving in rounds, they dance to us». Shuowen inst. of 32 reads 41 *k'am / k'am / k'an, defined as = 42, or better, as quoted in Shīwen 43 (44 here stands for 45) 'a tune, a dancing melody', here again referring to the music accompanying the dance; and inst. of 36 Shuowen reads 46 (rad. 33) = 47, or (as quoted in Shīwen) 48 'noblemen dancing'. — B. Lu (ap. Erya) says 49: k'an k'an and ts'ün ts'ün mean 'to rejoice', thus: «Joyfully they drum to us, joyfully they dance to us». No text par. — A is much better supported.

Ode CLXVI: T'ien pao.

423. Pei er tan hou 50.

A. Mao: tan 51 = 52 'truly': «It (sc. Heaven) causes you to be truly (ample =) endowed» (hou 53 means 'thick, ample', hence often 'generous', as in ode 271; but the context shows that here it means 'amply endowed', a common meaning). Lu (ap. Ts'ien fu lun) reads 54, same meaning. 55 = 'sincere, truly' is common in the odes. In the same way, in Shu: P'an Keng 56 «Greatly he admonished them with sincerity», the Ma Jung version reads 57, same meaning. In Shu: Lo kao 58, Ma Jung interpr. tan = 52: «Be sincere in the virtue of your grandfather Wen» (but cf. C below). — B. Mao adds: «some say that tan 51 is = hou 53 'thick, ample' (here: 'amply treated' = 'richly endowed'), thus forming a binome tan-hou 59: «It (Heaven) causes you to be richly endowed». Then, again, 51 is equal to 55, in Erya defined as = hou 53. Cf. ode 257, phr. 60: «I have met with the ample anger of Heaven»; tan 61 (*tân), Mao = 53, is merely an enlarged char.; Shīwen registers here the variant 62. — C. Cheng: tan 51 = 63 'to exhaust, exhaustingly, entirely', moreover taking hou 53 to refer to the king's generosity: «May it (Heaven) cause you to be entirely generous». Tan 51 would then serve for 64 (cf. gloss 402), cf. Li: Tsi yi 65 «When the year is (exhausted =) finished»; Tso: Siang 27, phr. 66 «He will be entirely ruined and die», etc. (common). So also Cheng interpr. the Shu: Lo kao phr. 58: «(exhaust =) carry out entirely the virtue of your grandfather Wen». — The whole st. speaks of Heaven's gifts to the king. Moreover the line is strictly parallel to the next line: 67 «It (Heaven) causes you to have much increase», which decides in favour of A or B, and eliminates C. Since our tan is immediately followed by hou 53, it is certainly preferable, with B, to take tan-hou as a binome. — We should examine here:

Ode 271. Tan k'ue sin 68. A. Mao (here foll. by Cheng): tan 51 = hou 53 'thick, ample, generous', thus: «He made (ample): generous his heart». — B. Chu: tan 51 = 63, thus: «He (exhausted =) exerted all his heart». — For A we have seen two good Shī par. above (odes 166 and 257, phr. 50 and 60), for B there are none in the Shī, hence A is preferable.

424. Ho fu pu ch'u 69.

Ch'u 70 is ordinarily read *d'io / d'iuo / ch'u in even tone, but Shīwen indicates here *d'io / d'iuo / ch'u in falling tone; in the latter reading it means 'to pass away' (e. g. in ode 114), but that is not applicable here, and Shīwen's gloss is very doubtful; it certainly goes against Mao.

A. Mao: ch'u 70 = 71 'to open', thus: «What felicity does it (Heaven) not open up (for you)». It is true that ch'u may mean 'to open up', as a road, an altar area etc., but then the fundamental sense of 'to eliminate' is always there: 'to clear away' = 'to open up'. We should therefore have to twist the line into: «For what felicity does

it (Heaven) not (clear away =) open up the way (for you)», which is exceedingly far-fetched. — B. Chu, feeling A to be unreasonable, says: ch'u 70 is = 72 'to eliminate the old and create new': «What felicity does it (Heaven) not (eliminate =) replace (for you)» — a desperate and comic attempt to overcome the difficulty. It is due to the par. with Mao's gloss in ode 207, see below. — C. Ma Juei-ch'en: in ode 207 (see below) 70 *d'io acc. to Cheng stands for 73 *d'io / iwo / y ü. This 73 y ü, normally meaning 'I, we', is the same word as 74 y ü 'I, we'. Since the latter char. 74 at the same time can serve for the word y ü 'to give' (common), the char. 73 ought likewise to be able to serve for y ü 'to give'. Consequently, in our ode line, ch'u 70 is equal to y ü 73 and this is equal to 74 'to give'; thus: «What felicity does it (Heaven) not give (you)». This is a long series of surmises indeed, and for 73 y ü = 'to give' (let alone then for 70 = 'to give') there is no support whatever in early texts. — D. Another interpr.: 70 *d'io / d'iuo / ch'u is loan char. for the homophonous 75 *d'io / d'iuo / ch'u 'to heap, to accumulate', thus: «(Heaven makes you richly endowed), what felicity is not heaped (on you)». Exactly the same loan in Yi: Kua 45 (76 tsuei), which is defined in the T'uan as meaning 77 'to accumulate', where we find: 78 «Accumulation — the lord by ch'u accumulating weapons prepares against unforeseen contingencies» (the stone classics and several other versions have corrected 70 here into 75). — D is confirmed, besides by the striking Yi par., by the parallelism with the next line: 79 «There is nothing which is not (numerous =) abundant». Our ch'u 70 'heaped, accumulated' balances that sh'u 'numerous, abundant'. — We should examine here:

Ode 207. Ji yü e fang chu 81.

Shīwen reads *d'io / d'iuo / ch'u in falling tone, against Mao.

A. Mao: ch'u 70 = 72 'to eliminate the old and create the new', thus: «(Long ago, when we set out), the days and months were just (eliminated = replaced =) renewed» (it was New year). Yet there are no text par. whatever in support of the queer idea that 'to eliminate' should be equal to 'to renew'. — B. Cheng: 82 «The 4th month is called 70», thus: «(Long ago, when we set out), the days and months were just in the 4th month». This builds on Erya: Shī t'ien 83 «The 4th month is called y ü 73» (*d'io), and Cheng, imagining that the 70 of the ode has this meaning, has altered the Erya formulation accordingly. But the same Erya passage has further: 84 «The 12th month is called t'u 85» (*d'o / d'uo / t'u), and the 70 of the ode might equally well be a variant for this 85 as for 73. Since there are no text ex. whatever of either 73 or 85 in these meanings, the Erya entries are of little value, and Cheng's speculation is a failure. — C. Another interpr. In ode 114 we have the phr. 86 (70 here *d'io / d'iuo / ch'u, falling tone): «The days and months will be passing away» (the meaning here quite unambiguous and certain), and the formulation is so similar to our present ode line, that it would be strange indeed if they had not the same sense. Our line therefore means: «(Long ago,

兒₃₈ 踰₃₉ 循₃₉ 逶₄₀ 逡₄₀ 行₄₀ 賦₄₀ 賦₄₁ 中₄₁ 鞞₄₂ 絲₄₂ 也₄₂ 舞₄₃ 也₄₃ 絲₄₃ 也₄₃ 舞₄₄ 曲₄₄ 也₄₄ 絲₄₅ 絲₄₅ 增₄₆ 增₄₆ 舞₄₆ 也₄₆ 士₄₇ 舞₄₇ 也₄₇ 坎₄₈ 坎₄₈ 增₄₈ 喜₄₈ 也₄₈ 俾₄₉ 爾₄₉ 單₄₉ 厚₄₉ 單₄₉ 厚₄₉ 信₄₉ 厚₄₉ 俾₅₀ 爾₅₀ 靈₅₀ 厚₅₀ 靈₅₀ 厚₅₀ 誕₅₁ 告₅₁ 用₅₁ 靈₅₁ 誕₅₁ 告₅₁ 用₅₁ 單₅₂ 單₅₂ 文₅₂ 祖₅₂ 德₅₂ 單₅₂ 厚₅₂ 逢₅₃ 天₅₃ 俾₅₃ 怒₅₃ 靈₅₃ 怒₅₃ 靈₅₃ 盡₅₄ 靈₅₄ 靈₅₄ 歲₅₅ 既₅₅ 單₅₅ 矣₅₅ 單₅₅ 斃₅₅ 其₅₅ 死₅₅ 俾₅₆ 爾₅₆ 多₅₆ 益₅₆ 單₅₆ 厥₅₆ 心₅₆ 何₅₇ 福₅₇ 不₅₇ 除₅₇ 除₅₇ 閉₅₇ 除₅₇ 舊₅₇ 而₅₇ 生₅₇ 新₅₇ 余₅₈ 余₅₈ 予₅₈ 儲₅₈ 萃₅₉ 萃₅₉ 聚₅₉ 萃₅₉ 子₅₉ 以₅₉ 除₅₉ 戎₅₉ 器₅₉ 戒₅₉ 不₅₉ 虞₅₉ 以₆₀ 莫₆₀ 不₆₀ 庶₆₀ 庶₆₀ 日₆₁ 月₆₁ 方₆₁ 除₆₁ 四₆₁ 月₆₁ 為₆₁ 除₆₁ 四₆₂ 月₆₂ 為₆₂ 余₆₂ 十₆₂ 二₆₂ 月₆₂ 為₆₂ 涂₆₂ 涂₆₂ 日₆₂ 月₆₂ 其₆₂ 除₆₂ 俾₆₃ 爾₆₃ 歌₆₃ 歌₆₃ 福₆₃ 晉₆₃ 晉₆₃ 進₆₄ 祇₆₄ 祇₆₄

when we marched), the days and months were just (passing away, dwindling =) coming to an end, i. e. it was at the end of the year. Shīwen is therefore quite right in reading *ch u* (falling tone) here, as in ode 114, not *ch 'u* (even tone), which would be the reading if Mao were right (transitive: 'to eliminate'). — The par. in ode 114 decides clearly for C.

425. Pei er tsien (tsin) ku 87.

A. Mao (after Erya): *tsien* 88 = 89 'felicity', thus: »It (sc. Heaven) makes you felicitous and (good =) happy». There is no text par. whatever for this, and it has been variously expounded. Ch'en Huan thinks 88 is a loan char. for 90 (= 91) 'to advance', thus 'advancement, success, felicity'; this is quite arbitrary. Chu Tsün-cheng insists that since 88 fundamentally means 'to cut, cut off, destroy' (see C below), it means here 'to cut off bad influences', hence 'purification, auspicity'; it would then be analogous to 92 *fu*, which means 'to expel bad influences' (Tso: Hi 6) and secondarily 'felicity' (ode 252, phr. 93, in the Lu version ap. Kuo comm. to Erya). Indeed, Fang yen (W. Han colloquial) says: »94 is called 95», where these two words are combined. I am afraid that all this is too sophisticated and scholastic for me. — B. Chu: *tsien* 88 »is the same as» 96 (see C below), which means 97 'to exhaust', thus: »It (Heaven) makes you (destroyingly = exhaustingly =) entirely (good:) happy». Chu's interpr. of course builds on the variant 88 ~ 96 in ode 300 (see C below), and just as the word 97 means both 'to extinguish, to destroy' and 'exhaustingly, entirely', so 96, alias 88, 'to cut off, destroy' would also mean 'entirely'. Again much too far-fetched. — C. Another interpr. The only other text ex. of 88 is in ode 300, where Shuowen reads 98, corresp. to the Mao version's 99: »Then began the (clipping, the cutting off =) the destruction of Shang». Both 88 and 96 were **tsian* / *tsian* / *tsien* in Ts'ie yün as well as in Shīwen, which shows that both Lu Fa-yen and Lu Tê-ming took 88 to be a mere variant of 96. But since 90 was **tsien* / *tsien* / *tsin*, and since the -*an* and the -*en* series are never combined in the *hie sheng* characters, that is to go too far. As shown by its phonetic, 88 must have been a **tsien* / *tsien* / *tsin*, (against Ts'ie yün and Shīwen), meaning 'to cut' (rad. *kuo* 'dagger-axe'), and was not id. with but only cognate to 96 **tsian*. The latter means 'to clip, to cut off' (in ode 300, Mao, after Erya, says 96 = 100, equal to 1, 'to cut, divide', e. g. in Chouli: Shī yi; hence Cheng elucidatingly 96 = 2 'to cut off'; 96 in the fundamental sense of 'to clip, to cut' is common). Therefore, in our ode here, I take *ku* 3 in its primary sense of 'grain'. Following upon the lines: »It (Heaven) causes you to have much increase, so that there is nothing that is not (numerous =) abundant», comes our 4: »It (Heaven) causes you to (cut:) reap your grain, so that (emptyingly = exhaustingly =) to the last straw there is nothing that is not (proper:) good». And I am not sure whether the Erya gloss 88 = 89 is not simply a free mode of expressing this very idea. 89 'felicity' (**piük*) is closely cognate to 5 (**piüg*) 'riches, wealth'. So also 88 'the reaping, the harvest' is equal to 'riches, wealth, felicity'.

426. Ki kuan wei shi 6.

A. Mao: *ku an* 7 = 8 'pure', thus: »Auspicious and pure are your (sacrificial) wine and food». Cf. Chouli: Ts'ü shi 9 »To eliminate what is not pure»; Kyü: Tsin yü 10 »The people of the state did not consider it pure», etc. (common). This 7 is read **kiwan* / *kiwen* / *kü an* (Ts'ie yün, Shīwen), and it is etym. id. with 11 **kiwan* / *kiwen* / *kü an* 'clean, to cleanse' (which occurs in Kyü: Wu yü). — B. Lu (ap. Cheng's comm. to Chouli) reads 12, this 13 **kiweg* / *kiwei* / *ku ei* defined as = 14 'pure', the meaning same as A. Cf. Yili: Shī yü li 15 »The grieved son So-and-so has purified himself and in his grief offers this in sacrifice». — When Shīwen says that 7 »anciently was read like 13», and when Kao Yu (comm. to Lü), Cheng (comm. to Chouli), Ma Jung (comm.

to Shu), Chao K'i (comm. to Meng) all say that 7 is »read like 13», this is all due to the variant readings 16 in our ode here, but it is certainly erroneous. The sound 7 **kiwan* is confirmed by its identity with 11 **kiwan*, and the char. was synonymous with 13 **kiweg*, but most decidedly could never be pronounced **kiweg* / *kiwei* / *ku ei*. — C. Another school (ap. Lu Pien, early 6th c., comm. to Ta Tai li) reads 17. This is certainly a corruption, Mao's gloss-word 8 to 7 having crept into the text. — Undecidable whether the orig. Shi read 7 **kiwan* or 13 **kiweg*.

427. Yü kung sien wang 18.

A. Mao: *kung* 19 = 20, thus: »You serve (sc. with sacrifice) the former kings». It is true that 19 is interchangeable, in the Shi (odes 177, 242, 262 etc.), with the homophonous 21, which int. al. means 'to serve'. But neither 19 nor 21 ever occurs in the special sense of 'to serve with sacrifice', which 20 frequently does. — B. Chu: *kung* 19 has its ordinary sense of 'prince', thus: »To princes and former kings». — The very combination of *kung* with *sien wang* here makes B obviously right.

428. Kün yue puer wan shou wu kiang 22.

A. Mao (after Erya): *pu* 23 = 24 'to give', thus: »The (dead) lords say: we shall give you a myriad years of life, without limit». Similarly in ode 209, phr. 25, Cheng says: 23 = 24. There has been much speculation on this gloss. Some think that 23 **puk* is loan char. for 26 **piu* 'to give', which is phonetically impossible; others point out that Han in a gloss on ode 212 says 23 = 27, and think that 23 **puk* = 27 **pög*, which is just as unlikely; and since Po hu t'ung says that 23 etym. means 28, others think that 23 **puk* is loan char. for 28 **piug* — but as this means 'to hasten, to hurry', it is difficult to see how this could be construed here. — B. Chu: *pu* 23 = 29 'to stipulate beforehand', here then 'to predict', thus: »The (dead) lords say: we predict for you a myriad years of life, without limit». *Pu* fundamentally means, quite technically, 'to prognosticate by means of tortoise-shell', but by extension of meaning a more general and vague sense 'to prognosticate > 'to prophecy, to predict' is very natural. — B is certainly most plausible.

429. Shen chi ti (tia o) yi 30.

A. Mao (after Erya): 31 = 32, thus: »The spirits come». This has been accepted by all later comm. Ma Juei-ch'en adds that the phrase is analogous to ode 256, phr. 33 »The spirits come». — B. Waley: »The spirits are good» (properly: »[there is] the goodness of the spirits»). The word 31 constitutes a very complicated problem, and we must examine a series of examples.

In the sense of 'grieved' we have it in ode 149, phr. 34 »In the core of my heart I am grieved» (here quite unambiguous), then read **tiog* / *tieu* / *tia o*, since it rimes with 35; Tso: Hi 24, phr. 36 »Anciently, Chou kung was grieved that the two uncles were not concordant». Same reading (*tia o*) in Meng: Liang Huei wang, hia: *c'hu k'i kün er tia o k'imin* »He punished the rulers but commiserated, pitied, comforted the people». Again, same reading (*tia o*) in the sense of 'to condole' (the classics, *passim*).

被祿康矣 44 福祿 55 祿 66 祿 77 盡 88 實始 99 實始 100 齊 1 劑 2 斷 3 教 4 俾
爾歌穀聲無不宜 5 富 6 吉 7 蠲 8 釁 9 除不蠲 10 國人弗蠲 11 涓 12 吉 13 惟 14 禱
15 圭 16 潔 17 哀 18 某 19 某 20 為 21 哀 22 薦 23 之 24 吉 25 蠲 26 吉 27 釁 28 為 29 釁 30 于 31 公 32 先 33 王 34 公 35 事
36 功 37 君 38 曰 39 卜 40 爾 41 萬 42 壽 43 無 44 疆 45 卜 46 予 47 卜 48 爾 49 百 50 福 51 付 52 報 53 赴 54 期 55 神 56 之 57 弔 58 矣 59
60 弔 61 至 62 神 63 之 64 格 65 思 66 中 67 心 68 弔 69 弔 70 嚙 71 昔 72 周 73 公 74 弔 75 二 76 叔 77 之 78 不 79 咸 80 咸 81 弔 82 吳 83 天 84 善 85 矣 86 吳

On the other hand, when defined as = 32 (Shuowen then has the var. 38, which, however, never occurs in texts), both Ts'ie yün and Shüwen give alternative readings *tiog / tieu / tia o and *tiok / tiek / ti.

α. Ode 191. Pu tia o (ti) hao t'ien 39. A. Mao: 31 = 32 (simply repeating Erya's definition, see above). Cheng asserts that by 32 Mao meant 40 'good': pu shan 'not good', thus: »The great Heaven which is not good». So it was generally understood by the ancient scholars. To Tso: Ai 16, phr. 41, Ying Shao comments 42 »The stern Heaven is not good to Lu», and Cheng Chung (comm. to Chouli: Ta chu) quotes Tso as reading 43, same meaning. But such a meaning might be derived in two ways: either the fundamental sense is 'grieved' = 'commiserating, pitying': »The (not-compassionate, not pitying =) merciless Heaven» or the fundamental sense is (with Erya) 'to come': 44 = 45 'not coming', i. e. not acceding, holding aloof, not coming to meet the wishes of the people, thus: »The not-acceding great Heaven». Similar phrases are common, e. g. Shu: Ta kao and Kün shi 46, Shu: To shi 47. The same uncertainty concerns them all: whether the fundamental meaning was 'grieved, pitying' or 'coming, acceding'.

β. Ode 264. Pu tia o (ti), pu siang 48. Mao has no gloss. A. Cheng 44 = 45, but here expounded very scholastically (49 'the virtue not attaining Heaven'): »You are not (attaining =) perfect». — B. Chu: 31 = 'to pity': »You are not commiserating». — C. Ch'en Huan simply: »You are not good» (practically synon. with the following 50).

γ. Shu: K'ang kao: Wei ti (tia o) ts'i pu yü wo cheng jen t'ê tsuei 51. The pseudo-K'ung comm. 31 = 32: »If those who come to this are not considered as offenders by us, the rulers»; also accepted by Kiang Sheng. But Sun Sing-yen: 31 = 40: »If there are good ones, these should not be considered as offenders by us, the rulers». And there is also the third possibility: »If we are pitying (kind to) these, and they are not considered as offenders by us, the rulers».

δ. Shu: P'an Keng: Feifei k'ue mou, tia o (ti) yu ling 52. Pseudo-K'ung 31 = 32, fully expounded by Sun Sing-yen: »I do not reject their counsels; when they come, I follow the best ones». But obviously we could equally well interpret: »I do not reject their counsels, but kindly follow the best».

ε. Shu: Pi shi: Wu kan pu ti (tia o) 53. Pseudo-K'ung and Cheng Huan: 31 = 32. The former explains: »Do not dare not to be (attaining =) perfect (in your work)»; Cheng says: 31 = 40: »Do not dare not to be good». Indeed, a few lines later, the text says: 54 »Do not dare not to be good», and the par. is conclusive.

ζ. Tso: Chao 26. Shuai k'ün pu tia o (ti) chi jen yi hing luan yü wang shi 55 »They led all the (not good =) bad people to stir up trouble in the Royal House».

To sum up: of all these cases there is not a single one where 31 quite unambiguously has the meaning of 'to come' in the ordinary sense of the word, both cases γ (phr. 51) and δ (phr. 52) being susceptible of other and better interpretations. Hence also the meanings 31 = 32 in a figurative sense, either 'attaining, reaching the point, perfect' (Cheng in β, phr. 48, pseudo-K'ung in ε, phr. 53), or 'to accede' (one alternative under α, phr. 39) are eliminated. We conclude that the word stem 31 (both readings *tiog / tieu / tia o and *tiok / tiek / ti having the same meaning, being variations of one and the same stem) fundamentally means 'grieved' (phr. 34 and 36). By extension of meaning, this 'grieved' means 'to commiserate (Mit-leid), to pity' (hence also the common 'to condole') and so we have it in the phr. 39 and 51. Further generalized into 'kind, kindly, good-hearted' (phr. 52), and simply 'good' (phr. 48, 53 and 55).

Since 31 tia o, ti thus cannot be proved ever to have meant 'to come' (in spite

of Erya), we have to follow Waley (B) in our ode 166, phr. 30: »The spirits are good» (the par. 33 in ode 256 proposed by Ma being of course in no way conclusive).

430. K'ün li po sing 56. Mao has no gloss to li here.

A. Cheng (after Erya): li 57 = 58, thus: »All the numerous (people of) the hundred clans». Similarly, in ode 258, phr. 59 »The crowd of people that remained of the Chou», Cheng: 57 = 58. In the same way, Shu: Yao tien 60 is expl. by pseudo-K'ung as = 61 »the numerous people» (accepted by all the best Ts'ing scholars). Cf. Shu: Kao Yao mo (Yi Tsi) 62 »The numerous wise men of all the states» (so expl. by pseudo-K'ung and all the best Ts'ing scholars, Kiang Sheng, Sun Sing-yen etc.; Ts'ai Ch'en, Sung school, interpr.: »The black wise men of all the states» = »The black-haired wise men of all the states» = »The wise men among the black-haired people of all the states» — a ridiculous juggling with the words). Further Ch'u: T'ien wen 63 »And all the people submitted and greatly rejoiced» (here even Chu Hi, cf. B below, says li 57 = 58!). — B. Another school. Shuowen: li 57 = 'black', and li min 60 = 'the (black =) black-haired people'. This idea was much older than Shuowen, for in Lü: Ta lo we already meet with 64 'the black heads' (= 'the people'), which is evidently a paraphrase of what Lü thought was the idea of the ancient binome li min 60. Accepting this, Chu in our ode here interpr.: »All the black(-haired) (people of) the hundred clans». Li 57 (sometimes wr. 65 or 66) = 'black' is common, e. g. Lü: Hing lun and Sün: Yao wen 67 »The face black»; Ts'ê: Ts'in ts'ê 68 and Lie: Huang ti 69 »The face black»; Mo: Kien ai 70 »had a black colour»; Shu: Yü kung 71 »Its earth is greenish (bluish?) black». — Thus both the meanings 'numerous' and 'black' are well attested for the char. li 57. The B interpr.: »the black people» = »the black-haired people» is already somewhat far-fetched, in spite of the speculations of the Ts'in writers, since a »hair» has to be supplied which is not there. On the other hand, binomes with min 'people' and a first word meaning 'numerous' are very common: Shu-min 72 (odes 191, 196, 242, 256), wan-min 73 (odes 225, 256, 300), cheng-min 74 (odes 255, 275), chung-min (Meng). And li-min 60 = 'the numerous people' is so strongly supported by these analogies as to become definitely established. — We must examine here also:

Ode 257. Min mi yu li 75. A. Mao: li 57 = 76. What Mao meant by this has been a matter for much speculation, but remains quite obscure. Still more so is Cheng's quite opposite definition: li 57 = 77. — B. Yen Ts'an: li 57 = 58, thus: »The people has no multitude (no great number)» (is greatly reduced in number). — C. Chu: »Among the people, there are no (black =) black-haired ones». — D. Wang Yin-chi, foll. by Ma Juei-ch'en: li 57 = 78 'old', thus: »Among the people, there are no old ones» (the old and feeble have not been able to survive). Indeed, Fang yen (W. Han coll.) says 57 = 78, and in Kyü: Wu yü, as well as in Mo: Ming kuei we find 79 (that here, with Ma, 57 *liar should be loan char. for 80 *g'ier 'old' is phonetically excluded, in spite of a variant in Shu: 81 ~ 82; li 57 in li-la o 'old' probably only

天不弔 42 昊天不善于魯 43 閔天不淑 44 不弔 45 不至 46 弗弔 47 弗弔 48 昊天 49 不弔 不
 件 44 德不至於天 50 不祥 51 惟弔 茲不于我政人得罪 52 非廢厥謀 弔由靈 53 無敢不弔
 54 無敢不善 55 帥羣不弔之人以行亂於王室 56 羣黎百姓 57 黎 58 衆 59 周餘黎民 60 黎
 民 61 衆民 62 萬邦黎獻 63 而黎服大說 64 黔首 65 黎 66 黎 67 顏色黎黑 68 面目黎黑 69 黎
 70 有黎黑之色 71 厥土青黎 72 庶民 73 萬民 74 衆民 75 民靡有黎 76 齊 77 不齊 78 老 79 播

means 'swarthy', wizened face, as opp. to fresh and bright-coloured youth). — B, which takes *li* in the same sense as in the other odes, is clearly preferable.

431. Wu pu er huo ch'eng 83. Mao has no gloss.

A. Cheng and Chu take *ch'eng* 84 in the sense of 'to continue', which it often has (e. g. in ode 135). K'ung paraphrases: 85 »There is nothing that will not be continued for you» (nihil non tibi forte continuabitur). Just as a direct object follows after the verb in a positive clause (ode 29, phr. 86 »He requites me») but precedes it in a negative clause (ode 22, phr. 87 »She does not take us»), so the indirect object stands after the verb in a positive clause (ode 161, phr. 88 »He shows to me»); ode 165, phr. 89 »They dance to us»), but precedes it in a negative clause: pu er ch'eng 90 »will not be continued for you (tibi)». — B. Legge takes *huo* 91, not as the adverb of probability ('forte') but as the subject: 'some', and *er* as a direct object: »It will not (be) that not some will continue you» (= »may there always be those who shall succeed to you»). This misses the par. of *wu pu yi* 92 »There is nothing that is not good» in st. 2. — C. Han (ap. comm. to *Wüan*): *ch'eng* 84 = 93 'to receive', the commonest meaning of the word. Waley follows this: »All these blessings may you receive» (properly: »There is nothing that you will not receive»). But this is grammatically inadmissible, because of the wrong word sequence; the line should then have run 94. — A alone is grammatically satisfactory and in accordance with the par. in st. 2.

Ode CLXVII: Ts'ai wei.

Pi ni wei ho, see gl. 264.

432. Siao jen so fei 95.

A. Mao: *fei* 96 (**b'iwär* / *b'jwgi* / *fei*) = 97. All expounders agree that Mao's 97 is short for 98, but the expl. vary: »(We have yoked those four stallions, the four stallions are strong, they are 99 what the nobleman relies on, what (the small men =) the common soldiers (avoid =) keep out of the way of» (Ch'en k'i-yüan); or: »(They are) that by which the common soldiers (avoid =) escape harm» (Wang Su). For a **b'iwär* in the sense of 'to avoid' 98, no text par. whatever. — B. Cheng: *fei* 96 should be 100 'to shade, to protect': »They are what the common soldiers make a protection» (they take protection behind the horses). Thus Cheng alters 96 **b'iwär* ('calf of the leg') into 100. This char. is read **b'jör* / *b'ji* / *pi* = 'name of a plant', but serves as loan char. for 1 **piör* / *ppi* / *pi* 'to cover, protect', e. g. in *Chuang*: Jen kien shi. Thus, if Cheng were right, we should have to say that 96 **b'iwär* is loan char. for 1 **piör*, which is phonetically unlikely. Later comm. have improved this into 96 being loan char. for 2 **b'iwär* / *b'jwgi* / *fei*. This latter means 'to conceal, hidden', e. g. *Li*: Sang ta ki 3 »The screened, hidden, obscure place in the north-western part of the temple». Thus: »(The stallions are) what the common soldiers take as protection». Waley turns it round in yet another way. »(The stallions are) what the lesser men protect» (form a screen round). — C. The char. 96 **b'iwär* / *b'jwgi* / *fei* properly means 'calf of leg', cf. *Chuang*: T'ien hia 4: »(When Yü regulated the waters), his (calf of) leg had no small hair, his shank had no hair»; Tsê: Ts'i ts'ê 5 »(The dog) caught Kung-sun's leg and bit it». Other ex. in *Han-fei*: Yang k'üan etc. Ch'eng Hao (Sung) takes 96 in our ode here in this fundamental sense of 'calf of leg': »(The stallions [and their chariots] are what the common soldiers are (legging =) following on foot». This is refreshingly concrete and obviates all forced loan char. speculations. — We should compare:

Ode 245. Niu yang fei tsi chi 6. A. Mao: *fei* 96 = 97, and *tsi* = 8, thus: »(The infant was thrown into a narrow lane), the oxen and sheep avoided (were careful not to trample) and cherished him». Again, **b'iwär* cannot be proved to have any sense of 'to avoid'. — B. Chu (after Cheng's gloss in the ode above): 96 = 100,

this improved by Ma Juei-ch'en into 96 = 2: »The oxen and sheep screened and fostered him». — C. Another interpr. 96 has its primary sense of 'leg': »The oxen and sheep at their legs (between their legs) nurtured him». — Here, again, C is convincingly concrete, making loan speculations unnecessary.

433. Si mu yi yi 9.

A. Mao (after Erya): *yi yi* 10 = 11, thus: »The four stallions are well-trained» Essentially the same has Chu: *yi yi* = 12 'in well-ordered rows'. Thus briefly: »The four stallions are orderly». — B. Cheng has no gloss here, but to the quite analogous ode 178, phr. 13, he says: *yi yi* 10 = 14 »The black-mottled grey horses are strong» (Waley, in our ode here: »The four steeds so grand»). — The doublet *yi yi* as well as the single *yi* is common in the *Shi* and quite difficult of interpretation:

a. Ode 209. Wo tsi yi yi 15. Mao has no gloss. Both Cheng and Chu: »Our millet is abundant».

β. Ode 210. Kiang yi yi yi 16. Mao and Chu: »The boundaries and baulks are well-adjusted».

γ. Ode 235. Kue yu yi yi 17. Mao (after Erya): *yi yi* = 18: »Their plans were reverently (laid)».

δ. Ode 236. Siao sin yi yi 19. Cheng: *yi yi* = 20 »Careful and reverent».

ε. Ode 237. Tso miao yi yi 21. Cheng: 22, Chu: *yi yi* = 23: »They made the temple solemnly correct». Ch'en Huan: »They made the temple reverently».

ζ. Ode 263. Mien mien yi yi 24. Mao: *yi yi* = 25: »(The army was) continuous and reverent». Chu: »Continuous and orderly». Ma Juei-ch'en (after *Kuang ya*): *yi yi* = 26: »Continuous and ample».

η. Ode 305. Shang yi yi yi 27. Chu: »The city of Shang was orderly».

θ. Ode 177. Yu yen yu yi 28. Mao: *yi* = 25 »Grave and reverent».

ι. Ode 189. Ju k'i si yi 29. Mao: »Like one standing on tip-toe, so reverent». Ch'en Huan: *k'i yi* 30 is loan char. for 31: »Like a wing, so flying» (because of the par. two lines later 32); yet Han (ap. *Yü p'ien*, confirmed by *Shiwen*) reads 33, which confirms Mao and shows that 30 is not loan for 31.

κ. Ode 244. Yi yen yi tsi 34. A. Mao: *yen* 35 = 36, and 10 = 25 »In order to make his son tranquil and reverent». — B. Tu Yü (comm. to *Tso*: Wen 3, where this ode is quoted): *yi* 10 = 37 'to complete, to perfect': »In order to make his son tranquil and perfect».

λ. Ode 246. yi yin yi yi 38. Mao: *yi* = 25: »In order to make them advance and be reverent». Cheng: *yi* = 39: »In order to pull them forward and assist them».

麋黎老 80 蒼 81 西伯戲黎 82 西伯戲蒼 83 無不爾或承 84 承 85 無不於爾有承 86 報我 87
不我 88 示我 89 舞我 90 不爾承 91 或 92 無不宜 93 受 94 爾無不或承 95 小人所腓 96 腓
97 辟 98 避 99 君子所依 100 庇 1 庇 2 扉 3 廟之西北扉 4 腓無肢脛無毛 5 攬公孫子之
腓而噬之 6 牛羊腓字之 8 愛 9 四牡翼翼 10 翼 11 閑 12 行列整治之狀 13 四駟翼翼 14
壯健兒 15 我稷翼翼 16 疆場翼翼 17 厥猶翼翼 18 恭敬 19 小心翼翼 20 恭慎兒 21 作廟翼
翼 22 嚴顯翼翼然 23 嚴正 24 絲絲翼翼 25 敬 26 盛 27 商邑翼翼 28 有嚴有翼 29 如跂斯翼
30 跂 31 瑕 32 如翬斯飛 33 如企斯翼 34 以燕翼子 35 燕 36 安 37 成 38 以引以翼 39 介助 40

μ. Ode 252. Yu p'ing yu yi 40. Mao: »You have (something to) depend on, you have (something to) assist you».

ν. Li: Shao yi 41: »What is beautiful in chariots and horses is that they are fei fei elegant and yi yi». Does yi yi mean 'orderly' or 'strong' or 'ample'?

o. Lun: Hiang tang 42. K'ung comm. (ap. Ho Yen): yi ju = 43: »When he hastened forward, he did so in a correct (orderly, dignified) way». Chu: »When he hastened forward, it was (with the arms) wing-fashion». Shuowen quotes 44, yet without defining the meaning of this 45.

π. Mo: Ming kuei 46. Does this mean: The great dance was 'reverent' or 'orderly' ('well-trained') or 'wing-like' (as birds in flight)?

Thus, besides the primary sense of 'wing, wing-like, wing-fashion', we have no less than 9 loan char. meanings proposed, some of which, however, may be taken to be variations of one fundamental sense: 'reverent: orderly: well-trained: well-adjusted: perfected: strong: abundant: ample: to assist'. The last, which builds on the primary sense of 'wing': 'to keep the wings over, to protect, to aid, assist' is well attested by par. texts, e. g. Shu: Kao-yao mo (Yi Tsi): 47 »You should assist»; Meng: T'eng Wen kung, shang 48 »Help him, assist him» (other ex. Tso: Chao 9, Kyü: Ch'u yü etc., common). This certainly suits the cases κ, λ and μ best. The meaning 'reverent, to be reverent' is also well attested: Kyü: Chou yü (in a sermon on the ode Hao t'ien yu ch'eng ming 49): 50 »That it is said ch'eng ming 'a complete charge' and praisingly speaks of 'the great Heaven', that is to reverse one's superior»; Li: K'ung ts'i hien kü 51 »The dignified demeanour being reverent» (more ex. in Shu: Ta kao and Yi Chou shu: Sh'i fa; Ts'ie yün has a char. 52 *g'jak / 'jak / yi, homophonous with 10, = 25 'reverent', but there are no early text ex. of this char.). Now, in Chinese it is very common that words meaning 'respectful' (53 etc.) by extension of meaning also mean 'respectfully attentive, carefully attending to, careful' (54), punctilious, accurate, orderly' (as opp. to 'careless, undisciplined'), and this forms a bridge from the well-attested 'reverent' to the 'orderly' ('well-adjusted, well-trained') of the commentaries. For the meanings 'strong' and 'abundant' ('ample'), on the contrary, I can find no support, and I think we must try to carry through the meanings ('assist: reverent: orderly') which can be corroborated as above to all our debatable cases. We thus obtain:

Ode 167 here (phr. 9): »The four stallions are (carefully maintaining the order:) orderly». Same meaning in ode 178, phr. 13).

Ode 209 (α, phr. 15): Our millet is (carefully adjusted:) growing in orderly rows».

Ode 210 (β, phr. 16): »The boundaries and balks are (carefully adjusted:) orderly».

Ode 235 (γ, phr. 17): »Their plans were (carefully laid:) orderly».

Ode 236 (δ, phr. 19): »Careful and reverent».

Ode 237 (ε, phr. 21): They made the temple (carefully:) in careful order».

Ode 263 (ζ, phr. 24): »(The army was) continuous and (carefully observant of order:) orderly».

Ode 305 (η, phr. 27): »The city of Shang was (carefully laid out:) orderly».

Ode 177 (θ, phr. 28): »Grave and reverent».

Ode 189 (ι, phr. 29): »Like one standing on tiptoe, so reverent».

Ode 244 (κ, phr. 34): »In order to tranquillize and assist his son».

Ode 246 (λ, phr. 38): »In order to pull them forward and assist them».

Ode 252 (μ, phr. 40): »You have (something) to depend on, you have (something) to assist you».

Li: Shao yi (ν, phr. 41): »That they are elegant and (carefully adjusted:) orderly».

Lun: Hiang tang (o, phr. 42): »When he hastened forward, he did so in a (reverent:) carefully orderly way».

Mo: Ming kuei (π, phr. 46): »The great dance was (carefully observant of order:) orderly».

Hien yün k'ung ki see gl. 354.

434. K'i pu ji kie 55.

From a gloss in Shīwen it appears that some version read 56, with the particle 57 inst. of 58 'daily'; yet the Han shu already quoted with 58, and that is certainly preferable.

A. Cheng: »Should we not daily warn one another?» — B. Waley: kie = 'to be on one's guard', thus: »Should we not daily be on our guard». — B is clearly preferable.

435. Hing tao ch'i ch'i 59.

A. Mao: ch'i ch'i 60 = 61: »We travel the road which is long and far». Ch'i means 'slow', hence secondarily 'requiring long time, long'. So we had it in ode 162, phr. 62 »The road of Chou is winding and (slow =) long». — B. Another interpr.: »We travel the road slowly». — In ode 35 we had exactly the same line: 59, and there Mao said: ch'i ch'i = 63 'walking slowly', thus: »I travel the road (slowly:) lingeringly», which is universally accepted; there is no reason for a different interpretation here.

Ode CLXVIII: Ch'u kü.

436. Wo ch'u wo kü 64.

A. Mao reads thus: 65 *k'io / k'wo / k'ü. — B. Lu (ap. Sün) reads 66: 67 *z'io / 'iwo / yü, meaning the same. Similarly in st. 3, Mao has 68, Lu reads 69. — Undecidable which version best repr. the orig. Shī.

P'u fu huang tsuei, see gl. 412.

Ch'u kü pang pang see gl. 218.

437. Hien yün yü siang 70.

A. Mao reads thus: 71 *sn'iang / siang / siang: »The Hien-yün are expelled». — B. Lu (ap. Ts'ien fu lun) reads 72, same meaning. 73 was *n'iang / n'iang / j'ang. *sn'iang and *n'iang were cognate words (two aspects of the same stem). — Undecidable which version best repr. the orig. Shī.

438. Ch'i sin huo ch'ou 74.

A. Mao says that sin 75 is = 76 'words, speech', and he has no gloss for ch'ou 77 here. Ts'i 76 is the technical term for the questions and answers at a lawsuit, and sin 75 is common in the sense of 'to interrogate, to put to the question' (e. g. Tso: Chao 21); here it therefore means 'interrogandus', a (living) prisoner for examination, as opp. to slain enemies. Ch'ou 77 (*t'io'g / ts'io'g / ch'ou) is defined by Cheng (after Erya) as = 78 'a crowd', cf. ode 180, phr. 79 »We pursued the herd»; Kyü: Chou yü 80 »Even the king cannot endure it, how much less then you a (category, class =) crowd of small people» (etc., common). The word is cognate to 81 *d'io'g / d'io'g / ch'ou 'class, category' (Shu etc.). K'ung, taking ch'i and huo as coordinated verbs, expounds: »We have seized prisoners for the question and caught a crowd». The

有馮有翼 4 車馬之美匪匪翼翼 4 趨進翼翼如也 4 端好 4 趨進翼翼如也 4 趨 4 萬舞翼翼 4 女翼 4 輔之翼之 4 昊天有成命 50 夫道成命而稱昊天翼其上 51 威儀翼翼 52 履 53 敬恭謹 54 慎 55 豈不日戒 56 豈不日戒 57 日 58 日 59 行道遲遲 60 遲 61 長遠 62 周道 63 作遲 64 舒行兒 64 找出我車 65 車 66 我出我輿 67 輿 68 出車彭彭 69 出輿彭彭 70 獵狝于 71 哀 72 獵狝于攘 73 攘 74 執訊獲醜 75 訊 76 辭 77 醜 78 衆 79 從其辜醜 80 王猶不堪況

contrast between *sin* and *ch'ou* here may imply, with *Chu*, that *sin* were the more intelligent and prominent captives (officers?), suitable for «the question», and *ch'ou*, 'the crowd', the ordinary lot of stupid common soldiers. — **B.** *Cheng*, who takes *sin* and *ch'ou* with these same meanings, construes differently: «Holding that for the question captured crowd». — **C.** *Ma Juei-ch'en* and *Ch'en Huan*: in ode 241 the word 82 'to cut the left ear of a slain enemy' (as a trophy) is defined as = 83 'to catch' by *Mao*, and therefore the 83 **g'wāk / gwək / hu o* in our line here is loan char. for 82 **kwək / kwək / ku o*, thus: «The seized interrogandi and the eared ones are many». Cf. *Li*: *Wang ch'i*: The king, when returning from a «punitive expedition» (a war expedition) with «sculprits» (prisoners), he sacrifices in the school and 84 «makes a declaration about the *sin* (living) prisoners for the question and the *ku o* (eared ones =) killed and eared enemies». — **D.** The *Li shī* (Han time stone inscr.) has a phrase 85, which probably alludes to our ode, and shows that some ancient writers thought 77 **i'îōg* was loan char. for 86 **siōg*, thus: «We have seized prisoners for the question and caught heads» (or, with *Waley*: «and captured the 'heads' = chieftains»). — **D** is very arbitrary and phonetically hardly convincing. **C** is very tempting, because of the striking *Li* par., yet it means an unnecessary loan speculation which is supported by no loan par. **B** misses the parallelism of the verbs *chī* and *hu o*. **A** is therefore best and safest.

Ode CLXIX: Ti tu.

Yu huan k'i shī see gl. 87.

439. T'an kü ch'an ch'an 87.

T'an kü:

A. *Mao*: t'an kü 88 = 89 'service carriage' (used in the *yi* war expedition service). In ode 234 we find 90, and this 91 **dz'an / dz'an / chan* means 'carriage box made of bamboo or wooden laths' (cf. *Chuang*: *Ma ti*, where 91 means 'shed made of intertwined branches'), thus: the carriage with lath box'; to this *Mao* says: 92 = 89 «the *chan kü* is a service carriage». It seems therefore, that *Mao*, in our present ode, considers 93 **d'an / d'an / t'an* to be a loan char. for the 91 **dz'an* of ode 234. — **B.** *K'ung* takes t'an 93 in its ordinary sense of 'a kind of tree' (as in odes 76, 112, 184), thus: «The t'an-wood carriage». — **A** is a quite unnecessary and arbitrary loan speculation.

Ch'an ch'an:

A. *Mao*: ch'an ch'an 94 (**i'ian / ts'ian / ch'an*) = 95 'worn, dilapidated' (foll. by *Shuwen*). No text par. — **B.** *Han* (ap. *Shiwen*) reads 96, this 97 **i'ian / ts'ian / ch'an* (*Shiwen*) defined as = 98 'slow' in *Shuwen* and *Kuang ya*. Similarly another school (ap. *Hou Han shu*) reads 99 (**i'ian / ts'ian / ch'an*), same meaning. Cf. *Li*: *Yue ki* 100 «The sound is slow and tardy»; *Lie*: *Li ming* 1 'slow, phlegmatic'; *Lao* 2 «Slow and good at laying plans» (3 **i'ian / ts'ian / ch'an* = 'slack, slow, deliberate'). Thus, in our ode: «The t'an-wood carriages are very slow». — **B** is much better supported.

440. Pu shī kie chī 4. *Mao* has no gloss.

A. *Cheng*: kie 5 (**ker / kai / kie*) = 6, thus: «The tortoise-shell oracle and the milfoil oracle (are there together =) have both been resorted to». — **B.** *Waley*: kie 5 = (go together =) to agree', thus: «The tortoise-shell oracle and the milfoil oracle are in accord». — **C.** *Ma Juei-ch'en*: kie 5 = 7 'good': «The tortoise-shell oracle and the milfoil oracle are favourable». For adduced par. see below. — **B** is confirmed by the context; next line has: «They jointly say that they are near» (see gl. 441 below). — We should study here:

Ode 170. *Wu k'i chī yi, wei k'ie yi* 8. *Mao* has no gloss. **A.** *Cheng*: kie 5 = 9, thus: «The things are good, and they are equal» (different kinds duly represented). — **B.** *Lü Tsu-k'ien*, more ingenious than convincing: kie 5 = of both kinds, i. e. both from the land and the sea! — **C.** *Ma Juei-ch'en*: kie 5 = 7 'good': «The things are *chī* good and they are *kie* good». He refers to the par. in the preceding st. 4, phr. 10: «The things are plentiful, and they are fine»; he thinks our kie 5 in st. 5 corresponds and is analogous to the *kia* 7 'good, fine' in st. 4, which, however, is a mistake (see **D** next). He also adduces ode 220, see below. He further points out that *Kuang ya* says 11 = 7 (the 11 equal to our 5 here), adding that *kie* and *kia* «had the same initial» (and therefore, presumably were cognate words); yet the phonetic similarity between 5(11) **ker* and 7 **ka* was slight indeed. For the meaning 11 (5) = 7 'good, fine' there is no text par. whatever, except the debated cases in our gloss here. — **D.** Another interpr. The word-stem 11 **ker / kai / kie* fundamentally means 'all, all together, in full number' (cf. *Tso*: *Min* 2, phr. 12 «The cattle, sheep, swine, chickens, dogs, all together, in their complete number, in total were 300»), secondarily also 'alle beide, both, together' etc. The char. 5 ('together' in odes 47, 133 etc.) is etymologically the same word, as has been correctly realized by *Wang Nien-sun*, *Ma Juei-ch'en* and all their followers, the char. 11 being simply enlarged by *rad. 13*. Now, the two stanzas (4 and 5 in our ode 170) form the inversion of one another, as so often in the *Shī* (cf. odes 18, 49, 51 etc.). St. 4 (phr. 10): «The things are plentiful, and they are 7 fine» ~ St. 5 (phr. 8): «The things are good, and they are 5 (in full number, *vollzählig* =) plentiful». There is a clear and unmistakable chiasma here. Our 5 of st. 5 corresponds, not, as *Ma* thinks, to the 7 'good, fine' of st. 4, but to its 14 to 'plentiful', and should be analogous to that in meaning, which agrees perfectly with the fundamental sense of 11, 5 **ker*. This decides for our interpr. in st. 5: «The things are good, and they are plentiful».

Ode 220. *Yin tsiu k'ung kie* 15. *Mao* has no gloss. **A.** *Cheng*: kie 5 = 16 'uniform and united', thus: «They drink wine, very harmoniously (in great concord)». **B.** *Ma Juei-ch'en*: kie 5 = 7 'good, fine' (as above): «They drink wine that is very good». He refers to the par. in st. 4, phr. 17: «They drink wine that is very good, fine». — **C.** Another interpr. We have here exactly the same two notions 'good, fine' and '(*vollzählig*, in full quantity =) plentiful' as in ode 170 above. This already in st. 1, for the complete line runs: 18 «The wine is well-blended and *chī* good, they drink the wine that is very *kie* plentiful». And then the same two notions balance each other, if we place st. 1 and st. 4 together: st. 1 (*kie*) «They drink the wine that is very plentiful» ~ st. 4 (*kia*) «They drink the wine that is very fine». In short, in ode 220, just as in ode 170, 'good, fine' and 'plentiful' form pendants, a striking par. that decides in favour of **C**, which, moreover, builds on the fundamental sense of 11, 5 **ker* 'all, in full number'.

Ode 279. *Kiang fu k'ung kie* 19. *Lu* (ap. *Shuo yüan*, so also *Tso*: *Siang* 2)

爾小醜 21 罇 22 馘 23 獲 24 以訊馘告 25 執訊獲首 26 首 27 檀車 28 檀車 29 役車 30 有
 棧之車 31 棧 32 棧車 33 檀 34 檀 35 散飲 36 檀車 37 續續 38 續 39 續 40 檀車 41 譟 42 其聲譟以
 緩 43 譟 44 譟 45 譟 46 譟 47 譟 48 譟 49 譟 50 譟 51 譟 52 譟 53 譟 54 譟 55 譟 56 譟 57 譟 58 譟
 等 59 物 60 其 61 多 62 矣 63 惟 64 其 65 嘉 66 矣 67 皆 68 牛 69 羊 70 豕 71 雞 72 狗 73 皆 74 三 75 百 76 人 77 4
 多 78 飲 79 酒 80 孔 81 借 82 齊 83 一 84
 飲 85 酒 86 孔 87 嘉 88 酒 89 既 90 和 91 旨 92 飲 93 酒 94 孔 95 借 96 降 97 福 98 孔 99 借 100 徧 101 借 102 借 103 士 104 子 105 強 106 壯 107 兒

reads 20, which again confirms the identity of 11 and 5. A. Mao: kie 11 = 21 'complete, all round': «There come down blessings that are very (complete, in full number =) plentiful». — B. Ma Juei-ch'en: «There come down blessings that are very good» (as above). — In the light of odes 169, 170, 220 above, A is right, as already realized by Mao.

Ode 205. Kie kie shī tsi 22. A. Mao: kie kie 5 = 23, thus: «Vigorous officer(s)». No text par. — B. Another interpr. kie 5 id. w. 11, thus: «All the many officers». — A, lacking every support, should be rejected in favour of B, which is based on the fundamental meaning of the word stem.

441. Huei yen kin chi 24.

A. Mao: huei 25 = 26: «The assembled men (the college of diviners) say that they are near». Quite far-fetched. — B. Cheng: «They jointly say that they are near». — C. Ch'en Huan thinks yen 27 is not the verb 'to say' but the common particle, adducing as par. ode 96, phr. 28. But since it is precisely a question of a pronouncement of the oracle, there is no reason whatever why yen should not mean 'to say'. — D. Waley would read 29 for 30 («both tell glad news»), an arbitrary and unnecessary text alteration. — B is simplest and quite convincing.

Ode CLXX: Yü li.

442. Yü li yü liu 31.

A. Mao: li 32 (*lieg / liei / li) = 33 (*liek / liek / li) 'to pass through', thus: «The fishes pass on into the fish-trap». Possibly Mao thought *lieg and *liek were cognate words. But there are no text par. where 32 means 'to pass'. So probably Mao took 32 to be equal to 34, see B next and ode 207 below. — B. Cheng (in comm. on Yili: Hiang yin tsiu li) reads 35 (and Shīwen, on the strength of Cheng's gloss, records this as a variant; whereas 32 in A was *lieg, this 34 was *lia / lij / li, so they were by no means homophonous). But probably this does not represent any early school but is a correction of Cheng's, under influence of ode 70, phr. 36, and also, perhaps, of Yi: Kua 30, where 34 (*lia) is defined as = 32 (*lieg), though there in a different sense. Now this 34 *lia may be taken to mean 'to fall into', thus in ode 70, phr. 36: «The pheasant falls into the net», and here phr. 31 «The fishes go into the fish-trap», cf. Tso: Wen 5, phr. 37 «to (meet with, incur:) fall into difficulties»; Tso: Siang 21, phr. 38: «You will (incur:) fall into guilt»; Tso: Ai 16, phr. 39 «I have fallen into sickness». But it may also be differently interpreted, see C next. — C. Legge reminds that li 32 (*lieg) sometimes means 'to attach to, fasten to, be attached to'. We may then translate: «The fishes fasten in the fish-trap». Cf. Li: Tsi yi 40 «When the prince (leading the victim) had entered the temple gate, he fastened (the victim) to the stone pillar (Cheng: li 32 = 41); Yili: Shī sang li 42 «They put on him (the dead man) an archer's thimble, it is (applied to, attached to =) fastened to the wrist»; Chouli: Hiang shī 43 «To each (of the culprits) he (attaches =) applies the law» (pertaining to this crime) (Cheng: 32 = 44); Yi: Kua 30, phr. 45 «Sun and moon are attached to heaven, the grains, plants and trees are attached to the earth» (comm. 32 = 46); Tso: Süan 12, phr. 47 «He shot at the deer, and (the arrow) fastened in the hump (Tu Yü: 32 = 46); 32 *lieg 'to attach' is cognate to 48 *lij / lij / li 'a rope' (ode 222). Now also li 34 (*lia) has a meaning 'to attach', cf. Chuang: P'ien mu 49 «To be attached is not dependent on glue». — It is obvious that ode 70, phr. 36 and our 35 are analogous phrases, and that 32 *lieg and 34 *lia are synonymous words. The only meaning common to both words, as attested by text par., is 'to attach, to fasten'. So we obtain:

Ode 70, phr. 36: «The pheasant fastens in the net».

Our ode here, phr. 31: «The fishes fasten in the fish-trap».

We should study here further:

Ode 207. Tsaili han shu 50. Mao has no gloss. A. Cheng: li 34 = 51 'to change, to pass through successively'; K'ung 34 = 33 (cf. Mao in ode 170 above!), same meaning: «We have successively passed through cold and heat». Cf. Kyü: Tsin yü 52 «Without (the help of) Heaven, one cannot pass through a number (of generations)» (Wei Chao 34 = 33). In Han time texts, this meaning is very common, e. g. Shī ki: T'ien kuan shu 53 «The various mansions (parts of the firmament) which the moon passes through». — B. Chu: li 34 = 54: «We have come to the cold and the heat periods». 34 in this sense of 'to come to, to meet with, to fall into' is common, as exemplified above. — While B is quite plausible, the older intep. A is well substantiated and worth following.

Ode 232. Yüe li yü pi 55. A. Mao and Cheng have no gloss. K'ung: 32 = 33: «The moon passes through the (constellation) Pi («the Heavenly Fork»)». — B. Lu (ap. Lun heng and Huai etc.) reads 56: «The moon (is attached to =) dwells in the constellation Pi». — Since 32 has no sense 'to pass through', and since 'to attach' is the only meaning common to the words of both versions, B is preferable. Undecidable whether A (*lia) or B (*lieg) best repr. the orig. Shī; the meaning in any case is the same.

Wei k'ikie yi see gl. 440. Wei k'ishiyi, see gl. 553.

Ode CLXXI: Nan yu kia yü.

443. St. 1: Cheng jan chao chao 57;

St. 2: Cheng jan shan shan 58.

For cheng see gl. 387.

A. Mao (after Erya): chao 59 (*tög / tau / chao) = 60 'basket for catching fish' (put down from above over the fish); shan 61 (*san / san / shan) = 62 'wicker trap for catching fish'. Thus: 57 «In great numbers they are taken under baskets»; 58 «In great numbers they are taken in wicker traps». Shuowen for the former has the var. 63, without definition. For 59 cf. Huai: Shuo lin (description of various modes of fishing): 64 «Those who fish with chao baskets press them down». For 61 no text par.; it may, however, be cognate to 65 *swän / swän / suan 'basket' (Yili etc.). — B. Another school. Kuang ya has an entry 66. Since 67 (river name in Shuowen and Tsi'e yü) is homophonous with 61 (both *san / san / shan), and since 68 (ordinarily *nög / nau / nao) has the same phonetic as 59, this entry evidently refers to our ode, thus both lines: «(The fishes) in great numbers are many (go in shoals)». When Shuowen defines 61 as = 69 'the appearance of fishes swimming in water', this may simply be another way of expressing the same idea: swimming in shoals. No text par. — A is better supported.

444. Kia pin shī yen yu si 70.

Si is the final particle. Mao has no gloss to yu.

A. Cheng: yu 71 = 72 'to repeat', thus: «Fine guests then feast again and again».

會言近止 25 會 26 會人 27 言 28 會且歸矣 29 忻 30 近 31 魚麗于罾 32 麗 33 歷 34 離 35 魚
離于罾 36 雉離于羅 37 離其難 38 子離于罪 39 身人離病 40 既入廟門麗於碑 41 繫 42 設
決麗于擊 43 麗其法 44 附 45 日月麗乎天 百穀草木麗乎地 46 若 47 射麋麗龜 48 纒 49 附
離不以膠漆 50 載離寒暑 51 更 52 非天不離數 53 月所離列宿 54 至於 55 月離于畢 56 月
麗于畢 57 烝然罩罩 58 烝然汕汕 59 罩 60 籠 61 汕 62 櫟 63 罍 64 罍者抑之 65 匱 66 淖淖
漑 67 漑 68 淖 69 魚游水兒 70 嘉賓式燕又思 71 又 72 復 73 右佑侑 74 嘉賓式燕綏之

— B. Ma Juei-ch'en: yu 71 is a short-form for 73 'to assist, to second', thus: »Fine guests feast and second him». — The par. with the preceding st. 74 »(The lord has wine), fine guests feast and comfort him» (cf. ode 4) decides for B.

Ode CLXXII: Nan shan yu t'ai.

445. Lo ch'ikün tsi 75.

A. Cheng: ch'ī 76 (*t'ieŋ / t'ieŋ / ch'ī*) = 77: »Happy be this lord». — B. 76 is very common as a mere empty, filling-out particle, and there is no reason for giving it another sense here: »Happy be the lord». — C. Another school (ap. Tso: Chao 13 and Siang 24, as quoted by Wang Ying-lin, Shī k'ao, and confirmed by the wording of Tu Yü's comm. and the T'ang stone classics) read 78, the 79 (**t'ieŋ / t'ieŋ / ch'ī*) = 'good': »Happy and good be the lord». — Undecidable whether B or C best repr. the orig. Shī. 446. Hia pu meishou 80.

A. Cheng: hia 81 = 82, and 83 = 84: »He is far from not having a vigorous old age» = »He is near to having a vigorous old age». Very far-fetched. — B. Chu: hia 81 (**g'ä*) = 85 (**g'ä*), later comm. better: 81 (**g'ä*) loan char. for 86 (**g'o*): »How should he not have a vigorous old age». Confirmed by the par. in ode 228, phr. 87 »Why should I not say so» (cf. gl. 111).

447. Pao ai (yi) er hou 88.

A. Mao (after Erya): ai 89 (Shīwen **ngäd / ngäi / ai*) = 90, thus: »May you preserve and nourish your descendants». For this meaning of 89 there is only one (unsafe) par., see ode 216 below. — B. Another interpr. 89 is sometimes used in the reading **ngäd / ngävi / yi*, interchangeable with 91, in the sense of 'to govern, to correct, to regulate' (Shu Kao Yao mo 92 is quoted 93 in Han shu: Ku Yung chuan) cf. ode 195, phr. 94 »Some are respectful, some are governed» (see gl. 581); 91 in this sense is common. Thus here: »May you preserve and govern well your descendants». In Shu: K'ang kao we find 95 »and thereby preserve (protect) and govern (regulate) the people»; all comm. agree that here 91 yi (**ngäd*) with Erya means 96. It is obvious that the 97 of our ode is the same binome as the 98 of the Shu. — The Shu par. decides for B. — We should compare:

Ode 216. Fu lu ai (yi) ch'ī 99. A. Here again, Mao says: 89 = 90: »May felicity and emoluments (nourish =) sustain him». But since the only text par. which could be adduced (see above) falls out, this interpr. lacks text support. — B. Another interpr. 89 = 96, as in the ex. above: »May felicity and blessings (regulate him =) stabilize him».

Ode CLXXIII: Lu siao.

448. Ling lu sü hi 100.

A. Mao: sü 1 = 'the appearance of the dew', which explains nothing. — B. Ch'en Huan: sü 1 = 2 'ample, abundant': »The fallen dew is abundant». Confirmed by par., see gl. 298.

449. Sh'iyi yu yü ch'u hi 3. Mao has no gloss.

A. Cheng: »Thereby there will be (a settled place =) constancy for the fame». — B. Chu: »Thereby there will be fame and (settlement =) tranquillity». — C. Chu quotes Su (Su Shī?) as interpr. yü 4 as = 5 in the sense of 'joy, joyous, happy', thus: »Therefore:) and so there is joy and tranquillity». Wang Yin-ch'ī and Ch'en Huan accept this. Yü 4 (**ziö / iwo / yü*) need not necessarily be a loan char. for 5 (**d'io / iwo / yü*) but only a cognate word. Cf. Meng: Liang Hwei wang, hia 6 »He made one pleasure-trip and one enjoyment», which is quoted 7 by Fu K'ien in comm. on Tso: Chao 2; in that Tso chapter, 8 is expl. by Fu: »(There was a fine tree), Süan-ts'ī enjoyed himself under it» (Tu Yü, however: »Süan-ts'ī praised it»). Wang points out that in ode 218, to st. 1,

phr. 9, corresponds st. 2, phr. 10, where parallelism clearly indicates: »We will feast and rejoice». Similarly, to ode 177, phr. 11 »Ki-fu feasts and rejoices» corresponds ode 261, phr. 12 »Han Ki feasted and rejoiced» (here even Chu says 4 = 13). — C suits the context much better. Yü 'fame' really makes no sense here.

Yi hiung yi ti, see gl. 589.

450. T'iao ko (lê) ch'ung ch'ung 14.

T'iao ko (lê).

A. Mao: t'iao 15 (**d'ioŋ / d'ieu / t'iao*) = 16 'reins'; ko 17 = 18 '(head =) ends of the reins'. — B. Kuo P'o in his comm. on Erya already realized that ko 17 is a short-form for 19 lê 'reins'. And Tuan Yü-ts'ai points out that 15 (which does not exist in Shuowen) is but a variant for 20 (**d'ioŋ / d'ieu / t'iao*) = 'metal ornaments on rein-ends' (Shuowen). This is amply confirmed by many bronze inscriptions. We find the phrase 21 'metal-ornamented reins' as early as on the Lu po Tung kuei (early Chou, cf. BMFEA 8, p. 37, K'i ku shī ki kin wen shu 4: 16), later in many inscr. and also on the Shī ku »stone drums». — B is therefore clearly preferable.

Ch'ung ch'ung.

A. Mao: ch'ung ch'ung 22 (**d'ioŋŋ / d'iuŋŋ / ch'ung*) = 23 'the appearance of down-hanging ornaments', thus: »The rein-ends have hanging ornaments». 22 **d'ioŋŋ* 'to surge' would then be loan char. for such a word. No text par. whatever. — B. Chu: ch'ung-ch'ung 22 = 24, thus: »The rein-ends are hanging down». It is quite amusing to witness how Chu by a slight trick has altered Mao's gloss materially. No text par. — C. Waley: ch'ung ch'ung = »are jingling». I suppose W. means that *d'ioŋŋ-d'ioŋŋ* was an onomatope. Cf. ode 154, phr. 25 »We cut the ice *d'ioŋŋ-d'ioŋŋ*» — here the onomatope is evident. Thus our ode line here: »The metal-ornamented reins tinkle». — C is confirmed by the par. of the very similar next line 26. — We should study here:

Ode 283. T'iao le yu ts'iang 27. A. Mao: yu ts'iang 28 = 29 'are well-regulated'. No text par. — B. Cheng: ts'iang 30 = 31 'the appearance of metal ornaments' (possibly Cheng meant that these ornaments were bird shaped? 30 when read **ts'ang* means 'crane'). Ch'en Huan, accepting this, proposes that the ch'ung-ch'ung 22 (**d'ioŋŋ*) in ode 173 above is loan char. for this 30 **ts'iang*, since they were phonetically similar (yi sheng ch'ī chuan)! — C. Chu: ts'iang 30 is the tinkling sound of the reins, thus: »The metal-ornamented reins tinkle». Cf. ode 302, phr. 32 »The eight bit-bells jingle (sound *ts'iang-ts'iang*)». Shīwen records the var. 33, and Shuowen quotes 34. This 35 **ts'iang* means 'the tinkling of jade' (so in ode 178, phr. 36) and in the phr. 37 of ode 178 it is synon. w. our 30 of ode 302. The same word is wr. 38 in ode 260, phr. 39. — C is strongly substantiated.

75 樂只君子 76 只乃 77 是 78 樂台君子 79 旨 80 遐不眉壽 81 遐不眉壽 82 遐不眉壽 83 遐不眉壽 84 其近眉壽 85 何 86 胡 87 遐不謂矣 88 保艾爾後 89 艾 90 養 91 又 92 俊又在官 93 俊艾在官 94 或鼎 95 用保艾民 96 治 97 保艾 98 保艾 99 福祿艾之 100 零露漙漙 1 漙 2 漙 3 是以有譽 處乎 4 譽 5 豫 6 一游一豫 7 一游一豫 8 宣子譽之 9 式燕且喜 10 式燕且譽 11 吉甫 燕喜 12 韓昭燕譽 13 樂 14 僅革沖沖 15 僅 16 譽 17 革 18 譽首 19 勅 20 僅 21 僅勑 22 沖 23 垂 飾兒 24 垂兒 25 鑿冰沖沖 26 和鑿難難 27 僅革有鶴 28 有鶴 29 有法度 30 鶴 31 金飾兒 32 八鸞鸞 33 僅革鑄鑄 34 僅革鑄鑄 35 鑄 36 有鑄 37 八鸞鑄鑄 38 鑄 39 八鸞鑄鑄 40

Ode CLXXIV: Chan lu.

Yen yen ye yin, see gl. 316; tsaitzung tsai k'ao, see gl. 160; k'i shi li li, see gl. 196.

Ode CLXXVI: Tsing tsing ché ngo.

451. Tsing tsing ché ngo 40.

A. Mao reads thus: tsing 41 (**tsieng / tsieng / tsing*) = «luxuriant». — B. Han (ap. comm. to Wsüan) reads 42. This 43 was **tsjen / tsjen / chen*, same meaning. — Both words are well attested. Undecidable which version best repr. the orig. Shi.

Ode CLXXVII: Liu yüe.

452. Liu yüe s i s i 44.

A. Mao: s i s i 45 (**siar / siei / si*) = 46 'the appearance of inspection', thus: «In the sixth month they are inspecting» (sc. the war chariots). No text par. — B. Chu: s i s i 45 = 47, thus: «In the sixth month there is bustle». As text par. has been adduced Lun: Hien wen 48 (the 49 being a variant of and interchangeable with 45): «Why are you, K'iu, so (bustling =) eager, assiduous»; this is Hing Ping's expl. (T'ang time), but it is very uncertain (cf. C next). — C. Another interpr. Si 45 **siar* fundamentally means 'to roost' (ode 66), 'to rest' (ode 138), and so does the interchangeable 49 **siar* (ode 205; Chuang: Ch'i lo). It is exceedingly unlikely that there should also exist a homophonous word **siar* with exactly the opposite meaning: 'to hustle, to bustle', and written with the same character! I conclude that 45 has its ordinary, fundamental sense here. In the hot weather of the sixth month there ought to be no war expedition, as all the comm. agree, and the ode depicts the startling sensation of the campaign. Thus: «In the (roosting =) quiet rest of the sixth month» (the war chariots were equipped). Similarly Legge takes the s i s i 49 in Lun (phr. 48) in the same sense, here spoken ironically: «Why are you, K'iu, (roosting =) keeping so still?». — C is linguistically best.

453. Tsai shi ch'ang fu 50.

A. Mao: 51. This is a direct quotation from Chouli: Si ch'ang: «The banner with sun and moon is the ch'ang». Thus in our ode: «We load (on our carriages) these ch'ang banners (with sun and moon emblems) and the clothes». — B. Cheng: 52 = 53 «ch'ang-fu is = the cap and garments of leather» (the ch'ang regular = regulation clothes of the soldier), thus: «We load (on the carriages) the uniforms». Cf. Tso: Min 2, phr. 54 «The commander of an army has regular clothes», i. e. a certain, fixed uniform (in the passage it is precisely a discussion about a commander with unusual clothes, breaking the rule, so here ch'ang fu is undeniably = 'regular clothes'); ode 235, phr. 55 «They constantly wear (wear as regular garments) the embroidered skirt and ceremonial cap». — C. Waley: «We load our bow-cases and quivers». 56, short for 57, occurs e. g. in ode 167, but how can a 58 mean 'bow-case'? That 58 **diang* should be a loan char. for 59 **tiang* is very unlikely. — B is best supported.

Wo shi yung ki, see gl. 354.

454. Yi k'uang wang kuo 60. Mao has no gloss.

A. Cheng (after Erya): k'uang 61 = 62 'to correct', thus: «In order to (correct =) set aright the king's state» (the frontiers of which were invaded by the Hien-yün). K'uang = 'to correct, regulate' is very common (ode 205; further Lun: Hien wen 63 «He united and corrected the whole world»; Tso: Siang 14, phr. 64 «When they are wrong, then they correct them»). Cf. particularly Yi: Kua 30, phr. 65 «The king therefore sends out an expedition, in order to set aright his state»; this is practically a

word -for- word paraphrase of our ode line here, which runs 66, and c h e n g 62 'to correct' in Yi corresponds to our k'uang 61. — B. Fu Kuang (Sung time), followed by Ma Juei-ch'en: k'u a n g 61 = 'to assist, to succour', thus: «In order to succour the king's state». Cf. Shu: P'an Keng 67 «They cannot succour each other to preserve their lives»; Tso: Hi 26, phr. 68 «and succour them in distress». — While B is quite plausible, A is even more strongly corroborated by the Yi ex. 65, and by the par. in st. 3: 69 «in order to settle the king's state».

Yu yen yu yi, see gl. 433.

455. St. 2: Ki ch'eng wo fu 70;

St. 3: Kung wu chi fu 71. Mao has no gloss.

A. Cheng: in st. 2, phr. 70: fu 72 = 'war clothes', thus: «We prepared our (war) clothes». But in st. 3, phr. 71: fu 72 = 73 'business, work', cf. Li: Tsi t'ung 74 «You continue your father's work». Thus: «Discharging (75 = 76? or, if 75 = 77, respectfully attending to) the military work». — B. Waley: fu 72 in both lines = 'work', thus: 70 «We have finished all our (field) work»; 71 «We fulfil the task of war». — C. Another interpr. The word fu 72 occurs thrice in st. 1-3. In st. 1, phr. 78, the meaning of fu 72 = 'clothes' is quite unambiguous (see gl. 453 above). We load those (regular clothes:) uniforms». It is very unlikely that the same word fu would have two entirely different meanings in the first three stanzas of the same ode. Hence the lines reasonably must mean: 70 «We (completed =) prepared our (war) clothes»; We (71) provided the war clothes».

456. Hien yün fei ju 79. Mao has no gloss here.

A. Cheng: ju 80 = 81, which is Mao's gloss in ode 26, thus: «The Hien-yün did not calculate». For ju = 'to measure, to examine, to scrutinize' see our gl. 66. Cf. further ode 276, phr. 82 «Come and consult, come and scrutinize». — B. Ma Juei-ch'en (after Kuang ya): ju 80 = 83, thus: «The Hien-yün are not soft». Cf. Ch'u: Li sao 84 «I grasp the soft Orchis»; Hanfei: Wang cheng 85 «Weak and soft and with little power of decision». — While B is quite plausible and has text support, A is equally well substantiated, and more in accordance with practice in the Shi, the par. 82 being quite decisive.

457. Chi wen niao chang 86.

A. Mao has no gloss to chi 87, and, as Tuan Yü-ts'ai has pointed out, he therefore certainly took it in its ordinary reading **tjak / tsjak / chi* and meaning 'to weave': «There were woven patterns, bird emblems», as in Shu: Yü kung 88 «In their baskets there were (fabrics with) woven patterns». — B. Cheng: 87 = 89 (var. 90). The h u e i 91 was a kind of banner (ex. in Tso: Chao 21). Cheng builds on Shuowen, which has an entry 92 (var. 93). Now, there are two possibilities. Either Cheng meant that 87 was a loan char. for 94 'banner' (ex. of this word in Hanfei: Wai ch'u, yu shang),

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何為是栖栖者與 栖 載是常服 日月為常 常服 韋弁服 帥師者有常服
常服黼 常服 常服 常服 以匡王國 匡
出征以正邦也 王于出征以匡王國 不能齊匡以生 而匡救其災 以定王國
既成我服 共武之服 共武之服 共武之服 共武之服 共武之服 共武之服 共武之服 共武之服 共武之服 共武之服
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thus: »The banner's pattern was the bird emblem»; if so, it has to be read either *t'îag / t's'i / ch'î (Ts'ie yün, Shîwen), or *s'îag / s'i / shî (Ts'ie yün, Shîwen), or *s'îak / s'îak / shî (Shîwen to Tso: Chao 21). Or Cheng meant that 87 was a loan for 95 in its common reading *t'îag / t's'i / ch'î (so Shîwen here) = 'to record, to inscribe, to denote, to mark', 95 then = 'the denoter' = 'the ensign', thus: »The ensign's pattern was the bird emblem». For this latter, cf. Li: T'an kung 96 »The inscription, that means the funeral banner; since the dead one now cannot be distinguished, therefore by the banner he denotes him». Indeed, Kia Kung-yen (comm. to Chouli) and Yülan quote our ode line 97, and Ch'en K'iao-tsung thinks that this was the original Mao version, and that 87 was erroneously introduced in the T'ang stone classics and from there carried over into the present orthodox version. But this does not hold good; the T'ang stone classics were cut in 838 A D., and Lu Tê-ming (Shîwen) two centuries earlier already has 87, as is seen from his gloss, where he expressly has to state that 87 (after Cheng) has to be read either *t'îag / t's'i / ch'î (i. e. = 95) or *t'îag / t's'î / ch'î (i. e. = 94). Obviously Kia Kung-yen and Yülan have altered the Mao text after Cheng's gloss. There is therefore no good reason for doubting the traditional Mao version 98.

— A. is simple and plausible and takes 87 in its ordinary reading and sense, without the unnecessary loan speculation of B. Moreover, it is strongly supported by the Shu par. (88) which shows 98 to be a standing phrase.

458. Po pei ying ying (yang yang) 99.

A. Mao reads thus: »The white streamers were brilliant». In the same way, we have 100 in odes 168, 178, phr. 1. Shîwen says 100 was read either *i'ang / i'ang / yang or *i'äng / i'ung / ying; in the former case, it would be an independent word; in the latter, it is a short-form for 2. K'ung (in comm. on Cheng feng) quotes our line 3. Cf. ode 229, phr. 4 »(Flowery =) brilliant are the white clouds» (yet here Han ap. Shîwen reads 5 »Flowing are the white clouds»). The reading *i'äng / i'ung / ying seems most plausible, since it can be connected with a well-known word stem ('flowery' > 'brilliant'). — B. Lu (ap. comm. to Kung-yang) reads 6 »the silken streamers were brilliant». — Undecidable whether 'white' or 'silken' best repr. the orig. Shî.

459. Sī mu ki ki 7.

A. Mao: ki 8 (*g'iet / g'iet / ki) = 9, thus: »The four stallions were (straight =) orderly, unswerving». — B. Cheng: ki 8 = 10, thus: The four stallions were robust». — The word ki is a hapax legomenon, and it is difficult to get any confirmation of either interpr. Yet there are two words which may be cognate, wr. with the same phonetic: 11 *g'iet / yiet / hie 'to straighten the neck', see gl. 71; and 12 *kiet / kiet / ki, defined by Shuowen as = 13 'a straight tree (log)'; this forms part of the name of a gate in Cheng (Tso: Chuang 28) phr. 14 ('the gate timbered with straight logs'), and it means 'a well sweep' (a long, straight beam) in Chuang: T'ien yün. Thus there seems to exist a word stem *kiet: *g'iet: *g'iet with a fundamental sense of 'straight', which would confirm A.

Ode CLXXVIII: Ts'ai k'i.

Po yen ts'ai k'i: for the binome particle po-yen cf. gl. 10, 11.

460. Shī han chī shī 15.

A. Mao (after Erya): shī 16 = 17; han 18 = 19; shī 20 = 21; thus: »For use as a host of protectors». For 18 read *g'ân / yân / han see gl. 27. For shī 20 = 'to use, to employ', cf. Lun: Tsī han 22 »I am not used (employed in office)»; Li: T'an kung 23 »When the weapons and buff-coats are not used», etc. (common). — B. Chu: shī 20 = 24 'to train', thus: »A host of protectors that are trained». Shī 20 often has the meaning of 'to try, to prove', e. g. Ts'ê: Ts'in ts'ê 25 »I beg that I may

try it». »Tried soldiers» then = »trained soldiers». — C. Ma Juei-ch'en thinks 18 should be read *kân 'shield', but then the line can hardly be construed. — No reason whatever for abandoning the oldest school, A.

Sī k'ī yī yī, see gl. 433. Yüe k'ī ts'o heng, see gl. 152. K'ī fei li t'ien, see gl. 582.

461. Yī tsi yüan chī 26. Mao has no gloss.

A. Cheng (after Erya): yüan 27 = 28. Chu and all later comm. take this in the ordinary sense of 28 = Mand. 29 'in, at, on', thus 30 = 31 »It settles in its stopping-place». But whereas yüan 27 is common as a particle = 'then, thereupon', e. g. ode 31, phr. 32 »And then we lose our horses» etc. (very common in the odes), or simply an »empty» particle (analogous to 33), e. g. Yili: Shī kuan li 34 »The name is very fine», there is no single ex., to my knowledge, where 27 means 'in, at, on' (Mand. 35). — B. Another interpr. It would be tempting to take chī 36 in this line to be merely the final particle, since the st. has two other lines ending with that particle: 37. Yet our phrase 26 recurs in ode 252, without any such par. lines, and in ode 192, phr. 38, it is clear that chī 36 is the principal verb. In our line 26, yī 39 and yüan 27 are both adverbial particles, introducing the two coordinated verbs tsi 40 and chī 36: »(Swift is that flying hawk, it flies and reaches heaven), but again it settles and then stops». Similarly in ode 192, phr. 38, yüan 27 does not mean 35 'in, at, on' but is an initial particle, as passim in the Shī: »Look at the crow, it stops — on whose house?».

462. Chen lü t'ien t'ien 41.

A. Mao: 42 »To (enter =) go back (with the army) is called chen lü, it means to readjust the seniors and the juniors». In Tso: Yin 5, we have the passage 43: »Every three years one has the military drill; when one (enters =) ends it, one chen lü». Mao's idea is that after the disorder caused by the battle, when seniors and juniors all go valiantly forward, the ranks have to be restored, with due distinction between superiors and inferiors. Couvreur therefore translates: »Avant de rentrer, on reforme les cohortes». — B. Cheng has the same idea, that in our ode — just as in the Tso passage — it is the time after the battle, but he adds: chen 44 = 36 'to stop': »When one (enters =) goes back, one stops the cohorts». — C. Ch'en Huan thinks the ode phrase has nothing to do with »going back» at all, but simply means: 'to (arrange:) marshal the cohorts'. Chen lü in this sense is also common: Tso: Ch'eng 7, phr. 45 »When the Middle states do not marshal their cohorts, the Man and Yi barbarians enter and attack them»; Tso: Ch'eng 16, phr. 46 »In the battle of Han, prince Huei could not marshal his cohorts», etc. — For B: chen = 'to stop' there

文以徵纒、徵識、徵、徵、徵也、識也、識、識、銘明旌也以死者為不可別已故以其旗識之、識文鳥章、纒文、白旆、央、央、旌、旌、央、央、英、白旆、英、英、英、白雲、漢、漢、白雲、帛、旆、英、英、四、牡、旆、倍、倍、正、牡、健、之、兒、頡、頡、枯、直、木、枯、枯、之、門、師、干、之、試、師、乘、干、干、干、干、試、用、吾、不、試、兵、革、不、試、肆、習、臣、請、試、之、亦、集、爰、止、爰、於、在、集、爰、止、集、於、所、止、爰、喪、其、馬、魯、曰、爰、字、孔、嘉、在、止、方、叔、惟、止、方、叔、率、止、瞻、烏、爰、止、于、誰、之、屋、亦、集、振、旅、關、關、入、曰、振、旅、復、長、幼、也、三、年、治、兵、入、而、振、旅、振、中、國、不、振、旅、譬、君、入、伐、韓、之

is no support whatever. Between A and C there is no fundamental difference, as to the meaning of the verb *ch'en* 44; it properly means 'to shake', and 'to shake the cohorts' means simply to bring them into due order by awe-inspiring commands or (drum) signals. *Ch'en* 1 ü therefore fundamentally means 'to marshal the cohorts' — be it to array them before the battle (as in 45, 46), or to reform them properly after battle (as in 43). There is nothing here in the ode to indicate that the battle is over; hence C is preferable.

T'an t'an t'un t'un, see gl. 390.

463. Ch'un er Man King 47.

A. Mao (after Erya): *ch'un* 48 (**t'iwən* / *t'iuən* / *ch'un*) = 49 'to move', thus: 'Moving are you King-people of the Man-tribes'. Cf. Shu: Ta kao 50 'The people of the western region are also not quiet; now they are moving (are agitated)'; *ibid.* 51 'They (put in motion =) disturb the widowers and widows'; Chuang: T'ien ti 52 'In their movements, they employ one another'; Tso: Chao 24, phr. 53 'Now the royal house is truly (moving =) shaking' (in Shuowen quoted 54, but meaning the same); Li: Hiang yin tsiu li 55 'Spring means movement'. Coll. current in W. Han time (Fang yen 48 = 56). — B. Chu: *ch'un* 48 = 57 'stupidly moving', thus: 'Foolishly moving are you King-people of the Man-tribes'. Evidently Chu thinks that there is a connection between our 48 and the homophonous 58 (**t'iwən*) = 'stupid', e. g. Huai: Fan lun 59 'stupid men and foolish women'. — The meaning 'to move' (with no accessory idea of 'stupidity') is so well established by many par., that B is clearly to be rejected.

Ode CLXXIX: Kū kung.

464. Tung yu fu ts'ao 60.

A. Mao (after Erya): *fu* 61 (**piwo* / *piu* / *fu*) = 62, thus: 'In the East are great grass-lands'. Cf. ode 261, phr. 63 'The bream and tench are big'; ode 102, phr. 64 'Do not cultivate (too) big fields'. — B. Lu (ap. Po hu t'ung and comm. on Ch'u), Han (ap. comm. to Wsüan) and Ts'i (revealed by an allusion in an ode by Pan Ku) all read 65. Of this, however, there are two expl. a. Han (Sie Han) says 66 = 67 'wide, great', the interpr. id. w. Mao's under A. This is a mere script etymology, 61 entering as part in both characters 66 and 67. β. 66 **pwo* / *puo* / *pu* means 'park', thus: 'In the East there are the grass-lands of the (royal) parks'. Cheng defines these regions more precisely. In Erya it is said: 68 'In Cheng there are the Park-fields', alluding to a district (in the present Jung tsê hien) which first belonged to the Royal Domain proper, and then, when the fief of Cheng was created, was laid to its territory. It is mentioned in Tso: Hi 33, phr. 69, and in Kyü: Chou yü 70, and in Mo: Ming kuei it is expressly stated that this was the traditional hunting-ground of the Chou kings: 71 'King Süan of Chou assembled the princes and hunted in the Pu-t'ien Park-fields'. When, however, Cheng tries to reconcile the Mao (A) version 72 with this, by reading 61 here **pwo* / *puo* / *pu*, as a short-form for 66, this is going too far. — In the next st. we have: 73 'They hunt in Ao', and this Ao, a place-name well known e. g. from Tso: Süan 12, was also in the present Jung tsê hien. This confirms B.

Süan t'u hiao hiao, see gl. 68.

465. Po shou yü Ao 73.

A. Mao has no gloss, and therefore he simply took *po* 74 (**pák* / *pák* / *po*) in its ordinary reading and meaning: 'They catch animals in Ao'. For Tuan Yü-ts'ai's guess that the char. 74 is erroneous and that Mao orig. read 75 there is no sufficient justification. — B. Another school (Cap. comm. to Wsüan) read 76, and yet another (Cap. Shuei king chu and ap. comm. on Hou Han shu) read 77. The 78 **šjög* 'animal' often means 'to hunt', e. g. Tso: Süan 12 and Siang 14, and differs only in tone from 79

šjög 'to hunt'. In these versions, 75 **b'ák* / *b'ák* / *po* is the common particle, see gl. 11, thus: 'They hunt in Ao'. — Undecidable which version best repr. the orig. Shī.

466. Sī mu yi yi 80. Mao has no gloss.

A. Han (Cap. comm. to Wsüan): *yi yi* 81 (**ziäk* / *iäk* / *yi*) = 82 'ample', thus: 'The four stallions are large'. Cf. ode 261, phr. 83 'Great is the Liang-shan (Mao: *yi* 81 = 84); ode 198, phr. 85 'Great is the temple'; Kyü: Chou yü 86 'For (ample =) many generations they have achieved their virtue'. This *yi* 81 = 84 'great' was coll. current in W. Han Time (Fang yen). — B. K'ung: *yi yi* 81 = 87, thus: 'The four stallions are well-trained'. There is no text par. for this, though K'ung thought there was in ode 301, see below. — C. Chu: *yi yi* 81 = 88 'connected and yet spread out', thus: 'The (teams of) four horses were in a long row'. For this meaning there is no text par., it was invented by Chu *ad hoc*, to serve as par. to the huei t'ung yu yi, see gl. 467 below. — B and C are unsupported, A is well substantiated; moreover it is confirmed by the par. in st. 1, phr. 89 'The four stallions are fat'. Our phr. reverts in ode 261, in a connection which shows definitely that *yi yi* is a description of the horses themselves, not (with C) of the position of the teams: 90 'The four stallions were big, very long and broad'. — We should study here:

Ode 300. Sin miao yi yi 91. Mao has no gloss. A. Cheng: *yi yi* = 92, thus: 'The New temple is beautiful'. — B. There is no reason why *yi yi* should mean any thing else here than in ode 198 above, phr. 85, thus: 'The new temple is great'.

Ode 301. Wan wu yu yi 93. Mao *yi* = 94, an ambiguous gloss, since this 94 has many meanings, i. a. 'to train' and 'great'. A. Cheng thinks that Mao meant 'to train', thus: 'The grand dance is well-trained'; so also Chu: 'The grand dance is orderly'. But for such a meaning of *yi* 81 there is no text par. — B. Ma Juei-ch'en thinks that Mao meant 94 = 'great', thus: 'The grand dance is great'. This is the ordinary, well-attested meaning of *yi* 81, see above, and therefore preferable.

Ode 217. Yu sin yi yi 95. A. Mao: 96 'yi-yi-wise unsettled', thus: 'My grieved heart is unsettled'. — B. Lu: Erya, Shī hün, says: 97 = 98 'grieved', thus: 'My grieved heart is grieved'. But, as Ho Yi-hang points out, in next st., phr. 99, Mao says: 100 = 1 'the grief being ample and full', and both terms ping-ping and yi-yi have a fundamental sense of 'ample, great', thus: '(My grieved heart =) The grief of my heart is ample'.

467. Huei t'ung yu yi 2.

A. Mao (after Erya): *yi* 3 (**djäk* / *iäk* / *yi*) = 4, thus: 'At the (princes') meeting there is a display'. This is based on the primary meaning of the word 3: 'to draw out (as a thread), long-drawn, to evolve, to unfold', here then a display in a long, contin-

戰惠公不振旅 意動 西土人亦不靜越 意動 允意 意動 意動 意動
相使 今王室 意動 意動 意動 意動 意動 意動 意動 意動 意動 意動
東有甫草 甫 大 意動 意動 意動 意動 意動 意動 意動 意動 意動 意動
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萬物有變 意動 意動 意動 意動 意動 意動 意動 意動 意動 意動

uous row. Cf. Li: Shê yi 5 »Each one (draws out =) evolves, unfolds, displays his own purpose». — B. Han: Wang Sien-k'ien thinks yu yi 6 is equal to yi yi 7, which by the Han school (ap. comm. to Wsüan: Kan ts'üan fu) is defined as = 8 'ample', thus: »The meeting (of the princes) is (ample =) grand». This is the same word as 9 **djäk / iäk / yi* 'ample, over-much' (hence also 'satiated', see gl. 9). That this is the proper meaning here is confirmed by a striking par. with ode 301. In our present ode, we have the word-pair 10 (**zjäk / iäk / yi*) ~ 3 (**djäk / iäk / yi*), in fact two closely cognate words, namely: phr. 11 »The four stallions are large», corresp. to phr. 2 »The meeting (of the princes) is (ample:) grand». We find in ode 301 the word-pair 9 ~ 10:

Ode 301. Yung ku yu yi, wan wu yu yi 2. For the latter part, see gl. 466 above. The yi 9 (**djäk*) is here defined as = 13 by Mao (by Cheng = 'orderly', quite unsupported by text par.), Thus: »The bells and drums are (ample =) amply-sounding, the grand dance is great». — We should compare further:

Ode 297. Yi kü yi yi 14. The line refers to horses, Shîwen var. 15. A. Mao: yi yi 7 = 16 'good at running', thus: »With their chariots they go nicely-running». No text par. — B. Chu: yi yi 7 = 17, thus: »With their chariots they go in a continuous row». — C. Han (ap. comm. to Wsüan, see above): yi yi 7 = 8, thus: »With their chariots, they go (amply =) grandly». The par. with the other stanzas of the ode shows that it is always a description of the horses and their movements, not their number: st. 1, phr. 18 »With their chariots they go bang-bang» ~ st. 2, phr. 19 »With their chariots they go strongly» ~ st. 3 (our line here, phr. 14) ~ st. 4, phr. 20 »With their chariots they go sturdily». This excludes B, and C is better supported than A.

Ode 263. Sü fang yi sao 21. A. Mao: yi 3 = 4. This is very obscure and has been differently explained. K'ung: »The Sü country (displayed =) reported and shook» (sc. the defenders, by telling of the invading royal army); Ch'en Huan: »The array (sc. troops) of the Sü country was shaken». — B. Cheng: yi 3 stands for yi 15 (**djäk*): »The relays of the Sü country (shook:) scared» (the defenders), i. e. the observing spies of the Sü country transmitted by fast relays the news of the royal invasion. — C. Chu: yi 3 = 22 'connectedly, consecutively', thus: »The Sü country from stage to stage was shaken». — D. Another interpr. Yi 3, as in all the above cases (with the Han school 7 = 8) = 'ample': »The Sü country was (amply:) grandly shaken». — D is simple and plausible.

Ode 290. Yi yi k'ita 23. Mao and Cheng have no glosses to yi yi. A. Erya has an entry 24 »yi yi means to grow», and an old comm. (Shê jen), followed by K'ung, thinks that it refers to this ode, which would mean that the Lu school read 25. Therefore Chu thinks that the 26 of the Mao version is a loan char. for this Erya word and says 27 'the appearance of the growing sprouts'. Thus: »Growing are its sprouting blades». No text par. — B. Ch'en Huan: yi yi (wr. 7 or, with the loan char. 26, both **djäk / iäk / yi*) = 8 (with the Han school definition 7 = 8, see above): »(Ample =) amply-growing are the sprouting blades». B is well supported by all the above cases.

468. K'ue shi ki ts'i 28.

A. Mao: ts'i 29 (**ts'iar / ts'i / ts'i*) = 30 'convenient': »The thimbles and the armllets are convenient». Cf. ode 119, phr. 31 »Why do you not help (me)», to which Mao: 29 = 32. Thus ts'i means 'to help, assist', here 'to be of assistance, helpful, convenient'. — B. Cheng: ts'i 29 means that 33 »hand and finger are following the one after the other», i. e. the thimble is put on the finger and the armllet on the wrist, thus: »The thimble and the armllet are successsibly fitted on». This means that Cheng thinks ts'i 29 is loan char. for the homophonous 34 (**ts'iar*) 'to arrange in a sequence';

and indeed the ode line is quoted so: 35 in Cheng Chung's comm. on Chouli: Shan jen; this fact may have led Cheng (Hüan) to his interpr. — The par. in ode 119 decides for A. In Cheng Chung's reading 34 is merely a short-form for 29.

469. Shê fu ki t'ung 36. Mao has no gloss.

A. Cheng paraphrases: »When they have shot, they 37 together revert to the position for shooting», thus: »The archers have come together (to the shooting positions)». This meaning of t'ung 38: 'to come together' is common, see ode 154, note b. Waley similarly: »The bowmen, assembled . . .» — B. Chu: t'ung 38 = 39, Legge: »The archers act in unison». — C. Ch'en Huan: t'ung 38 refers to the assorting of the archers, such as it is described, in regard to the ritual shooting, in Chouli: Ta si ma (»When there is the great shooting, he brings together the 40 six pairs of princes»), and in Yili: Ta shê yi (»The dignitaries are associated with dignitaries, or noblemen [wait upon =] shoot together with dignitaries»). Thus: »The archers are assorted». — In st. 1 we had: 41 »Our horses are assorted» (well-matched, those brought together which form suitable teams). The parallelism here is perfect, and it is very unlikely that the word t'ung 38 should have quite different meanings in these two corresponding phrases. This decides for C. It is very amusing that when the same phrase 36 recurs in ode 220, both Cheng and Chu (with Legge) have forgotten their interpr. here and all adopt interpr. C: Cheng 42 »When they have assorted all the pairs»; Chu 36 = 43 'to assort the pairs' (Legge: »The archers are matched in classes»).

470. Chu wo kü tsi 44.

A. Mao: tsi 45 = 46 'to heap, a heap, a pile', thus: They help us to rear a pile». Shîwen here reads 45 **tsiär / tsiä / tsi* and **dz'iar / dz'ie / tsi*. The char. 45 is normally read **dz'är / dz'ai / ch'ai* and means 'fireword' (Li etc.), but also 'to hedge in, to block, to obstruct' (Chuang), so the fundamental sense may be 'to pile up, a pile', then particularly applied to »the piled up things» = 'firewood'. If so, **dz'är*: **dz'iar*: **tsiär* are variations of the same stem. — B. Shuowen, quoting this ode, reads 47, defining 48 as = 46, meaning the same as in A. Yet this 48 is read **dz'är / dz'ai / ch'ai* in Ts'ie yün, just as the ordinary 45 'firewood, to hedge in, to block'. — C. Lu (ap. comm. to Wsüan) reads 49, this latter 50 **dz'iar / dz'ie / tsi* = 'carcass' (this w. occurs in Li: Yüe ling), thus: »They help us to lift the carcasses» (dead bodies of the animals killed in the hunt). — Ma Juei-ch'en thinks the 45, 48 of A and B are simply loan char. for 50, but that goes against Mao's definition, and both A—B and C make good sense. Undecidable which version best repr. the orig. Shî.

Liang ts'an pu yi, sea gl. 370.

471. Shê shi ju p'o 51.

A. Cheng takes ju 52 in its ordinary sense, expounding: 53 'as a hammer breaks an object', thus: »They let off the arrows, as if breaking (things)». — B. Wang Nien-sun:

憂盛滿也 2 會同有繹 3 繹 4 陳 5 各繹己之志 6 有繹 7 繹繹 8 盛兒 9 數 10 奕 11 四
牡奕奕 12 席鼓有數萬舞有奕 13 盛 14 以車繹繹 15 驛驛 16 善走 17 不絕兒 18 以車鈔鈔
19 以車徑徑 20 以車祛祛 21 徐方繹驛 22 連絡 23 驛驛其達 24 繹生也 25 繹繹其達 26
驛 27 苗生兒 28 決拾既飲 29 飲 30 利 31 胡不飲焉 32 助 33 手指相似比 34 次 35 決拾既決
36 射夫既同 37 同復射射之位 38 同 39 協 40 大耦 41 我馬既同 42 既比衆耦 43 比其耦也
44 助我舉柴 45 柴 46 積 47 助我舉柴 48 柴 49 助我舉柴 50 柴 51 舍矢如破 52 如 53 如椎破

ju 52 is here equal to 54, thus: «When (the archers) let off the arrows, they (split:) pierce (the game)». Cf. ode 127, phr. 55 «When he lets off the arrow, he hits». For ju 52 equal to êr 54 in this way, Wang Yin-ch'i (King chuan sh'i ts'i), following up his father's idea, adduces a long list of examples. Many of them are strained and unconvincing, but some are quite conclusive, e. g. Li: T'an kung 56 (equal to 57) «Where should I travel and go», cf. Kuliang: Süan 17, phr. 58, same meaning; Ta Tai: Chu yen 59 «Let the officials every day examine it and every season scrutinize it» (52 = 54). Cf. Further Ch'un ts'iu: Chuang 7, phr. 60 which Tso and Kuliang both take to mean 61; ode 263, phr. 62 where Sh'wen records one version 63; Tso: Yin 7, phr. 64 «He smeared blood and yet forgot it», to which Fu K'ien: 52 = 54. — The par. of ode 127 (phr. 55) confirms B.

Yu yu pei king, see gl. 90.

472. T'u yü pu king ta p'ao pu ying 65. One version, ap. comm. on Wsüan, reads 66, and K'ung interpr. 67 (which is already the reading in Erya: Sh'i hün) as = 68. They are indeed homophonous (*k'ǝng) and etym. identical (trans. 67 'to scare', 68 'to warn, to admonish'; intrans. 67 'to be scared', 68 'to be attentive').

A. Mao says: 69 pu king is equal to simply king, i. e. he takes pu king as an oratorical question: «The footmen and charioteers, are they not attentive, the great kitchen, is it not filled!» — B. Chu: «The footmen and charioteers (were not scaring =) caused no alarm (were not noisy), the great kitchen was not filled» (claimed no more than a moderate part of the game). — C. Waley: «If the footmen and charioteers are not attentive, the great kitchen will not be filled». — C is simple and evidently right.

Ode CLXXX: Ki ji.

473. Ki po ki tao 70.

A. Mao: po 71 (pāk / pvk / p o) = 72 'the ancestor of the horses', thus: «We sacrificed to the horses' ancestor and prayed». 73 *tōg / t'au / tao 'to pray' is common. Mao builds on Erya: 74 «(The Sh'i phrase) ki po ki tao means the horse sacrifice». For po, no text par., yet the char. po 71, originally simply wr. 75, was a phallic symbol analogous to 76 'ancestor', orig. wr. 77 (see Grammata p. 329), which fact bears out Erya and Mao — B. Another school (ap. Shuowen, in the Sü Hün version, quoting this ode; in the Sü K'ie version the Sh'i quotation does not belong to the Shuowen text but only to the Sü comm.) reads 78 (Feng su t'ung yi quotes 79). Shuowen defines 80 as = 81 «the sacrifice with prayer for the victim animals and the horses», which is based on Chouli: T'ien chu 82 «When they make prayers for the victim animals and the horses». But this is evidently only a special application of the word in this context; 80 and 73, both *tōg / t'au / tao, fundamentally mean 'to pray'. This B version has been variously explained. 83 *mā / ma / ma means 'sacrifice in the camping place' (of an army), sc. to placate the spirits of the soil where the intruders march; ex. in ode 241 and in Li: Wang ch'i. Thus: «We have sacrificed at the camp and prayed». So far, so good. But when Ma Juei-ch'en and followers think that the 71 *pāk / pvk / p o of the Mao version (A) was merely a loan char. for this 83 *mā / ma / ma, this is clearly impossible. Their reason is that Chouli: Ta s'i ma and T'ien chu have a sacrifice called 84, which was identified with and read like 83 (*mā) by Cheng Chung, but read *pāk by Tu Ts'i-ch'un; this really proves nothing, beyond the incertitude of the scholars. The char. 84, through a frequent confusion with 85 (for Li: Chung yung 86 Sh'wen reads 87, and for Sh'i, ode 241, phr. 88 Sh'wen reads 89), has come to be read *māk / mvk / m o, and then secondarily served as loan char. for the sacrifice 84 of Chouli, which hence should be read neither *mā (with Cheng Chung) nor *pāk (with Tu) but *māg / ma / ma (as proved by the char.) and which is obviously not identical with 83 *mā / ma /

ma: 84 *māk can serve as loan char. for a *māg but certainly not for a *mā. — Ma Juei-ch'en's attempt to reconcile A and B having failed, we can come no further than to state that it is undecidable whether A «We have sacrificed to the horses' ancestor and prayed», or B «We have sacrificed at the camp and prayed» best repr. the orig. Sh'i.

Ki ch'a wo ma, see gl. 332. Yu lu yü yü, see gl. 110.

473 a. Ts'i Ts'ü ch'i ts'ung 90.

A. Mao: «(Following =) along the Ts'i and the Ts'ü (rivers)». — B. «By the Ts'i and the Ts'ü we pursued them». — In st. 1 we had: 91 «We pursued the herd». We must take ts'ung in the same sense here; to have two different meanings of ts'ung in two contiguous stanzas is not plausible.

K'i k'i k'ung yu, see gl. 39.

474. Piao piao s'i s'i 92.

A. Mao: 93 'When they rush it is piao piao, when they go (move along) it is s'i s'i'. Thus: «They rush, they move on». For 94 (*p'ǝg / p'ǝu / pia o) 'to rush, to run' see gl. 170. For 95 *dz'ǝg / dz'i / s'i cf. Shuowen 96 *dz'ǝg / dz'i / s'i, quoting a lost ode 97; and, correspondingly, Erya: Sh'i hün 98 'pu s'i means not to come'. — B. Han (ap. comm. to Wsüan and to Hou Han shu) reads 99, with the same definition as in A: 100. For 1 (2) *p'ǝg / p'ǝu / p'ei 'to gallop, to run', cf. Ch'u: Chao hun 3 «He pursues you, rushing along»; for 4 *dz'ǝg / dz'i / s'i only Han time text ex. (Si king fu). — C. Another school (ap. Shuowen, quoting this ode) reads 5, defining 95 as = 6 'great'. The 7 *p'ǝg / p'ǝu / p'ei ordinarily means 'robust' (so in ode 297), thus: «They are robust and great». For 95 = 'great' no text par. (Kuang ya has an entry 8 = 9 'numerous'; whether this refers to the present ode in the Shuowen version or to ode 297 is uncertain). — D. Yen Ts'an, while following Mao's version (A), takes 95 in its common meaning = 'to wait': «They rush on or wait for one another». — The 95 *dz'ǝg of A is evidently the same word (loan char.) as the 96 *dz'ǝg of the lost ode quoted by Shuowen and as the 4 *dz'ǝg of B, the word meaning 'to move on, to come along'. Since both the two old schools Mao and Han agree that the line means: «They rush, they move on», and since both 94 and 1 are supported by text par., this interpr. is certainly best substantiated. In the C reading, therefore, 7 does not mean 'robust' but is a loan char. for the homophonous 1; and 95 does not (with Shuowen) mean 'great' but 'to move on', as just stated. It is, however, undecidable whether A 94 *p'ǝg or B 1 *p'ǝg best repr. the orig. Sh'i; the meaning is the same.

475. Si shuai tso yu yi yen t'ien ts'i 10.

A. Mao and Cheng: «All go along to left and right (of the game), in order to (tranquillize =) make it easy for the Son of Heaven» (to facilitate his shooting). — B. Chu: «We led on all the tso yu attendants, in order to please the Son of Heaven».

物 55 而 55 舍 拔 則 獲 55 吾 何 行 如 之 55 吾 何 行 而 之 55 何 去 而 之 55 使 有 司 日 省 如 時 考
之 60 星 隕 如 雨 60 星 隕 而 雨 60 如 震 如 怒 60 而 震 而 怒 60 歛 如 志 60 徒 御 不 驚 大 庖 不 盈 60
不 警 67 驚 67 警 67 不 驚 警 也 70 既 伯 既 禱 70 伯 72 馬 祖 73 禱 73 既 伯 既 禱 馬 祭 也 75 日 75
祖 77 日 78 既 禱 既 禱 78 既 禱 既 禱 80 禱 81 禱 牲 馬 祭 82 禱 牲 馬 祭 83 禱 84 禱 牲 85 禱 86 禱 牲
87 禱 牲 88 禱 牲 其 德 音 89 禱 牲 其 德 音 90 禱 牲 其 德 音 91 禱 牲 其 德 音 92 禱 牲 其 德 音 93 禱 牲 其 德 音 94 禱 牲 其 德 音 95 禱 牲 其 德 音 96 禱 牲 其 德 音 97 禱 牲 其 德 音 98 禱 牲 其 德 音 99 禱 牲 其 德 音 100 禱 牲 其 德 音
後 24 德 25 後 26 後 27 不 後 不 來 28 不 後 不 來 也 29 駉 駉 駉 駉 30 趨 曰 駉 行 曰 駉 2 駉 2 駉
3 逐 人 駉 駉 些 4 駉 5 徑 徑 後 後 6 大 7 徑 8 徑 徑 9 衆 10 悉 率 左 右 以 燕 天 子 11 肅 肅

Ode CLXXXI: Hung yen.

476. Su su (shu shu) k' i yü 11.

A. Mao: su 12 = 13 'the sound of the wings'. Shīwen reads **siók* / *siuk* / shu, recording a variant 14. 12 **siók* / *siuk* / su would then be a loan char. for this onomatopoe. — B. Another interpr. 12 is short-form for 15 **siók* / *siuk* / su, thus: »Beating (battering, flapping) are their wings», see gl. 25.

K' ü lao yü ye, see gl. 86.

477. Yüan king (kin) jen, ai ts' i kuan kua 16.

A. Mao: king 17 (or rather **g'ien* / *g'ien* / k' in, see Grammata p. 209) = 18 'to pity'. Cheng expounds this further: yüan is the initial particle; the king commands his officers: »You should (reach =) attend to these pitiable men, and commiserate the solitary and widows». This is very scholastic. — B. Another interpr. The lines refer to the feelings of the poet, who pities on the one hand the soldiers (just mentioned), who suffer in the wilds, on the other hand the helpless and destitute people left at home. Ki 19 = 'together with', as often. Thus: »Together with these pitiable men alas for the solitary and widows», i. e. »Alas both for those pitiable men and for these solitary and widows». — C. Waley: ki 19 stands for 20, and king 17 means 'strong' (as in ode 190), thus: »In dire extremity are the strong men; sad are their wives, left all alone». — C involves an unnecessary text alteration; moreover, there is parallelism between king jen in the first line and kuan kua in the second, which shows that king really means 'pitiable', not 'strong'. B is therefore preferable.

478. K' i kiu an tsé 21.

Mao says: kiu 22 = 23. This is an ambiguous gloss, since k' iung has many meanings. A. Cheng (and Chu) take 22 (= 23 =) 24, thus: »(Although they toil), in the end they will find rest in their dwellings». Cf. Lü: Jen ti 25 »Now one tells the people that it is at an end (finished)»; ode 255, phr. 26 »Without limit, without end». — B. Ch'en Huan: 22 (= 23) = 'to be exhausted', thus: »(Although they toil), the (exhausted ones:) destitute ones will find rest in their dwellings». For kiu 22 = 'to exhaust, go to the extreme point', see gl. 300. — Logically A is much better than B; there is the antithesis: now they are toiling, afterwards they will be at rest.

479. Wei wo süan kiao 27.

A. Mao: süan 28 = 29 'to show': »They say that we show arrogance». Süan would then be a transitive verb with kiao as an object. — B. Wang Yin-chü: in analogy with the preceding line 30 »They say that we are toiling and suffering», where k' ü-lao is a binome of two kindred words, the süan-kiao here should be a similar binome: »They say that we are (displayful =) boastful and arrogant». — B is grammatically preferable.

Ode CLXXXII: Ting liao.

480. Ye wei yang 31.

A. Mao: yang 32 = 33 'morning', thus: »The night has not yet become morning», i. e. »The night is not yet at an end». Similarly Cheng says wei yang = 34 'not yet finished'. And Lu (ap. comm. to Ch'u) says yang 32 = 35 'exhausted, finished'. Cf. Ch'u: Li sao 36 »The time is not yet passed». Curiously enough, Shīwen cannot decide whether Mao's gloss really had 33 **tán* or whether it should be 37, and it gives for the latter alternatively **ts'ia* / *ts'ia* / *ts'ie* and **tsio* / *tsiwo* / *tsü*. The Ts'ing scholars have seized upon 37. Hu Ch'eng-kung defines it as = 38 'to go, to pass'; Ma Juei-ch'en, *horribile dictu*, thinks 37 **tsio* is equal to the 39 **g'io* / *g'io* / *k'ü*

of Cheng's gloss (34)! All this is futile and unnecessary, Mao's gloss being perfectly clear and natural. — B. Wang Su, foll. by Chu: y a n g 32 = 40 'middle' (common meaning), thus: »It is not yet midnight». — The C'hu par. (36) decides in favour of A.

481. Ye wei yi (ai) 41.

A. Mao reads 42 **ngäd* / *ngái* / ai = 43, thus: »The night has not continued long»; a i 42 'Artemisia' has by extension of meaning come to mean (Artemisia-coloured =) grey-haired, old' (so Li: K'ü li, Tso: Ting 14 etc.), and Mao seems to have taken our 42 here metaphorically: »The night is not yet old» = has not continued long. — B. Cheng reads 42 **ngiäd* / *ngivi* / yi = 44 'to mow the tips of', i. e. to cut off, thus: »The night is not yet (cut off =) finished». This 42 **ngiäd* = 'to mow' is common (ode 276, Li: Tsi t'ung etc.); cf. further Tso: Ai 1, phr. 45 »They do not cut down and kill its people»; Tso: Chao 1, phr. 46 »The state has not yet been (cut off:) brought to an end»; Tso: Ai 2, phr. 47 »The grief is not yet finished»; Tso: Siang 9, phr. 48 »The great labour is not yet (cut off:) ended». A curious fact is that Shīwen, while reading 45 and 46 **ngiäd* / *ngivi* / yi, gives alternative readings: **ngiäd* / *ngivi* / yi and **ngäd* / *ngái* / ai in the cases (47, 48) where the word is used more metaphorically: 'to end, to finish'. This is not convincing; consistency demands **ngiäd* in all these cases. — B is well supported by par. texts having this very phr. 49. — We should study further:

Ode 287. Chen wei yu yi 50. Mao has no gloss. Shīwen reads **ngäd* / *ngái* / ai, Sü Miao **ngiäd* / *ngivi* / yi. A. Cheng: 42 ai = 51. This is obscure, since shu 51 has many meanings, but probably (with Ma Juei-ch'en) Cheng builds on Erya 42 = 52, and 52 = 51 'to pass through, to go through, to count off, to tell off', thus: »I have not yet gone through» (sc. my task). For 42 in this sense there is no text par. — B. Chu: 42 yi = 53, thus: »I have not yet had (a cutting-off =) an end» (to my task), cf. above. — C. Ch'en Huan: 42 **ngiäd* / *ngivi* / yi = 54 'to govern, to regulate', thus: »I have not yet (regulated =) achieved order» (in the state). Cf. ode 195, phr. 55 »Some are respectful, some are governed» (Mao: 42 = 54); Meng: Wan chang, shang 56 »He was annoyed with himself and regulated (governed, reformed) himself». This is the same as 57 **ngiäd* / *ngivi* / yi 'to govern, to regulate, to correct' (Shu etc., common), see gl. 447. — C is by far most simple and plausible.

482. Luan sheng hwei hwei 58.

A. Mao: hwei hwei 59 (**xwäd* / *xuäi* / hwei) = 60 'to move slowly and regularly', thus: »The sound of the bit-bells is slowly rhythmical». — B. Mao to exactly the same phr. 58 in ode 299: 67 'it expresses its sound', thus: »The sound of the bit-bells (goes) *xwäd-xwäd*». Shuowen quotes 68 = 'the sound of the carriage-bells', and Kuang ya writes 69, same meaning. — That **xwäd* is an onomatopoe is confirmed by par., see gl. 172.

其羽 12 肅 13 羽聲 14 翻 15 捕 16 爰及於人哀此鯨魚 17 矜 18 憐 19 及 20 急 21 其究安宅 22
究 23 窮 24 終 25 此告民究也 26 靡屈靡究 27 謂我直驕 28 重 29 示 30 謂我劬勞 31 夜未央
22 央 33 旦 34 未渠央 35 盡 36 時猶其未央 37 且 38 但 39 渠 40 中 41 夜未央 42 艾 43 久 44 艾
木 45 不艾殺其民 46 國未艾也 47 憂未艾 48 大勞未艾 49 未艾 50 朕未有艾 51 數 52 歷 53
盡 54 治 55 或肅或艾 56 自怨自艾 57 又 58 鸞聲 59 嗷嗷 60 徐行有節 61 言其聲 62 鸞
聲 63 鸞 64 鸞 65 鸞 66 朝宗于海 67 江漢朝宗于海 68 猶有所朝宗 69 朝 70 宗 71 淖水朝宗于

Ode CLXXXIII: Mien shuei.

482. Ch'ao tsung yü hai 70. The same phrase occurs in Shu: Yü kung 71.

A. Mao explains: 72 »as if (the waters of the river) had somebody to whom to go and pay court«. Thus: »(Swelling is that flowing river), it goes to pay court to the sea«. The formulation of Mao's gloss shows that he took the line to be a metaphor, and Cheng expounds it further by quoting Chouli: the spring audience of the princes in the royal court was called ch'ao 73, the summer audience tsung 74. — B. Shuowen has an entry 75. This evidently refers to our Shu and Shī phrase here, and 76 is a short-form of 77 ch'ao 'a tide' (which occurs e. g. in Ch'u: Kiu chang). Sun Sing-yen, in comm. on Shu, thinks tsung 74 is a loan char. for 78, which latter is defined in Shuowen as = 79 'a small water (river) entering a bigger', cf. ode 248, phr. 80 »The wild ducks are at the junction of the rivers«. 74 was *tsōng; as to the reading of 78 there is great uncertainty: Ts'ie yün gives alt. *dz'ōng, *tjōng and *dz'ung, Shīwen only the last. A *tsōng as loan char. for a *dz'ōng may be considered quite plausible. Thus our line (in Waley's formulation): »(In flood those running waters) carry their tides to join the sea«. — B is very ingenious. Yet it presupposes first that 73 is short-form for 77 and secondly that 74 *tsōng is loan char. for 78 *dz'ōng. And yet the text as it stands, with well-attested meanings of both 73 and 74, makes excellent sense, the metaphor being very natural in feudal times; and we have an early text (Chouli) to confirm that 73 ch'ao and 74 tsung were synonymous in the sense of 'to go to pay court'. There is really no reason for abandoning the earliest interpr. (A).

Min ching yen, see gl. 306.

Ode CLXXXIV: Ho ming.

484. Ho ming yü kiu tsê (kao) 81.

A. Mao: 82 (83) *kōg / kâu / k a o = 84 'marsh': »The crane cries in the Nine marshes«. — B. Cheng: k a o 82 = »The place in a marsh from which the water flows out is a hollow; counting from the outside to the ninth, symbolizes that it is deep and far (far into the marsh)«, thus: »The crane cries in the ninth marsh hollow«. Similarly Lu (ap. comm. to Ch'u) says 82 = 85 'a (concavity =) hollow in a marsh', and Han (ap. Shīwen): 86 = 87 'a marsh with nine (breakings =) depressions'. These expl. are evidently made *ad hoc*, in order to explain the meaning of the kiu 'nine' in the ode line. — C. Shuowen has a char. 88 k a o defined as = 89, the first two words referring to the elements of the char. And Hū adds: 90 »The ku wen ancient form of this was used as the char. 84«. What has happened is this: 91 (without rad. 'water') was the short form of 84 *d'āk / d'vk / tsê 'marsh', so used in Sün: Cheng lun 92 »At his side he carries the Orchids of the marshes« (the same as the 93 of Yili). Because of the similarity of the characters, this 91 has then been corrupted into 88 or 82, 83; so Tso: Siang 17, phr. 94 is quoted 95 by K'ung in his Shī comm.; to Lie: T'ien juei 96 corresponds Sün: Ta lüe 97, etc. Now, since 82 (83) was well known in the reading *kōg / kâu / k a o in various meanings, this reading was transferred also to the 82, 83 in the sense of 'marsh', and also to the variant 88 of Shuowen, but erroneously. Since they are both corrupted variants for 91 = 84, they should all be read *d'āk / d'vk / tsê. Our ode line should therefore read: ho ming yü kiu tsê »The crane cries in the Nine marshes«.

485. K'ihia weit'o 98.

A. Mao: t'o 99 (*t'āk / t'āk / t'o) = 100, thus: »Under them are fallen leaves«. Same meaning in odes 85, 154. — B. Ma Juei-ch'en: since next st. has correspondingly 1 (in some versions erroneously wr. 2; Waley therefore: »Beneath them are only husks« — yet 2 means 'grain', not 'husk'), defined by Mao as = 3 'a worthless tree': »Under

them are Broussonetia shrubs», our 99 here should also be the name of a tree, and is therefore loan for 4 *d'āk / d'vk / tsê 'a kind of jujube tree' (ex. in Yili). Thus: »Under them are tsê shrubs«. Yet this is to carry the demand for parallelism too far, and means an unnecessary altering of the text.

Ode CLXXXV: K'i fu.

486. K'i fu yü wang chī chao ya 5.

A. Mao reads thus: »Oh, minister of war, we are the claws and teeth of the king«. — B. Han (ap. Yü p'ien) reads 6. Tu Yü, in his comm. to Tso: Siang 16, refers the line to K'i fu, the minister of war, as subject: »Oh, minister of war, you are the claws and teeth of the king«. Wang Sien-k'ien points out that in Han time texts (Han shu: Ch'en T'ang chuan, K'ing Ki chuan, Feng Feng-shī chuan) chao ya always refers to 7 'claws and teeth officer', i. e. a high military officer, who is the defender of the king, and concludes that this must have been so already in Chou time, which confirms the Han reading and Tu's interpr. This is further corroborated by st. 3, phr. 8 »Oh, minister of war, you are truly not intelligent«, where the words following upon K'i fu likewise refer to this officer. It is moreover evident that with Mao's reading 5: yü 'we' can also obtain the same sense: »You are the claws and teeth of our king«.

487. Hu chuan yü yü sü 9.

A. Cheng: chuan 10 = 11 'to transfer, to remove'. Shuowen defines chuan as = 12 'to turn over, to transport'. Thus: »Why do you (transfer us into =) throw us into misery«. Chuan in this sense: to move something from one place to another, is common, cf. Tso: Chao 19, phr. 13 »(The people) toil, become exhausted, die or move away«; Huai: Chu shu 14 »When they die, there are no thrown away corpses« (Kao Yu comm. chuan = 15). — B. Legge: »Why have you rolled us into this sorrow«, Waley: »Why should you roll us on from misery to misery«. — No reason for abandoning A.

Mi so chī kü, mi so ti chī, see gl. 142.

488. Yu mu chī shī yung 16.

A. Mao: shī 17 = 18 'to set forth': »There are mothers who set forth the dishes«. For par. see gl. 43. — B. Chu: shī 17 = 19 »There are mothers who preside over the dishes« (the cooking). (Criticized under gl. 43). — C. Ma Juei-ch'en quotes Po hu t'ung yi 20 »shī means 'to lose, to lack'«, thus: »There are mothers who lack food«. But there are no text ex. whatever of such a meaning of shī 17.

Ode CLXXXVI: Po kü.

489. Pi jan lai si 21.

A. Mao: 22 = 23 'adorned, ornate'. This is a quotation from Yi: Sü kua; cf. also

海 7 漳 77 潮 78 深 79 小水入大水 80 鳥驚在深 81 鶴鳴于九皋 82 皋 83 皋 84 澤 85 澤曲 86
九皋 87 九折之澤 88 泉 89 大白澤也 90 古文以為澤字 91 罽 92 側載罽芷 93 澤香艸 94 澤
門 95 皋門 96 罽如也 97 皋如也 98 其下維藩 99 藩 100 落 1 其下維穀 2 穀 3 惡木 4 樺 5
祈父予王之爪牙 6 祈父維王之爪牙 7 爪牙官 8 祈父豈不聰 9 胡轉予于恤 10 轉 11
移 12 運 13 勞罷死轉 14 死無轉尸 15 棄 16 有母之尸饗 17 尸 18 陳 19 主 20 尸之為言失 21
賁然來思 22 賁 23 飾 24 忠誠盡於內 賁於外 25 賁於外 26 飾於外 27 奔 28 元駒賁 29 虎賁

Sün: Yao wen 24 »When loyalty and sincerity are ample in the interior, it is ornately apparent in the exterior» (to which Yang Liang: 25 = 26). Hence Shiwen in our ode reads it **piär / pjiē / pi*. Cheng further expounds it by 'yellow and white colour', i. e. variegated; since it was said in the preceding st.: »Brilliant is the white colt», this *pi* would not refer to the colt itself but to the equipment. Thus: »Ornate he comes». — B. Sü Miao reads 22 = 27 **puän / puän / pen*; and since 22 sometimes stands for 27, e. g. Ta Tai: Hia siao cheng 28 »The ant runs along», Shu: Li cheng 29 »Those who rush like tigers», Ma Juei-ch'en follows Sü Miao here; thus: *pen jan lai si* »(Brilliant is the white colt), rushing along he comes». — While B is quite possible, there is no reason for abandoning the oldest tradition as to the meaning (A), which is well supported.

490. Mien er tun si 30.

A. The comm. generally take the *si* 31 in the sense of 'thought': »(Be careful about your pleasant recreation), (force =) repress your thoughts of retirement». — B. Another interpr. Mien er tun si here corresponds to *pi jan lai si* 21 in st. 2, where *si* 31 is the well-known final particle. Parallelism decides that it is merely a particle here as well. Like the preceding stanzas, the whole passage is an exhortation to the eminent visitor to stay and enjoy his leisure: »(Be careful about = take care to have your pleasant recreation), mien (force =) insist upon having er tun your (escape, sc. from work =) leisure».

Tsai pik'ung ku, see gl. 372.

Ode CLXXXVII: Huang niao.

491. Pu wo k'en ku 32.

A. Mao (after Erya): *ku* 33 = 34 'good', thus: »They are not willing to treat me well». Cf. ode 137, phr. 35 »a good morning»; ode 257, phr. 36 »This good man, his doings are good»; Shu: Hung fan 37 »All the principal men, having been remunerated, will be good»; Lun: T'ai po 38 »not arriving at being good»; Li: K'ü li 39 »In the interior he calls himself: the not-good one (the bad one)». Other ex. in odes 166, 196: 3, 257: 9, 298 (etc., common). — B. Ma Juei-ch'en: *ku* 33 = 40, thus: »They are not willing to nourish me». The char. 33 fundamentally means 'grain', and this would be an extension of meaning: 'to give grain to, to feed, to nourish'. For possible par. see below. There is, however, no single ex. which is not explainable in other ways, and we have therefore no sufficient reason for abandoning the oldest interpr. (A). — We should compare:

Ode 197. Min mo pu ku, wo tu yü li 41. Mao has no gloss. A. Cheng: *ku* 33 = 40: »Among the people there are none who are not nourished, I alone am in misery». — B. Chu: *ku* 33 = 34: »Among the people there are none who are not (good =) happy», etc. — C. Ch'en Huan (after Erya): *ku* 33 = 42: »Among the people there are none who are not living», etc. Cf. ode 73, phr. 43 »While living you shall have a separate chamber, when dead you shall have the same grave (as I)».

Ode 211. Yi ku wo shi nü 44. A. Mao: *ku* 33 = 34: »To bring good to our men and women». — B. Cheng: *ku* 33 = 40: »To nourish our men and women». Here, indeed, the context rather favours B: ... »To pray for sweet rain, to increase our millet, yi ku wo shi nü to nourish our men and women». But A also makes good sense, and is better supported by the parallels.

Chouli: Ta tsung po 45 »The viscount holds the *ku*-*pi* jade», to which Cheng: 46 »that by which one nourishes people». This expl. of the term *ku pi* »the grain *pi*-jade» is, of course, only a scholastic speculation of Cheng's.

Ode 196. Wo su ch'u pu, tsihoneng ku 47. Mao has no gloss. A.

Cheng: *ku* 33 = 42 (cf. ode 197 above): »With a handful of grain I go out and divine: from what shall I be able to live?» ('live' = 'be nourished?'). — B. Chu: *ku* 33 = 34: »... from what can I become good?», the *ku* then referring to the moral quality. — C. Ma Juei-ch'en: *ku* 33 = 34 = 48: »... from what can there be (good =) luck?» (i. e. how can there be luck). This is confirmed by ode 204, phr. 49 »I am every day incurring misfortune, how can I have luck» (to which Cheng: 33 = 34).

In short: *ku* 33 can in all these odes be explained as = *shan* 34 'good', a meaning which is quite unambiguous in the ex. adduced in phr. 36—39. A meaning 'to nourish' is very poorly substantiated in the Shī, though it might be quite plausible as an extension of meaning from *ku* 'grain'.

492. Pu k'o yü ming 50.

A. Mao takes *ming* 51 in its ordinary sense: »To them one cannot make clear» (explain, sc. the right principles!). — B. Cheng: 51 is short-form for the homophonous (**miäng*) and cognate to 52: »With them one cannot make an agreement». — A presupposes an ellipsis, the object of the verb *ming* having to be understood; B is complete in itself and therefore preferable.

Ode CLXXXVIII: Wo hing k'i ye.

493. Hun yin chi ku 53.

A. Cheng: »the father of the wife and the father of the husband call each other *hun yin*». Thus: »Because of your father and mine (I went to live with you)». *Hun yin* = 'relatives by marriage' is common, and so we have it in ode 192, phr. 54 »Your relatives are very numerous»; ode 223, phr. 55 »Brothers and relatives». — B. Another interpr.: *hun yin* frequently means simply 'marriage', e. g. ode 51, phr. 56 »She was eagerly thinking of marriage», and so (with Waley) it may be taken here: »(Because of =) with a view to marriage, (I went to live with you)». — The ode being evidently a complaint of a repudiated wife, B is clearly preferable.

Er pu wo hü, see gl. 99.

494. K'iu er sin t'ê 57.

A. Mao: *sin t'ê* 58 = 59, and Cheng expounds further: 60 'a girl who has come extra (specially) as a mistress'. Thus Cheng builds on the meaning *t'ê* = 'extra, special'. Thus: »You sought your new mistress». — B. Chu: *t'ê* = 61: »You sought your new mate». — The latter is right, see gl. 129.

495. Ch'eng pu yi fu, yi chi yi yi 62.

This line is very vague and ambiguous. Mao has no gloss except 63 = 64 'only'. A. Cheng: »By achieving it you will have no prosperity, you will only thereby aberr» (from the right principles). — B. Lun: Yen Yüan quotes: 65, and from Chu onwards all comm. agree that 66 is a short-form for 67. Chu: »It was truly not because of her riches, it was only because of the change» (you wanted a new girl). Ch'en Huan supports the idea of the 'riches' by a reference to ode 58, phr. 68 »You carried me away with my

30 勉爾遁思 31 思 32 不我肯穀 33 穀 34 善 35 穀旦 36 維此良人作為式穀 37 凡厥正人既
富方穀 38 不至於穀 39 於內自稱曰不穀 40 養 41 民莫不穀我獨于罹 42 生 43 穀則異室
死則同穴 44 以穀我士女 45 子執穀璧 46 所以養人 47 握粟出卜自何能穀 48 吉 49 我日
構禍昌云能穀 50 不可與明 51 明 52 盟 53 昏姻之故 54 昏姻孔云 55 兄弟昏姻 56 懷昏姻
也 57 求爾新特 58 新特 59 外昏 60 外昏特來之女 61 匹 62 成不以富亦祇以異 63 祇 64 適

(goods:) dowry». — **C.** Another interpr. The whole ode is a reproach by a rejected wife, and it ends by a prophecy that the faithless husband will have no luck from his new alliance and that he has made a great mistake: «**Truly you will not thereby have any prosperity, you only thereby have (aberrated =) made a mistake.**» So it must have been understood by Confucius, since he quotes this line to illustrate an error of judgment, an illusion.

Ode CLXXXIX: Sī kan.

Chī chī sī kan, see gl. 160, 317. Ju chu pao yi, see gl. 365.

496. Wu siang yu yi 69.

A. Mao: yu 70 = 71 (after Erya 72 = 71). K'ung has understood this as 73, thus: «(Brothers should love each other), and not (tell principles to =) reproach each other». But that was certainly not Mao's idea. Yu 70 is common in the Shī in the sense of 'plan' (Cheng: 74, 75), and in many such cases Mao defines it by 71 'a way, a method, a plan', e. g. ode 195, phr. 76 «The counsels and plans are crooked and awry», to which Mao: 70 = 71. Hence Chu only varies Mao's mode of expression when he expl. our line by 77. Now mo u 74 and t' u 75 are both common in the meaning of 'to plan against, to plot against', and the line then means: «(Brothers should love each other) and not plan (plot) against each other». — **B.** Cheng: yu 70 (*ziōg / iqu / yu) «ought to be» 78 (*diu / iu / yū), which means 79, thus: «... and not hurt each other». This arbitrary text alteration is due to Cheng's (2nd c. A. D.) ignorance of the early phonology. — **C.** Another interpr. Chu mentions that «some» think yu 70 (*ziōg) is loan char. for 80 (*giŭg / jiqu / yu): «... and not blame each other». This, again, is phonetically inadmissible.

497. Sī sū pi tzu 81.

A. Mao: sī 82 (*dziōg / zi / sī) is loan char. for 83 (same sound): «He has (continued:) succeeded his foremothers and forefathers». For alleged text par. see below. — **B.** Cheng: sī 82 «is read like» 84 (same sound), and he explains: 85: «He achieves their temple». What Cheng really meant by this sī 84 is very obscure. — **C.** Another interpr.: sī 82 has its ordinary meaning 'to resemble, be like', thus: «**He resembles and (continues:) succeeds his foremothers and forefathers.**» In other words, he is like his great ancestors, has the same virtue and prestige, has not degenerated from their high standard, continues their line with the same high qualities. This natural interpr. obviates all loan char. speculations. — We compare:

Ode 214. Wei k' i yu chī, shī yi sī chī 86. **A.** Mao: 82 = 83. The preceding lines were 87. Mao takes tso 'left' to refer to the sacrificial rites at the court, and yu to the funeral rites! Therefore, Cheng expounds, the king gives the princes hereditary positions and makes their sons and grandsons inherit them: «They act to the left, to the left, the noble men do it properly; they act to the right, to the right, the noble men (possess it =) know how to do it; therefore they continue it». Frightful scholastics. — **B.** Chu: sī 82 = 'to resemble', i. e. their outward demeanour answers to their inner virtue. — **C.** As to sī 82 = 'to resemble', Chu is certainly right. But the whole ode describes how a person (probably a lady) admires the elegance and the fine appearance of a nobleman: in st. 3 he is seen stately driving his chariot; then follows our st. 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, (he looks like it =) it shows in his whole appearance». For tso chī tso chī and yu chī yu chī in this sense of manoeuvring, cf. Li: Kiao t'ê sheng 88 «... in order to train the legions and cohorts; he makes them swerve to the left, swerve to the right, keep still, start, in order to see their exercises and evolutions». This par. is quite conclusive.

Ode 252. Sī sien kung ts'iu 89. **A.** Mao: sī 82 = 83, and 90 = 91, and Cheng expounds: «May you continue (the work of) the former princes and achieve it». — **B.** Lu (ap. Kuo's comm. to Erya) reads 92 «May your end (achievement?) be in continuance of (that of) the former princes». — **C.** Chu (reading like A): sī 82 = 'to resemble'. The preceding line was: 93, thus «(May you go to the end of your natural years), and like the former princes (your ancestors) end them» (die a natural and good death). — The context clearly confirms C. In the B version, therefore, 83 is a loan char. for the homophonous 82.

Ode 262. Shao kung shī sī 94. **A.** Mao: 82 = 83, thus: «The prince of Shao, you (continue:) succeed him». — **B.** 82 = 'to resemble': «The prince of Shao, you are like him». There is no reason whatever why sī 82 should not have its ordinary meaning here but be a loan char.

Ode 291. Yi sī yi sū, sū ku chī jen 95. **A.** Mao: 82 = 83: «To succeed, to continue, to continue (the work of) the ancient men». — **B.** 82 = 'to resemble': «To resemble, to continue, to continue (the work of) the ancient men». Again, no reason for any loan char. speculation.

Ode 196. Shī ku sī chī 96. Mao has no gloss. **A.** Cheng: «(Teach and instruct your sons and) using good (principles) be like those» (sc. the wasps which hatch and rear the young ones of the mulberry insects). — **B.** Chu: «Using good (principles) cause them (the sons) to be like (you)». Chu takes sī as a causative verb. — **C.** Legge: shī 97 is a particle, as regularly in the Shī: «and then in goodness they will be like (you)». — **D.** The Ki ku pien quoting an old comm.: 82 = 83: «(In teaching your sons) one who uses good (principles) will (continue =) succeed you» (take your place, sc. if you cannot manage properly!). — C is by far the most simple and plausible.

In short, in all the cases where sī 82 has been taken by Mao and others to be a loan char. it is just as well or better taken in its ordinary sense.

498. Yü e chī ko ko 98.

A. Mao: ko ko 99 (*klāk / kāk / ko) = li li 100 'seriatim', thus: «They bind them (sc. the frames) one over the other». 99 means 'shelf, étagère' in Li: T'an kung, and ko ko 'étagère-wise', one shelf above the other. — **B.** Another school (ap. comm. on Chouli) reads 1. Erya has an entry 2 (*klāk / kvk / ko) = 3, which probably refers to this, thus: «They bind them (the frames) (liftingly =) higher and higher». No text par. — **C.** Tuan Yü-ts'ai: Shuowen has a word 4 (*glāk / lāk / lo) = 'raw-leather thong', and the 99 or 2 of the Shī text is a loan char. for this: «They bind them, thong by thong». This 4 means 'hide' in Lü, but there is a 5 *glāk meaning 'cord, bridle' in Chuang, so the existence of a *glāk = 'thong' in early times is confirmed. Yet Tuan's interpr. means an arbitrary and uncalled-for text alteration. — A is best supported.

誠不以當 成 誠 以我賄遷 無相猶矣 猶 道 猷 無相責 以道 謀 圖 謀 猶 回 適 無相謀 痛 病 尤 似 續 妣 祖 嗣 嗣 已 已成 其 宮 廟 維 其 有 之 是 以 似 之 在 之 左 之 君子 宜 之 右 之 右 之 君子 有 之 以 習 軍 旅 在 之 右 之 生 之 起 之 以 觀 其 習 變 似 先 公 適 適 終 嗣 先 公 適 俾 爾 彌 爾 性 召 公 是 似 以 似 以 續 續 古 之 人 式 穀 似 之 式 約 之 閣 閣 歷 歷 約 之 格 格 格 舉 輅 輅 君子 攸 芋 吁 芋 大 詩 風 雨 既 除 鳥 鼠 攸 去 無 覆 君

499. K ū n t s i y u h ū 6. Shīwen var. 7.

A. Mao: h ū 8 (*χiwo / χiu / h ū) = 9 'great'. This means that he takes 8 to be loan char. for 10 *χiwo 'great', which is well attested, see gl. 244. In Fang yen (W. Han coll.) both 10 and 8 are defined as = 9 'great'. Chu, accepting Mao, construes this 'great' as a transitive verb: »Which the lord will make great». But the par. with the preceding lines 11 shows that y u means 'where', and acc. to Mao we would have: »Where wind and rain are eliminated, where birds and rats are kept away, where the lord is great». — B. Cheng: h ū 8 should be corrected into 12, which means 13 'to cover', thus: »Where the lord is (covered =) sheltered». 8 was *χiwo / χiu / h ū and 12 was *χmwo / χwo / h u, so this arbitrary correction is inadmissible. — C. Another school (ap. Yang Hiung and comm. on Chouli) reads 14 *giwo / jiu y ū. This, however, admits of three interpr.: a. 15 is loan char. for 10 'great' (meaning as in A); Erya says 15 = 9, and some comm. to Sün: Fei shī er tsī take 16 to have this meaning. β. 15 *giwo fundamentally means 'eaves' (Shī etc.), and hence it can also mean 'to cover, to shelter', cf. Kyü: Tsin yü 17 a »what the prince's virtue covers (spreads over)», to which Wei Chao: 15 = 13. The line will then mean: »Where the lord is (eaves-covered =) sheltered». γ. 15 sometimes means 17 'to dwell' (an extension of meaning: to be eaves-covered = to have a sheltered dwelling = to dwell), e. g. Yi Chou shu: Tso lo 18 »He made K'ang-shu dwell in Yin». The line would then mean: »Where the lord dwells». — B is clearly to be rejected, A suits the context badly, and so does C α. The choice is really between C β and C γ. Of these, C β continues the preceding lines most organically: »Where wind and rain are eliminated, where birds and rats are kept away, where the lord is (eaves-covered =) sheltered». The 8 of the Mao version is then merely a loan char. for 15.

J u k ' i s i y i, see gl. 433.

500. J u s h i s i k i 19.

A. Mao: k i 20 (*kiak / kiak / k i) = 21 'angular', thus: »Like an arrow, so angular». No text par. But Han (ap. Shīwen) reads 22, this 23 (*liak / liak / l i) defined as = 24 'cornered, angular'. Did Mao think that the 20 *kiak of his version was a loan char. for this 23 *liak of the Han version? For this 23, however, there is no text par. — B. Cheng: k i 20 = 25 'ki lance', as in the expression (Tso: Ai 25) 26 'to bend the elbow in an angle like a ki lance'. Cheng evidently took 20 *kiak to be a loan char. for this 25 *kiak, and the idea is similar to Mao's: »Like an arrow, so sharp-angular». — C. Chu: k i 20 = 27, thus: »Like an arrow, so swift». 20 *kiak is then loan char. for 28 *kiak 'to hurry, swift'. For text par. see gl. 354. — All the commentators think this st. refers to the palace building, but that means quite ridiculous similes: »Like one standing on tiptoe so reverent, like an arrow, so sharp-angular, like a bird, so spreading the wings, like a pheasant, so flying, is (the hall) where the lord ascends». This is nonsense. The lines must refer to the lord himself: »Like one standing on tiptoe 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».

501. J u n i a o s i k o (h o) 29.

A. Mao: 30 = 31 'wing', thus: »Like a bird, so (winging =) spreading the wings». Han (ap. Wang Ying-lin, Shī k'ao) reads 32 (Shīwen reads 33, which is a corruption of 34) defined as = 35 'wing' (so also Shuowen). Shīwen says Mao's 30, which is here merely a short-form for 34, is read *kek / kek / k o, and so it is also read in Kuang yün; but Ts'ie yün reads *g'ek / yek / h o. The word is probably cognate to 36 *g'lək / yek / h o 'root of feather' (Chouli). — B. Cheng paraphrases: »Like a bird which in the heat of summer has thinned its plumage and stretches its wings». He seems to think of Shu: Yao tien 38 »Birds and beasts have their feathers and hairs thin». Word-for-word

the line would then mean: »Like a bird which has feather-thinned». — C. Chu: k o 30 = 39, paraphrasing 40 »like a bird which is alert and changes»(?), whatever that may mean; 30 = 'to change' is common, however, and Legge translates: »Like a bird which has changed its feathers». — A is strongly supported by the par. in next line: j u h u e i s i f e i, see gl. 502.

502. J u h u e i s i f e i 41. Mao has no gloss.

A. Shuowen, foll. by Cheng: h u e i 42 = 'pheasant', thus: »Like a pheasant, so flying». This builds on one definition in Erya. Cf. Li: Yü tsao, Chouli: Nei sī fu etc.: 43 a ritual robe of the queen's, where 44 (*χiwər / χiwəi / h u e i) is identified by Cheng with our 42 (*χiwər) and means: 'robe with pheasants depicted on it'. — B. Ma Juei-ch'en: Shuowen has also a definition 42 = 'to fly grandly', which builds on another definition in Erya: »the birds of prey, their flying is called 42». Thus: »As if grandly flying, so flying». No early text par. Yet h u e i 42 'to fly' was current in W. Han colloquial (Fang yen). — Parallelism with the preceding lines (46, 47) shows that the word here should be a noun, which confirms A.

503. Y u k ū e k ' i y i n g 48.

A. Mao: k ū e 49 = 50, thus: »Lofty are the pillars». — B. Cheng (after Erya): k ū e 49 = 51, thus: »Straight are the pillars». (Chu comically tries to escape the difficulty by saying 49 = 52 'high and straight!'). — We should compare:

Ode 256. Y u k ū e t ê h i n g 53. A. Mao (after Erya): 49 = 51 'straight', thus: »a straight virtuous conduct». — B. Cheng: 49 = 54, thus: »A great virtuous conduct» (Chu, again, tries to elude the difficulty: 49 = 55 'straight and great!'). — C. Ts'ie (ap. Li: Ts'ie yi) reads 56, where Cheng says 57 = 58 'great, straight' (same trick as Chu's!). — 49 was *kōk / kāk / k ū e, and 57 was *kōk / kuok / k u. This latter usually means 'manacles', and Cheng Chung (1st c. A. D.) in comm. on Chouli: Chang sū defines it as = 59 'one piece of wood on each hand'. Evidently the fundamental meaning was a wooden bar, a straight piece of wood, confirming the meaning 'straight' for 57 *kōk. The 49 *kōk is then a cognate word, a variation of the same stem, meaning 'straight', and the oldest interpr. (Erya) is preferable. Erya also has an entry 60 (*kōk / kāk / k ū e) = 51 'straight', which is yet another graph for the same word; earliest text ex. in Shang shu ta chuan (W. Han time).

504. K ' u a i k ' u a i k ' i c h e n g, h u e i h u e i k ' i m i n g 61.

Mao says briefly that cheng 62 means chang 63, and ming 64 = yu 65, which is very obscure and has led to various interpr. A. Cheng adds that 66 (*k'wad / k'wai / k ' u a i) is = the homophonous 67 'pleasant, comfortable', and 68 (*χwād / χuāi / h u e i) = 69 'bright'. For 66 cf. Huai: Tsing shen 70 »pleasantly (comfortably) able to sleep». For 68 = 'bright', no text par. Cheng thinks cheng 62 is = 71 'day-time', and ming 64 = 'night', and interpr.: »Pleasant it (sc. the palace) is in day-

子攸字 15 宇 16 高宇 17 居 17 君之德宇 18 俾康叔宇于殷 19 如矢斯棘 20 棘 21 稜廉 22 如
矢斯初 23 初 24 隅 25 戰 26 戰其肘 27 急 28 亟 29 如鳥斯革 30 革 31 翼 32 斯翔 33 勒 34 勒 35
翅 36 高翔 37 希革 38 鳥獸希革 39 變 40 如鳥之警而革 41 如翬斯飛 42 翬 43 稜衣 44 稜 45 大
飛 46 如矢 47 如鳥 48 有覺其楹 49 覺 50 高大 51 直 52 高大而直 53 有覺德行 54 大 55 直大
56 有楹德行 57 楹 58 大也直也 59 兩手各一木 60 較 61 噲噲其正 噉噉其冥 62 正 63 長 64

time, bright (well-lighted) in night-time». How *cheng* 62 can mean 'day-time' he leaves unexplained (the «principal» time, as opposed to night as «the inferior time»?). — **B.** Wang Su: 62 = 63 *ch ang* = 'principal officers', 64 («the unenlightened ones») = 65 'the young, small' = 'inferior officers'; 66 means 72, and 68 = 73, thus: «Broad-minded are the principal officers, well-trained are the inferior officers». But for these meanings of *k'uai* 66 and *huei* 68 there is not the slightest support. — **C.** Chu: Since K'ung already pointed out that Erya 64 = 65 has the variant 74, and that Sun Yen (comm. on Erya) therefore took 65 (74) to mean 'deep and obscure', a good interpr. of *ming* 64, Chu accepts this, and adds that *huei* 68 is = 'deep and wide, ample'; *cheng* 62 is then the 'principal parts' of the palace. Thus: «Pleasantly comfortable are the (principal parts =) front rooms, ample are the obscurer parts». For *huei* 68 = 75, cf. 76 which is read **xwád* / *xuái* / *huei* (Kuang yün) = 77 'water being ample' (Shuowen), and **wád* / *uái* / *wei* (Kuang yün) = 75 'deep and wide, ample', e. g. in Han shu: *Li yüe ch'i* 78 «The bounty is wide and ample and embraces all the countries» (no pre-Han text ex.). — **D.** Ma Juei-ch'en: Ta Tai: *Li kao ch'i* says 79 «brightness is senior (superior), darkness is junior (inferior)». Therefore *cheng* 62 'the principal' is equal to 'brightness'. *Huei* 68 is «similar in sound» to 80 'dark', and stands for this. Thus: «Gay is the brightness (bright parts of the palace), obscure is the darker part». But 'principal' = 'brightness' is highly scholastic, and 68 **xwád* was not similar to 80 **mwád*. — The context shows clearly that it is a question of the palace, not of the officers. C is the only interpr. that is supported by parallels (though only by Han-time text ex., it is true), and clearly preferable.

505. *Wei huei wei shê* 81. Mao and Cheng have no gloss to *huei*.

A. Chu: *huei* 82 is a kind of snake, with narrow neck and big head, the colour like a patterned ribbon, the biggest ones being seven or eight *ch'i* in length. There is no real anc. support for this. Under *huei* 82 Shuowen defines the lizard 83 or 84, a binome quite different from the single *huei* 82. Again, K'ung identifies the *huei* with the 85 *fu-huei* of Erya, but this is in Erya's «fish» section, and there is no good reason for identifying the *huei* with the animal called by the binome *fu-huei*. — **B.** Another interpr. *Huei* 82 is the young of the snake, thus our ode line here: «snake brood and snakes». Cf. Kyü: *Wu yü* 86: «If, when it is snake brood, it is not (broken:) crushed, when it becomes a snake, what can be done about it?» (then it is dangerous). To this Wei Chao: *huei* 82 = 87 'small snake, young of snake'. — B alone is confirmed by an unambiguous early text.

506. *Wu fei wu yi* 88.

A. Mao says: 89 «woman's nature is (such as) to have no dignity». He therefore does not divide the line into two coordinated sentences: *wu fei*, *wu yi*, but takes it as a whole: They shall have nothing which is not void of dignity = «They shall have nothing but simplicity». — **B.** K'ung divides the line: «She shall have no fault (must commit no fault), and she shall have no dignity». This is an unnatural combination 'not have (= commit) fault: not have (= possess) dignity'. — **C.** Cheng: *yi* 90 = 91 'goodness': «She shall have no fault and have no goodness», i. e. «It will be hers neither to do wrong nor to be good» — she is so inferior that, though she is held to do nothing wrong, she is not expected to do anything good (!). — **D.** Ma Juei-ch'en: *yi* 90 = 92 'to judge' (as in ode 260, phr. 93), thus: «She shall have no *fei* transgressions (disobedience), she shall have no *yi* (judging:) authority to decide». Very scholastic. — **B.** Waley: *fei* 94 is loan char. for 95 (just as in ode 55 the char. 96 is loan char. for 95), and *yi* 90 = 'emblem', thus: «For her no decorations, no emblems». But the former is an unnecessary text alteration, for *yi* = 'emblem' no text par. — A is simple and plausible.

Ode CXc: *Wu yang*.

507. *Kiu shik'ijun* 97.

A. Mao: *jun* 98 = 'a brown ox with black mouth', thus: «Ninety are the black-lipped brown oxen». — **B.** Lu (ap. Erya with comm.): *jun* 98 = 'an ox 7 *ch'i* (feet) high', thus: «Ninety are the oxen which are seven feet high». Shi-tsi 99 (ap. Hing Ping's comm. on Erya) already had that definition. — B is the earliest definition attested, and therefore preferable.

K'iküechich'i, see gl. 21.

508. *Huots'in huongo* 100.

A. Mao (after Erya): *ngo* 1 (**ngwá* / *nguá* / *ngo*) = 2, thus: «Some are sleeping, some are moving». Cf. ode 70, phr. 3 (Shiwen var. 4) «Would that I could sleep and not move (stir)»; Shu: Yao tien 5, quoted 6 in comm. on Chouli, and in Shiki quoted 6 or (one version) 7: «The work of the southern parts». 8 and 1 are interchangeable forms for the char. **ngwá*, see gl. 306. Just as *tso* 9 means both 'to move' and 'to act', so **ngwá* 1, 10, 8 means 'to move, to act, to work' and this is closely cognate to 11 **gwia* 'to act, to do' (two aspects of the same stem: **ngwá* : **gwia*). — **B.** Han (ap. Shiwen) reads 12, defining 8 **ngwá* as = 13: «Some are sleeping, some are waking». It might be argued that the Han definition is merely a free rendering of the same idea as A: the sleeping are still, the waking move. Yet this is not sure, for we have the word 14 **ngwá* (falling tone) = 'to lie down to sleep, to sleep', and 8 **ngwá* (even tone) may be a variation of the same word stem: **ngwá* 'to sleep : *ngwá* (to unsleep =) to wake. — A is well supported by par.

509. *Wuk'ien wu peng* 15.

A. Mao: *peng* 16 (**pong*) = 17 'flock-sickness', thus: «There is no defect, there is no epidemic in the herd». Mao evidently thinks the *peng* 16 is cognate to 18 **b'ang* in the sense of 'two together, a class, a group' (19), also wr. 20 (Shuowen) and 21 (Kuan: Yu kuan), hence his definition as sickness of the *k'ün* 22 'flock'. — **B.** *Peng* 16 normally means 'to fall down, to collapse' (as a mountain), therefore often metaphorically = 'to die'. This makes the most natural sense here: «They are not defective, they do not fall down (break down)».

510. *Chung wei yü yi, chao wei yü yi* 23. The line describes the dream of the herdsman.

A. Mao: «When the *yang* and *yin* forces are harmonious, the 24 fishes are numerous». Thus he refers *chung* to *yü*: «Numerous are the fishes». But this allows of no corresp. expl. of the second line. — **B.** Cheng: *chung* 25 refers to 'a crowd of people', and he paraphrases: «A crowd catches fishes; and there are *chao* banners and *yü* banners». This entirely misses the parallelism of the two lines. — **C.** Ma Juei-ch'en: *chung* 25 (**ijöng*) is a short-form for *chung* 26 (**ijöng*) 'locust' (which word occurs e. g. in Kungyang: Wen 2). So far Ma is certainly right, for in line 1

冥 55 快 66 噲 67 快 68 噲 69 噲 70 噲 然得臥 71 畫 72 竟博 73 閑習 74 竊 75 深廣 76 歲 77 水多
 兒 78 澤汪 流輯萬國 79 明 孟幽幼 80 味 81 維 蛇 82 蛇 83 蛇 84 蛇 85 蝮 86 蛇 87 為 88
 弗摧為蛇特苦何 89 小蛇 88 無非無儀 89 婦人質無威儀 90 儀 91 善 92 度 93 我儀度之 94
 來 95 匪 96 九十其犇 97 犇 98 尸子 100 或寢或託 1 託 2 動 3 尚寢無叱 4 無託 5 平秩南
 訛 (南訛 7 南為 8 訛, 作 10 叱 11 為 12 或寢或託 13 覺 14 臥 15 無寢無崩 16 崩 17 羣疾
 18 朋 19 朋 20 朋 21 朋 22 羣 23 衆維魚 24 旒維頰矣 25 魚衆多 26 衆 27 維 28 乃 29 維

ch ung stands to y ü 'fish' as in line 2 'ch a o banner' stands to 'y ü banner', which shows that ch ung must be some kind of animal. In the following lines of the ode it is said that ch ung wei y ü is an omen of plentiful years; and locusts and fishes were both symbols of fecundity. But then Ma enters upon some wild speculations: «The locusts (wei 27 = 28) are fishes», and he quotes Pei ya: «On the slopes and in the marshes, in the places where fish-eggs fall, if they are exposed to drought and burning sun, they are all changed into flying locusts; if the falling rain is plentiful and soaking, they are all changed into fishes». But the Pei ya is only from Sung time, and no such folk-lore theme is known from pre-Han time. Moreover, the par. in the 2nd line: «The ch a o banners are y ü banners» makes no sense. — D. Waley, accepting Ma's 25 = 26, translates: «Dreams of locusts and fish, of banners and flags». But wei 27 never is such a coordinating particle meaning 'and'. — E. In the preceding ode (189) there is a quite similar tale of presages by dreams: 29 «There are black bears, there are brown-and-white bears; there are snake brood, there are snakes». This clearly shows that our lines ch ung wei y ü yi and ch a o wei y ü yi are simply abbreviated formulations of wei ch ung wei y ü yi, wei ch a o wei y ü yi 30: «There are locusts, there are fishes; there are tortoise-and-snake banners, there are falcon banners».

Ode CXCI: Tsie nan shan.

511. Tsie pi nan shan 31.

A. Mao: tsie 32 (Shiwen *dz'iet or *tsiet) = 33, thus: «Lofty is that Southern mountain». No text par. Shuowen has a char. 34 *tsiet / tsiet / tsie = 35 'protruding angle, the tsie of a high mountain', which seems to indicate that Hü took 34 and 32 to be one and the same word. But of this 34 there is no text ex. Ma Juei-ch'en thinks 32 is loan char. for 36 which occurs in the mountain name 37. But this is read *dz'ät / dz'ät / tsa (Ts'ie yün) and is only known from Han texts. — B. Han (ap. Shiwen): tsie 32 = 33, thus: «Look at that Southern mountain». No text par. — C. Another interpr. Tsie 32 was the technical name of the capital, crest, crown of a pillar (the fundamental meaning of the word being 'segment'); in Erya: Shī kung, it is wr. 39 *tsiet / tsiet / tsie. Cf. Lun: Kung-ye Ch'ang 40 «Tsang Wen-chung had mountain-shaped pillar-crests». Similarly Li: Li k'i 41 «Kuan Chung had etc.» It is said by the comm. that this was a prerogative of the king's, usurped by Tsang Wen-chung and Kuan Chung. Since the mountain-shaped pillar-tops were evidently considered very stately, it is no wonder that this theme was used in a simile of our ode, thus: «Crest-like is that Southern mountain». — C alone is well supported by par.

512. Yu sin ju t'an 42.

A. Mao: t'an 43 (*d'am / d'am / t'an, Ts'ie yün) = 44, thus: «The grieved hearts are as if burning». — B. Han (ap. Shiwen) reads 45 (*d'iam / iäm / y en): «The grieved hearts are as if aflame». — C. Another school (ap. Shuowen) reads 46 (*d'am / d'am / t'an, Ts'ie yün) = 47, thus: «The grieved hearts are smouldering». — Undecidable which version best repr. the orig. Shi.

Yu shī k'i yi, see gl. 370.

513. T'ien fang tsien ts'o 48.

A. Mao (after Erya): ts'o 49 = 50, thus: «Heaven now repeatedly causes sickness' (epidemics). Cf. Tso: Chao 19 and Kyü: Chou yü 51 'epidemics'. — B. Shuowen quotes 52, this ts'o 53 defined as = 54 (or, another version, 55): «Heaven now repeatedly has laid the fields waste». No text par. — A is better supported.

514. Ts'an mo ch'eng tsie 56. Mao says simply: ts'an 57 = 58.

A. Cheng: «There is nobody who stops them, alas!» (sc. the complaining people, by showing them kindness). That the tsie 'alas', common at the opening of a sentence,

should stand at the end like this, is quite without parallel. Therefore Wang Yin-chi would see in it a mere final particle, analogous to 59, cf. ode 193, phr. 60 «Why is there nobody to stop it» (the suffering of the people), where the line ends by the ch'eng. But for tsie as an empty final particle there is no text par. whatever. — B. Chu refers the line to the grand-master Yin: «And you have not (repressed =) corrected nor bemoaned yourself». Chu has felt that tsie cannot be an adverb loosely placed at the end, and curiously construed it as a transitive verb. — C. Another interpr. The line is a natural sequel to the preceding two: 61 «Death and disorders are widespread and many, the words of the people have nothing good» (they criticize their superiors), ts'an mo ch'eng tsie «There is nobody who (represses =) stops their lamentations». 515. Wei Chou chi ti 62.

A. Mao: ti 63 (*tiar / tiei / ti) = 64 'root, base', thus: «You should be the base of Chou». In Ts'ien fu lun the line is quoted 65, which latter (*tiar / tiei / ti) int. al. means 'bottom' (Lie); cf. 66 *tiar / tiei / ti 'root, base' (Lao), 67 *tiar / tiei / ti 'to lower' (Chuang) etc. They are all one and the same word stem. — B. Cheng: 63 «should be» 68, as in the word 69 'linch-pin', thus: «You should be the linch-pin of Chou». This char. 68 normally means 'foot fetters', a sense 'linch-pin' is confirmed by no early text ex. Cheng's 68 'linch-pin' is read *tiēt / ts'iet / ch'i in Shiwen, *tiēd / ti / ch'i by Sü Miao. — B is an arbitrary speculation of Cheng's, without any support whatever. Moreover the rimes of the st. confirm A and refute B: 71 *tiar: *diwar: *biar: *miar: *s'iar (B *tiēt or *tiēd would make a poor rime).

516. Si fang shi wei 72. Mao and Cheng have no gloss.

A. Chu: wei 73 = 74, thus: «The four regions, them you should uphold». The binome wei ch'i 75 'to uphold, support', already used by K'ung in his paraphrase of this passage, is not ancient. — B. Wei 73 regularly means 'to bind', cf. ode 186, phr. 76 «tether him, bind him», hence also 'to bind together, unite', e. g. Chouli: Ta si ma 77 «in order to unite the states (to which Cheng: wei 73 = 78). This obviously is the meaning here: «The four regions, them you should unite».

517. T'ien ts'i shi p'i 79.

A. Mao: p'i 80 (*biar / b'ji / p'i) = 81 'thick, ample'. This has been differently expounded. Ch'en Huan: «The Son of Heaven (treats you amply =) shows you ample favour». But on the analogy of the preceding si fang shi wei 72 «The four regions, them you should unite», our t'ien ts'i here must be the object in the clause, and the subject is Master Yin. Hence K'ung: hou 81 = 82: «The Son of Heaven, him you should revere». Yet the context shows that it is more a question of the aid vouchsafed to the king by the powerful Master Yin; hence hou must mean 'to make ample, to increase, to augment': «The Son of Heaven, him you should (augment =) strengthen». So it seems to have been conceived by Cheng, who says: p'i 80 = 83 'to support'. There

熊維羅維蛇 30 維魚 31 節彼南山 32 節 33 高峻 34 岳 35 陲陽高山之節 36
 巖 37 巖 38 視 39 格 40 威文仲 41 山節 42 管仲 43 山節 44 憂心 45 如燔 46 燔 47 憂心 48
 炎 49 憂心 50 炎 51 小熱 52 天方薦瘧 53 瘧 54 病 55 札瘥 56 天方薦瘥 57 瘥 58 殘田 59 殘
 蕪田 60 潛莫懲 61 潛 62 曾 63 也 64 胡潛莫懲 65 喪亂弘多 66 民言無嘉 67 維周之氏 68 氏
 49 本 69 維周之底 70 祗 71 祗 72 維 73 維 74 持 75 維持
 76 繫之維之 77 以維邦國 78 連結 79 天子是毗 80 毗 81 厚 82 崇厚 83 輔 84 自比 85 臆 86 臆 87

are two important text par. One is in ode 222. The char. 80 is really a corruption of 84 (so Shuowen) 'navel', and this again occurs enlarged by rad. 130 as 85. The char. 80 and 85 are therefore really identical. A third variant is 86. Now all these forms have been used as loan char. for *b'iar / b'ji / p'i 'ample'. Erya says 86 = 81; ode 222, phr. 87 »May felicity and blessings (make ample, augment =) strengthen them». Further Chuang: Tsai yu 88 (to which the Si-ma comm. p'i = 89 'to aid'): »If a man is very merry, it (makes ample:) augments (promotes) the y a n g force» (when Yü Yüe here tries to interpr. p'i as = 'to destroy', this goes against the context). — B. Another school (ap. Wang Su) reads 90, and in Sün: Yu tso the line is quoted 91 (or 92), in Swei shu: Lü li ch'i 93. The 94 are clearly loan char. for 95, which is synon. with Mao's 80. Erya says 95 = 81; ode 40, phr. 96 »The affairs of government are ever more increased on me». But in our ode here 95 *b'ieg / b'jig / p'i would break entirely out of the rime system in the st. (*tiar: *diwār: *b'ieg: *miar: *s'iar); Mao's 80 *b'iar is evidently right. Probably the 80 of the ode text has been defined by the synon. 95 in some early (pre-Han) gloss, and from there 95 (94) has erroneously crept into the text of the B version.

P u t i a o h a o t' i e n, see gl. 429; p u y i n g k' u n g w o s h i, see gl. 372.

518. F u w e n f u s h i, w u w a n g k ü n t s i 97.

A. Mao says simply, in paraphrase: 98 »Do not cheat your superior in your actions», thus taking k ü n - t s i to refer to the king. — B. Cheng: s h i 99 = 100 'to examine', which builds on Erya 1 (homophonous w. 99) = 100. No text par. (When Cheng has the same defin. for Shu: Yao tien [Shun tien] 2, and for Chouli: 3, it is because they refer to the »minister of crime», but that, of course, cannot prove that 1 'officer' has any fundamental sense of 'to examine'). Further Cheng says: »w u 4 ought to be 5», thus: »You do not inquire, you do not examine, and (the people) m o finally cheats its superiors». Now it is true that 4 *m'iwat 'do not' and 5 *m'wat 'not' are closely cognate words; but when Cheng concludes that 4 can serve as loan char. for 5 in its quite different meaning of 'end', he is much too bold. — C. Wang Yin-ch'i, foll. by Ma Juei-ch'en and others, thinks 4 is merely »a particle», so that w u a n g 6 is equal to a simple 7: »you cheat your superior». An impossible and quite unsubstantiated speculation. — D. Another interpr. There has been much discussion whether the simple words of this st. should be interpr. as a reproach against the king, against the people or against Master Yin; but the context (the preceding st. speak directly of Yin) decides for the last. Since s h i 99 recurs in the last line of the st. in the sense of 'office', it clearly means the same here. K ü n t s i 8 stands in contrast to s i a o j e n 9 'mean men' in the next line, and consequently means 'the noble man', not 'the superior, the king'. The line therefore means: »You do not (inquire =) take counsel, you do not give office — do not cheat the noble men».

519. S h i y i s h i y i, w u s i a o j e n t a i 10.

A. Mao: s h i 11 = 12 'to use', but he applies this only to the first s h i; further: y i 13 = 14 'even, just'; t a i 15 = 16 'danger, risk'. He paraphrases: 17, which, as further expounded by K'ung, means: »Use just men, so will it (sc. the insubordination of the people) end, and you will not through the words of mean men (unworthy men) come to danger»; word for word: »Use just ones, then it ends; you will not have the danger of mean men». T a i = 'danger' is the regular meaning of the word (so in odes 192, 194, 303 etc.). This is unacceptable, for if s h i means 'to use', it must do so in both cases. — B. Cheng: Y i 18 should be k i 19 serving for k i 20 'to regulate'; t a i 15 = 21 'near'. Thus: »Use just men, use regulating men (capable of regulating their tasks), do not have (the proximity of mean men =) mean men around you». It is true that t a i 15 sometimes means 22 or 21 'near to', but then always as an extension of meaning of the fundamental sense 'danger, risk': »there is risk that» = »there are great chances

of» = »it is near to, likely to», e. g. Tso: Sün 2, phr. 23 »(There is risk that =) it is likely that (it is imminent that) it will come to ruin»; Li: T'an kung 24 »The master is (in risk of, near to =) on the point of becoming sick». But this t a i 15 never occurs in the concrete sense of 'to be near to, close to, in the neighbourhood of' somebody, so Cheng's interpr. is impossible. — C. Chu says nothing of s h i 11, and takes y i 18 ('to stop') as = 'to depose, to dismiss', sc. incapable officers: »Use justice and dismiss, do not have the danger of mean men». — D. Ma Juei-ch'en: s h i 11 is merely a particle, as in the line 25 in st. 6 of the ode. This is undoubtedly right, see gl. 103. Further: there is a clear connection between our line s h i y i s h i y i here and next st.: »If the noble men are 26 (limited, restrained =) moderate . . . if the noble men are 13 peaceful» (see gl. 521 below). The k i e 26 there is equivalent to our y i 18 here 'to stop, to be restrained, moderate', and y i 13 'peaceful' is the same in both passages. This is decidedly right. Moreover, the same y i 13 recurs in st. 8 here, phr. 27 »When we have got peace and joy». Indeed, 13 *d'iar / i / y i certainly fundamentally means 28 'level, even', but never in the extended sense of 'just' (alleged cases of this have other expl., e. g. Meng: Tsin sin, hia 29 »If we [make even =] balance and examine their actions», etc.). On the contrary, it often means 'to nivellate, to smoothe down, to pacify, to tranquillize, peaceful, at ease', see gl. 41. Cf. further ode 168, phr. 30 »The Hien-yün, them he goes to pacify»; ode 257, phr. 31 »Disorder grows and cannot be tranquillized»; Shu: Yao tien 32 »Its people are (even =) at ease, at peace»; Kuan: Ti yüan 33 »Its people are peaceful and merry»; Hanfei: Wai ch'u, tso hia 34 »When it is peaceful, they manage the business of the court». — The line, in acc. with D, undoubtedly means: »Be peaceful, be (stopping =) moderate, do not (have the danger of =) let yourself be endangered by mean men». — We should study here also:

Ode 284. K i a n g f u k' u n g y i 35. A. Mao: y i 13 = 36 'easy' (comfortable): »(Heaven) sends down felicity that is very peaceful». K'ung curiously took Mao's 36 to mean 'easy' = 'natural': »It was natural that (Heaven) should send down felicity». Y i 13 can have no such meaning. — B. Chu: y i 13 = 37, Thus: »(Heaven) sends down felicity that is very great». No text par. Ma Juei-ch'en, however, tries to confirm it: the char. 13 consists of 38 'bow' and t a 37 'great', hence the char. must also have a meaning 'great! In reality, the char. consists of a drawing of a man and a bow. — B is quite unsupported.

T s ê w u f u s h i, see gl. 580.

520. H a o t' i e n p u c h' u n g 39.

A. Mao (after Erya) c h' u n g 40 (*t'jung / t'iwong / c h' u n g) = 41 'even, just', thus: »The great Heaven is not just». Cf. Sün: Cheng ming 42 »If the heart is tranquil and contented, even though the colours do not attain to being (just =) correct,

福祿之 28 人大喜邪毗於陽 29 助 30 天子是埤 31 天子是庥 32 是瘳 33 天子是禕 34 庥
瘳 35 埤 36 政事 一埤益我 37 弗問弗仕 勿罔君子 38 勿罔上行 39 任 40 祭 1 士 2 汝
作 3 士 4 師 5 勿 5 末 6 勿罔 7 罔 8 君子 9 小人 10 式 若式已無 小人殆 11 式 12 用 13
若 14 平 15 殆 16 危 17 用平則已無 以 18 小人之言 至於殆 19 已 20 紀 21 近 22 幾 23 殆 特
斃 24 夫子殆將病也 25 或月斯生 26 屆 27 既君既澤 28 平 29 考考其行 30 獵於君 31
亂生不君 32 厥民罔 33 其人君始 34 平君則給朝事 35 降福孔夷 36 曷 37 大 38 弓 39 昊天
不備 40 備 41 均 42 心平愉則色不及備而可以養目 43 正備 44 昊天不庸 45 庸 46 平曷 47

they can (nourish =) satisfy the eyes» (so interpr. by Ch'en Huan; yet several other expl. have been proposed). From Han time several ex., e. g. Cheng Chung: comm. on Chouli, Tien t'ung 43 'correct and even' etc. — B. Han (ap. Shiwen) reads 44. This 45 **djung* / *iwong* / *yung* defined as = 36, evidently in the sense of 46 'easy': »The great Heaven is not easy». *Yung* 45 is very common in the sense of 'ordinary, normal, common, trivial', a kindred notion. — C. Another school (ap. Tsin shu: Yuan ti ki) reads 47. This 48 **dông* / *jung* / *jung* means 'harmonious', thus: »The great Heaven is not (harmonious =) friendly, kindly». Cf. Tso: Yin 1 *k'illo ye jung jung* »Its joy is very harmonious». — Undecidable whether **t'jung* (A), **djung* (B) or **dông* (C) best repr. the orig. Shī.

Kiang ts'ikühiung, see gl. 253.

521. Kün tsīju kie, pei min sin k'üe, kün tsīju yi, wunu shīwei 49.

A. Mao (after Erya): kie 50 = 51, and yi 52 = 53. Since 51 may mean both 'limit', 'to come' etc., this really tells us little about Mao's opinion. — B. Cheng: kie 50 = 54, in the sense of 'to reach the utmost limit' (one of the meanings of 51, so here Cheng thinks he follows Mao): »If the superiors (go to the utmost limit =) follow the highest principles, the hearts of the people are set at rest; if the superiors are (easy =) mild in the governing, hatred and anger are removed». For kie 50 = 'limit' cf. ode 255, phr. 55 »Without limit, without end». The word 50 **ked* / *kāi* / *kie* is closely cognate to 56 **kād* / *kāi* / *kie* 'limit, boundary'. — C. Chu is somewhat obscure in his paraphrase, but he seems to mean: »If the noble men are (arriving =) coming into office, the hearts of the people are set at rest; if the noble men are just, hatred and anger are removed». For kie 50 = 'to come', cf. ode 197, phr. 57 »I do not know where it (sc. the boat) (arrives =) goes to». This is an extension of meaning from the fundamental sense of 'limit': 'to have its limit' > 'to find its terminus' > 'to arrive'. — D. Ma Juei-ch'en: kie 50 certainly means 'limit', but in the sense of 'to limit oneself, be restrained, moderate'. For yi 52 = 'peaceful' see gl. 519 above. Thus: »If the noble men are (limiting themselves =) moderate, the hearts of the people are set at rest; if the noble men are peaceful, hate and anger are removed». — D is conclusively confirmed by a par. in ode 264:

Ode 264. Mi yu yi kie 58. The ode is a lamentation about bad government and miseries, analogous to our ode 191. The combination of yi 52 and kie 50 is the same in both odes.

A. Mao (foll. by Cheng): yi 52 = 59 'norm, rule'; Cheng adds: kie 50 = 51, thus: »(Nocuous insects [i. e. bad officers] are destroying and hurting), there is no norm, no limit». When 52 **djar* / *i* / *yi* means 'norm, rule, law', it is loan char. for 60 **djar* / *i* / *yi* 'law, norm', cf. ode 260, phr. 61, quoted 62 in Meng: Kao tsī, shang. It is very far-fetched to apply this loan meaning of yi 52 in the present ode. — B. Chu: yi 52 = 63, thus: »There is no peace, no (limit, restraint =) moderation»; in next line we have correspondingly 64 »There is no peace, no cure». — We should study here two more debated cases of kie 50:

Ode 222. Kün tsīso kie 65. Mao has no gloss. A. Cheng: 50 = 51. The st. has described the banners, horses' bells and teams of the noblemen as they go to court; then, acc. to Cheng: »This is whereby the lords reach the limit», i. e. are adorned in a perfect way. — B. Chu: »This is where the lords arrive». — C. Another school (Ap. Yen-tsi: Nei p'ien, kien shang) reads 66 »That is wherein the noblemen are careful' (i. e. in their apparel). Yet this 67 **keg* / *kāi* / *kie* does not suit the rimes of the st. (**xiwəd*: **siəd*: x), which 50 **ked* does. — B is simple and plausible.

Ode 300. Chī'tien chīkie 68. Mao has no gloss. A. Cheng says kie 50 =

51 (var. 69), his paraphrase showing that he meant 51, 69 in the sense of 'to punish with death, to kill', as in Shu: Yao tien (Shun tien) 70, thus: »He applied Heaven's death penalty». For kie 50 in such a sense, no par. whatever. — B. Chu likewise: 50 = 51, but in the sense of 'utmost limit', thus: »He effected Heaven's limit» (sc. to the rule of Shang). — B is clearly preferable.

Shī yue sī sheng, see gl. 103.

522. Tsuei (tsu) lao po sing 71.

A. Cheng: tsu 72 = 73: »You will finally (entirely) cause toil to the people». — B. Ma Juei-ch'en: tsu 72 is a short-form for 74 'suffering, distress', thus: »You will cause suffering and toil to the people». Cf. ode 202, phr. 75 »You bore me with suffering and toil». 76 is thus the same binome as this 77 inverted. — The par. in ode 202 is conclusive.

523. Sīmu hiang ling 78.

A. Mao: hiang 79 (**g'üng* / *yäng* / *hiang*) = 80 'big'. This has always been taken to mean: »The four stallions have big necks» (variously expounded by the scholars, e. g. Cheng: the king only feeds his horses until their necks become fat, without ever using them; so the high officers are arrogant and the king does not command them — and many other expl. just as absurd). For hiang 79 = 'big' no text par. whatever. Ma Juei-ch'en thinks Mao took 79 **g'üng* to be a loan char. for 81 **g'ung* / *yung* / *hung* 'big, fat bird' (occurring as 82 in Han shu: Si-ma Siang-ju chuan; in pre-Han texts only as N. Pr. in inscriptions). Again, Shuowen has a 83 **g'ung* / *yung* / *hung* defined as = 84 'big belly', but of this there are no text ex. — B. Another interpr. Since hiang 79 regularly means 'neck' (Tso, Yili etc.) and the following ling 85 means 'neck', it would be strange indeed if hiang 79 in our line did not mean 'neck' just as well as ling. Yet it is clear that they cannot here form a binome hiang-ling (synonym-compound like 86), for then there would be no verb in the clause. Therefore I believe the first is a verb: »The four stallions (=neck their necks =) stretch their necks» (are eager to start). And I wonder whether this was not Mao's idea: 80 »they make big their necks» = »they stretch their necks». If so, Mao's gloss is merely a free paraphrase of hiang 'to neck' = 'to stretch the neck'.

524. Tsu tsu miso ch'eng 87. Mao has no gloss to tsu.

A. Cheng: tsu tsu 88 (**tsiök* / *tsiuk* / *tsu*) = 89 'to shrink, shrunk', and he expl. the line: »(I look at the four quarters), they are compressed (shrunk =) reduced, and I have nowhere to drive», adding that they were reduced by the incursions of the barbarians. Cf. ode 265: »There were such as the prince of Shao, in a day he enlarged the state a hundred li, 90 now, in one day, they (compress =) reduce the state a hundred li», to which Mao: 88 = 91 'to press'. That 'press' here is equal to 'to compress' is clear from the context. Cf. also Meng: Liang Huei wang, hia 92 'to compress the root of the nose' (to knit the brows). — B. Lu (ap. Erya): tsu tsu 88 = 93 (where 94 is loan char. for 95) 'harassed and exhausted', thus: »(I look to the four quarters),

昊天不弔 融 君子如居俾民心閱君子如夷惡怒是達 屈 極 君 易 至 靡 靡 交 介 界 不知所屆 靡有夷屆 常 靡 民之衆 民之衆 平 靡有夷瘠 君子所屆 君子所識 致天之屆 羸 羸 于羽山 卒勞百姓 卒 終 瘁 生我勞瘁 瘁勞 勞瘁 四牡項領 項 大 堆 鳩 任 大 腹 領 道路 登 登 靡所騁 登 縮小之兒 今也 日登 國百里 促 登 頤 述

they are greatly harassed, I have nowhere to drive». Cf. Tso: Ch'eng 16, phr. 96 (**tsiök* / *tsjuk* / *tsu*) »The state in the South is harassed, in distress»; ode 207, phr. 97 »The affairs of government are ever more pressing, harassing», to which Mao: 88 = 91, here not in the sense of 'to compress' as under A above, but 'to press, to urge, to harass'. The *tsu tsu* of our line, if taken in this sense, might of course equally well be referred to the subject: »(I look to the four quarters), I am greatly harassed and have nowhere to drive». — C. Shiwen says that Wang Su read 88, not **tsiök* but **ts'ioök* / *ts'iek* / *ts'i*, which reveals that he took it to be equal to 98, thus: »(I look to the four quarters), very grieved, I have nowhere to drive». — D. Ch'en Huan: *tsu tsu* 88 (**tsiök*) is equal to 99 **siök* / *siuk* / *so* 'to drag the feet'. — C is an unnecessary text alteration, D an arbitrary guess. The fundamental meaning of 88 is 'to trample' (e. g. in Li), and then secondarily it means both 'to press, harass' and 'to compress'. So both A and B are quite plausible and well supported by par. Yet I think A is somewhat far-fetched: that the »four quarters» should be reduced (in area). The best par. seems to be the Tso text 96: »The state in the South is harassed», which supports B in its first variant.

525. Fang mou er ngo, siang er mao yi, ki yi ki yi, ju siang ch'ou yi 100.

A. Mao says simply (after Erya): *mou* 1 = 2 'to make an effort, to enforce', and *yi* 3 = 4 'to submit', but how he understood the passage as a whole is unknown. When *mou* 1 means 2 it is a loan char. for *mou* 5. Shiwen to Erya: *Shi hün* (as above) says 1, variant 5. Shang shu ta chuan quotes Shu: Tai shi 6, and the same phrase occurs as 7 in Shu: Kao Yao mo. Shu: K'ang kao 8 »stimulate the sluggish» is quoted 9 in Tso: Chao 8. When Chu takes *mou* 1 in its ordinary meaning: »(Luxuriant =) ample is your evil», this is certainly inferior to the ancient interpr. *Yi* 3 means 'pleased, joyful', and Mao imagines an extension of meaning 'pleased > satisfied > to submit'. — B. Cheng, foll. by Chu, thinks the passage is addressed to the high officers: they are freakish, now enemies, now friends. Cheng interprets: »When you just give force to your evil, you look at your lances (sc. as if you were inclined to battle); when you are pacified and satisfied, you are as if pledging each other» (like friends at a feast). This is strained. — C. Ch'en Huan: The *er* 10 'you' in this st. must refer to Master Yin, just as well as in st. 1; this is quite undeniable. Further, *ch'ou* 11 (**diög* / *ziq* / *ch'ou*) has in Shiwen the var. 12, same reading. Both graphs may mean 'to pledge each other with wine for the second time' (so in ode 209), but the fundamental sense is simply = 13 'to requite', e. g. Tso: Chao 21, phr. 14 »He recompensed (requited) him amply, the gifts reaching also his followers». Finally, *ju* 15 is = 16, as often in early texts, see gl. 471. Ch'en, accepting Mao's 3 = 4, interprets: »We have been pacified and submitted, but we shall requite you» (a threat). Yet the combination *yi* 17 : *yi* 3 is the same as in ode 301, phr. 18 »Are they not (at peace): at ease and joyful», and we cannot translate differently here. Still with *er* 10 referring to Master Yin, with *ch'ou* 11 = 'to requite' and with *ju* 15 = 16, Ch'en Huan fashion, we obtain: »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».

526. Fu yüan k'i cheng 19.

A. Mao: Cheng 20 = 21 chang. He says nothing about *fu* 22, but in an analogous line in ode 194, phr. 23 »On the contrary, they proceed to do evil», Mao says *fu* 22 = 24. Similar ex. in odes 256, 257. Particularly clear in ode 264, where to 25 corresponds, inside one st., 26. Thus: »On the contrary, he is annoyed with his principal officers». Just like *fan* 24, the fundamental sense is 'to turn', by extension of meaning 'turning round' > 'on the contrary'. — B. Wang Su (ap. K'ung) says *fu* 22 = 27,

thus: »He turns the back on and is annoyed with his principal officers». Probably this is because of ode 257, phr. 28 »When the back is turned, they are good at (prone to) reviling». Since *fu* 22 primarily means 'to turn', it would seem that *fu*-*pei* is here a binome; yet even here the *fu* 22 means 'on the contrary', as proved by corresp. lines in preceding stanzas of that ode (29), thus: »*fu* on the contrary, *pei* when the back is turned» etc. Whereas Wang's idea is perfectly plausible in itself, Mao's interpr. agrees best with the usage of the word in the *Shi*. — C. Chu: *cheng* 20 means 'to correct': »On the contrary, he is annoyed with (his rectifiers =) those who correct him». Since the preceding line was: 30 »He does not correct his heart», C is most convincing.

527. Kia fu tso sung 31.

A. Mao reads thus: *kia* 32 was **kã* / *ka* / *kia*. — B. Lu (ap. an essay by Ts'ai Yung) and Ts'i (ap. Han shu) read 33. *Kia* 34 was **ka* / *ka* / *kia*. — Undecidable which version best repr. the orig. *Shi*.

Ode CXII: Cheng yüe.

Min ching o yen, see gl. 306.

528. Yu sinking king 35.

A. Mao: *king king* 36 = 37 'the grief not leaving' (being incessant); Erya has simply *king king* = 38 'grief'; thus: »My grieved heart is (incessantly) grieved». No text par. — B. Chu: *king king* 36 = 39 'great': »(My grieved heart =) the grief of my heart is very great». Cf. Tso: Chuang 22, phr. 40 »Nobody was great in comparison to him»; Kungyang: Huan 9, phr. 41 »What does *king* mean? It means great». — B is better supported.

529. Shu yu yi yang 42.

A. Mao (after Erya): *shu* 43 and *yang* 44 both mean 45 'sickness, suffering'. In ode 194, phr. 46, where 47 is a short-form, Cheng says 47 = 38 'grief'. These are but two shades of the same meaning. Thus: »I am painfully grieved so that I am sick». (ode 194, phr. 46: »I am thinking painfully and weep blood»). Cf. Huai: Shuo shan 48 (quoted 49 in Yülan) »By 'wild-cat's heads' you cure the *shu* sickness»; Shan hai king: Chung shan: »(There is a herb . . .) 50 which can stop the *shu* sickness». — B. Chu: *shu yu* 51 = 52 'hidden grief'; same expl. to phr. 46. The idea is that *shu* 47 'rat' means 'rat-like', i. e. retired and hidden in its hole: 'rat-grief' therefore = 'hidden grief'. An amusing etym. speculation. — A is well supported.

530. Yu sin yü yü 53.

A. Mao: *yü* 54 (**dju* / *ju* / *yü*) = 55 'grieved and scared', thus: »My (grieved:) pained heart is grieved». Erya has an entry 56 (**dju* / *ju* / *yü*) = 45 'to suffer', which

鞠 24 逌 25 愴 26 南國 蹙蹙 27 政事 愈 28 感 29 蹙蹙 30 方 茂 爾 亞 相 爾 牙 矣 既 君 既 憚
如 相 疇 矣 2 茂 2 勉 3 憚 4 服 5 愴 6 茂 哉 茂 哉 7 愴 哉 愴 哉 8 愴 不 愴 9 茂 不 茂 10 爾
11 疇 及 酬 12 報 13 厚 酬 之 賜 及 從 者 14 如 15 爾 16 君 17 亦 不 君 憚 18 覆 怨 其 正 20 正 21 長
22 覆 23 覆 出 為 惡 24 反 25 汝 反 有 之 26 汝 覆 奪 之 27 背 28 覆 背 善 惡 29 覆 狂 以 喜 覆 俾 我
悼 30 不 愴 其 心 31 家 父 作 誦 32 家 33 嘉 父 作 頌 34 嘉 35 憂 心 京 京 36 京 37 憂 不 去 也 38 憂
39 大 40 莫 之 與 京 41 京 告 何 大 也 42 癩 憂 以 痒 43 癩 44 痒 45 病 46 鼠 思 泣 血 47 鼠 48 狸 頭
愈 鼠 49 狸 頭 已 癩 50 可 以 已 癩 51 癩 憂 52 幽 憂 53 憂 心 愈 愈 54 愈 55 憂 懼 56 癩 癩 57 癩 58

possibly refers to this ode, and then this would be the Lu school reading. This word is etym. id. w. 57 (**dju* / *ju* / *yü*) which occurs at the beginning of our st. (58), there defined by Mao as = 45 'to suffer'. The Mao version 54 in our line here would then be a loan char. for this 56, 57, due to the scribes' reluctance to have the char. 57 twice in the same st. — B. Chu: *yü yü* 54 = 59 »the idea of increase and intensity», thus: »(My grieved heart =) the grief of my heart is ever-increasing». — B has the advantage that it takes the 54 of the Mao version in its orig. sense, not as a loan char.; and it is confirmed by the par. in the preceding st. 35 »The grief of my heart is very great» (see gl. 528).

531. *Ai wo jen sī yü ho ts'ung lu* 60. Mao has no gloss.

A. Cheng takes *sī* 61 to mean 62, and *ts'ung* 63 to belong to the preceding *ho* 64, *lu* 65 to be a verb: »I grieve for this (position) of our people, *yü - ho - ts'ung* wherein *lu* shall they be blessed». — B. Ma Juei-ch'en: *ts'ung* 63 is a principal verb = 66 (Kuang ya); *lu* 65 = 67; thus: »(Wherein =) how shall they pursue goodness». — C. Another interpr.: *lu* 65, with Cheng, is evidently the same as in line 2 of the st. (68 »I think of how we have no blessings»); *sī* 61 is merely the final particle (*ai wo jen sī, yü ho ts'ung lu*); *ts'ung* 63, with Ma, is a verb: »I grieve for us, (wherein:) how can we (pursue:) be bent on blessings». Cf. Tso: Hi 24, phr. 69: »They deviate from Chou kung and Shao kung and (pursue:) are bent on all kinds of evil».

Chan wu yüan chī, see gl. 461.

532. *Shī t'ien meng meng* 70.

A. Mao (after Erya): *meng meng* 71 = 72 'confused, in disorder'; Shuowen says = 73 'not enlightened', and Han (ap. Shīwen) = 74 'bad'. All these are free paraphrases of the fundamental sense of the word: 'covered, darkened'; it is closely cognate to 75 **mung* 'to cover' (Shī), 'dark' (Shu), 'ignorant' (Yi), 'disorderly' (Shī); to 76 **mung* 'to cover' (Yi Chou shu), to 77 **mung* 'blind', and to 78 **müng*, **mwang* 'darkened' (Chouli). Our char. *meng* 71 therefore means on the one hand 'to dream, a dream' (the darkness of sleep), on the other hand 'darkened, confused, disorderly'. Shīwen reads here **mung* / *mung* / *meng*, but that goes against the rimes in the st. (**tiang*: **siang*: **tsang*), and Ts'ie yün's **müng* / *müng* / *meng* is therefore preferable. Mao thinks *t'ien* 'Heaven' stands for the king: »(The people is now in peril), it sees how (Heaven =) the king is disorderly». — B. Chu takes *t'ien* = 'Heaven' in its ordinary sense and interprets: »(The people is now in peril), it looks on Heaven as (darkened, unenlightened =) blind, undiscerning». This is confirmed by a par. in ode 256: 79 »August Heaven is very (bright =) enlightened, but I am living without joy; 80 when I see you so unenlightened, my heart is very sad». Here *hao t'ien* cannot mean »the king». Here we see that 'enlightened' (discerning) and 'unenlightened, blind, undiscerning' are epithets that can be applied to »Heaven» above. — C. Ts'ie (as revealed by an essay by Lu Ki) reads 81. The latter **mwang* / *mwang* / *mang* 'obscure, confused' (ex. in Chuang) does not suit the rimes. — B is best substantiated.

533. a. *Wei shan kai pei, wei kang wei ling* 82;

β. *Wei t'ien kai kao, pu kan pu kü* 83;

γ. *Wei ti kai hou, pu kan pu tsi* 84.

A. All early comm. pass over char. 85 in silence, which means that they read it as *kai*, a »particle». Then the explanations of these difficult lines vary exasperatingly and cannot all be reviewed here. If, with Chu and Ma Juei-ch'en, we take the lines as examples of absurd lies: »They say that the mountains are low, but there are ridges and cliffs» (they tell us obvious lies), then this is not applicable in β: »They tell us that heaven is high», for that is no lie. And yet the three, α, β and γ, are obviously parallels. — B. Ch'en Huan: 85 is a loan char. for 86 (as in Li: T'an kung), and since this

86 is sometimes = 87, the lines are equal to 88 etc. He does not say what the lines would then really mean, and I fail to see how they can be construed. — C. *Kai* 85 as an adverbial particle always has an expletive force: 'namely', and often corresponds to Germ. 'ja', and this, I believe, is the key to these stanzas. Though the country is in a fearful state, the incompetent officers and sycophants minimize the difficulties and deny the true state of things; and yet there are great difficulties and extreme cause for caution:

a. »They say that the mountains are low (die Berge sind ja niedrig, there is no difficulty in crossing them), and yet there are ridges and cliffs (the difficulties are almost insurmountable);

β. »They say that heaven is high (der Himmel ist ja hoch, there is no risk of our being crushed), and yet we dare not but stoop» (we are in constant danger);

γ. »They say that the earth is thick (die Erde ist ja dick, there is no risk of its bursting beneath our feet), and yet we dare not but step warily».

534. *Yu lun yu tsi* 89.

A. Mao: *tsi* 90 (**tsjæk* / *tsjæk* / *tsi*) = 91 'reason', thus: »(They cry out their assertions) as having principles, having (spine =) reason». *Tsi* 90 fundamentally means 'spine' (ex. in Li), and an extension of meaning: »his words have spine» = »his words have fundamental principles, reason» is quite natural. — B. Ch'en Huan thinks 90 **tsjæk* is loan char. for 92 **tsjæk* / *tsjæk* / *tsi* 'foot-print', and he refers to ode 183, phr. 93 »I am thinking of those (who do not follow the foot-marks, the path =) lawless men». Our *tsi* 90 here would then mean 'foot-marks' = 'proper path': »(They cry out their assertions) as having principles, having a (proper path =) norm». This interpr. is influenced by Ch'en's knowledge of C next, but is decidedly inferior to A. — C. Ts'ie (ap. Ch'un ts'iu fan lu) reads 94: »having principles, having (tracks, proper path =) norm», cf. B above. *Tsi* 95 **tsjæk* / *tsjæk* / *tsi* was not identical with but only cognate to 92 **tsjæk*, and fails in the rimes here (**tsjæk*: *x*: **djæk*); this eliminates C.

535. *Hu wei hwei yi* 96.

A. Mao reads 97 (**djæk* / *jæk* / *yi*) = 98 'lizard': »(Alas for the men of this time), why are they lizards». Shīwen reads 97 **siek* / *siek* / *si*, because Lu Tê-ming thinks it is loan char. for 99, see B next. — B. Ts'ie (ap. Yen t'ie lun) reads 100. This 99 **siek* / *siek* / *si* is synon. with and cognate to 97 **djæk*, but by no means identical. — Undecidable whether the orig. Shī had **djæk* or **siek*.

536. *T'ien chī wu wo, ju pu wo k'o I*.

A. Nearly all comm. take *ju* 2 in its ordinary sense: »Heaven shakes me, as if it could not overcome me». — B. Ch'en Huan: *ju* 2 = 3, as often, see gl. 471: »Heaven shakes me, but it does not crush me». — We shall see that B alone admits of a reasonable expl. of the whole st. Moreover it is confirmed by the par. in the last line, phr. 4, where *yi* 5, an adversative conjunction 'and yet', is synon. with 3.

胡俾我瘳 77 益甚之意 80 哀我人斯 81 于何從祿 82 斯 83 此 84 心從 85 何 86 祿 87 就 88 善 89 念
我無祿 90 渝 91 周子 92 以從諸姦 93 視 94 天 95 芒芒 96 謂 97 山 98 蓋 99 卑 100 為 101 岡 102 為 103 陵 104 謂 105 天 106 蓋 107 高 108 不 109 敢 110 不 111 局 112
謂 113 地 114 蓋 115 厚 116 不 117 敢 118 不 119 踏 120 益 121 蓋 122 壺 123 何 124 謂 125 山 126 何 127 卑 128 有 129 倫 130 有 131 脊 132 有 133 理 134 蹟 135 念 136 彼 137 不
蹟 138 有 139 倫 140 有 141 迹 142 迹 143 胡 144 為 145 蝮 146 蝎 147 蝎 148 蝎 149 胡 150 為 151 蝮 152 天 153 之 154 抗 155 我 156 如 157 不 158 我 159 克 160

537. Pi k'iu wo tsê, ju pu wo tê 6.

A. Cheng paraphrases: »When the king first sought me, it was as if he feared not to obtain me», thus simply ignoring the w. tsê 7. This has caused Ma Juei-ch'en and others to say that tsê was an empty »final particle». Yet tsê can never serve in that function. — B. Chu, rightly realizing that tsê must be a noun, interpr.: »He sought me to serve as a model, as if (he feared that) he could not obtain me». — C. The whole st. describes the feelings of the virtuous man, the poet, who deplores the incompetence of the officers. ju 2 again is = 3: »They (seek my pattern =) try to emulate me, but they do not attain to me» (cannot vie with me).

538. Ch'iu k'iu k'iu, yipu woli 8.

A. Mao says simply (after Erya) k'iu k'iu 9 = 10 'arrogantly'. Cheng expounds further: »He (detains me =) keeps me in office (yet) in an arrogant way, and does not consider me (strong =) capable». For k'iu = 'arrogant', no text par. — B. Chu: k'iu k'iu 9 = 'enemy fashion' (the commonest meaning of k'iu 9 is 'enemy'), li 11 = 12 'to use' (sc. in office). Cf. Yi Chou shu: Wu k'uan 13 »If one excessively applies punishment, there will be enmity (animosity)». Thus: »He detains me, as if I were an enemy, and he does not use me». For li 11 = 'to use', no text par. — C. Another interpr. Yipu woli is a strict par. to ju pu wo k'o 1 in the first line: to the k'o 14 'to vanquish, to crush' corresponds li 11 'to force' here: »They have seized me, enemy-fashion, and yet they cannot force me».

539. Kin ts'ich'ich'eng 15. Mao has no gloss.

A. Cheng: cheng 16 = 17 chang 'principal, chief', thus: »The present rulers». Cf. ode 194, phr. 18 »The chiefs and dignitaries»; ode 258, phr. 19 »The many princes and former rulers»; ibid. phr. 20 »Exhausted are the principal officers» (heads of departments); Shu: Li cheng 21 »May the officers regulate it», etc. (common). — B. Chu: cheng 16 = 22, thus: »The present government». The two words are closely cognate; 16 often means ('to correct' =) 'to govern', but is rarely, if ever, used as a noun 'government'. In any case, there is no ex. in the odes. — A agrees better with the usage in the Shi.

540. Liao ch'ifang yang, ning huo mie chi 23.

A. Mao reads thus. Cheng ning 24 = 'how': »When the fire is just (raised =) flaming high, how can any one extinguish it» (Ma Juei-ch'en: ning 24 = 25, which was refuted in gl. 77). — B. Another school (ap. Han shu: Ku Yung chuan, as quoted by Wang Ying-lin; the present version has in part been corr. after Mao) read 26 »... can one in some way extinguish it». — The B version is less safely attested than A.

541. Pao si h'ue chi 27.

A. Mao reads thus: 28 **χmīwat* / *χiwät* / h'ue 'to extinguish, to destroy'. — B. Lu (ap. Lie nü chuan) reads 29 (**mīat* / *mīät* / mie). Meaning the same. — B is clearly inferior, since the preceding line ended in mie, and, with Lu, the word would rime with itself.

542. Chung k'iyung huai 30. Mao has no gloss.

A. Cheng refers chung 31 to »the king»: »All of it (what the king does), I constantly have anxiety about it». — B. Su Sh'ih (foll. by Chu) takes chung as object: »I am constantly anxious about the end (the issue)». — C. Ch'en Huan: the next st. begins with 32, and chung...yu is analogous to the 33 ki...yu in ode 101, phr. 34 and ode 157, phr. 35. But there are no safe ex. of chung as a particle with the same perfect tense value as ki. — D. Another interpr.: chung 31 means, as usual, 'to the end', i. e. everlasting, thus: »Everlasting is the constant anxiety». This is proved by a par.:

Ode 278. Yiyung chung yü 36. Mao and Cheng have no gloss. A. K'ung:

»To make long the everlasting fame», i. e. »to perpetuate the fame». — B. Another school (ap. Hou Han shu) reads 37 »To make long a (numerous =) universal fame». Ma Juei-ch'en thinks the 31 of A is loan char. for the homophonous 38 (both **t'îōng*) of this version. — C. Waley: »May he long keep holiday», word-for-word: »to make long a lasting enjoyment». W. thus takes chung 31 in its ordinary sense (as in A), which is corroborated by the combination of yung 'long, to prolong' and chung 'to the end, everlasting', two closely kindred notions. For yü = 'joy, enjoyment', see gl. 449. — C might be plausible in itself; but since it is not an ordinary feast that is described, but the ode is a sacrificial hymn, A is preferable. The line follows upon 39 »May we (be there) morning and night» for official attendance, as in many odes, and the ode has the same phrase 40 »Our guests come» as ode 280, which is clearly a sacrificial hymn. In version B, 38 is probably merely a loan char. for 31. — This combination of yung and chung in ode 278, phr. 36 is the same as in our ode 192 above, phr. 30, which confirms interpr. D in that ode.

543. Yü kün yin yü 41.

A. Mao: kün 42 (**g'üwen* / *g'üwēn* / kün) = 43 'to embarrass, to press, to distress', thus: »(Everlasting is the constant anxiety), and moreover we are harassed by soaking rain». Cf. Ts'ê: Han ts'ê 44 »Ts'in and Ch'u (pinched =) pressed Han, in order to embarrass (harass, distress) Wei»; Lie: Huang ti 45 »He was distressed by hunger and cold», etc. (common). That disturbances in nature express the wrath of Heaven over bad government is a constant theme. — B. Cheng: kün 42 = 46 'to repeat, reiterate', thus: »... and moreover there are reiterated soaking rains». Erya has an entry 47. Since 48 cannot mean 25, Chu Tsün-sheng is certainly right in concluding that a ye has been lost here, and that there should be two entries: 49. Then both kün 50 and chen 48 are defined by jeng 46 'to reiterate', and Cheng, building on Erya, has thought that 42 of the ode was a loan char. for 50. But for neither 50 nor 42 is there any pre-Han text par. with this sense. The earliest ex. is Han shu: Sü chuan 51 »(Repeated =) several generations (repeatedly =) one after the other went to ruin» (here kün and tsien are synonym.). — A is much better supported.

544. Naik'ierfu, tsai shu er tsai, ts'iang po chu yü 52.

The general meaning of the st. is clear: »(When your carriage is loaded), you throw away your aids, then (the first 53 here = 54) you let fall your load and beg your leader: help us». It is still the righteous officer who reproaches the incompetent officials: they first ruin the government and then cry for help. The simile with the »aids» is common, cf. Tso: Hi 5: »The proverb says: the car and the aids depend on one another, when the lips are destroyed, the teeth are cold». The poet here likens himself to a necessary »aid» to the carriage (the state). The dissension concerns the word fu 55 »aid».

如 3 而 4 亦不我力 5 亦 6 彼求我則如不我得 7 則 8 報我仇仇亦不我力 9 仇 10 警
警 11 力 12 用 13 極刑則仇仇 14 克 15 今茲之正 16 正 17 長 18 正大決 19 辜公先正 20 鞠哉
庶正 21 惟正是又之 22 政 23 燎之方揚寧或滅之 24 寧 25 乃 26 能或滅之 27 褒似威之 28
威 29 褒似滅之 30 終其永懷 31 終 32 又 33 既 -- 又 34 既曰歸之曷又懷之 35 既破我斧又
缺我斨 36 以永終譽 37 以永衆譽 38 衆 39 庶幾夙夜 40 我咨戾止 41 又咨陰雨 42 咨 43 困
44 秦楚扶韓以膏魏 45 膏於饑寒 46 仍 47 部臻仍迺侯乃也 48 臻 49 部臻仍也迺侯乃也
50 部 51 寄世薦亡 52 乃衆爾輔載輸爾載將伯助予 53 載 54 則 55 輔 56 伏兇 57 輶 58 輶 59

A. K'ung: Since in the ancient descriptions of the cars there are never mentioned any fu 55, «these must be detachable (separate) things, something like the poles tied to the spokes of our times». Legge therefore translates «wheel-aids» («used, on occasion, to prevent the wheels from sliding»). This is a mere guess. — B. Tseng Chao: the fu 55 is the same as what is called 56 «the lying hare» in Chouli: Chou jen and 57 in Chouli: K'ao kung ki paragr. 1, and 58 in Yi: Kua 34, i. e. a support under the carriage box, resting on the axle. This, again, is a mere guess, without substantiation, and moreover very unlikely: «When your carriage is loaded, you throw away the support under the box» is quite absurd. — C. Ch'en Huan: fu 55 are the side-boards which keep the load in place, in other words the detachable left and right parts of the siang 59 'carriage box'. Fang yen (W. Han coll.) says 60: «The siang carriage box is called 61 *b'wər / b'wəi / p'ei, and Erya says 62: «f ei (*p'iwər / p'wəi / f ei) and fu 55 mean aid, support». It is obvious that 61 *b'wər 'carriage box' is of the same stem as 63 *p'iwər and fundamentally means 'an aid' (a support for the load) and is thus quite analogous to our fu 55 'the aid, support', which is the side-board supporting the load. Furthermore this 55 *b'wəo / b'wəu / fu occurs in the sense of 'upper jaw-bone, chin' (also wr. 64) in Yi: Kua 31, phr. 65 «He moves his upper and lower jaws and tongue»; and this is a very telling metaphoric denomination. The lower jaw is called 66 «the teeth carriage» (see Tu Yü to Tso: Hi 5) and the fu 55 are the «side-boards» forming the sides of the «carriage box» on top of the «teeth carriage». — C is a brilliant and convincing interpr. and explains our ode very well: «(When your carriage is loaded), you throw away your side-boards; then you let fall your load and beg your leader: help us».

545. Yün yü er fu 67.

A. Mao: yün 68 (*giwən / jjuən / yün) = 69 'to increase, augment'. As pointed out by Ch'en Huan, Mao, who was a follower of Sün-tsi's, here refers to Sün: Fa hing, which quotes a lost ode: 70 «When the nave is broken, then they enlarge the spokes... is that an improvement». Mao therefore probably took our ode line here yün yü er fu 67 to be analogous to that of the lost ode 70, thus: «You make an enlargement (improvement) in your spokes». For yün 68 = 'to increase' there is no text par. Yet yün 68 and yün 71 (*giwən) are interchangeable characters in the anc. texts (see gl. 238 and 546), and yün 71 again sometimes stands for yün 72 (*giwən) 'ample, numerous', see gloss 546. Mao may have thought that Sün's 73 was equal to 74 'to make ample'. — B. Chu, misunderstanding Mao, thought his yi 75 meant 'to be of advantage for' and takes the line together with the preceding line: «(Do not throw away your aids), they are of help to the wheel spokes». But yün 68 has no such meaning. — C. Chu Tsün-sheng: yün 68 is a short-form for 76 'to fall down': «Do not throw away your side-boards, (the cargo) will fall down on your spokes». This is strongly confirmed by the par. in the preceding st.: «Then you throw away your side boards, and 77 you let fall your load». To the shu 78 'fall down, collapse' (Cf. Kuliang: Yin 6, phr. 79 «People from Cheng came and threw down, ruined the peace») of that line corresponds our yün 68 = 76 'fall down' here. — C is ingenious and gives a quite convincing expl. of yün 68, which A does but poorly and B not at all.

546. Hun yin k'ung yün 80. Shīwen records the var. 81 for 82; the two graphs are interchangeable, see gl. 238.

A. Mao: yün 82 (*giwən / jjuən / yün) = 83 'to turn round'. Cf. Kuan: Kie 84 «The four seasons revolvingly come down» (comm. = 85). This 82 (*giwən, even tone) is closely cognate to 85 'to revolve, turn round' (*giwən falling tone). By 83 Mao means 86 'to turn round to' (these two char. are interchangeable) in the sense of 87 'to turn to, give allegiance to'; thus: «Their relatives grandly turn to them». In this he builds on

Tso: Siang 29, where it is said: «If it (sc. the state of Tsin) rejects all its cognate houses, 88 who will then come to it? (Then our ode line is quoted) Tsin is not neighbourly, 89 who will then turn to it?» But such a sense of yün 82 = 'to revolve', is very far-fetched, and there are no text par., except this Tso text, where this meaning of 82 is, at least, very doubtful. — B. K'ung, unaware that Mao simply built on Tso, takes his sün 83 in the sense of 90 'to surround, go about somebody with attentive friendliness', thus: «To their relatives they are grandly (surrounding =) attentive». To take 82 'to revolve' in this sense is even more far-fetched than A and quite without par. But probably Cheng already held that view, for he says: yün 82 = 91 'friend, friendly, to be friendly', a free paraphrase of the same idea. — C. Wang An-shī: yün 82 = 'to praise', thus: «The relatives are very (speaking =) full of praise». But 82 means 'says, has said' (introducing a quotation), but certainly not 'to praise'. — D. Another interpr. Yün 82 is a short-form for the homophonous 92 (*giwən / jjuən / yün) 'ample, numerous'. Such short-forms: the same graph minus the radical, are common in the Shī. Thus: «Their relatives are very numerous». Cf. ode 214, phr. 93 «Ample are the yellow ones»; Lao 94, to which the comm.: yün yün = 95: «The flowers and leaves being ample (numerous)»; and particularly Chuang: Tsai yu 96 «The things are innumerable» (comm. = 97) — here yün 82 is clearly a short-form for 93, and the short-form is exactly the same as in our ode. — The context confirms D: 98 «Their relatives are very numerous, I think of my own solitariness». The idea is the contrast between yün 'numerous' and tu 'solitary'. The Chuang ex. 96 is a strong corroboration.

547. Su su fang yu ku 99. Shīwen's ed. read su su fang ku (without yu).

A. Mao: su su 100 (*suk / suk / su) = 1 'mean'; Cheng: ku 2 = 3; thus: «(4 Those petty ones have houses), the mean ones have emoluments». Fang 5 is then the common filling-out adverb. Erya: 6 «su-su and tsu-tsu = harassed and exhausted» (cf. gl. 524). This su-su (*suk / suk / su) probably refers to this ode: «The exhausted ones, the destitute, poor, mean fellows». Li: Yü tsao: 8 «When he saw one whom he revered, he was modest and (reduced =) humble», to which Cheng: 9 (*suk) = 10. — B. Lu (as revealed by an essay by Ts'ai Yung) reads 11, which (as expl. by the T'ang comm. Li Hien to Hou Han shu) meant: «The mean ones (have the wheel-naves side by side =) have their carriages going abreast» (vie with each other in driving fine carriages); fang 5 defined as = 12 'side by side', cf. Yili: Hiang shè, phr. 13 «He does not place the feet side by side». — Both versions give good sense; but A forms a better par. to the preceding line and therefore seems preferable.

箱 10 箱謂之車 11 車 12 車 13 車 14 車 15 車 16 車 17 車 18 車 19 車 20 車 21 車 22 車 23 車 24 車 25 車 26 車 27 車 28 車 29 車 30 車 31 車 32 車 33 車 34 車 35 車 36 車 37 車 38 車 39 車 40 車 41 車 42 車 43 車 44 車 45 車 46 車 47 車 48 車 49 車 50 車 51 車 52 車 53 車 54 車 55 車 56 車 57 車 58 車 59 車 60 車 61 車 62 車 63 車 64 車 65 車 66 車 67 車 68 車 69 車 70 車 71 車 72 車 73 車 74 車 75 車 76 車 77 車 78 車 79 車 80 車 81 車 82 車 83 車 84 車 85 車 86 車 87 車 88 車 89 車 90 車 91 車 92 車 93 車 94 車 95 車 96 車 97 車 98 車 99 車 100 車

548. T'ien yao shi cho 14.

A. Mao paraphrases: 15 «(Heaven =) the king kills them, and those in office strike them», word for word: «Heaven kills and those strike». Y a o 16 properly means 'a premature death' (Shu, Tso *passim* etc., common). For c h o 17, cf. ode 7, phr. 18 «We beat it down» (sc. the pegs). — B. Cheng: «Heaven kills them, and he (sc. the king) strikes them». — C. K'ung: c h o 17 = 19 'to slander, to blame', cf. Tso: Ai 17, phr. 20 «The eldest prince again slandered him». The same w. is wr. 21 in Ch'u: Li sao. Etym. 18 'to strike' and 18, 21 '(to strike at, attack =) to blame' are one and the same word. Thus: «(Heaven =) the king kills them, those (in office) slander them». — D. Chu: y a o 16 = 22, and c h o 17 = 23, the s h i 24 is object: «Disaster from Heaven hurts them». — E. Lu (as revealed by an essay by Ts'ai Yung) read 25. This has caused Ma Juei-ch'en to interpret y a o - y a o = 'beautiful', as in ode 6 (see gl. 23), and c h o = 'to slander' (see C above), thus: «Though beautiful, they are slandered» (sc. the good and poor people). Very strained. — F. Another interpr. Chu has construed the sentence right, but y a o 16 does not mean 'disaster' but 'to kill', thus: «Heaven's (killing =) destruction strikes them». This is proved by a par. in Shu, where we have this same t'ien yao: Shu: Kao tsung yung ji 26 «It is not that Heaven prematurely kills the people; the people in the midst cuts off its own life». — The Shu par. confirms the reading in version A against that in E. But it also eliminates interpr. A and C; and B is very forced.

549. Ko yi fu jen 27.

A. Mao: ko 28 (*kâ/kâ/kô) = 29 'will do, passable, all right', thus: «All is well with the rich people» — they are situated so that 29 it will do, they may get through. Mao thinks 28 *kâ and 29 *k'â are cognate words. — B. Tu Yü to Tso: Chao 8, where ode 194, phr. 30 is quoted, says: ko 28 = 31, thus here: «Fine (happy) are the rich people». Tu evidently thought 28 *kâ was cognate to 31 *ka (both having the same phonetic 32). This has been accepted by Wang Yin-ch'i and Ch'en Huan. — Both etymologies are plausible; but there is no reason for abandoning the oldest interpr. (A).

Ode CXIII: Shí yüe chí kiao.

550. Shan chung tsu (suei) peng 33. Mao has no gloss to tsu.

Shiwen records the var. 34.

A. Cheng: tsu 35 (Shiwen: *dz'iwət / dz'iwət / tsu, the «old» reading *tsiwət / tsiwət / tsu) = 36 'high cliff, crag'. Thus: «The crags of the mountain tops collapse». The word 35 occurs in Han texts; in pre-Han literature I know only of one par.: ode 232, phr. 37 «How high-pointed (cragged) they are» (par. to 38 in the preceding st.). Here Shiwen says: «Mao reads *tsiwət / tsiwət / tsu, Cheng reads *dz'iwət / dz'iwət / tsu» which shows that in our ode 193 above the «old reading» was that of Mao. The difference of reading between the two scholars corresponds to different opinion as to the etymology. Cheng thought 34, 35 was cognate to 39 *dz'wər / dz'uəi / ts'uei and therefore read *dz'iwət; Mao thought it was etym. id. with 34 *tsiwət 'to end, to finish', for he defines it (in ode 232) as = 40 'the end, the limit, the utmost point' = the highest peak of a cliff (K'ung and later comm. have misunderstood this gloss of Mao's). — B. Ma Juei-ch'en: the preceding line was 41 «All the streams bubble up and rise», and parallelism shows that 42 or 43 must be two verbs. The original graph was simply 34 (as Shiwen's variant), and this has been wrongly filled out into 35, it should have been filled out into 44; in short: 34 and 35 are loan char. for 44 *swəd / suəi / suei. Thus: «The mountain tops break and collapse». — B is evidently right. Chung 45 already means 'top', and the addition of yet another 35 'crag, point' would be meaningless. Moreover, with A the balance (the rhythm) of the line is spoiled: shan chung tsu — peng; with B, it is quite normal: shan chung — suei peng.

551. Yen ts'i shan fang ch'u 46.

A. Mao: yen 47 = 'beautiful', shan 48, in Shuowen quoted 49, means 'to blaze, to be splendid' (Ts'i short-form 50, see below). The fang 51 has caused two interpr. a. K'ung: fang 51 = 52 'side by side', a well-attested meaning (see gl. 547); thus: «The beautiful wife splendidly side by side (with the king) has her place». β. Chu: fang 51 = 'now, just, then': «The beautiful wife splendidly now has her place» — much inferior to a. — B. Lu (ap. Han shu: Ku Yung chuan) reads 53, this 54 expl. (by Yen Shi-ku) as a clan name: «The wife (of the clan) Yen splendidly» etc. — C. Ts'i (ap. Chung hou chi Lo kie) reads 55, this 56 likewise expl. as clan name. — D. Shuowen (one version) inst. of ch'u 57 quotes ch'i 58, which, however, is vetoed by the rime. — B and C are supported by no anc. text, and A α therefore seems preferable.

552. Yi ts'i Huang fu 59. Mao has no gloss.

A. Cheng: yi 60 (*iək / iək / yi) = 61 (*iəg / ji / yi), an interjection, cf. ode 277, phr. 62, thus: «Oh! This Huang-fu!» Evidently Cheng thought 60 *iək was a loan char. for the phon. similar 61 *iəg. — B. Han (ap. Shiwen): yi 60 = 63. This 63 cannot have its ordinary meaning here. It would be tempting to take Han's 63 to be a short-form for Cheng's 61, but that is not correct. Chu says in our ode here: yi 60 = 'an initial particle'. We have it in Lun, *passim*, with an adversative nuance: 'however, or, but, or else', e. g. Lun: Ts'i-chang 64 «It will do; but (however) that is the (branches =) adiafora»; followed by yi 65 we have it in Lun: Ts'i-lu 66 «However (or, but) they may be the next» (cf. also ode 78, where 60...60 yi...yi means «either...or» in the sense of «now...now»). Now, for this yi 60 'however, but, or else' the char. 63 often serves as a loan char. Lun: Hüe er 67 «Does he seek it, or rather is it given to him?» was wr. 68 in the Han stone classics (as quoted by Tai Tung: Liu shu ku). And Ta Tai: Wu wang tsien tsu has 69 «(The principles of Huang-ti and Chuan-hü), have they been preserved, or have they been neglected and can no longer be seen?» Here yi yi 70 is obviously the same as the yi yi 71 in Lun, phr. 66. So the yi 63 of the Han school means exactly the «initial particle» of Chu. Thus: «However, this Huang-fu...» — C. Ch'en Huan: yi 60 = 72 'beautiful, admirable', thus: «Admirable is this Huang-fu». Cf. ode 106, phr. 73 «How beautiful the forehead» (but when Ch'en thinks 60 *iək and 72 *iəd were «similar in sound», he is wrong; they were simply synonymous). — C, of course, is quite possible; but there is no reason for abandoning the oldest interpr. (B, Han), which is well supported by par.

553. K'i yüe pu shi 74.

足 14 天 天 是 極 15 君 天 之 在 位 極 之 16 天 17 極 18 極 之 丁 丁 19 譖 20 太 子 又 極 之 21 詠 22
 福 23 害 24 是 25 天 天 是 極 26 非 天 天 民 民 中 絕 命 27 寄 矣 富 人 28 寄 29 可 30 寄 矣 能 言 31
 嘉 32 加 33 山 冢 峯 崩 34 卒 35 卒 36 崔 崔 37 維 其 卒 矣 38 維 其 高 矣 39 崔 40 竟 41 百 川 沸 騰
 42 卒 崩 43 卒 崩 44 碎 45 冢 46 豔 妻 燭 方 處 47 豔 48 燭 49 偏 50 扇 51 方 52 柱 53 閭 妻 扇 方 處
 54 閭 55 刻 妻 燭 方 處 56 刻 57 處 58 熾 59 抑 此 皇 父 60 抑 61 噫 62 噫 嘻 成 王 63 意 64 可 矣 抑
 末 矣 65 亦 66 抑 亦 可 為 次 矣 67 求 之 與 抑 與 之 與 68 求 之 與 意 與 之 與 69 存 乎 意 亦 忽 而
 不 可 得 見 與 70 意 亦 71 抑 亦 72 豔 73 抑 若 揚 兮 74 豈 曰 不 時 75 時 76 是 77 不 時 78 兮 考 不

A. Mao: *shī 75 = 76*, thus: »(However, this Huang-fu), how does he (say =) admit that he is not right (acts wrongly)». *75 *diag / zī / shī* is cognate to and synonymous with *76 *dīēg / zīg / shī*, both in the sense of 'this' (very common) and in the sense of 'correct'. For ex. see below. — B. Chu: *shī 75 =* '(proper) season', thus: »How does he (say =) admit that he (is unseasonable =) is acting out of season». *Pu shī 77* in this sense is common, e. g. Tso: Chao 1, phr. 78 »Now the lord is immoderate and (unseasonable =) acts out of season». — Since a few lines later there follows a complaint that the fields (neglected during the proper working season) are turned into marshes or weed-covered, B is certainly right. — We must examine here:

Ode 217. *Er yao ki shī 79*. A. Mao: *shī 75 = 80* 'good', an extension of meaning: correct > good: »Your viands are (correct =) good». Corresp. to this we have in st. 1 phr. 81 »Your viands are fine», st. 3 phr. 82 »Your viands are ample». — B. »Your viands are in season» would also make a good sense. It is a constantly recurring theme in the anc. texts that the viands should be those proper to each season. In Li: Yü ling this theme is fully treated, describing which foods are proper to each month. The parallelism. 1: Your viands are fine ~ 2: Your viands are seasonable ~ 3: Your viands are ample, would be quite good enough. But even Chu follows Mao here, and that certainly brings out the parallelism even better; it is safest to follow Mao.

Ode 170. *Wei k'i shī yi 83*. Mao has no gloss. A. Cheng: »(The things, i. e. the eatables) are in season» (as B in the preceding). — B. Hu Ch'eng-kung: »(The things) are (correct =) good». This corresponds to the 84 in the preceding st. — In view of ode 217 above, B is preferable.

Ode 209. *K'ung hwei, k'ung shī 85*. Mao has no gloss. A. Cheng: *hwei 86 = 87*, and *shī 75 = 88*: »You have been very compliant, very observant of the proper seasons (for the sacrifices)». — B. Ma Juei-ch'en says *shī 75 = 80* 'good', and Ch'en Huan *75 = 76* 'correct', thus: »You have been very compliant, very (correct =) good». — A is certainly more far-fetched.

Ode 220. *Yi tso er shī 89*. A. Mao: *shī 75 = 90* 'those who hit' (in the shooting), properly = *76* 'the correct ones', thus: »To (perform music for =) celebrate those of you who have been correct» (in the ritual shooting). Cf. Ta Tai: Yü tai tê (in a passage about the teaching of ritual shooting): 91 »Those who are correct (in the shooting) are rewarded by (the grant of) territories, those who are not correct are fined by (loss of) territories» (cf. Li: Shê yi: »Those who 92 hit the goal often are allowed to be present at the sacrifice . . . those who are often present at the sacrifice are rewarded by the prince . . . those who are often rewarded, get their territories augmented»). — B. Cheng: *shī 75 = 93* 'those whom one's heart reveres', thus: »To (perform music for =) celebrate those whom you 75 find correct» (approve of). — C. Chu: »In order to perform your seasonal» (sc. sacrifices). — A is best supported by the quite conclusive par. in Ta Tai (91). Moreover the *shī 75* 'correct' here balances the *neng 93 a* 'capable' in phr. 93 b a few lines earlier: »One celebrates each of you who has been capable» (in the shooting).

Ode 235. *Ti ming pu shī 94*. A. Mao: *shī 75 = 76*: »Was not the appointment of God (correct =) good!». — B. Chu: »Was not the appointment of God timely!« — Immediately before we have: »Though Chou is an ancient state, its heavenly appointment is new»; the context confirms B.

Ode 245. *Hu hui tan shī 95*. Mao has no gloss. A. Cheng: *hu 96 = 97*, paraphrasing: 98 »Is it that the fragrance is truly in season?». — B. Ma Juei-ch'en: *hu = 99* 'great', and *shī 75 = 80* 'good', thus: »The great fragrance is truly (correct =) good». For *hu* he refers to *Kuang ya 96 = 99*, and pretends to find this meaning in ode 290, phr. 100 'great old age', Yili: *Shī kuan li*, phr. 1 'great felicity'. Chu Tsün-

sheng has improved this by pointing out that just as *hia 2* (**g'â / ya / hia*) is loan char. for *hu 96* (**g'o / yuo / hu*) in ode 228, phr. 3 »Why should I not say so», so here *96 *g'o* is loan char. for *2 *g'â* 'far, far-reaching' (*hu k'a o 100 =* 'far-reaching old age', *hu fu 1* 'far-reaching felicity' id. with the *hia fu* 'far-reaching felicity' of ode 216), thus: »The far-reaching fragrance is truly (correct:) good». — B is strikingly plausible.

Ode 247. *Wei yi k'ung shī 4*. A. Cheng: »Your dignified demeanour was very (timely:) suitable for the occasion». — B. Ma Juei-ch'en: Your dignified demeanour was very (correct:) good».

Ode 255. *Fei shang ti pu shī 5*. A. Cheng: »It was not that God on High (here metaphor for the king!) was not (timely =) born at the right time» (!). — B. Chu: »It is not that God on High (is not timely =) causes this bad time» (!). — C. Ma Juei-ch'en: »It is not that God on High is not (correct:) good».

554. *T'ien tsu wu lai 6*.

A. Mao: The low ones are pools, the high ones are weed-covered, thus: »Our fields are all pools or weed-covered (areas)». — B. Han (ap. Yü p'ien): *wu 7 = 8* 'dirty, untidy' = weed-covered, thus: »Our fields are all weed-covered». — *Wu-lai* as a binome seems best.

555. *Yüe yü pu ts'iang, li tsê jan yi 9*. Mao has no gloss.

There is an uncertainty as to how the Mao text ran. A. Cheng has it like 9: »He says: I do not maltreat you, according to law it is like that» (the government has the right to impose work on the people). — B. Wang Su (ap. Shīwen) has it thus: 10 »(He says:) they say that I am not good, but according to law it is like that». — Version B, in which we have to supply a phrase (»he says») which is not in the text, is clearly inferior.

556. *Pu yin yi yilao 11*. Mao has no gloss.

A. Cheng: *yin 12* (**? / ngiën / yin*) = 13 'a particle expressing that one forces oneself, against one's will', thus: »He did not even grudgingly leave a single old man». No text par. — B. In the id. phr. 11 in Tso: Ai 16, Tu Yü says: *yin 12 = 14*, thus taking it to be a mere empty particle: »He did not leave a single old man». Similarly in Tso: Chao 28, phr. 15 »He will die together with them; I will let my lord hear of Sheng's and Tsang's death», where Tu again says that *yin 12* is an 'initial particle' (= 14). Yet here *yin* may equally well be taken to mean: »I wish to let my lord hear . . .», cf. C; so there is no safe text par. — C. Another school (ap. Siao Erya, quoted by Shīwen): *yin 12 = 16* 'to wish, to be willing', thus: »He was not even willing to leave a single old man». Cf. Kyü: Tsin yü 17 »I wish to shield Chou Li»; Kyü: Ch'u yü 18 »I wish to place it in the ear» (to listen to it). — D. Han (ap. Shīwen): *yin 12 = 19* **ngiën / ngiën / yin* 'affable' (ex. of this in Lun: Hiang tang and Sien tsin), thus: »He did not affably leave a single old man». No text par. The gloss is based on the sound similarity of 12 and 19. — C is best supported and makes good sense.

節不時 爾殷既時 善 爾殷既嘉 爾殷既阜 維其時矣 維其嘉矣 孔惠孔
時 惠 順 得其時 以奏爾時 中者也 時有慶以地不時有讓以地 中多音
謂心所尊者 能 各奏爾能 帝命不時 胡臭豈時 胡 何 何芳臭之誠不
得其時乎 大 胡考 永受胡福 遐 遐不謂也 威儀孔時 匪上帝不時 田
卒汗菜 汗 穢 曰予不收禮則然矣 曰予不臧 不慙遺一老 慙 心不欲自
強之辭 且 鈞將皆死慙使吾君聞勝與臧之死也 願 慙庇州犁 吾慙實之於

557. Yi k ü t s ' u S h a n g 20. Mao has no gloss.

A. Cheng: K ü t s ' u is an inversion of t s ' u k ü: »To go to live in» and he interpr.: »(He selected those who had carriages and horses) and with them went to dwell in Shang». This is grammatically impossible, unless we frankly declare the text to be corrupt and alter it into 21. — B. Wang Yin-chi: k ü 22 (*k'io / kiwo / k ü) is a mere »particle», so that 20 is equal to 23, thus simply: »And with them went to Shang». As a final particle we have this k ü 22 in ode 26, phr. 24 »Oh sun, oh moon». As an enclitic on interrogative pronouns and adverbs it is common: Tso: Ch'eng 2, phr. 25 »who»; Li: T'an kung 26 »how» (Shiwen here reads *? / k'ji / k'i, probably a speculation that it is equal to 27); Chuang: Ts'i wu lun 28 »how». In these cases it is cognate to 29 *g'io / g'wo / k ü, e. g. Chuang: Ts'i wu lun 30 »how». But the position in the clause of our k ü 22 here is quite different, and there are no conclusive par.; those alleged should all be expl. differently, see below. — D. Another interpr. Since the st. describes precisely the erection of a new city in Shang and Huang-fu's high-handed transfer of the population, it is obvious that k ü 22 has its fundamental meaning here. But it means not only 'to dwell, to reside' but also 'to take up an abode, to settle', cf. ode 194, phr. 31 »Formerly when you went out to take up an abode (elsewhere)»; ode 241, phr. 32 »He settled to the south of K'i» etc. (common). Thus here: »(He selected those who had carriages and horses) and in order to take up an abode went to Shang». — We should examine further:

Ode 198. Er k ü t ' u k i h o 33. Mao has no gloss. A. Cheng: k ü t ' u = »those followers with whom you live», thus: »Your (dwelling followers =) clients, how many are they?». — B. Ma Juei-ch'en: k ü 22 is a mere particle, the clause being equal to er t ' u k i h o. Ch'en Huan further takes t ' u 34 in the sense of 'barely, merely', thus: »How many are you, barely». — No reason whatever for abandoning A.

Ode 265. Wo k ü y ü t s u h u a n g 35. A. Mao simply says: y ü 36 (*ngio / ngiwo / y ü) = 37 'border land'. Cheng further expounds: »Our settlements and border lands are all waste». — B. Ma Juei-ch'en: k ü 22 is a particle, the line is equal to w o y ü t s u h u a n g. This is quite arbitrary. — C. Han (ap. Wai chuan) reads 38 »Our abode and service are entirely famine-fashion», the y ü 39 *ngio / ngiwo / y ü meaning service with food and decorations etc. as described in the Wai chuan chapter. This is far-fetched. When the Han text had 39, this was probably a mere loan char. for the homophonous 36.

Ode 245. S h a n g t i k ü h i n 40. Mao has no gloss. A. Cheng: k ü 22 = 41: »God on High (tranquilly:) placidly enjoyed» (the fragrance of the sacrifice). This sense of k ü is common, and we have it in this same ode 245, phr. 42 (»Tranquilly:) easily she bore her son». — B. Wang Yin-chi: k ü 22 is a particle, the clause being equal to S h a n g t i h i n. Quite unfounded.

Ode 223. S h i k ü l ü k i a o 43. Sün: Fei siang quotes 44, the two char. 45 and 46 being interchangeable. Mao has no gloss. A. Cheng reads 45 *glu / l'qu / l'ou = 47 'to accumulate' (Erya: 48 = 49, yet no text ex.), and interpr.: »And so they (dwell =) remain and accumulate their (crimes of) arrogance». — B. Chu: k ü 22 = 50 'to increase, accumulate' and 45 = 51, thus: »And so they accumulate their constant arrogance». Chu must have thought of Shu: Kao yao mo (Yi Tsi) 52 (Si-ma Ts'ien: »to change the abode») which the Sung school (Ts'ai Ch'en) interpr. »to exchange the hoarded goods»; cf. also Kyü: Tsin yü 53 »hoarded riches» (Wei Chao: 22 = 54). So Ch'u does not lack par., but »to hoard arrogance» is very far-fetched. — C. Ch'en Huan, simply skipping k ü 22, evidently again taking it to be a mere particle, and taking 45 (46 *gl'iu / liu / l'ü) = 55 'repeatedly' (common), interpr.: »And so they are repeatedly arrogant». — D. Ma Juei-ch'en has realized that 45 (46) cannot be a transitive verb (with Cheng) nor an adverb (with Chu and Ch'en), but that the lü - k i a o must be a binome, and

he takes 45 = 56 'peak' (of which there are no early text ex.), and this would mean 'high', i. e. 'haughty', just as k i a o 57 means 'high' and 'arrogant'. K ü 22 = 41, as in ode 245 above. Thus: »They are tranquil in their haughtiness and arrogance.» — E. Another interpr. The char. 45 is defined in Shuowen as = 58 'empty', e. g. Lun: Sien tsin 59 »Huei is well on his way; he is empty» (not: »he is often empty», cf. Liu Pao-nan *ad locum*). In our ode here 'empty' (just as very often its synon. 60) is taken in a pejorative sense: lü - k i a o = '(empty:) worthless and arrogant'. For k ü 22, cf. Kyü: Tsin yü 8, phr. 61 »Yang in his mode of living is respectful, he dare not be easy (negligent).» In our ode, as in the Kyü passage, it is a description of the character of certain persons, and just as there k ü - c h ' u k u n g 62 means »the mode of living is respectful», so here s h i k ü l ü k i a o 43 means: »In their mode of living they are (empty:) worthless and arrogant» (s h i 63 being a mere particle, as passim in the Shi). — The Kyü par. 61 is decisive.

Ode 224. K ü y i h i u n g k i n g 64. Mao has no gloss on k ü. A. Cheng: k ü 65 is a transitive verb: »He (the king) will (settle me =) place me in a miserable and dangerous (place)» (i. e. banish me to the border-lands!). — B. Chu: k ü 65 = 66: »I shall only be miserable and pitiable.» No text par. — C. Ch'en Huan: k ü 65 is »a particle»: »I shall thereby be miserable and endangered.» — D. Another interpr. To our line here corresponds in the preceding stanzas: 67 and 68. H o u 'afterwards, in the end' is balanced by our k ü 65 here; thus: »(In the settling down =) in the e n d I shall thereby be miserable and pitiable» (for 70, Mao = 71 'danger, endangered' no text support; the common meaning 'to pity, pitiable', as e. g. in ode 181, is here, with Chu, clearly preferable).

558. C h ' a n k ' o u a o a o 72.

A. Mao has no gloss here, but since in ode 179, phr. 73 »They count the footmen with great clamour» Mao says: a o a o 74 (*ngog / ngâu / a o) = 75 'sound', he evidently means the same here: »The slanderous mouths are clamouring». — B. Cheng: a o a o 74 = 76: »The slanderous mouths are numerous». — C. Lu (ap. Liu Hsiang) reads 77. This 78 (*ngog) we had in ode 181, phr. 79 »Their woeful cry is (clamouring:) resounding». — A 74 and C 78 are homophonous, simply two ways of writing the same word. It is also wr. 80 (*ngog / ngâu / a o) = 'to vilify' (properly: 'to clamour against') e. g. in Lü: Huai ch'ung.

Min mien t s ' u n g s h i, see gl. 95. C h i k i n g y u j e n, see gl. 286. Y u y u w o l i, see gl. 90.

559. S i f a n g y u s i e n 81.

A. Mao: sien 82 = 83 'surplus, abundance, affluence', thus: »In the four quarters there is affluence» (I alone dwell in grief). Cf. Meng: T'eng Wen kung, hia 84 »Out of the

耳¹⁵聞²⁰以居徂向²¹以徂居向²²居²³以徂向²⁴日居月諸²⁵誰居²⁶何居²⁷其²⁸何
居乎²⁹詎³⁰庸詎³¹昔爾出居³²居岐之陽³³爾居徒幾何³⁴徒³⁵我居圉卒荒³⁶圉³⁷
至³⁸我居御卒荒³⁹御⁴⁰上帝居歆⁴¹安⁴²居然生子⁴³式居婁⁴⁴驕⁴⁵婁⁴⁶屨⁴⁷
斂⁴⁸攢⁴⁹聚⁵⁰益⁵¹長⁵²化居⁵³居賄⁵⁴蓄⁵⁵數⁵⁶婁⁵⁷驕⁵⁸空⁵⁹回也其庶乎⁶⁰屨空⁶¹
虛⁶²鞅也居處恭不敢安易⁶³居處恭⁶⁴式⁶⁵居以凶矜⁶⁶居⁶⁷徒然⁶⁸後予極焉⁶⁹後
予邁焉⁷⁰後⁷¹矜⁷²危⁷³讓口囂囂⁷⁴選徒囂囂⁷⁵囂⁷⁶聲⁷⁷衆多⁷⁸讓口誓誓⁷⁹誓⁸⁰
哀鳴誓誓⁸¹誓⁸²四方有羨⁸³羨⁸⁴餘⁸⁵以羨補不足⁸⁶以其餘為羨⁸⁷願⁸⁸無然歆羨

surplus supply what is insufficient»; Chouli: Siao sī t'u 85 »Those who are supernumerary are considered as a surplus»; etc. (common). — **B.** Ma Juei-ch'en: In comm. on Wsüan (Yu T'ien t'ai shan fu) a Han school gloss is quoted: sien 82 = 86 'to wish, to desire', and Ma thinks that refers to this ode, thus: »In the four quarters they have their desires (fulfilled)» (I alone dwell in grief). But the Han gloss certainly refers on ode 241, phr. 87 »Do not indulge your desires like that». This, however, does not prevent ode 241 from being a good support for the B interpr. Sien 82 = 'to desire' is well attested: Lie: Yang Chu 88 »Why does he desire (covet) longevity», etc. — B requires to be filled out: »they have their desires» = they have their desires fulfilled. A gives a good and well-supported meaning as it stands.

560. T'ien ming pu ch'ê 89.

A. Mao: ch'ê 90 = 91 'way', and Cheng, expounding this, takes »Heaven» in the sense of »the king»: »The king's orders are not in accordance with the (right) way.» That is very unnatural, and Ch'en Huan explains Mao better thus: »Heaven's decrees are not following the (regular) way,» which would refer to the first theme of the ode, the eclipse. Mao builds on Erya, which says 92; for 93 'not acc. to the proper way' (Lu in ode 29), see gl. 78; for 94, same meaning, see ode 183, phr. 95. This means that Erya takes 90 (*d'iat / d'iat / ch'ê) to be loan char. for the homophonous 96 *d'iat 'wheel-track'; cf. Chouli: Tsiang shī, where 90 serves for 96 ('circumference of a cart-wheel'). — **B.** Chu: ch'ê 90 = 97 'even, equal', thus: »The decrees of Heaven are not (even =) just». Chu seems to build on Lun: Yen Yüan 98 »Why not take a ch'ê tax», to which Cheng: »Acc. to the Chou law one tenth was the tax, 99 it was called ch'ê; ch'ê means t'ung to penetrate, pass through, pervade, it was the (pervading =) general law of all the world». A common meaning of ch'ê 90 is 'to penetrate' (concrete e. g. in Tso: Ch'eng 16, phr. 100 »It [the arrow] penetrated seven buff-coat slips»), and 'pervading' would then mean 'equal to all'. This etymology is already doubtful for the technical term ch'ê 'tithe'. To apply it in our ode here (with Chu): »Heaven's decrees are not (pervading = equal to all =) just» is exceedingly strained. — **C.** Legge: ch'ê 90 has its well-established meaning of 'to penetrate', but in the sense of 'to penetrate with the mind, to understand', thus: »Heaven's decrees are (not to be penetrated =) impenetrable». Cf. Chuang: Ying ti wang, phr. 1 »(Penetrating =) perspicacious and clear-sighted». Etym. the same word is 2 *d'iat 'clear, limpid', properly 'transparent, possible to (penetrate =) see through'; cf. Chuang: Ta tsung po 3 »Thereafter he could be lucid (clear-minded) as the morning». — Whereas A means a loan char. speculation, C takes ch'ê in a regular sense of the char., with good text par.

Ode CXCV: Yü wu cheng.

561. Pu tsün k'i t'ê 4.

A. Mao (after Erya): tsün 5 (*tsiwen / tsiwen / tsün) = 6 ch'ang 'long, to prolong'. Cheng, expounding this, curiously refers it to the (not mentioned) king: »(Oh, wide and great Heaven), you (the king) do not (prolong =) continue its (Heaven's) virtue». Mao's idea probably was quite simply: »(The wide and great Heaven) does not prolong its grace (sending down death and famine» etc.). — **B.** Chu (likewise after Erya): tsün 5 = 7 'great': »(The wide and great Heaven) does not make great its grace». — The char. 5 fundamentally means 'great and fine horse' (Mu t'ien tsi chuan 1 and 5, Huai: Jen kien etc.) but it is etym. id. w. 8 *tsiwen / tsiwen / tsün 'eminent, grand' and is defined as = 7 by Mao in many odes. The Erya-Mao gloss here: tsün = ch'ang 6 'to prolong' is merely an extension of meaning of this fundamental sense: to make great = to increase = to prolong, which undoubtedly best suits the context here.

562. Min t'ient si wei 9.

Min.

The text of the Mao version is here uncertain. Shīwen reads min 10, and says that some versions with hao t'ien 11 are wrong. K'ung, however, has the latter, and since the preceding st. had hao t'ien, this seems most convincing. Yi Chou shu: Tsi kung also reads 12 hao t'ient si wei.

Tsi wei. Mao has no gloss.

A. Cheng: »Great Heaven dislikes your terrorism», taking tsi as a transitive verb with wei as object. — **B.** Chu: tsi wei is a binome = 13: »Great Heaven is maltreating». Ch'en Huan also takes tsi wei as a binome, but refers to the par. in ode 255, phr. 14, where Mao says: tsi 15 = 16 'to let people suffer', and wei 17 = 18 'to incriminate people'. It is really no use forcing the isolated words thus. Tsi-wei is evidently a binome practically equal to wei 17; in our ode here: »Great Heaven is terrific»; ode 255 »Terrific is God on High».

563. Shê pi yu tsuei, ki fu k'iku 19.

Mao simply says shê 20 = 21, and this has been differently explained. **A.** K'ung: shê 20 (22) = 21 'set aside' in the sense of 'to let off', thus: »It (sc. Heaven, here meaning the king) lets off (pardons) those who have guilt, they have already undergone their (sufficient) punishment» (it does not destroy them entirely!). — **B.** Chu: shê 20 = 23 'to lay aside' in the sense of 'to let be, not speak of', thus: »Let alone (let us not speak of) those who have guilt, they have already undergone their punishment». — **C.** Ch'en Huan: Mao's ch'u 21 = 24: »It (Heaven) punishes those who have guilt...». But shê 20 (22) has no such meaning, unless, in a free way, 'to set aside' would mean 'to cast off, eliminate', thus: »It (Heaven) eliminates those who have guilt». — **D.** Another interpr. Shê 20 (22) means 'to leave aside' in the sense of 'not care about', as in ode 125, phr. 25 »Put them aside, put them aside» (do not care about them, sc. the words of liars). Thus: »It (Heaven) (leaves aside =) cares not about those who have guilt.» — The whole st. describes the blind severity of Heaven (which here is certainly not a metaphor for the king), and this confirms D: »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 all together made to suffer». This D interpr. of shê is necessitated by a par. in ode 264, an ode which is strongly kindred to our ode 194 here; there, as here, we have the antithesis: »(leaving aside =) not caring about this — do that»:

Ode 264. Shê er kie t'i, wei yü sü ki 26. **A.** Mao: 27 (Shīwen *t'iek / t'iek / t'i) = 28, which shows that Mao took it to be a short-form for 29 *t'iek 'distant'. How Mao understood the line is unknown. Wang Su expounds: »You (leave aside =) do not care about your kie great (principles) and t'i far-reaching (thoughts), you only feel hatred against us» (30 = 31). This, of course is hopeless scholastics. I wonder whether Mao did not, after all, have the idea that 27 the Ti barbarians (*d'iek / d'iek /

88 何羨壽 89 天命不徹 90 徹 91 道 92 不道 不蹟 不徹 不道也 93 不道 94 不蹟 95 念彼不蹟
96 輒 97 均 98 益徹 99 謂之徹 徹通也 為天下通法 100 徹七札 1物徹 疏明 2 澈 3 而後
能朝澈 4 不駁其德 5 駁 6 長 7 大 8 俊 9 昊天疾威 10 昊 11 昊天 12 昊天疾威 13 暴虐
14 疾威上帝 15 疾 16 病人 17 威 18 罪人 19 念彼有罪 既伏其辜 20 念 21 除 22 捨 23 置 24 治
25 舍 舍 舍 舍 26 舍爾介狄 惟予胥忌 27 狄 28 遠 29 遯 30 胥 31 相 32 遯矣 西土之人 33 爾 34

ti) and 29 *t'iek 'distant' were cognate words (»the distant ones«), cf. Shu: Mu shī 32 »From far away you are, people from the Western regions«. If so, he may have taken the line thus: »You do not care about your great distant ones« (the foreign foes), which would come near to B next. — B. Cheng reads 27 in the ordinary way *d'iek / d'iek / ti: »You (leave aside =) do not care about your kie mail-clad Ti barbarians, but only have hatred against us«. This is curious. The Ti were certainly not »mail-clad«; and the word er 33 'your' would be meaningless, if ti meant the Ti barbarians. — C. Ma Juei-ch'en: ti 27 is a pejorative, as most of the ancient names of foreign tribes, and Shuowen defines it as = 34 'immoral miscreants'; ti in our ode is a pejorative of this kind: »You (leave aside =) do not care about your great miscreants, you only have hatred against us« (your good people). This is ingenious, but there are no par. texts whatever where ti 27 was used in such a sense: it always means 'Ti barbarian', never 'miscreant'. — D. Another interpr.: ti 27 should, with Mao, be read *t'iek / t'iek / t' i, but it is a short-form, not for 29 'distant' but for 35 *t'iek / t'iek / t' i 'anxious, anxiety', thus: »You (leave aside =) do not care about your great anxieties (troubles), you only have hatred against us«. The whole ode is one great lament over the distress and anxieties of the state. Cf. Ch'u: Kiu chang 36 »I am sad over the anxieties of the future« (comm. t' i t' i = 37 'grief and fear'). The word is etym. id. with 38 *t'iek / t'iek / t' i, e. g. ode 142, phr. 39 »In my heart I am (troubled:) grieved«. The adj. kie 40 'great' is used with just such abstract nouns: 41 'great felicity', see gl. 374.

564. Lun sü yi p' u 42.

A. Mao (after Erya): lun 43 (*liwän / liuën / lun) = shuai 44 'to lead on' (Ho Yi-hang to Erya thinks 44 should here be read *liwät / liuët / l ü, the gloss being a phonetic expl.: *liwän = *liwät; but that will not do, for Han, Lu and Ts'i, see C below, have correspondingly 45 *sliwät / sliuët / shuai, which shows that 44 here had its reading *sliwät / sliuët / shuai). On p' u 46 Mao has no gloss here, but we find it in ode 262: p' u 46 = 47 'to suffer, to cause to suffer', which means that Mao takes it to be a loan char. for 48, see C below. Thus: »(Even such as these who have no guilt) are involved and made to suffer«. This means that lun - s ü 49 would be equal to s ü - lun 50 'mutually involved', for s ü 51 = 52 regularly stands before its verb. But such an inversion is grammatically impossible. — B. Cheng follows Mao as to lun - s ü, but takes p' u 46 = 53 'everywhere, all round, comprehensively': »(Even such as these who have no guilt) are involved so as to be all round« (all are made guilty). This is certainly no improvement. — C. Han (ap. Hou Han shu, with Li Hien's comm.) reads 54, the 55 defined as = 45 'to lead on', 51 = 52, and 48 = 47. The 55 is here a variant for 56 (both *xiwän / xiuan / h ü n), for on Han shu: Sü chuan the Tsin Cho comm. says: Ts'i, Han and Lu read 56 = 45. Hence h ü n - s ü 57 would mean the same as Mao's lun - s ü 49: »... are involved and made to suffer«, and h ü n - s ü 57 would be an inversion of a s ü - h ü n 58 'mutually involved', which inversion, as already pointed out, is grammatically impossible (and yet Pan Ku in Han shu: Sü chuan, on the authority of Mao-Han, employs the phr. 57 in that sense!). — D. Huei Tung, realizing the impossibility of the inversion in the ancient interpr., and disregarding the Mao version entirely, interprets the Han-Lu-Ts'i version 56 *xiwän / xiuan / h ü n as a loan char. for 59 *xiwän / xiuan / h ü n 'gatekeeper' (one punished for crime by amputation of legs and placed as gatekeeper), and s ü 51 = s ü - mi 60 'convict' (common word), thus: »(Even such as these who have no guilt) are made gatekeepers and convicts and made to suffer«. Yet a *xiwän as loan char. for a *xiwän is of course out of the question. — E. Chu: lun 43 = 61; s ü 51 = 52; p' u 46 = 53: »(Even such as these who have no guilt) fall down together so that it is all round«. For lun 43 = 'to fall down', cf. Ch'u: Yüan yu 62 »A slight frost falls down«; Ch'u: Kiu ko 63: »I (sc. the sun) descend«. But

here, again, the s ü 51 = 52 is grammatically wrongly placed; moreover the Han-Lu-Ts'i version is entirely disregarded. — F. Ma Juei-ch'en likewise refuses to accept the wrongly placed s ü = siang 52 and takes lun and s ü as two coordinated verbs. Under lun 43 Shuowen says: 64 »one meaning is 'to sink'«; s ü 51, acc. to Ma, is a short-form for 65, which he declares means 'to wet', and lun - s ü 'to sink and wet' would be equal to ni 66 in Tso: Chao 26, phr. 67 »to be steeped in and enter into difficulties«; thus: »(Even such as these who have no guilt) are (immersed and wet =) steeped and made to suffer«. Indeed, to Shu: Wei ts'i 68, the pseudo-K'ung comm. says (after Shuowen!) lun 43 = 69: »Yin has sunk and perished«; but the par. is not safe, for Sh'i ki renders the passage 70 (the element 71 forming part of both 43 and 72, so either 43 is wrong for 72, or 72 for 43). As to s ü 65, it means 'to strain wine' etc. (various loan functions), but never 'to wet'. Moreover, Ma entirely disregards the h ü n - s ü of the Han-Lu-Ts'i versions. We may add that in ode 257, phr. 73 »Then all together you will come to (being mired =) being immersed« (in disaster), Ma should, if he were consistent, interpret: »Then you will be steeped and come to being immersed«. But he fails to do so. — G. Another interpr. Mao's lun - s ü 49 and Han-Lu-Ts'i h ü n - s ü 54, 57 are evidently not identical (*liwän being loan char. for *xiwän or vice versa) but analogous expressions. Lun - s ü (*liwän-sio) is an adverbial binome, a synonym-compound. S ü 51 regularly means 'mutually, together', also 'all together, all', e. g. ode 257, phr. 73, just quoted. The char. lun 43 has various meanings; one of them we have in the binome h ü n - lun 74 'confused, mixed', e. g. Lie: T'ien juei 75. »The myriad things are confused, mixed, and not yet (separated:) distinguished«. The binome lun - s ü 49 has this sense: »(Even such as these who have no guilt) are (indiscriminately:) all together made to suffer«. In the Han-Lu-Ts'i version h ü n - s ü 57, the 56 *xiwän / xiuan / h ü n 'fragrant herb' obviously must be a loan char. for another, homophonous word *xiwän, and this *xiwän must be synonymous with 76 *g'wän / g'uan / h ü n and with the following s ü 51, the meaning being the same as Mao's lun - s ü: 'mixed and together, indiscriminately, all together': h ü n - s ü yi p' u »are all together made to suffer«. In other words, h ü n - lun 74 (*g'wän-liwän) - lun - s ü 49 (*liwän-sio) and h ü n - s ü 57 (*xiwän-sio) are synonymous adverbial binomes. Indeed 76 *g'wän and 56 *xiwän are two variations of the same word stem. A stem variation with and without the medial i is very common, e. g. 77 *nəp 'to introduce': 78 *niəp 'to enter'; 79 *ngäng 'to raise': 80 *ngiang 'to raise the face, look upwards'; 81 *nəg 'then': 82 *niəg 'then'; 83 *səng 'to bear': 84 *siəng 'family, clan'; etc. (153 more ex. in BMFEA 1934, p. 107). And a stem variation g' - χ is also well attested, e. g. 85 *g'o, 'oh!', final exclamation particle: 86 *χo 'to cry out, oh!'; 87 (88) *g'ian / yien / hien 'conspicuous, manifest': 89 *χian / χien / hien 'conspicuous, manifest'. So a stem variation 76 *g'wän - 56 *xiwän is in full order. In the line lun - s ü (h ü n - s ü) yi p' u, the yi 90 may seem curious, but there are many par., e. g. ode 257, phr. 91 »But that stupid man, in his madness is pleased«. — G alone obviates all the difficulties inherent in interpr. A—F. — We should study here:

淫辟 35 愁 36 悼來者之愁 37 憂懼 38 惕 39 心 焉惕惕 40 介 41 介福 42 淪晉以鋪 43 淪 44
率 45 帥 46 鋪 47 病 48 痛 49 淪晉 50 淪晉 51 晉 52 相 53 徧 54 勳晉以痛 55 勳 56 薰 57 薰晉 58
晉薰 59 闔 60 晉靡 61 陷 62 微霜下淪 63 反淪降 64 一曰沒 65 濟 66 溺 67 溺入於難 68 殷
其淪喪 69 沒 70 殷其典喪 71 罔 72 典 73 載晉及溺 74 淪濁 75 萬物相淪淪而未相離 76 渾
77 納 78 入 79 印 80 仰 81 乃 82 而 83 生 84 姓 85 乎 86 呼 87 見 88 現 89 顯 90 以 91 維彼愚人覆

Ode 215. Kün tsī lo sū 92. A. Mao: sū 93 (*sjo / sjuo / sū) = 94 'all', as in ode 257, phr. 73 »Then all together you will come to being immersed«. Thus: »The lords are joyful, all of them«. Similarly Lu (ap. Kia Yi: Sin shu, Li p'ien) says sū 93 = siang 52 'mutually, together': »The lords rejoice together«, thus operating with the same inversion of a sū-lo (as in ode 298, phr. 95) into lo-sū, as of a sū-lun 50 into lun-sū 49 which for grammatical reasons was refuted above. — B. Ma Juei-ch'en, who recognizes the impossibility of the inversion, thinks Mao never meant it: Kuang ya says kie 94 = kia 97, and he believes that Mao in his gloss meant sū 93 = kie 94 = kia 97 'fine'. But sū 93 certainly has no such meaning. — C. Cheng: sū 93 = 98 'one who has talent and wisdom', thus: »The lords are joyful and wise«. He takes sū 93 to be a short-form of 99 *sjo / sjuo / sū 'wise, clever' (Shuowen = 100), cf. Huai: Pen King, phr. 1 »They make sly and shrewd (plans)«. (When Cheng thinks that official titles in Chouli like 2 etc. are short-forms for this 99, this is certainly wrong: sū means here 'to aid, assist', a common meaning of the char.). C is a desperate attempt to escape the difficulty: it would be quite impossible in the analogous line in ode 261, phr. 3 »The princes feast and are wise»; this is so obvious that there Cheng falls back on Mao's interpr.; he paraphrases 4 »They feast together! — D. Chu: sū 93 in these two odes (phr. 92 and 3) must simply be a final particle: »The lords are joyful«, »the princes feast«. — A—C being quite impossible, we must accept D, in spite of the absence of par. texts. We may, however, (with Chu Tsün-sheng) recall the analogous final particle 5 *sā / sā / so, so common in Ch'u.

565. Chou tsung ki mie 6.

A. The Mao version reads thus, but Cheng says Chou tsung = 7 Hao king, the Chou capital, thus taking Chou tsung as = Tsung Chou 8. Indeed, Tso: Chao 16, quotes 9 »Tsung Chou has been destroyed«. If the Mao version is not simply corrupted (as Ma Juei-ch'en thinks), with an erroneous inversion, its Chou tsung means »the clan-place of Chou« (where its clan-temple is), which makes it id. w. Tsung Chou. — B. Chu: »The house (family) of Chou has been extinguished«. This being obviously unreasonable, Legge translates: »The honoured house of Chou is [nearly] extinguished« (!). — A is clearly preferable.

566. Mo chi wo yi 10.

A. Mao: yi 11 (*ziad / iai / yi) = 12, thus: »Nobody knows my toil«. — B. Another school (ap. Tso: Chao 16) reads 13, meaning the same. This yi 14 (occurring a. o. in ode 35) was *diad / i / yi, so the words, though synonymous, were by no means identical. When Ts'ie yün for 11 has two readings: iai and i, it is because it alternatively took our 11 here to be a loan char. for 14, and then gave it a reading id. with that of the latter. But this was an erroneous speculation. As shown by the phonetic (15 *siad) the only correct reading of 11 is *ziad / iai / yi. — Undecidable whether the orig. Shī had *ziad or *diad in our ode.

567. Pi yen pu sin 16.

A. Mao: pi 17 = 18, thus: »(Lawful:) just words are not believed«. Pi in this sense is very common, e. g. Shu: Kin t'eng 19 »If I am not lawful»; Tso: Chao 6, phr. 20 »If the people know that there are laws»; Li: Wang chi 21 »The minister of justice regulated the penal statutes and made clear the laws»; etc. — B. Another interpr.: pi 17 = 'ruler', thus: »The words of the rulers are not reliable«. Pi 17 = 'ruler' is exceedingly common, particularly in the Shī, e. g. ode 215, phr. 22 »To all the rulers (chiefs) they are a pattern»; other ex. in odes 238, 249, 260, 261, 269, 282, 283, 305. — The whole context is a denunciation against the worthless princes and rulers, and the following line is a logical sequel to our line: »The words of the rulers are not reliable, they are like those wayfarers who come nowhere«. This confirms B. — We should study here:

Ode 244. Huang wang wei pi 23. A. Cheng: pi = 24 »The august king was a (true) ruler. — B. Shiwen: pi = 18: »The august king was a (law:) pattern«. — No reason to abandon the oldest interpr. (A).

Ode 254. Min chi to pi, wu tsili pi 25. A. Mao: pi 17 = 18. It is not clear whether this refers to the 1st or the 2nd or to both pi. Hence Mao's gloss remains obscure. — B. Cheng: the 1st pi should be read 26 p'i 'depravity', and Mao's gloss refers to the 2nd. Cheng interprets: »Now when the people have many depravities, do not yourself (imagine that) you have established (proper) laws«. Indeed, in Hou Han shu, Yü p'ien, Yi ts'ie king yin yi, comm. on Wsüan etc. the 1st line is quoted 27. And though Tso: Sian 9 and Chao 28 quotes 25, the context there shows that the author took 17 to mean 26 'depravity' (17 as short-form for 26 is common, e. g. Tso: Chao 6); the Tso author understood the ode lines somewhat differently from Cheng: »Now when the people have many depravities, do not yourself put up the law (to them)«. — C. Chu: »Now, when the people have many depravities, do not yourself (also) start depravities«. — C is undoubtedly right in demanding that the char. 17 should have the same meaning in both lines.

Ode 256. Pi er wei tê, pei tsang pei kia 28. A. Cheng: pi 17 = 18, thus: »Make (lawful =) just your practising of virtue, let it be good, let it be fine«. — B. Chu: pi 17 = 24, thus: »Oh prince, in the practising of virtue, etc.« A vocative, resumed by a following er 'you': Pi! — er wei tê ... is very foreign to the style of the Shī. — C. Ma Juei-ch'en: pi 17 = 29, and wei 30 is an 'empty particle', the phrase being equal to 31: »Make clear your virtue«. For pi 17 = 29, cf. Li: Li yün 32 »(Lay open =) make clear the right«. Here 17 is a short-form for p'i 33 'to open up', just as in ode 241, phr. 34 »He opened up and cleared« (the trees). It is not necessary to take wei 30 as an »empty particle« (which is bad), but the line could mean: »(Open up =) make manifest your practising of virtue«. — The following: »let it be good, let it be fine« refers to the quality of the virtue, and so does pi 'make just' acc. to A; a logical sequence which speaks in favour of A.

Jung ch'eng put'uei, see gl. 184.

568. T'ing yen tsê ta, ts'an yentsê t'uei 35.

Lu, ap. Sin sū, reads 36; 37 *təp and 38 *twəb were synonymous ('to answer') and cognate words.

A. Cheng says: ta 37 = 39 'to oppose, resist, obstruct', thus taking ta 'to answer' in the sense of 'to answer back, to refute', and he takes t'uei as a transitive: 'to cause to withdraw'; thus: »If there are (hearable words) words worth to be heard, you refute them, if there are criticizing words, you keep (the speakers) off«. — B. Chu: »If (the king) listens to your words, you (simply) answer (but do not speak your whole mind), when

狂以喜²²君子樂胥²³胥²⁴皆²⁵于胥樂²⁷嘉²⁸有才知²⁹請³⁰知³¹設詘請²聞胥
大胥³侯氏燕胥⁴相與燕⁵些⁶周宗既滅⁷鎬京⁸宗周⁹宗周既滅¹⁰莫知我勸
11勸¹²勞¹³莫知我肆¹⁴肆¹⁵世¹⁶辟言不信¹⁷辟¹⁸法¹⁹我之弗辟²⁰民知有辟²¹司
寇正刑明辟²²百辟為憲²³皇王維辟²⁴君²⁵民之多辟無自立辟²⁶辟²⁷民之多辟²⁸
辟爾為德俾臧俾嘉²⁹明³⁰為³¹明爾德³²辟於其義³³闕³⁴啟之辟之³⁵聽言則答
言則退³⁶聽言則對³⁷對³⁸對³⁹距⁴⁰凡百君子各敬爾身⁴¹匪舌是出⁴²不得出是舌

there are slanderous words (against you), you withdraw into retirement». — C. Another interpr. There is a clear parallelism with the preceding st.; there we had 40 »Oh, you many lords, each of you be careful about your persons», etc., an unambiguously expressed exhortation. So our present line is also an exhortation: »All you many lords... when there are (hearable words =) words deserving to be heard, then respond, when there are slanderous words, then keep aloof».

569. Fei shê sh'ich' u 41.

A. Mao paraphrases 42: »I (do not =) cannot put out the tongue» (following after the words: »How pitiful, not to be able to speak»). Thus shê 'tongue' is the object of the verb. For the construction cf. ode 195, phr. 43 »They do not make-a-standard the ancient people», where sien min is likewise in accusative case, the object of ch'eng taken as a transitive verb. The idea that one »puts out» the tongue when speaking may seem funny to a modern phonetician, but cf. ode 264, phr. 44 »When a woman has a long tongue, she is the provoker of evil». — B. Cheng construes 45 »(The words) cannot come out on the tongue», thus taking shê in locative = 'on the tongue'. — C. Chu takes shê as the subject: »It is not (only) the tongue that brings out (the words)». — The par. adduced (phr. 43) decides in favour of A.

570. Yüan kip'eng yu 46.

»The odium reaches to one's friends». A. Chu (foll. by Ch'en Huan and Legge): »One excites the resentment of one's friends». — B. Another interpr.: »The odium (one incurs) reaches to (befalls also) one's friends». Cf. Tso: Süan 12, phr. 47 »If I cause the prince to bear anger, so that it (reaches to:) involves my city» etc. (very common). B is amply supported.

Shu sik'ihüe, see gl. 529.

Ode CXCV: Siao min.

571. Mint'ient'ien tsi wei 48.

A. Mao has no gloss to min here, but in ode 65 he says that min 49 (*mian / miên / min) is equal to 50 *müwen / müwên / min 'to pity', thus: »The compassionate Heaven». This has been largely accepted by later comm. (Cheng Chung in comm. on Chouli even corrected Tso: Ai 16, phr. 51 into 52), but it is almost nonsensical in many contexts, e. g. in our ode here: »Compassionate Heaven is terrific»; Tso: Ai 16 phr. 51 »Compassionate Heaven is not commiserating»; Shu: To shi 53 »The not commiserating compassionate Heaven» (!). — B. The oldest definition of min t'ien is that of Erya: = 54 'the autumnal Heaven'. This has been variously explained: *α*. Chao K'i on Meng: Wan chang = 'the dark Heaven' (foll. by Chu in our ode here); *β*. Ma Jung on Shu: To shi: min = 55 'the killing air' of autumn, thus: »The severe Heaven is terrific». — The idea connecting autumn with death and severity is very current in anc. texts, so B *β* seems most convincing. The word may be etym. id. with 56 *mian / miên / min, Shuowen = 'strong, violent', see gl. 95.

572. Mou yu hui yü 57.

A. Mao: hui 58 = 59 'oblique, awry', and yü 60 (*giwet / iüet / yü) = 61 (i. e. in the sense of 62) 'oblique, deflected', thus: »The counsels and plans are crooked and awry». The binome recurs in odes 256, 257, 265. Hui 58 'to turn round' in the sense of 'crooked, perverse' is common (e. g. Tso: Siang 23, phr. 63 »Villainous and crooked and not following the proper path»). For 60, cf. Sün: Fei shi er tsi 64 »cheating and bragging». To this Yang Liang says: »equal to 67 'false' (*kiwet / kiwet / k'üe), or read *giwet / iüet / yü». In other words, Yang is not sure whether 66 is a mere short-form for 67 (then to be read *kiwet), or an independent synon. word *giwet. The latter is strongly confirmed by our Sh' par., where ancient tradition has it that 60 is read

*giwet / iüet / yü. Thus 65 *kiwet and 66 *giwet are two aspects of the same word stem, and 60 in our ode is a loan char. for 66 *giwet 'oblique, crooked, perverse, false'. — B. Cheng, knowing that the char. 60 yü properly means 'to follow' (Shu etc., see gl. 78), tries to bring the binome into accord with this: »The plans (of government) are awry and not following the virtue of Heaven!» Word for word that would be: »The counsels and plans are crookedly following» (i. e. deviating from what they should be) — a hopeless attempt. — C. Han (ap. Shiwen) reads 67, this 68 (*giwet / iüet / yü) defined as meaning the same 62 'oblique'. Han as quoted in comm. on Wsüan reads 69, and Ts'i (as revealed by a fu in Wsüan) reads 70. The char. 68 *giwet is otherwise only known as meaning 'swiftly-flying, swift' (ode 132) and is evidently a mere loan char. for the phonetically similar 60 (66) *giwet in A above. The 71 (*g'üwet 'cave', common) and 72 (*giwet 'empty space', Ch'u: Kiu pien) are likewise loan characters. Cf. Erya: Shi shuei 73 »Kuei means a spring which h'üe ch'u; h'üe ch'u means obliquely coming out». Here, evidently, in this pre-Han gloss text, the char. 71 should, after all, not be read *giwet / iüet / h'üe, as in its ordinary sense 'cave', but *giwet / iüet / yü, being a loan char. for our 60, 66 *giwet 'oblique' as in A above.

573. Ho j'is'it'sü 74.

A. Mao: tsü 75 = 76 'to destroy, be destroyed, collapse': »When will this collapse» (sc. the realm). Cf. Ts'ê: Chao ts'ê 77: (The clay statue said:) »If I meet with violent wind and soaking rain and am destroyed (collapse), I again revert to earth». — B. Cheng: tsü 75 = 78 'to stop': »When will this stop» (sc. the misdeeds of the king). Tsü 75 = 'to stop' is exceedingly common, e. g. ode 198, phr. 79 »The disorder would probably be quickly stopped». — The two meanings are etym. one and the same, the fundamental idea being 'to stop', hence 'cause to stop, make an end of, destroy'. But the question is precisely whether we here have to take it in the primary (B) or the secondary (A) sense. B is far more common. In the odes there are two more cases where tsü unambiguously means 'to stop' (odes 198, 258). B therefore seems safest here as well.

574. Hi hits'it'si 80.

A. Mao: hi hi 81 (*xiap / xiap / hi) = 82 'to cause trouble to the superiors'; ts'it'si 83 (*tsiär / tsiq / ts'it'si) = 84 'not bent on responding to the superiors', in short: hi hits'it'si = 'insubordinate and undutiful'. This agrees in a general way with Erya 85 = 86 'not doing one's duty'; and the very vague Han definition (ap. Shiwen) 87 = 87 'not good' says nothing contrary. Similarly in ode 265, phr. 88, Mao says ts'it'si = 89 'lazy and not doing one's work'. For hi hi 80 or 85, no text par. whatever in this sense. Did Mao take *xiap to be a loan char. for 90 *xiap / xiap / h'ie 'to throng, to constrain'? Or was Erya's definition based on the idea that *xiap often means 'to contract' as opp. to 91 'to expand' (wr. 92 in Lao etc., 85 in Sün: Yi ping), thus: (con-

也 45 匪先民是程 46 婦有長舌 45 言非可出於舌 46 怨及朋友 47 使君懷怒 以及淑色 48
 昊天疾威 49 昊天不弔 52 昊天不淑 53 不弔昊天 54 秋天 55 殺氣 56 恣 57 謀猶
 回遹 58 回 59 邪 60 適 61 辟 62 僻 63 姦回不軌 64 喬年 65 譎 66 喬 67 謀猶回軌 68 軌 69 回 70
 70 回穴 71 穴 72 沈 73 沈泉穴出 穴出仄出也 74 何日斯沮 75 沮 76 壤 77 使我逢疾風淋雨
 壤沮乃復歸土 78 止 79 亂庶遄沮 80 滄滄訛訛 81 滄 82 患其上 83 訛 84 不思程其上 85 翕
 翕訛訛 86 莫供職也 87 不善之克 88 臯臯訛訛 89 廢不供事 90 脅 91 張 92 歛 93 恣 94 警 95

tracting =) 'reserved' (unwilling to come forward and work)? For *tsi 83* in the sense of 'lazy, undutiful', no text par. at all. Did Erya and Mao mean that *83 *tsiär* was a loan char. for *93 *tsiär / tsi / tsi* 'careless, licentious'? (In Sün: Fei shi er tsi a *94* has been interpr. as loan for *93*, but the case is contested). — **B.** Lu (ap. Liu Hiang, in Han shu) reads *95* or (ap. Sün: Siu shen) *96*, and from the context in both places it is clear that the Lu school took **chiap* (*92, 96, 98*) to mean 'to unite', and **tsiär* (*88, 94, 97*) to mean 'to slander, denigrate'. Chu expounds this further into: «Now they are agreed, now they defame one another», but that is far-fetched. The Lu idea certainly was: «They league together and are slanderous». For **chiap* 'to unite', cf. Shu: Kao yao mo *98* «to unite and receive» (comm. *hi = 99*); ode *164*, phr. *100* «When brothers are (united:) concordant», etc. (common). When **chiap* (*92, 98*) means 'to contract, press together' (as stated above), it is an application of the same fundamental meaning (to unite > to bring together, concentrate); this **chiap* is one aspect of a great word stem 'to unite' (closely cognate to *99 *g'ap, 1 *kap, 2 *g'ep* etc.). For *tsi 94, 95* = 'to denigrate, slander' cf. Li: K'ü li phr. *3* «He does not lightly speak ill of, denigrate (anybody)»; Chuang Shan mu *4* «He does not praise, he does not denigrate», etc. (common). — **B** is much better supported than **A**. So *tsi* means 'to slander' also in ode *265*, phr. *88*.

575. Yi yü hu chi 5.

Yi 6 is a particle equal to *7*, as often. Mao has no gloss.

A. Cheng: *yü 8 = 9* 'to go', thus: «(I consider the counsels and plans), if one (goes =) follows them, where does one come?» In the *Shi*, *yü 8* is very often an «empty particle», and it is often difficult to determine where it really means 'to go' or simply is a particle: even in the common phrase *10* «This young lady goes to her new home» there has been much discussion on this point. But there are many good ex. in which *yü 8* clearly is the verb 'to go': Shu: Ta kao *11* «I respectfully go with them»; *ibid.* *12* «I will go and attack Yin»; ode *194*, phr. *13* «You say: to go and take office...», etc. — **B.** Ch'en Huan takes *yü hu 14* together, = *15*. *Hu 16* is common in the *Shi*, but in no other ex. is it governed by a preposition, which refutes Ch'en's idea. — **A**, which balances *yü* 'to go' against *chi* 'to come': *yi yü — hu chi*, is very plausible.

576. Shi yung pu tsi 17.

A. Mao: *tsi 18 (*dz'iap) = 19*: «Therefore there is nothing achieved». — **B.** Han (ap. Wai chuan) reads *20 (*dz'ióg)*, meaning the same. — **B** alone satisfies the rimes of the st. (**zióg, g'ióg, d'óg*). Mao's gloss has probably been inverted, and should run *21*, and in consequence of this the *tsi 18* of the gloss has erroneously crept into the text.

Ju fei hing mai mou, see gl. 357.

577. Fei ta yu shi king 22.

A. Mao: *yu 23 = 24*, and *king 25 = 26* 'norm' (here taken as a verb): «They do not make a norm the great (way:) principle». — **B.** Chu Pin, quoted with approval by Ma Juei-ch'en: «The great road they do not (go along =) follow». — *Yu 23, 27* (two graphs that are interchangeable) is often defined as = *24* 'way', but it always serves in the abstract sense of 'way, norm, method, plan', never in the concrete sense of 'road'. It is true that in Erya: *Shi kung* («Expl. of palaces») we have *27 = 24*, and the context seems to indicate there that it really meant 'a road'; but there are no text ex. in support of this. In this same st. of our ode, the first line is *28* «How pitiful their making their plans», and in the whole ode *yu* constantly means 'plan, counsel'; it certainly means the same here. Moreover, the 2nd line is *29* «They do not ch'eng make-a-standard the ancient people», and then follows our *22*. *Ch'eng 30* (Mao = *31*) properly means 'measure', here as a verb 'to make a measure, take as a standard', and the parallelism shows that Mao's *king 25 = 26* 'make a norm' is here correct. Thus: «They do not (make a norm the great counsels =) make the great counsels their norm».

578. Wei er yen shi cheng 32.

Er yen 'near words' means superficial, shallow words.

A. Mao: «(Only shallow words do they listen to), only shallow words do they vie with each other (in uttering)». — **B.** Cheng: «... only shallow words do they contest» (= dispute about). — **C.** Ma Juei-ch'en: *cheng 33 (*tseng / tseng / cheng)* is a short-form for *34 (*dz'jeng / dz'jäng / tsing)*, which in Kuangya is defined as = *35*: «Only shallow words do they (make fine =) embellish». Cf. Kung-yang: Wen *12*, phr. *36* «A flatterer who well adorns his words» (the comm. says *tsing = 37* 'to choose', but *34* is fundamentally cognate to *38 *dz'jeng* 'pure, fine', and rather, with Kuangya, means 'to make fine, adorn'). — **C** is an unnecessary loan char. speculation, *33* unaltered making good sense. **A** gives a better meaning than **B**.

579. Shi yung pu hui yü ch'eng 39.

A. Mao: *hui 40 (*g'wad / yüi / hui) = 41* 'to achieve'. This has been expounded by Cheng: *42*; thus: «Therefore they are not able to achieve it». When Ma Juei-ch'en adds that *40 *g'wad* is loan char. for *41 *dziwad*, this is phonetically impossible. The only alleged text par. (ode *265*) of *40* in the sense of *41* is not conclusive, see below. — **B.** Ch'en Huan: *hui 40* is a loan char. for *43*, which he says means *41*. This *43*, however, has no such meaning, and I fail to see how a *44* can make any sense. — **C.** Another interpr. *Hui 40* fundamentally means 'water breaking its banks, turbulent, violent' (see gl. 101), and here it is used with an extension of meaning: 'rushing, driving, pushing, energetic': «(They are like those housebuilders who take counsel in the road and) therefore are not (rushing =) energetic in the achievement (of the work)». — We should study here:

Ode *265*. *Ts'ao pu hui mou 45*. **A.** Mao: *hui 40 (*g'wad) = 41*, thus: «(In those years of drought) the plants are not achieved and luxuriant». Li Fu-p'ing adduces in support *Shuowen 46 = 47* 'long', but there are no text ex. of this word. — **B.** *Ts'i* probably read *48*: «(In those years of drought) the plants are not numerous and luxuriant». *49 *giwad / wéi / wei* (*hui*) fundamentally means 'class, group, several of the same kind' (*Yi*: *Kua 11*), secondarily 'numerous'. That this was the *Ts'i* school reading is revealed by a fu by Pan Ku (Han shu: *Sü chuan*) alluding to our ode: *50* «The branches and leaves are numerous and wonderfully luxuriant» (*Yen Shi-ku 49 = 51*), and therefore Cheng, correcting Mao after *Ts'i*, says: «Mao's *40* ought to be *49*». The Mao version's *40* as loan for *49* is really a text corruption due to the fact that a following line in the same st. runs *52* (see gl. 101), and from there *40 *g'wad* has erroneously crept in and been substituted for the phonetically similar *49 *giwad* in the 1st line.

Kuo suei mi chi, see gl. 142.

580. Min suei mi wu (hu) 53.

The char. *54* is read alt. **xmwo / xuo / hu* and **miwo / miu / wu* by both *Ts'ie yün* and *Shiwen*.

歛歛訛訛 喻喻皆皆 學 翁受 合 兄弟既翁 閣 洽洽 不 苟訛 無 譽無 譽
 伊于胡底 伊 經 于 往 之子于歸 于 翼以于 于 于代殷 經 曰 于 仕 于 于
 胡 于 于 行 胡 是用不集 集 就 是用不就 就 集也 匪大猶是經 猶 道
 經 常 歛 哀哉為歛 匪先民是程 程 法 經 通言是爭 爭 善 善
 惟誠善 善 言 擬 淨 是用不潰 于 成 潰 遂 不得遂 成也 遺 不遺 于 成
 草不潰茂 債 長 草不蔓茂 蔓 柯葉葉而靈茂 盛 無不潰止 民雖靡

A. Mao has no gloss on wu here, but he had it in ode 191, phr. 55 »They will then not enjoy great offices», where Mao says: wu 54 (Shīwen *mīwo) = 56 'thick, ample, rich'. Thus here: »Though (the population is not big, ample =) the people are not numerous». Wang Su also expl. the Mao version here thus, for he says 54 = 57 'big' (though Shīwen says Wang read *χmwō). For par., besides ode 191 just quoted, cf. ode 237, phr. 58 »The plain of Chou was very ample», where Mao says 54 (Shīwen *mīwo) = 59 'beautiful', but Cheng better = 60 'fat and beautiful', the fundamental sense being 'ample, rich'. Cf. also 61 *mīwo / mīu / wu 'big house' (Kuan: Ts'i ch'en ts'i chu); Li: T'ou hu 62 »Do not be (*χmwō great =) overbearing or arrogant»; ode 198, phr. 63 »The disorders are so great as this» (64 *χmwō, Shīwen var. 65 — when Cheng here takes 64 = 65 = 'arrogant': »you are disorderly like this, and arrogant», he misunderstands the rhythm). — B. Cheng: wu 54 = 66, thus: »Though the people have no law». No text par. In Han shu a char. 67 serves as variant for 68 'rule, pattern', which may have given Cheng this idea. But of that 67 there are no pre-Han text ex. — C. Han (ap. Shīwen) reads 69, defining it as = 70 'of no considerable quantity', the meaning thus the same as Mao's: »Though the people are not numerous». Similarly in ode 237 Han (ap. comm. on Wsüan) reads 71, meaning same as Mao (72 = 59, i. e. 'fat and beautiful, ample, rich') »The plain of Chou was very ample». The char. 72 was *mwəg / muäi / mei. Cf. Tso: Hi 28, phr. 73 »The plains and fields are ample (rich)», where 74 *mwəg / muäi / mei is the same as our 72 here. — B should be rejected, since it lacks support. A and C are both plausible and well supported, and give the same sense. But Han's (C) *mwəg suits the rime system better than Mao's (A) *mīwo (or *χmwō). Particularly is this so in ode 237, rimes 75 *mwəg: däg: mīg: kīwəg — a 54 *mīwo in the 1st line would break the system. In our present ode we have rimes 76 *iäg: piüg: mwəg: mīg. If we accept Mao's 54 *mīwo in the 3rd line, we shall have to say that only 1:2:4 are rimes, which is admissible but less satisfactory.

581. a. Huo sheng huo fou 77;
β. Huo chē huo mou 78;
γ. Huo su huo yi 79.

Cf. glosses 447 and 481.

A. The commentators take all the adjectives sheng:chē:mou:su:yi as laudatory epithets: »Some are wise, some are not; some are clever, some are good at counsels; some are respectful, some are (governed =) orderly». This is because that very enumeration of virtues recurs in Shu: Hung fan, though in a different order: 80. But then there is a glaring inconsistency in the 1st line: »some are wise, some are not», corresponds badly with the rest: »some are clever, some are good at counsels», etc., where both members are praising. Mao attempts no explanation of this, but Cheng has been troubled by the halting parallel, and takes huofou 81 »some are not» to mean: not so good as the wise ones but still 82 enlightened, thus: »Some are wise, some (are not =) are (merely) enlightened». A very amusing trick. — B. Another interpr. To the antithesis in the 1st line must correspond similar contrasts in the following lines: »Some are wise, some are not; some are clever, some are (merely) plotting; some are respectful, some are (merely) (governed:) forced to obedience». In other words, even in an unsettled and small state, there are both good and bad men, and the prince ought to discern whom he should employ. — B alone makes the st. consistent. The Shu: Hung fan par. of course is not conclusive in favour of A, for if there is any connection at all between the two texts (which is very doubtful), it may simply show that the early author of the Hung fan misunderstood the ode in the same way as later on Mao and his followers did.

Ode CXCVI: Siao yüan.

582. Han fei li t'ien 83.

Han 84 means 'wing'. When Mao says han 84 = 85 'high', this is a free paraphrase: 'to wing it' = 'to fly up high'.

A. Mao (after Erya): li 86 (*liäd / liei / li) = 87: »It flies up and reaches Heaven». Cf. ode 299, phr. 88 »The prince of Lu has come to it»; Shu: Lo kao 89 »Without consideration of the distance, they will therefore come to you». In our ode here, Lu (ap. a fu by Yang Hiung) has the same reading as Mao. — B. Han (ap. comm. on Wsüan) reads 90, to which Sie Han: li 91 (*liäd / liäi / li) = 92 'to attach to, come into contact with', thus: »It flies up and touches Heaven». Cf. Chuang: Ta tsung shi 93 »You dream that you are a bird and (touch:) reach Heaven» (comm. 91 = 87). The Han gloss 91 = 92 is due to a par. in ode 224, phr. 94 »There is a bird which flies high, it even (touches:) reaches Heaven» (Cheng: 95 = 87). 95 (*b'iu / b'iu / fu, not identical but synonymous with and cognate to 92 *b'iu / b'iu / fu) means 'to attach to, to apply' in Tso: Hi 14, and 'to approach, come near to' in Tso: Yin 11 and Hi 25 etc. — Li 86 (*liäd) was not a loan char. for li 91 (*liäd), nor vice versa, but the two synonymous expressions 96 and 97 were evidently both current. In the Shī the former was more in use. In our ode both the Mao and Lu versions had 96; it recurs in ode 178, phr. 98 (there we know of no other variant), and in ode 239, phr. 99 we happen to know that both Han (ap. comm. on Wsüan) and Ts'i (ap. Li: Chung yung) read 96 just as Mao did. So for the odes A is better supported.

Ming fa pu mei, see gl. 262.

583. Jen chi ts'i sheng 100.

A. Mao: ts'i 1 = 2 'straight, correct', thus: »Men who are correct and wise»; so also Erya: 1 = 3 'holding the middle way, correct'. This builds on the fundamental meaning of ts'i 1 'even' = 'well-adjusted'. The binome ts'i-sheng is a standing phrase, e. g. in Tso: Wen 2, Wen 8. — B. Chu (after Tu Yü on Tso: Wen 2): ts'i 1 = 4, thus: »Men who are grave and wise», Though he does not say so, this interpr. would entail that we should have to read I ch'ai. C. Wang Yin-chi points out that ts'i 1 (Erya = 5) often means 'quick, nimble, quick-witted', i. e. intelligent, and since ts'i sheng here stands as contrasts to the 6 »those (darkened =) ignorant and stupid ones» in next line, it obviously refers to the intelligence; thus: »Men who are quick-witted and wise». Cf. Sün: Ch'en tao 7 »Quick like the echo»; Sün: Sing ngo 8 »Quick-witted and nimble-minded». Indeed, when Sün: Siu shen says 9 »He who is intelligent without limit, he is a sage», where the binome ts'i-ming makes it clear that ts'i refers to the ming 'understanding', intelligence, he probably alludes to our ode here, which shows that this interpr. of ts'i is older than Mao's. — C is quite convincing. — We should observe here also:

無₅₈無₅₅則無₅₈無₅₈仕₅₈厚₅₇大₅₈周原₅₈無₅₈無₅₈美₅₈肥美₅₈廡₅₈身₅₈無₅₈毋₅₈教₅₈亂₅₈如此₅₈無₅₈
 無₅₈無₅₈無₅₈法₅₈無₅₈無₅₈民₅₈難₅₈靡₅₈謀₅₈無₅₈幾₅₈何₅₈周原₅₈謀₅₈謀₅₈原₅₈田₅₈每₅₈每₅₈
 謀₅₈謀₅₈謀₅₈止₅₈否₅₈謀₅₈謀₅₈或₅₈聖₅₈或₅₈否₅₈或₅₈哲₅₈或₅₈謀₅₈或₅₈肅₅₈或₅₈艾₅₈肅₅₈又₅₈哲₅₈謀₅₈聖₅₈或₅₈否₅₈
 賈₅₈翰₅₈飛₅₈戾₅₈天₅₈翰₅₈高₅₈戾₅₈至₅₈魯₅₈侯₅₈戾₅₈止₅₈無₅₈遠₅₈用₅₈戾₅₈翰₅₈飛₅₈厲₅₈天₅₈厲₅₈附₅₈
 汝₅₈夢₅₈為₅₈鳥₅₈而₅₈厲₅₈乎₅₈天₅₈有₅₈鳥₅₈高₅₈飛₅₈亦₅₈傳₅₈于₅₈天₅₈傳₅₈戾₅₈天₅₈厲₅₈天₅₈其₅₈飛₅₈戾₅₈天₅₈戾₅₈飛₅₈
 天₅₈人之齊₅₈聖₅₈齊₅₈正₅₈中₅₈肅₅₈疾₅₈彼₅₈昏₅₈不₅₈知₅₈齊₅₈給₅₈如₅₈響₅₈齊₅₈給₅₈便₅₈敏₅₈齊₅₈明

Ode 260. Chung shan fu ts'u ts'i shi ch'uan k'i kuei 10.

A. Mao and Cheng have no gloss on ts'i, which shows that they take it as the ordinary state name: »Chung-shan-fu marched to Ts'i, and quick was his returning». — **B.** Another school. To Erya: ts'i 1 = 5 'quick', Kuo P'o adduces this ode as a text ex.: Chung-shan-fu ts'u ts'i, which shows that he interpreted: »Chung-shan-fu's marching was rapid, and quick was his returning». — **B** is quite plausible, and even tempting because of the parallelism between the two lines. Yet immediately before it was said: »The king ordered Chung-shan-fu 11 to wall the city in that eastern region», which must evidently be combined with our Ts'i here. **A**, therefore, seems safer.

584. Yin tsiu wen k'o 12.

A. Mao has no gloss here, but in st. 6, phr. 13 he says: wen wen 14 (*wən / 'uən / wen) = 14 'harmonious and soft', thus here: »When drinking wine, they are mild and self-controlled». This wen 14 fundamentally means 'warm', and the extension of meaning 'mild, gentle' is very common (odes 28, 128, 220, 301), e. g. Tso: Chao 12, phr. 16 »Outside there is strength, inside there is mildness», etc. — **B.** Cheng expounds 14 by 17, which binome is the same as 18 or 19, which in Han and later texts means 'helpful, courteous'. Hence Cheng read 14 *'iwen / 'iuan / yün. He has the same idea about 14 wen as a loan char. for 20 yün in Li: Nei tsé and Li: Li k'i. But there are no pre-Han text ex. whatever of such a meaning of 20 or 21. — **A** is much better substantiated.

585. Yi tsiuei ji fu 22.

A. Cheng: »As soon as they are drunk, they consider themselves from day to day ever more rich» (23 = 24). — **B.** Chu: »They are wholly intent on getting drunk and from day to day to a higher degree (23 = 25). — **C.** Ma Juei-ch'en: yi 26 is »a particle»; fu 23 (*piüg / piü / fu) is loan char. for 27 (*b'iük / b'iuk / fu), Shuowen = 28 'full', cf. Fang yen 29 (*piäk / piäk / pi) = 28 'full', and Kuangya 30 (*p'iäk / p'iäk / p'i) = 28 'full'. Thus: »They get drunk and daily more full». But of these dictionary words and meanings there are no pre-Han text ex. whatever. — **D.** Wang Sien-k'ien: fu 23 'rich' is taken in a figurative sense, as in Lun: Yen Yüan 31 »Rich, indeed, are those words» (to which K'ung: fu = 32 ample): »They (uniquely get drunk =) do nothing but get drunk, and are daily more (rich =) self-important». — In the preceding line we had: »Men who are quick-witted and wise, when drinking wine are mild and self-controlled». The antithesis comes here: Those ignorant and stupid ones are self-important, as a contrast to self-controlled. This confirms **D**.

586. Kuo lo fu chi 33.

A. Mao: fu 34 (*b'iüg / b'iäu / fu) = 35 'to hold, to carry'. More precisely fu means 'to carry on the back' (odes 190, 245). Thus: »(The mulberry insect has young ones), the solitary wasp carries them on its back». — **B.** Ma Juei-ch'en: fu 34 (*b'iüg) is a loan char. for 36 *p'iüg / p'iu / fu 'to hatch, to rear': »The solitary wasp rears them». A quite unnecessary loan speculation.

Shi ku si chi, see gl. 497.

587. Wo ji si mai er yüe si cheng 37.

All comm. agree that mai and cheng both mean 'to go forward'. But there are all kinds of speculations. **A.** Cheng: wo refers to »the king» (who is not mentioned in the whole ode!): »Every day I (sc. the king) come (to the court), every month I go (to the temple, inaugurating the month)» — frightful scholastics. — **B.** Chu: er 38 = 'you': »Since I (come on:) advance every day, you also every month (advance:) progress». — **C.** Legge: »My days are advancing, your months are going on». — **D.** Ch'en Huan: the phrase is a close par. to ode 288, phr. 39 »I will every day progress and every month advance». There it is said of advance in studies and understanding,

and so it is here, as shown by the context, thus: »We (come on:) advance every day, we (go forward:) progress every month». — **C** is strikingly plausible.

Kiao kiao sang hu, see gl. 321.

588. Ai wo tien kua 40.

A. Mao: tien 41 (Shiwen *d'ien / d'ien / tien, rising tone) = 42 'to exhaust', thus: »Alas for our exhausted and solitary ones». Ma Juei-ch'en and Ch'en Huan point out that the word 43 *d'ian / d'ien / tien (rising tone) 'to destroy, cut off' in ode 268 by Mao (after Erya) is defined as = 42, and they think that Mao took 41 (ordinarily read *d'ien / d'ien / t'ien, even tone = 'to fill') to be a loan char. for 43, and that this has determined Shiwen's reading *x / d'ien / tien (rising tone). If so, we should have to reconstruct Shiwen's form into *d'ian / d'ien / tien, not into *d'ien / d'ien / tien. But that is unlikely. The phonetic 44 belongs to the -en class, not to the -an class, and Mao's version would not have a 41 as loan char. for a 43 *d'ian. Lu Tê-ming (Shiwen) did not have the idea that 41 was loan for 43, for then he would not have said 45 but 46. His gloss shows simply that he followed a tradition that the word should have an initial d', and the phonetic 44 shows that this goes back to an Archaic *d'ien, not a *d'ian. — **B.** Chu: 41 (*d'ien / d'ien / t'ien 'to fill') is a loan char. for 47 *tien / tien / tien (even tone) 'suffering' (existing e. g. in ode 265), thus: »Alas for our suffering and solitary ones». This is an unnecessary sound alteration, against the old tradition (Shiwen) that the word should have initial d' and rising tone. Mao's 41 *d'ien (rising tone) 'exhausted' and this 47 *tien (even tone) 'suffering' of ode 265 are not identical but cognate words, two aspects of the same word stem. — **C.** Han (ap. Shiwen) read 48, this 49 (*t'ian / i'ian / ch'en) defined as = 50 'to suffer', thus: »Alas for our suffering and solitary ones». Cf. Kyü: Yüe yü 51 »The sick and suffering, poor and pained ones». — **A** and **C** are both plausible. Undecidable whether **A** *d'ien or **C** *t'ian best repr. the orig. Shi. — We compare:

Ode 258. Hu ning tien wo yi han. 72. **A.** Mao reads 47: »why does one (sc. Heaven) make us suffer by drought», this 47 (*tien / tien / tien) by Cheng defined as = 53 (as in ode 265). — **B.** Han (ap. Shiwen) reads 74, meaning the same; the Han school definition 49 = 55 (after Erya 56 = 55?) is clearly erroneous. — Here again it is undecidable whether *tien or *t'ian best repr. the orig. Shi.

589. Yi an yi yü 57.

Mao says simply: an 58 (*ngân / ngân / an) = 59 'litigation, lawsuit'. This means that it is loan char. for 60. Han (ap. Shiwen) reads 61, and says that 60 (*ngân / ngân / an) means a provincial prison, whereas yü 62 means a prison in the capital. Just as 62 means both 'litigation, lawsuit' and 'prison', so *ngân must have meant both, and Mao's definition does not conflict with that of the Han school. Yü - an 63 means 'prison'

而不竭聖人也 仲山甫祖齊式遄其歸 11 城是東方 12 飲酒温克 13 温温恭人 14 温 15
和柔克 16 外疆內温 17 温福 18 温藉 19 温藉 20 温 21 温 22 壹醉日富 23 富 24 財 25 甚 26 壹
27 區 28 滿 29 備 30 福 31 富哉言乎 32 盛 33 螺贏負之 34 負 35 持 36 早 37 我日斯邁而月斯
征 38 而 39 日就月將 40 哀我填寡 41 填 42 盡 43 殄 44 真 45 填 徒與反 46 填音殄 47 殄 48 哀
我殄寡 49 殄 50 苦 51 疾疢負病者 52 胡寧殄我 53 早 54 胡寧殄我 55 重 56 盼 57
宜岸宜獄 58 岸 59 訟 60 犴 61 宜犴宜獄 62 獄 63 獄犴 64 宜 65 仍得 66 仍有獄訟之事 67 且

in Sün: Yu tso. **A.** Yi 64 is taken by K'ung, Chu etc. in its common sense of 'to be suitable': »(Alas for our exhausted and solitary ones), they are suitable for (worth no better than) custodies and prisons» (sc. in the opinion of the cruel officials). — **B.** Cheng: yi 64 = 65 'still attaining to', and he paraphrases: (these solitary ones) 66 »they will still have prison and litigation affairs». Ma Juei-ch'en concludes that Cheng's text version had 67, an original ts'ie 68 having been corrupted into the similar char. 64 in the current editions. But yi 64 is not a corrupted ts'ie 68, for the reading yi 64 is exceedingly well attested in all early quotations (Yen t'ie lun, Wei Chao's comm. on Han shu, Shuowen, Feng su t'ung yi etc.). Cheng's meaning was quite different: yi 64 = 'liable to': »(Alas for our exhausted and solitary ones,) they are liable to be imprisoned». Cf. Tso: Ch'eng 6, phr. 69 »He is liable not to be able to endure long». — In A you have to supply something which is not in the text (»in the opinion of the officials»); B is therefore better. — We should study here further:

Ode 6. Yi k'ishikia 70. Shikia may have several meanings. Shi means both 'chamber' (odes 99, 124) and 'house' (odes 50, 155); kia means 'house', 'home' and 'family'; and shi-kia as a binome may mean 'family' (ode 17). **A.** Mao: »(This young lady goes to her new home), she is suitable for (having) her chamber and house», i. e. she is of the right age for marrying. This interpr. is not applicable to the almost identical phrase in ode 164 (see below), and therefore excluded (quite different meanings to the same phr. in the two odes are very unlikely). — **B.** Ts'i: »She will order well her chamber and house». This interpr. is attested as early as in Li: Ta hüe, which quotes ode 6: 3, phr. 71 and expounds: 72 »She orders well her house-people, thereafter she can instruct the people of the (whole) state». Cf. Tso: Siang 31, phr. 73 »to preserve the clan and rightly order the family», which again should be compared with Shu: K'ang kao 74 »Thereby preserve and govern (regulate) the people», ode 172, phr. 75 »May you preserve and govern well your descendants» (cf. gl. 447); 76 and 77 are evidently synon. expressions. — **C.** Wang Sien-k'ien: »She will find peace in her chamber and house». Indeed, yi 64 may sometimes mean 'to find suitable, approve of, be satisfied with', cf. Li: Nei tsé 78 »When the son is satisfied with his wife». — **D.** Waley: »She brings good to house and family». I can find no text support for this. — B is far best supported.

Ode 164. Yier shikia, loerts'inu 79. From what was adduced under ode 6 above it follows that we should translate: »Order well your chamber and house, give joy to your wife and children».

Ode 173. Yi hiung yi ti 80. In the light of ode 6 above, and the regular use of yi 64 in the sense of 'to govern well, to regulate', as referring to the members of the household, we have to interpret (with Chu): »(He regulates his brothers =) he sets an example to his brothers».

Tsi honeng ku, see gl. 491.

590. Wen wen kung jen, jutsi yü mu 81.

A. Mao says: 82 »fearing to fall down». Thus: »Be mild and respectful (men), as if perched on a tree», fearing to fall down, hence cautious and prudent. This idea is due to the par with the following: »be fearsome and careful, as if (approaching =) on the brink of a valley» etc., and it has been accepted by all later comm. — **B.** Another interpr. If it were really the intention of the poet to depict a dangerous position by »perched on a tree», it would be exceedingly curious to say: »be mild and respectful». Now tsi 83 is regularly used, in the Shi, of birds settling on trees (odes 2, 121, 162, 178, 187 etc.), and the simile here has nothing to do with the »fear of falling down», for which there is no need to be »mild», but depicts the harmoniously mild and friendly aspect of the birds peacefully settling together on a tree: »Be mild and courteous (men), like (birds) settling together on a tree».

Ode CXCVII: Siao p'an.

591. P'an (fan) pi yü si 84.

A. Mao: p'an 85 (*b'wân / b'uân / p'an) = 86, thus: »Joyous are those crows». Mao took the char. 85 (ordinarily *b'ian / b'ian / pien 'cap') to be loan char. for 87 *b'wân 'joy' (see gl. 160). — **B.** Chu: 85 = 88 'the appearance of flapping the wings in flying', thus: »Flapping (their wings) are those crows». This means that Chu (in spite of his giving the reading p'an!) took 85 to be a short-form for 89 *b'ian / b'ian / pien 'to clap the hands' (ex. in Ch'u: T'ien wen, Lü: Ku yüe). — **C.** Another interpr.: 85 is a short-form for 89 in the reading *p'iwän / p'iwän / fan, which is the same word as 90 (*p'iwän) 'to fly', thus: »Flying are those crows». Cf. ode 289, phr. 91 »Flying is a bird», to which Shiwen: 89 read *p'iwän / p'iwän / fan; here Han (ap. comm. to Wsüan) reads 92, defining 93 = 94. Cheng (probably knowing the Han variant) paraphrases 89 by 93. — In our ode C is obviously right, as proved by this par.

Kuei fei ch'ich'i, see gl. 271; min mo pu ku, see gl. 491.

592. Kü wei mou ts'ao 95.

Mao says simply: kü 96 (*kiök / kiük / kü) (var. 97) = 98 'to exhaust', cf. gl. 253 and gl. 100. This has here been differently expounded. **A.** K'ung takes kü = 98 in the sense of 99 'exhaustingly, entirely': »(Even is the road of Chou, but) it is entirely rank grass» (all overgrown with rank grass). Cf. Hanfei: Yang k'üan 100 (comm. 97 = 99) »In inspecting it and examining it, exhaust it» (examine it exhaustingly, entirely, completely). — **B.** Chu Kung-ts'ien, foll. by Ch'en Huan: kü 96 = 1 'to stop up, to block'. There is no strict text par. to this, and I suppose it follows Erya: kü 97 = 2 'full', as in ode 191, phr. 3 »Sending down these full (ample) quarrels»; thus here: »Filling it there is rank grass». But this is grammatically weak; we should then expect 4 inst. of 5. — **C.** Chu Tsün-sheng: kü 96 (*kiök) is a loan char. for 6 *g'ioq / g'ioq / k'iu 'wilderness, overgrown' (ex. in ode 207). An arbitrary loan speculation. — A is simplest and grammatically best.

593. Ni yen ju tao 7.

Mao says ni 8 = 9 'to think longingly': the fundamental meaning of the word is 'hungry, dissatisfied', see gl. 35.

A. Mao: tao 10 (*tög / tâu / tao) = 11, thus: »I am thinking longingly, as if heart-sick». Shiwen adds: »originally some wr. 12». Shiwen reads this also *tög / tâu / tao. But T'ang yün gives alternative readings *tög / tâu / tao and *d'ioq / d'ioq / ch'ou, considering 12 (of which there are no other text ex.) as a variant of 13. Now Han (ap. Shiwen) reads our ode 14. This 13 *d'ioq / d'ioq / ch'ou (so both Shiwen and Ts'ie yün, the latter also *tög / tâu / ch'ou) defined as = 11, same definition as Mao's. The fundamental meaning, however, was 'bowel-sick, pain in the bowels', e. g. Lü: Tsin shu 15 »If (the obstruction) takes place in the belly, it causes dilation, it causes spasms of

岸且獄₈₈且₈₉宜不能久₇₀宜其室家₇₁宜其家人₇₂宜其家人而后可以致國人₇₃保
族宜家₇₄用保乂民₇₅保艾爾後₇₆保宜₇₇保乂(艾)₇₈子宜其妻₇₉宜爾室家樂爾妻
弟₈₀宜兄弟₈₁温温恭人如集于木₈₂恐墜₈₃集₈₄弁彼鸞斯₈₅弁₈₆樂₈₇般盤槃₈₈飛
拊翼兒₈₉拊₉₀翻₉₁拊飛維鳥₉₂翻飛維鳥₉₃翻₉₄飛兒₉₅鞠₉₆為茂草₉₇鞠₉₈鞠₉₉
盡₁₀₀督參鞠之₁塞₂盈₃降此鞠誦₄維₅為₆茂₇怒焉如擣₈怒₉思₁₀擣₁₁心

pain». Kuang yün therefore defines 13 (12) as = 16 'intestine-sick'. Since ni 8 precisely means 'hungry, hungrily dissatisfied', the whole simile is that of a person pained by the bowel pangs of dissatisfied hunger: «I am hungrily dissatisfied as if bowel-pained». Mao's definition 'heart-sick' must therefore be understood in the more general sense of 16 'intestine-sick', and he clearly considered 10 as a loan char. for 12 or 13: *tōg ~ *tiōg ~ *d'iōg (three aspects of the same stem), in full agreement with Han. — B. Yen Shī-ku (comm. on Han shu k. 53) and K'ung: t a o 10 = 17 'to pound, to beat', thus: «I am thinking longingly (dissatisfied), (feeling) as if pounded». This is the ordinary meaning of the char. 10, cf. Li: Nei tsē 18 »The pounded delicacy« (pounded meat); Kuan: Tu ti 19 'to beat to pieces', etc. — B. entirely misses the simile, which is consistently carried through in A.

594. Kia mei yung t'an 20.

A. Mao reads thus (without gloss), and so does Lu (ap. comm. on Ch'u), and Wang Yi says that to sleep without removing cap and sash is called *kia mei* »to borrow sleep«. Thus: «I can only steal a moment's sleep, without undressing». Cheng similarly (building on Wang): 'to sleep without removing cap and coat'. — B. Han (ap. comm. on Hou Han shu) reads 21 »waking and sleeping«. The phr. wu mei occurs also in odes 1 and 145. — Since A is attested in two of the ancient schools, it ought to be safe.

595. Pu chu yü mao, pu li yü li 22.

K'ung's version had 23 (*lia), but the T'ang stone classics had 24 (*lia), and the former was but a loan char. for the latter. Li 24 has here the sense of 'to attach, be attached, fastened on to, relying on', as in Yi: Sü kua 25 »Li 24 means 26 being attached (adhering) to«, see gl. 442. That this is the meaning here is proved by the par. with chu 27 'to be attached to'. The preceding lines run: »The mulberry tree and the Catalpa tree, one absolutely has reverence for them (they are planted at the homestead and are tended and loved, they symbolize the home); 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«. then follows our line here.

A. Mao explains: mao 'the hair' is outside, it is yang, that means the father; li 'the interior' is inside, it is yin, that means the mother. This gives no clear idea of Mao's view. — B. Cheng takes the line as an oratorical question: »Did I alone not receive the vitality of my father's hair and skin? Did I alone not dwell in my mother's womb?« Word-for-word: »Am I not attached to the hairs (of my father)? Am I not attached to the inside (of my mother)?« Extremely forced. — C. Another interpr. Li 28 means 'the inside, the lining' of a garment, cf. ode 27, phr. 29 »A green robe with yellow lining« (common); in contradistinction to this, mao 30 'hair' means 'the hair-side, the outside' of a fur garment. Mao and li are here used antithetically as a metaphor for 'outside' and 'inside'. The poet complains that whereas other people have their dear homesteads, with their mulberry trees and Catalpas, with fathers and mothers to rely on, he has no home or family, he is quite alone and without support: «I am not attached to the (hair-side) outside, I am not attached to the lining», i. e. neither externally (by marriage) nor internally (by birth) am I attached to a home, a family.

596. Wo ch'en ant sai 31.

A. Mao: ch'en 32 = 33, thus: »(When Heaven gave me birth) (where was my time =) at which (unlucky) time was it?« Cf. ode 257, phr. 34 »I was born (untimely =) at an unhappy time«. — B. Ma Juei-ch'en: ch'en 32 = 'heavenly mansion, constellation': »Where was my star?«. — The par. in ode 257 (phr. 34) confirms A.

597. Pu chi so kie 35.

A. Mao reads thus: »I do not know where it (the boat) will arrive (go to)«. Kie 36 was *ked / kai / kie. It rimes here with 37 *xiwəd : *p'iad : *m'iad. — B. Erya has

an entry 38 (*tsung / tsung / t s u n g) = 39 'to arrive' (In gloss 333 it was stated that Erya and Fang yen have the entry 40 = 39; this was an inadvertence, they both have 38 = 39, but this is immaterial, for 38 and 40 are used interchangeably: Shu sü (orthodox version) 41 is wr. 42 in Hou Han shu: Kün kuo chī, and Shu sü is so quoted in the comm. ibid.; 38, 40 and 43 are three variants for *t s u n g 'to arrive', see gl. 333). To this Erya gloss, Sun Yen (44, 3rd c. A. D.) says: »38 is the old character for 36«. Evidently Sun has had a Shī version (Wang Sien-k'ien thinks it was the Lu version) which read 45, and since Sun clearly saw that this 38 in its normal reading *t s u n g could not rime with the 37 *xiwəd : p'iad : miwəd of our st., he took a desperate way out of the difficulty by declaring that 38 was »the old char.« for 36 *ked. Blindly following this, the Kuang yün (but not the Ts'ie yün!) gives alternative readings *tsung / tsung / t s u n g and *ked / kai / kie for the char. 38! Now this char., with the phonetic 46 *tsung, can never have had any reading *ked. What has happened is that in some early Shī manuscript the kie 36 of the text was glossed, explained by t s u n g 38 'to arrive', and then the char. of the gloss erroneously crept into the principal text, ousting the correct 36. Sun Yen had it in this corrupted version; his assertion and Kuang yün's alt. reading *ked for 38 should therefore be entirely rejected.

598. Wei tsu k'i k'i 47. Shiwen records the variant 48.

A. Mao: k'i k'i 49 (*g'iëg / g'jië / k'i) = 50 'slowly, comfortably, tranquilly', thus: »(When the deer are running), their feet go tranquilly« (not violently or laboriously). Kuangya has an entry 51 = 52 'to go, to walk', this 53 *g'iëg / g'jië / k'i certainly having our ode here in view; of this 53 there are no text ex., but our var. 48 (mostly read *k'iëg / k'jië / k'i and serving as a frequent variant of 54 'to lift the heel, stand on tiptoe') is in Ts'ie yün also read *g'iëg / g'jië / k'i and defined as = 52 'to go, to walk', thus id. w. 51. Cf. Yi Chou shu: Chou chu 55 »Those who walk and breathe«; similarly Huai: Yüan tao 56; in Huai: Shu chen the same phr. is wr. 57. This 58 *g'iëg / g'jië / k'i again is defined as = 59 'to walk slowly' in Shuowen (as quoted in comm. on Wsüan) and is used in Huai: Siu wu for the walking of insects 60. Briefly, 49, 53, 48, 58 *g'iëg means 52 'to walk' as opp. to 61 'to run'. In our ode, the idea is that the deer, even when running, move at an easy and tranquil pace. — B. Ma Juei-ch'en: the Tsi-lin says k'i k'i 51 = 62 'to go flyingly', and therefore our line means: »(When the deer are running), their feet move swiftly«. — B would make a good and natural sense, but is supported by no text par. whatever.

599. P'i pi hua i mu 63.

A. Mao: hua i 64 = 65 = 66: »I am like that sick tree«. Shiwen says that 64 is either read in its ordinary way *g'wer / gwäi / hua i, or *g'wər / gwäi / hue i. The latter is the reading of 65 'sick' (see gl. 13), and Shiwen's alt. reading means that Lu Tè-ming thinks Mao took 64 to be a loan char. for the similar 65. But that is not ne-

疾₁₂癘₁₃疔₁₄瘡₁₅瘡如疔₁₅處腹則為張為疔₁₆心腹病₁₇瘵₁₈瘵₁₉瘵₂₀瘵₂₀瘵永₂₁瘵永₂₁瘵永₂₂不屬於毛不離于裏₂₃罹₂₄離₂₅離者麗也₂₆麗₂₇麗₂₈麗₂₉綠衣黃₃₀裏₃₀毛₃₁我辰安在₃₂辰₃₃時₃₄我生不辰₃₅不知所屆₃₆屆₃₇嘖沸寐₃₈艘₃₉至₄₀艘₄₁三艘₄₂三艘₄₃後₄₄疎₄₅不知所艘₄₆艘₄₇維足伎伎₄₈跂₄₉伎₅₀舒₅₁越₅₂行₅₃越₅₄企₅₅跂動臍息₅₆跂行味息₅₇蚊行噲息₅₈蚊₅₉徐行₆₀蚊行蟻動之蟲₆₁走₆₂飛行兒₆₃譬彼壤木₆₄壤₆₅瘼₆₆傷病₆₇譬彼瘼木₆₈相彼投免尚或先之₆₉投₇₀掩

cessary: 64 *g'wer 'to ruin, destroy' also means 'to decay, go to ruin' (common, see Tso *passim*), and is closely cognate to 65 *g'wər 'sick'. Mao has simply defined 64 *g'wer by the similar and cognate 65 *g'wər. So Shiwen's alt. reading is doubtful. The Mao version text 63 means: »I am like that decayed tree«. — B. Another school (ap. Shuowen) reads 67 »I am like that sick tree«, cf. A above. — Undecidable whether 64 *g'wer or 67 *g'wər best repr. the orig. Shi.

600. Siang pi t'ou t'u, shang kuo sien chi 68. Mao has no gloss.

A. Cheng: t'ou 69 = 70 'to cover', i. e. here 'to throw (a net) over'. Hares were hunted with such thrown nets. Thus: »Look at that (man) who throws (net) over the hare — there may still be somebody who forestalls him» (kindheartedly helps the hare to escape). T'ou 69 = 'to throw' is very common in the anc. texts. The weakness of this interpr. is that t'ou hu 'throw hare' would be extremely elliptical, standing for 71 (one who) throws (net over) a hare'. — B. Wang An-shī (foll. by Chu): t'ou 69 = 's'élancer, to throw oneself upon, to run to for protection', thus: »Look at that hare throwing himself upon (somebody for protection), there may still be somebody who steps in front of him» (to save him). In later literature and modern colloquial t'ou in this sense is quite common, but then generally with t'ou as a transitive verb followed by an object: 's'élancer sur', e. g. Yüan Mei 72 »(to throw oneself upon =) to flee to the loving mother«. T'ou alone = 'refuge-seeking' is less convincing and not supported by early texts. — C. Another interpr. »Look at that (thrown out, ejected, expelled =) started hare, there may still be somebody who steps in front of him» (and saves him). Cf. Tso: Wen 18, phr. 73 »Casting them out to the four distant regions«. T'ou 'throw out' refers to the hunted hare's being thrown out from its covert.

Fa mu ki yi, see gl. 370; Kün tsī pu yi yu yen, see gl. 200; wo kung pu yü e, see gl. 97.

Ode CXCIII: K'iao yen.

Luan ju ts'iwu, see gl. 580.

601. Tsienshīkihan 74.

A. Mao: 75 = 76 shuo 'to accuse', which shows that he took 75 to be a loan char. for 77 *tsjəm / tsjəm / chen (so Shiwen also says Mao read it) 'to calumniate'; Chung king yin yi quotes 78, correcting the text after Mao's gloss. Further, han 79 (80) (*g'am / γām / han) = 81 'to contain, hold, take', thus: »(When disorder first is bred) the calumnies first are (taken in =) received«. This means that Mao took 79 to be a loan char. for 82 (*g'am / γām / han) 'to envelop, contain, hold'. — B. Cheng: tsien 75 (*tsjəm / tsjəm / tsien) = 83 'not true, falsehood', i. e. the ordinary meaning of 75: 'to err, error, false' etc. (as in odes 208, 256, 305); 79 (*g'am) is a loan char. for 84 *g'em / γām / hien 'all, to unite'; thus: »(When disorder first is bred), the falsehoods are first (united =) taken together with (the truths)«. — C. Shuowen, quoting this ode: 79 = 85 'an overmuch of water and moisture', thus: »(When disorder first is bred), the calumnies (or: the falsehoods?) first are (drenching:) overflowing«. Cf. Fang yen (W. Han coll.) 79 = 86 'to submerge'; Kuan: Tu ti 87 »When (the water) drenches, there will be stoppage«. — D. Chu follows half A, half B, and takes tsien shī 88 as a noun: »(When disorder first is bred), the first signs of falsehood are (taken in =) received«. — E. Han (ap. Shiwen) reads 89, defining 90 as = 91 'to reduce'. This is the ordinary meaning of 90, which is read both *kem / kām / kien and *g'em / γām / hien (so both Ts'ie yün and Shiwen). Thus: »(When disorder first is bred), the falsehoods are first (reduced =) refuted«. — A, B and D, operating with loan char. speculations, are inferior to C and E. Those, in themselves, are both plausible and well substantiated. But the context favours E. The st. runs: »When disorder first is bred, the falsehoods

are first (reduced:) refuted; (but) when disorder again (for the second time) is bred, the lord believes the slander; if the lord would show anger, the disorder would (hoffentlich:) probably quickly be stopped», etc. It is here described how disorder appears first once, and then reverts a second time. Obviously it is quelled the first time, and the last line shows that this is effected by the lord's anger against the miscreants. This confirms the E version and interpr.

602. Kün tsī ju ch'ī 92.

A. Mao (after Erya): ch'ī 93 = 94 'happiness, blessings' (common: odes 177, 241, 262, 269, 282). Cheng expounds this, taking ch'ī as a transitive verb: »If the lord would bestow blessings (emoluments) upon» (sc. the good ones). Cf. ode 241, phr. 95 »He received the blessings bestowed by God«. The synonym fu 94 has the same function of a transitive verb in ode 300, phr. 96 »The prince of Chou, the august ancestor, will also bestow blessings upon you«. — B. Lu (ap. Ts'ien fu lun: Shuai chi) takes ch'ī 93 = 97 'to be pleased' as a counterpart to the nu 98 'anger' of the preceding line: »If the lord would show anger, the disorder would probably be quickly stopped — if the lord would be pleased (with the good ones), the disorder would probably quickly cease«. This goes back to Tso: Chao 17, where this ode is quoted and summed up: 99 »The lord's joy and anger, by them one stops disorder«. An extension of meaning 'blessings, happiness' > 'to have happiness' > 'to be pleased' would be quite natural; yet there are no text par. in support of it. — A makes just as good a counterpart to the preceding line as B: »If the lord would show anger (against the bad) (nu then taken as a transitive) — if the lord would bestow blessings (upon the good)«. A takes ch'ī in its ordinary and common meaning and is therefore preferable, in spite of the high age of the B interpr.

603. Luan shī yung t'an 100.

Shiwen (after Shen Chung) reads 1 *d'ân / d'ân / t'an (even tone).

A. Mao: (after Erya): t'an 1 = 2 'to advance' or 'cause to advance, bring forward'. This has been differently expounded: α. K'ung, without discussing the fundamental meaning of t'an: »The disorder thereby advances«. β. Ho Yi-hang (comm. on Erya): t'an 1 means 'to bait, to entice, bring forward by a bait' (cf. Shakespeare: »Do their gay vestments his affections bait«), as in Shiki: Chao shī kia phr. 3 »Therefore by Ts'ī it (sc. Ts'in) baits the whole world» (gives Ts'ī as a bait to the world, Chavannes: »c'est pourquoi il allèche l'empire en lui présentant Ts'ī comme appât«); this is cognate to 4 *d'âm / d'âm / t'an (oblique tone) 'to swallow' (cf. B next), meaning fundamentally 'the thing to be swallowed'. Ts'ê: Chao ts'ê in a paragraph corresponding to that in Shiki (differently worded) has the char. 5 'a bait'. Thus: »(The words of the scoundrels are very sweet), the disorder thereby is (baited = brought forward as by a bait): provoked, elicited«. — B. Ma Juei-ch'en: 1 is the same word as 4 'to devour, swallow, eat' (this latter is common: Lü: Tang wu, Mo: Tsie tsang), but here meaning 'gluttonous, voracious' = 'greedy, desirous', as in Sün: Wang pa 6 »Greedy and always wanting people's possessions«. This would be used here as a metaphor: »The disorder is thereby (voracious =) hungrily advancing» (Erya = 2). Very strained indeed. — C. Ch'en Huan: Shuowen

71 投網於兔者 72 投慈母 73 投諸四裔 74 僭始既返 75 僭 76 數 77 譖 78 譖始 79 涵 80 涵 81 容 82 函 83 不信 84 咸 85 水澤多也 86 沈 87 涵則塞 88 僭始 89 僭始既減 90 減 91 少 92 君子如社 93 社 94 福 95 既受帝社 96 周公皇祖亦其福女 97 喜 98 怒 99 君子之喜怒以己亂也 100 亂是用饒 / 饒 2 進 3 故以齊饒天下 4 啖 5 餌 6 啖啖常欲人之有 7 始 8 饒 9 亂

has a char. 7 defined as = 'to flame', and this, varied into 8, has been corrupted into 1; thus: »The disorder is thereby flaming». A very arbitrary speculation. — D. Sü Miao (ap. Shīwen to Li: Piao ki) reads 9. This y e n 10 'salt' makes no sense, and possibly Sü has taken it to be a loan char. for 11, cf. Li: Kiao t'ê sheng, where 12 is expl. by Cheng as = 13, thus: »The disorder is thereby made (beautiful =) attractive». But the meaning of the Li passage is very debatable, and there is no early support for Sü Miao's reading. — A β, which satisfactorily expounds the earliest comm. attainable (Erya and Mao) and logically follows up the preceding line, is certainly best.

F e i k' i c h i k u n g, see gl. 142; Y i y i t s' i n m i a o, see gl. 466. C h i c h i t a y u, see gl. 317.

604. T' i t' i c h' a n t' u 14.

Mao says: c h' a n t' u = 15. This has been differently explained, since 16 is well attested in two meanings: 'crafty' and 'vigorous' (see gl. 230). A. Chu: c h' a n 17 = 'crafty': »Jumping about is the crafty hare». — B. Ma Juei-ch'en: c h' a n 17 = 'big': »Jumping about is the big hare». — The char. 17, like 18, is read both *dz'an and *dz'an, and it is evidently etym. the same word: 18 means 'slander', i. e. false words; and 'false, deceitful': 'sly, crafty' are kindred notions. Moreover the context confirms A: however crafty the hare may be, he cannot escape the hunting dog.

605. Y ü k' ü a n h u o c h i 19. Mao has no gloss.

A. Cheng: y ü k' ü a n 20 = 21 »a dog which is docile, tamed (domesticated, trained), that means a hunting dog'. No text par. Perhaps Cheng meant that y ü 22 *ngiu was a loan char. for 23 *ngiu 'to lodge': a lodging dog = a dog living with people in the house, domesticated dog? — B. Wang Su: y ü 22 has its ordinary meaning: »When he meets with the dog, (the latter) catches him». This is grammatically little satisfactory. We should then rather have to construe the line: »The meeting dog catches him». — C. Shīwen records an »old» reading 24: »(Jumping about is the crafty hare), but (even) a stupid dog catches him». Cf. Chuang: Tsé yang 25, to which Shīwen: 26 (*ngiu) has the variant 22 (*ngiu). In the same way, Mao's 22 here may be a loan char. for 26. — C alone brings out properly the contrast between the »crafty» hare and the »stupid» dog, and is grammatically faultless.

606. W a n g l a i h i n g y e n 27. Mao has no gloss.

A. Cheng takes h i n g 28 in the sense of what is (morally) practicable: »Words that will do in (going and coming =) all situations». Very scholastic. — B. Chu: h i n g 28 = 29 'to travel': »The words of those who, going and coming, travel (on the roads)». — C. Ch'en Huan: h i n g 28 = 'road': »The road-talk of those who come and go». — D. Ma Juei-ch'en: Erya has an entry 28 = 30, and Kuo P'o says that in his time in Kiang tung y ü 31 'talk' was called h i n g 28, so h i n g - y e n is a binome = y ü - y e n 32 'talk'. H i n g 'to go' is then = 'current, what is current, common talk'. Thus: »The current talk of goers and comers». — D is simple and convincing.

607. Y i y i s h i y e n 33.

Since 34 and 35 are interchangeable in the compound characters, being two modern results of the same anc. picture (see BMFEA 12, p. 126), the line, in Kao Yu's comm. on Lü: Kuei chung, is quoted 36.

A. Mao: y i y i 37 (*dia / ig / yi) = 38 'the idea of shallowness', i. e. without any deep and solid reality, oberflächlich, false, bragging, pretentious. Thus: »(Shallow:) pretentious are the great words». (Ch'en Huan thinks Mao's 39 *ts'ian is a loan char. for 40 *dz'ian 'artful' talk, but that is quite arbitrary). 41 'snake' is obviously a loan char., and later comm. all take it to be loan for 42 (43) *dia / ig / yi, cf. Meng: Kao tsi, hia 44 »His conceited words and mien»; Ts'ê 45 »I do not like the words of bragging people»; Chuang: Chi pei yu 46 »Heaven knows that I am vulgar and pretentious». —

B. Chu: y i y i 37 = 47 'comfortable, easy', thus: »Easy are the great words». This is an attempt to bring the phrase here somewhat into accord with the wei yi 48 in ode 18, see gl. 49. No text par. — A is well supported.

C h i w e i l u a n k i e, see gl. 286.

608. K i w e i t s' i e c h u n g, e r y u n g y i h o 49.

San ts'ang ap. Shīwen had the var. 50, and Shuowen the var. 51, readings the same.

A. Mao (after Erya) 52 »the legs (properly tibiae) sore is wei (*miwər), the feet swollen (53 *t'jung* / *t'iwong* / *chung*) is chung (54 **d'jung* / *z'iwong* / *chung*).» Thus: »Your legs are sore, your feet are swollen, what is your courage (like)». 54 **d'jung* is closely cognate to 53 **t'jung* 'swollen' (a common word), so its meaning is plausible; but for a wei (55 or 50) with the meaning 'sore legs' there are no text par. or other support whatever. (Chu Tsün-sheng thinks 55 **miwər* / *mjwgi* / *wei* is a short-form for 57 **mjər* / *mji* / *mei* 'blackened by long exposure to rain', as in Huai: Siu wu 58 *Shun was blackened (in the face); Ch'en Huan thinks 55 **miwər* is a loan char. for 59 **g'wər*, which is still less acceptable). This gloss of some early Shī comm., which has been incorporated in the Erya, is a curious speculation made *ad hoc* in order to balance the preceding lines: »What kind of men are those? They are situated on the brink of the river; they have no strength or courage». All the later comm. expound the Erya-Mao idea thus: those men living in a moist and insanitary place get their legs sore and their feet swollen — all expressing the contempt of the poet. — B. Another interpr. Wei 55 has its ordinary meaning: 'small, petty'. The earlier line: »They are situated on the brink of the river» is a metaphor depicting their unsafe and precarious position (for a similar metaphor see ode 196: 6); then follow six lines all expressing the discrepancy between their conceited self-importance and their real weakness: »What kind of men are those? They are situated on the brink of the river; 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?»

E r k ü t' u k i h o, see gl. 557.

Ode CXIX: Ho jen si.

609. H u a n g c h i e r k ü 60.

A. Cheng: »How do you have leisure to grease your cart (wheels)». Huang is here an oratorical question. Cf. odes 35, 197, phr. 61 »How do I have leisure to think of my future?» — B. K'ung: »And yet you have leisure to grease your cart (wheels); i. e. you pretend to be in great haste, but you give yourself time to grease your wheels — it is all pretence that you do not come to see me. — C. Ma Juei-ch'en: About c h i 62, ordinarily read *t'jər* / *t'isi* / *ch i*, Shīwen says: read like 63 **t'jög* / *t'isig* / *ch i*. This can

是用鹽 10 鹽 11 豔 12 豔諸利 13 豔諸利 14 躍躍龜兔 15 狡兔 16 狡 17 龜 18 讓 19 遇犬獲之
20 遇犬 21 犬之馴者謂田犬 22 遇 23 寓 24 遇犬獲之 25 為物而遇不識 26 遇 27 往來行言
28 行 29 行道 30 言 31 語 32 語言 33 蛇蛇碩言 34 也 35 它 36 蛇蛇碩言 37 蛇蛇 38 淺意 39 淺
40 諛 41 蛇 42 訛 43 訛 44 訛訛之聲音顏色 45 不喜訛者言 46 天知予僻陋慢訛 47 安舒兒
48 委蛇 49 既微且進爾勇伊何 50 癩 51 癩 52 疥癩為微腫足為進 53 腫 54 進 55 微 56 微 57
舞微黑 58 癩 59 違脂爾車 60 違恤我後 61 脂 62 支 63 云何其盱 64 盱 65 病 66 憂 67 吁 68 云

only mean that it is a loan char. for 63 'to prop up': »How do you have leisure to prop up your cart» (place a prop against the wheel, to make it stand still), i. e. to make a halt. This may have been the opinion of Lu Tê-ming, but it is due to his ignorance of the Archaic phonology: a **îjər* could certainly not serve for a **îjēg*. — A is supported by a conclusive par.

610. Yün ho k' i hū 64.

A. Cheng: hū 65 (**χiwo* / *χiu* / hū) = 66, thus: »Oh, how pained (grieved) I am». Erya 65 = 67. This means that Erya and Cheng took 65 to be a loan char. for 68 (**χiwo*), as in ode 3, phr. 69 »Oh, how pained (grieved) I am» (Mao: 68 = 67), where the meaning is certain and unambiguous. Cf. also ode 225, phr. 70, same meaning (Cheng: 65 = 66). — B. Chu: hū 65 = 71: »Oh, how I am looking for you» (longing for you). Chu adds that 65 properly means 72 'to open the eyes wide, to make the eyes big» (ex. in Lie: Huang ti, Sün: Fei shī er tsī), and 'to look for' in our ode would be an extension of meaning. Chu has the same expl. in ode 225, phr. 70. But no other text par. for such an extension of meaning can be adduced. — The par. with ode 3 decides definitely in favour of A.

611. Wo sin yi ye 73.

A. Mao: yi 74 (**dīg* / *i* / *yi*) = 75 (76) 'to be pleased', properly 'easy': »My heart is at ease». — B. Han (ap. Shīwen) reads 77, this 78 defined as = 79 'good'. Since 78 has no such meaning, Chu Tsün-sheng proposes that 78 **šia* / *šig* / *shī* is a loan char. for 80 **šia* / *šig* / *shī* 'to slacken, to relax', thus: »My heart is relaxed», i. e. feeling well (79). — The rime word in our st. is 81 **îjēg* / *î* / *chī*, which forms a good rime to 74 but not to 78, 80. This confirms A.

612. Fou nan chī ye 82. Mao has no gloss.

A. Cheng: 83 = 84 'obstruction', thus reading it **b'jəg* / *b'jwi* / *pei*: »There is obstruction (in our friendly feelings), and you are difficult to know» (to understand whether you are against me or not). Cf. Yi: Sū kua 85 »Things cannot for ever be obstructed, shut up». Cheng's interpr. is exceedingly strained. — B. Ma Juei-ch'en and others: 83 is equal to 86, and this is only »a particle», hence fou nan chī is equal to a simple nan chī. — C. Another interpr. The char. 83 is certainly often equal to 86. Or rather, 86 has several readings: one is **piŭg* / *piəu* / *fou*, and in this reading the char. is often enlarged into 83, the 86 and 83 being interchangeable; another is **pwət* / *puət* / *pu* (see BMFEA 12, p 390). In the reading **pwət*, 86 is the ordinary negative 'not', as in the preceding line here: 87 »You do not enter». In the reading **piŭg* the char. 86 (83) also means 'not' but has then inherent (understood) a preceding verb. So it is in modern Mandarin (higher style): ni lai fou (88) 'do you come or not' (= 89), and so it already was in Archaic Chinese: ode 2, phr. 90 »which shall I wash, which not (fou = pu huan 91); ode 34, phr. 92 »People wade over, but I do not» (fou = pu shê); other ex. in odes 195, 211, 220, 256. In our present ode line there are two negations; both may originally have been written 86 (since 83 is merely an enlarged form of (86), but the early Han scholars had the tradition that the first should be read **pwət*, the second **piŭg*, and when transcribing the ancient text they marked this by elucidatingly writing the second 83, thus: Sū an er pu ju, fou nan chī ye (93). This served to indicate that the second negation had the preceding verb ('to enter') inherent (as in all the Shī cases adduced above), the fou 83 being equal to pu ju 94 'not enter'. Thus: »When you come round and pu ju do not enter, fou that you do not is difficult to understand».

613. Pei wo k' i ye 95.

A. Mao: k' i 96 (**g'jēg* / *g'jig* / *k' i*) = 97 'ill, to suffer', thus: »You cause me to suffer». This means that Mao took 96 to be a loan char. for the homophonous

98 (**g'jēg* / *g'jig* / *k' i*), cf. ode 229, phr. 99 »He causes me to suffer». — B. Cheng: 96 = 100 'tranquil, to be at rest', thus: »You will cause me to be at rest». This means that Cheng took 96 to be a loan char. for 1 **dīg* / *šig* / *shī* (so Shīwen says Cheng read it) 'peace'. This is because Yi: Kua 29, phr. 2 (where most comm. take 96 in its common reading **îjēg* / *tsig* / *chī* 'only': »It is only just level»), Shuowen quotes 3 »It is calm and level» (= 100), the Shīwen informing us that this was the King Fang version of the Yi. In spite of the fact that this single text par. is thus very unsafe, Cheng has applied this 96 = 1 in our ode here. — It is curious that Cheng, who in ode 229, phr. 99, has followed Mao (98 = 4) has not realized that our ode here and ode 229 have absolutely analogous phrases. Indeed, the par. of ode 229 is in itself conclusive in favour of A. But there is moreover the parallelism in our stanzas: st. 4 »You only trouble my heart»: st. 5 »Oh how pained I am»: st. 6 here »You cause me to suffer».

614. Yu t'ien mien mu 5.

A. Mao (after Erya): t'ien 6 = 7. This 7 kuo (of which there are no text ex.) is defined, in the current version of Shuowen as = 8 ('ugly in the face'), but K'ung on our ode quotes Shuowen 7 = 9, and all later comm. agree that 10 is a scribe's error for 6. So here, again, the two words 6 and 7 simply define each other as synonyms. The t'ien 6, on the other hand, in the current Shuowen version is defined as = 11 'to see each other face to face', and K'ung quotes Shuowen as saying: 12. But here, likewise, the commentators agree that 11 is a corruption of 13 'the appearance of a face'. So t'ien 6 simply means 'face-fashion, having a face'. Thus: »Since you (face-fashion =) as a normal face have a countenance and eyes». Cf. Kyū: Yüe yü 14 »Though we (face-fashion:) with normal faces have human visages, we are (considered to be) like animals». — B. Chu, following the current Shuowen (see A above) says: t'ien 6 = 15 'seeing a person face to face', thus: »Since you have a countenance and eyes which can be faced». — A is confirmed by the Kyū par.

Shī jen wang ki, see gl. 182.

615. Yi ki fan ts'ê 16.

A. Mao: fan ts'ê 17 = 18 'not straight', further expounded by Chu: 19: »(I have made this fine song) in order to probe to the utmost your turned and deflected heart». — B. Another interpr.: fan ts'ê 17 'to turn and twist' means 'to fidget', thus: »In order to (exhaust =) express to the full my (fidgeting:) restlessness». Cf. ode 1, phr. 20 »He (turned round:) tossed and fidgeted» (was restless). — A is quite plausible in itself, but since the only other Shī text besides our ode here, which has the binome fan - ts'ê has it in the sense of 'to fidget', B is preferable.

Ode CC: Hiang po.

616. Ts' i hi fei hi ch'eng shī pei kin 21.

何吁矣 70 云何吁矣 71 望 72 張目 73 我心易也 74 易 75 說 76 悅 77 我心施也 78 施 79 善 70
弛 81 知 82 否 難知也 83 否 84 不通 85 物不可以終否 86 不 87 不入 88 你來否 89 你來不
70 善 澹否 71 不澹 72 人涉印否 73 還而不入否 難知也 74 不入 75 俾我祇也 76 祇 77 病
78 疾 79 俾我疾 70 安 71 禋 72 祇既平 73 禋既平 74 困病 75 有靦面目 76 靦 77 姑 78 面醜
79 面靦 70 醜 71 面見 72 面見人 73 面見 74 余雖靦然而人面哉 吾猶禽獸也 75 面見人之
兒 76 以極反側 77 反側 78 不正直 79 以突極爾反側之心 20 輟轉反側 21 萋 22 斐 23 成 是

The *pei kin* 'shell-brocade' is expl. as a brocade patterned like the veins in cowries or other shells.

A. Mao: *ts' i fei* 22 = 23 'the pattern (crossing:) interlacing'; Shuowen quotes 24 (the reading being the same: **ts'iar / ts'iei / ts' i*) = 25 'patterned'. Since Mao does not gloss *ch' eng* 26, it is taken to be the ordinary verb by all later comm., which supposes *ts' i-fei*, as subject of the clause, to be a noun: »(Interlaced) patterns form this shell-brocade». But neither for 27 nor for 24 are there any text par. with this meaning. — **B.** Chu: *ts' i-fei* 22 = 28 'small-patterned': »A small pattern forms this shell-brocade». No support whatever. — **C.** Another interpr. *Ts' i* 27 is well attested in the sense 'ample, luxuriant, rich' (odes 2, 129, 168, 169, 252); and *fei* 29 is well known meaning 'ornate, elegant' (see gl. 151). The par. with next st., phr. 30, where *ch' ê* 31 and *ch' i* 32 are undeniably adjectives, not nouns, tells us that here as well *ts' i* and *fei* are adjectives and that they are not the subject of a verb *ch' eng* 26. Now this *ch' eng* 26 is well known as a short-form of *ch' eng* 33 'truly' (see gl. 184, 589), and so we have it here: »Rich and ornate is truly this shell-brocade». This construction, with the adjectives in the first line, qualifying the principal noun in the second, is common in the *Shi*: ode 37, phr. 34 »How small and beautiful are the children of the *liu-li* bird»; ode 47, phr. 35 »Freshly bright is her ritual robe», etc.

617. *Ch' ê hi ch' i hi ch' eng shi nan ki* 30.

Shuowen, quoting this ode, and *Ts'uei Ling-en's* version of the *Mao Shi* had the two words inverted: *ch' i hi ch' ê hi*. »The Southern Winnowing Basket» was the name of a constellation. For 31 both *Ts'ie yün* and *Shiwen* has two readings: **t'ia / ts'ia / ch' ê* and **t'ia / ts'iq / ch' i*; since the latter is identical with the reading of 32, the former must be preferable in this context.

A. Mao: *ch' ê* 31 = 36 'the appearance of being great', thus: »Great and large (things) form that Southern Winnowing Basket». Cf. *Kuliang*: *Hi* 4, phr. 37 »Thereupon they greatly disapproved of the prince of *Ts' i*». — **B.** Shuowen says: *ch' ê* 31 = 38 'to open the mouth wide', and this has led Cheng to say 39 »The constellation the Winnowing Basket *ch' ê* - fashion has the heel narrow and the tongue wide»; thus: »Widely-gaping and large (things) form that Southern Winnowing Basket». Chu, in the same vein, says 40 »*ch' ê - ch' i* means small and (extending:) widening» (I suppose Chu means: from small at one end becoming large in the other?). Cf. *Huai*: *Siu wu* (in a passage describing deformed people): 41 »Big-mouthed and wry-mouthed persons». — 31 **t'ia* is obviously closely cognate to 32 **t'ia* 'large, wide' (common w.), and the fundamental sense is 'great, large, wide' (A). It is not astonishing that this is sometimes specialized into meaning 'big-mouthed', as in the *Huai* ex. 41, and the radical 'mouth' in the char. suggests that it has been created for this particular application of the fundamental sense. But here it forms a binominal phrase together with the kindred 32: *ch' ê hi ch' i hi*, and there is no reason for attributing such a specialized meaning to the first member of the binome. Just as in st. 1, phr. 21 *ts' i hi fei hi* means 'rich and ornate', so here 30 *ch' ê hi ch' i hi* means 'great and large', with A. But *ch' eng* 26 does not mean 'to form' but is a short-form for 33 (see gloss 616). Thus: »Great and large is truly that Southern Winnowing Basket».

Shuei ti (*sh i*) *yü mou*, see gl. 194.

618. *Ts' i ts' i p' ien p' ien* 42.

A. Mao: *ts' i ts' i* 43 (**ts'iap / ts'iap / ts' i* and **tsiap / tsi / tsi*) = 44 'the sound of (mouth and tongue =) babbling, tattling'; *p' ien p' ien* 45 (**p'ian / p'ian / p' ien*) = 46 'to go and come, to and fro'. Thus: »Tattling you run to and fro, (planning and wanting to slander people)». Shuowen quotes 47 inst. of 43 (same reading) = 48 'to

whisper in the ears, to tattle'. The 43 (rad. 'silk') is then a mere loan word for the orig. 47. There are no text ex. for either 43 or 47 in this sense, but the very construction of the char. 47: 'mouth' + 'ear' confirms the interpr. It is true that we do not happen to have any pre-Han (inscr.) ex. of 47 or its derivatives, but the series is great and important, and this simple construction of the char. is little likely to have been altered from Chou to Han time. The *p' ien* 45 (*Shiwen* registers a var. with the short-form 49) properly means 'to fly to and fro rapidly' (odes 162, 299; *Ch'u*: *Kiu ko*, *Kiu chang*, *Kiu pien*), here by Mao taken figuratively: »Tattling you fly about» (move restlessly to and fro). — **B.** *Ma Juei-ch'en*, while accepting Mao's unsupported interpr. of *ts' i*, thinks *p' ien* 45 **p'ian* is a loan char. for 50 **b'ian / b'ian / p' ien* 'insincere words, specious words, glib-tongued' (id. w. 51), thus: »Tattling and glib-tongued, (you plan and would slander people)». Cf. *Lun*: *Ki shi* 52 »Friendship with the glib-tongued», in Shuowen quoted 53. — **C.** *Han* (ap. *Yü-p'ien*, in the *Yüan pen Yü pien* ap. *Ku King kie huei han*) reads 54, defining both *ts' i ts' i* and *p' in p' in* 55 (**p'ien / p'ien / p' in*) as = 46 'going and coming'. *Wang Sien-k'ien* thinks *ts' i* 43 has then the meaning 56 'continuous' given by Cheng in ode 246 (see below); as to *p' in p' in* he adduces *Han shu*: *Yang Hiung chuan* 57, so that the ode line here would mean: »Uninterruptedly going and coming (you plan and would slander people)». But *p' in fen* 57 is a binome well known from *Ch'u*: *Li sao* and *Huai*: *Shu chen*, meaning 'pell-mell, all mixed up together', and it means in the *Yang Hiung* passage: 57 »Pell-mell, (going and coming =) *um einander*, all together, without stop». The *Han school* therefore may have taken 43 in the reading **tsiap / tsiap / tsi* as equal to 58 **tsiap / tsiap / tsi* 'to assemble, crowd together' of ode 5 (see gl. 21), thus: »Banding together and pell-mell, (you plan and would slander people)». For these doublets *tsi-tsi* 'crowded together' and *p' in p' in* 'pell-mell', the *Han school* definition 46 ('going and coming' =) »*um einander*' would be quite satisfactory. — It is certainly much better, with either B or C, to take the two doublets *ts' i ts' i* (*tsi tsi*) and *p' ien p' ien* (*p' in p' in*) as parallel and analogous expressions than to make them so heterogeneous as A has done. In the choice between B and C, the parallelism with next st. (gl. 619 below), where we have correspondingly 59 'nimble-witted' etc., all these doublets referring to the malignant talk of the slanderers, decides in favour of B. — We should examine here:

Ode 246. *Shou ki yu ts' i yü* 60. **A.** Mao: *ts' i yü* 61 = 62 'with an attitude of respectful movements', thus: »They present the stools with reverent movements». The reason for this curious gloss is very obscure. *Ch'en Huan* thinks that Mao took 61 **tsiap-ngio* to be loan char. for 63 **tsiap-miwo* 'connecting the feet' (walking with small steps), which of course is phonetically impossible. *Shiwen* reads 43 here **ts'iap / ts'iap / ts' i*; but it seems possible that Mao took it to be loan char. for 64 **iap / iap / y i* 'to bow', 61 being equal to a 65 'bowlingly attending'. — **B.** Cheng: *ts' i* 43 = 56 'continuous', *yü* 66 = 67 (the latter common), thus: »In presenting the stools, there are (continuous =) a row of attendants». There are no text par., but the 43 **ts'iap* 'to continue,

貝錦²²萋斐²³文章相錯²⁴縷²⁵文兒²⁶成²⁷萋²⁸小文之兒²⁹斐³⁰哆兮侈兮成是南
箕³¹哆³²侈³³誠³⁴瑣兮尾兮流離之子³⁵璿兮璿兮其之展也³⁶大兒³⁷于是哆然外
齊侯也³⁸張口³⁹箕星哆然踵狹而舌廣⁴⁰哆侈微張之兒⁴¹哆侈⁴²緝緝翩翩⁴³緝⁴⁴
口舌聲⁴⁵翩⁴⁶往來兒⁴⁷聶⁴⁸語⁴⁹扁⁵⁰論⁵¹便⁵²友便⁵³友⁵⁴論⁵⁵緝緝續續
緝⁵⁶緝⁵⁷緝⁵⁸紛往來鞞⁵⁹不絕⁶⁰捷捷⁶¹捷⁶²捷⁶³捷⁶⁴捷⁶⁵捷⁶⁶捷⁶⁷捷⁶⁸捷⁶⁹捷⁷⁰捷⁷¹捷⁷²捷⁷³捷⁷⁴捷⁷⁵捷⁷⁶捷⁷⁷捷⁷⁸捷⁷⁹捷⁸⁰捷⁸¹捷⁸²捷⁸³捷⁸⁴捷⁸⁵捷⁸⁶捷⁸⁷捷⁸⁸捷⁸⁹捷⁹⁰捷⁹¹捷⁹²捷⁹³捷⁹⁴捷⁹⁵捷⁹⁶捷⁹⁷捷⁹⁸捷⁹⁹捷¹⁰⁰捷

to connect' is closely cognate to various other words meaning 'to unite, bring together, collect, crowd together' (68, 69 *dz'iap, 70 *ts'iap, 71 *ts'iap, 72 *ts'iap, ts'iap), all forming one great word family. — B is better substantiated.

Ode 235. Wu ts'i hi king chi 73.

A. Mao: ts'i hi 74 = 75: »Oh, bright and reverent«. The binome reverts in odes 268, 283 (Mao same gloss), ode 271 (Mao here: ts'i 76 = 77, and hi 78 = 79!), ode 288 (Cheng = 75). Wei Chao in comm. on Kyü: Chou yü has followed Mao. But apart from this binome, the ts'i 76 is known from no text meaning 'bright'. Chu Tsün-sheng considers it cognate to 80 *ziap/iap/yi 'brilliant, bright' (see gl. 389). — B. Chu: ts'i 76 = 56, Thus: »Continuously bright and reverent«. To our line here in st. 4: 81 corresponds exactly in st. 2: 82 »... his good fame is without end« (continuous). — Ts'i 'continuous' is supported by the par. in ode 246 above, and the parallelism of the stanzas further confirms B.

619. Tsie tsie fan fan 83.

Variants 84 (comm. on Han shu) and 85 (Chung king yin yi).

A. Mao: tsie tsie fan fan is equal to the ts'ip'ien p'ien of the preceding st. (see gl. 618). It seems that Mao took 86 *dz'iap-p'iwän to be merely a sound variation of the 87 *ts'iap-p'ian there, which is very little convincing. B. Chu: tsie tsie 88 = 89 'quick-witted, nimble-minded'; fan fan 90 *p'iwän = 91 'turning', i. e. 'versatile'; thus: »Nimble-minded and versatile (you plan and would speak slanderingly). Cf. Sün: Kün tao 92 'quick-witted' (etc., very common); Meng: Wan-chang, shang 93 »But then he turningly changed and said« (similar ex. in Sün: Ta lüe). Cf. also ode 231, phr. 94 »(Turning =) waving about are the gourd leaves; ode 220, phr. 95 »Their department is (changeable, unstable:) frivolous«. In later times this word is wr. 96. (Ma Juei-ch'en takes 90 *p'iwän to be loan char. for 97 *b'ian, which is inadmissible). — C. Ch'en Huan: tsie 88 is loan char. for 98 *dz'iap in the sense of 99; and fan 90, acc. to Mao = 100, is loan char. for 1 *p'ian in the sense of 2, thus: »Connectedly and leaguely together (you plan and would speak slanderingly). Very far-fetched. — B is well supported.

620. K'i pu er shou, ki k'i ju ts'ien 3.

A. Mao: ts'ien 4 (*ts'ian/ts'ian/ts'ien) = 5, thus: »How would one not accept you (sc. when coming with your slanderous statements)? But afterwards one will remove you«. This is the ordinary meaning of ts'ien, e. g. Tso: Huan 2, phr. 6 »He removed the nine tripods to Lo yi«. — B. Cheng: 4 (*ts'ian) = 7 (*san/shan/shan) 'to vilify'. Cheng refers the line to the king: »How would he not accept you? But afterwards he will vilify you«. There is no text par. whatever, and Cheng seems to have built solely on the slight phonetic similarity between *ts'ian and *san. — C. Chu: ts'ien 4 = 'to transmit' (likewise a common meaning of the word): »How would one not accept you? But afterwards it will be transmitted to you«, i. e. the bad consequences of the slander will reach you yourself. — The oldest interpr., A, is simple, satisfactory and well supported.

621. Ch'ai hu pu shi, t'ou pi yu pei, yu pei pu shi, t'ou pi yu hao 8.

A. Mao simply explains pei by pei fang 9 'the northern region', and says hao is = hao t'ien 10 'great Heaven'. This has been generally accepted, Wang Yin-chi asserting that the yu 11 is a mere outfilling »particle« which may simply be skipped: »If wolves and tigers do not eat them (sc. the slanderers), I will throw and give them to the northern region; if the northern region does not receive them, I will throw and give them to the great (sc. Heaven).« — B. Another interpr. Yu 11 regularly forms part of the names of territories and fiefs, but principally in regard to the very early,

legendary rulers and fiefs, and it has come to be so by a curious roundabout way: Shun had a fief in Yü 12, and therefore had the title 13 »the lord possessing Yü«; from this have been detached the first two syllables Yu - Yü, as name of the territory (properly: the possessed Yü =) »the fief of Yü, the territory of Yü«, e. g. Tso: Ai 1, phr. 14 »He (a legendary Hia ruler) fled to Yu - Yü (the territory of Yü).« There are numerous such names of early and legendary fiefs: 15 etc. Here evidently Yu Pei 16 and Yu Hao 17 have a similar legendary or rather mythological meaning, but since they are parallel with »wolves and tigers«, living creatures to which the miscreants are thrown, Yu Pei must be equal to Yu Pei shi 18, Yu Hao to Yu Hao shi, some mythical potentates still more gruesome than the wild beasts. Thus: »If the wolves and tigers do not eat them, I will throw and give them to the (Lord of) the North, if the (Lord of) the North will not receive them, I will throw and give them to (the Lord of) the Great Spaces«. Waley seems to have had a similar opinion, for he translates: »to Him of the North (the spirit of the Pole star?)... to Him on High«. Yet hao 19 does not mean 'high' but 'great, wide', and »on High« does not bring out the force of the yu 11.

622. Tso weits'ishi 20.

A. Mao, in paraphrasing the line, says simply 21, thus taking tso-wei as equal to tso 'to make, to compose'. Thus: »(I, the eunuch Meng-tsi) have made this ode«. For tso in this sense cf. ode 162, phr. 22, ode 199, phr. 23. — B. Cheng: tso 24 = 25, thus: »I have stood up and made this ode«. Tso 24 in the sense of 'to rise, to stand up' is common, e. g. Tso: Ch'eng 8, phr. 26 »Therefore the house of Luan does not (stand up:) rise«.

A is well confirmed by Shi par.

Ode CCI: Ku feng.

623. Wei yü yü ju 27.

A. Cheng: »There are only I and you« (we keep together), thus taking yü 28 in its common meaning 'and'. — B. Ma Juei-ch'en: »It is only I who (associate with:) side with you«. Cf. ode 207, phr. 29 »(Associate with:) side with the correct and straight ones«. — B is possible in itself, but A better expresses the mentality of the person reproached: in adversities you are willing to keep together with me, but in happier times you reject me. Similarly, in st. 2, corresponding to our line here, there is: »you place me in your (bosom:) heart«.

Ju chuan k'iyü: for chuan see gl. 487.

接武 64 揖 65 揖御 66 御 67 侍 68 輯 69 集 70 散 71 澌 72 揖 73 於緝熙敬止 74 緝熙 75 光明 76
緝 77 明 78 熙 79 廣 80 燭 81 穆穆文王於緝熙敬止 82 暨靈文王令聞不已 83 捷捷幡幡 84
嘒 85 捷 86 捷幡 87 緝翩 88 捷 89 儼利兒 90 幡 91 反覆 92 便捷 93 既而幡然改曰 94 幡幡
葉 95 威儀幡幡 96 翻 97 便 98 接 99 接續 100 翩 1 偏 2 偏黨 3 豈不爾受既其女遷 4 遷 5
去 6 遷九鼎于錐邑 7 訕 8 豺虎不食投畀有北有北不受投畀有昊 9 北方 10 昊天 11
有 12 虞 13 有虞氏 14 逃奔有虞 15 有邠有妘有扈 16 有北 17 有昊 18 氏 19 昊 20 作為此詩
21 作詩 22 是用作歌 23 作此好歌 24 作 25 起 26 故樂氏不作 27 維予與女 28 與 29 正直是

Ode CCI: Lu ngo.

624. Sien min ch'isheng, pu ju si ch'ikiu yi 30.

A. Mao: sien 31 = 32 'few, rare, seldom'. This short gloss has been differently understood. a. Cheng: 33 »This expresses that the days of supporting (the parents) are few». Thus: »(Of few days =) short is people's life (sc. when they can be served by their sons), it would be better to be dead long ago». Very strained. — β Chu: sien 31 = 32 = 'few, rare' in the sense of 'solitary', i. e. deprived of their parents and living alone. Thus: »The life of solitary people is not so good as death long ago». — B. Yüan Yüan: sien 31 anciently had a sound similar to si 34, and is loan char. for this: »The life of these people...». Ma Juei-ch'en, seizing upon Yüan's loan idea, takes si 34 in its sense of 'to cleave', thus: »The life of (clef =) dispersed people...». But 31 *sian / sian / sien had really no phonetic similarity to 34 *siēg / siē / si. — A β is supported by the context, the following lines deploring the lot of such as have no parents to rely on.

625. Fu wo hū wo 35.

A. Mao reads 36 *p'iu / p'iu / fu 'to lay the hand on, to comfort'. — B. Another school (ap. Hou Han shu) reads 37, this 38 *p'iuwo / p'iu / fu meaning the same as 36. — The two words are not identical but closely cognate.

626. Yü pao ch'itê 39.

A. Cheng: ch'ī 40 = 41: »I wished to requite this goodness». Ch'ī 40 in the sense of 41 'this' occurs in the phr. 42 »this young person» (*passim*), but in no other connection in the Shī, which makes Cheng's interpr. very weak. — B. Chu: 39 = 43 »I wished to requite you by goodness». For this construction, cf. ode 149, phr. 44 »I will cherish him with good words», a good corroboration.

Hao t'ien wang ki, see gl. 182.

627. St. 1. Nan shan lie lie 45;

St. 2. Nan shan lü lü 46.

A. Mao: lie lie 47 (*liat / liat / lie) = 48 'extremely difficult', i. e. steep, inaccessible; lü lü 49 (*bliwat / liwet / lü) »same meaning as lie lie». Thus, both lines: »The southern mountain is very steep». Hu Ch'eng-kung expounds this: Mao took 47 *liat to be a loan char. for 50 *liad / liai / li, and this should here mean 'high'. Shuowen says 51 = 52 'steep and high', »read like 50». Of this 51 there are no text ex., but Hu thinks that the place name 53 in Li: Tsi fa, which recurs wr. 54 in Tso: Chao 29, was this 51 abbreviated, meaning 'the high mountain'. This, of course, is a mere guess. And when Shī ki (Hia pen ki) paraphrases Shu: Kao Yao mo 55 by 56, where li is rendered by kao 'high', this is a very doubtful speculation of Si-ma's which proves nothing. In other cases where li 50 has been defined as = 'high' by early comm. (e. g. Lü: Shī kün, Huai: Siu wu) it is always in an abstract sense, and the etymology is always doubtful. For 47 *liat = 'high' there is no support whatever. Lü 49 has been expl. by Wang An-shī as a short-form for the homophonous lü 57, e. g. Si-ma Siang-ju: Tsi sü fu 58 'high and steep'; but of this lü 57 there are no pre-Han text ex. — B. Cheng: lie lie 47 = 59 'cold', thus: »The southern mountain is cold». Cf. ode 154, phr. 60 »In the days of the second (month) it is bitterly cold». On lü lü 49 Cheng has no gloss, and no sense 'cold' corresp. to the lie 47 of st. 1 can be attested for lü; unless, with Ma Juei-ch'en, we take 49 *bliwat to be a loan char. for 61 (62, ode 154, phr 60) *liēt / liēt / li, which is phonetically very unsatisfactory. The principal reason for Cheng's interpr. would be the similar passage in ode 204 (phr. 63), but that, of course, is not conclusive. — C. Ma Juei-ch'en, while taking lü lü 49 as = 'cold' (as just stated), thinks lie lie 47 is a loan char. for 64 *liat / liat / li, Shuowen = 'violent wind and rain', thus: »The Southern mountain is weathered by

wind and rain». But there is no early text ex. of 64, and the theory is phonetically weak. If Ma's idea that lie 47 refers to the hard weather in the mountains were to be accepted, it would be better to think of the 65 'violent wind' (*liat) in Shu: Yao tien (Shun tien) and Lun: Hiang tang. But even this would poorly satisfy our ode line here. — D. Another interpr. Lie 47 serves for 66 *liat / liat / lie 'rank, row, series' in ode 78, phr. 67 »The (fire-ranks =) rows of fire surge everywhere» (see gl. 214), and so it does here (both 47 and 66 were *liat). Lü 49 means 'rank, series, a row' (esp. of pitch-pipes) (hence secondarily 'regular order, rules, law' etc.). Cf. Li: Wang ch'ī 68 »He is advanced in rank». It is certainly no coincidence that two par. lines end with the words lie 66 (wr. 47) and lü 49 both meaning 'series, row': they depict here the great massif of the southern mountain, one peak following upon the other. Thus both lines: »The Southern mountain (is rank-like, row-like:) has peak after peak (top after top). — A is weakly substantiated and also demands a reading *liad inst. of *liat; B fails in the second line, C is entirely inadmissible. D demands no alteration of the readings (*liat, *bliwat) and takes both words in a well-attested sense.

Ode CCIII: Ta tung.

Küan yen ku ch'ī see gl. 10; Tiao tiao kung tsi, see gl. 237; Hing pi Chou hing, see gl. 12.

628. Wu tsin huo sin 69.

A. Mao: huo 70 = 71 (var. 72 ap. Shīwen) 'to cut, to reap', thus: »It must not wet the cut firewood». 'To reap' is the ordinary meaning of the char. 70. — B. Cheng: huo 70 = 73 'equal to lo, the name of a tree'; thus: »It must not wet the huo - tree firewood». This means that Cheng took 70 to be a loan char. for 74 = 75, name of a tree in Erya. This would be analogous to the 76 'chestnut firewood' in ode 153 etc. (77 in ode 218, 78 in ode 229). Shīwen on Erya and Ping Hing's comm. on Erya quote the ode 79, and in st. 3 Fan Kuang's comm. on Erya quotes 80 — all corrections after Cheng's gloss. But of 74 there are no text ex. whatever. — No reason for any loan char. speculation because of an Erya word which is not attested in texts.

K'ie k'ie wu t'an, see gl. 82.

629. Sin shī huo sin, shang k'o tsai ye, ai wo tan jen, yi k'o si ye 81.

A. Cheng: shang 82 = 83: »When we have made firewood of (i. e. chopped small) that cut firewood, may it be possible to (load it =) convey it home (and have done with the work); alas for our exhausted people, they also should have rest». — B. Ch'en Huan: the first sin 84 is a corruption of 85 'to wet' (referring to an earlier line), and yi 86 is wrong for 87; thus the line should read 88, and shang 82 is = 'still' (= 89): »If

與 30 鮮民之生不如死之久矣 31 鮮 32 寡 33 此言供養日寡 34 斯 35 拊我畜我 36 拊 37 撫
我畜我 38 撫 39 欲報之德 40 之 41 是 42 之子 43 欲報之以德 44 懷之好音 45 南山烈烈 46
南山律律 47 烈 48 至難 49 律 50 厲 51 屢 52 嶺高 53 厲山 54 烈山 55 庶明廟 56 翼 57 衆明高
翼 57 律 58 隆崇律律 59 寒 60 二之日栗烈 61 深 62 栗 63 冬日烈烈 64 颯發 65 颯 66 烈風
67 烈 68 火烈 69 具舉 70 進律 71 無浸穫薪 72 穫 73 艾 74 刈 75 落木各 76 穫 77 落 78 粟薪 79 柞
薪 78 桑薪 79 無浸穫薪 80 薪是穫薪 81 薪是穫薪尚可載也哀我憚人亦可息也 82 尚 83
庶幾 84 薪 85 浸 86 亦 87 下 88 浸是穫薪尚可載也哀我憚人不可息也 89 猶 90 白珪之玷

(the water) wets that cut firewood, it still can be (loaded =) conveyed home; but alas for our exhausted people, they cannot get rest». Ch'en refers to the analogy of ode 256, phr. 90. But this, of course, is in no way conclusive. — B means a violent and arbitrary alteration of the text, which is quite unnecessary, since A, based on the traditional text, makes quite good sense.

Chī lao pu lai, see gl. 286.

630. Chou jen chī tsī hiung p'i shī k'iu 91.

The passage as a whole describes the wealthy life of the people of the capital as opposed to the distress in the eastern states.

A. Mao follows his text: «The sons of boatmen have (the skins of) black bears and brown-and-white bears for furs» (are finely dressed). — B. Cheng: chōu 92 is loan for 93 (both *t̄iōg / t̄sīu / chōu), and k'iu 94 stands for 95. Cf. ode 250, phr. 96 «By what is he engirdled», where 92 is a loan char. for (97 =) 93 'all round, to encircle'. K'iu 95 was the primary graph for 94 'fur', the latter being only an enlarged form of the former, so the original (Chou time) Shī text certainly had 95, and the question is precisely whether this k'iu 95 has to be understood as = 'to seek' or as = 'fur' (= 94). Cheng thus: «The sons of the men of Chou seek black bears and brown-and-white bears», i. e. they are used as officials with the duty of furnishing bear furs(!). B. Ma Juei-ch'en: Cheng is right in saying that 92 is loan char. for 93, and that 95 (here wrongly enlarged into 94: «there are no texts to show that bear-skins were used for furs») means 'to seek'. But chōu 93 means 'great', thus: «The sons of the great men seek black bears and brown-and-white bears» (i. e. amuse themselves by hunting). For chōu 93 = 'great' there is no reliable text support (see gl. 12). Ma adduces a Kuangya gloss 98 = 99, but this 98 (*tiōg / tieu / tia o, Ts'ie yün; not chōu, so it is not homophonous with 92) is not known from a single text ex. — C. Waley: 92 = 93, with Cheng; but 94 means 'fur', with Mao; thus: «The sons of the men of Chou, they have the skins of black bears and brown-and-white bears for furs». — The chou jen chī tsī clearly corresponds to the si jen chī tsī «the sons of the men of the West» (i. e. Royal Chou) in the preceding line; and the description of the fur coats balances the ts'an ts'an yi fu «brilliant clothes» of that line, all which decides in favour of C.

631. Huo yi k'iu tsiu, pu yi k'iu tsiang, hūan hūan pei suei, pu yi k'iu chang 100.

Hūan 1.

A. Mao: hūan 1 (*g'iwān / yiwēn / hūan) = 2 'the appearance of jade'. Lu (ap. Erya with comm.) reads 3 (Ts'ie yün same reading and meaning). 1 is evidently a loan char. for 3. The word is a hapax legomenon. It may be cognate to 4 *kiwan / kiwen / kūan 'pure'. — B. Chu: hūan 1 = 5 'long'. No text support. The char. 1 is in Shuowen defined as = 'a strap for the yoke' (no text ex.), which may have led Chu to his guess, especially with a view to the 5 in the following line here.

The passage as a whole:

A. Mao thinks a hu o 6 is also understood in the second line (7), for he paraphrases: «Some get drunk with their wine, some cannot obtain their congee». This is grammatically excluded and, besides, line 4 (which Mao does not explain) cannot be construed on an analogy with it. — B. Cheng says nothing of lines 1—2, but reads 5 ch a n g (rising tone) = 'superiority' = 'talent', explaining pu yi k'iu chang as: «it is not because of their talent» (that they hold such fine offices). — Chu: «Some (sc. the men of the East) take their wine (to them, sc. the men of the West), but these do not consider it to be drink, the long girdle-pendants (presented) they do not consider (sufficiently) long». This dreadful nonsense, which is in no way reconcilable with the wording of the text, has been accepted by Legge and Couvreur! — C. Ma Juei-ch'en (on the basis

of a paraphrase of the ode in T'ang shu: Siao Chī-chung chuan) thinks pu 8 is a mere «particle» without meaning: «Some (i. e. the westerners) use their wine, they take it as (good) liquor; the long girdle-pendants, they (take them =) consider them long». This is certainly no better than B. — D. Another interpr. The whole st. describes the ineptitude and lazy life of the westerners in their fine offices (our lines here are followed by the simile of various constellations which look fine but have no practical function). 5 should, with Cheng, be read ch a n g (rising tone), as in Meng: Kung-sun Ch'ou, shang 9: «I venture to ask wherein the master is superior (excelling others)». Hu o 6 = 'perchance, may, will', as often. Thus: «They will use their wine, but they do not use their (frugal) congee; pure are the suei gems suspended at their girdles, but they do not use their excellence» (fine positions, sc. for any good work). It might be objected that tsiang has even tone and that its rime-word 5 therefore should be read ch' a n g in even tone; but there are many ex. of rimes where even tone and rising tone go together, e. g. ode 9, rimes 11, ode 18, rimes 12, ode 50, rimes 13, ode 50, rimes 14, etc.

Chung jī ts'ī siang, see gl. 215.

632. Pu ch'eng pao chang 15.

A. Mao paraphrases: 16 «She (the constellation the Weaving Lady) cannot (revert =) go to and fro and achieve a patterned (stuff)». Fan-pao 17 is then equal to fan fu 18, pao 19 fundamentally meaning 'to return (transitive), give back' but here taken as an intransitive verb: 'to revert'. This means that Mao considered the words of the line to be inverted, equal to 20. That is very unsatisfactory. — B. Chu, realizing the impossibility of Mao's inversion, takes pao 19 in its ordinary sense of 'to give back, to recompense': «She does not achieve (a recompensing patterned stuff =) a patterned stuff for our recompense» — a desperate attempt to get out of the difficulty. — C. Waley (with hesitation) takes 19 *pōg as a loan char. for 21 *p'ük 'a wrap' and 22 *t'iang as a loan char. for 23 *t'iang 'skirt', a much too bold emendation. — D. Another interpr. In Li: Sang fu siao ki we read: 24 «One does not cut off the (roots =) ends (of the hemp), but they are bent back in order to plait them together» (Cheng's comm.: pao 19 = 25 'to join and plait them'). Whether pao 19 here is a loan char. for a homophonous pao 'to intertwine, to plait, make a tress', or it is an extension of meaning of the sense 'to bring back' = 'to let them go back' (bending them back to each other, interweaving them) is immaterial, the sense is certain and generally accepted (also by the Sung school). In our ode line here, which likewise deals with a textile technique, pao 19 has this same meaning: «She (the Weaving Lady) does not achieve any (plaited:) interwoven pattern».

Huan pi k'ien niu, see gl. 87.

633. Pu yi fu siang 26.

A. Mao: fu 21 = 27. This binome occurs in Chouli (K'ao kung ki): Kü jen meaning 'carriage box' (Cheng Chung comm. = 28). Mao therefore took fu siang as a binome of synonyms: «It (the constellation the Draught Ox) does not use any

尚可磨也斯言之玷不可為也 舟人之子熊羆是裘 舟 33 周 76 裘 35 求 72 何以舟之
77 舟 78 綱 79 大 100 或以其酒不以其漿 鞞 鞞 佩 璆 不以其長 鞞 2 玉 兕 3 瑁 4 涓 5 長
c 或 7 或不以其漿 8 不 敢問夫子惡乎長 10 漿 11 廣方 12 總公 13 堂 桑 14 虛 楚 15 不
成報章 16 不能反報成章也 17 反報 18 反復 19 報 20 不報成章 21 服 22 章 23 裘 24 不絕本
誣而反以報之 25 合而糾之 26 不以服箱 27 軋服 28 箱 29 以服箱 30 駕 31 兩服齊首 32 有

carriage box», i. e. it does not pull any carriage. — **B.** In an ode by Chang Heng the phr. 29 occurs as an allusion to our ode, and Li Hien (T'ang time) expl.: fu 21 = 30 'to yoke', siang 28 'carriage-box' = 'carriage'. This has been accepted by Chu; thus: »One does not yoke it to any carriage». Cf. ode 78, phr. 31 »The two yoke-horses have their heads in a line». — It is certainly better, with B, to take fu and not yi as the principal verb of the clause.

634. Yu k'iu t'ien pi 32.

A. Mao: in the constellation name T'ien pi, the pi 33 means 'hare-net', thus: »Long and curved is the Heavenly Hare-net». This opinion about the simile of the constellation's name was widespread in Han time; we find it, besides in Mao, in Shi ki: T'ien kuan shu (Chavannes S. M. T. III, p. 351). Pi 33 in the sense of a hand-net for catching small animals is well attested, e. g. in ode 216, where it serves for catching birds. Hu Ch'eng-kung, insisting that this is the true simile of the »Heavenly pi», says that just as in ode 7 it is said of the »hare-net» t'u tsü: 34 »We place it where many roads meet», so here follows in the next line 35, with the same verb shi 36, which shows that it is a question of »placing out» a hare-net; Waley, following this, translates: »All-curving are the Nets of Heaven, spread there in a row». Now this is decidedly wrong, for the pi net was not a net placed out but carried in the hand, see below. — **B.** Cheng: pi 33 is an instrument for lifting the contents of a sacrificial Ting tripod, as in Li: Tsa ki 37. Since this line follows after another line: »The ladle (38) (for lifting out the meat) was of mulberry wood», Legge translates: »The pi 33 scoop used in addition was of mulberry, three cubits long, with its handle and end carved» (so also Couvreur: pi 'cuiller'). But Chu Tsün-sheng rightly affirms (cf. below) that this pi was a fork: »The fork was of mulberry wood...». — The char. pi is known both from oracle bones, e. g. 39 and from early bronze inscriptions, e. g. 40 (see Grammata Serica p. 228), and it is clear that it is a question of a forked apparatus held in the hand, with a long handle and provided with netting, when used for hunting small animals. This pi 'fork-net' was quite similar in shape to the pi 'fork' used in lifting meat from the Ting caldron, and therefore the same word pi applied to both instruments. The T'ien pi constellation consists of 8 stars in the Hyades, reproduced thus by G. Schlegel (Uranographie chinoise 1875, p. 366): which clearly resembles a pi — whether 'fork-net' or 'caldron-fork'. The question is precisely whether (with A) it was the hunting 'fork' or (with B) the caldron 'fork' which formed the simile in the name of the constellation. The latter (B) is certainly supported by better par., for in the next st. we have other constellations named after household utensils: the Ki »Winnowing Basket», Pei tou »Northern Ladle» (not, with Chavannes loc. cit. p. 341 »le Boisseau septentrional», the »Northern Bushel», for the context in our ode shows that tou here means 'ladle', with Legge, not 'bushel'). It is therefore quite consistent that the eight Hyades stars should be likened to a fork, and the line means: »Long and curved is the Heavenly Fork». If we translate thus, there is nothing to prevent the association of ideas at the same time calling to mind the »hunting fork» (fork-net), since both objects ('fork-net' and 'caldron fork') are fundamentally one and the same word.

Ode CCIV: Si yüe.

635. Liu yüe ts'u shu 41.

A. Mao (after Erya): ts'u 42 = 43 'to go', expounding it: 44 »When the fire-star culminates, the heat is at its amplex and (passes:) retreats». Thus: »In the sixth month there is the (passing:) retreating heat». This is based on Tso: Chao 3: »When the fire-star culminates, the cold and the heat, respectively, retire» (45). — **B.** Sun Yü (ap. K'ung)

takes ts'u 'to go' in the sense of 'to advance': »In the sixth month there is the advancing (increasing) heat». This is certainly no improvement. — **C.** Cheng: ts'u 42 = 46 'to begin', thus: »In the sixth month there is the beginning heat». Probably Cheng took ts'u 42 to be a loan char. for tsu 47, in Erya defined as = 46; clearly to be rejected.

636. Sien tsu fei jen 48. Mao has no gloss.

A. Cheng follows the words faithfully, taking the line as an oratorical question, which is justified by the sequel, thus: »Were the ancestors not men». — **B.** Ch'en Huan: fei 49 = 50, thus: »The ancestors, those men...». Not to be accepted, see gl. 357. — **C.** Ma Juei-ch'en: jen 51 here stands for 52 'humane, kind', with which it is etymologically identical: »Were not the ancestors kind». A quite unnecessary alteration.

637. Po huei kü fei 53. Var. 54.

A. Mao: fei 55 (*b'iwər / b'j'ugi / fei) = 56 (after Erya 54 = 56): »The many plants all become sick (decay)». The word is not known from pre-Han texts, but it occurs in various Han texts, properly meaning 'pustules'; it would then be used here in a generalized sense of 'sickness' (55 is a loan char. for 54). — **B.** Han (ap. comm. on Wsüan) fei 55 = 57 'to change': »The many plants all change (colour)». No text par. — A is somewhat better supported.

638. Luan li mo yi 58.

A. Mao: li 59 (*lia / ljig / li) = 60 'grief, pain'; mo 61 (*māk / māk / mo) = 56 'sick, sickness, suffering' (after Erya). Mao cuts the line thus: luan — li mo yi: »The disorders (cause) grief and suffering». He regards 59 *lia as loan char. for 62 *lia / ljig / li 'grief, pain'. For mo 61 cf. ode 257, phr. 63 »Suffering is this lower people». — **B.** Han (ap. comm. on Wsüan) reads 64, defining 65 as = 66 'to disperse', which shows that Han took li 59 as well in its ordinary sense of 'to scatter, disperse' (intransitive). Thus: »Disorders and scattering (causes) dispersion». But for mo 65 with such a meaning there is no text par. On the other hand, the 65 of the Han school text may very well be a short-form of 61. — **C.** Shuo yüan: Cheng li quotes: 67, and paraphrases: 68 »This expresses grief over those who disperse and cause disorder». Here shang 69 renders mo 61 (as in Mao), and li 59 is taken in its ordinary sense of 'to disperse' (intransitive). The same interpr. applies equally well to Mao's reading of the line 58, then cut thus: luan li — mo yi »The disorder and dispersion are (causing suffering:) painful». — C, which takes li in its ordinary meaning and mo in a well-confirmed sense, and which divides the line rhythmically, is preferable.

639. Yüan k'i shi kuei 70. Mao has no gloss on yüan or k'i.

A. Cheng: yüan 71 = 72, i. e. it is a mere particle. And he paraphrases 73, whatever that may mean; a dreadful forcing of the text. — **B.** Tu Yü (comm. on Tso: Süan 12) says yüan 71 = 74, thus: »(The calamity:) where will it (go =) lead». But yüan certainly can have no such meaning. — **C.** Kia yü, foll. by Chu, reads 75: »Where shall I go». But the interrogative hi 76 never occurs in the Shi, it is quite foreign to its

採天畢 33 畢 34 施于中逵 35 載施之行 36 施 37 畢用桑三尺刊其柄與末 38 杵 39 畢 40 畢 41 大月徂暑 42 徂 43 往 44 火星中晷益而往矣 45 退 46 婦 47 祖 48 先祖匪人 49 匪 50 彼 51 人 52 仁 53 百卉具腓 54 腓 55 腓 56 病 57 變 58 亂離瘼矣 59 離 60 憂 61 瘼 62 罹 63 瘼 此下民 64 亂離斯莫 65 莫 66 散 67 亂離斯瘼 68 此傷離散以為亂者 69 傷 70 爰其適歸 71 爰 72 曰 73 此禍其所之歸乎 74 於何 75 爰其適歸 76 爰 77 其 78 伊其將謫 79 其始播百穀

language. The Kia yü is a comparatively late spurious work and cannot serve as a basis for the reading of any early school. — D. Another interpr. Y ü a n 71 is a mere particle (with A), as often in the Shī. K' i 77 is the modal particle, marking a future tense, a wish, an expectation: 'will'. Cf. ode 95, st. 2, phr. 78 »They are going to sport together»; ode 154, phr. 79 »Then we shall start again to sow all the cereals»; ode 267, phr. 80 »We will receive it» (etc., common). Cf. particularly ode 260, phr. 81 »Quickly he will return home». Thus here: **»I will go and return home».**

640. Fei wei ts'an tsei 82.

Shiwen says 83 is read either **piwād* / *piwvi* / fei or **piwāt* / *piwat* / fa. There is some uncertainty as to Mao's gloss:

A. Mao: fei (fa) 83 = 84 'experienced'. So Liu Hiang (Lie nü chuan) must have had Mao's text, for he paraphrases: 85 'experienced in wickedness'. So also Cheng. Thus: »Inveterately they destroy and damage (them)». For fei in this sense, no text par. Possibly fei 'to throw away' by an extension of meaning could be construed into meaning 'thrown down', i. e. 'entirely lost', hence 'inveterate'; but that is very forced. — **B.** Mao (after Erya): fei (fa) 83 = 86 'great'. So Wang Su had Mao's text, and since this agrees with Erya, on which Mao has frequently drawn, this is probably the correct Mao gloss. Thus: »Greatly they destroy and damage (them)». Fei 83 'to throw away' is then a loan char. Cf. Lie: Yang chu 87 »A greatly oppressive ruler» (Chang Chan comm. 83 = 86); Yi Chou shu: Kuan jen 88 (Flowery great =) finely boasting and false». The word **piwād*, *piwāt* may be cognate to 89 **b'iwāt* 'great' (ode 288). — **C.** Chu: fei 83 = 90 'to change': »They have changed into malefactors». No text par. — B is best supported.

Y ü n h o n e n g k u, see gl. 491; N i n g m o w o y u, see gl. 208.

Ode CCV: Pei shan.

K i e k i e s h i t s i, see gl. 440.

641. P' u t' i e n c h i h i a 91.

A. Mao reads thus: 92 **p'ág* / *p'uo* / p u: »Under the vast Heaven». — **B.** Han, Lu and Ts'i read 93, this 94 **p'o* / *p'uo* / p' u having the same meaning 'vast'.

642. Shuai t' u c h i p i n 95.

A. Mao: shuai 96 = 97 'to go along', pin 98 = 99 'bank, shore', thus: »All along the shores of the earth (100 there are none who are not the servants of the king); i. e. in all the inhabited earth, to its very shores. Shuowen hi chuan quotes 1, same meaning. — **B.** Ts'i (ap. an ode by Pan Ku and ap. Han shu: Wang Mang chuan) and Lu (ap. Po hu t'ung: Feng kung hou) both read 2. This pin 3 is here not a short-form for 98, but balances the ch' en 4 'servant' in the rest of the line (100). Pin 3 'guest' also means 'one who comes as a guest, a tributary, a subject', as in Li: Yüe ki phr. 5 »The feudal princes submit as (guests:) subjects»; Kyü: Ch' u yü 6 »For a long time they have not been submissive (Wei Chao's comm., after Erya: pin 3 = 7 'to submit, act as a subject'). Shuai 96 can then hardly have the sense of 97 'to go along': »The subjects (following the earth =) all along the earth», which makes poor sense, but rather shuai 96 is = 'all', as in Li: Tsi yi 8 »The ancient ones who presented cocoons, did they not all use this (method)». Thus: **»Of all the subjects (tributaries) on the earth, there are none who are not the servants of the king».** Cf Lao: paragr. 32, phr. 9 »In its simplicity, though it is small, in the world there is nobody who can (make it a servant, subject =) subdue it; if the princes and kings could hold it, all things would by themselves (come as tributaries:) submit (as subjects).» Here ch' en 4 and pin 3 are used as analogous terms and balance each other, just as in our ode. — The analogy pin : ch' en (strongly corroborated by the Lao tsi par.) decides in favour

of B. Moreover, t' u c h i p i n »the shores of the earth» (A) is not a happy combination. We have hai pin 'the shores of the sea' (Shu, Tso, Meng), kien pin 'the bank of the stream in the valley' (ode 15), shuei pin 'the shore of the water' (Tso), Wei pin 'the bank of the Wei river' (Tso), Si pin 'the bank of the Si river' (Shu) — the pin is always the bordering line as seen from the point of view of the water.

S i m u p a n g p a n g, w a n g s h i p e n g p e n g, see gl. 218.

643. Sien wo fang tsiang 10.

A. Mao: sien 11 = 12 'good'; for text par. see gl. 122. Tsiang 13 (**tsiang*), by Mao defined as = 14 (**tsiang*, gloss based on sound similarity) 'robust', properly means 'great' (see gl. 15) and here, by extension of meaning, 'powerful'. Thus: **»They find it good that I am just now (great =) powerful».** — **B.** Chu: sien 11 = 15 'rare': »They find it (rare =) remarkable that I am just now powerful». — The par. with line 1, phr. 16: »They find it fine that I am not yet old» makes A preferable: sien 'good' corresponds to kia 'fine'.

644. Lü li fang kang 17.

A. Mao: lü 18 = 19, thus: »All my forces are just now hard». So the binome lü li 20 has been expl. both by pseudo-K'ung to Shu: Ts'in shī and by Wei Chao to Kyü: Chou yü. — **B.** Chu: lü 18 is a short-form for lü 21 'backbone', thus: **»My backbone and sinews are just now hard».** The binome 22 already occurs in Fang yen (W. Han coll.). — B is obviously right and has been accepted by many prominent Ts'ing scholars (Tai Chen, Wang Nien-sun, Ma Juei-ch'en etc.).

645. Huo pu chi kiao hao 23.

A. Mao: kiao 24 = 25, 'to cry, to call', hao 26 = 27 'to call, to summon'. The latter shows that Mao understood the line thus: **»Some (do not know of =) never hear any calling or summons»** (are left in leisure). This corresponds logically with the following: »Some painfully toil and work», and it embroiders further on the theme of the preceding st. that some are at leisure whereas others work. — **B.** Chu: »Some do not know of any crying or clamouring» (= live in seclusion). This suits the context less well. — **C.** Waley: »Some (unknowing =) senselessly yell and bawl». This misses the antithesis entirely. — A is certainly best in the context.

646. Huo wang shi yang chang 28.

A. Mao: yang chang 29 (**iang-üiang*) = 30 'disconcerted, perplexed', thus: **»Some are disconcerted by the king's (service:) business»** (having too much to do). The binome yang - chang occurs twice in Chuang (Keng sang ch' u and Tsai yü), but in both places the meaning is very obscure and contested, it gives us no clue here. Yang 31 means 'strap from horse's neck over the breast down to the belly' and is evidently a loan char. here, probably for 32 **iang* / *üiang* / y a n g 'disconcerted, discontented',

20 我其收之 21 式遄其歸 22 廢為殘賊 23 廢 24 快 25 快於惡 26 大 27 廢虐之主 28 華廢而
註 29 偶 30 變 31 溥天之下 32 溥 33 普天之下 34 普 35 率土之濱 36 率 37 循 38 濱 39 厘 40 莫
非王臣 41 率土之類 42 率土之濱 43 廣 44 臣 45 諸侯賓服 46 其不賓也久矣 47 服 48 古之
獻爾者其率用此與 49 橫雖小天下莫能臣也 50 侯王若能守之萬物將自賓 51 鮮我方將
52 鮮 53 善 54 將 55 壯 56 少 57 嘉我未老 58 旅力方剛 59 旅 60 衆 61 旅力 62 臂 63 臂力 64 或
不知 65 號 66 叫 67 呼 68 號 69 召 70 或王事鞅掌 71 鞅掌 72 失容 73 鞅 74 快 75 快然不悅 76

which occurs in Ts'è 33 »Disconcerted and displeased». In the same way *yang* 31 is loan char. for this 32 in Shī ki: *Huai yin hou chuan* 34 »He was always discontented». And just as the phonetic 35 has erroneously been applied with the radical 36 inst. of 37, so probably 38 has erroneously got rad. 39 inst. of the same 37, and 38 is loan char. for 40 **t'iang* / *ts'iang* / *ch'ang* 'disconcerted, disappointed, perplexed', cf. *Chuang*: Tsé yang 41 »The prince was disconcerted, as if he had lost himself». Briefly, 29 stands for 42 'disconcerted, discontented', a binome both members of which are attested in early texts. This tallies with Mao's definition. — **B.** *Cheng*: *yang* 31 = 43 'to carry', and *chang* 38 = 44 'to carry it in the hands', thus: »Some carry and hold in the hands the king's affairs». But for *yang* in this sense there is no support, and moreover the word sequence forbids this interpr. — **C.** *Ma Juei-ch'en*: Since *Shuowen* has a 45 which is defined as = 46 *yang-jang* (**iang-niang*), and in which *Ma* thinks *yang-jang* means 'bushy, full of leaves', the *yang chang* 29 of the ode is equal to this *yang-jang* 47: »For some the King's affairs are (bushy =) numerous». The binome *yang-jang* 47 is known from no text, and *Ma*'s theory is a wild speculation. — **A** is certainly best supported.

647. *Huo ch'u ju feng yi* 48. *Mao* has no gloss.

A. *Cheng*: *feng* 49 is equal to 50, thus: »Some abroad and at home let loose (discussion =) admonitions». In support of this has been adduced *Shu*: *Pi shī* 51, to which the same *Cheng* says: *feng* 49 = 50: »When the horses and cattle are let loose; and to *Tso*: *Hi* 4, phr. 52 *Kia K'uei* and *Fu K'ien* likewise say 49 = 50: »Our loose-running horses and cattle cannot reach one another». In both cases, however, this *feng* 49 means 'to run loose for pairing, to rut, be on heat' (cf. in Swedish 'to be on heat' is called 'löpa', properly 'to run'). *Feng* 49 = *fang* 50 in this sense is a poor support for the **A** interpr. — **B.** *Shīwen*: 49 (**pium*) = 53 (**pium*). In *Chouli*: *Ta shī* 49 is used for 53 (which latter word occurs in *Chouli*: *Ta si yüe*) in the sense of 'to recite'. But just as the *yi* 54 of our ode properly means 'to discuss' but often gives the idea of 'to admonish, criticize', so 53 (49) early came to mean 'to criticize' (*Shī ki*: *Ku ki chuan* 55 'to reprove, criticize'). Our *feng yi* 56 (= 57) is a binome with this meaning. Thus: »Some criticize abroad and at home». — The very combination of *feng* and *yi* confirms **B**.

Ode CCVI: *Wu tsiang ta kü*.

Wu tsiang ta kü, see gl. 403.

648. *Pu ch'u yü kiung* 58.

A. *Mao* (after *Erya*): *kiung* 59 (**kiweng* / *kiweng* / *kiung*) = 60. Thus: »(Do not think of all the griefs), you will not be able to come out in the light». *Legge* says this is »inadmissible» because *ch'u yü* 61 means 'to come out of (from)', not 'to come out into'; yet both meanings are quite current: for the latter cf. *Shu*: *Kün Shī* 62 »come out into (result in) misfortune». — **B.** *Chu*: *kiung* 59 is equal to 63 (**këng* / *keng* / *keng*) (his reason for this may be the variant 63 **këng* - 64 **kiweng* in ode 26), defining it as = 65 »small brightness', i. e. 'twilight'; thus: »You will not (be able to) come out of your (twilight =) imperfect views». But 63 has no such meaning (still less our 59 here), see gl. 64. — **C.** *Ma Juei-ch'en*, accepting *Chu*'s identification 59 = 63, recalls *Mao*'s definition of 63 as = 66 in ode 26, and interpr.: »You will not (be able to) come out of your apprehension». But *Mao*'s interpr. in ode 26 was refuted in gl. 64. — No reason to abandon the earliest expl. (**A**).

649. *Chī tsi chung* (*ch'ung*) *hi* 67.

A. *Mao*: *chung* 68 (*Shīwen* reads alt. *chung* and *ch'ung*) = 69. This does not mean 'to involve', as *Legge* thinks, but 'to accumulate' (= 70, as in *Kuliang*: *Yin*

11): »You will only (accumulate upon yourself =) weigh yourself down», thus taking 68 in its ordinary sense of 'heavy, to make heavy'. — **B.** *Ma Juei-ch'en*: 68 is a short-form for 71 'swollen', just as in *Tso*: *Ch'eng* 6, phr. 72 acc. to *Tu Yü* is equal to 73 'swollen legs'. Thus: »You will only make yourself (swollen =) sick». This would form a par. to st. 1, phr. 74 »You will only make yourself ill». It is an amusing idea that anxiety makes a man »swollen»! — The parallelism is not with st. 1, but with the second line in the same st. Just as in st. 2 we have: »The dust will (darken =) blind you, you will not (be able to) come out into the light», so here in st. 3 we have: »The dust 75 will cover you, you will only weigh yourself down». *Yung* 75 (76), *Shīwen* var. 77, is (with *Cheng*) = 78 'to cover', as in *Sün*: *Ch'eng siang* 79 »If the ruler is (covered =) unintelligent».

Ode CCVII: *Siao ming*.

650. *Chī yü k'iu ye* 80.

A. *Mao* *k'iu ye* 81 (**g'ög* / *g'üu* / *k'iu*) = 82: »We came to the remote wilderness». The word is probably (with *Tuan Yü-ts'ai* a. o.) cognate to 83 **k'ög* / *k'üu* / *k'iu* 'to the utmost end'. — **B.** *Chu*: *k'iu* is a place name, thus: »We came to the wilds of K'iu». There is no text ex. whatever of any such place. *Sung Siang-feng* surmises that 84 **g'ög* was a loan char. for 85 **k'üw* / *k'uei*, and that *K'iu ye* was equal to the well-known *Kuei fang* 86, but that is phonetically excluded. — **B** lacks every support.

Tsai li han shu, see gl. 442.

651. *Wei ts'i tsuei ku* 87.

A. *Mao*: *ku* 88 = 89 'net'. *Ma Juei-ch'en* thinks that *Mao*'s gloss has been corrupted and should read *tsuei-ku* 90 = 89 'net'. That is hardly correct (in ode 264, phr. 91 *Mao* says: 92) but *Shuowen* already has this idea; it defines 93 as = 'a net made of bambo strips', the meaning 'crime, guilt' being a *Ts'in*-time application of this char. to a word that was earlier wr. with the char. 94 'crime, guilt'. Thus: »We fear these (ensnaring) nets» — a metaphor for being involved in guilt and calamity. Similarly then in ode 264, phr. 91: »The nets are not taken in». Unfortunately, whereas *ku* 88 = 'net' is well-known (*Yi* etc.), there is no single par. where *tsuei* 93 means 'net' (93 never means anything else than 'crime, offence, guilt'), and this definition is in part a script etymology (the radical of the graph being 95 'net'), in part due to this very combination *tsuei ku* 90 in our ode (which recurs in ode 265), where the 2nd char. fundamentally means 'net'. That *tsuei-ku*, with *Ma*, should have a concrete sense 'net' here is very unlikely, for it corresponds to abstract phrases in st. 2 and 3 (96, 97). — **B.** *Cheng*, giving *tsuei* 93 its ordinary meaning, explains *ku* 88 as a verb: »We fear that this crime will (net us =) entrap us». This entirely misses the par. with the

常居鞅鞅 35 央 36 草 37 心 38 掌 39 手 40 倘 41 君 倘然若有亡 42 快倘 43 何 44 捧之 45 鞅 46
未若鞅鞅 47 鞅鞅 48 或出入風議 49 風 50 放 51 馬牛其風 52 唯是風馬牛不相及也 53 諷
54 議 55 諷諫 56 風議 57 諷議 58 不出于頰 59 頰 60 光 61 出于 62 出于不祥 63 耿 64 炯 65 小
明 66 微 67 祇自重 68 重 69 累 70 衆 71 腫 72 重腿 73 足腫 74 祇自疢 75 鼈 76 瘡 77 壑 78
蔽 79 上壑蔽 80 至于芄野 81 芄野 82 遠荒之地 83 究 84 芄 85 鬼 86 鬼方 87 畏此罪罟 88 罟
89 網 90 罪罟 91 罪罟不收 92 設罪以為罟 93 罪 94 臯 95 罔 96 畏此謹怒 97 畏此反覆 98 辜

phrases k'ien nu (96) and fan fu (97) in st. 2 and 3. — C. K'ung therefore takes tsuei 93 in its ordinary sense and as an attribute to ku 88: 'the net of crime, the meshes of crime', which would be a metaphor. — D. Another interpr.: ku 88 (*k'o, rising tone) is a loan char. for 98 *ko / kuo / ku (even tone) 'crime, guilt'. We have the combination 99 frequently, e. g. in odes 193, 198, phr. 100 »I have no offence, no guilt«. It is easy to see why the scribes have altered 98 into 88: the first char. 93 in the binome 99 had the radical 95 'net' and this has simply been transferred also to the second. Thus: »We fear this guilt« (the blame we shall be exposed to from the government at home). In ode 264, phr. 91, the char. shou I then does not mean ('to collect' =) 'to take in' (sc. the net), but 'to apprehend' »The guilty ones are not apprehended«, as proved by st. 2 of the same ode, phr. 2 »These who ought to be held guiltless, you on the contrary apprehend them«, where Mao says I = 3. — D alone forms a good par. to the abstract phrases (96, 97) in st. 2 and 3 and is strongly corroborated by odes 193, 198 (phr. 100).

Ji yüe fang chu, see gl. 424.

652. Wei ts'ï fan fu 97.

A. Cheng: fan fu 4 means 5 'not to be punished for one's real crimes'. This is very enigmatic. I suppose Cheng means: »We fear this (turning things the wrong way =) iniquity«(?). — B. Chu: fan fu 4 = 6 'the idea of turning aside and having no constant norms', or as Legge expresses it: »We fear these vicissitudes of things«. — C. Couvreur: »Timeo hanc subversionem« (this catastrophe); or, if we take the subject in plural: »We fear this (overturning =) catastrophe« (which will befall us). Cf. Ts'ê: Chao ts'ê: 7 »You want to (overturn =) ruin the state of Ts'ï«. — D. Another interpr.: fan fu 4 = 'to repeat, to inculcate', thus: »We fear these (inculcations =) repeated orders«. Cf. Meng: Wan chang, hia, phr. 8 »If they inculcate it (the reproof) and he does not listen«. — C is tempting, because it has a good text par. But analogy confirms D. In all the stanzas the soldiers on the expedition wish to go home but fear what the people in the government at home will say: »We fear the guilt (the blame) — we fear the reproof and anger — we fear the repeated orders«.

653. Tsing kung er wei 9.

A. Mao (after Erya): tsing 10 (*dz'jeng / dz'jäng / tsing) = 11 'to plan', and Cheng: 12 = 13, which means that he takes 12 as a short-form for 14 'to furnish'. He expounds: »The king plans to furnish you with official positions«. But though mou 11 means 'to plan', the Erya entry does not mean that, but 'to contemplate, to ponder, meditation'; even in W. Han time coll. (Fang yen) tsing 10 means 15 'to ponder, thoughtful'. Indeed the fundamental notion in 10 is 'quiet, quiescent', and it is etym. id. with 16 (*dz'jeng). — B. Han (ap. Han Shï wai chuan) reads 17 »Quietly be respectful in your official positions«. In the same way, quotations in the Ts'ï school works sometimes have 16 (Ch'un tsiu fan lu) and 18 (Li: Tsï yi). — In st. 1 we had: 19; this does not mean (with Cheng) 20 »When I think of that (furnishing man =) man who furnishes« (sc. the official positions), nor (with Waley) 20 »When I think of those who (furnished me =) nurtured me«, but it means 21 (in Yen t'ie lun, Ts'ï school, it is quoted 22) »When I think of those (courteous, polite men =) fine courtiers«, and in our line here we have the same idea: 12 of the Mao text is short for the 18 of the Han school text, and 10 of the Mao text is equal to the 16 of the Han text: »Quietly (thoughtful), be respectful in your official positions«. — We should compare:

Ode 224. Pei yü tsing chi 23. A. Mao (after Erya) says simply: tsing 10 = 24, without telling us how he understands the line. Ch'en Huan thinks it means 25 'to punish the crimes'. It would then seem most natural to translate (with Waley): »If I were to reprove him«, but curiously enough Ch'en turns it round another way:

»If he pei yü brings me and tsing chi punishes me« — a dreadful construction. For tsing 10 = 'to reprove, punish' no text par. whatever. — B. Cheng: tsing 10 = 11 (as above), expounding it: »If he (sc. the king — Cheng thinks Shang-ti refers to the king) causes me to (plan it =) manage the government«. — C. Chu: tsing 10 = 26 (to make quiet, tranquillize =) 'to stabilize', and pei yü 27 'cause me to' = 'supposing that I . . .', thus: »Supposing that I were to stabilize him« (still »the King«, metaphorically called Shang-ti), i. e. to stabilize the Royal House. — D. Another interpr. The line balances the earlier line 28 »would I not wish to rest under it (the tree)!«. The song is a complaint of an official in a wicked age who dare not remain passive and »rest« but must do his best for the country. Thus: »Suppose that I were to acquiesce in it« (remain passive). — D is based on the ordinary and fundamental meaning of tsing 10 = 16.

Ode 265. Shï tsing yi wo pang 29. A. Mao: 10 = 11 'to plan', and yi 30 = 31 'to tranquillize', thus: »Those (miscreants) plan to tranquillize our country!«. — B. Cheng: yi 30 = 'to exterminate, destroy': »Those (miscreants) plan to destroy our country«. — C. Chu: tsing 10 = 24 (after Erya), yi 30 = 31 (after Mao, common meaning): »Those (miscreants) (are the men who) shall tranquillize our country!« — Obviously tsing yi 32 is a binome of synonyms, and since 'to tranquillize' is the only meaning which is common to tsing 10 and yi 30, C is certainly correct.

Ode 272. Ji tsing si fang 33. A. Mao: tsing 10 = 11: »I daily plan for (the countries of) the four quarters«. — B. Cheng: tsing 10 = 24 (as above): »I daily (tranquillize =) secure the tranquillity of (the countries of) the four quarters« This is clearly preferable, for on the preceding ode (271), phr. 34 »and so securing its tranquillity« even Mao says 10 = 35 (Chu: 10 = 36).

654. Shï ku yi ju 37. Mao has no gloss.

A. Cheng: shï 38 = 39, explaining: »If he employs good (men), he will use you«. — B. Chu rightly takes shï 38 as the initial particle (common in the Shï); he says yi 40 = 41 and expounds: »(The spirits will hearken to you) and will give you good«. But yi 40 can never mean 'to give'. — C. Wang Yin-chï (King chuan shï ts'ï) likewise (after Kuangya) says 40 = 41 but in the sense of '(to be) together with', e. g. Li: T'an Kung 42 »I have never gone together with (him) to the prince's house«, to which Cheng: yi 40 = 41. This is an extension of meaning from the fundamental sense 'to take': »I have never gone (taking him =) with him«. Consequently in all the ex. adduced by Wang yi 40 is never the principal verb of the clause, and the yi 40 = 41 can therefore not be applied in our ode here, where yi 40 is the principal verb. — C. Another interpr. Ku is an adverb and yi 40 has its ordinary meaning: »(The spirits will hearken to you), in a good way they will (use you =) treat you«.

Kie er king fu, see gl. 374.

Ode CCVIII: Ku chung.

655. Huai shuei shang shang 43.

97 罪辜 100 無罪無辜, 收 2 此宜無罪女反收之 3 拘 4 反覆 5 不以正罪見罪 6 反側
無常之意 7 欲反覆齊國 8 反覆而不聽, 靖其爾位 10 靖 11 謀 12 共 13 具 14 供 15 思 16
靜 17 靜恭爾位 18 恭 19 念彼其人 20 供人 21 恭人 22 念彼恭人 23 俾予靖之 24 治 25 治其
罪 26 定 27 俾予 28 不尚息焉 29 賓靖夷我邦 30 夷 31 平 32 靖夷 33 日靖四方 34 肆其靖之
35 和 36 安 37 式穀以女 38 式 39 用 40 以 41 與 42 吾未嘗以就公室 43 淮水湯湯 44 淇水湯

A. Mao has no gloss here, but on the quite analogous ode 58, phr. 44 he says: shang shang 45 = 46 'the waters being ample' and on ode 105, phr. 47 he says shang shang = 48. Thus here: »The waters of the Huai (river) are voluminous». — B. Chu: shang shang 45 = 49 »Gushing forth and jumping up», thus: »The waters of the Huai are surging up high». In ode 58 Chu simply accepted Mao's definition, but here he introduces a different notion: that of the water moving and rushing high. Perhaps this is because in Shu: Yao tien 50 the pseudo-K'ung comm. defines shang shang by 51 'flowing' (foll. by Kuangya); but it is difficult to see why the notion of moving water should apply more to this ode than to the others. — Pseudo-K'ung is really no early authority, and there is no reason for abandoning Mao (A).

Huai yün pu wang, see gl. 110 a.

656. Huai shuei hie hie 52.

A. Mao: hie hie 53 (*g'er / yǎi / hie) is equal to the shang shang 45 of st. 1 (see gl. 655), thus: »The waters of the Huai are voluminous». For hie in this sense, no text par. It is probably a meaning made *ad hoc*, to suit the par. of st. 1. — B. Another interpr.: hie 53 = 'cold', thus: »The waters of the Huai are cold». For par. see gl. 7 and 234. — B is better supported.

657. Yu sin ts'ie ch'ou 54.

A. Mao (after Erya): ch'ou 55 (*t'îog / t'îau / ch'ou and *d'îog / d'îau / ch'ou, Ts'ie yün, Shīwen) = 56 'to move'; thus: »I am grieved in my heart and (moved =) agitated». Shuowen has the var. 57 (*d'îog), defining it as = 58, which must be a corrupted char., some guess for 59 'annoyed' (very doubtful). For 55 = 'to move', no text par. Yet Fang yen (W. Han coll.) says 55 is = 60 'disturbed' and = 61 'not quiet'. — B. Cheng: ch'ou 55 = 62 'sad, sorry': »I am grieved in my heart and sad». Some (e. g. Chu Tsün-sheng) think Cheng meant that 55 *t'îog, *d'îog was loan char. for 62 *d'og, but probably Cheng only meant an interpretation. It would, acc. to his definition, rather be a loan char. for 63 *t'îog / t'îau / ch'ou (they both have even tone) 'disappointed, sorry', which occurs e. g. in Sün: Li lun. — C. Chung king yin yi 12 quotes the line 64, saying 65 = 66, and since the comm. on Wsüan (k. 34) has a gloss: »The Han Shī chang kù (by Sie Han) says 65 = 66», it has been concluded that 64 was the Han version. Ch'ang 66 'to expand' makes no sense here, so if Han really had 65 *d'og / d'au / t'ao, it was surely in the sense of 'anxious', as in Meng: Wan chang, shang 67 »I was anxiously thinking about you». — It is quite possible that there was no real difference between A and B, and that 63 *t'îog 'disappointed, sorry', fundamentally means just 'agitated in the mind, disturbed', which 55 meant colloquially in Han time. We then have a word stem *t'îog, *d'îog 55: *d'îog 57: *t'îog 63: *d'og 65 which means 'moved in the mind, agitated, disturbed, anxious', which is closely connected with the stem *t'og: *d'og 'to move' discussed in gl. 288.

658. K'i t'ê pu yu 68.

A. Mao says: yu 69 (*zîog / iu / yu) = 70 (common) but does not say how he understood the line as a whole. Chu (following the idea of the anc. comm. that kün tsi in the preceding line referred to »the ancient kings») interprets: »Their virtue was not like» (that of the present bad ruler!). This is very forced. In fact yu 69 has to be taken in the passive: »His virtue is (not equalled =) unequalled». — B. Cheng: yu 69 (*zîog) should be altered into 71 (*dîu / iu / y ü): »Their virtue has no (sickness =) flaw, fault». This is an arbitrary correction which, besides, is forbidden by the rime (*kôg: *zîog: *zîog is right, *kôg: t'îog: *dîu is faulty).

Ode CCIX: Ch'u ts'i.

Ch'u ch'u ch'ê ts'i, see gl. 360; Wo tsi yi yi, see gl. 433.

659. Yi t'o yi yu 72.

A. Mao: t'o 73 = 74 'to sit at ease, to place at ease', yu 75 = 76 'to urge'. Both refer to the shi 77 representative of the dead at a sacrifice who is made to 'sit at ease' in the place of honour, and he is 'assisted' (75) = urged to eat of the sacrificial dishes. T'o and yu were indeed technical terms in the ritual of sacrifice. Cf. Li: Kiao t'ê sheng 78 »The announcer made the representative sit at ease»; Li: Li k'i 79 »In the Chou dynasty one made the representative sit; the announcer assisted him (urged him to eat) ad libitum (= 80)». Thus our ode line: »We make (the representative) sit at ease, we (assist him =) urge him to eat». — B. Waley takes t'o and yu in a general sense, thinking yu 75 stands for 81: »That we may have peace, that we may have ease». — Since our line follows immediately upon 82 »and so we make offerings and sacrifice», it is evident that t'o and yu are precisely the regular technical terms of the sacrificial ritual, with A.

Tsitsits'iang ts'iang, see gl. 263, 266.

660. Huo si huotsiang 83.

A. Mao (after Erya): tsiang 84 = 85 'to adjust, determine the proper proportions', and he paraphrases: 86 »Some arrange (the slaughtered animals) on stands, some adjust the meat». There has been much discussion about the latter. I believe that since it is a question of p'eng 87 the boiling of sacrificial animals, Mao has had in mind the Chouli passage under P'eng jen 88: »(He manages the caldrons and boilers) 89 in order to effectuate the proper proportions of water and fire», thus the ode line here: »Some arrange (them on stands), some adjust (the boiling of the meat)». But of course tsiang 84 can have no such meaning. Later comm. therefore have taken Mao's tsi 85 'to adjust' in a more general sense: 'to divide it in suitable portions' (Wang Su), thus: »Some arrange (them on stands), some adjust (the meat in suitable pieces)». In order to explain why tsiang 84 could have this sense, Ch'en Huan suggests that 84 is a short-form for 90 'minced meat in brine', which would then have a fundamental sense of 'to mince, cut up in suitable portions'; but Chu Tsün-sheng thinks that 84 is a loan char. for 91 ('to kill' which would here mean 'to cut') — all very far-fetched. — B. Cheng: Some arrange it (the meat on the sacrificial stands), some present it». Cf. Li: T'an kung 92 »Jan-tsi took a roll of silk and a chariot with four horses and presented them» (as a gift); Meng: Wan chang 93 »He presents it (sc. the gift of food) without the prince's order». — B is simple, plausible and well supported. All the more so since in our ode here the tsiang 84 recurs in a closely cognate sense in st. 6, phr. 94 »Our viands have been (brought =) set forth» (Mao = 95; Ma Juei-ch'en here would take tsiang 84 as = 96 'beautiful, fine', after Kuangya, which, however, lacks text support). — We should compare:

Ode 272. Wo tsiang wo hiang 97.

湯 45 湯 46 水盛 47 汶水湯湯 48 大兒 49 沸騰之兒 50 湯湯洪水 51 流兒 52 淮水潛潛 53 潛
54 憂心且妯 55 妯 56 動 57 恟 58 朗 59 恨 60 擾 61 不靜 62 悼 63 惆 64 憂心且陶 65 陶 66 暢 67
鬱陶思君爾 68 其德不猶 69 猶 70 若 71 瘡 72 以妥以有 73 妥 74 安坐 75 有 76 勸 77 尸 78 詔
妥尸 79 周坐尸詔侑武方 80 無方 81 祐 82 以饗以祀 83 或肆或將 84 將 85 齊 86 或陳于互
或齊其肉 87 亨 88 亨人 89 以給水火之齊 90 醬 91 戕 92 冉子攝束乘馬而將之 93 不以
君命將 94 爾穀既將 95 行 96 美 97 我將我享 98 大 99 先祖是皇 100 皇 1 君 2 有皇上帝 3

A. Mao: *tsiang* 84 = 98 'great' (cf. gl. 15), thus: »We make great our offerings». — B. Cheng: »We present our offerings (in sacrifice)». — B is obviously preferable.

661. *Sien tsu shi huang* 99.

A. Mao: *huang* 100 (**g'wáng* / *γwáng* / *h u a n g*) = 98, *Erya* 100 = 1, thus: »The deceased ancestors are august». This is the fundamental meaning of the char., as in ode 192, phr. 2 »the august God on High», etc. (passim in the classics). — B. Cheng: *h u a n g* 100 = 3 (**giwang* / *jǐwang* / *w a n g*) 'beautiful'. *Erya* has an entry 4, but of 3 there are no text ex. whatever. Cheng, however, here takes this unattested 3, not in its *Erya* sense of 'beautiful' but as a loan char. for *w a n g* 5 (**giwang* / *jǐwang* / *w a n g*) 'to go to', thus: »The deceased ancestors (proceed =) come». Similarly in ode 210, same phr. 99, Cheng repeats 6. Cf. also ode 299 below. Was Cheng influenced by the existence of the *w.* 7 **g'wáng* / *γwáng* / *h u a n g* 'to walk irresolutely' (Chuang etc.) for his idea that 100 here meant 'to go'? In any case, his interpr. is an arbitrary and worthless speculation. — We compare:

Ode 299. *Cheng cheng huang huang* 8. A. Mao (after *Erya*, as above): *h u a n g h u a n g* 100 = 9 'beautiful'. Cf. ode 163, phr. 10, where Mao defines *h u a n g* 100 as a short-form for the homophonous 11 (**g'wáng*): »Brilliant are the flowers»; similarly ode 178, phr. 12 (Mao: 100 = 11) »The red knee-covers were resplendent». — B. Cheng: *h u a n g h u a n g* 100 »ought to be» *w a n g - w a n g* 3, and this 3 is equal to 5 'to go'. — C. Chu: *h u a n g h u a n g* 100 = 13 'ample' (no support): D. *H u a n g h u a n g* 100 here again has its normal and fundamental meaning: 'august'.

662. *Kün fu mo mo* 14.

A. Mao: *mo mo* 15 (**māk* / *mok* / *m o*) = 16, thus: »The noble wives are reverently quiet». This means that 15 is a short-form for 17 (**māk*) 'quiet, still' (ex. of this *w.* in *Lü*: *Shou shi*). — B. *Erya* has an entry 18, and *Ma Juei-ch'en* thinks this refers to our ode here and reveals another anc. school. If so: »The wives are diligent». — B is very uncertain.

663. *Wei tou k'ung shu* 19.

A. Mao has no gloss on *shu*, evidently taking it in its ordinary sense: »There are *tou*-vessels that are very numerous». (Throughout this st. the *wei* 20 means 'there are', as in ode 192, phr. 21 »there are ridges, there are hills»). — B. Cheng: *shu* 22 = 23, further explaining this as = 24 'fat', thus: »There are *tou*-vessel dishes that are very fat». Cheng has misunderstood an *Erya* entry. The current *Erya* text has 25: »*shu* 22 means 26 **i'ia* / *t's'iq* / *ch' i* 'many' (as in *Kungyang*: *Ch'eng* 10, phr. 27, *Kyü*: *Ch'u yü* 28). But another early *Erya* version, as registered by *K'ung* in his gloss on our ode here, read 29, and Cheng has seized upon this. In that *Erya* version the char. 23 was merely a loan char. for 26 (and therefore *Shiwen* reads 23 **i'ia* / *t's'iq* / *ch' i*); but the char. 23 when read **na* / *na* / *n a* means 'fat' (*Ts'ie yü*), and Cheng erroneously thought that it had that meaning in the *Erya* entry; hence his gloss on our ode here. But *shu* 22 certainly never means 'fat'.

664. *Wo k'ung jan (han) yi* 30.

Shiwen reads 31 alt. **χán* / *χán* / *h a n* and **ńian* / *ńián* / *j a n* (rising tone).

A. Mao (after *Erya*): 31 = 32 'respectful', thus: »We are very respectful». This means that *Erya* and Mao considered 31 'dry' as a loan char. for 33 **ńian* / *ńián* / *j a n* 'fear-some', cf. ode 304, phr. 34 »Not fearsome, not afraid». This 33 is read **nan* / *nan* / *n a n* by *Shiwen* on ode 304, but **ńian* / *ńián* / *j a n* (rising tone) by *Ts'ie yü*. 31 could serve as loan for 33 because the element 36 forms part of both char. If the loan theory is true, *Shiwen*'s alt. reading **χán* here has to be rejected. *Ho Yi-hang* (comm. on *Erya*) thinks that in *Li*: *Ju hing* 37 »The scholar in his private life is (*ch a i*) pure and (fear-some =) respectful» the 33 is likewise a short-form for this same 33, so that both 31

and 38 can serve as loan forms for 35. Cf. also gl. 693. — B. Chu: 31 = 39 'exhausted', thus: »We are very exhausted» (weary). 31 in its reading **χán* / *χán* / *h a n* 'to scorch, to burn' (ex. in *Kuan*: *Pa hing*), 'to dry up, to dry' (ex. in *Yi*: *Shuo kua*) is id. w. the 40 **χán* 'to scorch, to dry up' in ode 69, phr. 41, and 'dried up' = 'exhausted' would then be an extension of meaning. But curiously enough Chu does not read **χán*. In the current editions of his work it is said: read like 42 (**ńian* / *ńián* / *s h a n*), but that is a corruption, for in the authoritative Imperial edition (*K'in ting Shi king chuan shuo hui tsuan*) Chu's text runs: 43, i. e. 31 is read **ńian* / *ńián* / *j a n* (rising tone) (like *Shiwen*'s second reading above). Indeed, *Kuang yü* even with the meaning 'to dry up' gives alt. readings **χán* and **ńian*. The latter could be supposed to be a 31 as a short-form for 44 **ńian* / *ńián* / *j a n* 'to burn' (*Ts'ie yü*), if it were not that the latter (which in early times is known only as a name in an inscr., see *Grammata* p. 170) has even tone (etym. id. with 45 **ńian* / *ńián* / *j a n*, even tone, 'to burn'). So Chu's gloss is phonetically faulty, and the extension of meaning he proposes is very strained. — A is therefore preferable.

665. *Shi li mo k'ien* 46. Mao has no gloss.

A. Cheng: *shi* 47 = 48, thus: »Our rules and rites have no error». Cf. *Chouli*: *Ta tsai* 49 »By the nine rules he regulates the expenses: the first is called the (norms:) rules for sacrifices», etc. Here it is precisely a question of the rules for sacrifices, as in our ode (the proper amount of gifts to be presented), and *shi* 47 is a technical word in this connection just as much as the coordinated *li*. — B. *Ch'en Huan*: *shi* 47 = 50: »We use the ceremonies without error». *Shi* would not be a mere particle here, as in many other odes (where it introduces a verb, e. g. ode 218, phr. 51 »We will feast and rejoice»), but a real verb with *li* as a direct object. — In the same st. we have the line 52 »according to the (proper) quantity, according to the (proper) rules» (Mao: *shi* 47 = 48), and it has clearly the same meaning in both phrases.

666. *Kung chu chi kao* 53.

A. Mao: *Kung* 54 = 'skilful': »The skilful invoker makes the announcement». — B. Cheng has no gloss here, but on the same phr. in *Yi li*: *Shao lao kuei si li*, phr. 55 he says: *kung* 54 = 56 'officer, to officiate'. Cf. ode 276, phr. 57 »Oh you ministers and officers (Mao: 54 = 56); similarly *Shu*: *Kao yao mo* 58. Hence the *Yi li* clause (55) means: »The august representative of the dead commands me, the officiating invoker». Here *kung* 54 cannot very well mean 'skilful', for the invoker would not praise his own skill. The phr. is the same in our ode here, which consequently means: »The officiating invoker makes the announcement». — The *Yi li* passage is decisive in favour of B.

667. *Pi fen hiao si* 59.

A. Mao reads thus: »Fragrant is the pious sacrifice». 60 was **b'iet* / *b'iet* / *pi* (*Ts'ie*

睚⁴ 睚⁵ 睚⁶ 皇皇美也 5 往 6 皇之言睚⁷ 睚⁸ 往 7 往 8 燕燕皇皇 9 美 10 皇皇者華 11 煌¹²
朱芾是皇 13 盛 14 君婦莫莫 15 莫 16 清靜而敬至 17 嘆 18 悛悛勉也 19 為 20 豆孔庶 20 為 21
為 剛 為 陵 22 庶 23 躬 24 肥躬 25 庶 傷 也 26 侈 27 婦人以衆多為侈 28 不陳庶 傷 29 庶 躬 也
30 我 孔 熯 矣 31 熯 32 敬 33 懣 34 不 懣 不 竦 35 莫 36 孺 有 居 處 齊 難 37 難 38 望 39 嘆 40 嘆 其
乾 矣 42 善 43 熯 而 善 友 44 變 45 然 46 式 禮 莫 愆 47 式 48 法 49 以 九 式 節 斯 用 一 曰 祭 祀 之
式 50 用 51 式 燕 且 喜 52 如 幾 如 式 53 工 祝 致 告 54 工 55 皇 尸 命 工 祝 56 官 57 嗷 嗷 臣 工 58

yün, Shīwen) or *b'iet / b'iet / pie (Shīwen, Kuang yün). — B. Han (ap. comm. on Wsüan) reads 61, same meaning. 62 was *b'ik / b'ik / fu. — Undecidable which version best repr. the orig. Shī.

P u e r p o f u, see gl. 428.

668. J u k i j u s h i 52.

A. Mao: ki 64 = 65. Ch'en Huan thinks that Mao took 64 to be a loan char. for 65; but 64 was Arch. *kjar and cannot have served for 65 *g'jag. Mao's gloss has been understood in various ways: — a. Cheng thinks Mao's 65 meant 'fixed time, amount of time', as in Tso: Ting 1 »(Tsi Kia tsi did not want to see Shu-sun, so he) 66 at a different time made his lamentation«. Ki 64 is here equal to 67 'how much', 68 'the amount of time', properly: »Changing the (»how much«) amount of time (to lapse before he went there) he made his lamentation«. Thus Cheng in our ode here: »(The spirits promise you blessings) according to the (»how much« sc. time =) proper time, according to the (proper) rules«. — β. Western scholars think that by 65 Mao meant 'to expect, to hope' (a common meaning of 65), but they still vary the interpr.: Legge connects it with the preceding: »(The spirits promise you blessings), each as it is desired, each as sure as law»; Couvreur: »(Ils vous accordent des biens) conformément à vos désirs et de la manière convenable (juxta vota, juxta normam)»; Waley connects it with the following: »According to their (sc. the spirits') hopes, to their rules (all was orderly and swift)«. I suppose that these authors, when translating ki 64 as 'expectation, hope' thought of the phr. shu ki 69 'there is a chance that, it is to be hoped that'. — B. Another interpr. Shī 70 'norm, rule' occurs in the same st. referring to the rules of the sacrifice (which objects should be presented and in what quantities): 71 »Our rules and rites have no error« (see gl. 665), and obviously it must mean the same here, the present line following up the same idea that was expressed there. Hence ki 64 also has its ordinary and regular meaning of 'how much', and the line connects with the following (see gl. 669): »According to the (»how much«) =) proper quantities, according to the (proper) rules, you have brought sacrificial grain, you have brought millet«. — B is simple and logical and takes the crucial ki 64 in its ordinary sense and shī 70 in the same sense as earlier in the st.; hence it is preferable.

669. K i t s ' i (t s i) k i t s i 72.

A. Mao says nothing of 73; he says 74 = 75 'swift, expeditious'. Wang Su (ap. K'ung) thinks that Mao took 73 = 76: »You have been orderly and swift«. But, as Ma Juei-ch'en points out, 73 is well known also in the sense of 'swift' (Sün: Siu shen 77 'quick-witted' etc.), so Mao probably took the two words as synonyms: »You have been swift and expeditious«. For tsi 74 = 'swift' there is no text par., but possibly Mao took 74 *tsiak to be a loan char. for 78 (*tsiak and *tsiēt) 'forthwith'. — B. Cheng: 73 = 79 (kien 80 as in Li: Tsi yi 81 »In the rites the principal thing is the correct measure«), thus: 'to take the proper amount'. This means that Cheng took 73 (*dz'jar, *tsjar) as loan char. for 82 (*tsjar / tsi / tsi) used in the sense it has in Yi li: Shao lao kui si li 83 »He takes a proper quantity of millet to the two ends of the table with mutton«, on which Cheng: 82 = 80. Further: tsi 74 (*tsiak) = 78 (*tsiak, *tsiēt) 'to bring forward'. Thus our ode line: »You have tsi 73 taken the proper amount (sc. of sacrificial food) and tsi 74 presented it«. Exceedingly far-fetched and based on arbitrary loan speculations. — C. Another interpr. 73 is a short-form for 84 *tsjar / tsi / tsi 'sacrificial grain', which occurs e. g. in Chouli: Shī fu 85 »in order to furnish the sacrificial grain«. In the same way, in Li: Tsi t'ung we find, corresp. to the Chouli phr. just quoted, 86, where 73 is clearly a short-form for 84, which again is etym. the same word as 87. Cf. also ode 211, phr. 88, on which Mao: 89 »the content of the (sacrificial) vessel is called 73 tsi (Shīwen *tsjar / tsi / tsi, variants 90 and 84), equal to Li: K'ü li 91 »The millet is called

the (bright =) pure grain»; the inversion tsi ming 92: »With (purity of grain =) pure grain« is for riming purposes. Further: in our ode line here, phr. 72, tsi 74 'millet', the sacrificial grain par préférence, has its ordinary sense. Both 73 and 74 are taken as verbs: »(You have »grained«, you have »milled«) =) You have brought sacrificial grain, you have brought millet« (for a similar verbal function, cf. ode 212, phr. 93 »We have 'seeded' = selected our seed-grain«, see gl. 672). — Since the whole ode is a description of sacrifices to ancestors, and since 84 and 74 are precisely the regular offerings at such sacrifices, it would be strange indeed if tsi 74 had any other curious loan meaning ('swift' with Mao, 'to bring forward' with Cheng). And the parallelism between 73 and 74 clearly shows that the former also refers to the sacrificial grain, just as it does in the Li passage, phr. 86. C alone obviates all the forced loan-word speculations and suits the context.

670. K i k ' u a n g k i c h ' i 94.

A. Mao, having no gloss on k'uang, says: ch'i 95 (*t'iak / t'iak / ch'i, also wr. 96) = 97 'solid, steady'; he probably therefore took k'uang 98 in its common meaning of 'to correct': »You have been (corrected) =) correct and steady«. Similarly Shuowen: ch'i 95 = 99 (and Chu = 100) 'to be on one's guard, prudent'. Cf. Kuan: Ch'u 1 »Can he be careful, can he be prudent«. — B. Another school (ap. Shīwen) reads 2. Cheng has had such a version, for he paraphrases: »The king orders the intendant to present it in baskets, and the invoker by auspicious phrases 95 (commands:) announces it«. The latter part is very forced. — C. Another interpr. K'uang 98 is the primary graph for 'basket' (3 being an enlarged char.), e. g. in Li: T'an kung. Whether the orig. text of our ode had 98 (Mao's text) or 3 (Cheng's text) is therefore immaterial. The preceding line spoke of the 73 tsi 'sacrificial grain' and the 74 'millet' offered in sacrifice. Here it is a question of the baskets used for collecting and bringing to the temple wild vegetables culled out in the country for sacrifice, as stated in ode 15, where it is described how an officiating young lady culls p'ing and tsa'o water-plants and brings them in k'uang 3 'square baskets' and kü 'round baskets' and presents them in the ancestral shrine. Alluding to this ode, Tso: Yin 3 says that even such simple vegetables, in such simple vessels as k'uang and kü »can be offered to the spirits and presented in the king's temple«. Ch'i 95 regularly means 'to arrange, to dispose, to order', cf. Yi: Kua 21, phr. 4 »The ancient kings arranged (disposed) the laws»; Shu: To shī 5 »We rightly disposed the appointment of Yin« (comm.: ch'i = 6), etc. The char. 7 (*t'iak / t'iak / ch'i) is etym. the same word and is used interchangeably with 95, e. g. ode 177, phr. 8: »The war chariots were (arranged:) equipped« (Mao: 7 = 6); Lü: Yin lü 9 »One attends to the laws and (arranges:) regulates the penal statutes«. (Kao Yu: 7 is read like 95 = 10). Thus our ode line: »You have (»basketed«) brought baskets, you have arranged them«. — C is confirmed by the context.

百僚師師百工惟時 55 苾芬孝祀 60 苾芬孝祀 62 馥芬孝祀 65 期 66 易幾而哭 67 幾何
68 時之多少 69 庶幾 70 式 71 式禮莫愆 72 既齊既稷 73 齊 74 稷 75 疾 76 整齊 77 齊給 78 卽
79 減取 80 減 81 禮主其減 82 資 83 資乘于羊俎兩端 84 盥 85 以共盥盛 86 以共盥盛 87 梁
88 以我齊明 89 器實曰齊 90 齊 91 稷曰明粢 92 齊明 93 既種 94 既匪既敷 95 敷 96 勅勅 97
98 匪 99 誠 100 戒 101 能戒乎能敷乎 2 既筐既敷 3 筐 4 先王敷法 5 勅殷命 6 正 7 飭
8 戒車既飭 9 修法飭刑 10 正刑法 11 永錫爾極 12 極 13 中 14 至 15 鐘鼓既戒 16 戒 17 備

671. Yung si er ki 11. Mao has no gloss.

A. Cheng: ki 12 = 13: »Forever they will give you the proper mean». For this curious interpr. see gl. 182. — B. Chu: ki 12 = 14 'to reach (the extreme point)', thus: »Forever they will give you the utmost (blessings)». — B is clearly preferable.

672. Chung ku ki kie 15. Mao has no gloss.

A. Cheng: »The drums and bells have given their warning». This is the ordinary meaning of kie 16. — B. Ch'en Huan: kie 16 = 17 (just as the preceding line has 18 »The rites and ceremonies are completed»), thus: »The bells and drums are ready (*parati*)». Fang yen (W. Han coll.) has an entry 16 = 17, and to Li: Tseng ts'i wen: »When a prince leaves his own territory, he brings along his coffin, 19 as a (precaution:) preparation for the 3 years' mourning», Cheng says: 16 = 17. — The whole st. indicates that the sacrificial ceremony is finished, and it is less plausible to say that the bells are ready than that they give the signal for withdrawal. Thus A is preferable. — We should study here:

Ode 212. Ki chung ki kie 20. Mao has no gloss. Cheng paraphrases so as to interpr.: »We have selected our seed-grain, and prepared (sc. our tools).» Similarly Chü. Both take kie 16 in the sense of 'to prepare' (with the object understood). But kie here corresponds to chung 21 'seed-grain' and is consequently a concrete word (though both words here function as verbs). Kie 16 is therefore a short-form for 22 kie 'implement, utensil, tool', thus: »We have (=seeded) = seen to the seed-grains, we have (=tooled) = seen to the tools». Cf. Meng: T'eng Wen kung, shang 23 »Against grain (exchange =) obtain by exchange tools and implements» (among the kie 'tools' mentioned before were in fact iron tools for agriculture).

673. Mo yüan kü k'ing 24.

A. Cheng: »Nobody is dissatisfied, all congratulate (the prince)». A common meaning of k'ing. — B. Chu: »Nobody is dissatisfied, all are happy». Cf. ode 241, phr. 25 »He affirmed his happiness», to which Mao: k'ing = 26; Shu: Lü hing, phr. 27 »I, the one man, shall enjoy happiness» (etc., very common). In our ode here we already had in st. 2 the phr. 28 »The pious descendant will enjoy happiness». Cheng there defines k'ing as = 29 'to confer blessings', and the fundamental meaning of k'ing may be 'conferred blessings' = 'felicity, happiness'. The meaning must obviously be the same here. Similar ex. in odes 211, 214, 261.

K'ung huei k'ung shi, see gl. 553.

Ode CCX: Sin nan shan.

674. Sin (shen) pi nan shan 30. Mao has no gloss.

A. Cheng: »Truly, that Southern mountain...». — B. Ma Juei-ch'en: sin 31 = 32, thus: »Extended is that Southern mountain». 31 = 32 is very common in the classics, e. g. Tso: Yin 6, phr. 33 »(If you exterminate the bad weeds), the good (plants) extend, stretch themselves out». The construction of the line is analogous to ode 191, phr. 34 »Crestlike is that Southern mountain», ode 211, phr. 35 »Great are those wide fields», ode 21, phr. 36 »Minute are those little stars» (same construction in odes 39, 45, 132, 153, 173, 178, 183, 196 etc.). — The analogies adduced are conclusive.

675. Wei Yü tien chi 37.

A. Mao: tien 38 (**d'ien*/*d'ien*/*tien*, falling tone) = 39 'to regulate, put in order', more precisely here 'to put in order for cultivation, lay out the ground so as to be suitable for tillage', for Mao employs chi 39 in this very sense in comm. on ode 211 (40). Thus: »It was Yü who put it in order (for cultivation)». (For the tradition of the Great Yü who »following the course of the mountains hewed down the woods and determined the high mountains and the great rivers» see Shu: Yü kung). No text par., but

etymology supports it: on the one hand, 38 **d'ien* (falling tone) is closely cognate to 41 **d'ien*/*d'ien*/*ch'en* (even tone) 'to array, arrange', and 41 **d'ien*/*d'ien*/*ch'en* (falling tone) 'a row, a rank'. Indeed, Han (ap. Cheng's comm. on Chouli: Shao jen) reads 42, this 43 (Ts'ie yüen **d'ien*/*d'ien*/*ch'en*, falling tone) in Shuowen defined as = 44 'to array, a row'. On the other hand, 38 is closely cognate to 45 **d'ien*/*d'ien*/*t'ien* (even tone) 'cultivated field' (as already felt by the old scribes who expressed the connection in the graph: 38 ~ 45), which in its turn fundamentally means 'the arranged, arrayed, laid out area' and is cognate to 41. — B. Cheng: 38 = 46 'district', thus: »It was Yü who made it into districts». 38 **d'ien* in the sense of a district (of 64 *tsing* 47) is well-known, e. g. Li: Tsi yi, Kyü: Chou yü, Kuan: Ch'i mi etc. Cheng has here caused a curious confusion in the phonetic glosses. For in his gloss on the Chouli passage (Shao jen) 48 »He manages the administration of the k'iu districts and the sheng (49 **d'iang*/*d'iang*/*sheng*) districts» (this 49 *sheng* as the term for a certain district recurs in Meng etc.) Cheng says: 50 »as to k'iu and sheng: four k'iu are one 38, this 38 is read like the 43 in (the Shi line) 42». In other words, Cheng considered a *sheng* 49 and a 38 or 43 (both acc. to him read **d'ien*/*d'ien*/*ch'en*) as synonymous (= an area of 64 *tsing* 47). But Lu Tê-ming (Shiwen) has misunderstood this in that he thinks Cheng read not only 49 but also its synonyms 38, 43 with the sound **d'iang*/*d'iang*/*sheng*. And later comm. on the strength of this have thought that 38 (43) was read **d'iang*, as a loan word for 49. This, of course, is phonetically impossible, though it is incorporated in all the later dictionaries. And even one step more: when in Tso: Ai 17 it is said 51 »Liang-fu rode in a chung-tien carriage» (a carriage with one pole), Lu Tê-ming has guessed that even here, in the meaning of 'carriage', the char. 38 stands for 49, and so he read 38 *sheng* (in spite of the fact that Shuowen quotes the line 52). These phonetic absurdities having been disposed of, the fact remains that Cheng's interpr. of our ode line here: »It was Yü who made it into districts» is in itself quite possible, having good text par. — A, representing the earliest traditions (Mao, Han) and supported by etymology, seems preferable.

676. Yü süe fen fen 53.

A. Mao: fen fen 54 (**p'üan*/*p'üan*/*fen*) = 55 'the appearance of the snow', which says nothing of the real meaning of fen fen; but at least it shows that Mao refers it only to the snow, taking yü 56 as a verb: »It (rains down =) falls down snow that is fen-fen». When Shuowen takes 54 to be a variant for 57 (**b'üan*) 'vapour', it is possible that Hü had our ode in mind and meant: »It falls down snow that is vapour-like» (cf. Li: Yü ling 58 »The vapours and fogs are darkening»). Tuan Yü-ts'ai, basing himself on Shi ming 57 = 59, thinks it means 'powdery': »It falls down snow that is powdery». Again, in Ch'u: Kiu chang 60, Chu thinks fen fen means 61 (54 **p'üan* cognate to 62 **p'üan*): »I rinse the mouth with the congealed hoar-frost that is (scat-

禮儀既備¹以三年之戒²⁰既種既戒²¹種²²戒²³以粟易械器²⁴莫怨且慶²⁵則萬其慶²⁶善²⁷一人有慶²⁸孝孫有慶²⁹賜³⁰信彼南山³¹信³²仲³³則善者信矣³⁴節彼南山³⁵俾彼南田³⁶嘒彼小星³⁷維禹甸之³⁸甸³⁹治⁴⁰治田得穀⁴¹陳⁴²維禹隩之⁴³隩⁴⁴列⁴⁵田⁴⁶丘甸⁴⁷井⁴⁸掌命丘乘之政命⁴⁹乘⁵⁰丘乘⁵¹四丘為甸甸讀與維禹隩之⁵²隩同⁵³良夫乘車⁵⁴乘⁵⁵車⁵⁶乘⁵⁷車⁵⁸乘⁵⁹車⁶⁰乘⁶¹車⁶²乘⁶³車⁶⁴乘⁶⁵車⁶⁶乘⁶⁷車⁶⁸乘⁶⁹車⁷⁰乘⁷¹車⁷²乘⁷³車⁷⁴乘⁷⁵車⁷⁶乘⁷⁷車⁷⁸乘⁷⁹車⁸⁰乘⁸¹車⁸²乘⁸³車⁸⁴乘⁸⁵車⁸⁶乘⁸⁷車⁸⁸乘⁸⁹車⁹⁰乘⁹¹車⁹²乘⁹³車⁹⁴乘⁹⁵車⁹⁶乘⁹⁷車⁹⁸乘⁹⁹車¹⁰⁰乘

tered =) flying about», and this could equally well be applied here: »It falls down snow that is flying about». All these speculations are very unsafe. — B. Another school (ap. Po K'ung liu t'ie) reads 63. Here there are two possibilities: *a*. This 64 *p'iwən / p'iwən / fən fundamentally means 'entangled, confused, mixed', e. g. Shu: Ku ming 65 »black mixed border»; Tso: Chao 16, phr. 66 »When litigations are confused»; Mo: Shang t'ung, chung 67 »There is nobody who dare (mix up, embrouiller): confuse the teachings of the Son of Heaven». We have the 54 *p'iwən of version A as loan char. for this 64 *p'iwən in this sense in Ch'u: Kiu pien 68 »Sleet and snow are mixed» (j o u 69 means 'mixed', cf. Ch'u: Kiu chang 70). Our ode line then will mean: »The rain and snow are mixed». *β*. Fən 64 also means 'numerous, ample, much', cf. Ch'u: Li sao 71 »Amplify I have this inner beauty» (comm. fən 64 = 72). It would seem that Mao already has considered 54 in A as a loan char. for this 64, for he adds to his gloss: »At the end of a good year there will be 73 accumulated snow» (K'ung: fən fən 54 = 74 'copious and accumulated'). The ode line then would mean: »It falls down snow that is voluminous». — It seems clear that A's 54 is a loan char. for the homophonous 64 of B. Then both *a* and *β* are plausible, but the Ch'u par. phr. 68 strongly confirms *a*: it is precisely a question of analogous weather descriptions. Let us add that 54 probably had the same meaning in the other Ch'u ex. (phr. 60): »I rinse the mouth with the (mixture:) mass of congealed hoar-frost».

677. K i y u k i w o, k i c h a n k i t s u 75.

A. Mao reads thus: »It is ample, it is moistening, it is soaking, it is (sufficient:) abundant». According to Mao's version there is a chiasma here: 1 and 4 meaning 'ample, abundant': 2 and 3 meaning 'moistening, soaking'. — B. Another school (ap. Shuowen) reads 76, defining this 77 (*iōg, homophonous with 78 *iōg 'ample') = 79 'the moisture being ample'. And Tuan Yü-ts'ai and Ma Juei-ch'en think that 80 *tsiuk / tsiwok / t s u is a short-form for 81 (Ts'ie yün *dz'ük / dz'äk / c h o), in Shuowen defined as = 82 'moist'. Then all four words would mean 'moist': »It is amply wet and moistening, it is soaking and wetting». Neither for 77 nor for 81 are there any text par. — B is too poorly substantiated. The chiasma in A is sufficiently good.

K i a n g y i y i y i, see gl. 433.

Ode CCXI: Fu t'ien.

678. C h o p i f u t ' i e n s u e i t s ' ü s h i t s ' i e n 83.

Cho:

A. Mao: c h o 84 (*tōk / tāk / c h o) = 85 'bright'. It would seem that Mao took 84 to be a loan char. for 86 (*tōk / tsjak / c h o) which is known as a variant for the 87 (*tōk) in Shu: Li cheng 88 »They (brightly =) clearly saw . . .», which Shuowen quotes 89. Similarly in ode 261, phr. 90, Cheng says 84 = 85 (Shīwen, however, reads both 84 and the Han school variant 91 'bright' *tōk / tāk / c h o, not *tōk like 86). — B. Ma Juei-ch'en: c h o 84 = 92 'great', cf. ode 238, phr. 93 »Great is that Heavenly Han-river (Milky Way)» (Mao: 84 = 92); (in ode 257, phr. 94, where Mao has no gloss, Cheng curiously tries to avoid the difficulty by saying 84 = 95 'bright and great!'). — C. Han (ap. Shīwen) reads 96 (or, ap. Yü p'ien, 97), defining 98 *tōk / tāk / c h o as = 99. This 99 (*tōk) means 'high', e. g. Lun: Tsī han 100 »As if there were something rising high». Now 'high' makes no sense here (»High are those great fields») and Erya says, 97 = 92 'great'. — The idea that 84 should mean 'bright' (either read *tōk as a direct loan for 86, or read *tōk, then only cognate to 86) is very weak indeed. There is certainly only one word here, etymologically speaking: *tōk means 'great', be it 'high' as in Lun 100 or 'great, wide' as in our odes; it is one and the same word, though the graphs vary: 99, 84, 97, 98. Thus in our ode here: »Great are those (great:) wide fields»;

ode 261, phr. 90: »Great are the roads»; ode 238, phr. 93: »Great is that Heavenly Han river»; ode 257, phr. 94 »(Great:) grand is that great Heaven».

F u t ' i e n (1).

A. Mao, with a free paraphrase, says: 2 'all the fields in the world', i. e. 'the fields that stretch far and wide', for in ode 102 he defines f u t ' i e n 1 as = 3 'great fields' (the meaning is there quite unambiguous). Thus: »Great are those (great:) wide fields». — B. Cheng (after Shī ming): f u 4 = 5 'a man', thus: »Great are those man-fields». For Cheng's idea see further below. The char. f u 4 often forms the second part of a man's name, e. g. ode 177: K i - f u 6. Liu Hi (Shī ming), foll. by Cheng, thinks f u 4 (*piwo, rising tone) is cognate to f u 7 (*piwo, even tone) 'man'. But this etymology is uncertain, for f u 8 'father' (ordinarily *b'iwō, rising tone) occurs (read *piwo, rising tone) as a synonym of 4 in this function, e. g. ode 103: H u a n g - f u 9, and 4 may just as well be an aspect (*piwo: *b'iwō) of the stem 'father'. F u 4 alone never occurs with the meaning 'man'.

S h i t s ' i e n 10.

A. Mao: s h i t s ' i e n 10 = 11 »expresses that it is much». Ch'en Huan and others have thought that Mao meant 'ten thousand' (Waley: »Every year we take ten thousand»), but 10,000 in Chinese is w a n 12, not s h i t s ' i e n 10, so that was certainly not Mao's idea. He must have meant: »Yearly we take (for ten, one thousand =) a hundred-fold harvest». — B. Cheng has a long speculation: the lines describe the ancient levy based on the men (the farmers, and not on the soil itself). For one t s i n g ('well', nine lots of fields) one levied tax for one man (one man's lot); for a t ' u n g (ten t s i n g) one levied tax for ten men (ten men's lots); for a c h ' e n g (ten t ' u n g = a hundred t s i n g) one levied tax for a hundred men (hundred men's lots). Thus: »Great are those (man-fields =) fields delivering man-taxes, yearly one (takes =) levies ten thousand-men (lots of tax)». — C. Yen Ts'an: »yearly one (takes =) levies ten (out of hundred) and thousand (out of ten thousand)», or, as Legge formulates it: »A tenth of whose produce is annually levied». — The Ts'ing scholars have all discarded Cheng's and Yen Ts'an's speculations, and A is obviously the most plausible.

679. Y u k i e y u c h i, c h e n g w o m a o s h i 13.

The first line y u k i e y u c h i recurs in ode 245, in the description of lady Kiang Yüan's miraculous conception; no interpr. is good which is not applicable to both odes.

A. Mao has no gloss here, but in ode 245 he says: k i e 14 = 15 'great'; c h i 16 = 17 'on whom the blessings settled', an impossible forcing of the word 16. For c h e n g 18 Mao says: = 19. — B. Cheng: k i e 14 = 20 'hut', and he paraphrases so as to show that he interprets: »Where there are huts and where we (stop =) take our rest, we promote our most prominent men» (to studies in the polite arts of the noblemen). How Cheng could take k i e 14 to mean 'hut' is very obscure. Hu Ch'eng-kung thinks

子之教者 88 霰雪霏 89 糶 90 芳與澤 91 糶 92 紛吾既有此內美兮 93 盛 94 積雪 95 多而積也 96 既優既渥既霑既足 97 既溥既渥 98 溥 99 優 100 澤多 101 足 102 泥 103 濡 104 俾彼甫田 105 載取十千 106 俾 107 燁 108 燁 109 燁見三有俊心 110 燁見三有俊心 111 有俾其道 112 暉 113 大 114 俾彼雲漢 115 俾彼昊天 116 明大 117 筵彼甫田 118 筵彼甫田 119 筵 120 卓 121 如有所立卓爾 122 甫田 123 天下田 124 大田 125 甫 126 丈夫 127 吉甫 128 夫 129 父 130 皇父 131 十千 132 言多也 133 萬 134 彼介攸止 135 絜我髦士 136 介 137 大 138 止 139 福祿所止 140 絜 141 進 142 舍 143 界 144 左右 145 於

that since *kie 14* is often equal to *21* 'boundary', and since the summer huts »were sure to be at the side of the fields», *kie* means 'side-place' = 'summer hut'. Ma Juei-ch'en thinks it is rather = 'the detached place' (separated from the fields by a boundary), which is hardly better. In ode 245 Cheng says simply: *kie 14* = 22. There has been much discussion about what he meant by that, but Ma Juei-ch'en may be right in supposing that he had the same idea: 'the (buildings) to left and right', i. e. side-buildings, thus: »Where she (the lady) dwelt in a side-building, where she (stopped =) rested». All this is obviously impossible. — **C.** Ma Juei-ch'en refers *kie 14* in our present ode to the *ma o sh i* 'most prominent men': »That is where we (delimit =) set apart (the best men) and (stop =) give rest to (the people) and promote our most prominent men». But in ode 245, without troubling about the inconsistency, he follows what he thought was Cheng's idea as described under B above. — **D.** Ch'en Huan refers the *kie 14* = *15* 'great' to the millet mentioned in the preceding line: »That is where we make great (our millet) and (stop =) give rest to (the people) and promote the most prominent men». But in ode 245 Ch'en follows A. — **E.** Chu: *14* = *15*, and *16* 'to stop' = 'to rest', paraphrasing 23: »In the place which we find great and restful, we promote our most prominent men and encourage them». — **F.** Waley (with hesitation): *kie 14* (**kǎd*) is loan char. for *24* **kad* 'to beg' and *ch i* *16* for *25* (both **iäg*, though in different tones); *cheng 18* (Erya = 26) = 'fine', thus: »As we prayed for, as we willed — fine, my chosen men!». The emendations are much too bold, and *cheng, wo ma o sh i* perverts the construction: the line *cheng wo ma o sh i* corresponds to *27 si wo neng jen* »We feed our husbandmen» in st. 1, which shows that *cheng* is a verb with *wo ma o sh i* as object. — **G.** Another interpr.: *kie 14* = *15* (with Mao, as often, see gl. 374); *ch i* *16* (**iäg* / *tši* / *ch i*) is a short-form for *28* (**iäg* / *i* / *ch i*) 'blessing'; *yu 29* (= *30*) is the mark of the passive, as in ode 209, phr. *31* »We are rewarded by a longevity of a myriad (years)». As to *ma o sh i* *32* the whole idea of the selection of men of promise for promotion to studies and noble station is a wild speculation as far as this ode is concerned. *Ma o sh i* is well known in the sense of 'fine officers', e. g. in odes 238 and 240, and the line refers to gifts offered to the officers. *Cheng 18* is synonymous with *33* 'to offer, to present' (cf. ode 210, phr. *34*). There is a strict parallelism between the stanzas: st. 1: *si wo neng jen* (27) »we give food to our husbandmen» (our inferiors) ~ st. 2: *cheng wo ma o sh i* »we offer gifts to our fine officers» (our superiors). Thus: »(Our millets are luxuriant), we are (increased =) enriched, we are blessed, we offer gifts to our fine officers». Cf. ode 282, phr. *35* »He (increases:) enriches me with great blessings»; there we have exactly the same combination of *kie 14* and *28* (16) as in our ode 211 here. In ode 245 we obtain: »(She trod on the big toe of God's foot-print, she became elated) she was (increased =) enriched, she was blessed, and so she became (shaken =) pregnant...». — The par. in ode 282, phr. *35* is quite decisive in favour of G.

Yi wo ts i ming, see gl. 669; *Yi kie wo ts i shu*, see gl. 374; *Yi ku wo sh i n ü*, see gl. 491.

680. *Jang k' i tso yu 36*. Mao has no gloss.

A. Cheng: *jang 37* (**ñiang* / *ñziang* / *jang*) should be read *38* (**sniang* / *śiang* / *shang*), thus: »He presents food to his followers». An unnecessary text alteration. — **B.** Wang Su: *jang 37* = *39*: »He (sc. the inspector of the fields) clears (the fields) to left and right». 'To push away, clear away, expel' is the fundamental sense of the char. (very common), but here it is not a question of preparing the fields but of the ceremonies after a completed harvest. — **C.** Hu Ch'eng-kung: *jang 37* = *40* 'to push away', as B, but differently applied: »He thrusts aside his attendants (and himself tastes whether it is good or not)». **D.** Chu: *jang 37* = *41* 'to take': »He takes (of the food)

on the left and the right». *Jang*, it is true, often means 'to take', but then always in a bad sense: 'to snatch, to steal, to usurp', which certainly will not do here. — **E.** Ma Juei-ch'en: *jang 37* = *42*, properly 'to draw back, to cede': »He politely cedes to (makes a courteous obeisance, ceding to) those to left and right» (and then tastes etc). Cf. Li: K'ü li *43* »The attendants (cede:) stand aside», where some comm. say *37* = *42* (but this may also be taken transitively: 'to push away': »The attendants clear the way for him», so the par. is not safe). — **F.** Waley: »They break off a morsel here, a morsel there». For *jang 37* = 'to break off' I know of no text par. — **C.**, which takes *jang 37* in its fundamental and commonest sense, obviating all loan char. speculations, and which suits the context very well, seems preferable. — We should examine here:

Ode 241. *Jang chi t' i chi 44*. Mao has no gloss. **A.** Cheng: *Jang 37* = *45*, thus: »He cleared them away, he cut them» (sc. the trees). In the preceding line we have *46* »He opened up and cleared them away». This is the ordinary meaning of the word *jang* 'to push away, to clear away', see above. — **B.** Chu: *jang 37* = *47* 'to pierce, cut through'. No text par.

681. *Huo yi ch' ang mou 48*.

A. Mao: *yi 49* = *50*, thus: »The grain is well-cultivated (on the length of the acres =) all over the acres». Cf. Meng: Tsin sin, shang *51* »Cultivate well the fields». — **B.** Ma Juei-ch'en: *yi 49* is a loan char. for *52* in the sense of 'rich, abundant', because they were »similar in sound». Yet *49* was **diäg* / *iäg* / *yi* and *52* was **dia* / *ië* / *yi*, so that interpr. is quite out of the question.

Chung shan ts' ie yu, see gl. 79.

682. *Ju ts' i ju liang 53*.

A. Mao: *liang 54* = *55*. Most comm. take this to mean 'carriage pole', the *liang chou 56* 'curving carriage pole' of ode 128. Thus: »(The growing grain of the descendant) is like thatch, like curving carriage poles». — **B.** Ch'en Huan: the commonest meaning of *liang 54* is 'bridge' (so in ode 236). In Meng: Li lou, hia, we find *yü liang 57* 'a bridge for carriages' (as opp. to 'foot-bridge'), and Mao by his *55* did not mean 'curving carriage pole' but this very 'carriage bridge' of Meng's. Thus: »(The growing grain of the descendant) is like thatch, like a bridge». This simile seems very far-fetched. — **C.** Another interpr. Fundamentally *liang 54* means simply 'a beam, a pole'; it occurs both as 'ridge-pole' and as 'lintel of door or window' in Erya: *Shi kung*. The word is used here as a simile in a general way, indicating that the straw of the grain was not thin and short but strong and tall: »(The growing grain of the descendant) is like thatch (so thick), like poles (so sturdy and tall).

682 a. *Ju ch' i ju king 58*.

A. Mao: »(The stacks of the descendant) are like islands, like hills». *Ch' i 59* = 'island' (Cheng), as in ode 129. — **B.** Ma Juei-ch'en: *ch' i 59* (**d'iar* / *d' i* / *ch' i*) is a loan char. for *60* (**tiar* / *tie* / *ti*) 'hill, slope'. Of this word there are only Han time text ex. — B is a quite unnecessary loan speculation. The stacks on the fields being like islands rising above a water surface is an excellent simile.

其所美大止息之處進我髦士而勞之 24 均 25 志 26 美 27 食我農人 28 祉 29 攸 30 所 31 萬
壽攸酢 32 髦士 33 享 34 是烝是享 35 介以繁祉 36 攘其左右 37 攘 38 饗 39 除田 40 卻 41 取
42 讓 43 左右攘辟 44 攘之剔之 45 除 46 啟之辟之 47 穿 48 禾易長畝 49 易 50 治 51 易其田
疇 52 移 53 如茨如梁 54 梁 55 車梁 56 梁駟 57 輿梁 58 如坻如京 59 坻 60 隄 61 假載南畝 62

Ode CCXII: Ta t'ien.

Ki chung ki kie, see gl. 672.

683. Ch'u tsai nan mou 61.

A. K'ung and Shiwen (after Erya): ch'u 62 (*t'i'ók / ts'íuk / ch'u) = 63 'to commence, start'. For tsai 64 = 'to start' see gl. 311. Thus: »We start (work) on the southern acres». Cf. ode 259, phr. 65 »They started work on its walls»; Yili: P'ing li 66 »The things presented at the beginning (of the seasons)»; Kuan: Ti ts'i ch'i 67 »When first the mat is laid out, they ask instructions». — B. Cheng: 62 (*t'i'ók) is loan char. for 68 *t'i'ag / ts'i / ch'i = 'to put (the plough) into the soil' (Fang yen 68 = 69), and 64 *tsag / ts'ái / tsai is loan char. for 70 *ts'ag / tsi / tsi 'recently broken fields', thus: »We put (the plow) into the recently broken fields on the southern acres». — B is a wild speculation which is phonetically very unlikely. A is well supported.

684. Tseng sun shi jo 71.

A. Cheng: jo 72 = 73, expounding this so as to mean: »The descendant conforms to this» (sc. the field work of the people, not disturbing the seasonal work). Very scholastic. — B. Chu paraphrases: 74 »It agrees with what the descendant wishes», word-for-word: »The descendant, him it agrees with». — C. Ma Juei-ch'en: jo 72 is defined in Shuowen as = 'to pick plants', thus: »The descendant plucks them» (the cereals). Shuowen's definition, however, is a speculation based on what he thought was the construction of the character (75 'the right hand' and 76 'plant'), but that is quite erroneous (see Grammata Serica p. 328) and supported by no text. — D. Another interpr.: jo 72 (*ñiak / ñ'iak / jo) = 'to conform to, to agree with' (closely cognate to 77 *nák / nák / no 'to approve of, to say yes'; thus: »The descendant (agrees with it) approves of it» (is satisfied with it).

685. Ki fang ki tsao 78.

A. Mao has no gloss on fang 79 here, but about the quite analogous 80 in ode 245 he says: fang 79 = 81 'all over the acres', and Ch'en Huan applies this to our ode here: »It (grows) all over the acres, it is soft-kernelled». For fang in this sense, no text par. — B. Cheng: fang 79 (*piwang) = 82 (*b'iwang) 'house', here the forming husk in its initial stage: »It is setting husks, it is soft-kernelled». A speculation based on the affinity of the graphs 79: 82 and the readings *piwang: *b'iwang. — C. Another interpr. In ode 245, phr. 80, Cheng says: fang 79 = 83 (the phr. there means: »It was regular [of even growth] and luxuriant», see gl. 365), and so it means here: »It is (regular:) evenly-growing, it is soft-kernelled». This is a well-attested meaning of fang 79, cf. Li: K'ü li 84 »When standing, he must be correct and (regular, acc. to rule =) orderly»; Tso: Min 2, phr. 85 »He taught them what was regular (right)» etc. (common). The idea is analogous to that in ode 209, phr. 86 »Our glutinous millet is (orderly =) growing in orderly rows», see gl. 433.

686. Ping pi yen huo 87.

Mao reads thus: »He will take them and deliver them to the blazing fire». — B. Han (ap. Shiwen) reads 88, defining 89 (*puk) as = 90 (*póg), which makes poor sense and is supported by no text par. (cf. gl. 428). — A is clearly preferable.

687. Yu yen ts'its'i 91.

Mao reads thus: 92 *iam / 'iäm / yen, Han (ap. Wai chuan) reads 93 *iam / 'iäm / yen (etym. s. word); Lu (ap. Lü: Wu pen) reads 94 *am / 'äm / an, and Ts'i (ap. Han shu) reads 95 *am / 'äm / an (etym. s. w.). They all belong to the same stem: 'to cover, thickly-screening, dark'. Undecidable whether *iam or *am best repr. the orig. Sh'i.

690. Lai fang yin si 96.

A. Mao has no gloss here, but on ode 245, phr. 97 he says: yin 98 (*ien / 'ien / yin) = 99 'respectful'. That yin just like the following si means 'to sacrifice' is certain

(it occurs *passim* in the early texts, e. g. Shu: Yao tien [Shun tien] 100, etc.), but the gloss imports an etymology: yin means 'a respectful sacrifice'. The oldest support for this speculation is Kyü: Chou yü, phr. 1 »To make offerings with a pure mind is yin». Many comm. have embroidered upon this, defining yin as = 'pure, purified, reverent sacrifice'. — B. Another early interpr. is that 98 *ien is cognate to 2 *ian / 'ien / yen 'smoke', thus: 'smoke-offering'; earliest ex. of this etym. in Shang shu ta chuan (W. Han time), which quotes Shu: Yao tien as 3. Cheng (comm. on Shu: Lo kao) modifies this into 'smoke' = 'fragrance': 'a fragrant sacrifice'. — All these etymologies are nothing but scholarly speculations. B is evidently based on the similarity of the characters 98 and 2, but that is, of course, in no way conclusive, no more than the similarity in sound *ien: *ian. We might then with equal justification think that 98 *ien was cognate to 4 *ian / 'ian / yin ('ample, abundant'), which already occurs as the name of a sacrifice in the earliest Chou inscriptions. It is therefore safest to forego all attempts at etymology and simply consider the word as one of the many terms for sacrifice. Thus: »He comes to worship the (four) Quarters and offer (yin and si) sacrifices».

Ode CCXIII: Chan pi Lo yi.

691. Fu lu ju ts'i 5. Mao has no gloss.

A. Cheng: ts'i 6 = 'roof-thatch' (common meaning, e. g. in ode 211, Chuang: Jang wang etc.), thus: »Felicity and blessings are like roof-thatch» (so thick!). A curious simile, to say the least of it. — B. Chu: ts'i 6 = 7 'to pile up', thus: »Felicity and blessings are as if piled up (on him)». Cf. Huai: T'ai tsu: »(For regulating rivers, one digs out where it flows and makes it deeper), 8 one pile s up (the earth) where it breaks through and makes it (the bank) higher».

692. Ping peng yu pi 9.

A. Mao says: 10. This has been understood by Hü (Shuowen) thus: »ping 11 is the scabbard of the ceremonial knife, peng 12 is the upper ornament (on it), pi 13 is the lower ornament». That 11 (*pieng / pieng / ping, Ts'ie yün and Shiwen, and *piëg / pjië / pi, Ts'ie yün) was really the scabbard is confirmed first by Yi Chou shu: Wang huei 14 »a fish-skin scabbard» and secondly by Fang yen, which says that the word was coll. current in that sense in W. Han time. It might seem that, when on ode 250, phr. 15, Mao says: 16 »that below is called ping, that above is called peng», he is inconsistent and gives another meaning than 'scabbard' to ping. But, as Ch'en Huan points out, that is not so, for it simply means that the peng 12 top ornament is placed higher than the ping 11 scabbard proper (the sheath). The curious construction with yu 17: ping peng yu pi 9, is explained by Tuan Yü-ts'ai: yu 17 = yu 18, as in Ch'un ts'iu: Yin 11, phr. 19 »ten and one year» = eleven years (very common). Thus: »On the scabbard there is an upper ornament and also a lower ornament».

俶⁶³始⁶⁴載⁶⁵有俶其城⁶⁶俶獻⁶⁷俶社則請⁶⁸熾⁶⁹入地⁷⁰蓄⁷¹曾孫是若⁷²若⁷³順⁷⁴順曾孫之所欲⁷⁵右⁷⁶州⁷⁷諾⁷⁸既方既臯⁷⁹方⁸⁰實方實苞⁸¹極畝⁸²房⁸³齊等⁸⁴立必正方⁸⁵授方⁸⁶我稷翼翼⁸⁷東界炎火⁸⁸卜界炎火⁸⁹卜⁹⁰報⁹¹有滄蕪蕪⁹²滄⁹³會⁹⁴晦⁹⁵艷⁹⁶來方裡祀⁹⁷克裡克祀⁹⁸裡⁹⁹敬¹⁰⁰裡于六宗¹精意以享裡也²煙³煙于六宗⁴殷⁵福祿如茨⁶茨⁷積⁸茨其決而高之⁹鞞¹⁰鞞有珉¹¹鞞¹²鞞容刀¹³鞞¹⁴鞞¹⁵鞞¹⁶鞞¹⁷鞞¹⁸鞞¹⁹鞞²⁰鞞²¹鞞²²鞞²³鞞²⁴鞞²⁵鞞²⁶鞞²⁷鞞²⁸鞞²⁹鞞³⁰鞞³¹鞞³²鞞³³鞞³⁴鞞³⁵鞞³⁶鞞³⁷鞞³⁸鞞³⁹鞞⁴⁰鞞⁴¹鞞⁴²鞞⁴³鞞⁴⁴鞞⁴⁵鞞⁴⁶鞞⁴⁷鞞⁴⁸鞞⁴⁹鞞⁵⁰鞞⁵¹鞞⁵²鞞⁵³鞞⁵⁴鞞⁵⁵鞞⁵⁶鞞⁵⁷鞞⁵⁸鞞⁵⁹鞞⁶⁰鞞⁶¹鞞⁶²鞞⁶³鞞⁶⁴鞞⁶⁵鞞⁶⁶鞞⁶⁷鞞⁶⁸鞞⁶⁹鞞⁷⁰鞞⁷¹鞞⁷²鞞⁷³鞞⁷⁴鞞⁷⁵鞞⁷⁶鞞⁷⁷鞞⁷⁸鞞⁷⁹鞞⁸⁰鞞⁸¹鞞⁸²鞞⁸³鞞⁸⁴鞞⁸⁵鞞⁸⁶鞞⁸⁷鞞⁸⁸鞞⁸⁹鞞⁹⁰鞞⁹¹鞞⁹²鞞⁹³鞞⁹⁴鞞⁹⁵鞞⁹⁶鞞⁹⁷鞞⁹⁸鞞⁹⁹鞞¹⁰⁰

B. Liu Hi (Shī ming) has misunderstood Mao's gloss (16) on ode 250, and says: 20 »The ornament on the lower end is called ping 21» (= 11). Seizing upon this, Tai Chen and Ma Juei-ch'en think that ping 11 does not mean 'scabbard' but 'lower ornament', corresponding to peng 12 as upper ornament, and they deny that pi 13 means 'lower ornament': on an analogy with the preceding st. phr. 22 »The knee-covers of dyed leather are red», the pi 13 (*piēt / piēt / pi) here should be an adjective, acc. to Tai meaning 23 'finely patterned'; thus our ode line: »The lower ornament and the upper ornament are finely patterned». Ma tries to confirm this by the Han version in ode 55, phr. 24, to which Han: pi 25 (*piēd / pji / pi) = 26 'beautiful' — a very weak support, see gl. 151. Waley thinks 13 is loan char. for 27 *piēt / piēt / pi, Shuowen = 28, here then 'blazing', but of that word there are no text ex. whatever. The analogy pointing to pi 13 as an adjective is certainly not conclusive, since Tuan (see above) has construed the clause quite satisfactorily. — **C.** In Tso: Huan 2 we have the phr. 29. Shīwen has considered this as a variant way of writing our ping peng 30 and therefore gives the sounds 31 *pieng / pieng / ping and 32 *pung / pung / peng. But this, correct for the second word, is obviously wrong for 31. This char. is (with Shuowen) a variant; not for 11 *pieng but for 13 *piēt, as shown by its phonetic (33 *piēt). The phr. 29 in Tso thus means »the lower ornament and the upper ornament» (Tu Yü curiously has muddled this and says just the opposite). The variant 31 for 13 'lower ornament' is valuable, for it may reveal the etymology: 33 'the end piece', and this confirms the A interpr. — B is refuted by the Yi Chou shu par. (14) for ping 11 and by the Tso par. (29) for pi 13.

Ode CCIV: Shang shang chē hua.

K' i y e s ū h i, see gl. 298; Shī y i y u y ū c h ' u h i, see gl. 449; W e i k ' i y u c h i, shī y i s i c h i, see gl. 497.

Ode CCXV: Sang hu.

In this ode the comm. all take k ū n - t s i to mean 'the lords' in plural; Waley on the contrary: 'the lord'. But there are strong analogies between this ode and ode 222 (here 34, there 35 etc.), and there it is clearly a description of the feudal lords coming to the King's court, as accepted also by Waley. So the plural here seems preferable.

K ū n t s i l o s ū, see gl. 564. P o p ' i w e i h i e n, see gl. 567.

693. P u c h i p u (n a n :) j a n, s h o u f u p u n o 36.

For s h o u f u p u n o, see gl. 188.

A. Mao (after Erya): c h i 37 (*tsiəp / tsiəp / c h i) = 38 'to collect', and p u c h i = simply c h i, i. e. p u makes an oratorical question. Chu expounds further: »Are they not (collected =) self-restrained, are they not (finding difficulties = on their guard =) careful». This is very far-fetched. — **B.** Cheng, while having the same opinion about the meaning of c h i and n a n, construes p u in the ordinary way: »If they are not self-restrained, not careful, they will not receive ample felicity». — **C.** Hu Ch'eng-kung refers c h i 37 'to collect' to »the people»: »Will not (the people) collect (around them)»; even more forced than A and B. — **D.** Ma Juei-ch'en: c h i 37 (*tsiəp) means 'to collect, bring together, unite' (ode 273, Kyü: Chou yü etc.) and is etym. s. w. a. 39 *tsiəp / tsiəp / c h i in ode 190 ('crowded together'), closely cognate to 40 *dz'əp / dz'əp / t s i 'to bring together, harmonious, concordant' (common). Here it means 'united, concordant'. The n a n 41 is a short-form for 42 *njan / njan / j a n 'respectful'. For 41 serving precisely as short-form for 42 in Li: Ju hing, see gl. 664. Thus: »Are they not concordant, are they not respectful». — D is strikingly plausible.

694. Ch i t s i u s i j o u 43.

A. Cheng: »In (drinking) the good wine, they think of being (soft:) kind». — **B.** Chu: s i 44 is the common empty particle: »The good wine is mellow». Confirmed, as pointed out by Ch'en Huan, by the par. in the preceding line: 45 where the penultimate word is likewise a particle (k' i).

P i k i a o f e i a o, see gl. 357.

695. W a n f u l a i k ' i u 46.

A. Cheng and Chu: »A myriad blessings will come and seek them». — **B.** Waley takes w a n f u as the object: »so that all blessings he wins». — **C.** Wang Yin-chi: k ' i u 47 is a short-form for 48 (see gl. 2): »A myriad blessings will come and unite (in them)». This is quite analogous to ode 213, phr. 49 »Felicity and blessings are united (in him)»; ode 304, phr. 50 »All the blessings were united in him».

Ode CCXVI: Yüan yang.

696. T s ' u e i c h i m o c h i 51.

Mao reads 52. This word 'to break' (as in Kyü: Wu yü 53 »If, when it is snake brood, it is not broken, crushed») ordinarily was *dz'wər / dz'uəi / t s ' u e i, but Shīwen here says it was read ts'wā, which caused me, in Grammata Serica p. 272, to reconstruct a *ts'wār / ts'wā / t s ' o in the sense of 'fodder' here. But I think this is wrong (I already corrected it in my rime list, Grammata p. 103), for Shīwen's sound gloss is due to a mistake of Lu Tê-ming's. Cheng says: »52 is the present char. 54 (*ts'wā / ts'wā / t s ' o)» ('fodder'), and Lu has simply followed this speculation of Cheng's and erroneously read 52 like 54. In the original Mao comm. (as preserved in Shīwen) Mao defined it: 52 = 55 'fodder'. But Shīwen adds: »54 is read ts'wā; the Han Shī says it means 56 (i. e. 57)». Many later comm. have concluded from this that the Han school read the ode line 58 (Po K'ung liu t'ie has a quotation with 59 and Shuo wen hi chuan a quotation with 60), but that is excluded, for in st. 4 the word rimes with 61 *sniwər, which a *ts'wā could not do. Evidently the 54 was merely a gloss word in the Han school: 52 = 54, and on the strength of this Cheng (who knew the Han school philology but not the archaic phonology) loosely concluded that 52 and 54 were the same word. And again, misled by Cheng some T'ang scholars corrected Mao's gloss 52 = 55 into 52 = 54, and so we have the Mao gloss text in all the current versions. Habent sua fata libelli. T s ' u e i 52 *dz'wər means 'to break', and the meaning 'fodder' is only an extension of meaning: 'broken up, cut up (grass)'. It had its regular reading *dz'wər / dz'uəi / t s ' u e i in our ode as always.

F u l u y i c h i, see gl. 447.

Ode CCXVII: K'uei pien.

697. Y u k ' u e i c h e p i e n 62.

A. Mao: k ' u e i 63 (*k'iwəg / k'iwəg / k' u e i) = 64 'the appearance of the cap', or (as Wang Su had Mao's gloss) 65 'the appearance of carrying the cap', which tells us

有一年 20 下末之飾曰琕 21 琕 22 鞞鞞有鞞 23 文兒 24 有邛君子 25 邛 26 美 27 鞞 28 火兒
29 鞞鞞 30 鞞鞞 31 鞞 32 鞞 33 鞞 34 彼交匪教 35 彼交匪紆 36 不載不難受福不那 37 鞞 38
聚 39 鞞 40 鞞 41 鞞 42 鞞 43 旨酒思柔 44 思 45 兕觥其觥 46 萬福來求 47 求 48 述 49 福祿既同
50 自祿是道 51 權之秣之 52 權 53 為虺弗摧 54 莖 55 角 56 委 57 餘 58 莖之秣之 59 控 60 到
61 綏 62 有題者弁 63 題 64 弁兒 65 戴弁兒 66 舉頭 67 缺 68 緇布冠缺項 69 跬 70 歧 71 實維

nothing. — **B.** Shuowen, quoting this ode: *k'uei 63 = 66* 'to lift the head'. No text par. — **C.** Cheng in comm. on Yili: *k'uei 63* is the same as the *67* (Cheng erroneously concludes that *67 k'ue* should therefore also be read like *63 k'uei*) in Yili: *Shi kuan li 68* »the black cloth cap with *k'ue 67* split band at the neck». *67 *k'iwat*, **k'iwat* fundamentally means 'to break, to splinter, to split', and this is a concrete application of the sense: a band cleft in two, enclosing the hair and tied behind the neck. Now *63 *k'iwëg* (rising tone) is homophonous with *69 (*k'iwëg / k'jwëg / k'uei*, rising tone) 'to straddle' (ex. in Li etc.) and evidently denotes the same idea: the band cleft and »straddling», parting or forking in two directions, enclosing the hair. So *63 *k'iwëg* and *67 *k'iwat* are two synonymous words for the »split» or cleft band holding the cap to the hair and fastened behind the neck. Thus: »There are leather caps with cleft bands». Probably the word is cognate to another word with the same phonetic: *70 *g'ig / g'ig / k'i* 'bifurcating, forked' (sc. road, ex. in Lie).

Yu sin yi yi, see gl. 466.

698. *Shi wei ho k'i 71*.

A. Cheng, reading *72 *kiag / kji / ki* says = 'a particle', taking it to be equal to *73* in this function. Thus: »What does it signify» (cf. *74*, same meaning, in the preceding st.). No text par. — **B.** Wang Su (ap. Shiwen) reads *72* in its ordinary way and with its normal meaning: **g'ig / g'ji / k'i* 'time': »What (time:) occasion is this». — **A** is quite unsupported.

Er yao ki shi, see gl. 553.

Ode CCXVIII: *Kü hia*.

699. *Kien kuan kü chihia hi 75*.

A. Mao: *kien kuan 76 = 77* 'to apply the lynch-pin'. *Kien 78* means 'in between', here as a verb: 'to put in between, to insert'. *Kuan 79 (*kwan)* is a loan char. for *80 *kwân* 'to pass through, go through the centre of, put through', just as in Li: *Tsa ki 81* »He put in his staff through the wheel nave, inserted the staff in the wheel nave». Thus: »Inserted are the lynch-pins of the carriage». — **B.** The binome *kien kuan 76* occurs twice in the Hou Han shu, and the comm. explain it in one place (*Sün Yü chuan*) as = *82* 'to turn round', in another place (*Ma Yüan chuan*) as = *83* 'rough and irregular'. For neither interpr. is there any substantiation. — **C.** Han (ap. Pei t'ang shu ch'ao): *kien kuan 76 = 84* 'beautiful'. No text par. — **D.** Chu: *kien kuan 76 =* 'the sound of the lynch-pin'; thus: »*Kien kuan* (sounds) the lynch-pin». No text par. — **A** is well substantiated: the Li par. (*81*) is decisive.

700. *Si lüan ki nü shi hi 85*. Mao has no gloss.

A. Cheng takes *si 86* in its ordinary sense: »I think of the beautiful young girl and go» (to meet her). For *si* beginning a line like this cf. ode 201, phr. 87 »(Your forget my great goodness to you), you think of the small grievances against me». — **B.** Wang Yin-chi: *si 86* is a mere particle, thus: »The beautiful young girl goes» (to be married). Cf. ode 235, phr. 88, on which Mao: *si 86 = 89* 'a particle' (here foll. by Chu); ode 250, phr. 90, where Mao's paraphrase likewise shows that he took *si* to be a particle. Wang Yin-chi regards it as a particle also in ode 240, phr. 91, ode 240, phr. 92, ode 275, phr. 93, ode 283, phr. 94, ode 290, phr. 95, ode 299, phr. 96. In all these cases Cheng tries to construe a meaning 'thoughtful' or 'thinking of' = 'desirous to', but then he has often to force the text. As a final particle *si* is common (also outside the *Shi*). Inside a line we had it in ode 215, phr. 97 »The good wine is mellow». As an initial particle I know of no ex. outside the *Shi*, but Wang's series of examples is surely long and strong enough to prove his thesis. Long before Wang, Chu had already held this opinion in regard to the phrases *91, 92, 93, 94, 96*, but he had followed Cheng in

regard to phr. 90 and 95. — Though **B** is quite plausible in itself, **A** is decidedly better in the context in our present ode, for the st. continues *98* »It is not that I am hungry and thirsty (for her), but her fair reputation comes and binds us together», i. e. with her flawless reputation she will be a fine match. (That »hungry and thirsty» really means 'desirous, longing' is shown by the par. in ode 151, which contains the very same *ki nü 99* 'young girl' as our ode here: *100* »The young lady, for her he hungers»). This follows up the idea in the preceding line: »I think of the young girl...».

Tê yin lai kuo, see gl. 198.

701. *Ch'en pi shi nü 1*.

A. Mao reads thus: »Timely, that grand lady (comes etc.)». (Ma Juei-ch'en thinks that because *ch'en 2* means *3* 'time' and because this char. *3* is also used for another word 'correct, good', our *ch'en 2* should mean 'good', which is a striking example of illogical reasoning). — **B.** Lu (ap. Lie nü chuan) reads *4* »Truly, that grand lady...». — The two characters *ch'en 2* and *chan 5* are so similar that probably one is an ancient scribe's fault for the other. But whereas the *Shi* contains no line beginning with *ch'en 2* as an adverb, an initial *chan 5* is common in this function: ode *33*, phr. *6*, ode *179*, phr. *7*, etc., so that probably *chan 5* was the correct reading.

Shi yen ts'ie yü, see gl. 449.

702. *Sien wo kou er 8*. Mao has no gloss.

A. Cheng: *sien 9 = 10* 'good', thus: »Happily I (see:) meet you, (and my heart is relieved)». For text par. see gl. 122. — **B.** Chu: *sien 9 = 11* 'few, rare', without explaining further how he understood the line. This gloss has later been expounded: »By a rare (chance) I have (seen:) met you». Very far-fetched.

703. *Kao shan yang chi, king hing hing chi 12*.

Shuowen quotes *13* for *14* (same meaning), and some versions have *15* for *16* (the archaic graph for *16* was frequently used, in archaic bone and bronze inscriptions, for *15*, which explains the incertitude of the Han time scribes when transcribing the Chou texts into modern script), which hardly influences the meaning.

A. Mao reads *12*, saying: *king 17 = 18* 'great' (common, see gl. 138), but does not explain the line for the rest. Both Chu and Ts'ing scholars like Ma Juei-ch'en and Ch'en Huan say, with Mao, that *king hing 19* is equal to *20* 'the great road'. — **B.** Cheng: *king 17 = 21* 'bright', taking the first *hing 22* 'way' in its abstract sense: »The bright way (principle), we shall (go:) follow it». — **C.** Another school (ap. *Shi ki*: *San wang shi kia*, by Ch'u Shao-sun, who followed the Lu school, hence a Lu reading?) reads *23*. — The **A** reading of the text is known, besides in the Mao school, also in the *Ts'i* version (ap. Li: *Piao ki*) and the Han version (ap. *Wai chuan*) and is clearly the most reliable. The purport of the line has been explained as »allusive» in the most varying ways. For my part, I can see in it only a description of the journey of the

何期 72 期 73 其 74 黃維伊何 75 開關車之囊 76 開關 77 設囊 78 開 79 關 80 貫 81 以其杖
關 82 展轉 83 崎嶇 84 好兒 85 思變季女逝兮 86 思 87 思我小怨 88 思皇多士 89 辭也 90
思輯用光 91 思齊大任 92 思美周姜 93 思文后稷 94 思皇多祐 95 思頌其婦 96 思樂泮水
77 旨酒思柔 98 匪飢匪渴德音來括 99 季女 100 季女斯飢 1 辰彼碩女 2 辰 3 時 4 展彼
碩女 5 展 6 展矣君子 7 展也大成 8 鮮我覯爾 9 鮮 10 善 11 少 12 高山仰止 景行行止
13 仰 14 仰 15 之 16 止 17 景 18 大 19 景行 20 大道 21 明 22 行 23 景行嚮之 24 覯爾新昏以慰

bridegroom when going to meet his bride, which is clearly indicated by the sequel. Thus: «The high mountains, I look up at them, the great road, I travel it».

704. Kou er sin hun, yi wei wo sin 24.

Er sin hun meant «your new wife» in ode 35, but it cannot do so here, for the par. with st. 4 (see gl. 702) shows that er is a direct object, thus: «I (see:) meet you, my bride» (with Legge).

A. Mao: wei 26 = 27, thus: «and so I (tranquillize =) comfort my heart». — B. Han (ap. Shiwen) reads 28, defining yün 29 as = 30 'anger, angry'. And Wang Su even tries to reconcile the Mao text with this Han meaning, for he says 26 = 31. But wei 26 certainly can have no such meaning, so probably Wang means that 26 **iwəd* / *'juqi* / wei is a loan char. for 31 **iwǎn* / *'iwǎn* / yü an, which is very unlikely. Wang Su tries to vindicate that sin hun 'the new wife' refers to the wicked Pao Si, which would explain the line: «and so makes my heart annoyed». But this is utterly impossible. Our line yi wei wo sin has for par. in st. 4 the phr. 32 «My heart is relieved», which fully confirms A.

Ode CCXX: Pin chi ch'u yen.

Tso yu chi chi, see gl. 317; Pien tou yu ch' u, see gl. 360.

705. Yao ho wei lü 33.

A. Mao says simply: yao 34 is the 35 'content of the tou vessels', and ho 36 is 'what is added in pien vessels'. Cheng expounds this further: the content of the tou was 37 pickled food, the contents of the pien were things like peaches and plums. Yao 34 (enlarged form of 38) fundamentally means 'meat' (hence the radical is jou 'meat'), but just as the engl. word viands is a loan from fr. viande 'meat' but means 'food' generally, so yao 'meat' has been widened to mean 'victuals, food' in a general way. Ho 36 means 'kernel' (Li: K'ü li etc.). Mao and Cheng base themselves on Chouli: Hai jen and Pien jen where the proper contents of tou and pien are described: the tou contained pickled meats and vegetables of various kinds, yet with meat preponderating; the pien had principally vegetables (only to a small extent fish and slices of dried meat), and many of them fruits with kernels (peaches, apricots, chestnuts etc.). Thus our ode line: «The viands and kernel-fruits are displayed». — B. Ts'i (ap. Pan Ku: Tien yin) reads 39, and Ts'ai Yung (who belonged to the Lu school), comments on this: 40 «meat is called yao, bone is called ho». Now ho 41 is interchangeable with 36 (both **g'ek* / *'yek* / ho) and also means 'kernel' (e. g. in Chouli), so what Ts'ai meant was that meat with bone in it was called ho 'kernel-(meat)'. Thus: «The meat and the meat with bones are displayed». For this speculation there is no support in early texts. — A takes ho in its ordinary sense and is supported by a pre-Han text, hence it is preferable.

Yin tsiu k'ung kie, see gl. 440.

706. Kü ch'ou yi yi 42.

A. Mao: yi yi 43 (**djët* / *'jët* / yi) = 44 'one after the other in good order', thus: «They poculate and offer response cups in due order». No text par. Ch'en Huan thinks that Mao took 43 (**djët*) to be equal to 45 (**djëk*), which is phonetically impossible. Chu Tsün-sheng is probably right when proposing that Mao thought that yi yi 43 (**djët*) was equal to the chi chi 46 (**d'jët* / *'jët* / ch i) 'orderly' in the same st. But if so, it is a very arbitrary speculation. — B. Another interpr.: yi 43 'to escape' by extension of meaning often means 'to relax, be at ease' (ode 193, phr. 47 «Among the people there are none who do not take their relief»; ode 186, phr. 48 «Have leisurely joy without end»). Thus: «They poculate and offer response cups at their ease». — B takes the word in a well attested sense.

707. Yi k' i er tsüe 49.

A. Mao: k' i 50 'to pray' here = 51 'to seek, to strive for', thus: «And so (pray for =) strive for your tsüe cup». — B. Cheng paraphrases: 52 «I by this strive to (»cup you« =) make you drink a cup» — the looser in the contest having to drink a cup as a fine. This is grammatically unsatisfactory, for in a positive clause the object cannot precede the verb (the line should then run: 53). We should therefore have to force the text into meaning: «I by this strive for your cup» = for your duty to empty the cup; or else, to take tsüe as a verb: «I shall pray you (»to cup« =) to drink the cup», which is all very strained.

Yu jen yu lin, see gl. 72.

708. Si er ch' un kia 54.

A. Mao (after Erya): kia 55 (**kâ* / *ka* / *kia*) = 56 'great'. On ch' un 57 he has no gloss here, but in ode 267, phr. 58 he says (after Erya): ch' un 57 = 56 'great'. Cf. Li: Kiao t'ê sheng: 59 «Kia means long, great». The word 55 in the sense of 'great' was coll. current in W. Han time (Fang yen). — B. Cheng follows Erya and Mao for ch' un but says: kia 55 = 60 'to receive blessings, felicity'. — Cheng's interpr. is more an extension of meaning of A than a different sense; 55 **kâ* was etym. id. with 61 **kâ* / *ka* / *kia* 'great' (common) and cognate to 62 **g'â* / *ya* / *hia* 'far, far-reaching'. We must try to bring out the fundamental meaning in the translation: «They bestow on you a great abundance».

709. Pin tsai shou k' iu, shi jen ju yu 63.

A. Mao: «The guests then (lay hands on =) select their partners (in the shooting contest), and the (man of the house =) host comes (in =) forward and assists». For k' iu 64 'a vis-à-vis, partner', see gl. 2. — B. Cheng: k' iu 64 (**g'jôg* / *g'jü* / *k' iu*) is a loan char. for 65 (**k'iu* / *k'iu* / *k'ü*) 'to ladle out wine': «The guest then with his hand ladles out wine, and a (house-man =) servant comes in and (repeats =) serves a second cup». Cheng's speculation is due to his ignorance of the archaic phonology: **g'jôg* as a loan for a **k'iu* is of course out of the question. The word 65 is known from no pre-Han text.

710. Cho pik' ang tsüe 66.

A. Mao: k' ang 67 = 68: «They fill that cup of rest» (after the shooting). K' ang regularly means 'rest, peace, ease, enjoyment' (*passim* in the classics). — B. Cheng: k' ang 67 = 69 (after Erya: 70 = 69): «They fill that empty cup». K' ang 67 is the primary graph for 71 'husk', hence also 'hollow, empty'; cf. Kuliang: Siang 24, phr. 72 «When the four kinds of grain do not ripen, it is called k' a n g empty husks». Fang yen (W. Han coll.) has a 73 k' ang = 74 'hollow, empty'; Yi Chou Shu: Shī fa: 75 «K' ang means empty». — Both interpr. are plausible; but we find the meaning k' a n g = 'rest, enjoyment' in many odes, but no Shī par. with the sense of 'empty'. So A accords better with the usage in the Odes.

Yi tsou er shi, see gl. 553.

711. Wei yi fan fan 76. The same line recurs in ode 274.

我心₂₆慰₂₇安₂₈以₂₉愠我心₂₉愠₃₀患₃₁怨₃₂我心₃₃寫₃₃餘₃₄核₃₅維₃₆旅₃₇穀₃₈豆₃₉實₄₀核₄₁
 17 道₄₂適₄₃畜₄₄畜₄₅畜₄₆畜₄₇畜₄₈畜₄₉畜₅₀畜₅₁畜₅₂畜₅₃畜₅₄畜₅₅畜₅₆畜₅₇畜₅₈畜₅₉畜₆₀畜₆₁畜₆₂畜₆₃畜₆₄畜₆₅畜₆₆畜₆₇畜₆₈畜₆₉畜₇₀畜₇₁畜₇₂畜₇₃畜₇₄畜₇₅畜₇₆畜₇₇畜₇₈畜₇₉畜₈₀畜₈₁畜₈₂畜₈₃畜₈₄畜₈₅畜₈₆畜₈₇畜₈₈畜₈₉畜₉₀畜₉₁畜₉₂畜₉₃畜₉₄畜₉₅畜₉₆畜₉₇畜₉₈畜₉₉畜₁₀₀畜

A. Mao: f a n f a n 77 (**pjwǎn* / *pjwǎn* / f a n) = 78, thus: »Their deportment is grave and careful». In ode 274 he says: f a n f a n 77 = 79, which latter certainly does not mean (with some expounders): 'finding difficulties, realizing the difficulties = careful' but is a short-form for 80 'respectful', see gl. 693. No text par. — **B.** Cheng on ode 274: f a n f a n 77 = 81. Cheng builds on the fundamental sense of f a n : 'to return', hence 'to revert, to repeat' (82) = 'to train, to drill'. Thus: »Their deportment is (well-repeated, rehearsed =) well-drilled». — **C.** Han (ap. Shīwen) reads 83, this 84 (**b'wan* / *b'wan* / p a n) defined as = 85. »Their deportment is good, fine». This p a n 84 occurs in ode 252, phr. 86, where Mao (after Erya) says 84 = 87 'great'. Thus the Han definition may be a rather free extension of meaning of: »Their deportment is grand». Ma Juei-ch'en thinks that the Mao version's f a n f a n 77 is merely a short-form for this p a n p a n 84. — **D.** Lu (ap. Ts'ien fu lun) reads 88, which is evidently a loan char. for 84. — B is not impossible but somewhat strained. C is supported by a good Shī par. and therefore preferable.

Wei yi f a n f a n 89, see gl. 619.

712. L ū w u k ' i k ' i 90.

A. Mao: k ' i k ' i 91 (**k'ǐg* / *k'ji* / k ' i) = 92 'in dancing not to be able to keep oneself straight', thus: »They (repeatedly dance =) keep dancing swayingly (lurchingly)». No text par. Ch'en Huan points out that Mao probably took 91 to be a loan char. for 93 'slanting' (ex. of this word in Sün). But 91 **k'ǐg* could not possibly serve for 93 **k'ia* / *k'jiq* / k ' i. Moreover the rime of the line demands **k'ǐg*, not **k'ia*. — **B.** Another interpr. There is a word 94 **k'ǐg* / *k'ji* / k ' i, which Shuowen defines as = 95 'ugly, hideous', adding: »Now, when expelling pestilence one uses k ' i t ' o u 96 a k ' i head». K ' i was in fact a mask which is called f a n g - s i a n g 97 in Chouli, ugly and terrifying. This mask was particularly used by the f a n g s i a n g s h i in the exorcizing dance against pestilence (for details see M. Granet: Danses et légendes p. 301). Cf. Huai: Tsing shan 98 »He considered (the beauties) Mao Ts'iang and Si Shī (as ugly) like ugly ones with masks». Now this word could also be written 99, e. g. Lie: Chung ni 100 »He was really like a mask demon» (with an immobile face), and 1, e. g. Sün: Fei siang 2 »As to Chung-ni's appearance, his face was as if covered by a mask' (so immobile). Since in our ode here it is precisely a description of a wild and reckless dancing by drunken people, it is obvious that our 91 is merely a variant of 1, 99, 94 'demon-mask, person with demon-mask', and the line means: »They keep dancing (demon-mask fashion =) like demon-mask dancers».

713. S h i w u t s ' u n g w e i 3. Mao has no gloss.

A. Cheng s h i 4 should be read as 5 (**t'ǎk* / *t'ǎk* / t ' ê) fault'. This means that Cheng took 4 to stand for the graphically similar 6 (**t'ǎk* / *t'ǎk* / t ' ê) 'fault'. Thus: »If they are (faulty =) acting wrong, do not follow up and tell them so». This is a quite arbitrary text alteration. — **B.** Chu and all later comm. take s h i 4 as the common initial particle, which is evidently right. But then the phrase has been turned in various ways. For my part I am convinced that t s ' u n g and w e i are two coordinated verbs, a common structure of the ode lines (e. g. ode 265, phr. 7, ode 167, phr. 8, ode 254, phr. 9, ode 165, phr. 10, etc.). T s ' u n g 'to follow' means inter alia 'to comply with, to humour', e. g. Tso: Siang 28, phr. 11 »When a small state serves a big one, to (follow it, comply with it =) humour it according to its wish is but proper». Wei is particularly common as a transitive verb meaning 'to address, to speak to', e. g. Lun: Wei cheng 12 »Someone addressed Confucius and said». Thus our ode line: »Do not humour them, do not speak to them».

714. P e i c h ' u t ' u n g k u 13.

A. Mao: k u 14 = 15 'a ram which is not young and hornless'. The comm. all take

the ode line to describe how the drunken men speak nonsense: »You cause them to (bring out =) utter (nonsense like) 'hornless rams'». A ridiculous interpretation. — **B.** Another interpr.: »You cause them to (bring out, display =) show themselves to be hornless rams (i. e. infantile adults)». The drunken men, though grown up, speak and behave themselves as irresponsible youngsters. In ode 256 we have an inversion of this excellent simile: 16. This line has likewise been maltreated in various ways by the comm. (which I lack space to relate), but it simply means: »Those (young kids with horns =) precocious youths are truly disorderly youngsters».

Ode CCXXI: Yü tsao.

715. St. 1: Y u f e n k ' i s h o u 17;

St. 2: Y u s h e n k ' i w e i 18.

A. Mao: f e n 19 (**b'ǐwǎn* / *b'ǐwǎn* / f e n) = 20, thus: »Big are their heads». This means that Mao took 19 to be etym. id. w. 21 **b'ǐwǎn* 'big', as in ode 242, phr. 22 »the big drum». Fan Kuang in comm. on Erya even reads 23. Cf. ode 233, phr. 24 »The ewes have big heads», where Mao (foll. by all comm.) says 25 **b'ǐwǎn* / *b'ǐwǎn* / f e n = 26 'big'. Further: s h e n 27 (**šǐen*) = 28 'long', thus: »Long are their tails». Cf. Chuang: Sü wu kwei 29 »The duration of the calamity is increasing and drawn out» (a somewhat uncertain par., for some versions have 30). The fundamental sense of s h e n 27 is 'numerous' (see gl. 17), but there are many Chinese words (e. g. 31, see gl. 716) which mean both 'numerous' and 'ample' (kindred notions), and »the tails are (ample =) long» is an extension of meaning. — **B.** Han (ap. Shīwen) says f e n 19 = 32: »Their heads are numerous». This means that Han took 19 to be a loan char. for 33 **p'ǐwǎn* / *p'ǐwǎn* / f e n 'numerous' (ex in Yi etc.). The reason for this was evidently that Han took the par. s h e n 27 in st. 2 in its fundamental sense of 'numerous'. — The par. in ode 233, phr. 24, is decisive in favour of A.

Y u n o k ' i k ü, see gl. 188.

Ode CCXXII: Ts'ai shu.

P i k i a o f e i s h u, see gl. 357.

716. P ' i e n p ' i e n t s o y u 34.

A. Mao: p ' i e n p ' i e n 35 (**b'ǐan* / *b'ǐan* / p ' i e n, even tone, Shīwen) = 36 'discriminating and orderly', i. e. 'punctilious'. Thus: »Their punctilious attendants». Mao's gloss shows that he took 35 **b'ǐan* (even tone) to be cognate to 37, which again is etym. id. w. 38 **b'ǐan* / *b'ǐan* / p i e n (rising tone) 'to discriminate'. This was because the Shī text char. was properly 39 'to discriminate'. Kuang yün reads this 39 **b'ǎn*, but it is generally agreed that 39 was merely a primary form of 38; yet it has the even tone,

廉 74 空 75 練虛也 76 威儀反反 77 反 78 重慎 79 難 80 難 81 順習之兒 82 反復 83 威儀改改
84 改 85 善 86 爾土宇 87 改章 88 大 89 威儀板板 90 幡幡 91 屢舞 92 傲 93 傲 94 無不能自正 95
敏 96 類 97 醜 98 類頭 99 方相 100 視毛牆西施猶類醜 101 欺 102 果若欺醜 103 供 104 仲尼之狀
面如蒙供 105 式勿從謂 106 式 107 匿 108 武 109 民卒流亡 110 不遵啟居 111 不可救藥 112 於祭酒
婦 113 小事大...從之如志禮也 114 或謂孔子曰 115 俾出童叟 116 殺 117 羊不童 118 彼童而角
實虹小子 119 有頌其首 120 有莘其尾 121 頌 122 大首兒 123 賁 124 賁 125 有賁其首 126 羊羊墳
首 127 墳 128 大 129 莘 130 長 131 禍之長也 132 莘 133 蕃 134 衆兒 135 紛 136 平平左右 137 平 138 辯

whereas 37 = 38 has rising tone, so it is not quite identical, being another aspect of the same stem. This 39 had an ancient short-form recorded in Shuowen: 40, which was very similar to the seal form of 35, which was 41. So the original Mao Shī had 42, which has been corrupted by the copyists into 34. Han (ap. Shiwen) reads 43, this p'ien p'ien 44 *b'ian / b'ian / p'ien defined as = 45 'refined', a free mode of rendering the more exact 'punctilious'. Cf. Lun: Hiang tang 46 »He spoke punctiliously» (Erya 47 = 37). In the same way, in Shu: Yao tien, the ku wen version had 48 (corruption of 49), the kin wen version (ap. Shī ki so yin) had 50, and Shī ki had 51. In Shu: Hung fan 52 the word rimes with 53 *p'ian, which clearly proves that 35 (*b'ien) here is wrong for 39 *b'ian, which strongly confirms Mao's gloss on this phrase. — B. Another school (ap. Tso: Siang 11) reads 54, on which Tu Yü: p'ien fan 55 = 56, thus: »Their numerous attendants». For fan 57 (*b'ian / b'ian / fan, fundamentally meaning 'ample') = 'numerous', cf. Tso: Süan 3, phr. 58 »His sons and grandsons will certainly be numerous». For 44 no support, unless it (*b'ian) serves as loan char. for 59 *pian / pien / p'ien 'all round, universal, all', just as its cognate w. 37 *b'ian is loan char. for 59 in Li: K'ü li 60 »Thereafter they (partake of) all the viands». — As the testimony of the two ancient schools, Mao and Han, agrees, we dare not accept B as the true representative of the orig. Shī.

717. Yu tsai yu tsai 61.

A. Mao reads thus. The 62 means properly 'to ramble, to amuse oneself, to take leisure', here: »How pleasant, how easy». Lu (ap. an inscr. by Ts'ai Yung) same reading. — B. Han (ap. Han Shī wai chuan) reads 63 »How pleasant, how (soft =) mild». — The combination yu yu 64 occurs also in ode 186, phr. 65 »Take care to have your pleasant recreation»; ode 252, phr. 66 »Pleasant and (rambling =) easy is your rest», which supports A.

Ode CCXXIII: K'ue kung.

718. P'ien k' i fan yi 67.

A. From Mao's gloss: 68 'if it (the bow) is not well kept in order on the frame and skilfully handled, it will (obliquely turn =) warp' it follows that he took 69 *p'ian to be loan char. for the homophonous 70 'oblique, onesided', thus: »(Well-adjusted is the horn (-adorned) bow, but (oblique is its warping =) awry it goes when warping». The idea of the simile is then that a good family is well-adjusted like a fine bow, and like that should not be allowed to »warp» through enmity between its members. — B. Chu takes 69 in its ordinary sense: 'to fly', thus: »(Well-adjusted is the horn-adorned bow), (flying =) swift is its recoil». The simile is then that brothers, when well treated, come to you like the bowstring drawn towards yourself, but when badly treated recoil from you like the string let loose. — B is a far-fetched metaphor, A very clear and expressive.

Wu sü yüan yi, see gl. 298.

719. Min sü jan yi... min sü hiao yi 71. Mao has no gloss.

A. Cheng: sü 72 = 73, thus: »The people (reciprocally =) all are like that... the people (reciprocally =) all will follow the example». — B. Lu (ap. Ts'ien fu lun and Po hu t'ung) reads 74 (and probably, in consequence, also had 75, though there happens to be no ancient quotation to reveal the Lu version on this point); thus: »The people will (be so =) do the same... the people will imitate (you)». — In st. 1 we had wu sü yüan yi 76 »They should not be kept distant». The sü 72 'distant' (see gl. 298) has been erroneously taken to mean 77 by Cheng and probably by the Mao school generally. On this analogy the 74 has been corrected to 78, which is decidedly inferior.

720. Lao ma fan wei kü, pu ku k' i hou 79.

A. From Mao's paraphrase we can see that he interpreted: »Old horses, he (sc. the

king) takes them to be colts and does not think of what will follow after» (the king giving heavy charges to old and decrepit men). Ch'en Huan thinks it meant: »Old horses, he takes them to be colts and does not think of their being (»after ones» =) incapable of being in the front» (like young horses). All very forced. — B. Chu: »The old horses (revert to being =) think themselves colts and have no regard to their future» (they overestimate their strength and capacity). — Since the whole ode is a reproach against wicked men, this simile means that the greedy old officials are disinclined to give way to younger and more competent men. This idea is followed up and clearly expressed in st. 7, and B is therefore better.

721. Ju si yi yü, ju cho k'ung ts'ü 80.

A. Cheng refers this to the king's giving wine and food to the old. K'ung 81 = 'empty' in the sense of 'the emptiness' = 'the capacity' of a vessel. Thus: »If he gives them food, he ought to make them satiated, if he gives them drink, they should take according to (emptiness = measure =) capacity». Very strained. — B. Han (ap. Shiwen) reads 82, defining 83 (*ngia / ngië / y i) as = 84 (*ngá / ngá / w o) 'I, we'. This really makes no sense. 83 and 85 (both *ngia, even tone) are etym. the same word, and 83 here in Han is only a variant for 85. — C. Chu: »(If =) when they are served food, (having had much) they ought to be (satiated =) satisfied; when served drink, they take (too) much». Chu has added ideas that are not expressed in the text. — D. Ch'en Huan reverts to Cheng's idea that the line refers to the feasting of the old, but turns it thus: »If one gives them food, one should make them satiated; if one gives them drink, they (should) take much». The »should» is not expressed in the second line. — E. Legge takes ju in the sense of 'like': »It is like craving a superabundance of food and an excess of drink». Here again the »craving» is not expressed in the second ode line. — F. Waley reads 86 s h i 'to eat' inst. of the traditional s i 'to give food': »(If =) when they eat, it must be till they are gorged, when they pour out drink, they take large quantities». — G. We may preserve the old reading s i of 86 thus: »If they are served food, they (find it right to be:) insist upon being gorged, if they are served drink, they take much» (they are always greedy).

722. Wu kiao nao sheng mu, ju t' u t' u fu 87.

A. Mao says simply: fu 88 = 89 'to attach, to stick'. Thus: »Do not teach a monkey to climb a tree; if you plaster, the plaster sticks». The sequel is: »If the noble men have fine plans (principles), the small men will attach themselves (to them)». K'ung expounds: it is in the nature of the monkey to climb trees, you need not teach him; it is in the nature of plaster to stick, it does so naturally; so the people are by nature good and will follow good leaders. I think, however, that the simile is much more concrete: »Do not teach a monkey to climb a tree (he knows how to cling tight to it); if you plaster, the plaster sticks tight; if the noble men have fine plans (principles), the small men will (attach themselves):

治 77 辯 78 辨 79 采 80 芻 81 芻 82 采采左右 83 便便左右 84 便便言 87 便便 88
平章 89 采章 90 辨章 91 便章 92 無黨無偏 王首平平 93 偏 94 便蕃左右 95 便蕃 96 數 97 蕃 98
其子孫必蕃 99 偏 100 然後辯 101 優哉游哉 102 游 103 優哉游哉 104 優游 105 慎爾優游 106 優
游爾休矣 107 翺其反矣 108 不善繕 繼業巧用則翺然而反 109 翺 110 偏 111 民胥然矣...民胥
傲矣 112 胥 113 皆 114 民斯傲矣 115 民斯然矣 116 無胥遠矣 117 相 118 民胥傲矣 119 老馬反為駒
不顧其後 120 如食宜飪如酌孔取 121 孔 122 如食儀飪 123 儀 124 我 125 宜 126 食 127 毋教猱升木

Ode CCXXV: Tu jen shi.

727. Pi tu jen shi 44.

A. Mao has no gloss on tu 45, evidently taking it in its ordinary sense: «Those officers of the capital». — B. Ma Juei-ch'en: «Those beautiful officers». Cf. ode 83, phr. 46 «She is truly beautiful and refined», on which Mao: tu 45 = 47. — Probably the two meanings of tu are fundamentally one, the tu = 'refined' meaning properly 'capital-fashion', fashionable, modish, as opp. to provincial, rustic. So one could undoubtedly translate: «Those fashionable officers». But in next line we have 48 «They proceed to Chou» (when Mao here says: ch'ou 49 = 50 «They strive to be loyal and faithful», this is very scholastic), and this confirms that our tu 45 simply means 'capital'.

728. T'ai li tsi ts'o 51.

A. Mao: t'ai 52 = 'sun-hat', li 53 = 'rain-hat', thus: «(They have) sun-hats or rain-hats or black caps». — B. Cheng: t'ai 52 is the name of a plant (in Erya wr. 54), thus: «(They have) t'ai-plant broad-hats or black caps». Cf. ode 173, phr. 55 «On the Southern mountain there are t'ai plants». — The rhythm demands that t'ai in t'ai li should be an epithet, just as tsi in tsi ts'o, which confirms B. It should be added that Waley, who thinks the ode describes one gentleman and not many, translates: «In travelling hat and black headcloth». Yet ts'o does not mean 'headcloth' but 'cap', and the line reveals that the persons are several: they did not at the same time carry a broad-hat and a cap.

729. Ch'ou chi ju fa 56.

A. Mao simply paraphrases the line thus: 57. The 58 (*d'ig | d'ig | ch'ou) = 59 'dense' is then the same word as 60 (same sound) 'dense' (ex. in Ts'ê etc.). Mao says nothing of ju 61 or how he interprets the line as a whole. Let us add that chi 62 'straight' cannot very well have its ordinary meaning here, for the epithet 'straight' of a lady's hair is no compliment: in st. 4 and 5 it is particularly emphasized that it was curled. So chi 62 means 'extended', i. e. 'long'. In the same way in Tso: Ting 9 we have 63, which does not mean 'a straight umbrella' (over the coffin) but a tall, high umbrella (stretched out = extending far = tall). — B. Cheng refers ch'ou chi 64 to the mental qualities of the ladies: «They are (dense =) solid and straight like hair»; a dreadful speculation. — C. Ma Juei-ch'en says ju 61 = nai 65 and this again = k'i 66, which is quite without support. — D. Ch'en Huan: ju 61 = 67 (common). I suppose he means that ju 61 is = 67 in the sense of 68 (common), an enclitical adverb-forming particle, thus: ch'ou-chi-ju fa «How thick and long (their) hair». Cf. ode 37, phr. 69 yu-ju ch'ung er (= 70); ode 94, phr. 71 «How beautiful the clear forehead» (= 72); ode 24, phr. 73 (= 74) etc. It might be objected that our ju 61 in st. 2 here is then not id. w. the ju 61 in st. 4, phr. 75, but that is no hindrance, for the wording is different in all the stanzas: st. 5, phr. 76.

730. Ch'ung er siu shi 77.

Mao says simply: siu 78 = 79 'a beautiful stone'.

A. Cheng takes shi 80 in the sense of 81 'to fill, to stop up' (common). Thus: «Their ear-stoppers have siu stones for stoppers». — B. Ma Juei-ch'en: The phrase is quite analogous to ode 55, phr. 82 «His ear-stoppers are of precious stones», so shi 80 here simply means 'full' in the sense of 'rich, beautiful', cf. Meng: Tsin sin, hia 83. That shi comes after siu is comparable to the 84 of ode 98: 'flower of the k'iu ng stone' = 'fine k'iu ng stone'. So here siu shi: 'the fullness, richness of the siu stone' = 'rich siu stone'. Thus: «Their ear-stoppers are of rich siu stones». — The parallels adduced in B are convincing.

731. Wei chi yin ki 85.

A. Mao (after Erya): yin 86 = 87, and K'ung expounds the line: 88: «They call them (sc. the ladies) straight and good». Yin 86 ordinarily means 87 in the sense of 'to regulate, to govern' (e. g. Tso: Ting 4, phr. 89 «in order to regulate the whole world», hence often 'ruler, governor'. But just like cheng 87, our yin 86 can also mean 'straight', cf. Li: P'ing yi, where the virtue of the noble man is likened to that of the jade: 90 «His sincere straightness comes out to every side; that shows his sincerity». (Cheng here has a curious speculation that yin 86 stands for 91, but Ho Yi-hang has refuted this and says that 92 was read in the ordinary way and means 93). — B. Cheng: Yin is the family name, and ki 94 is a short-form for the clan name 95, thus: «They call them Yin and Ki». It would be strange indeed if these two uncommon names were singled out of scores of clan names. — As pointed out by Ch'en Huan, the line here corresponds to descriptions of the ladies' beauty in the other stanzas, and here their moral beauty is praised.

Yün ho hū yi, see gl. 610.

Ode CCXXVI: Ts'ai lü.

732. Po yen kuan ch'ê 96. Mao has no gloss.

A. Cheng (after Erya): kuan 97 (*kwân) = 98, thus «They (sc. the fishes) are many». This means that 97 was taken to be a loan char. for the homophonous 99 (*kwân) 'dense, numerous', see gl. 6. Kuo P'o (comm. on Erya), quoting this ode, says the same, so the Lu school had this idea. Han (ap. Sh'wen) reads 100, and I (*to) like 97 properly means 'to see'. But even here Ch'en K'iao-tung tries to vindicate that I means 'many', being a loan char. for the homophonous 2 (*to) (Kuang ya = 3; Kuliang: Hi 16, phr. 4 «where the people assemble is tu 2»), and cognate to 5 (*l'io) 'many, all'. — B. Chu takes kuan 97 in its ordinary sense of 'to see', and interprets: «I will go and look». This does not tally with the ch'ê 6 of the text. Legge turns it differently: «While people [looked on] to see», which is no better. The ch'ê turns kuan into a noun: 'something seen', here 'something to be seen', thus: «It is a sight!». With the Han reading 100 (tu = 'to see') the meaning will be exactly the same. — C. Waley takes 97 to be a loan char. for the homophonous 7: «On a line I strung them». This is quite plausible in itself (so 99 'numerous' is really a loan char. for 7, see gl. 6), but his interpr. disregards the ch'ê 6 entirely, which makes it impossible. — It would be strange indeed if, with A, in both text versions a loan char. with 8 'to see' as radical (97, I) should have replaced an original 99 and 2 respectively; that is really too far-fetched to be seriously considered. B in its last formulation is therefore preferable. — We should study here:

Ode 244. Yü kuan küe ch'eng 9. Mao has no gloss. A. Cheng: kuan 97 = 98: «Many were his achievements». — B. Chu: «He saw his work achieved». — There is really no reason for not giving kuan 97 its ordinary meaning, which suits the context admirably.

且都 47 閑 48 行歸于周 49 周 50 忠信 51 臺笠緇撮 52 臺 53 笠 54 臺 55 南山有臺 56 綱直如
髮 57 密直如髮 58 綱 59 密 60 桐 61 如 62 直 63 直蓋 64 綱直 65 乃 66 其 67 而 68 然 69 襲如充
耳 70 襲而襲然 71 婉如清揚 72 婉而婉然 73 華如桃李 74 華而華然 75 卷髮如蠶 76 髮則
有撥 77 充耳瑋寶 78 瑋 79 美石 80 寶 81 塞 82 充耳瑋瑋 83 充實之謂美 84 瓊華 85 謂之尹
吉 86 尹 87 正 88 謂之正直而嘉善 89 以尹天下 90 字尹秀達信也 91 筠 92 字尹 93 信正 94

Ode 276. Yen kuan ch'i yi 10. A. Cheng: »In great quantities you shall mow». — B. Chu: »We shall see the sickles mow».

Ode CCXXVII: Shu miao.

Yu yu nan hing, see gl. 90.

733. Wo jen wo lien 11.

A. Mao and Cheng take jen and lien as two coordinated verbs: »We carried burdens, we pushed hand-carts». On this analogy in the following lines all the nouns have then to be construed similarly: 12 »We (»carted» =) drove carts, we (»oxened» =) lead oxen», 13 »We went on foot, we drove chariots», 14 »We formed armies, we formed cohorts». Since this is very forced, Waley has tried to evade the difficulty by taking all the words as nouns, but without verbs: »Oh, our, loads, our barrows»; etc. But for a construction like that without any exclamation particle 15 or 16 I do not know of any par. — B. Ma Juei-ch'en takes the first line as a whole: »We loaded our hand-carts»; on the analogy of this we have to translate: 12 »We put carriages to our oxen», 13 »We formed foot-men escorts to our chariots», 14 »We marshalled (into armies) our cohorts». — B agrees closely with a very similar ode, 168, phr. 17 »We bring out our carriages», and it suits the line 14 much better than A, since lü is a smaller unit than a shi.

734. Kai yün kuei tsai 18. Mao has no gloss.

A. Cheng: kai 19 (*káb, *kád / kái / kai) = 20 (*ker / kai / kie) 'all'. Thus: »To them all he (sc. the leader) said: go home». Cheng, not knowing the archaic phonology and basing himself on similarity of sound between the two words in his time, thought 19 was a loan char. for 20, which is quite impossible. No text par. — B. Chu paraphrases so as to show that he took kai 19 as the common expletive particle: 'namely, and so, thus', and yün 21 as an empty particle (common throughout the odes); thus: »(Our expedition was achieved), and so we went home!». Cf. Li: T'an kung: (The master said: I shall probably die) 22 »(namely, and so:) thus he lay sick for seven days and then died». — C. Ma Juei-ch'en and Ch'en Huan: kai 19 is a loan char. for 23 (i. e. it has erroneously been applied with rad. 'grass' on top), just as in Li: T'an kung 24 »Why do you not express your mind». But if so, there are two possibilities: either 23 (*g'áp / yáp / ho) means 'why not' (cf. the ex. 24 just quoted), as in Tso: Huan 11, phr. 25 »Why not demand a succouring army from the king»; thus here: »Why should we not return»; or 23 means 26 (without negation), as in Chuang: T'ien ti (one version) 27 »Where is the master going»; thus here: »When shall we go home». — There is really no reason for any loan char. speculation (C), since B with kai 19 in its normal sense gives a good interpr.

735. Su su Sie kung 28.

A. Cheng: su su 29 = 30 'stern (grave) and correct', thus: »Stern was the work at Sie». This makes such poor sense that Waley tentatively proposes that kung 31 is a loan char. for 32: »(Stern =) stately is the palace at Sie». — B. Ch'en Huan: su su 29 = 33 'swift, quick', as in ode 21, phr. 34 »Hurriedly we walk in the night», see gl. 54. Thus: »Swift was the work at Sie, (the prince of Shao planned it)». — B is obviously right, all the more so as the preceding stanzas praise the happy achievement of the work.

Ode CCXXVIII: Si sang.

Si sang yu o, k'i ye yu no, see gl. 188.

736. K'i ye yu yu 35.

A. Mao: yu 36 = 37, thus: »Their leaves are dark». This is the ordinary meaning of 36. Etym. same word as 38 'black', both *iög / iüu / yu). — B. Ma Juei-ch'en:

yu 36 (*iög) is a loan char. for 39 (*iög / iüu / ya o), which he defines as = 40: »Their leaves are ample, luxuriant». As support for this he adduces that the plant siu ya o 41 »the flowering and seeding ya o grass» of ode 154 is called 42 in Ta Tai: Hia siao cheng. But though the comm. Meng K'ang thinks that 39 means 40 'ample' in Han shu: Hiao si ch'i, we know it in pre-Han texts only as the name of a plant. Ma thinks that yu 36 similarly stands for ya o 39 'ample' in ode 234, phr. 43. — B is based on very weak grounds and there is no need for any loan char. speculation. A is simple and satisfactory.

737. Tê yin k'ung kia o 44.

A. Mao (after Erya): kia o 45 (*klög / kau / kia o) = 46 'solid', thus: »His reputation is very solid». Kia o properly means 'glue' (ex. in Li, Chouli etc.), and this would be an extension of meaning: glued = solidly sticking to him. So it is expounded by the Han school (Han Shih wai chuan). — B. Lu (ap. Lie nü chuan) likewise explains kia o 45 by 46, but takes it to mean 'solidly bound together' (said of husband and wife). Applying this here we obtain: »(When I have seen my lord), his fine reputation (greatly) glues us =) closely unites us». Cf. ode 218, phr. 47 »Her fine reputation comes and binds us together» (with her flawless reputation she will be a fine match). — C. Ma Juei-ch'en: Fang yen (W. Han coll.) has an entry 48 = 40 'ample', and the 45 (*klög) of our ode is a short-form for this 48 *p'lög / p'au / p'a o 'ample'; thus: »His fine reputation is ample». Of this word 48 there are no pre-Han text ex. — The strict par. in ode 218, phr. 47 is decisive in favour of B.

Hia pu wei yi, see gl. 52.

738. Chung sin ts'ang ch'i 49. Mao has no gloss.

A. Wang Su (ap. Shihwen) reads 50 in its ordinary way (*dz'áng / dz'áng / ts'a ng): »In the core of my heart I (store) treasure him». — B. Cheng evidently had a text version which read 51 for he says: = 52, Thus reading *tsáng / tsáng / ts'a ng; this was indeed also the text version of Lu Tê-ming (Shihwen). Thus: »In the core of my heart I find him good». — C. Another school (ap: Ku wen Hiao king) reads 53 »In my loyal heart I treasure him». — Both Lu (ap. Sin sü), Ts'i (ap. Li: Piao ki) and Han (ap. Wai chuan) read 49, which strongly confirms A as the original and best version. Moreover 54 is very common in the Shi, whereas 55 does not occur at all.

Ode CCXXIX: Po hua.

Ying ying po yün, see gl. 458.

739. T'ien pu kien nan 56.

A. Mao: pu 57 'step, to step' = 58 'to go', also 'to act, to enact', and Cheng paraphrases: 59 »Heaven enacts these calamities», thus taking kien nan as a noun,

吉 25 結 26 薄言觀者 27 觀 28 多 29 薄言觀者 1 觀 2 都 3 聚 4 民所聚曰都 5 諸 6 者 7 貫 8 見 9 遠觀厥成 10 奄觀銜艾 11 我任我輦 12 我車我牛 13 我徒我御 14 我師我旅 15 兮 16 哉 17 我出我車 18 蓋 19 歸 20 蓋 21 皆 22 蓋 23 寢疾七日而沒 24 蓋 25 蓋不言子之志 26 蓋請濟師於王 27 曷何 28 夫子蓋行邪 29 肅肅謝功 30 嚴正之兒 31 功 32 宮 33 疾 34 肅肅甯征 35 其葉有幽 36 幽 37 黑色 38 黝 39 葉 40 盛 41 秀 42 秀 43 率彼幽草 44 德音孔膠 45 膠 46 固 47 德音來括 48 膠 49 中心藏之 50 藏 51 中心藏之 52 善 53 忠 54 藏之 54 中心 55 忠 56 天步艱難 57 步 58 行 59 天行此艱難之天 60 天步 61 時運 62 天方

which is a direct object of p'u 57 = 58 as a transitive verb. For pu in such a function there are, to my knowledge, no good text par. — B. Chu: t'ien pu 60 = 61, thus taking pu as a noun and kien nan as the predicate: »Heaven's course is calamitous». This is confirmed by ode 256, phr. 62 »Heaven is now calamitous», where kien nan is clearly not a noun but a predicate.

Ch'itsipuyu, see gl. 277.

740. Piao ch'i peiliu 63.

Shuowen reads 64, the first being a short-form, the second a variant graph (65 and 66 being fundamentally identical, see Grammata Serica p. 126).

A. Mao: piao 67 (*b'ioŋ / b'iau / piao) = 68, thus: »The running pools flow northward». No text par. Yet the word may be cognate to 69 *p'ioŋ / p'iau / p'iao 'to flow'. — B. Cheng takes Piao-ch'i to be the name of a stream: »The Piao-ch'i flows northward». Shuei king chu expounds this and defines the position of that stream. But there are no early text ex. of this river name. Waley thinks that the 64 of Shuowen should not be read *b'ioŋ / b'iau / piao, in spite of Ts'ie yün and Shiwen, which read it so, but *xo / xuo / hu, it being equal to the 70 mentioned in Chouli: Chi fang shi (id. with the 71 of Li: Li k'i). Thus: »The Hu-t'o flows northward». — No reason for abandoning the oldest interpr. (A.).

Siao ko shang huai, see gl. 58; Shi wo mai mai, see gl. 726; Pei wo k'i hi, see gl. 613.

Ode CCXXX: Mien man.

741. Mien man huang siao 72.

A. Mao: mien man 73 (*mian-mlwan) = 74 'the appearance of small birds', thus: »Delicate are the yellow birds». 75 *mian / mian / mien properly means 'thin and drawn-out', as in ode 73, phr. 76 »Long-drawn-out are the ko creepers and the lei creepers», and it is etym. the same word as 77 *mian / mian / mien 'drawn-out' (Kyü: Ch'u yü etc.). By extension of meaning 75 came to mean also 'slender, thin, tender, delicate', as in our ode here. Cf. Huai: Miu ch'eng 78 »The sprouting (beginning) of happiness is (slender:) delicate... the first sprouting of happiness and misfortune is small». For the second member of the binome, man 79 (*mian-mlwan) no text par. — B. Ts'i (ap. Li: Ta hüe) reads 80, in which 81 *mian / mian / mien, properly meaning 'string, fishing line', gives the same idea of thinness, slenderness, *mian and *mian being evidently cognate (two aspects of the same stem). — C. Han (ap. comm. on Wsüan) reads with Mao: 72, but defines mien-man as = 82: »Striped (patterned) are the yellow birds». No text par. Probably this is an interpr. by sound similarity: 75 *mian: 83 *mian. Ma Juei-ch'en adduces Erya 84 *mieng-môg = 85 'dense, densely covered', and he thinks that our *mian-mlwan is a »variation» (86) of this: the yellow birds are 'densely-covered' = ornate, variegated, with Han; a curious speculation. — D. Chu: mien-man is 'the sound of the birds', thus: »mian-mlwan (sound) the yellow birds». No text par. — A is by far the best substantiated interpr. — We should study here:

Ode 263. Mien mien yi yi 87. A. Mao: mien mien 75 = 88 'quiet', and yi yi 89 = 90 'respectful'. But since it is a question of a marching army, »quiet and respectful» are queer predicates indeed (though accepted by Cheng), and the Ts'ing scholars (Ma Juei-ch'en, Ch'en Huan, Ch'en K'iao-ts'ung etc.) have desperately tried to explain that Mao's 88 (= 91, 92) is (with Erya) equal to 93 'subtle' (cf. our 75 = 'small' in ode 230 above) in the sense of (small, subtle, mysterious =) 'marvellous', something like 94 'small, subtle = marvellous'; a hopeless forcing of the sense: »(The marching army was) (subtle =) marvellous and respectful» (!). — B. Han (ap. Shiwen) reads 95, where 96 *mian stands to 75 *mian as Han's 81 *mian to Mao's 75 *mian in ode 230. —

C. Chu: »Continuous (marching in a continuous row) and orderly». For yi yi 89 = 'orderly', see gl. 433. And *mian 75, with the stem variation *mian 96, is exactly the same as in our gloss above, but here in its fundamental sense of 'long-drawn-out' (as a thread), as in ode 73, phr. 76, not in its extended meaning of 'slender' (as in 72). In its stem variation B: 96 *mian, this 96 is a short-form for the homophonous 81 *mian 'string, line' ('line-like' = drawn-out'). — C is obviously right.

Ode 290. Mien mien k'i piao 97.

Lu reads 98 piao 'to weed', of which Mao's 99 is merely a short-form. Mao and Cheng have no gloss on mien here.

A. Sun Yen (comm. on Erya, ap. K'ung): mien mien 75 = 100 'dense': »Dense are the weeders». Han (ap. Shiwen) reads 1, defining mien 96 (*mian) as = 2: »Numerous are the weeders». — B. Wang Su (ap. K'ung) paraphrases: 3 »The weeders are numerous, in a continuous row without interruption». This means that he took 75 - 96 *mian - *mian in just the same sense as in ode 263 above, more precisely: »(Long drawn-out =) in a continuous row (are =) go the weeders». — C. Waley gives mien even more of the sense 'line, string' (cf. above), and he takes piao as a verb: »Band on band the weeders ply their task». — The two lines belonging together are: 4. Piao corresponds to miao, which is a noun, so our piao must likewise be a noun. It would therefore be tempting to interpret: »(Fine are the sprouts), slender are the weeded ones» (for this construction cf. ode 69, phr. 5 »scorched are the dry ones»). But our line 97 here: mien mien k'i piao is in fact a strict par to st. 1, phr. 6 (which therefore does not mean: »In thousands of pairs they weed», but:) »Thousands of pairs are the weeders». This strongly confirms B.

Ode CCXXXI: Hu ye.

Fan fan hu ye, see gl. 619.

742. Yu t'u si shou 7. Mao has no gloss.

A. Cheng: si 8 means 'white': »There is a hare with white head». He says that at his own time 'white' was called 9 sien po, and si 8 and sien 10 were »similar in sound» in the dialects of Ts'i and Lu! But sien po 9 really means 'freshly white', and in Shi times there was no similarity between 8 *siëg and 10 *sian. Waley improves the theory by proposing that 8 *siëg stands for 11 (12) *siek 'bright, white', which is an unnecessary loan speculation. — B. Chu: shou 'head' is a »classifier» (si being merely the common particle), so t'u shou is equal to 13 'one (head of) hare', and Ch'en Huan reminds us of expressions like niu san t'ou 14 'oxen three heads' = 'three oxen'. It is, however, not necessary to take si 8 as an »empty particle»; it is better taken as the demonstrative pronoun: »There is hare that (head =) piece» = »There is that hare».

Ode CCXXXII: Ch'an ch'an chi shi.

Wei k'i tsu yi, see gl. 550.

742. Wei k'i lao yi 15.

艱難 13 澆池北流 14 流沱 15 也 16 它 17 澆 18 流兒 19 漂 20 虞沱 21 惡池 22 縣蠻黃鳥 23 縣
蠻 24 小鳥兒 25 縣 26 縣縣葛葛 27 緇 28 福之萌也 縣縣 29 福禍之始 萌微 29 蠻 30 縉蠻 31
縉 32 文兒 33 文 34 觀擊 35 箭離 36 轉 37 縣縣翼翼 38 觀 39 翼 40 敬 41 靜 42 靜 43 密 44 眇 45
民民翼翼 46 民 47 縣縣其鹿 48 縣 49 鹿 50 詳密 1 民民其鹿 2 衆 3 芸者其衆 縣縣然不
絕 4 厭厭其苗 縣縣其鹿 5 嘆其備矣 6 千耦其耘 7 有免斯首 8 斯 9 鮮白 10 鮮 11 管

A. Mao has no gloss, and hence evidently took *l a o* in its ordinary meaning: «The mountains and rivers are distant and far away), *oh, how toilsome*». — B. Cheng paraphrases so as to show that he took *16 *log / lāu / l a o* to be a loan char. for *17 *liog / liāu / l i a o*, thus: «Oh, how distant». — B is a quite unnecessary loan speculation.

744. St. 1: *P u h u a n g c h ' a o (c h a o) y i 18.*

St. 2: *P u h u a n g c h ' u y i 19.*

St. 3: *P u h u a n g t ' o y i 20.*

Mao has no gloss. A. Cheng: some editions have Cheng's gloss thus: *h u a n g 21 = 22*; other editions have *21 = 23*. Now the characters *22* and *23* are similar and easily confused, but Yüan Yüan (foll. by Ch'en Huan and Wang Sien-k'ien) is certainly right in thinking that *21 = 23* is the correct version, as shown by Cheng's paraphrases, particularly in st. 3. *H u a n g 21 = 'to correct'*: st. 1: «He (sc. the general) cannot correct (the enemies) and (cause them to) come to audience» (i. e. to submit to the king); st. 2: «He cannot correct (the enemies) and (cause them to) send out (emissaries to the court)»; st. 3: «He cannot correct their (doing) other things» (i. e. being disobedient to the king!). *H u a n g 21 = 'to correct'* is a well attested meaning, see gl. 393, but the interpr. as a whole is extremely forced. — B. Wang Su: *h u a n g 21 = 24 'leisure'*, thus a short-form for *25*. This has been accepted by all later comm.; *21* for *25* is quite common (ode 35, phr. *26* is quoted *27* in Tso: Siang 25; other ex. of *21* for *25* in Tso: Siang 26, Chao 32 etc.). So our *p u h u a n g 28* here is equal to the *p u h u a n g 29* in odes 162, 167, 197. For the rest Wang Su's expl. (followed by K'ung, with some hesitation), is: st. 1: «We (sc. the generals) have no leisure to *c h ' a o* go on a visit to each other's courts»; st. 2: «We have no leisure to go out (on polite visits); st. 3: «We have no leisure for other things». — C. Chu reads *30 c h a o 'morning'*, explaining: st. 1: «He (the general) has not a morning's leisure»; st. 2: «He has no leisure (to think of) his coming out» (i. e. when he will be able to return home); st. 3: «He has no leisure to do anything else». Chu's reading *30 c h a o 'morning'* and not *c h ' a o 'to go to an audience'* is certainly right, as confirmed by Ma Juei-ch'en and Ch'en Huan (Tso 31 etc.). Cf. ode 58, phr. *32* «I had no morning» = «I never had the leisure of a morning». But in st. 2 Chu has added a «to think of» which is not in the text. — D. Waley: *30 *tiog* or **d'iog* is loan char. for *33 *t'iook*, and *34 *t'á* is loan char. for *35 *sja*, thus: st. 1: «They (sc. the warriors) have no time to pause»; st. 2: «They have no time to halt»; st. 3: «They have no time to rest». Two unnecessary loan speculations, the first of which is particularly unconvincing. — Following C in the main, we obtain: st. 1: «They (the warriors) have no leisure to take a (free) morning»; st. 2: «They have no leisure to (get out =) leave off»; st. 3: «They have no leisure to do anything else».

745. *H o k ' i m o y i 36.*

A. Mao: *m o 37 = 38 'to exhaust, to finish'*. Cheng takes this to refer to the enemies: «When shall we achieve» (the submission of the enemies). But, as K'ung (foll. by Chu) points out, that was certainly not Mao's idea. He must have meant: «(The mountains and rivers are distant and far away), when shall they (the warriors) come to the end of them». Cf. Lun: Hiang tang 39 «When he had (exhausted, finished:) come to the end of the stairs»; Li: Tsa ki 40 «If, when one has not yet finished the mourning, the mother dies». — B. Ma Juei-ch'en: *37 *mwət / must / m o*, which has the variant *42* in a quotation in Tso: Hi 22 (one version), is a loan char. for *43 *χmwət / χuat / h u*, which Kuang ya says means *44 'distant'*, thus: «Oh, how distant». Of this *43* there are no text ex., but the word occurs wr. *45 (*χmwət)* e. g. in Ch'u: Kiu chang 46 «The road is distant»; Sün: Fu p'ien 47, etc. Since Ma (with Cheng, see gl. 743 above) believes that the par. line in st. 1, phr. *15* means «Oh, how distant», this would confirm his interpr. B here. — C. Another interpr. In gl. 743 we indicated that in st. 1, phr. *15, l a o 48*

(with Mao) has its ordinary meaning: «Oh, how toilsome». Our par. line here should have a corresp. sense. *M o 37* therefore has the meaning of *38 'to exhaust'* (with Mao), but not in the sense of A above, but in the sense of 'exhausting, doing away with all one's forces': «Oh, how exhausting». Cf. Lun: Yang huo 49 «The old grain is all exhausted».

Y ü e l i y ü p i, see gl. 442.

Ode CCXXXIII: T'iao chí hua.

K ' i y e t s i n g t s i n g, see gl. 155.

746. *T s a n g y a n g f e n s h o u, s a n s i n g t s a i l i u 50.*

A. *M o o*: *t s a n g 51 = 52 'ewe'*. This is based on Erya, which says: *53* «of sheep, the males are *f e n*, the females are *t s a n g*». When Shuowen in its present version says the contrary: *54 t s a n g = 'ram'*, this is due to a scribe's error, and comm. on Hou Han shu, T'ai p'ing yü lan and Yün huei all quote Shuowen *55*, in acc. with Erya and Mao. Mao says further: *f e n 56 = 57 'big'*, a well attested meaning (Chouli: Si huan shi, Tso: Hi 4 etc.). It is the same as the *f e n 58* in ode 221, phr. *59* «Big are their heads», see gl. 715. Later comm. have added that the *f e n 60* in the Erya gloss is the same word, and that in this ode 'big head' means 'horned head' in contrast to the 'small head' of a hornless animal. That is very likely, and the fundamental sense of the *f e n 60* of Erya (which, by the way, is known from no text) is then 'big-head' (=male). Ts'i (ap. Yi lin) reads *61*, which is but a graphic variant. Thus our line means acc. to Mao: «The ewes have big (i. e. horned) heads, the Three Stars are seen in the fish-trap». Mao further says: *t s a n g y a n g f e n s h o u* the ewes have big heads, *62* «that expresses that it is not reasonable», and Cheng expounds: that the corrupted Chou house could be regenerated is just as unreasonable. Mao again: *s a n s i n g t s a i l i u* «the Three Stars are (seen) in the fish-trap» *63* «that expresses that it cannot be for long», Cheng expounding: the light of the Three Stars shining on the fish-trap is but for a short while; so Chou will soon collapse. — B. Chu, realizing the impossibility of the metaphoric explanation of Mao-Cheng, explains the line as connected with the following («Even if people can get something to eat, there are few who can be satiated»): «The ewes have big heads» (but lean bodies!), «the (light of) the Three Stars is seen in the fish-trap» (there are no fishes, it is so empty that the starlight is seen straight through!). A comic attempt to solve the difficulty. — C. Waley: *l i u 64* stands for *l i u 65* and this again for *m a o 66*, the constellation Mao: «As often as a ewe has a ram's head, as often as Orion is in the Pleiads, do people today, if they find food at all, get a chance to eat their fill». Word-for-word this would be: «(When) the ewe has big (horned) head, (when) the Three Stars are in the Mao, people can eat — few can be satiated». This is ingenious. Yet *64 (65) *liog / liü / l i u* as loan char. for *66 *mlög / mau / m a o* is not very convincing. It is true that in Shiki: Lü shu the char. *65* occurs in this sense: *67* «Further to the north one

12 替 13 一宛 14 牛三頭 15 維其勞矣 16 勞 17 遠 18 不皇朝矣 19 不皇出矣 20 不皇他矣 21
皇 22 王 23 正 24 暇 25 違 26 違恤我後 27 皇恤我後 28 不皇 29 不違 30 朝 31 朝夕之不皇
32 靡有朝矣 33 綽 34 他 35 馳 36 曷其沒矣 37 沒 38 盡 39 沒階 40 如未沒喪而母死 41 殤 42
邊 43 遠 44 遠 45 忽 46 道遠忽兮 47 忽兮其極之遠 48 勞 49 舊穀既沒 50 牂羊墳首三星在留 51
特 52 牝羊 53 羊牡牝牝 54 牂羊 55 牂羊 56 墳 57 大 58 須 59 有須其首 60 牝 61 牂羊
犢首 62 言無是道也 63 言不可久也 64 留 65 留 66 昴 67 北至于留 留者言陽氣之稽留 68

comes to the Liu (i. e. Mao); liu means that the yang force is lingering». This passage shows that Si-ma Ts'ien, because of the phonetic 68 common to 65 and 66, tried an etymology: he thought that 66 *mlôg fundamentally meant 65 *lîôg 'to linger', and therefore in his linguistic speculations about the meaning of the various constellation names replaced the proper 66 by 65 (Mao in his gloss on ode 21 follows Si-ma's etymology: 66 = 65). But that certainly does not mean that mao 66 (*mlôg) was ever really called liu 65 (*lîôg); there are no early texts in support of this. Indeed the constellation Mao (the Pleiads) is well known in the Shī and is correctly wr. 66 (ode 21). It is therefore quite unlikely that the name should be wr. 65 and then corrupted into 64 in our ode here. — D. Another school (ap. Shīwen and Ch'u hūe ki) reads 69. Lu Tê-ming says this was the »original» form. Liu 70 was homophonous with 64 (*lîôg), and the latter, in some versions, would then be a loan char. for the former; 70 means a place in the centre of the atrium where there was a hole in the roof through which rain dripped down. Thus here: »The Three Stars are (seen) in the central roof-hole». It is evident that as long as we take the text to have 64 'fish-trap', the interpr. will (with A or B) be nonsensical. But if we accept this D reading we are on firm ground, for there is a conclusive par. which concerns this very s a n s i n g »Three Stars». In ode 118 we have: 71 »The Three Stars are (seen) in the corner», 72 »The Three stars are (seen) in the door». It all describes the Three Stars constellation as seen from different parts of the house, and so we have it here as well. This par. is quite decisive in favour of D. Now, in order to understand our enigmatic similes here we have to go to parallel themes, metaphors of the same order in the Shī. The whole ode is a complaint over the poverty and sufferings of the people. In such odes the fault is invariably imputed to the worthless leaders. This gives us the key.

On the one hand, in ode 220, the misbehaving dignitaries are said to show themselves to be 73 hornless rams, i. e. grown-up people who behave like infants; and in ode 256 we have the simile inverted: the precocious and impudent young men are called 74 young kids with horns (youngsters who behave as if they were grown-up men), see gl. 714 above. Here we have a similar idea: the leaders are not what they seem, they are ewes with big (horned) heads, weak fellows adorned with the attributes of strong and capable men.

On the other hand, worthless dignitaries who live in splendour but are useless, not caring about the sufferings of the people, are likened to brilliant stars which look fine but do nothing useful: ode 203: »Brilliant is the Draught Ox, but one does not yoke it to any carriage... long and curved is the Heavenly Fork, but it is just placed there in its row; in the south there is the Winnowing Basket, but one cannot winnow with it; in the north there is the Ladle, but one cannot ladle wine or congee with it». The idea is quite analogous here. We thus obtain: »The ewes have big (horned) heads (i. e. the leaders are weak creatures, though apparently strong); the Three Stars are (seen) in the central roof-hole (i. e. the leaders are seen in their splendour, far above the suffering people); even if people can get something to eat, there are few who can be satiated».

Ode CCXXXIV: Ho ts'ao pu huang.

747. Ho jen pu tsiang 75.

A. Mao paraphrases: what man does not follow the expedition, thus taking tsiang 76 as an intransitive verb = 'to go': »What man is not going». Cf. ode 288, phr. 77 »We advance every day and we (go forward:) progress every month», on which Mao: 76 = 78. — B. K'ung: tsiang 76 = 'to take, to lead': »What man is not (taken:) led» (on the expedition). — The parallelism with the preceding line: »What day do we not march» decides in favour of A.

748. Ho jen pu king (k'in) 79. Mao has no gloss.

A. Cheng: 80 (probably *g'ien, see Grammata Serica p. 219) is loan char. for 81 *kwen 'widower', as in ode 260, phr. 82 (common in early texts), thus: »What man is not made a widower» (i. e. torn away from his wife). — B. Tuan Yü-ts'ai: 80 = 83: »What man is not pitiable». For good Shī par. see odes 181 (cf. gloss 477), 200, 224, 257 (very common). — Though A might be plausible, B is clearly preferable.

749. Fei sī fei hu 84.

A. Mao and Cheng have no gloss, thus taking fei 85 in its ordinary sense: »We are not rhinoceroses, we are not tigers». So also expounded by K'ung. — B. Ma Juei-ch'en and Ch'en Huan: fei 85 = 86: Those rhinoceroses, those tigers». The B meaning was refuted in gl. 357. Moreover, here our fei 85 follows immediately upon a line (87) where fei means 'not'; it would be strange indeed if the char. had different meanings in two consecutive lines.

750. Yu p'eng chē hu 88.

A. Mao: p'eng 89 (*b'um / b'ung / peng Ts'ie yün, Shīwen; and *b'ium / b'ium / feng Ts'ie yün) = 90, thus: »That small fox». No text par. — B. Chu: p'eng 89 = 91, thus: »That long-tailed fox». This is because of a Mao gloss (96) in ode 227, see C next. — C. Ma Juei-ch'en: p'eng 89 means 'luxuriant, bushy', as in ode 54, phr. 92 »Luxuriant is the wheat» (Mao: 89 = 93); ode 153, phr. 84 »Luxuriant are the millet shoots» (Mao 89 = 95), same phrase in ode 227 (Mao 89 = 96); ode 238, phr. 97 »Luxuriant (bushy) the oak clumps (Mao 89 = 98). So p'eng here refers to the »bushy» fur of the fox: »There is a thick-furred fox». — D. Chu Tsün-sheng: 89 *b'um, *b'ium is a loan char. for 99 *b'iwām / b'iwam / fan, Shuowen = 'a horse walking quickly', thus: »There is a quickly-walking fox». But of 99 there are no pre-Han text ex., and this loan is unlikely. — It is evident that Mao's gloss 96 'long and great' in ode 227, said of the shoots of the millet, is but a variation of the idea 'luxuriant', since he says 95 'beautiful' of the same phr. in ode 153. It can give no support to Chu's 'long-tailed'. C is clearly preferable.

Shuai pi yu ts'ao, see gl. 736; Yu chan chī kù, see gl. 439.

GLOSSES ON THE TA YA AND SUNG ODES

In my paper Glosses on the Kuo feng Odes (BMFEA 14, 1942) were inserted 81 glosses on the Ta ya and Sung odes, see index *ibid.* p. 244. In the present paper 102 more glosses on the Ta ya and the Sung occur inserted in our Siao ya glosses:

Ode 235. Ti ming pu shī gl. 553; Kue yu yi yi gl. 433; sī huang to shī gl. 700; wu ts'i hi king chī gl. 618; ch'ang fu fu hū 453. 236. Siao sin yi yi gl. 433. 237. Chou yüan wu wu gl. 580; tso miao yi yi gl. 433. 238. Cho pi yün han gl. 678. 240. Sī chai T'ai jen gl. 700. 241. Jang chī t'i chī gl. 680; tsé tu k'i k'ing gl. 673. 244. Yü kuan küe ch'eng gl. 732; huang wang wei pi gl. 567; yi yen yi tsī gl. 433. 245. K'o yin k'o sī gl. 690; yu kie yu chī gl. 679; niu yang fei tsī chī gl. 432; shī fang shī pao gl. 685;

卯 69 三星在雷 70 雷 71 三星在隅 72 三星在戶 73 童叟 74 童而角 75 何人不將 76 將 77 日
就月將 78 行 79 何人不矜 80 矜 81 鯢 82 不侮矜寡 83 溝 84 匪兇匪虎 85 匪 86 彼 87 匪民 88
有芄者狐 89 芄 90 小獸兒 91 尾長兒 92 芄芄其麥 93 方盛長 94 芄芄黍苗 95 美兒 96 長大
兒 97 芄芄棧樸 98 木盛兒 99 馮

shang ti kü hin gl. 557; hu hiu tan shī gl. 553. 246. Shou ki yu ts'i yü gl. 618; yi yin yi yi gl. 433. 247. Wei yi k'ung shī gl. 553. 250. Si tsi yung kuang gl. 700; ho yi chou chī gl. 630; pi peng jung tao gl. 692. 252. Si sien kung ts'iu gl. 497; yu p'ing yu yi 433; yi tsi yüan chī gl. 461. 254. Min chī to pi, pu tsī li pi gl. 567. 255. Tsi wei shang ti gl. 562; fei shang ti pu shī gl. 553. 256. Yu küe tē hing gl. 503; pi er wei tē gl. 567; pi t'ung er küe gl. 714. 257. Ts'ang huang t'ien hi gl. 412; cho pi hao t'ien gl. 678; min mi yu li gl. 430; t'ien pu wo ts'ang gl. 403; wo sheng pu ch'en gl. 596; feng t'ien tan nu gl. 423; luan huang gl. 412; tsai sü ki ni gl. 564; tso wei shī ku gl. 491. 258. Chou yü li min gl. 430; k'ün kung sien cheng gl. 539; hu ning tien wo yi han gl. 588; kü tsai shu cheng gl. 539; 259. P'ei hien Shen po gl. 410. 260. Wo yi to chī gl. 506; Chung Shan fu ts'u Ts'i gl. 583; shī ch'uan k'i kwei gl. 639. 261. Yi yi Liang shan gl. 466; yu cho k'i tao gl. 678; si mu yi yi gl. 466; hou shī yen sü gl. 449; fang yü fu fu gl. 464; Han Ki yen yü gl. 449. 262. Shao kung shī sī gl. 497. 263. Sü fang yi sao gl. 467; ju chen ju nu gl. 471; mien mien yi yi gl. 433, 471. 264. Mi yu yi kie gl. 521; tsuei ku pu shou gl. 651; shê er kie t'i, wei yü sü ki gl. 563; pu tiao pu siang gl. 429. 265. Wo kü yü tsu huang gl. 557; shī tsing yi wo pang gl. 653; kao kao tsī tsī gl. 574; ts'ao pu huei mou gl. 579; chī huang si yin gl. 412. 271. Tan küe sin gl. 423. 272. Wo tsiang wo hiang gl. 660; jī tsing si fang gl. 653. 274. P'ei hien Ch'eng K'ang gl. 410; wei yi fan fan gl. 711; wei yi fan fan gl. 619. 275. Si wen Hou Tsi gl. 700. 276. Yen kuan chī yi gl. 732. 278. Yi yung chung yü gl. 542. 279. Kiang fu k'ung kie gl. 440. 283. T'iao lo yu ts'iang gl. 450; si huang to hu gl. 700. 284. Kiang fu k'ung yi gl. 519. 287. Chen wei yu ai gl. 481. 290. Si mei k'i fu gl. 700; yi yi k'i ta gl. 467; mien mien k'i piao gl. 741. 291. Yi si yi sü gl. 497. 297. Yi kü yi yi gl. 467. 299. Si lo p'an shuei gl. 700; cheng cheng huang huang gl. 661. 300. Shī shī tsien Shang gl. 425; chī t'ien chī kie gl. 521; sin miao yi yi gl. 466. 301. Yung ku yu yi gl. 467; wan wu yu yi gl. 466. 302. Ki tsai ts'ing hu gl. 421; pa luan ts'iang ts'iang gl. 450. 305. Shang yi yi yi gl. 433.

不 410 之 226 于 575 云 576 京 528 薑 423 以 654 介 563, 679 仇 538, 709 仕 578 似 477 伎 578 伯 473 作 222 佶 459 似 468
 仍 677 侑 659 侮 413 俊 474 便 716 信 674 倉 412 倭 401 倭 678 倭 683 倭 619 偷 400 偕 440 側 615 傭 520 傲 712 僭 601
 儀 506 儼 474 優 677 兄 412 公 422 務 413 勞 743 勸 562 勸 574 匡 454, 670 卒 522 卜 428 厲 582 又 444 反 615, 652, 711 只
 445 吉 731 同 469 否 612 咎 574 周 407 哆 617 員 545 負 576 荷 544 倭 619 單 423 撮 708 單 402 喻 574 會 504 噦 422, 504
 鴛 558 嬰 416 圃 414 圭 426 坎 422 抵 682a 埤 572 報 632 塗 722 墳 588 增 422 墳 746 壤 574 夢 32 史 458, 480 夷 401, 579, 521
 變 442 如 471, 536, 729 妥 659 妯 657 姻 493 孺 415 宇 499 宗 483 宜 589 宣 479 富 585 實 730 將 403, 660, 747 就 576 進 608
 尸 488 尹 731 屈 521, 597 居 557 萃 530 崩 509 工 666 已 579 常 453 幡 619 單 439 干 460 平 716 幽 736 幾 668 庶 463 康
 710 廢 640 弁 571 式 579, 654, 665, 668, 713 帛 422 自 635 律 627 從 473a, 713 微 408 微 560 市 721 思 490, 700 挑 400 淡 572 愚
 605 愈 530 慰 701 愁 532 憚 525 懷 405 戒 617 戒 434, 672 載 693 載 425 所 417 辰 582 抑 532 投 600 承 431 攀 470 拊 625
 振 462 杼 411 棲 619 掌 646 搏 465 摧 692 擣 573 攘 437, 690 救 670 斐 616 斯 742 方 551, 685 旅 644 昏 493 受 571 敗 711
 明 482 易 611, 681 時 533 睨 723 景 703 睨 723 會 441 服 455, 633 期 698 朝 483, 744 板 711 柴 470 格 498 核 705 梁
 682 格 503 棘 500 集 576 極 671, 722 椽 578 樓 452 檀 436 斂 574 止 679 正 504, 526, 539 步 739 台 579 每 405 寔 604 氏 575
 民 741 戎 695 汩 443 汙 574 沒 745 沖 450 沈 572 沮 573 泥 412 流 740 泗 601 淖 443 淪 524 潛 656 滄 687 滅 601 湯 655
 溫 584 溥 641 滄 740 滄 443 滄 574 濱 642 漫 677 天 572 狄 563 烝 679 烈 627 威 541 頤 648 漢 664 爭 578 爰 461
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 637 痲 402 痲 573 痲 638 痲 599 痲 723 痲 589 痲 573 皆 440 皇 661, 744 鼻 484 時 610 矜 477, 740 祗 615 祉 602 嗣 473 林 聖
 690 馮 473 稷 669 穀 425, 494 穫 628 穴 572 突 478 窩 593 靖 653 答 568 鈞 678 節 511 鈞 676 純 708 終 582 維 576 緝 741
 餘 741 緝 618 緝 452 緝 462 緝 618 罟 637 罟 443 罟 746 羨 559 罟 502 罟 618, 718 翼 433 輝 566 肅 476, 735 尚 470 青 524
 714 胎 604 脊 534 排 637 腓 580 腓 717 脛 580 臍 484 臺 728 與 623 舍 523 舟 630 艘 597 艾 650 艾 447, 481 苒 499 苒 750
 苒 399 苒 455 茂 525 若 684 苒 667 苒 456 苒 691 苒 715 莫 638, 662 萋 616 荊 678 藪 547 蓋 533, 734 藪 485 藪 526 藪 746
 藪 438 藪 524 虺 525 虺 607 虺 535 虺 520 蠱 463 蠱 426 蠱 741 衆 510 行 606 行 419 衰 411 衰 437 覆 526 觀 732 覺
 503 觀 732 訖 508 訖 417 訖 574 訖 460 訖 404 訖 508 訖 457 讒 449 負 576 賁 489 致 578 蹙 524 蹙 422 載 683 輔 544 轉
 487 屨 572 辰 596, 701 速 547 遇 605 迄 401 迄 401 迄 706 遇 446 適 418 適 572 遺 729 遲 401, 435 遲 680 都 401 都 287 鄂
 410 西 421 隗 438 西 414 隗 525 重 649 鉞 482 銷 524 鎗 450 閉 699 閣 488 關 699 附 722 除 424 陳 675 陶 657 離 542, 638
 雞 693 雉 674 鷓 746 觀 64 革 450, 501 鞞 646 鞞 631 保 450 鞞 692 鞞 572 項 523 頤 715 頤 692 風 647 飲 444 飲 603 醜
 677 馮 474 馮 509 馮 474 馮 574 馮 467 鬚 679 馮 624, 643, 702 馮 572 馮 450 馮 603 麗 442 黎 470 齊 583, 669

GLOSSES ON THE TA YA AND SUNG ODES

BY

BERNHARD KARLGREN

This paper is a direct sequel to my articles Glosses on the Kuo feng Odes, BMFEA 14, 1942, and Glosses on the Siao ya Odes, BMFEA 16, 1944.

Ode CCXXXV. Wen wang.

Yu Chou p'ei hien, se gl. 410; Ti ming pu shi, se gl. 553.

751. Wen wang ch'i kiang, tsai ti tso yu 1.

A. From Mao's paraphrase of the first line it appears that he referred it to Wen wang when still alive: »Wen wang (ascended =) upwards communicated with God, and (descended =) downwards communicated with mankind» (he was the mediator between God and Man). — B. Cheng (after Erya): tsai 2 = 3 'to examine', thus: »Wen wang, ascending and descending, tsai ti observed God and tso yu (was to left and right of him =) followed all his actions». For tsai, cf. Shu: Yao tien (Shun tien) 4 »He examined the turning sphere»; Li: Wen wang shi tsi 5 »He unfailingly examined and looked to the temperature (of the food)» (Cheng 2 = 3); Yi Chou shu: Ta tsu 6 »The king himself examined it». Ho Yi-hang (comm. on Erya) thinks that tsai 2 is loan char. for ch'a 3 (»the change of one sound»), which is impossible (2 *dz'ag: 3 *ts'at). Chu Tsün-sheng believes that 2 *dz'ag is loan char. for 7 *si'ag 'to spy' (look carefully); we should then rather say that the two words are cognate. But probably it is only an extension of meaning: tsai 2 'to dwell upon, keep the mind on'. But even if Cheng thus has text par. for his expl. of tsai, his interpr. as a whole is very forced. — C. Chu: the line refers to the soul of the dead Wen Wang, thus: »Wen wang ascends and descends and is on the left and the right of God» (the spirits »descend» when coming to accept sacrificial gifts). — C is simple and convincing.

752. Wei wei Wen wang 8.

A. Mao (after Erya): wei wei 9 (*mivər / mjwɛi / wei, cf. gl. 374) = 10 'vigorous', thus: »Vigorous was Wen wang». Ode 238, phr. 11 »Vigorous (active) is our king» is quoted 12 in Sün: Fu kuo and in Han Shi wai chuan. Cf. Li: Li k'i 13 »The noble men expanded their influence vigorously». Lu (ap. comm. on Ch'u) defines wei wei as = 14 'to advance, go forward', and Han (ap. comm. on Wsüan) = 15 'water flowing forward', which gives the idea of advancing force, essentially agreeing with Mao. — B. Another school (ap. Ts'uei Ling-en's comm.) reads 16 »Beautiful was Wen wang». For

1 文王降降在帝左右 2 在 3 察 4 在璿璣 5 必在視寒暖 6 王親在之 7 司伺 8 鹽鹽
文王 9 鹽 10 勉 11 勉勉我王 12 鹽鹽我王 13 君子達鹽鹽 14 進 15 水流進免 16 媿媿文王

17 (**mjwər* / *mjwgi* / *wei*) cf. gl. 344. — C. Mo: Ming kuei reads 18, which is due to a confusion with st. 4. — A is best attested in the three ancient schools.

753. Ch'en si tsai Chou, hou Wen wang sun tsī, Wen wang sun tsī, pen chī po shī 19.

Ch'en si:

Mao has no gloss. A. Cheng: ch'en 20 = 21, thus: »He spread bounties». Cf. the phr. 22 'to spread the rules' in ode 275, phr. 23. — B. Ma Juei-ch'en: ch'en 20 is loan char. for 24 (24 entering as phonetic in the char. 20 in its old form). Cf. ode 302 phr. 25, on which Mao: 24 = 26: »There are repeated bounties without limit». — B is a quite unnecessary loan speculation. The par. in ode 275 on the contrary strongly supports A in so far that 20 'to display, to spread out' has its ordinary sense here.

The line as a whole:

A. Mao: tsai 27 = 28, and hou 29 = 30 (a particle). In Tso: Süan 15 and Kyü: Chou yü the line is quoted 31, and Mao evidently took the tsai 27 of his own version to be equivalent to 28 (both **tsag* / *tsâi* / *tsai*). Both 27 and 28 can have the meaning of 32 (see gl. 311) 'to start, to initiate'. Thus: »He spread bounties and initiated Chou; there were Wen wang's grandsons and sons; Wen wang's grandsons and sons — the trunk and the branches (of the family) for a hundred generations». That tsai is = 'to initiate' was an idea already held by the Tso author, who paraphrases it by 33 'to create'. — B. Cheng follows Mao as to tsai, but says: hou 29 = 34, curiously twisting the line into meaning: »He spread bounties and initiated Chou; (the world) made rulers Wen wang and his grandsons and sons». This is decidedly wrong. For hou 29 = the particle wei 30 we have the par. in st. 5, phr. 35 »They submitted to Chou», and to our 36 here corresponds 37 in st. 4. See further D below. — C. Chu: 27 is the correct reading (28 being loan char. for 27, both **tsag*) and 27 is 38 »a grammatical word». From Chu's paraphrase it appears that he took 27 **tsag* to be equivalent to 39 **dz'ag* (the phonetic 40, i. e. 41, forming part of both 42 and 39). Chu takes 'God' as understood subject, paraphrasing 43 »(God) widely gave bounties to Chou». Waley, likewise taking 27 = 39, turns it differently: »He (Wen wang) spread his bounties in Chou». Both miss a most important par. in the ode, see D next. — D. Chu rightly takes 27 to be the correct reading and 28 in the Tso and Kyü quotations a loan char. (the two char. being often interchangeable, see gl. 311); and it is right that tsai 27 is a »grammatical word», but not in the sense of 44 (39); it is the ordinary exclamatory particle. This is proved by a par. in our ode. To our st. 2, phr. 19 corresponds exactly in st. 4 phr. 45 »Great, indeed, was the appointment of Heaven; there were Shang's grandsons and sons» etc. To the kia tsai t'ien ming »Great, indeed, was the appointment of Heaven» corresponds our ch'en si tsai Chou here, and the whole passage means: »(Spreadingly, widely =) 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 and the branches (of the family) for a hundred generations». For the construction with the predicate first, followed by the interjection tsai, and then the subject, cf. ode 258, phr. 46, ode 282, phr. 47.

754. P'ei hien yi shī 48.

A. From Mao's paraphrase we can gather that he took yi 49 in its ordinary sense: »(All the officers of Chou), their being greatly illustrious is also for generations». — B. Another school (ap. Hou Hau shu) reads 50: »They are greatly illustrious for (ample =) many generations». The yi 49 of the Mao text is then a short-form for the homophonous 51 'great, ample' (common w., see gl. 466). Indeed, in Kyü: Chou yü we find this very phr. wr. 52, which, as pointed out by Ma Juei-ch'en, in an inscription on a Han-time grave-stone (Wu Jung pei) is likewise abbreviated into 53. — It gives much better

balance and rhythm: p'ei hien — yi shī, to take the first and third words as adjectives than to take the third word as an adverb. Hence B is preferable.

K'ue yu yi yi, see gl. 433.

756. Si huang to shī, sheng ts'i wang kuo 54.

For si = a particle, see gl. 700.

A. Mao: huang 55 = 56, considering it equivalent to huang-t'ien 57 'the august Heaven'. Cheng paraphrases: »... that Heaven bears worthy men in this kingdom». This would mean that to shī as an object is placed before the transitive verb sheng, which is grammatically unsatisfactory. If huang were to mean 'Heaven', we should have to turn the phrase thus: »Heaven's many officers are born in this kingdom». — B. Huang 55 fundamentally means 'lordly, august' (Erya 55 = 58), see gl. 661. A variation of the same idea is Erya (Shī ku): huang = 59 'beautiful (fine, admirable)', adopted here by Chu, and by Mao in odes 269, 274, 299. Thus: »August are the many officers who are born in this kingdom.»

Tsi tsi to shī, see gl. 263.

757. Mu mu Wen wang 60.

Mu 61 is a common honorific term already existing in the Western Chou inscriptions (cf. MBFEA 8, p. 54), but its precise value is obscure. Mao here (after Erya) says mu mu = 59 'beautiful, fine'. But in Erya we also find mu mu = 62 'respectful, reverent', and this is followed by pseudo-K'ung in comm. on Shu: Kin t'eng. Again, Shouwen defines mu as = 63 'great'. In ode 260, Cheng defines mu as = 64 'harmonious' (cf. below). Yi Chou shu: Shī fa (rules for posthumous names) says 65 »he who spreads virtue (goodness) and holds righteousness is called mu». In Huai: Yüan tao, Kao Yu defines it as = 66 'formless', i. e. 'mysterious', and Chu in our ode here expounds this into 67, Legge: »Profound was Wen wang». Attempts have been made to get at the fundamental sense by etymology. Ho Yi-hang in comm. on Erya: Shī ku (= 59) makes mu 61 (**mjōk* / *mjok* / m u) cognate to 68 **mjōg* / *mju* / m o u 'luxuriant, beautiful'; in his comm. on Erya: Shī hün (= 62) he thinks it is »loan char.» for 69 **mliōk* / *mjuk* / m u 'harmonious, concordant'. This latter may seem confirmed by the fact that as loan for m u 61 we sometimes find 70, which properly is read **mliōg* / *miju* / m i u, e. g. Ch'un ts'iu: Yin 3: Tso 71, Kung-yang 72: a loan of **mliōg* for **mliōk* is plausible, a loan of **mliōg* for **mjōk* is less good. Yet we dare not draw any conclusions from such etymological theories. To sum up the content of these various definitions, the word seems to denote something that is imposing: stately and dignified. In the early Chou inscriptions (BMFEA vol. 8) I rendered it by 'august', and that is also the translation chosen by Waley. Thus: »August was Wen wang.» — We should study here:

Ode 260. Ki fu tso sung mu ju ts'ing feng 73.

17 媿 18 穆穆文王 19 陳錫哉周侯文王孫子文王孫子本支百世 20 陳 21 敷 22 陳常 23 陳
常于時夏 24 申 25 申錫無疆 26 重 27 哉 28 載 29 侯 30 經 31 陳錫載周 32 始 33 造 34 考 35 侯
服于周 36 侯文王孫子 37 有商孫子 38 語辭 39 在 40 于 41 才 42 哉 43 上帝敷錫于周 44 于
45 假哉天命有商孫子 46 鞠哉庶正 47 假哉皇考 48 不顯亦世 49 亦 50 不顯奕世 51 奕 52
奕世載德 53 亦世載德 54 思皇多士生此王國 55 皇 56 天 57 皇天 58 考 59 美 60 穆穆文王
61 穆 62 敬 63 大 64 和 65 布德執義曰穆 66 無形 67 深遠之意 68 茂 69 睦 70 綢 71 穆公 72 綢

A. Cheng: m u 61 = 64, and (expounding a short note of Mao's) he paraphrases: »Ki-fu has made the song, its harmonizing the feelings of the people is like the pure wind's nourishing all the things of nature». Thus briefly: »Ki-fu has made the song, it is harmonizing like the pure wind». All later comm. have accepted the idea that f e n g 74 has the double meaning of 'wind' and 'transforming influence' (75), a common metaphor in the classics (e. g. in Li : Ta hūe). — B. Ch'en Huan: m u - j u 76 = 77, and the second line does not refer to the poem but to Chung Shan-fu who is celebrated in the ode: »Ki-fu has made the poem; fine is the pure wind» (Chung Shan-fu is like a pure wind, transforming the people by his influence). — C. Waley: »Ki-fu made the ballad, gentle as a clean breeze». — D. Another interpr. Ch'en Huan rightly says that j u is the enclitic adverbial particle, and m u j u 76 is equal to 78 or 79; for many Shī par. see gl. 729. But f e n g 74 'wind' is no symbol for any transforming influence (A, B), nor is it a simile for the gentleness of the ode (C), but follows up the word s u n g 'song' in the first line and means simply 'air, tune, melody', thus: »**Ki-fu has made the song, stately is the pure(-sounding) air.**» F e n g 'wind' often means 'a current', here a stream of sounds, i. e. an air. Cf. Tso: Siang 18, phr. 80 »I have often sung northern airs and also southern airs; the southern airs are not forceful, they have many dying sounds». (Similarly, when the first part of the Shī has sections called Ts'i feng, Pei feng etc., this certainly does not mean the (currents =) customs of Ts'i etc., a generally accepted but typically scholastic interpr., but simply »the airs of Ts'i»). That f e n g 74 means 'air' and that the second line logically balances the first (the poem: the melody) is proved by a par. in ode 259 phr. 81 »Ki-fu has made the song, its verse is very great, its air is extensive and fine». Here, right enough, Chu (foll. by Waley!) says f e n g 74 = 82 'sound', and it is astonishing that he has not realized that it means 'air' also in our quite analogous ode 260.

W u t s ' i h i k i n g c h i, see gl. 618.

758. Kia tsai t'ien ming 83.

A. Mao: kia 84 = 85, thus: »Solid, indeed, was the appointment of Heaven.» Mao took 84 *kâ / ka / kia to be a loan char. for 85 *ko / kuo / ku. — B. Chu (after Erya): kia 84 = 86, thus: »Great, indeed, was the appointment of Heaven.» The w. is id. with 87 (*kâ / ka / kia) 'great', which is well attested, see gl. 708. Li: Li yün 88 »That is called ample greatness» (Cheng 84 = 86); Yili: Shī kuan li 89 »It is suited to the greatness» (Cheng same gloss); Ch'u: Chao hun 90 »The fragrance of the Orchis is great»; Lü: Hia hien 91 »How grandly he despises the vulgar blame and praise» Mao says 84 = 86 in two odes, 301 and 302, but erroneously, see gl. 333. — B is much better substantiated. — We should examine here:

Ode 240. Lie kia pu hia 92. A. Mao: lie 93 (*liat / liät / lie) = 94 'achievements', an extension of meaning: 'brilliance': 'brilliant achievements'. It is better, with Chu, to take it in its primary sense (= 95); further kia 84 = 86. Thus: »His brilliance and greatness had no flaw». — B. Cheng reads 96, defining 97 (98 was *liad / liäi / li) as = 99 'sickness' and hia 100 as = 1 'to stop'. Evidently he took 97 to be loan char. for 2 and 100 as loan char. for 3 ('to remove'). Thus: »The sicknesses (epidemics), he did not stop them» (they ceased by themselves!). (Ma Juei-ch'en tries to improve this by saying that pu 4 is an »empty particle»: »The sicknesses, he stopped them»; quite unwarranted). Cheng's interpr. may have been influenced by a knowledge of the reading of yet another school, see C next. — C. Another school (ap. an inscr. in the Li shī: T'ang Kung-fang pei, Han time) reads 5: »The epidemics, he did not remove them» (as in B). Ku 6 was *ko / kuo / ku. — The reason for B and C is that the preceding line in the opinion of some commentators (erroneously, see gl. 815) speaks of disasters that ceased through the good influence of the king. Yet A, the oldest version preserved, takes all the words as they stand, with well-attested meanings, and there is really no

good reason for abandoning it. In ode 160 we have the phr. 7 »His reputation has no flaw», a good par. to A, which strongly corroborates it.

Ode 249. Kia lo kün tsi 8. A. Mao (after Erya): 84 (*kâ) = 9 (*ka / ka / kia); *kâ would then be a loan char. for *ka. Thus: »Fine and happy be the lord». This may be influenced by Mao's knowledge of the B reading, see next. — B. Ts'i (ap. Li: Chung yung) reads 10, meaning as in A. So the line is also quoted in Tso: Wen 4 and Siang 26. — C. Waley: 84 is equal to 87 (both *kâ, see ode 235 above). — D. Lu Tê-ming (Shīwen) reads 84 *g'ä / ya / hia, which means that he took 84 to be a loan char. for 3 (*g'ä); thus: »A far-reaching happiness to the lord». An unnecessary loan speculation. — There is no reason for taking 84 *kâ as a loan char. for a *ka, with Mao. We have two text versions: A 8, where 84 (with C) has its ordinary meaning: »Greatly happy be the lord»; and B 10 »Fine and happy be the lord». It is undecidable which version best repr. the orig. Shī.

Ode 267. Kia yi yi wo 11. A. Mao: 84 = 9 (as in ode 249), and (after Erya) 12 = 13, thus: »With fine (principles) he (sc. Wen wang) admonishes us». Lu Tê-ming thinks that Mao took 12 (*diēt or *diät? / iēt / y i) to be a loan char. for 14, variant of 15 (*? / dz'i / s h i) 'posthumous name', which he explains as etym. id. with 16 (*d'ior / dz'i / s h i) 'to signalize, show, inform', which Mao possibly did. Erya further says: 17 »y i and s h e n both mean 'quiet, to make quiet' (presumably by warning words). But though Mao thus bases himself on Erya, his speculation is very forced. — B. Cheng takes y i 12 in its ordinary sense of 'to overflow' (ex. in Li etc.), expounding: »With fine (principles) he whelms us». — C. Waley: 84 = 87 great, greatness, ampleness: »With (ampleness =) ample blessings he whelms us». — D. Another school (ap. Shuowen) reads 18 (or, in one Shuowen version 19), defining 20 (*ngä / ngä / n g o) as = 21. The 22 (*miēt / miēt / m i) is defined in Erya as = 23 'quiet, to quiet' (cf. A above), in Shuowen as = 24 'tranquillizing words'. Thus: »With fine (words) he tranquillizes us». The char. 20 is known from no other text. 22 occurs as variant (ap. Sin shu) for 25 (*miēt) 'quiet' in ode 271. Ch'en Huan and Ma Juei-ch'en think that Mao's (A) 12 was a loan char. for this 22, which is phonetically excluded. — E. Another school (ap. Tso: Siang 27) reads 26: »(By what =) how shall he show kindness to us». Ch'en Huan and Ma Juei-ch'en believe that 27 (*g'ä) is merely a loan char. for 20 (*ngä) of D above, and that 28 (*siwēt / siwēt / s ü) is a loan char. for the 22 (*miēt) there, but the latter, at least, is phonetically impossible. They adduce in support that in Shu: Yao tien (Shun tien) 29 (Ku wen version) the Kin wen version (acc. to Sü Kuang) had 30. But this uncertainty in the Shu text tradition of course cannot prove that a *siwēt could serve as loan char. for a *miēt. Chu goes even further: he thinks that the Tso version 26 is the primary and correct reading and that Mao's (A) kia 84 (*kâ) is a loan char. for 27 (*g'ä), and that his y i 12 is a scribe's error for s ü 28; a violent and unsatisfactory emendation. —

公 73 吉甫作誦穆如清風 74 風 75 化 76 穆如 77 美然 78 穆而 79 穆然 80 吾驟歌北風又歌
南風南風不競多死聲 81 吉甫作誦其詩孔碩其風肆好 82 聲 83 假哉天命 84 假 85 固 86
大 87 瑕 88 是謂大假 89 宜之于假 90 蘭芳假些 91 假乎其輕俗誹謗 92 烈假不瑕 93 烈 94
業 95 光 96 厲假不瑕 97 厲假 98 厲 99 病 100 瑕 1 己 2 癘瘕 3 題 4 不 5 癘瘕不題 6 瘕 7
德音不瑕 8 假樂君子 9 嘉 10 嘉樂君子 11 假以溢我 12 溢 13 慎 14 謚 15 謚 16 示 17 溢慎
靜也 18 謚以謚我 19 謚以溢我 20 謚 21 嘉善 22 謚 23 靜 24 靜語 25 密 26 何以恤我 27 何 28

Version D is attested only in a comparatively late source (Shuowen, 1st c. A. D.), and even there some Shuowen versions have 12 (like A) inst. of 22; its *ng o 20* lacks the support of par. texts; so D is decidedly inferior to versions A-B-C and E, which represent two entirely different traditions. Both (the former with interpr. C) make good sense, and it is undecidable which of them best repr. the orig. Shī.

Ode 282. *Kia tsai huang k'ao 31*. A. Mao: 32 = 33 'fine'. — B. Chu: 32 = 34: «Great was my august Father».

759. *K'ili pu yi 35*.

Li 36, which often means 'a pair, several', here, with Mao, means 37 'number'. In W. Han coll. (Fang yen) we have 38 (enlarged form) = 37.

A. Cheng: «Their number was not (merely) a hundred thousand» (but many more!). — B. Wang Yin-chi and followers: *pu 39* is an «empty particle», so the line is equal to 40 «Their number was a hundred thousand». I have often had to point out the fallacy of this theory of *pu 39* as an «empty particle». Always in cases of this kind (which are frequent in the Shī) the *pu* has its proper force, and (as Chu has often clearly expressed by his paraphrases: 41) the formulation is then an oratorical question: «Their number, was it not a hundred thousand». Cf. st 3 here: 42 (in Tso: Wen 2 quoted 43), acc. to Mao = 44, properly: «Should you not think of your ancestors». Wang and his followers here likewise say that *wu* (45) is 46 'an initial auxiliary'. Since in both constructions it is a question of negations (*pu*, *wu*), they should have realized that there is a definite meaning and stylistic value in *pu* and *wu*, as clearly expounded by Chu. (Waley thinks that 42 is a scribe's error for 47 «do not disgrace your ancestors»; this is tempting with a view to ode 196, phr. 48, but it means a quite unnecessary text alteration).

760. *Hou yü Chou fu 49*.

Mao's comm. does not explain the line. A. Cheng: «They became princes in the dependencies of Chou» (the 50 nine classes of dependencies). — B. Wang Su: *hou 51* = 52, as often, thus: «And so they became subject to Chou». — The next st. begins with 53, i. e. the same line with a different word sequence. Here the A interpr. is impossible, which should have told Cheng that he was on the wrong track.

761. *Kuan tsiang yü king 54*.

Kuan tsiang:

A. Mao: *tsiang 55* = 56, taken as a transitive verb, thus: «Their libations were presented». A common meaning; for par. see gl. 660. — B. Cheng: *tsiang* = 57 'to assist', also a common meaning of the word, thus: «They assisted at the libations». — B operates with a wrong word sequence. If *tsiang* meant 'to assist', the phr. should be 58.

Yü king:

A. Mao (after Erya): *king 59* = 60 'great'. This has been differently explained: a. Ch'en Huan thinks Mao meant 'great' in an abstract sense, so that *yü king 61* would mean 62: «The libations proffered then were great». This is very strained. Yet such a general and abstract sense is not without par., for we find in Tso: Chuang 22, phr. 63 «Nobody will be so great as they». β. K'ung thinks that Mao really meant 'the great place, the expanse', in the sense of 64 'the capital'. That this was Mao's meaning is possible, for he may have based himself on Kung-yang. To Ch'un ts'iu: Huan 9, phr. 65 «She went (as bride) to the capital» Kung-yang says: «What is meant by *king shi 64*? It means the abode of the son of Heaven; 66 what does *king* mean? It means great». Thus our ode line: «Their libations were presented in the capital». γ. It is possible, however, that Mao had yet another idea, for on ode 241, phr. 67 he says: *king 59* = 68 'a great mound'. This is based on Erya, section «hills»: 69 'the very highest is called *king*'. This meaning is well attested. Ode 50, phr. 70 «He measured by the shadow mountains and hills»; ode 211, phr. 71 «Like islands, like hills»; Li: T'an kung

72 «to the nine mounds» (tumuli of the dignitaries of Tsin), etc. But if so, Mao took 'mound, hill' in the sense of 'elevated place, height' as referring to the site of the capital, for else our phrases 54 and 67 would make no sense. δ. In yet another place, ode 250, phr. 73, Mao defines *king shi 64* as = 74 'the great multitude', thus taking *king 59* in the general, abstract sense of 'great', as in a. above. This, however, would involve two different applications of the two *king* in the same line, one concrete and one abstract: «He looked at the expanse (or: height), the lands for the great multitude», which is unreasonable. In short, Mao's ideas on the subject are quite difficult to discern. — B. Cheng has no gloss on our ode 235 here, but on ode 236, phr. 75 (where Mao repeats his 59 = 60) he says: *King 59* is a place name, a special name for the place where the Chou resided when they still were a small state. Thus *yü king 61* would mean «in King». But in ode 250, phr. 73, he takes *king* as = 'a height'. — In cases like ode 244, phr. 76, *king* cannot very well be a place name (if so, the place would have two names, here combined into a binome, which is utterly unlikely) but must be an appellative, either 'capital' or 'expanse' or 'height'. So interpr. B is inadmissible. Now *shi 77* certainly means 'a host, a multitude', but it also meant 'great city, capital' at an early age, cf. Shu: Lo kao 78 «I came to the capital Lo», and when in several odes (153, 250, 253) we find the phr. *king shi 64*, it is quite obvious that this is a binome of synonyms: 'capital'. So *king* really means 'capital' in 76: «the capital of Hao» and in ode 153, phr. 79 «I think of that capital of Chou». And so we have it here: 54 «Their libations were presented in the capital». It is easy to see why the scholasts have hesitated on this point in regard to ode 250, phr. 73: when prince Liu surveyed the place, the city was not yet built; but this is in no way any obstacle, for the clause 73 means: «(He ascended the southern ridge), he looked at the (planned) capital, the lands for the capital», the *king* in the first line and the *king shi* in the second being synonymous. — We have thus three meanings of the char. *king 59* safely attested: 'a height, hill, mound'; 'capital'; and 'great'. Of these that of 'capital' is in fact the oldest attestable, for both in Yin-time inscriptions and in the very earliest Chou inscriptions (see Karlgren, Grammata p. 321, 322) the char. is 80, which is clearly a picture of some palace building, not of a hill or mound. On the other hand, there is a great probability that the words are etym. identical, the palace, the capital meaning fundamentally 'the great elevation', either because a high and dominating site was chosen for it or because the palaces were raised (as we know from the An-yang excavations) on a terrace of stamped earth.

Ch'ang fu fu hü, see gl. 453.

762. *Yü siu küe tê 81*.

A. Mao: *yü 82* = 83. This is because Mao knew of the Lu version, see B next. K'ung therefore expounds Mao: «Transmit and cultivate their virtue». — B. Lu (ap. Han shu) reads 84. Ch'en Huan (like K'ung above) thinks that *shu 83* here has its

恤²⁹惟刑之恤哉³⁰惟刑之謚哉³¹假哉皇考³²假³³嘉³⁴大³⁵其麗不億³⁶麗³⁷數³⁸
 殿³⁹不⁴⁰其麗億⁴¹不⁴²豈不⁴³無念爾祖⁴⁴毋念⁴⁵念爾祖⁴⁶無毋⁴⁷發聲助⁴⁸無忝爾
 祖⁴⁹無忝爾所生⁵⁰侯于周服⁵¹九服⁵²侯⁵³維⁵⁴侯服于周⁵⁵裸將于京⁵⁶將⁵⁷行⁵⁸
 助⁵⁹將裸于京⁶⁰京⁶¹大⁶²于京⁶³于是大⁶⁴莫之與京⁶⁵京師⁶⁶歸于京師⁶⁷京昔何
 大也⁶⁸依其在京⁶⁹大車⁷⁰絕高謂之京⁷¹景山與京⁷²如城如京⁷³于九京⁷⁴乃觀于
 京⁷⁵京師之野⁷⁶大衆⁷⁷曰嬪于京⁷⁸鑄京辟廡⁷⁹師⁸⁰至于洛師⁸¹念彼周京⁸²商⁸³

full value of a verb, as in the phr. 85 (Meng: Liang Huei wang, hia) »to transmit (the facts of) one's office» (to report about one's office); thus: »Transmit and cultivate their virtue». — C. Chu: y ü 82 is merely an initial particle: »And so cultivate their virtue». And Yen Shī-ku, in comm. on Han shu, paraphrases the Lu school line so as to show that he likewise regarded the s h u 83 in that text as a particle. — Y ü 82 (**bīwət*? / *īuēt* / y ü) is common as particle in the Shī, e. g. in odes 114, 156, 207. Cf. particularly ode 209, phr. 86 »The divine protectors then return» (y ü = 'then, thereupon, and so'). And our phr. here 81 is quite analogous to ode 236, phr. 87, where y ü is evidently no more than an initial particle; since Cheng here in ode 236 says 82 = 83, it is clear that he (like Yen Shī-ku some centuries later) considered s h u 83 to be a particle as well. Now this s h u 83 occurs in an early bronze inscription (Po Mou-fu Kuei, in Lo Chen-yü, Cheng sung t'ang tsi ku yi wen 6: 6) in the sense of 88 'to proceed', and it is very natural that just like its synonym 88 it came to mean ('proceed' >) thereupon, then' (a Mandarin semasiological par. is 89). Since s h u 83 of the Lu version corresponds to the y ü 82 of the Mao version, and since the latter is unquestionably an initial particle in the phr. 87, Cheng and Yen Shī-ku are decidedly right in assuming that s h u 83 is also a particle. 82 and 83 were synonymous but not homophonous. 83 was **d'īwət* / *dē'īuēt* / s h u. As to 82, Anc. Chin. *īuēt*, the Archaic sound is uncertain. It would be tempting to reconstruct a **dīwət*, which would make it cognate to 83 **d'īwət*. But probably it was **bīwət*, since it forms part of 90 **plīət*. — We should study here:

Ode 237. Y ü lai s ü y ü 91. A. Cheng (after Erya): y ü 82 = 92. This has been misunderstood by K'ung: »He himself (in person) came» etc. — B. Erya's gloss means 92 in the sense of 'to follow' (synon. and in the same line with 93), hence as particle = 'following thereupon, then, thereupon'. »And so he came» etc

763. Yi kien y ü Yin, tsün ming pu yi 94.

Ts'i (ap. Li: Ta hüe) reads 95. 96 and 97 were homophonous (**ngia*, even tone) and etym. identical, and hence interchangeable. 98 **tsiwan* / *tsiuën* / *tsün* (etym. s. a. 99) 'great' and 100 **sīwan* / *sīuën* / *sün* 'high, lofty' are cognate words; undecidable which version best repr. the orig. Shī. — Kien 1 (**kiam* / *kam* / *kien*) means 'to examine, to inspect' generally, but also, in a narrower, special sense, 'to mirror oneself, to look at in a mirror' (the fundamental sense is the general one: 'to look, to examine': **kiam* is closely cognate to 2 **glām* / *lām* / *lan* 'to see, to watch'). The early »mirror» was a tub with water as the mirroring surface. In Shu: Tsiu kao we find: 3 »Men should not (examine:) mirror themselves in water, they ought to mirror themselves in the people», which is alluded to in Kyü: Wu yü 4. The char. 1 was made for this narrower sense of the word stem. In the famous inscr. of the Sung Ting (Western Chou, see Lo Chen-yü: Cheng sung t'ang tsi ku yi wen 3: 36) it is wr. 5: a man, an eye and a vessel with a stroke marking its content, the water (the meaning of 6 is not 'blood' here). Later the bronze mirror was created, but it is difficult to determine its earliest appearance. Ta Tai: Wu wang tsien tsu mentions a »mirror» with inscription from the very beginning of the dynasty, but on the one hand this is probably a mere legend, on the other hand, if not, the inscription may have been applied on the mirroring water tub. In Tso: Chuang 24 (670 B. C.) it is mentioned how a 'girdle mirror' of the queen's was given as a present, and this is probably the earliest safe date. Here the w. is wr. 7 **kiam* / *kam* / *kien*. This is etym. the same w. as the simple 1, the char. enlarged by rad. 8 'metal, bronze'. This enlarged char., however, may reach back to the time of the »water-bowl mirror», for the same char. 7, in the reading **g'ām* / *γām* / *han* (Shīwen), means 'tub, big bowl, basin' (i. a. used for ice, see Chouli: Ling jen). In the famous inscr. of king Fu Ch'ai of Wu (died 473 B. C.) we find the shorter form 1 in this sense on the big bronze basin now in the Museum f. Völkerkunde in Berlin (cf. BMFEA 8, pl. 12).

Pu yi:

A. Shīwen says that Mao read 9 **dīēg* / *īē* / y i 'easy'. Why it attributes this to Mao is not clear, for Mao has no gloss here. Thus: »The great appointment (of Heaven) is not easy (to keep)». — B. Cheng reads 9 **dīēk* / *īäk* / y i 'to change', thus: »The great appointment cannot be changed». — A is logically much better: the warning example of Yin is precisely that their appointment was lost through their incompetence. Moreover **dīēg* suits the rime (**tieg*) better than **dīēk*.

764. Wu ngo er kung 11.

A. Mao (after Erya): ngo 12 (**ât* / *ât* / ngo) = 13 'to stop' (common w.). Cheng expounds: »Do not (yourself) (stop =) put an end to your (own) persons», i. e. do not ruin yourselves. — B. Han (ap. Shīwen): ngo 12 = 14 'to suffer', here 'to cause to suffer', thus: »Do not cause your own persons to suffer». Ch'en Huan thinks that Han took 12 **ât* to be a loan char. for 15 **g'äd* 'to harm', which is quite unacceptable; if a loan char. at all, it would rather stand for 16 'to exhaust'. — C. Ch'en Huan follows Mao (12 = 13) but construes differently from Cheng: »(The appointment of Heaven is not easy to keep), may it not (stop =) cease in your persons» (may you preserve the mandate). Ch'en adds that 12 (**ât*) »is the same word» as 17 (**χīät*), which of course is quite wrong. — C forms a much better logical sequence to the preceding line than A or B. That there is no preposition (er kung = y ü er kung »in your persons») is no obstacle, for the absence of a y ü 18 where later classical Chinese demands it is very common in the Shī: ode 3, phr. 19, ode 13, phr. 20, ode 35, phr. 21, ode 36, phr. 22, ode 48, phr. 23, ode 207, phr. 24, ode 189, phr. 25 etc.

765. S ü a n c h a o y i w e n 26.

A. Cheng (after Erya): s ü a n 27 = 28 (Chu = 29) 'to spread out everywhere, to display', the fundamental and common meaning of the word. Cheng interprets: »Display the brightness and about what is right ask (reliable men)», an impossible construction. — B. K'ung: wen 30 = 31 (common) and 32 = 33 (cf. the common 34), thus: »Display and make bright your good fame». — C. Ch'en Huan: s ü a n 27 = 35, and s ü a n c h a o is a binome = 'to make bright'. He refers to the binome 36 in odes 273 and 276. He further adduces Tso: Hi 27, where Tu Yü defines 27 as = 35, and Kyü: Tsin yü, where Wei Chao says the same. But ming 35 as a gloss word is ambiguous: it frequently means 'to make known, to display', and that is in fact the meaning of the s ü a n 27 in both Tso and Kyü. Ch'en further says that in ode 257, phr. 37 »He holds a heart which has (everywhere-reaching =) all-embracing plans» (Cheng 27 = 28), s ü a n 27 again means 'bright' (plans), and in ode 282, phr. 38 »Of all-embracing wisdom was the man» (Cheng again 27 = 28) he likewise interprets: »Of bright wisdom». But there is no reason whatever for not giving the w. its ordinary meaning in all these cases.

事修厥德 22 率 23 述 24 述脩厥德 25 述職 26 神保事歸 27 事懷多福 28 述 29 就 20 筆 21 事
來晉宇 22 自 23 遵率循 24 宜鑒于殷駁命不易 25 儀監于殷峻命不易 26 宜 27 儀 28 駿 29
俊 100 峻 1 監 2 覽 3 人無于水監當于民監 4 王其盍亦鑑於人無鑑於水 5 監 6 血 7
鑑鑒 8 金 9 易 10 帝 11 無過爾躬 12 遏 13 止 14 病 15 害 16 竭 17 歇 18 于 19 賓彼周行 20 于
以用之公侯之宮 21 薄送我畿 22 公庭萬舞 23 爰采唐矣朱之鄉矣 24 靖其爾位 25 載履
之牀 26 宣昭義問 27 宣 28 徧 29 布 30 問 31 聞 32 義問 33 善聞 34 令聞 35 明 36 明昭 37 秉心

766. Yu yü Yin tsi t'ien 39.

A. Mao simply (after Erya): yü 40 = 41 'to measure, calculate, consider'. Cheng adds: yü 42 stands for 43 (both *g'üq). He interpr.: »And further you should consider how Yin followed Heaven (in its actions)». — B. Chu: tsi 44 = 'from': »You should consider how Yin followed Heaven (in its actions)». — C. Ma Juei-ch'en (after Erya): yin 45 = 46, in the sense of 47 'the middle way', paraphrasing 48, whatever he means by that nonsense. — D. Legge: »And look at (the fate of) Yin (from the point of view of =) in the light of Heaven». — E. Waley translates: »Consider what Heaven did to Yin», but in his notes he adds that the phr. tsi t'ien »is not intelligible as it stands». — F. Another interpr. Yü 40 was the feudal name of Shun 49, one of the great legendary sages and emperors, see Shu: Yao tien. Acc. to the Shu tradition he ceded the throne to Yü 50 and did not found a dynasty. But legends preserved in Tso: Ai 1 show us the descendants of Shun, called Yu Yü 51 the lords of Yü as rulers of Yü well into the Hia dynasty. Moreover, other Chou texts indicate some traditions aberrant from that of the Shu, which show us Yu Yü shi 'the lords of Yü' as a real dynasty preceding the Hia dynasty. Li: T'an kung (one of the most ancient chapters of the Li, as shown by its language) 52: »The lords of Yü used earthenware coffins, the lords of Hia surrounded these with brick-work; the people of Yin had inner and outer wooden coffins; the people of Chou made wooden walls and placed feather ornaments (on the coffin)». Here quite evidently Yu Yü shi cannot mean simply »the lord of Yü» = Shun alone, but it speaks of an era, a dynasty, preceding the Hia. And the existence of such a tradition is definitely confirmed by Lü: Shen ying lan 53: »Now of Yü, Hia, Yin and Chou there are none preserved». Here it is obvious that Yü cannot mean Shun alone but is the first of four dynasties. Now in our ode line we find first Yu Yü 51 »the lords of Yü», then Yin 45, the house of Yin, and later in the line we meet with Wen wang, the founder of the Chou dynasty. It can hardly be a coincidence that Yu Yü is here combined with Yin and Wen wang, and the attempt to escape it by taking yü 42 as = 43 and yü 40 as a verb is doomed to failure; in fact all the interpr. A—E are hopelessly strained. The line means: »The lords of Yü (i. e. the earliest dynasty) and (the house of) Yin came from Heaven (i. e. obtained their investiture from Heaven); but the actions of Heaven have no sound, no smell (i. e. they are inscrutable, Heaven has rejected Yin); you should (now) make Wen wang your model». For tsi t'ien 54 = 'came from Heaven' cf. ode 236, phr. 55 »The appointment came from Heaven».

767. Shang t'ien chi tsai 56.

A. Mao (after Yi Chou shu: Shi fa): tsai 57 (*tsag / tsai / tsai) = 58, thus: »The actions of Heaven». This has been variously explained. Ma Juei-ch'en says that 57 (*tsag) and 58 (*dz'äg) were »anciently similar in sound» and hence interchangeable, which is far from convincing. Cheng (in comm. on Li: Chung yung) thinks that 57 should be read *dz'äg / dz'äi / ts'ai, being loan char. for 59 = 60 'creating the things', which is no better. Tsai 57 is common in the meaning 'to start, to initiate, to undertake' (see gl. 311 and 683), id. w. 61 in this sense. Cf. also Shu: Yao tien (Shun tien) 62 »... the (initiatives:) undertakings of the emperor», paraphr. by Si-ma Ts'ien: 63, and defined as = 64 (»the emperor's actions») by Cheng Hün. The meaning 'action' is simply an extension of meaning from 'to start, to initiate'. — B. Lu (ap. Han shu) reads 65. This 66 (tsag / tsai / tsai), unknown from texts, is defined in Kuang ya as = 58. Ma Juei-ch'en thinks it is a loan char. for 67 (*tsag), which is possible, though it may just as well be a loan char. for 57 (*tsag). Meaning the same as in A. — We should study here:

Ode 236. Wen wang ch'u tsai 68. A. Mao: tsai 57 = 69. Cheng ex-

pounds this: »When Wen wang first had knowledge» (i. e. became capable of thinking, as a lad), and Ch'en Huan believes that Mao explained 57 *tsag by 69 *s'jak because of similarity in sound, which is not plausible. I think that Mao read 69 *t'äg / tsi / ch'i 'to record, to inscribe', for this is a common meaning of tsai 57; thus: »When Wen wang first was put into the records» (family or state records, upon his birth); i. e. when new-born he was already betrothed to his future wife. — B. Chu: tsai 57 = 70 (common meaning): »In Wen wang's first year». — C. Ma Juei-ch'en: tsai 57, cognate to 59 ts'ai, means 71 'to bear', thus: »When Wen wang first was born». — D. Waley: ch'u tsai = 'to begin the task'. This accords with the meaning of tsai in our ode 235 above. Thus: »When Wen wang had started his (initiative =) action». — D is strongly confirmed by the combination with ch'u 72.

768. Yi hing Wen wang 73.

Hing 74 is a loan char. for 75 (as often), and Lu (ap. Ts'ien fu lun) reads 76. Mao says 74 = 77, which is ambiguous, as fa may mean both 'law' and 'to make a law, to imitate'.

A. Cheng takes 78 yi hing = 79 as a binome = 'to imitate, take as a pattern'. This, however, is forbidden by a par. in ode 272, see C below. — B. Fu K'ien (2nd c. A. D.): yi 80 = 81, interpreting: »One who well used the laws was Wen wang». — C. In ode 272 we have a par. but fuller line: 82. Here Mao says 80 = 81, and Cheng interprets: »Yi finely we shi hing make our pattern the norms of Wen wang». Legge (following Cheng in ode 235 above) takes all three words as synonymous: »Yi shi hing I imitate and follow and observe the statutes of Wen» (Couvreur: »Imitans, sequens, observans Wenn regis statuta»), but that is impossible: such a combination of three words goes against the rules of classical Chinese. Waley therefore: »Yi shi our ritual hing is patterned on the rules of king Wen», which is grammatically better. But after all it is shi hing 83 which forms the binome, and yi 80 is equal to 84. These two are etymologically the same word (both *ngia, even tone) and interchangeable. In the same ode 235, in which we have our 73, we have another line where the Ts'i version reads 85 but the Mao version correspondingly 86 »You ought to mirror yourself in (the fate of) Yin». The word is cognate to 87 (*ngia, falling tone) 'right', and yi 80 fundamentally, means 'what is right', and yi 84 'it is right that', hence 'ought'. The line in ode 272, phr. 82 therefore means: »We yi should shi hing make Wen wang's statutes our pattern», and our line 73 in ode 235: »You should make Wen wang your pattern».

769. Wan pang tso fu 88.

A. Mao says simply: fu 89 = 90, and Cheng paraphrasing it simply skips the tso 91: »all the states will trust you». (Waley refers the line to the Wen wang, just mentioned: »in whom all the states put their trust»). — B. K'ung paraphrases 92: »Then with all the states you will establish trust». — C. Chu: tso 91 = 93, thus: »All

宣猶 38 宣哲維人 39 有虞殷自天 40 虞 41 度 42 有 43 又 44 自 45 殷 46 中 47 中道 48 又度中
道於天 49 舜 50 禹 51 有虞 52 有虞氏瓦棺夏后氏堅周殷人棺槨周人牆置嬰 53 今虞夏
殷周無存者 54 自天 55 有命自天 56 上天之載 57 載 58 事 59 裁 60 生物 61 哉 62 有能奮庸
熙帝之載 63 帝之事 64 帝之行 65 上天之緯 66 緯 67 宰 68 文王初載 69 識 70 年 71 生 72 初
73 儀刑文王 74 刑 75 形 76 儀形文王 77 法 78 儀刑 79 儀法 80 儀 81 善 82 儀式刑文王之典
83 式刑 84 宜 85 儀監于殷 86 宜鑑于殷 87 義 88 萬邦作孚 89 孚 90 信 91 作 92 則與天下萬

the states will rise and trust you». This is a common meaning of *tso*, cf. ode 133, phr. 94 »Together with you I will start (on the expedition)«, etc. — C is certainly to press the *tso* too strongly. *Tso fu* 'to make confidence' means no more than 'to have confidence', thus: »All the states will have confidence«.

Ode CCXXXVI: Ta ming.

770. Shī pu tsie sī fang 95.

A. Mao: *tsie* 96 (* ? / *tsiep* / *tsie*) = 97. Cheng takes this to mean simply 'to reach', and makes an understood »Heaven« the subject: »It (Heaven) caused (his orders) not to reach the four quarters«. But the preceding words: *t'ien wei Yin ti* are obviously the subject of the clause (*shī* 98 being in the passive), and Mao's *ta* 97 has the well-known sense of 'to reach everywhere, all round', as in Li: Chung yung 99 »the (everywhere-reaching =) universal law of the world«; thus we obtain: »(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«, i. e. he could not maintain his power over the whole world. The archaic sound of *tsie* 96 in this sense is somewhat uncertain, but probably we have to reconstruct **tsiap* / *tsiep* / *tsie*, for very likely it was cognate to 100 **tsap* / *tsâp* / *tša* 'all round'. For *tsie* 96 we find the variant 1 in Han Shī wai chuan. The same word is often wr. 2 **tsiap* / *tsiep* / *tsie*. Cf. Chouli: Ta sī ma 3 »a (complete round =) cycle of (ten) days«; same phr. wr. 4 in Kyü: Yüe yü; Sün: Kün tao 5 »All round, everywhere under Heaven«; Sün: Wang pa 6; Sün: Chī shī 7 »If you can reach everywhere with the rules of propriety«; Tso: Ch'eng 9, phr. 8 »In the lapse of a (complete round): cycle of ch'en (12 days)«, etc. (very common). — B. Chu: 96 = 9, thus: »(Heaven) did not permit him to possess the (states of) the four quarters«. I suppose that Chu thought of the meaning 'to pinch, to grasp' of the char. 96, see below. — A is strongly corroborated by good text par. — We must examine here:

Ode 180. Ki hie (*tsie*) wo shī 10;

Ode 246. Ki hie (*tsie*) sī hou 11.

Shīwen in ode 180 reads 12 **tsap* / *tsap* / *tša* or **tsiap* / *tsiep* / *tsie* or **g'iap* / *γiep* / *hie*. In ode 246 it reads the same w. **tsiap* / *tsiep* / *tsie* or **tsap* / *tsâp* / *tša*. The char. 12 is fundamentally read **g'iap* / *γiep* / *hie* (in Pekinese irregularly *kia*) and means 'to clasp under the arm' (common), secondarily 'to pinch', cf. Kuan: Ti tsī chī 13 »with the right hand he holds the pincher (for eating vegetables) and the spoon«. But this primary reading **g'iap* Shīwen has only alternatively in ode 180.

Mao has no gloss on phr. 10 and 11. Cheng (under ode 246) refers to Yili: Ta shē li 14 »He inserts three (arrows) in the girdle and 12 one«. Cheng defines this 12 as = 'to fit on to the string', thus: »He inserts three in the girdle and fits one on to the string«. Shīwen in Li: Yüe ling (see below) reads 12 in the phr. 15 alternatively **tsiap* / *tsiep* / *tsie* and **g'iap* / *γiep* / *hie*, and later comm. trying to follow Cheng and Shīwen, have explained that 12 **tsiap* is cognate to 16 **tsiap* / *tsiâp* / *tsie* 'to bring into contact'. But that will not do, for we should compare Li: Yüe ling 17 (Shīwen, as just stated, reads alt. **tsiap* and **g'iap*). Here 12 cannot possibly mean 'to fit on to the string', and Legge and Couvreur therefore take it in its fundamental sense (**g'iap*) of 'to carry under the arm', thus: »The Son of Heaven then in war garments seizes his bow, carries arrows under his arm and goes to hunt«. But this again is not applicable in our odes 180 and 246 (phr. 10, 11), and must therefore be wrong, for it is evident that 15 must mean the same in all these texts. In order to reconcile them, we have to take 12 in its secondary or more general sense derived from the fundamental one of 'to pinch', i. e. 'to grasp'. Thus in Yili: Ta shē li 14: »He inserts three (arrows) in the girdle and grasps one« (holds one in the hand); Li: Yüe ling 17: »The Son of Heaven... seizes his bow, grasps his arrows and

goes to hunt»; ode 180, phr. 10: »We have grasped our arrows«; ode 246, phr. 11: »They have grasped the four arrows«. And we may thus be quite sure that in all these cases the word should be read **g'iap* / *γiep* / *hie* (Pek. *kia*), the reading alternatively given by Shīwen in ode 180 and in Li: Yüe ling, and not **tsiap* or **tsap* or **tsap*, as Shīwen alt. proposes in the various places quoted above. These Shīwen readings are due to the fact that the char. 12, as shown above, sometimes serves as loan char. for a quite different word **tsiap* / *tsiep* / *tsie*, cognate to 100 **tsap* / *tsâp* / *tša*, and Lu Tê-ming has erroneously confused the two series.

Siao sin yi yi, see gl. 433.

771. Yü huai to fu 18.

Another school (ap. Ch'un ts'iu fan lu) reads 19. For yü 20 as a mere particle, see gl. 762.

A. Cheng: huai 21 = 22, thus: »(Brightly he served God on high), and so he could aspire to much happiness«. Huai 21 'to carry in the bosom, have feelings for' in the sense of 'to long for, to hope for' is very common. — B. Chu (after Erya): huai 21 = 23, thus: »And so there came much happiness«. — It is very doubtful, in spite of Erya, whether huai ever could mean 'to come', see gl. 110 a. A is therefore preferable.

772. Yi shou fang kuo 24.

A. Cheng: »And so he received the states of the (four) quarters«. — B. Ma Juei-ch'en (after Kuang ya): fang 25 = 26, thus: »And so he received the great realm«. Wang Nien-sun has adduced the foll. texts in support of Kuang ya's definition: Kyü: Tsin yü 27, where Wei Chao says: 25 = 26: »Now as to the (greatness =) size of the Tsin state, it is a border realm, its soil is small and a great state is at its side; Wei is obviously wrong: fang 25 (as often) means 'region, territory', thus: »Now the territory of Tsin is a border realm« etc. Shu: Yao tien 28, which Shī ki renders by 29; here, acc. to Wang, 25 and 30 mean 'great', which is very doubtful. Similarly ibid. 31, equally doubtful. Chu Tsün-sheng adds some more Shu ex. in which he proposes that fang 25 means 'great', all of them likewise disputable. The meaning 'great' of fang is thus far from safely attested. — C. Waley: shou 32 (**dîog*) is loan char. for 33 (**śîog*): »To protect his frontiers, his realms«. An arbitrary and unnecessary loan speculation. — In st. 1 it was said of the Yin king that he could not embrace the sī fang 34 (states of) the four quarters. As a direct counterpart to this we have the statement here that the Chou king »received (as his subjects) the fang kuo 'quarter states', i. e. sī fang chī kuo states of the four quarters. This confirms A.

Wen wang ch'u tsai, see gl. 767.

773. Tsai Hia chī yang 35.

A. Mao reads thus: »To the north of the Hia (river)«. — B. Another school (ap. Shuowen) reads 36 »To the south of (the city) Ho«. — Undecidable which version best repr. the orig. Shī.

774. Wen wang kia chī 37.

國在信 33 興 34 與子偕作 35 使不挾四方 36 挾 37 達 38 使 39 天下之達道 40 匝而 1 佚 2.
 挾 3 挾日 4 挾日 5 周挾于天下 6 周挾 7 能以禮挾 8 挾辰之間 9 有 10 既挾我矢 11.
 既挾四錄 12 挾 13 右軌挾 14 播三挾一个 15 挾矢 16 接 17 天子乃厲飾執弓挾矢以獵
 18 聿懷多福 19 允懷 20 畢 21 懷 22 思 23 來 24 以受方國 25 方 26 大 27 今晉國之方偏侯也
 其土又小大國在側 28 共工方鳩僝功 29 共工旁聚布功 30 旁 31 洪水方割 32 受 33 守 34.

Mao says simply (after Eyra): *kia 38 = 39* 'beautiful, fine', which does not tell us how he understood the line.

A. Cheng takes *kia* as a transitive verb: »Wen wang found her beautiful» (*chi 40* being the common final particle). — **B.** Chu: *kia 38 = 41* 'the marriage ceremony', thus: »Wen wang consummated the marriage». Ma Juei-ch'en goes even further, proposing that *chi 40* is not a particle but means *42* (after Cheng's gloss on ode 52, treated in our gl. 142), which is inadmissible. Ma further believes that in Chouli: Ta tsung po *43* the *kia li* means *41* 'marriage ceremony', but this goes against the ancient comm. and is not supported by any par. Again, when Legge translates Tso: Chao 30, phr. *44* by: »Only on occasions of marriage, friendly alliances, complimentary missions» etc., he has no support in the commentaries (and Couvreur translates differently). The only support would be Ch'en Huan's idea: *kia 38 = 45* 'a good partner' (thus: »Wen wang got a fine partner» i. e. bride), for in Tso: Huan 2 it is said *46* »A fine (good) partner is called *fei* a consort». But all this B interpr. is a very forced scholastic speculation. — **C.** Waley: »Wen wang was blessed». This could, perhaps, be supported by Li: Li yün *47* »And so one makes happy the souls». But this is a very rarely occurring extension of meaning of the word. — **D.** Another interpr. There is really no reason for not taking (with Mao? see above) *kia* in its ordinary and normal sense of 'fine', as in ode 161, phr. *48* »I have a fine guest», ode 170, phr. *49* »It is good (fine)», ode 186, phr. *50* »He is a fine guest here» etc. (very common). The idea of the st. is to express that a fine man obtained a fine wife: »Wen wang was fine; and in a great state there was the young lady. . .» (whose excellence is then praised).

775. *K'ien tien chi mei 51.*

A. Mao: *k'ien 52* (**k'ian / k'ien / k'ien* and **g'ian / yien / hien*, both readings in Shiwen as well as in Ts'ie yün) = *53*. The latter here means 'to compare, to look like', see B next. Mao evidently knew of the B version. Thus: »She looked as if she were a younger sister of Heaven». Of the word-stem *54* **kian / kien / kien* 'to see': *54* (*55*) **g'ian / yien / hien* 'to be visible, to be manifest, to appear' we have here a third aspect **k'ian* or **g'ian* 'to appear, to have the appearance of, to look like, to be like'. — **B.** Han (ap. Shiwen) reads *56*, the *53* **k'iang / k'iang / k'ing* defined as = *57* 'to compare, to be like'. Thus the meaning of the line is the same as in A. K'ung says that in his time (T'ang dyn.) the w. was still coll. current (*58* 'to compare, be like' being called *59*). Cf. Hanfei: Wai ch'u, tso shang *60* »They are visible before you both morning and evening» (*61* **k'iang = 53*): just as in the case of *52*, the sense 'to be visible, to appear' by extension of meaning becomes 'to appear as, to look like': »She (appears as =) looks like a younger sister of Heaven». — The two words **k'ian* and **k'iang* could not, as the Chinese scholars believe, »be interchangeable» because of »sound similarity». They are hardly even cognate, simply synonymous. Undecidable which version best repr. the orig. Shi.

776. *Wen ting kue siang 62.*

A. Mao refers the line to the *wen tê 63* 'refined virtue' of the lady, and says *siang 64 = 65* 'good', thus: »Fine and well-established was her goodness». — **B.** Cheng and Chu render *wen 66* by *67*: »By the fine ceremonies (gifts) he fixed the auspicious affair» (Couvreur: muneribus praestituit suas faustas nuptias). But *wen* surely can have no such meaning. — **C.** Waley: »Wen fixed on a lucky day.» *Wen* is short for *Wen wang* (a line *Wen wang ting kue siang* would fail in the rhythm). Cf. ode 262, phr. *68*, where *Wen* and *Wu* are short for *Wen wang* and *Wu wang*. — C is borne out by the context: »Wen fixed on a lucky day, and went in person to meet her on the Wei (river)».

777. *Tsuan nū wei Shen 69.*

A. Mao: *tsuan 70 = 71* 'to continue, succeed', thus: »The lady-successor was a

(girl from) *Shen*». The »successor» refers to st. 2, where T'ai-jen, the lady from *Chi* is described, the mother of *Wen-wang*. Here his consort, the lady from *Shen*, is the successor of the former in the position as queen. — **B.** Ma Juei-ch'en: *70* (**tsuan / tsuan / tsuan*) is loan char. for *72* (**tsan / tsan / tsan*), *Shuowen = 73* 'white and beautiful', *Kuang ya = 74* 'beautiful'. Thus: »The beautiful lady». The w. *72* is known from no text, and B is a futile loan speculation.

778. *Chang tsī wei hing 75.*

A. Mao reads the line in the light of the phr. *76* (together with *Wang Ki* »the virtue she practised») in st. 2, and interprets »The eldest daughter (of the house in *Shen*) practised (the virtue)». — **B.** Chu Pin (*77*, 18th c.): *78* in both cases should be read *h a n g = 79*, thus: *76* »In virtue she was (on a rank with =) on a par with him»; *75* »The eldest daughter was on a par with him». — **C.** Chu takes the second line in a quite different sense from that of the first: *hing 78 =* 'to go to be married' (common: ode 39, phr. *80* »When a girl makes her journey» = goes to be married), thus: *75* »The eldest daughter went to be married (to him)». — **D.** Waley likewise treats the lines differently: *76* »She joined in works of power»; *75* »The eldest of her family» (properly: »ranking as eldest daughter»). — It is quite obvious (with A and B) that the two lines are parallel and that *hing 78* has the same sense in both. Now the first is clear and unambiguous: »the virtue she practised»; to translate it differently would be to force the text. So *78* must be read *hing* and is a verb in line *75* as well. *Hing* 'to practise, to act' is very common, and here it refers to the young consort who took up her duties as the wife of *Wen wang*: her greatest duty was to bear him sons, and so we have it here: »The eldest daughter (of *Shen*) (acted =) did her functions, and she staunchly bore *Wu wang*». *Hing* in this sense is mostly a transitive verb: *81* etc., and here *76*. But it also frequently occurs absolute = 'to act', e. g. *Lun: Shu er 82* »When used (in office), then to act, when discarded, then to keep aloof» (only you and I are capable of that); *Tso: Yin 3*, phr. *83* »If one acts with intelligence and mutual consideration»; *ibid. 84* »If the ruler is righteous and the minister acts»; *Tso: Chuang 22*, phr. *85* »(The spirits) act according to (the feelings) of men»; *Tso: Wen 10*, phr. *86* »In my position as an officer I act»; *Li: Tsī yi 87* »Their actions can be spoken of without risk» (common).

779. *Tu sheng Wu wang 88.*

A. Mao: *tu 89 = 90*, expounded by Cheng: »Staunchly she bore *Wu wang*». *Tu* 'solid, reliable, firm, staunch' is common. — **B.** Chu takes Mao's *90* in another of the meanings of this char.: 'ample' = 'to treat amply, to favour', thus: »She was amply favoured (by Heaven) and bore *Wu wang*». But for *tu* in this sense there are no text par. — **C.** Chu Pin, followed by Ma Juei-ch'en: *tu 89* is a »particle», our *88* being analogous to ode 300, phr. *91*. As a support for this Ma adduces four lines in *Shu: Lo kao*,

四方 35 在洽之陽 36 在郤之陽 37 文王嘉止 38 嘉 39 美 40 止 41 婚 42 禮 43 以嘉禮親萬
民 44 唯嘉好聘享三軍之事 45 嘉耦 46 嘉耦曰妃 47 以嘉醜醜 48 我有嘉賓 49 維其嘉矣
50 於焉嘉客 51 俛天之妹 52 俛 53 磬 54 見 55 現 56 磬天之妹 57 譬 58 譬喻 59 磬作 60 旦暮
磬於前 61 磬 62 文定厥祥 63 文德 64 祥 65 善 66 文 67 禮 68 文武受命 69 纘女維莘 70 纘 71
繼 72 纘 73 白好 74 好 75 長子維行 76 維德之行 77 朱彬 78 行 79 列 80 女子有行 81 行禮行
道 82 用之則行舍之則藏 83 明恕而行 84 君義臣行 85 依人而行 86 當官而行 87 行不危
言矣 88 篤生武王 89 篤 90 厚 91 是生后稷 92 保右命爾 93 遂命之爾 94 爾 95 之 96 保右命

in which he thinks that *t u* is likewise a particle, but this is quite arbitrary, the *t u* having its real sense of 90 in all these cases. It is a far from commendable tendency with several Ts'ing-time scholars to explain various words which offer some difficulties of interpretation as »empty particles». In the present case it is not plausible.

780. Pao yu ming er 92.

A. Cheng paraphrases *ming er* by 93: »and so it (Heaven) appointed him», taking the *er* 94 as a final particle. But *er*, exceedingly frequent in the *Shi*, invariably means 'you' and is never a particle in the odes. — B. Ch'en Huan: *er* 94 is equal to *ch i* 95 'him', thus: »(Heaven) protected and helped and appointed him», the line being par. to ode 249, phr. 96. But *er* can have no such meaning. — C. K'ung rightly takes *ming er* as a direct quotation of Heaven's command: »(Heaven said:) I shall protect and help you and appoint you (to attack the great Shang)».

781. Sie fa ta Shang 97.

A. Mao (after Erya): *sie* 98 = 99 'concordant, to harmonize'. Cf. Shu: Ku ming 100 »to make the whole world concordant and harmonious». This has been variously explained. *a*. Cheng: *I* »to (harmonize =) coordinate the affairs of attacking Shang». *β*. Chu: »(concordantly =) in agreement with (the will of Heaven) to attack Shang». *γ*. Ch'en Huan: »uniting (Heaven and mankind) to attack Shang». — B. Ma Juei-ch'en, realizing the hopeless impossibility of the attempts under A, takes 98 **siap* / *siep* / *sie* to be a loan char. for 2 **dziap* / *ziap* / *si*, thus: »to surprise and attack the great Shang». This is phonetically unsatisfactory. — C. Another interpr. *Sie* 98 is a short-form for the homophonous 3 (*siap* / *siep* / *sie*) 'to go, to march', thus: »to march and attack the great Shang». This char. 3 is not known from pre-Han texts, but the binome 4 (**siap-d'iap*) is registered in the very earliest fragments of the *Ts'ie yün*, and it was largely current in the poetry of the Six dynasties (e. g. in an ode by emperor Liang Wu ti). Now, in Ch'u: Kiu chang we find correspondingly the binome 5 **ts'iap-d'iap* in phr. 6 »The crowd trots along and everyday comes forward» (comm. 5 = 7). Evidently **ts'iap-d'iap* and **siap-d'iap* are two variations of the same binome (just as **b'wo-b'äk*: **b'wo-b'ük*: **b'wo-b'ük* 'to crawl', gl. 98; **b'wá-sá*: **b'wár-sá*: **b'wán-sá* 'to dance', gl. 334), and the pre-Han existence of the word stem **ts'iap* ~ **siap* 'to go, walk along, march' is sufficiently attested. — C obviates the absurdities of A and is phonetically much better than B.

782. K'ihuei julin 8.

A. Mao reads thus, taking 9 (**g'wád* / *yuái* / *h uei*) in its ordinary sense, and Cheng expounds: »(The cohorts of Yin-Shang) were massed like a forest». — B. Another school (ap. Shuowen) reads 10. The Shuowen article, as it now stands (the comm. have suspected corruptions in the text of the entry) first defines 11 (**kwád* / *kuái* / *k uei*) as = 'a big beam on top of which were placed stones to be thrown against the enemy', briefly 'a catapult'. Then it quotes Tso: Huan 5, phr. 12 and finally our ode line. For his 'catapult' definition Hū bases himself on his master Kia K'uei, who explained the Tso phr. 12 thus: »When the catapults move, then beat the drum». But Tu Yü on the same phr. says: *k uei* 11 = 13 'a flag, standard' (»When the standards move, then beat the drum»), and in this Tu follows Ma Jung, who in a poem says: 14, clearly alluding to our ode here. The ode line would thus mean either: »Their catapults were like a forest», or: »Their standards were like a forest». The radical 15 in 11 favours the interpr. 'standard', but we cannot know whether the char. is only a Han-time graph or existed earlier. But I suspect that 11 is cognate to 16 (**g'wád* / *yuái* / *h uei*, which again is etym. s. w. a. 9) 'variegated' and that it really means 'the varicoloured ensign' (embroidered in several colours). — Lu (ap. Feng su t'ung yi) reads like Mao 8. Since it is unlikely that both these ancient schools (much older than Shuowen) should have 9 as a short-form for 11, A seems safest.

783. Sh i y ü Mu ye 17.

A. Mao (after Erya): *sh i* 18 = 19 (connecting with the preceding): »(The cohorts) were marshalled at Mu ye». Cf. ode 241, phr. 20 »They did not marshal their forces on our hills». — B. Ma Juei-ch'en (after Erya): *sh i* 18 = 21 'to make an oath'. It is very common that 18 is equal to 21, e. g. ode 56, phr. 22 »Forever, he swears, he will not forget me». But *sh i* 21 'to make oath' is also the technical term for 'solemn declaration (of the general) before the battle', e. g. the title of the chapter 23 »The Great Declaration» in Shu, which is so quoted in Tso: Ch'eng 2. Cf. also Lun: Yung ye 24 »The master made (an oath:) a solemn declaration and said: Wherein I have done wrong, may Heaven reject me»; Shu: P'an Keng 25 »He made a solemn declaration». Thus: »A solemn declaration was made at Mu ye». — Both interpr. are possible and well supported by par. But since the following lines are a quotation (oratio recta) of precisely such a solemn exhortation, and since we know that Wu wang harangued the troops before the battle of Mu ye (Shu: Mu shi: »In the morning, the king came to Mu ye, in the suburbs of Shang, and then he made [an oath:] a solemn declaration»), B is much more plausible.

784. Wei yü hou hing 26.

A. Mao says: »This expresses that the whole world longed for Chou», and hence K'ung, taking *hou* 27 as the particle, interpr.: »It was we whom (the people) raised» (i. e. helped to victory and power). — B. Cheng takes *y ü* 28 = 'to give' and *hou* 27 = 'prince', thus: »(Heaven) has given our prince to rise» (and become king). — C. Chu: *y ü* 28 = 'we' and *hou* 27 is the particle: »It is we who are rising». — D. Waley takes *y ü* 28 in the dative and *hou* 27 = 'target', thus: »(The forces of Yin are) a target set up for us»; very far-fetched. — C is certainly most simple and natural.

S i y ü an pang pang, see gl. 218.

785. Sh i wei ying yang 29.

A. Mao: »He was like an eagle who (rises:) flies up». — B. Wang Chao-yüan and Sun Sing-yen: Erya has an entry: 30 or 31 = 32 'y a n g is a white sparrow-hawk', and our *yang* 33 is a short-form for this: »He was an eagle, a hawk». And, as Ma Juei-ch'en points out, from a memorial to the throne by Kao Piao (34, Hou Han shu), where it is said of this martial Shang-fu that »the poet made a song about him, that he was 35 like an eagle, like a hawk», it appears that already in Han time some school took both words of our line to denote birds. This opinion about the line is shared by Ho Yi-hang (comm. on Erya). — With A we have a bad word sequence: the line ought to run: *sh i wei y a n g y i n g*, and we should have to say that an inversion was demanded by the rime, which is a poor expedient. B therefore seems preferable.

786. Liang pi Wu wang 36.

A. Mao: *liang* 37 (**gliang*) = 38, thus: »He assisted Wu wang». Han reads 39, defining 40 as = 41 'to assist'; this 40 (**gliang*) was already defined in Erya as = 42 'to guide' and as = 43 'to assist', and also as = 44 'to assist'. Mao must have known

之 22 變代大商 28 變 29 和 100 變和天下 1 變和伐殷之事 2 襲 3 躐 4 躐躐 5 踳踳 6 衆
踳踳而日進 7 行兇 8 其會如林 9 會 10 其旂如林 11 旂 12 旂動而鼓 13 旂 14 旂旂揚
其如林 15 於 16 繪 17 矢于牧野 18 矢 19 陳 20 無矢我陵 21 誓 22 永矢弗諼 23 泰誓 24 夫子
矢之曰 25 出矢言 26 維予侯興 27 侯 28 予 29 時維鷹揚 30 鷹 31 鷹 32 白鷹 33 揚 34 高彪 35
如鷹如鷄 36 涼彼武王 37 涼 38 佐 39 亮彼武王 40 亮 41 相 42 導 43 右 44 左右 45 諒 46 明明

of this Han version and considered the 37 (Shiwen var. 45 **gliang*) of his own text as a loan char. for 40, and based himself on Erya. Yet 40 fundamentally means 'bright, enlightened' (see below), and by an extension of meaning it means 'to enlighten' by good counsels, hence 'to guide, to assist'. Here in our ode line: »He (enlightened =) guided Wu wang» makes poor sense. — B. Another interpr.: »Bright was that Wu wang», analogous to ode 262, phr. 46 »Bright is the Son of Heaven». — B is obviously preferable, if it is true that 40 primarily means 'bright'. But that is precisely the contested question. All through the middle ages (from the poet Ki K'ang, 3rd c. A. D. and onwards) it has always meant 'bright, brightness' and does so in modern Mandarin (48). But was that already so in Archaic Chinese? In Shu: Yao tien (Shun tien) 49, Si-ma Ts'ien followed Erya and paraphrased 50 »You shall assist me in the service of Heaven»; *ibid.* 51 »Help me in the affairs» (Si-ma Ts'ien paraphrases: 52; yet here Ts'ai Shen, Sung school, says: liang 40 = 53, paraphrasing 54 »to throw light on all the affairs»); in both these cases, if the meaning was really 'to assist' (and not 'to illuminate, shed light on'), the extension of meaning stated above: 'to enlighten' > 'to guide, to assist' is the most plausible, and they prove nothing against a fundamental sense of 'bright'. The decisive case is, I think, the much-discussed phrase 55 in Shu: Wu yi: »The king 56 lived in seclusion and did not speak for three years». The phr. is variously wr. 57 (Lun), 58 (Han shu), 59 (Li), 60 (Shang shu ta chuan), 61 (Shi ki), with the same loan char. variation as in our ode above. There has been much speculation about the fundamental sense of the phr., but to me it is evident that since the second member invariably is a word meaning 'obscure, darkness', there is an antithesis here, and the first member means 'bright, brightness'; 40 is the primary graph, 62 are loan characters. The phr. means simply: »the light (brightness) was obscured», i. e. the brilliant ruler withdrew into dark seclusion. Here we obtain the final proof that 40 fundamentally means 'bright', in archaic Chinese just as well as in ancient, medieval and modern Chinese. Hence, in our ode, interpr. B is well established.

787. Si fa ta Shang 63.

A. Mao: si 64 (*sjad / si / si*) = 65. Waley therefore translates: »He swiftly fell upon the great Shang». But that was hardly Mao's idea, for his gloss recurs in ode 241, phr. 66 (Waley here: »He attacked, he harried»), which shows that he rightly took si as a verb coordinated with fa. Erya says si 64 = 67 'force, forceful, to force', and Mao's tsi 65 must have meant 'violent, to do violence to': »He violently struck and attacked the great Shang». In support of this Chu Tsün-sheng adduces Lun: Yang huo 68 »The (wild ones): irascible men of old were ruthless» (comm.: outspoken); but this is no good par., for si 64 here properly means 'to let loose, unbridled' (common meaning of the w.). He further cites Tso: Wen 12, phr. 69 »If you let the light troops attack them, it will do»; but si 64 here is defined by Tu Yü as = 'to go forward for a short while and then withdraw', and the true meaning of the w. here is quite obscure. Thus there is really no good text support. Ch'en Huan says that since Shu: Yao tien (Shun tien) 70 in Shuowen is quoted 71, which shows that these two char. can serve for each other, and since Shuowen defines 71 as a kind of wild beast, our si-fa means »He wild-beasted and attacked», i. e. he overpowered and attacked — a comic attempt at etymology. — B. Cheng: si 64 = 72 'therefore now', i. e. a particle introducing the following line: »And so he attacked the great Shang». Si in this sense is very common, but Cheng misses the par. in ode 241, phr. 66, where, in the wake of Mao, he explains si by 73 'to rush against' (!). — C. Chu: si 64 = 74 »He let loose (the troops) and attacked the great Shang». Si in the sense of 75 'to let loose, to indulge, give free course to' is quite common, but in phr. 66, in which we have the object 76 placed before the transitive verb: »Them he attacked, them he let loose (his soldiers against)» this becomes exceedingly strained. — D. Another interpr. In Ta Tai: Hia siao cheng we find: 77 »The

wild cat begins to si; chao means 'to begin'; si means suei 'to proceed'; it means 'the wild cat begins to proceed'; others say that si means 'to kill' (the wild cat begins to kill). The first 4 words are the Chou text, the rest is the comm. of Tai Tê (early Han). The first alternative interpr.: »begins to proceed» makes poor sense, whereas the second: »begins to kill» is excellent, said of a beast of prey. And yet because of Tai's hesitation between two explanations we should not dare to accept the one definitely if it were not that it is confirmed by etymology. 64 **sjad / si / si* 'to kill' is clearly cognate to 78 **sjar / si / si* 'to die' (cf. 79 **liad* 'sharp': 80 **lijar* 'plow', etc.) and with 81 **sjar / si / shi* 'corpse'. Moreover there is a w. 82 (**sjad / si / si*), homophonous with 64, which means 'corpse-place =) provisional grave' (Yili), which clearly belongs to the same stem. Thus a 64 **sjad* 'to kill' is well substantiated. This is the word we have in our two odes: 63 »He killed and smote the great Shang (people)»; 66 »Them (the enemies) he smote, them he killed». — E. Lu (ap. Feng su t'ung yi) reads 83 »He surprised and attacked the great Shang». — The A text reading in our ode 236, phr. 63 is supported by that in ode 241, phr. 66; and interpr. D suits it best.

788. Huei chao ts'ing ming 83b.

A. Mao paraphrases: »In less than a morning the whole world became pure and bright». — B. Cheng: »He huei collected (his troupes) when the morning was bright». — C. Chu: Huei chao = 'the morning of the encounter': »In the morning of the encounter there was purification' (of the world). — D. It is certainly right, with Chu, to take huei in the sense of 84 'the encounter, the battle', cf. Tso: Ai 2, phr. 85 »If we then (encounter =) engage them, we shall certainly vanquish them grandly»; Meng: Kung-sun Ch'ou, shang 86 »To calculate the chances of victory and then (meet, encounter =) engage». But ts'ing ming is evidently but a description of the morning of the battle. All accounts of the famous engagement at Mu ye state that the battle was fought in the morning, e. g. Shu: Mu shi. Thus: »The morning of the encounter was clear and bright». — E. In Ch'u: T'ien wen we find a line 87 »On the morning of the encounter there was a dispute about the agreement», referring to a legend told in Lü: Kuei yin (see A. Conrady, T'ien wen p. 254); to this there is the variant 88 (which makes no sense in the T'ien wen context), and Waley (with hesitation) has taken this to be the correct reading of our ode line: »Who before daybreak begged for a truce». — The Han school (ap. Wai chuan) reads like Mao (83), so the text is well established.

Ode CCXXXVII: Mien.

Ts i Tu Ts' i Ts' ü, see gl. 300.

789. T'ao fu t'ao hie 89.

A. Mao expounds: 90. Tuan Yü-ts'ai and his followers think that Mao took 91

天子 47 桀 康 48 月亮 49 惟時亮 天功 50 惟時相 天功 51 亮采 52 相事 53 明 54 以明 亮 庶事
55 亮陰 56 亮陰三年不言 57 諒陰 58 涼陰 59 諒闇 60 梁闇 61 亮闇 62 涼諒梁 63 肆伐 大商
64 肆 65 疾 66 是伐是肆 67 力 68 古之狂也肆 69 若使輕者肆焉則可 70 肆類于上帝 71 羈
類 72 故今 73 犯突 74 縱兵 75 縱 76 是 77 獯子肇肆肇始也 肆遂也 言其始遂其或曰肆殺
也 78 死 79 利 80 犁 81 尸 82 殄 83 襲伐 大商 84 會朝 清明 85 會戰 86 於是會之必大敗之 87
慮勝而後會 88 會罷爭盟 89 會罷請盟 89 陶復陶穴 90 陶其土而復之陶其壤而穴之 91

(*d'óg / d'áu / t' a o) to be loan char. for 92 (*d'óg / d'áu / t' a o) 'to bale out, pull out, scoop out', thus 90: »He pulled out the (hard) earth and made covers (covered, roofed caves, 93 then, with K'ung = 94), he pulled out the (soft) earth and made caves». Shuowen quotes 95, defining fu 96 as = 97 'earth room', this being merely a variant of 93, 94 in this sense. The line 89 thus briefly: »He scooped out covered (caves), he scooped out caves». Ma Juei-ch'en points out that the former may be such dwelling caves in vertical earth sections as are frequently seen even today in north-western China. But this 92, registered in Kuang ya as = 98 'to bale out', is earliest attested only in Ts'ien fu lun (2nd c. A. D.). Wang Nien-sun says that 92 and 99 »are one and the same character», which is wrong, for 99 was *t'óg / t'áu / t' a o, and the most we could say is that the two were cognate words (*d'óg : t'óg). Now this 99 *t'óg properly means 'to strike' (see our gl. 221), but Shuowen defines it as = 100 'to scoop out, to pull out'; unfortunately there is no real support for this, for the ex. Shuowen adduces is doubtful: it quotes »Chou shu» (i. e. the lost T'ai shi) as saying 1, explaining this as: »The army then drew their weapons from their sheaths in order to strike»; it is obvious that 99 here is better taken in its well-attested sense of 'to strike'; moreover Shang shu ta chuan quotes the line as 2 »The army rejoiced», so the ex. is very unsafe. Briefly, there is no support whatever for either 92 or 99 having had, in pre-Han time, the meaning 'to pull out' which they have in the later language. That (with Tuan Yü-ts'ai) the 91 of Mao's text and comm. could be a loan char. for this 92, which is quite unattested earlier than the 2nd c. A. D., is quite inadmissible. (At most we could say that 91 *d'óg is loan char. for 3 *d'óg / i'çu / y u 'to bale out', existing in ode 245, see gl. 876, but this would not be very plausible). Indeed I am not at all convinced that Tuan has understood Mao right, see D below. — B. Cheng: fu 93 = 'to place a cover over the earth', and h ü e 4 'to bore the earth', 5 'both in the kiln (or: potter) fashion'. He thus takes t' a o as an adjunct to fu and h ü e as verbs: »He kiln-covered, he kiln-holed', or, as Legge renders it more freely: »He made kiln-like huts and caves». The commentators say that Cheng took 91 as equal to 6 'kiln'. — C. In Huai: Fan lun we find: 7, on which Kao Yu: fu h ü e 8 = 9: »Anciently the people in marshy ground lived in double pits» (one upper which remained dry, one lower where the moisture gathered), thus taking fu 93 not as = 94 but in its common sense of 'to repeat, double'. Huai may have had our ode in mind, but Kao's interp. will not do for the ode line 89, for the repetition t' a o: t' a o fu t' a o h ü e cannot then be explained. — D. Another interpr. T' a o 91 is no loan char. but has its proper value both in the Mao text and in his comm. 91 certainly may sometimes mean 'kiln', but its primary sense is 'pottery, earthenware', and also 'potter'. It should be remembered that the potter's craft was not only firing in kilns but also, and particularly, the working of the clay, the moulding, fashioning of the objects, cf. Chuang: Ma t'i 10 »The potter says: I am skilful at working the clay». We have t' a o here in this sense: to work and fashion the earth, to mould. Thus: »He moulded covers, he moulded caves» (for the people to live in). And this, I believe, was Mao's idea with his paraphrase above 90: »He moulded the earth and made covers, he moulded the soil and made caves».

790. Yü lai sü yü 11.

For the particle yü 12 see gl. 762.

A. Mao (after Erya): s ü 13 = 14. Now s ü 13 frequently means 'mutually, together', and so does si ang 14, and this is the meaning of the Erya gloss. But the char. si ang 14 also serves for quite another word si ang 'to look at', and Mao has curiously thought that since s ü 13 is synonymous with si ang 14 'together', it should also be synonymous with si ang 14 'to look at', and through this false analogy he here creates a meaning 'to look at, to inspect' for s ü 13: »He came and inspected the (place

for an) abode». In quite the same way, in ode 250, phr. 15, Mao says 13 = 14 »He inspected the plain». (These two cases are quite analogous, really forming but one, and cannot prove each other: if 'to inspect' is right in one, it is so in both, if it is wrong in the one, it is wrong in the other; Waley takes y ü a n 16 here not as = 'a plain' but = 'the aboriginals', the people who lived there before, but that is impossible, for a few lines later we have 17 »again he descended in the plain»). Now it would be strange indeed if there existed, parallel with the word-pair si ang 'mutually' and si ang 'to look at' a word pair s ü 'mutually' and s ü 'to look at, to inspect'. The improbability of this is so great that even Legge has hesitated. In our ode 237 here, phr. 11, he says s ü 13 = 'together': »He came and together (with her) y ü took up an abode». But in ode 250, phr. 15, he has realized that this was not applicable, so there he says: »s ü 13 = 14 = 'to look at, to survey'; it is necessary to give s ü this meaning here, though it is not found in the dictionary»(!). The Chinese comm. have tried to support their s ü 13 = 'to look at, to inspect' in odes 237, 250 by the foll. par. Kuan: Ch'u yen 18, where the T'ang-time comm. says 13 = 19 'to look at': »(The one who) in advancing and retiring, in working and resting with other men (mutually looks =) looks for (an example)»; but this is plainly wrong, the line means: »(The one who) in advancing and retiring, in working and resting (acts mutually with others =) acts in concert with others». Kuan: Kün ch'en 20 »That is to inspect the orders and then act» (T'ang comm. 13 = 19); here again the line has a quite different meaning: s ü 13 = 'to wait' (see B below), thus: »To wait for the orders and then act». Chouli: Shao si-t'u 21, which Cheng Hün explains as = »and so assists in ch u e i driving out (enemies) and s ü spying (for rebels)», paraphrasing s ü 13 by 22 'spying to catch rebels' (Chu Tsün-sheng therefore: 13 *s'io loan char. for 23 *s'io'g 'to spy, observe', an impossible speculation). The Chouli passage means, with Biot: »pour régler les escortes et les suites (s ü 13 having here one of its most common meanings: 'to assist, to wait upon')». Briefly, s ü 13 is synon. with si ang 14 'mutually', but there is no support for its ever having been synon. with si ang 14 'to look at'. — B. Another interpr. The char. s ü 13 frequently serves for a word *s'io / s'uo / s ü 'to wait, to tarry, to linger', and is then synon. with and closely cognate to 24 *s'iu / s'iu / s ü. Kuan: Ta k'uang 25 »Let us wait, and there will be a settlement» (the T'ang comm. 13 = 26 'to wait, tarry'); ibid. 27 »Let us for the time being wait (tarry) a little, and he will come (right) by himself» (comm. 13 = 26); Sün: Kün tao 28 »In a (not lingering time =) short while he will fall», Hanfei: Chi fen 29 »(The people) dare not wait for rewards»; Chuang: Chi lo 30 »The butterfly after a (lingering =) while is transformed and becomes a grub» (the same line in Lie: T'ien juei, the T'ang comm. there 13 = 31); Meng: Wan chang, shang 32 »The emperor will wait for the empire (to be ready) and then transfer it» (to Shun), on which Chao K'i (2nd c. A. D.) comments: 13 = 24 (etc., common). Now in our two odes 237 and 250 it is described how a prince travelled in search of a settling place and how, when he had found a suitable one, he halted and took up his abode there. S ü 13 therefore has this very

陶 22 掬 23 復 24 覆 25 陶 發 陶 穴 26 覆 27 地 室 28 打 29 拈 30 拈 1. 師 乃 拈 2. 師 乃 拈 3. 拈 4. 穴 5. 皆 如 陶 然 6. 窰 7. 古 者 民 澤 復 穴 8. 復 穴 9. 重 窰 10. 陶 者 曰 我 善 治 埴 11. 聿 來 胥 宇 12. 聿 乃 胥 13. 相 15. 于 胥 斯 原 16. 原 17. 復 降 在 原 18. 進 退 勞 佚 與 人 相 胥 19. 視 20. 胥 令 而 動 者 21. 以 比 追 胥 22. 伺 捕 盜 賊 23. 伺 24. 須 25. 將 胥 有 所 定 26. 待 27. 姑 少 胥 其 自 及 也 28. 不 胥 時 而 落 29. 不 敢 胥 賞 30. 胡 蝶 胥 也 化 而 為 蟲 31. 少 時 32. 帝 特 胥 天 下 而 遷 之 33. 曰 止 曰 時

meaning: to wait, to linger, to desist from going further: our ode here, phr. 11 «And so he lingered (there) and took up an abode»; ode 250, phr. 15 «He went and (lingered:) stayed in that plain». — A takes *sü* in a sense quite unsupported by valid par.; B takes it in a well substantiated and common sense.

Chou yüan wu wu, see gl. 580.

791. Yü e ch'i yü e sh'i 33. Mao has no gloss.

A. Cheng: 34 = 35, and he paraphrases so as to show that he took the second *yü e* 36 as a mere particle: «It (the oracle) said: halt there». Chu thinks that the phr. refers to the prince: «He said: halt there». — B. Another interpr., alternatively proposed by Chu: *sh'i* 34 = 'time': «He said: halt, he said: it is time» (for the building work). — C. Wang Yin-ch'i (King yi su wen): 34 (**d'iag* / *zi* / *sh'i*) is loan char. for 37 (**d'iag* / *d'i* / *ch'i*), and this is cognate to 38 (*t'iag* / *t'i* / *ch'i*). The latter means 'a foot' and, as a verb, '(to stand on the feet =) to stand, to stand still, to stop, to halt'. Erya (Sh'i kung) says: 39, which Yü p'ien quotes as 40 'the centre of the room is called *ch'i*'; here 34 is clearly a variant for 37. The words 34 and 38 of the ode line should be synonymous, cf. the quite analogous ode 31, phr. 41 «And then we stop, and then we remain». 34 as equal to 42 'to stop, to remain' occurs in Chuang: Siao yao 43 «Like a girl remaining (at home)» (an unmarried girl), on which Si-ma Piao: 44 = 45. Wang is undoubtedly right. We might add that the full form 37 'to stop, to remain still' occurs in Chuang: Ts'iu shuei and in Huai: Siu wu. From the par. 41 we can moreover conclude that our *yü e* 36 here does not refer to the oracle: «it said» but is merely the particle, so common in the odes (46 **giwän* and 36 **giwät* as particles are cognate and synonymous). For the repeated particle *yü e* cf. ode 167, phr. 47 «Oh, to go home, to go home». Our line 33 thus means: «And so he stopped, and so he halted». The same idea is repeated in the first line of next st., and corresponding to our particle *yü e* 36 here (and the *yü an* 46 in ode 31) we there have the particle 48 'and then': 49 «And so he remained quiet and so he stopped». Such a repetition, connecting with the preceding, is common in the Sh'i, cf. ode 235: st. 4 ». . . and so they became subject to Chou: st. 5 «They became subject to Chou . . .». Ode 235: st. 6 ». . . the great appointment is not easy (to keep): st. 7 «The appointment not being easy (to keep) . . .».

791 a. Nai süan nai mou 50. Mao has no gloss.

A. Cheng: *sü an* 51 = 52 'to work the soil according to the seasons'. K'ung, who paraphrases: 53 «He taught them the seasonal works», thinks that Cheng meant *sü an* 51 = 'to announce, to proclaim' (as in Chouli: Siao s'i k'ou 54), thus: «He gave out announcements» (successively in each season), but that was surely not his idea. *Sü an* 51 is defined by Mao (after Erya) in ode 250 as = 55 'all round', and Cheng probably meant: «He made all-round work» (the cycle of the year). — B. Chu: *sü an* 51 = 56, thus: «He spread them out (settled them all round) and made acres». Chu mentions another theory acc. to which *sü an* would be to lead out the water-channels (for which there is no support at all). — C. Ma Juei-ch'en: *sü an* 51 means 'to open up the ground, break the soil', but he gives no text par. — D. Another interpr. The whole passage describes how the prince laid out the ground for agriculture: «He went to the left, he went to the right, he made boundaries, he made divisions, he *sü an*, he made acres.» It is obvious that *sü an* cannot refer to the seasonal works, nor to the breaking of the soil on already defined and divided lots but describes the work of planning the plots. Now *sü an* 51 is the technical term for a certain length measure: Chouli: Kü jen 57 etc. (followed by the terms for various measures of length). A *kü* 58 'a ruler', a long, straight rib is the measure which serves as point of departure in this enumeration, and 57 'half a *kü* ruler is a *sü an* 51». There have been various theories about the true length of these measures, all of them entirely speculative and unreliable.

From the Chouli chapter it would seem that in late Chou time the *sü an* («half a ruler») was about a third longer than the *ch'i* 59 'foot' (the Chou length of which is likewise uncertain); but nothing has varied more with the centuries than Chinese measures, and the *sü an* of Sh'i times may have been different from that of Chouli. As a rough approximation we may translate *sü an* by 'cubit'. It seems evident to me that it is this word that we have in our ode line. It might be objected that such a small measure was unsuitable for measuring the land, but the word is chosen purposely: the plot of the farmer was small, and the line indicates the scrupulous fairness of the prince: «He («cubited») measured to the cubit, he laid out acres». — We should study here also:

Ode 250. Kishun nai süan 60.

A. Mao says simply (after Erya): 51 = 55 'all round'. Cheng expounds: 61: «He adjusted the affairs and then he made them do their seasonal field work» (as in the ode above). Word for word: 60 «He adjusted and then «all-rounded» (arranged the work of the year cycle). — B. Chu: *shun* 62 = 63 and 51 = 55, thus: «They were (compliant =) at peace and settled all round». — C. Ch'en Huan: «He was complaisant, and then they were all-round submissive»(!). — D. Ma Juei-ch'en: *sü an* 51 = 64 or 65 'to expand': «They were submissive, and then their feelings were expanding»(!). — E. Yü Sing-wu: *shun* 62 (**d'iwan* / *d'ziwän* / *shun*) is a loan char. for 66 (**dziwän* / *ziwän* / *sü n*), thus: «He made an inspection tour, and then he made a proclamation». He adduces as text par. ode 262, phr. 67, adding that both 62 and 68 stand for 66. As to *shun* 62 this is an unnecessary loan speculation. — F. Another interpr. All the comm. take the preceding line 69 to refer to the people (which is not mentioned: «They (the people) were numerous, they were abundant». But this is not convincing. The st. describes how the prince came and took up a settlement in the plain: «He went and lingered in the plain, 69 it was (multitudinous, rich in many things =) abundant, it was flourishing; 60 it was suitable and so he made his proclamation (to settle there)». For *shu* 70 = 'abundant', cf. ode 166, phr. 71 «So that there is nothing which is not abundant».

792. So pan yi tsai 72.

A. Mao (basing himself on Erya): *so* 73 = 74 (**d'iäng*) which is a loan char. for 75 (**d'iäng*) 'rope, to rope, to lash'. There is no real par. text in which *so* means 'rope' or 'to bind', but it often (Tso, Li etc.) means 'to strain wine', and *so* in this sense fundamentally means 'a bundle': «to bundle the wine» is to pass it through a bundle of white grass: 76 «to bind together white grass and pour the wine over it is *so*» (Tu Yü on Tso: Hi 4). There can be no doubt that 73 **siök* / *siuk* / *so* is closely cognate to 77 **siuk* / *siwok* / *shu* 'to bind' and to 78 **säk* / *säk* / *so* 'a rope' etc. (it belongs to a great and richly varied word-stem, see BMFEA 5, p. 72). Cheng further expounds the line: «They lashed the planks (building frames) and piled them up (one section over the other)». Tsai 79 'to load, to pile up' (common) has two readings (Ts'ie yün): **tsag* / *tsai* / *tsai* and **d'z'ag* / *d'z'ai* / *tsai* (both falling tone). Shiwen as a rule gives no sound gloss on

34 時 35 是 36 日 37 時 38 止 39 室中謂之時 40 室中謂之時 41 爰居爰處 42 處 43 猶時女 44 時女 45 處女 46 爰 47 日歸日歸 48 廼 49 廼 50 廼 51 廼 52 時耕 53 教之時耕 54 乃宣布于四方 55 徧 56 布散而居也 57 半矩謂之宣 58 矩 59 尺 60 既順廼宣 61 既順其事 62 矣 63 乃使之時耕 64 順 65 通 66 暢 67 巡 68 來 69 既庶既繁 70 庶 71 以莫不庶 72 縮版以載 73 縮 74 乘 75 繩 76 束茅而灌之以酒為縮酒 77 束 78 索 79 載 80 栽 81 水

the word, except in ode 192 where, as a noun ('a load'), it is given as *dz'ag / dz'ai / tsa i.
— B. Waley turns it differently: »The planks were lashed to hold the earth». Tsa i then means 'to load' in the sense of filling in earth between the wooden frames. — C. Ma Juei-ch'en: 79 is here equal to 80. This latter has two readings: first *tsag / tsai / tsa i 'to plant'; and secondly *dz'ag / dz'ai / tsa i (falling tone, Shīwen, Kuang yün) '(to place erect =) to raise building frames', e. g. Tso: Chuang 29, describing building work: 81 »When the Shuei star culminates at dusk, one tsa i erects the building frames». Thus 79 in our ode is a loan char. for this 80. And then Ma goes on to state that so 73 never means 'rope, to bind' (cf. above), but sometimes means 82 'straight'. Thus our ode line: »With straight boards they erect the building frames». He adduces Meng: Kung-sun Ch'ou, shang 83 »If I examine myself and (find that) I am not straight» (Chao K'i 84); Li: T'an kung 85 »Anciently the caps had straight seams» (K'ung Ying-ta: so = 82). But both ex. are unfortunate. In T'an kung the line continues: 86, and Cheng, defines so 73 as = 87 'longitudinal, vertical'. »Anciently the caps had vertical seams, now they have horizontal seams». Similarly in the Meng ex. 83 so properly means 'vertical', hence 'upright': »If I examine myself and (find that) I am not upright». Thus, if we were to follow these text par., we should have to translate, not 'straight' but: »With vertical boards they raise the building frames». Indeed, the sense of 'vertical, longitudinal' is probably an extension of meaning from 'rope, string': 'rope-like' = like a hanging rope', cf. A. — Since 80 *dz'ag (falling tone) is a well-attested technical term for 'to erect building frames' and it is here a question of this very kind of work, Ma is certainly right in saying that 79 (*dz'ag, falling tone) is a loan char. for 80. But his speculation about so 73 cannot possibly induce us to abandon the clear, simple and ancient A interpr. (Erya, Mao). The line therefore means: »They lashed the boards (and thereby =) and thus erected the building frames».

Tso miao yi yi, see gl. 433.

793. Kū (kiu) chī jeng jeng 88.

Kū (kiu):

A. Mao: 89 (*kiug / kiu / kū and *kiōg / kiū / kiu) = 90 'basket', thus: »They (basketed =) carried (earth) in baskets». There is a similar word with which Mao may have thought that our word was cognate. Tso: Siang 9, phr. 91 »He arrayed baskets and earth-barrows». This 92 (*kiuk / kiwok / kū) is defined by Tu Yü as a 'cart to convey earth' (Legge therefore translates: 'barrow') and Han shu quotes Tso with the variant 93 (*kiuk / kiwok / kū), which latter is known from Chouli: Hiang shī, there meaning 'baggage cart'. But the combination in Tso with 94 'basket' suggests that the 92, 93 was a 'basket cart', a cart with the hack formed as a big basket. Indeed, in Kyü: Chou yü we find the same word wr. 95 (*kiuk), in a quotation of an ancient statute: 96 »Prepare (sc. for building work) your baskets and k ü», which Wei Chao defines as = 97 'a vessel (implement) for lifting earth'. Probably Mao took 89 *kiug or *kiōg as cognate to this 92, 95 *kiuk which he knew, from several texts, to mean an implement for carrying earth, serving in building work. — B. Cheng: kū, kiu 89 = 98 'to collect', thus: »They collected it (the earth)». Evidently Cheng took 89 (*kiug, *kiōg) to be id. w. 99 (*kiōg / kiū / kiu) 'to bring together', cf. Shu: Yao tien 100 »Kung-kung has accumulated merits», where Shī ki paraphrases 99 by 1 'to collect' and where Shuowen quotes 2, defining 3 (*g'ióg) as = 4 'to gather, to collect' (the 89 of our ode and the 3 in Shuowen have the same phonetic); Tso: Yin 8, phr. 5 »To bring together (unite) the people» (Tu Yü: kiu = 6). — In the Shīwen, Lu Tē-ming himself reads 89 *kiug / kiū / kū (after Lü and Shen; so also Ts'ie yün), but says that Sū Miao read *kiōg / kiū / kiu. Now the phonetic in the graph (7 *g'ióg) decidedly favours the latter reading; and then B becomes clearly superior to A (a *kiōg for another *kiōg, as against Mao's: a *kiōg for a *kiuk).

Jeng jeng:

A. Mao: jeng jeng 8 (*ñiang / ñiang / jeng) = 9 'numerous, many' (variants 10 and 11 in Yü p'ien, cf. Grammata p. 387). Kuang ya, in a line which clearly refers to this ode, reads 12 (same sound: *ñiang / ñiang / jeng), likewise = 9. Mao's 8 is a loan char. for this latter. The fundamental sense is 'to repeat, reiterate, one after another, in a sequence', cf. Kyü: Chou yü 13 »Tsin has repeatedly, on many occasions been lawless», on which Wei Chao: 12 = 14 'on many occasions'; Lun: Sien tsin 15 »reiterating the old usage». Thus, applying the B interpr. in the beginning of the line, we obtain: »(Following one after the other =) in long rows they collected it (the earth)». — B. Shuowen: jeng 8 = 'the sound of pounding the walls', thus taking *ñiang to be an onomatope. — No reason to abandon A, which is well supported.

794. To chī hung hung 16.

For hung hung 'numerous, many', as in ode 5, see gl. 19; here, as there, Chu takes hung to mean 'the sound' of the crowd, an onomatope, which should be rejected, all the more since it corresponds here to the jeng jeng 'iterated, one after another, in a long row' in the preceding st.

A. Mao: to 17 (*d'ak / d'ak / t'o) = 18. The 17 *d'ak sometimes serves as loan char. for 19 *d'ak / d'ak / ts'ê 'residence, to reside', as in ode 244, phr. 20 »He took his residence in this Hao capital», which in Li: Fang ki (Ts'i school) is quoted 21. In our present ode Mao takes 17 = 18 as a transitive verb: 'to cause to dwell' = 'to place': »They placed it» (sc. the earth in the frames). Very far-fetched. — B. Cheng: 17 (*d'ak) = 22 (*d'u / d'u / t'o) »They threw it» (in the frames). Cheng's reason seems to be the slight sound similarity (*d'-) between the two words, which is quite unconvincing. — C. Han (ap. Shīwen) says 17 = 23 'to fill in', and Ma Juei-ch'en and others explain thus: 17 is a short-form for 24, in Kuang ya defined as = 25 'to block, to stop up': »They filled it in» (in the frames). That would be quite good if 24 were a word attested through texts. But unfortunately it is not. The Chinese philologists think that 24 (*d'ak) (or 26 *d'ak, Shuowen = 27 'to shut, to close') was a variant of 28 (*d'o / d'uo / t'u) 'to shut, to block', which, of course, is phonetically excluded. Since we must not operate with dictionary words like 24, 26 which never occur in texts, C is unacceptable. — D. Another interpr. 17 *d'ak / d'ak / t'o has its ordinary meaning 'to measure', thus: »(In long rows they collected [the earth]), in great crowds they measured it out». — We should study here:

Ode 241. Wei pi si kuo yüan kiu yüan to 29. A. Mao: kiu 30 = 31, and 17 = 18; si kuo = 32 'the states of the four quarters'. Mao's gloss on 17 has been thus expounded by K'ung: »(33 these two kingdoms [of Hia and Yin] had failed in their government), 29 now the states of the four quarters schemed and (dwelt =) stayed» (with those bad rulers). B. Ma Juei-ch'en takes Shang-ti in the preceding lines as subject and believes that by his 18 Mao meant 34 'to place, to put in the proper place, to estimate, to judge': 29 »Throughout those states of the four quarters he (God) investi-

昏正而裁⁸²直⁸³自反而不縮⁸⁴不義不直之心⁸⁵古者冠縮縫⁸⁶今也衡縫⁸⁷從⁸⁸揅⁸⁹
之隄隄⁸⁹揅⁹⁰藁⁹¹陳畚揭⁹²揭⁹³輦⁹⁴畚⁹⁵揭⁹⁶待而畚揭⁹⁷舉土之器⁹⁸揅⁹⁹藁¹⁰⁰
100共工方鳩僝功¹聚²共工旁述羸功³述⁴斂聚⁵以鳩其民⁶安集⁷求⁸隄⁹
衆¹⁰隔¹¹隔¹²仍仍¹³晉仍無道¹⁴數¹⁵仍舊貫¹⁶度之薨薨¹⁷度¹⁸居¹⁹宅²⁰宅是錡
京²¹度是錡京²²投²³填²⁴墀²⁵墀²⁶廠²⁷閉²⁸杜²⁹維彼四國爰究爰度³⁰究³¹謀³²

gated, he (placed =) estimated». — C. Cheng: er kuo refers to the king of Yin and his foremost henchman, the prince of Ch'ung; si kuo refers to the four wicked states of Mi, Yüan, Ts'u and Kung, and 17 has its common meaning 'to measure' = 31 'to plan', thus synon. w. 30: 29 »Now these four states schemed and planned». — D. Chu follows Cheng as to 17 = 31, but for the rest, just as later on Ma Juei-ch'en, refers the line to God: »Throughout the states of the four quarters he (God) investigated and (measured =) estimated». — Of these four interpr. D, which takes 17 in its ordinary and common sense, is certainly preferable. Si kuo = 'the states of the four quarters' is common (odes 152, 153, 157, 193, 194 etc.).

Ode 241. To (tsê) k'i sien yüan 35. A. Cheng: 17 = 31 (Chu = 36): »He investigated the freshly bright plain». — B. Ma Juei-ch'en: 17 = 19, as in ode 244, phr. 21 above: »He (the king) dwelt in the freshly bright plain». The par. is conclusive.

For sien 37 see gl. 838.

796. Siao lü p'ing p'ing 38.

A. Mao expounds: 39. Lü 40 ordinarily means 'repeatedly, frequently', and K'ung thinks that Mao's paraphrase means: 39 »The sound of the scraping of the walls and the reiterations of the hammering (came) b'iang-b'iang», thus: 38 »They scraped and they (repeated =) hammered, (it sounded) b'iang-b'iang». Tuan Yü-ts'ai, on the contrary, believes that Mao took Lü 40 as equal to 41 (the two char. are interchangeable) in its sense of 'hollow, empty' (for ex. of this see our gl. 557), thus: 38 »They scraped and they Lü (hollowed =) hammered full the hollows, (it sounded) 42 solid». — B. Ma Juei-ch'en: 40 is equal to 41, which again is equal to 43 'hunchback' (common) and this is cognate to 41, 44 'a mound' (Tso), the fundamental sense of all being simply 'a protuberance, a swelling', thus: 38 »They scraped the lumps, swellings (so as to make the walls) solid». — C. Chu takes 40 in its ordinary sense of 'to repeat': »They scraped and (repeated, revised =) went over them again (so that they sounded) solid». — D. Waley thinks that 40 stands for 45: »They pared and chiselled them with a final ping-ping». 45 means 'to carve, to engrave' and would hardly be used for the smoothing of an earthen wall. — C, which takes the Lü 40 of the text as it stands, without any loan char. speculations, is certainly best, all the more since the context clearly shows that the line describes (»they scraped») the finishing off of the already raised walls; but the idea of »sound» is quite unwarranted: as to p'ing p'ing B is quite sufficient and plausible. Thus: »They scraped and (repeated =) went over them again (so that they became) solid». For Lü 40 cf. ode 198, phr. 46 »The lord repeatedly makes covenants»; Tso: Chang 16, phr. 47 »His driver repeatedly looks round». P'ing 48 is = 'solid' in the sense of 'full, without cavities'. Kuang ya says 49 (48 and 49 are interchangeable) = 50. Cf. Ch'u: Li sao 51, on which the comm. 49 = 50: »Sighing from my full (obstructed, pent up) heart, I will follow this course». The same phr. recurs wr. 52 in Ch'u: Kiu chang. Ch'u: Li sao 53 »Even though full, they never tire of seeking more» (Wang Yi: 49 = 50). Tso: Chao 5, phr. 54 »in full wrath» (Tu Yü: 49 = 55 'ample'). (Kuang ya, probably referring to our ode, says 56 = 57, for which there is no support at all.)

797. Kao ku fu sheng 58.

A. Cheng: »The big and small drums could not (vanquish them =) stop them». The people worked so eagerly that even the drum signals for rest could not make them cease. — B. Ma Juei-ch'en and Ch'en Huan: fu sheng 59 = 60 (Ch'en) »were not up to their task», 61 (Ma) »were not able to beat, could not keep up the beating», thus: »The (rhythm-giving) drums (were not equal to their task =) could not keep pace». Fu sheng 59 in this sense is common, e. g. Li: Tsi yi: »(They are very respectful, very assiduous) 62 as if they were not equal to their task». — C. Legge: »So that the drums did not overpower [the noise of the builders]». — B is well supported.

798. Ying men tsiang tsiang 63.

A. Mao: tsiang 64 (*tsiang) = 65 'majestic and correct'. This is merely a flowery way of expressing a common meaning of tsiang 'great', thus: »The principal gate was grand» (see gl. 15). — B. Ts'i (ap. Pan Ku: Si tu fu) reads 66. T'ang yün defines 67 (*ts'iang / ts'iang / ts'iang) as = 'a mountain being high', thus: »The principal gate was mountain-high». No pre-Han text par. — C. Lu (ap. an essay by Chang Heng) reads 68. This 69 (*ts'iang / ts'iang / ts'iang) means 'to tinkle'; was the Lu meaning: »The principal gate clanged»? — The preceding line had: »The outer gate was high», and parallelism excludes C. Of A and B, the former is better supported.

799. Si pu tien küe yün, yi pu yün küe wen (70).

A. Cheng: »And so he did not extinguish his hatred (against bad people), but also he did not (throw down =) reject their (sc. the neighbour kingdoms') friendly inquiries». Very scholastic. — B. Chao K'i in comm. on Meng 7, hia, where this line is quoted, refers it to the K'un-yi barbarians, mentioned later in the st., and takes 71 as = 72 (common), thus: »And so, though he could not (extinguish:) make an end to their (the barbarians') hatred, yet he did not (throw down =) lose his good fame». This connection with the following K'un-yi is unreasonable, for there are two lines in between which describe how he cleared ground and made roads. — C. Yü Sing-wu: yün 73 is a loan char. for 74 in the sense of 75 'smoke', and Waley follows this: »They did not abate their sacrifices, did not let fall their high renown». This is ingenious but after all difficult to accept. Shuowen says 74 (*iwan / iwan / yün) = 75 a 'smoke caused by (obstruction =) smothering', thus taking 74 *iwan as etym. id. with 76 *iwan 'blocked up, stopped', cognate to 77 *iwt / iwt / yün, same meaning, see gl. 323 (in ode 258, for Mao's 78 Shuowen has the var. 74 and Han the var. 77). 74 thus fundamentally means 'a smothering' and we could imagine that it in this way may have meant also the smoke from a smothered fire, which is not allowed to flame. In Han shu: Su wu chuan we find: 79 »He placed [the wounded man] on a smothered fire» (to make him warm and revive him). Here the phrase unambiguously means 'smothered fire', but we might, of course, translate freely: 'smoking (not flaming) fire'. Again, in Yi: Hi ts'i we find: 80 (var. 81) yün yün, which in Pan Ku: Tien yün is quoted 82. Here the word denotes some kind of 83 »breath», i. e. 'aura, emanation', but it is quite conceivable that etymologically it fundamentally means 'smoke' (hence alt.rad. 84) »vapour» »aura'. Be this latter as it may, the idea that 74 from 'smothering' came to mean (smothered fire, fire not flaming but only smoking =) 'smoke' cannot be wholly rejected, though it is at most very weakly substantiated. But that this 74 'smothering' = 'smoke' should further mean 'smoke of sacrifice' = 'sacrifice' is a very arbitrary guess without the slightest text support. Moreover, to have the concrete word ('smoke' =) 'sacrifice' in the 1st line to balance the abstract 71 = 72 'fame' in the 2nd goes against the stylistic laws of parallelism in the Shī. — D. Another interpr. Meng quotes the line in a context which shows that already

四方 33 維此二國其政不獲 34 處 35 度其鮮原 36 相 37 鮮 38 削屨馮馮 39 削牆鍛屨之聲
馮馮然 40 屨 41 屨 42 馮 43 屨 44 屨 45 屨 46 君子屨盟 47 其御屨顧 48 馮 49 馮 50 滿 51 喟馮
心而歷茲 52 馮心 53 馮不厭乎求索 54 馮怒 55 盛 56 馮馮 57 衆 58 鑿鼓弗勝 59 弗勝 60 不
勝任 61 弗勝擊 62 如弗勝 63 應門將將 64 將 65 嚴正 66 應門將將 67 將 68 應門將將 69 將
70 肆不殄厥愠亦不隕厥問 71 問 72 聞 73 愠 74 愠 75 煙 76 鬱煙 77 蔭蔭 78 鬱 79 蔭

as early as about 300 B. C. the text had really 73 'anger, wrath' and that this was no loan char. Sī 85 is merely the ordinary particle, leading over to the second line, and the passage connects with the preceding clause: »(He raised the great Earth-altar, from which the great [troops:] armies marched) — 70 unquenchable was their wrath, and unfailing was their fame». The words yün 73 and wen 71 (= 72) are thus the subjects of the clauses, not the objects, and they are placed after their predicates, a common construction in the Shī. Cf. ode 305, phr. 86 »Majestic is its fame»; ode 6, phr. 87 »Brilliant are its flowers», etc.

800. Tso yü pei yi, hing tao t'uei yi 88.

In ode 241 we have a similar line:

Tso yü sī pei, sung po sī t'uei 89.

Shīwen reads 90 *b'wād / b'wāi / pei and 91 *t'wād / t'wāi / t'uei and *d'wād / d'wāi / t'uei (riming with 92 *t'wād / t'wāi / ch'uei).

A. Mao has no gloss on 90. The 91 he defines here as = 93 'to form paths', in ode 241 as = 94 'to straighten'. This gives no clear idea of his interpretation. — B. Cheng describes pei 90 as = 'to grow branches and leaves', i. e. to be luxuriant, and paraphrases so as to show that he took 91 as = 'joyful'; thus: »When the oaks were luxuriant, they marched on the roads joyfully» (he adds: not being bent on warfare!). In ode 241 he says simply: »The trees were luxuriant», apparently disregarding the difficult 91 altogether. For 90 = 'luxuriant' I can find no support. Did Cheng have in mind Meng: Kung-sun Ch'ou, shang 95 »They rise high above the crowds? (rising high = growing vigorously?)». — C. Chu: pei 90 = 96 'rising straight up', and 91 = 97, thus: »The oaks rose straight and tall, and the roads (communicated =) became passable». For 90 he probably thought of the Meng ex. just quoted (95). For 91 it is not clear how he imagined the etymology, cf. F below. — D. Ch'en Huan: 90 is equal to 98 'to trample down' = 'to eliminate'; 91 (*t'wād, *d'wād) is a loan char. for 99 (*dz'wād / zwi / s'uei) 'road': »The oaks were (trampled =) destroyed, the paths became (real) roads». This is phonetically impossible. — E. Ma Juei-ch'en: Erya says 90 = 100 'to exhaust, destroy'; and t'uei 91, with Mao's 94, means 'straight-rising', i. e. not obstructing the road by spreading branches. This might be applicable to ode 241, phr. 89: »The oaks were destroyed, the pines and cypresses were straight and tall»; but in our ode 237, phr. 88, this becomes impossible: »The oaks were destroyed, the roads became (bordered by) straight and tall (trees)» (?). — F. Another interpr. 90 and 91 are evidently analogous words, balancing each other. The Erya definition 90 = 100 'to exhaust, destroy', is all very well, but it does not tell how 90 can have that sense. Ho Yi-hang refers first to the use of 90 as = 1 'rapid' in Li: Shao yi (here then 'rapid' = 'violent' = 'violate' = 'destroy', a curious idea), then to the phonetically similar 2 *b'wāt / b'wāt / p o in ode 255, see gl. 945, and then again to 3 (*p'wād / p'wāi / pei, Shīwen) in ode 255, which Mao defines as = 90 ('to pull out'). In fact, 90 read *b'wat / b'wat / p a means 'to pull out' (common: Meng: Tsin sin, shang 4 'to pull out one hair'), and our 90 *b'wād / b'wād / p e i here is a variation of the same word stem; it refers either to the uprooting of whole trees (to make the forest less dense) or else to the »pulling out» of branches to make the trees less tight and cumbersome to the travellers. Legge happily expresses this by: »The oaks were thinned». For 91 (*t'wād or d'wād) Chu Tsün-sheng suggests that in 89 it serves as loan char. for 5 *d'iad / d'ied / ti (»the pines and cypresses were solitary-growing») and in 88 it is loan char. for 6 *d'at (»The roads penetrated = communicated = were passable», cf. C above), both evidently impossible. It seems obvious to me that 91 is simply a short-form for 7 *t'wāt / t'wāt / t' o 'to take away, to clear away' (common word) and that the 91 (= 7) *t'wād / t'wāi / t'uei in our odes is then a variation of this stem in this sense of 'clearing the road' (a stem variation -t: -d is common, e. g. 8 *š'wat 'to

speak': *š'wad 'to exhort' etc.). The 9 is then synonymous with the common and quite analogous 10 (this meaning likewise 'to take away, to clear away'). When Waley translates: »The roads were cleared», I suppose he holds this view. The line 88 thus means: »The oaks were (pulled out =) thinned, the roads were cleared»; line 89: »The oaks were thinned, the pines and cypresses were cleared».

801. Kun yi t'uei yi 11.

A. Mao: t'uei 12 (*d'wād / d'wāi / t'uei) = 13 (*d'wat / d'wāt / t' u and *t'wat / t'wāt / t' u) 'to rush forth, brusquely', thus: »The Kun-yi Barbarians rushed» i. e. rushed away. This is a typical Mao style definition by sound similarity. — B. Another school (ap. comm. on Wsüan) reads 14. 13 fails in the rime here, and the reading is probably only a text alteration after Mao's gloss. — C. 12 *d'wād is probably another variation of the same stem 7 *t'wāt, *t'wād 'to take away, to clear away' studied in gl. 800 above, and means 'to take oneself away', thus: »The Kun-yi Barbarians (withdrew:) fled». The word is probably cognate also to 15 *t'wād / t'wāi / t'uei 'to take oneself away, to withdraw'.

802. Yü Juei chī k'ue ch'eng, Wen wang k'uei k'ue sheng 16.

Mao tells a long story of how the two princes of Yü and Juei had a quarrel about certain fields and appealed to Wen wang for an arbitration. The story is told (with variations) in Shī ki (Chou pen ki), Shang shu ta chuan and several more Han texts, but in no pre-Han sources.

A. Mao (after Erya): chī 17 = 18, and (again after Erya) k'uei 19 = 20 'to move'. Ho Yi-hang here rightly points out that since 17 fundamentally means 'real, solid, good faith', Erya's 18 is equal to 21 (the two are interchangeable, see gl. 184) and 17 is the common word for 'good faith, evidence of good faith, a pledge, hostage, to pledge' (Tso passim). Thus: »Yü and Juei gave pledges of good faith in their peace-making». Further Cheng expounds Mao's second line: »Wen wang stirred their (good) nature» (22 = 23). When Chu says 17 = 24, this is certainly no improvement. K'uei 19 has various meanings, one of them being 'rapid, alert' (as in ode 114, phr. 25 »The good gentleman is alert»), and this would be an extension of meaning: 'to set in quick motion, to move, to stir'. But this interpr. of the 2nd line is hopelessly artificial and scholastic. — B. Waley: chī 17 is wrong for 26 'to break': »The peoples of Yü and Juei broke faith, and king Wen harried their lives». 17 for 26 is an arbitrary text alteration, and k'uei = 'to harry' is strained. — C. Another interpr. As long as we take 22 in the abstract sense of = 'life' or 'innate qualities', the 2nd line becomes impossible. The passage describes the submission of the states of Yü and Juei to the rising power of Wen wang. They capitulated to him, and, as always, this was confirmed by a treaty in which were given pledges of good faith. At such ceremonies on the conclusion of peace there was always a solemn sacrifice, with victim animals. Now 27 *s'eng 'sacrificial animal' is etym. id. with 22 *s'eng 'to live' and fundamentally means 'a living thing', cf. Lun: Hiang tang 28 »If the prince gave him a living animal, he would keep it alive». So 22 in our ode

焜火 80 天地網經 81 氫氫 82 烟焜 83 氣 84 火 85 肆 86 赫赫厥聲 87 灼灼其華 88 柞械拔矣
行道兌矣 89 柞械斯拔松柏斯兌 90 拔 91 兌 92 喙 93 成蹊 94 易直 95 拔乎其萃 96 挺拔而
上 97 通 98 跋 99 遂 100 盡 1 疾 2 撥 3 沛 4 拔 5 一毛 6 蓬 7 脫 8 說 9 行道兌(脫) 10 道
除 11 混夷駸矣 12 駸 13 突 14 昆夷突矣 15 退 16 虞芮質厥成文王蹶厥生 17 質 18 成 19 蹶
20 動 21 誠 22 生 23 性 24 正 25 良士蹶蹶 26 折 27 牲 28 君賜之生必畜之 29 歲 30 恒 31 柞 32

means 'living animal' as in Lun, and here more particularly in the sense of 27 'sacrificial animal'; briefly 22 is not simply a short-form for 27, it is the primary graph of which 27 is a specifyingly enlarged form. We have it here referring to the victim animals in the sacrifice of truce. Again 19 **k'iwad* / *k'iwai* / *kuei* (Shiwen) is loan char. for the homophonous 29 **k'iwad* / *k'iwai* / *kuei* 'sacrificial table'. Li: Ming t'ang wei describes solemn sacrifices in the ancestral temple, during which various offerings, *inter alia* sacrificial animals, were arrayed on two kinds of *tsu* 30 sacrificial tables, called *huan* 31 and *kuei* 29. Here, in this solemn sacrifice on the conclusion of peace, Wen wang used the *kuei* tables. The line thus means: »Yü and Juei gave pledges of good faith in their peace-making; Wen wang placed their victim animals on the sacrificial tables«.

803. Yü yüe yu su fu 32.

In this and three following lines, Mao's text begins with 33; Lu (ap. comm. on Ch'u) reads 34. The *yüe* 35 and *yü* 36 are synonymous, both particles: 'then, thereupon'. Thus *yü yüe* does not, with Legge, Waley and others (including myself in gl. 333), mean: »I say«. A. Mao reads 32: »We thus had adherents in distant parts«. — B. Ts'i (ap. Shang shu ta chuan) reads 37; 38 **šjo* and 39 **šjo* were synonymous and cognate, see gl. 298.

Yü yüe yu pent sou, see gl. 333.

Ode CCXXXVIII: Yü pu.

Tsi tsi pi wang, see gl. 263.

804. Tso yu feng chang 40.

Mao says simply: 41 »A half *kuei* is called *chang*«. This has here been understood in two ways. A. Cheng: *chang* 42 = 43 is the libation ladle which has a jade cup and a handle shaped like a *chang*. The *kuei* 44 primarily was the jade insignium (a kind of sceptre) with pointed top (45), the *chang* was »a half *kuei*«, shaped similar to the former but asymmetrical (46), both well known from archaeological finds. But the ancient texts clearly show that *kuei* and *chang* were also terms referring to libation ladles. Cf. Li: Tsi t'ung 47 »The prince holds the *kuei* ladle and makes libation to the representative of the dead; the ceremony master of the temple holds a *chang* ladle and next after makes libation«. Here we have the full forms *kuei-tsan* and *chang-tsan*. But the short-forms *kuei* (= *kuei-tsan*) and *chang* (= *chang-tsan*) are also well attested. Li: Kiao t'ê sheng 48 »One makes libations with *kuei* (ladles) and *chang* (ladles)«. Probably this is also the meaning of *chang* in Shu: Ku ming 49 (thus both Kiang Sheng and Sun Sing-yen). Thus our ode line 40: »To the left and the right they hold *chang* ladles« (for libation). — B. Ma Juei-ch'en: There is no reason for giving *chang* the secondary sense here. *Chang* has its primary sense of 'insignium' (sceptre). In Chouli: Tien juei we find: 50 »By the dentated *chang* insignium one raises the armies and cohorts, one manages the soldiers and guards«. Our ode describes a royal warlike expedition and in the next st. we have: »The king of Chou marches, and the six armies go along with him«. Thus the line means: To the left and the right they hold *chang* insignia«. — B is obviously right.

805. Feng chang ngo ngo 51.

Shiwen records the variants 52 ('slanting') and 53 ('pretty, comely', said of a lady) which are unsuitable in the context and must be loan char. for 54.

A. Mao: ngo 54 (**ngâ* / *ngâ* / ngo) = 55, thus: »Ample and vigorous they hold the *chang* insignia«. No text par. — B. Lu: Erya: Shī hūn says 56 = 57 'sacrifice, sacrificial', which probably refers to this ode: »They hold the *chang* in a sacrificial way«. Ch'en Huan expounds this by a theory that 54 (**ngâ*) »had the same ancient sound« as 58 (**ngia* / *ngjiē* / *yi*) 'ceremony, ceremonious' and was id. with that word.

We could at most say that **ngâ* and **ngia* were cognate words. There is, however, no text par. with this meaning. — C. Another school. Kuang ya: 56 = 59 'high', probably referring to this ode. Thus: »They hold the *chang* insignia high«. This is the fundamental sense of the word (hence rad. 60) as proved by text par.: Ch'u: Chao hun 61 »The ice piles itself up very high»; Lie: T'ang wen 62 »Very high, like the T'ai shan«.

Chopi Yün Han, see gl. 678.

806. Hia pu tso jen 63.

A. Mao: hia 64 = 65, Cheng expounding: »He is (far from not =) near to stimulating the people«. — B. Ch'en Huan: pu 66 being »a particle«, meaning nothing, the line is equal to 67 »Far away he stimulates people«. — C. Chu: hia 64 is = 68, which should be ameliorated into 64 **g'â* = loan char. for 69 **g'o* 'how, nonne', see gl. 446. Thus: »Does he not stimulate people«. — D. Waley: tso 70 is loan char. for 71 'sacrificial meat', also = 'to confer blessings, to reward', translating: »(Long life to the king of Chou), and a portion for the people«. Even if this eccentric loan speculation were to be accepted, I fail to see how he can reconcile this translation with the wording of the text. — E. Another interpr. Hia 64 = 69, as under C. But tso 70 does not mean 'to raise, to rouse, to stir, to stimulate' but is simply equivalent to 72 'to act as, to constitute, to be', thus: »(How should he not be a man =) is he not a man indeed!« Cf. Tso: Yin 8, phr. 73 »Now for the first time he was minister in Chou»; Shu: Yao tien (Shun tien) 74 »You are the minister of crime»; Shu: Lo kao 75 »to be an enlightened ruler to the people»; Shu: Ts'i ts'ai 76 »Being (like) brothers, they come from all quarters»; Lun: Tsi-lu 77 »He cannot be either a wizard or a doctor« (etc., common). — We should examine here:

Ode 262. Tso Shao kung k'ao 78. A. Mao: k'ao 79 = 80 'to achieve, complete, fulfil' (as often, see gl. 160), and Cheng adds: tso 70 = 72, expounding = »He made for (his ancestor) the prince of Shao (an achievement =) an answer which achieved (the king's mandate)«, i. e. a suitable answer to the words of the king, who charged him to be a successor of his ancestor Shao kung. Very scholastic. Ch'en Huan therefore takes it shorter: »He made for Shao kung (an achievement =) a fulfilment« (of the king's grace to the family). — C. Chu supposes that tso 70 refers to the making of some sacrificial vessel on which the mandate was inscribed: »He made for the prince of Shao a (vessel with) the achievement (inscribed)«. — D. Waley thinks that 79 (**k'ôg* / *k'âu* / *k'ao*) is a loan char. for 81 **k'iwag* / *k'wi* / *kuei*: »He made for the prince of Shao a *kuei* vessel«. Phonetically very unlikely. — E. Kiang Ping-chang: tso 70 = 'to rise, to raise', thus: »He (raised =) manifested Shao kung's achievements«. — F. Another interpr. Tso 70 = 72 in the sense of 'to constitute, to be' (as in phr. 63 and 73—77 above), thus: »He was the achiever of (the deeds) of the prince of Shao«, becoming his successor through the royal mandate.

予曰有疏附 33 予曰 34 予事 35 曰 36 事 37 有胥附 38 疏 39 胥 40 左右奉璋 41 半圭曰璋 42 璋 43 璋瓚 44 圭 45 曰 46 曰 47 君執圭瓚裸尸大宗執璋瓚亞視 48 灌以圭璋 49 秉璋以酢 50 牙璋以起軍旅以治兵守 51 奉璋峨峨 52 俄 53 峨 54 峨 55 益壯 56 峨 57 祭 58 儀 59 高 60 山 61 增冰峨峨 62 峨峨兮若泰山 63 題不作人 64 題 65 遠 66 不 67 遠作人 68 何 69 胡 70 作 71 朕 72 為 73 始作卿士于周 74 汝作士 75 作民明辟 76 作兄弟方來 77 不可以作巫醫 78 作召公考 79 考 80 成 81 蓋 82 逸球其章金玉其相 83 逸 84 數球 85 數 86 雕球 87 彫球 88

807. Tuei cho k' i chang, kin yü k' i siang 82.

The char. 83 **t'wər* / *l'wi* / *chuei* 'to pursue' is loan char. for a word **twər* / *tuai* / *tuei* 'to carve, engrave'; in ode 284 (see below), phr. 84 the char. 85 **twən* / *tuən* / *tun* is similarly loan for this **twər* / *tuai* / *tuei* 'to carve'. In our ode, Lu (ap. Sün and Shuo yüan) reads 86 and (ap. comm. on Meng) 87, this 88 **tiög* / *tieu* / *tiao* likewise meaning 'to carve'. It is undecidable whether the orig. Shī had **twər* or **tiög*. Cf. also ode 246, gl. 882.

A. Mao: siang 89 = 90 'substance', thus: »Carved and chiselled is his (décor =) exterior, of gold and jade is his (substance:) interior». Siang has no such sense (for an alleged par. see below, ode 257), and this meaning has been invented by Mao in order to find an antithesis to the chang 'décor'. — B. Cheng: siang 89 = 91 'to see, to look at', here as a noun, his 'looks, appearance, aspect', thus: »As if carved and chiselled is his (décor:) exterior, (as if) of gold and jade is his appearance». — C. Waley: »Chiselled and carved are his emblems, of bronze and jade are they made». Kin 92 certainly means 'bronze', but it also means 'gold' (as in Tso: Min 2, equal to the 93 of Yi, Chouli etc.), and here, combined with yü 'jade' it is surely a question of the most precious metal. Waley takes chang 94 in its concrete sense of 'emblem', as in Shu: Kao Yao mo 95 »the five habiliments, the five emblems». He does not interpret the siang 89. — The chang = 'emblem' of C is tempting because of its concretism. But we have to consider the usage in the Shī, its stock of metaphors. In ode 55 we had: »Elegant is the lord, he is as if cut, as if filed, as if chiselled, as if polished, a simile that is very popular in the archaic literature (Lun, Meng etc.). This ode 55 gives us an exact counterpart to our metaphor here, which strongly confirms B. — We should compare:

Ode 284. Tuei cho k' i, lü 96. Mao has no gloss on lü.

A. Cheng paraphrases so as to show that he took 97 **gl'io* / *l'wo* / *lü* (etym. same w. as 98, same sound) in its common sense of 'troop': »As if carved and chiselled (i. e. refined) are his retainers». — B. Waley: 97 **gl'io* is loan char. for 99 **lo* / *luo* / *lu* 'spear-shaft', thus: »Carved and chiselled are his spear-shafts». He adduces in support a variant 97 ~ 100 in Yili. But this loan theory is very unconvincing.

Ode 257. K' ao shen k' i siang 1. A. Mao: 89 = 90: »He examines and is careful about the inner qualities». This expl. is made on the analogy of Mao's interpr. of phr. 82 above. — B. Cheng: 89 = 2: »He examines and is careful about his assistants» (selects good ministers). — The line is a counterpart and contrast to 3 »He only (makes =) considers himself good» in the next line, which clearly confirms B.

808. Mien mien wo wang 4.

A. Mao reads thus (5 **m'ian* / *m'än* / *mien*): »Vigorous is our king». — B. Lu (ap. Sün) reads 6 (**m'iwər* / *m'iw'ei* / *wei*), same meaning. Undecidable which version best repr. the orig. Shī. Cf. gl. 752.

Ode CCXXXIX: Han lu.

Sê pi yü tsan, see gl. 153.

809. Huang liu tsai chung 7.

A. Mao says: 8. There has been much discussion how Mao's comm. should be punctuated. Ch'en Huan thinks: 9 »Huang (yellow) means 'gold'; it is that by which it is ornated; liu (the flow) means 'the aromatic wine'». Thus: 7 »The gold and the aromatic wine are in the middle (of the ladle)». This is very far-fetched. — B. Cheng takes h u a n g liu together and = 'the aromatic wine', but, trying to follow Mao, says that the spoon of the ladle was of gold, and h u a n g liu would then mean »the (golden =) gold-reflecting flow». — C. K'ung and Shīwen think that h u a n g 'yellow' refers to the plant used for aromatizing the wine. It is called y ü 10 in the Chouli, and

there, in Cheng Chung's comm., it is identified with a plant called 11 »the y ü gold» 'Yellow-root' (Bretschneider), i. e. a kind of Cucurma, the roots of which are also used for dyeing yellow. Shīwen says that this plant was pounded and its boiled juice mixed with the wine. Thus: »The yellow-root(-mixed) liquid is within». — D. Legge, Couvreur and Waley disregard all these speculations and simply take h u a n g 'yellow' to refer to the liquid itself: »The yellow liquid is within». This is simple and plausible, and, besides, it does not exclude the possibility of the C reason for the wine's yellow colour.

Ode CCXL: Si chai.

Si chai T'ai Jen, see gl. 700.

810. Huei yü tsung kung 12.

A. Mao: tsung kung 13 = 14 'the spirits of the clan'. T'sung 15 means both 'clan temple, ancestral temple' and 'clan', and Mao means the kung 16 princes of the clan who were worshipped in the clan temple thus: »He was obedient to the (dead) princes of the clan» (i. e. his ancestors). Mao was thus understood by Wang Su and K'ung. Ch'en Huan (basing himself on a passage in Kyü: Tsin yü) thinks that Mao meant by t s u n g s h e n 14 »all the august spirits» generally. But that is really unwarranted, since we know that ever since Yin time the kings took counsel by divination from their own direct ancestors and had to follow their directions. Obviously it is this custom that is here alluded to. — B. Cheng: tsung kung 13 = 17, thus: »He was obedient to the great ministers (his advisers)». He then takes t s u n g 15 in its secondary meaning of 18 'august' and says that his ministers were made princes, hence t s u n g k u n g means 'the august princes'. Very forced. — C. Ma Juei-ch'en takes an intermediate position: 15 (**tsōng*) being phonetically similar to 18 (**tswən*) and cognate to 19 (**dz'ōng*) = 'high', means 'august', with Cheng, but kung refers to the ancestors: »He was obedient to the august princes (his ancestors)». — No reason to abandon A.

811. Shen wang shī t'ung 20.

A. Mao (after Erya): t'ung 21 (**t'ung*, even tone) = 揃 (same sound), thus: »Of the spirits, none were (pained, grieved =) dissatisfied with him». (23 = 24 is a direct object: 'him', placed before the verb 'to be dissatisfied with' because of the preceding negation). Cf. Shu: P'an Keng 25 »You will feel its pain». — B. Another school (ap. Shuowen) reads 26, defining 27 (**t'ung*) as = 28 'great'. The Ts'ing scholars mostly say that Shuowen, though quoting the ode line directly under the definition 'great', simply means that 27 also could be used as loan char. for 21, but such is not at all the practice of Shuowen. Hū Shen surely thought that 27 here has the meaning of 'great' (so in fact Ch'en K'iao-tsung), and probably he meant: »Of the spirits, none found him (too) great, i. e. overbearing. But 27 = 'great' is not attested in other texts. The nearest approach is Chuang: Keng Sang Ch'u 29, where Shīwen says that Ts'i-lin defined 27 (var. 30) as = 28. Yet the meaning of 27 in the Chuang passage as elsewhere (e. g. in Shu) is 'simple, sincere, stupid', and if Hū really had a Shī text reading 26, it should mean: »Of the spirits, none found him stupid». — Lu (ap. Ts'ai Yung) reads like Mao: 20, and A is much better supported by par. than B.

雕彫 89. 相 70. 質 71. 視 22. 金 53. 黃金 94. 章 55. 五服五章 20. 數琢其旅 97. 旅 98. 侶 99. 簠 100. 臚 1.

考慎其相 2. 助 3. 自獨俾臧 4. 勉勉我王 5. 勉 6. 豐豐我王 7. 黃流在中 8. 黃金所以飾流也 9. 黃金所以飾流也 10. 鬱 11. 鬱金 12. 惠于宗公 13. 宗公 14. 宗神 15. 宗 16. 公 17. 大

臣 18. 尊 19. 崇 20. 神罔時伺 21. 伺 22. 通 23. 時 24. 是 25. 乃奉其伺 26. 神罔時伺 27. 伺 28. 大 29. 能

812. Hing yü kua ts'i 31.

Mao: kua ts'i 32 = 33 'first-rank wife, consort'. This is parallel to the common phr. kua jen 34 by which a ruler often designated himself. This has been variously explained. The commonly accepted interpr. is that of Cheng in comm. on Li: Fang ki: 35 'the man of little virtue', then a self-deprecating expression. Ma Juei-ch'en, on the contrary, proposes that since Shuowen says that 34 is made of 36 and 37 'big head', kua must mean 'great': »the great man» and »the great wife». But Ch'en Huan rightly points out that kua, regularly meaning 'few, rare', is here equal to 38 'single-standing, alone', the one who is single in his category, who has no equals; hence, with Mao, kua ts'i = 33 »the single-standing wife, the one wife», the consort being only one, as against the several secondary wives; and kua jen »the single-standing man, the one man», the ruler, alone in his standing, as against the many subjects. This is definitely confirmed by the analogous expression yi jen 39 »the one man» = the ruler: ode 260, phr. 40 »serving the One man (the king)»; Shu: T'ang shi 41 »May you assist me, the One man», etc.

813. Yi yü yü kia pang 42.

A. Mao: 43 = 44 'to meet, to go out to meet', thus: (He was a model to his consort, it extended to his brothers), and so it (went out to meet, came forward to =) reached to the whole family and the state». For 43 *ngâ / nga / ya = 45 'to go out to meet', see gl. 37. — B. Cheng: 43 read *ngio / ngiwo / yü has its ordinary meaning of 46 'to steer, to govern', thus: »And so he governed in his family and state». — C. Chao K'i in comm. on Meng: Liang Huei wang, shang, where our ode is quoted: 43 = 47 'to present, to serve up', thus: »And so he served up (happiness) to the family and state». Yü 43 = 'to attend on, to serve (food) to' is common. — A and C are quite far-fetched; B which takes 43 in its fundamental and commonest reading and sense is preferable.

814. Pu (= p'ei) hien yi lin, wu yi yi pao 48.

For wu yi 49 'untiring', see gl. 9.

A. Mao paraphrases briefly: 50 »With his illustriousness he looked down upon them, he protected and tranquillized (them) untiringly». For 51 = p'ei hien 52 'grandly illustrious' (common), see gl. 410. Mao takes lin 53 in its common sense of 'to look down upon', as in ode 236, phr. 54 »God on High looks down upon you» (cf. Tso: Ting 3: »the prince was on the terrace, 55 he looked down upon the court-yard»). In such contexts there is always the idea of the superior looking down with benevolence and care upon the inferior, taking care of him, guiding him. Cf. Shu: Ku ming 56 »to look down upon and govern the state of Chou»; Li: Chung yung 57 »He (the sage) is capable of having supervision» (common). To this lin corresponds in the second line pao 58 'to protect', which is a very logical sequence. Thus: »Grandly illustrious, he looked down with care; never weary, he gave protection». With this interpr. the word yi 59 is a mere filling-out particle, as often (ode 14, phr. 60, ode 26, phr. 61, ode 39, phr. 62, ode 167, phr. 63, etc., very common), and it has no adversative force ('and yet'). — B. Cheng takes 64 in 51 as the ordinary negation pu 'not', and reads 65 s h ê 'to shoot'; he says pao 58 = 66: 'to be protected' = 'to be safe, rest in tranquillity'. He forces the line into meaning: »Though not (outwardly) illustrious, he 59 yet 53 looked (i. e. observed the proper rites); though not a (good) shot, he yet was (protected =) securely settled». But this is nonsense. — C. Chu follows Cheng as to pu 64, but construes quite differently: »(Even) when (not conspicuous =) unseen, he yet was (as if) (53 approached =) in the presence of others, even though untiring (in his zeal), he yet carefully preserved (the rules)», he was never satisfied with his own exertions. This is nearly as bad as B. — D. Ma Juei-ch'en: pu 64 and wu 67 are »empty particles» and can be skipped, and 68 (*d'äg, *d'iak) is cognate to 69 (*ziag) and 70 (*dzäk) and means 'darkness'. Thus the line is

equal to 71: »(Conspicuously =) openly he looked down with care, (in darkness =) covertly he gave protection». This is even worse, if possible, than B and C. — It is refreshing to revert from the extravagances of B—D to the simple and plausible interpr. A. 815. Si jung tsi pu tien 72.

A. Mao takes jung 73 = 74 'great' and tsi 75 in its fundamental sense of 'sickness', thus: »And so the great (sicknesses:) epidemics, he did not exterminate them» (they ceased of themselves!). This being obviously unreasonable, Ma Juei-ch'en says that pu tien 76 is simply equal to tien 77 (pu being an »empty particle»): The great sicknesses were exterminated» (we should then, as usual, have to take pu tien rather as an oratorical question: »The great sicknesses, were they not exterminated»). Much better, if tsi 75 really refers to »sickness», is to take tien 77 as a transitive verb, with Waley: »The great epidemics (or, with Waley: the jung wars and tsi epidemics) did not destroy». — B. Chu, who realizes that the sudden introduction of »epidemics» is unreasonable, takes jung tsi in a more figurative sense: »the great calamities» which befell Wen wang: his captivity, the onslaught of Kun-yi and Hien-yün Barbarians, and he takes this line as a concessive clause: »and so, (although) his great calamities were not quenched, (his brilliance and greatness had no flaw)». — C. Another interpr. In this eulogy of the great virtues of the king, it is unreasonable suddenly to jump over to the theme of epidemics (vanquished through his good influence), reverting again in the last two lines to the fine qualities of the king. Our line refers to them as well, just as the remainder of the stanza, and pu tien 76 has quite the same value as in ode 237 (where the line likewise begins with si 78): 79 »Unquenchable was their wrath» (see gl. 799). To the »wrath» there corresponds our tsi 75 here, and it refers to some mental quality of the king. Tsi 75 is common in the sense of 'swift, active, energetic', and often in a laudatory sense, synon. with min 80 'quick, smart': Tso: Siang 11, phr. 81 »If Tsin is eager (energetic), Ch'u will avoid it»; Kyü: Ts'i yü 82 »To plough deeply and to weed actively, energetically»; Sün: Jung ju 83 »He exerts his forces»; Sün: Ch'en tao 84 »To serve a man and not obey him is to be not-eager (not zealous, not energetic)». Erya therefore says tsi 75 = 84 a 'vigorous'. Cf. also ode 197, phr. 85 »There is no word (of mine) that is not urgent». It seems evident to me that this is the sense in our ode: »His great (activity:) energy was unquenchable, (his brilliance and greatness had no flaw)».

Lie kia pu hia, see gl. 758.

816. Pu wen yi shi, pu kien yi ju 86.

A. Cheng: shi 87 = 88 (common), thus: »Even such as were not (heard of =) renowned he used (for office), even such as could not remonstrate he introduced (into office)». — B. Chu: shi 87 = 89 'rule' (common): »Without hearing (anything beforehand) he followed the rules; without being remonstrated with, he (entered =) advanced

伺乎 30 伺 31 刑于寡妻 32 寡妻 33 適妻 34 寡人 35 寡德之人 36 以 37 須 38 特 39 一人 40 以
事一人 41 尚輔予一人 42 以御于家邦 43 御 44 迎 45 迓 46 治 47 享 48 不顯亦臨無射亦保
49 無射 50 以顯臨之保安無射也 51 不顯 52 丕顯 53 臨 54 上帝臨女 55 臨 56 臨君周邦
57 足以有臨 58 保 59 亦 60 亦既見之 61 亦汎其流 62 亦流于淇 63 歲亦莫止 64 不 65 射 66
居 67 無 68 射 69 夜 70 夕 71 顯亦臨射夜亦保 72 肆戎疾不殄 73 戎 74 大 75 疾 76 不殄 77 殄
78 肆 79 肆不殄厥愠 80 敏 81 晉疾楚將辟 82 深耕而疾耰之 83 疲力 84 事人而不順不疾
疾者也 85 壯 86 無言不疾 87 不聞亦式不諫亦入 88 式 89 用 89 法 90 不 91 入 92 納 93 諫而

(in what was good)». — C. Wang Yin-chi and followers: p u 90 is an empty »particle»: »What he heard, he used; what was remonstrated he (introduced =) accepted». I have often had occasion earlier to combat the theory of the p u as a »particle». But Wang's idea that j u 91 (= 92) 'to introduce' means 'to accept', sc. a good counsel, is borne out by the good par. he adduces: Tso: Süan 2, phr. 93 »If you remonstrate and it is not accepted, nobody can follow it up». Since our two ode lines should be analogous, Cheng is certainly right in assuming that sh i 87 means 'to use, make use of' (balancing j u 'to accept'); thus: »Even (what he did not hear:) what was not told him directly he made use of; even what was not told him in remonstrance he accepted», i. e. he was so willing to pick up good ideas from others.

817. S i c h ' e n g j e n y u t ê, s i a o t s i y u t s a o 94.

A. Mao: t s a o 95 = 96 'to act, to do' (common), thus: »And so grown-up men (Cheng: i. e. dignitaries and ministers) had virtue, and young boys had achievements» (i. e. through his good influence). — B. Here again it is not at all a question of other people influenced by the king, but, as in the whole ode, exclusively of the qualities of the king himself: »As a grown-up man he had virtue, (already) as a young boy he was trained and perfected». This is logically followed up by: »The men of old were untiring» — so he had worked all his life, from boyhood, to reach perfection. That t s a o 95 has this sense here (Cheng paraphrases it by 97) is confirmed by a par. in Li: Wang chi, where it is precisely a question of the education of the noble youths: »The Master of Music honoured the four arts and established the four instructions; basing himself on the Odes, Documents, Rites and Music of the former kings, 98 he therein trained and perfected the noblemen» (the text then enumerates the youths who were so trained: the king's sons, the eldest sons of the feudal princes etc.; they all »according to their age entered the school»). Cheng here likewise says t s a o 95 = 99. T s a o fundamentally means 'to create, to make, to form', and 'to make, to form a nobleman' is to perfect him in the polite arts.

818. K u c h i j e n w u y i 100.

A. Mao reads thus, but connects the y i 1 'weary' with the following 2, thus: »The men of old never became weary of the famous and fine noblemen». — B. W u y i is id. with the 3 of st. 3, and like that refers to Wen wang's untiring zeal. It connects with the preceding: »The men of old were untiring». — C. Cheng takes 1 to stand for 4: »The men of old did not choose» sc. their words or actions: they behaved naturally and by their noble example »transformed» their subjects. Very scholastic.

Ode CCXLI: Huang yi.

819. K ' i u m i n c h i m o 5.

A. Mao: m o 6 = 7 'to settle, to tranquillize' (this after Erya: 8 = 7). 6 is then a short-form for 8 'silent, still, quiet' (common: Ch'u, Lü etc.). The same abbreviation of 8 into 6 in Chuang: Ta tsung shi. In a gloss on st. 4 of our ode, Shiwen says that the Han school likewise defined 6 by 7. Thus: »He (sc. God) sought tranquillity for the people». Cf. ode 209, phr. 9 »The wives are reverently quiet» (see gl. 662). — B. Lu (ap. Ts'ien fu lun) and Ts'i (ap. Han shu as quoted in comm. on Wsian) reads 10 (as in ode 257, phr. 11 »Suffering is this lower people», see gl. 638), expounded in Ts'ien fu lun: »He (God) sought the suffering of the people», i. e. wanted to make the people suffer because of the misrule of the Yin. This is very strained, and if the text with 10 was that of the orig. Shi, it would be better, with Waley, to interpret: »He (sought =) examined the ills of the people». — In ode 254 we have this same phr. m i n c h i m o 12 in a context where it clearly has the meaning of A above: 13 »(The kindness of the words is the tranquillity of the people =) if your words are (pleasant:) kind, the people will be tranquillized» (Mao: 6 = 7). It is far more natural to accept the same phr. 12 in both

odes (which are analogous, both speaking of Heaven's actions towards the people), than to accept 10 »the suffering of the people» here in ode 241 and 12 »the tranquillity of the people» in ode 254.

Y ü a n k i u y ü a n t o, see gl. 794.

820. S h a n g t i k ' i (c h i) c h i 14.

A. Mao: 15 (Shiwen *g'ier / g'ji / k' i) = 16 (Shiwen under ode 285 says the Han school had the same definition), thus: »God on High hated them». This is a conjectural meaning, concluded from the analogy of the 17 in the following line. The Ts'ing scholars think that 15 is a short-form for 18 (T'ang yün *g'ier / g'ji / k' i), Kuang ya = 19 'to be angry', but 18 is a dictionary word, known from no text, and it does not even exist in Erya or Shuowen. Thus this interpr. lacks every support. — B. Cheng: k' i 15 = 20 'old' (the fundamental meaning of the char.), interpreting: »God on High (let them become old =) maintained them for a long time». K'ung, realizing the improbability of this, turns it differently: »God on High found them (too) old», i. e. found that they had outlived themselves. Just as bad. — C. Chu admits that he does not understand the phrase, but tentatively proposes 15 = 21 (see E below), and then he alters the first word of the next line 22 into 23, explaining: »(If) God could 15 bring forward (someone suitable), he would augment his dominion» (!). — D. Waley: 15 (*g'ier) is loan char. for 24 (*kior / kiei / k i) 'to examine', which is similar in sound and has the same phonetic (25): »God on High examined them». This is tempting. But a par. in another ode argues for keeping the 15 of the text, see E next. — E. 15 is well known as loan char. for a word *iior / tsi / c h i (rising tone) 'to bring about, to effectuate, to carry into effect, to settle, to establish, to regulate'. It is then often (Erya etc.) defined by 21 'to bring about, to effect, to carry into effect'; yet it is not loan char. for this word 21 (*iior / ti / c h i, falling tone) with which it is only cognate, but it is identical (as already pointed out in the Tsi yün, foll. by Chu Tsün-sheng) with 26 *iior / tsi / c h i (rising tone), which has this very sense of 'to bring about, to effectuate, to carry into effect, to settle'. It is then often synonymous with 27 'to settle, to establish, to regulate'. The primary graph 26 occurs, for instance, in Shu: Yü kung 28 »The Chen marsh was (settled:) regulated» (Shi ki paraphrases 26 by 27); ibid. 29 »When, in T'an-huai, he had (effected:) established his merits» (Shi ki paraphrases 30); ibid. 31 »Tung-yüan was (settled:) regulated»; Shu: Yao tien (Shun tien) 31 a »Your words are brought into effect and can have results» (Ma Jung: 26 = 27); Shu: Ta kao 32 »When he has (effected:) settled the plan» (of the building) (Erya 33: c h i and t i n g mean 'to settle'); Tso: Chao 13, phr. 34 »By a covenant one (effectuates:) establishes good faith»; Tso: Huan 17, phr. 35 »The astronomer has the position of a high minister and (settles:) regulates the days» (here = 27); Tso: Chao 1, phr. 36 »One settles the emoluments according to virtue». Now we have 15 (*iior, rising tone) as loan char. for this 26 e. g. in Kyü: Tsin yü 37 »He

不入則莫之繼也 肆成人有德小子有造 造 為 造成 以造士 成 古之人
無數 1. 數 2. 讐 斯士 3. 無射 4. 擇 5. 求民之莫 6. 莫 7. 定 8. 嘆 9. 君夫莫莫 10. 求民之
瘼 11. 瘼 此下民 12. 民之莫 13. 辭之憚矣民之莫矣 14. 上帝蒼之 15. 蒼 16. 惡 17. 憎 18. 譜 19. 怒
20. 老 21. 致 22. 憎 其武郭 23. 增 24. 稽 25. 旨 26. 底(底) 27. 定 28. 震澤底(底) 29. 覃懷底(底) 30. 致
功 31. 東原底(底) 干 32. 乃言底(底) 可績 33. 既底(底) 法 34. 底定止也 35. 盟以底信 36. 日宮居卿
以底日 37. 底祿以德 38. 蒼其股肱 39. 蒼味也 40. 蒼定爾功 41. 蒼 42. 致 43. 蒼定 44. 功

has put to effect his legs and arms» (Wei Chao: 15 = 21); Tso: Süan 12, phr. 38 »He settled the (dark =) stupid ones» (Tu Yü same gloss); but above all we have the important:

Ode 285. Chī ting er kung 39.

A. Mao: 40 (**iər* / *tʃi* / *chī*, rising tone, Shīwen) = 41: »You have (brought into effect and settled =) established your merits». — B. Cheng (reading *k'i*): »In your high age you have established your merits». — It is quite obvious here that Mao is right: The 42 'to settle, to establish' is exactly the same as the 43 in Shu: Yü kung phr. 28. And the ode phrase, with the synonym-compound 42 »You have established your 44 merits» corresponds exactly to the briefer 29 »he had established his merits» in Shu: Yü kung.

We now revert to our ode 241, phr. 45. In the entire Shī the word 46 occurs thrice: once read *k'i* 'old' (ode 300); a second time (ode 285 above, phr. 39) indubitably as loan char. for 26 'to bring into effect, to settle' (= 27); it stands to reason that it has this same function in our ode 241. The preceding line was: »Throughout the states of the four quarters he (God) investigated and estimated»; then follows 45 God on High settled it (brought it to a settlement), the line being equal to a 47. It is true that Shīwen had the tradition that 46 should be read **g'ier* / *g'ji* / *k'i* here. But Lu (ap. Ts'ien fu lun) reads 48, and this 49 (**iər* / *tʃi* / *chī*, rising tone) 'finger, to point', which makes no sense, is evidently a loan char. for 46; but this Lu version at the same time reveals an ancient tradition that the word (contrary to Shīwen) should be read **iər* / *tʃi* / *chī*, rising tone, i. e. identical with 26.

821. Tso chī, p'ing chī 50.

Mao and Cheng have no gloss on tso. A. K'ung: tso 51 = 52: »They set to work at them, they removed them». — B. Chu: tso 51, often meaning 'to rise', is here causative: »They (raised them =) pulled them up, they removed them». — C. Wang Yin-chī: 51 is loan char. for 53. In ode 290 we have: 54, on which Mao: 55 'to take away trees is called t s ê 53 (»They cleared away the grass and bushes»). Chouli: Tsê shī 56 »The Tsê-shī has for duty to (attack, go to work on:) do away with herbs and trees, woods and wooded foothills». 53 read **tsāk* / *tsāk* / tso is a kind of oak (common), but in the sense of 'to clear woods' Shīwen reads it **tsāk* / *tsāk* / t s ê. Thus: »They cleared them away, they removed them». Ma Juei-ch'en tries to support this further by propounding that 53 (**tsāk*) is cognate to 57 **dz'a* / *dz'a* / *ch'a* 'to cut trees' (Kyü), which is unlikely. — The par. in ode 290 corroborates C. — We compare:

Ode 270. Pi tso yi 58. A. Cheng: »Those (sc. the people) constructed (houses and temples)». — B. Waley: »He felled the trees» (51 for 53). In ode 237 and 241 the clearing of the woods and the settling of the Chou house in the new place, K'i, is fully described, the first ruler there being Ku kung Tan fu, alias T'ai wang. Here in ode 270 it is said: 59 »T'ai wang found it grand; it was he who felled the trees». The two odes obviously refer to the same legend that T'ai wang was the first clearer of the woods in K'i. This confirms B.

822. K'i tsī k'i yi 60.

A. Mao: 61 »When a tree stands and is dead, it is called t s i, when it dies by itself, it is y i». This is based on Erya, but it misses the distinction made in the second line, made by Erya: 62 (63, with Ho Yi-hang, is = 64 'to stretch out', as a fallen tree): »When a tree dies by itself or (stretches out =) lies prone: the standing dead one is t s i, the covering one is y i». This is an attempt at etymology for the second word: 65 **iər* / *iei* / *y i* regularly means 'to screen, to cover' (Kyü etc.), and so here it would mean an 'earth-covering' i. e. fallen tree. Thus: 60 »The standing dead trees, the fallen dead trees». For t s i 66 (*tsiag* / *tʃi* / t s i), variant for 67, cf. Sün: Fei siang 68 »The shape of Chou

kung was such: his body was like a broken-off dead tree». — B. Han (ap. Shīwen) reads 69, defining 66 as = 70 'turned-over herbs (grass)', and *y i* 71 as = 'to fall down'. Thus: 60 »(They cleared away and removed) the turned-over herbs, the fallen (trees)». The fundamental sense of the char. 66 is 'recently broken field' (ex. in ode 178), and Han took it in this sense: when a field is just broken, the grass is turned over by the plough. *Y i* 71 (*ied* / *iei* / *y i*) 'to kill, to die' is common, and a »dead» tree ordinarily falls. — As to t s i 66, A is certainly best (with a good text par., 68), since the whole following passage describes various trees that were cleared away; but 65 **iər* fails in the rime. The rime word is 72 **liad* / *liäi* / *li*, and though 71 **ied*: **liad* is faulty, it is at least acceptable as a make-shift rime. But 65 **iər*: **liad* is quite impossible. So we read the text with B 69, but we translate with A: »(They cleared away and removed) the standing dead trees, the (fallen) dead trees».

823. K'i kuan k'i li 73.

For kuan 74 'densely-growing, bushy clump' see gl. 6.

A. Mao (after Erya): *li* 72 (**liad* / *liäi* / *li*, Ts'ie yün and Shīwen, the latter alt. **liat* / *liät* / *lie*) = 75 a kind of chestnut tree (? Bretschneider). Thus: »The bushy clumps, the li trees». — B. Chu, evidently because he thinks that kuan 'clump' and li 'li tree', which balance each other, are not sufficiently analogous expressions, proposes that 72 is loan char. for 76 (**liat*), thus: »The bushy clumps, the rows». — C. Wang Yin-chī, for the same reason, thinks that 72 is loan char. for 77 (**liat*). Erya has an entry 78 »lie means a surplus, a remnant» and is synonym. with 79 'a stump' of a tree; of this there are no pre-Han text ex., but it was coll. current in W. Han time (Fang yen). Thus: »The bushy clumps, the stumps». — Both B and C are tempting, but after all they are vetoed by the rime. The rime char. to 72 is in the Mao version 65 **iər*, in the Han version 71 **ied*; since the former cannot possibly rime with 72, we concluded in gl. 822 that the Han version was here preferable. Now its 71 *ied* can form a rime (though imperfect) to 72 **liad*, but certainly not with 76 or 77 **liat*. Moreover, the lack of analogy in the A interpr. is not so bad as it appears, for the following lines go on with more trees: sheng trees, k'ü trees, yen trees and chê trees, and our 72 li trees are simply the first in this enumeration. The A version and interpr. are therefore safest.

Jang chī t'i chī, see gl. 680.

824. Kuan yi tsai lu 80.

A. Mao (after Erya): kuan 81 = 82; *y i* 83 = 84; and (after Erya) *lu* 85 = 86. This has been expounded by Wang Su (foll. by Ch'en Huan) thus: »They (sc. the Chou) had practised the (right) norms and so became great». Kuan 81 (**kuan* / *kuan* / *kuan*) is really id. w. 87 (early bronze inscr. 88; the two forms are different *k'ie* shu forms of the archaic graph, see Grammata Serica p. 172), which regularly means 'to practise, a practice, custom'. Cf. also Sün: Ta lue 89 »It disapproves of the people's practice». Mao's *y i* 83 = 84 is based on Erya 90 = 84. The 83 (**djər* / *i* / *y i*) and 90 (same sound) are interchangeable: ode 260, phr. 91 is quoted 92 in Meng: Kao tsī, shang; Li:

85上帝者之 86上帝底之 88上帝指之 89指 80作之屏之 87作 82攻作 83柞 84戴 85戴 86除木曰柞 87柞氏掌攻草木及林麓 88柞 89柞 80彼作矣 88太王荒之彼作矣 86其蓄 87其翳 81木立死曰蓄自斃為翳 82木自斃神立死柞蔽者翳 83神 84伸 85翳 86蓄 87柞 88周公之狀身如蓬蓄 89其蓄其疆 90反草 91疆 92柞 93其灌其柞 94灌 95柞 96列 97烈 98烈 99柞餘也 99柞 80串者載路 81串 82習 83夷 84常 85路 86大 87貫 88第 89惡民之串 90彝

Ming t'ang wei 93 is equal to 94; Shu: Jung fan 95 is quoted 96 in Shī ki: Sung shī kia, etc. For lu 85 = 'great', cf. ode 245, phr. 97, where Mao has the same gloss: »His (the infant's) voice became (great:) loud». It is also generally accepted that in phrases like 98 and 99 lu means 'great': »The great inner apartment», »the great chariot». — **B.** Cheng: kuan yi 100 is equal to 1 »the name of a western state». This name is variously wr. 2, 1 (*kwan, in ode 237, see gl. 801), 1 (Meng), 3 (*kiwän, Shiki), 4 (*k'iwän, Shuowen), and here Cheng thinks that 100 (*kwan) is another version of the name. He continues: lu 85 = 5 (for which there is no text support, cf. however E below), interpreting: »As to the Kuan-yi, (the king) responded» (to the will of Heaven). (6 then = 7). But K'ung has tried to expound Cheng differently. Since the Preface to ode 167 says: 8 »In the west there was the (anxiety:) trouble of the Kun-yi», K'ung thinks that Cheng took 9 as a short-form for 10 (*g'wan / wan / huan) 'anxiety': »Anxious about the (Kun-) yi, he responded» (to the will of Heaven), and Shīwen says: »some say that Cheng read 9 as = 10». But that was evidently not Cheng's idea. — **C.** Chu admits that he does not understand the line but proposes tentatively: »The Kuan-yi (barbarians) filled the roads». Similarly, in ode 245, phr. 97 he interprets: »His (the infant's) voice filled the road» (!). 11 = 12 'to fill the road' of course is impossible. The word tsai 'to load, to pile up' cannot be applied to an infant's voice »filling» the road. — **D.** Waley follows Mao as to kuan and yi but takes lu in its ordinary sense of 'road': »To fix customs and rules he gave a path». But the identical tsai lu 11 in phr. 97 he translates (with Mao): »His voice was very (great =) loud». An unconvincing inconsistency. — **E.** Shīwen has another version of Cheng's gloss, which instead of 13 = 5 has 13 = 14 'emaciated, exhausted'. Ma Juei-ch'en follows this: »The Kuan-yi barbarians became (emaciated =) exhausted». Cf. Meng: T'eng Wen kung, shang 15 »that is to lead the whole world to become (emaciated =) exhausted», on which Chao K'i: lu = 16. Lu 13 is here a short-form for 17. Tso: Chao 1, phr. 18 »and so (emaciated =) exhausts the body» (Tu Yü 17 = 16). Another loan char. is 19: Lü: Pu k'ü 20 »The officers and soldiers become worn and emaciated» (Kao Yu 19 = 16); in Ts'ê: Ts'in ts'ê and Kuan: Wu fu the same binome is wr. 21. Yi Chou shu: Huang men 22 »He himself exhausts, ruins his house»; cf. also Kuan: Sī shī 23 »The state then (i. e. during famine) becomes (emaciated =) exhausted» (the comm. here interpr.: »disperses in the roads», but Ma rightly corrects this after the preceding par.). Ma's interpr. is ingenious and tempting, but when we come to the same phr. in ode 245, phr. 97 (of which Ma says nothing): »His voice then became (emaciated =) exhausted», this will be too hopelessly strained. Moreover, the throwing in of the Kuan-yi barbarians in the context is very abrupt and illogical, and the identification of *kwan with the *kwan, *kiwän, *k'iwän of other texts is but an arbitrary guess of Cheng's. — **F.** Another interpr. Mao's word glosses are well confirmed and certainly right. The line is equal to 24. That lu in the phr. tsai lu 11 really means 'great' is proved by ode 245, where parallelism in the lines confirms it: »Hou Tsi wailed: 25 it extended far, it was (great =) strong, his voice then became (great =) loud». Here hü 26 'great' clearly balances lu 13 'great'. But in our ode here (phr. 80 = 24) Mao has not been well expounded by Wang Su. The st. describes how the »virtue» was by Heaven »transferred», i. e. from Yin to Chou. Chou before this was an insignificant little state; now, as possessor of Heaven's mandate, it at once became grand and authoritative: »God transferred the bright virtue (from the Yin to the Chou), their customs and institutions then became grand». Lu 13 in this sense of 'grand' well suits phrases like lu ts'in 98, lu kü 99 above.

825. T'ien li küe p'ei 27.

Mao: p'ei 28 = 29. This is based on Erya: 30 = 29, and Shīwen therefore says: »28, originally wr. 30, same sound». Now this is decidedly wrong, for 28 *p'wəd / p'u'üi /

p'ei and 30, which had two readings *p'wər / p'u'üi / p'ei and *p'iwər / p'jwəi / fei (thus both Ts'ie yün and Shīwen) were not identical but only cognate words. The char. 29 is known from no early text. But the meaning of both 28 and 30 was fundamentally 'counterpart, vis-à-vis, partner'. In the next st. we have the line ti tso pang tso tuei 31, and this tuei 32 (regularly meaning 'vis-à-vis') is there glossed by Mao as = 28. The two lines are obviously analogous and must be interpreted in the same way. The question is what this 'counterpart' means. **A.** Cheng takes the first 27 = »Heaven established for him (the king) a (counterpart, partner =) consort (wife)»; so also Chu. (30 in this sense is common, and 28 is also said of a wife who »matches» her husband, e. g. Tso: Yin 8, phr. 33 »first to mate and then to report to the ancestors»). But in the second line 31 Cheng expounds: »God made a state and a (counterpart to itself =) an enlightened ruler»; Chu modifies this into 32 = 34 'one who is a match for the task, one who is competent for the task'. Both fail to realize the parallelism between the two lines 27 and 31. — **B.** Ma Juei-ch'en: both p'ei 28 and tuei 32 mean 'counterpart' on earth to God in Heaven. P'ei in this sense is common. Cf. ode 235: »When Yin had not yet lost the multitudes, 35 it was able to be a counterpart to God on High» (ruler on earth corresponding to God in heaven); ode 275, phr. 36 »He was able to be a counterpart to that Heaven»; Sün: Ta lüe 37 »One who is a counterpart to Heaven and (as king) possesses the whole world»; Chuang: T'ien ti: »Yao asked Hü-yu: this Nie-k'üe 38 is he able to be a counterpart to Heaven?» (Kuo Siang comm. = to become emperor). Particularly the Shī parallels (35, 36) conclusively show that this is the sense of both p'ei and tuei here (so also Waley), thus: 27 »Heaven established for itself a counterpart»; 31 »God made a state and a counterpart to himself» (= a king).

Tso yü sī pei, sung po sī tuei see gl. 800.

826. Yin sin ts'ê yu 39.

A. Mao: yin 40 = 41 'loving': »In his loving heart he was friendly». Yin fundamentally means 'to rest on, to rely upon', hence 'trusting, attached to, loving'. — **B.** Chu: »(Following his heart =) by his natural disposition he was friendly». — No reason to abandon A.

Ts'ê tu k'ik'ing, see gl. 673; Tsai si chī kuang, see gl. 898.

827. Yen yu sī fang 42.

A. Mao: yen 43 = 44, thus: »Greatly possessed (the states of the) four quarters». On exactly the same phr. in ode 274 Mao says 43 = 45 (joiningly =) 'comprehensively possessed', a freer mode of expressing the same idea. On Shu: Li cheng 46 pseudo-K'ung likewise says 43 = 45, and on Yi Chou shu: Huang men 47 the comm. says the same. Shuowen has a 48 = 44, but of this there are no text ex. This definition of yen 43 = 'great' occurs exclusively in phrases analogous to 42 but never in other contexts. In fact, it is an extension of meaning. The fundamental sense of yen 43 is 'to cover'

91 民之秉彝 92 民之秉夷 93 維夷 94 維彝 25 是彝是訓 26 是夷是訓 97 厥聲載路 98 路路
99 路車 100 車夷 1. 混夷 2. 昆夷 3. 畎夷 4. 犬夷 5. 僉 6. 載 7. 則 8. 西有昆夷之患 9. 車 10.
連 11. 載路 12. 滿路 13. 路 14. 齊 15. 是率天下而路 16. 崩 17. 露 18. 以露其體 19. 路 20. 士卒罷路
21. 罷露 22. 白露 厥家 23. 國家乃路 24. 貫彝載路 25. 實覃實訃 厥聲載路 26. 訃 27. 天立厥配
28. 配 29. 媿 30. 妃 31. 帝作邦作對 32. 對 33. 先配而後祖 34. 當 35. 可配上帝 36. 克配彼天 37. 配
天而有天下者 38. 可以配天乎 39. 因心則友 40. 因 41. 親 42. 奄有四方 43. 奄 44. 大分同 45. 奄

Huan. It has been too strong for Waley, who turns it differently: »Well he followed, well obeyed; obeyed — did King Wen». But this skips the inconvenient yü 6, which makes this interpr. impossible. — B. Cheng takes pi 97 in its common meaning of 'to compare'; he believes that the st. refers to Wang Ki (Wen wang's father), see gl. 828: »He was able to make (the people) docile, he was able to be compared: he was comparable to Wen wang» (his great son). This entirely misses the parallelism between shun and pi. — C. Chu, who like Cheng believes that the st. refers to Wang Ki (see gl. 828), resolutely decides that the first pi 97 means 'concordant', the second pi = 7 'to come to' (common meaning, e. g. Lun: Sien tsin 8), thus 95: »He was able to make (the people) docile, he was able to be concordant; when it came to Wen wang...». This is all very well, but it is certainly a great weakness to take the two consecutive pi in two different senses. — D. Another interpr. For reasons given in gl. 828 the whole st. certainly refers to Wen wang, not to Wang Ki. Shun 99 is not a transitive verb 'to make docile', as the comm. will have it, but on the analogy of the preceding 9 it refers to the qualities of Wen wang himself. Shun 99 therefore means 'accommodating', and pi 97 correspondingly means 'concordant'. But 'to be concordant' necessarily involves two parties. It is easy to see that in the clause pi yü Wen wang the subject cannot be Wen wang but must be the other party, i. e. the people. Thus: »He was able to be accomodating, to be concordant; and when they (his subjects) were concordant with Wen wang, his virtue had nothing to cause regret» (all parties were satisfied). This is logical and simple. — Ma Juei-ch'en would alter the last line into 10, an unnecessary text alteration.

832. Wu jan p'an yü an 11.

A. Mao reads thus, defining 12 (*b'wân / b'wân / p' a n) as = 13 'to transgress, to rebel from the proper way' and 14 (*g'wân / j'wân / y ü a n) as = 15 'to take' (common), thus: »Do not like that be transgressing and grasping». For 12 cf. Lun: Yung ye 16 »He can then refrain from transgressing (what is right)». — B. Ts'i (ap. Han shu: Sü chuan) reads 17, on which Meng K'ang: 12 = 18 and 19 (*g'wân / ywân / h u a n) = 20 'to change' (the ordinary meaning of 19); Yen Shi-ku defines it more freely as = 21 'violent and licentious', equivalent to 22 'violent'. Cheng follows Mao's reading 23, but defines it by 22 'violent'. Han (ap. Shīwen) likewise defines 23 as = 24 'martial and strong', i. e. violent. — C. Another school (ap. Yü p'ien) reads 25 (reading 26 *b'wân), again defined as = 22. — D. Waley: 23 = 'idle'. This is because of a par. which we must first examine:

Ode 252. P'an huan er yu yi 27. Shīwen reads 28 *p'wân-xwân, but Sü Miao *b'wân-g'wân. A. Mao: p'an huan = 29 'wide and great and refined', thus: »Great and refined is your diversion». Mao here takes 26 as loan char. for 30 (*p'wân) 'large' (ex. in Li), and 31 as short-form for 32 (*xwân) 'brilliant', just as in Li: T'an kung 33 »beautiful and brilliant» (Cheng here 31 = 34 is obviously wrong). — B. Cheng: p'an huan 28 = 35, thus: »Relaxed is your diversion», and Chu follows this (p'an huan = 36 'leisurely'). B is here confirmed by the following analogous line 37 »Pleasantly diverting is your rest».

If we sum up all this and revert to line 11, it is clear that Mao, who takes 14 in its primary sense of 'to grasp', is wrong. We have here a binome varied in several fashions: 23 *b'wân-g'wân, 17, 25 *b'wân-g'wân, 28 *p'wân-xwân, b'wân-g'wân, all with the same sense. For similar variations of a binome, see gl. 98 and 334. The fundamental sense seems to be 'transgressing (12) and changing (19)', i. e. not bound by strict rules, briefly 'undisciplined'; hence on the one hand 'relaxed', on the other hand 'unbridled' in the sense of 'violent'. But the sense 'relaxed', which the binome clearly has in ode 252, phr. 27, certainly (with Waley: 'idle') best suits our ode 241, phr. 11 as well. It has been

described how Wen wang and his people lived in peace and harmony. But the theme now turns upon the great danger threatening from the enemy, the Mi state. Heaven therefore warns the king not to be slack: »Heaven said to Wen wang: do not like that be relaxed» (followed by: »do not like that indulge your desires»). Here an interpr.: »Do not like that be violent» (B, C) makes poor sense.

Wu jan hin sien, see gl. 559.

833. Tan sien teng yü an 38.

A. Mao (after Erya): tan 39 = 40, and an 41 = 42, thus: »Grandly you should first ascend to the high position». Chu thinks it refers to the morals: »Grandly you should first ascend to the highest point (of virtue)». For tan 39 = 'great' cf. ode 37, phr. 43 »How (extensive:) far-stretching are its joints»; Kyü: Ch'u yü 44 »Those words are (big:) boastful». An 41 regularly means 'a bank' of a river or a channel, particularly a high and steep bank, as in ode 193, phr. 45 »High banks become valleys», but that this should be a metaphor for »the high position» (the throne) or »the highest point» (of virtue) is exceedingly forced. As to tan 39, Wang Yin-chi (King chuan shi ts'i) has conclusively proved that it is here a mere initial particle, as frequently in ode 245, where Chu had already recognized its use as a particle. — B. Cheng, realizing the improbability of A, has tried another way: an 41 = 46 'litigation', cf. gl. 589; and teng 47 = 48, thus: »Grandly first (achieve =) make an end to the litigations». This is even worse than A. — C. Waley: »You must be the first to seize the high places» (i. e. so as to forestall the enemies). This is refreshingly concrete, but needs, I believe, a modification. An 41, as just stated, does not mean 'high places' generally but 'bank, high bank'. And the line hardly belongs to the oratio recta of Heaven's. This is shown by the initial particle tan 39, which is analogous to nai 49 (cf. its use in ode 245). After Heaven's warning, Wen wang makes ready: »And so he first ascended a high bank» (to look out for the enemies).

834. Ts'in Yüan ts'u Kung... yüan cheng k'i lü, yingots'u Lü (Kü) 50.

A. Mao takes Yüan 51 and Kung 52 and the second Lü 53 as names of states: »They (the enemies) invaded Yüan and marched against Kung... then he (Wen wang) formed his cohorts, and in order to stop them he marched to Lü». — B. Lu (ap. Cheng; K'ung quotes an author Chang Jung 54, who states that this was the doctrine of the Lu school) takes ts'u 55 as well as a state name, but not the following Lü, and Cheng explains: 50 »They invaded Yüan, Ts'u and Kung... then he (the king) formed his cohorts, in order to stop the cohorts of Ts'u». — At first sight B seems preferable, in so far as it takes both lü 53 in the same sense of 'cohort'. But in fact it is unreasonable, for evidently the invaded states were vassals of Wen wang's, whom he went to protect from the attacking Mi, and then in order to stop the cohorts of Ts'u» becomes absurd. Chu therefore improves Cheng by explaining: »in order to stop the 55 marching cohorts» (of the enemy). — After all, A is preferable because of an ancient support. It may seem

5.比于文6于7至8.比及三年9.明類長君10.其德靡晦11.無然畔援12.畔道13.畔道14.援
15.取16.可以弗畔17.畔援18.反19.援20.易21.強忍之克22.跋扈23.畔援24.武強25.件援26.
伴27.件與爾游矣28.件與29.廣大有文章30.胖31.英32.煥33.美哉英焉34.衆多35.縱弛之
意36.閑暇37.優游爾休矣38.誕先登于岸39.誕40.大41.岸42.高位43.何誕之節兮44.是言
誕也45.高岸為谷46.訟47.登48.成49.乃50.侵阮徂共...爰整其旅以按徂旅51.阮52.共53.

to have a great weakness in having lü 53 in two different senses ('cohort' and 'the state of Lü'), but there is a reason for this. Properly there should be no two lü 53 rime with each other. Now Meng: Liang Huei wang quotes the line: 56 »in order to stop them he marched to Kū». 57 was *kljo / kjuwo / k ü and 53 was *gljo / ljuwo / l ü, and the second 53 *gljo of the Mao text is evidently a loan char. for the phonetically similar 57 *kljo of Meng's text, which is the correct reading (53 *gljo and 57 *kljo forming a correct rime). The very reason for this loan is that the preceding line had 53 'cohort', and the copyists carried this 53 *gljo over to the second line as well to serve for the correct 57 *kljo.

835. Wang ho sī nu 58. Mao has no gloss on sī.

A. Cheng: sī 59 = 60, and Shiwen says that Cheng read 59 (*sǐg / sǐg / sī), which ordinarily has even tone, like 61 (*sǐg, falling tone). Thus: »The king blazed forth and exhausted his wrath». K'ung says that 59 = 60 is from Erya, but the present Erya text has no such gloss. But Fang yen has an entry 62 = 60, and this is quoted by Li Shan (comm. on Wsüan) as 61 = 60; Cheng then probably based himself on this. In Li: T'an kung 63, Cheng likewise takes 59 = 60 and 64 for 65: »At my funeral (exhaustively =) all will come and look»; cf. Lü: Pao keng: »(Süan Meng said:) 66 »Eat it all» (Kao Yu 59 = 60). — B. Chu and the Ts'ing scholars all take sī 59 as a grammatical word, which is far more likely. But then there arises the question whether it is merely an »empty particle», as in ode 188, phr. 67 »I go back and return home», thus: »The king blazed and was angry»; or else a pronoun, determining nu 68 as a noun, and with ho as a transitive verb, as in ode 192, phr. 69 »They cry out their assertions», thus (with Waley): »The king blazed forth his anger»; or, finally, whether it is = 70 (common) as an object placed before the verb, as in ode 257, phr. 71 »Why should I fear this» (in Han quoted 72), or in ode 265, phr. 73 »You only moreover prolong this»; thus: »The king majestically was angry at this». The last seems preferable because of the par. 71, where the *verbum sentiendi* wei ki 'to fear' is quite analogous to our nu 68 'to be angry' here. Moreover the ho is better as an adverb 'majestically' than as a transitive verb 'to blaze forth'.

836. Yi tu yü Chou hu 74.

A. Mao reads thus. — B. In Mencius: Liang Huei wang, hia, the line is quoted 75, with tu 76 as a transitive verb: »To affirm the prosperity of Chou». This is grammatically much better than A and it is confirmed by the analogous phr. in st. 3 of our ode: 77 »He affirmed his happiness». The yü 78 of the Mao text has been erroneously carried over from the following line 79.

837. Yi k'i tsai king 80.

A. Cheng paraphrases: 81 »(Wen wang only sent out) (the troupes) which leaned on, were stationed in King». This is incompatible with the word sequence; it should then have been 82. But Ch'en Huan, like Cheng, takes yi 83 in the fundamental sense of the word = 84 'to rely on, to lean on' (common, ex. in ode 167), and I suppose that is Chu's idea when he freely paraphrases 85 »Wen wang quietly was in the capital». »To rely on, to lean on' a place is = 'to hold on to, to be fixed in' the place, thus: »Firmly settled he was in the capital». — B. Wang Yin-chi: yi 83 (*iər / jēi / yi) is cognate to 86 *iən / iən / y in, and so the clause equals 87: »Ample they (sc. the troupes) were in the capital». Ma Juei-ch'en adds that the phr. is analogous to ode 95, phr. 88 »In great crowds they fill (the grounds)». Cf. ode 167, phr. 89 »The willows were luxuriant» (Han school: yi yi = 90 'ample'); ode 218, phr. 91 »Luxuriant is that forest in the plain». — C. Waley: »They drew near to the capital». Yi 83 means 'close to' in ode 221, phr. 92 »They (lean on =) are close to the rushes». The clause is then somewhat difficult to construe; I suppose we should have to take it thus: »(Leaning on =) drawing close

was their being at the capital». — B is quite plausible in itself, but both B and C break down through a par. in ode 250, phr. 93 »Staunch was prince Liu, (on the capital place he was relying, leaning =) in the capital place he was firmly settled». Here the sense is quite unambiguous, and even Waley translates: »In his citadel so safe». It is quite evident that our yi k'i tsai king 80 and the yü king sī yi 93 are quite analogous phrases, as was realized by Chu and Ch'en Huan. — In two other odes, however, the idea of Wang Yin-chi's is more acceptable:

Ode 290. Yu yi k'i shī 94. A. Cheng: yi 83 (*iər) = 95 (*ər / ai / ai) 'to love'. His interpr. is based on the sound similarity. Thus: »They have love for their men». — B. Wang Yin-chi: both the lines sī mei k'i fu, yu yi k'i shī (in which sī 96 is merely the particle, see gl. 700) begin with descriptive expressions: »Lovable are the wives, grand are the men». — C. Waley: »The men press close to them». — B is confirmed by the similar construction in the following line: 99 »Sharp are the ploughs».

Ode 300. Shang ti shī yi 100. This is said of the majestic lady Kiang Yüan. A. Mao: »God on High relied on her», i. e. yi 83 means I relied on her sons and grandsons, sc. for the royal mandate. — B. Cheng: yi = 2: »God on High relied on her», sc. on her body, for bearing the sons and grandsons. — C. Chu: yi 83 = 3: »God on High looked at her with favour». No text par. — D. Waley: »God on High succoured her». Yi, to my knowledge, has no such sense. — E. Another interpr. Yi 83 = 4, as in the ex. 89, 91 above, thus: »God on High made her (ample =) fruitful». The following lines describe her pregnancy, and in ode 245 it is told how she became pregnant by stepping on the foot-print of Ti 'God'.

838. To (tsè) k'i sien yüan 5.

For to 6 (*d'äk) = tsè 7 (*d'äk) 'to dwell', see gl. 794. A. Mao: 8 'small mountains separated from big mountains are called sien'. This is based on Erya, but the context there shows that Mao has misunderstood the Erya text. It runs: 9 (so punctuated by Ho Yi-hang), and Kuo P'o says that »big mountains» are called sien 10, because they are »not connecting», i. e. they are 11 'few, rare, sparse'. Moreover it is uncertain whether the Erya text is not corrupted, so that the orig. text had 12 inst. of 10 (see Ho Yi-hang *ad locum*). There is indeed no text par. whatever for sien 10 in Mao's sense of 'small detached mountain'. In ode 250, phr. 13, Mao defines 14 as = 15 'a small mountain separated from the big mountains', and this has caused some scholars to propound that 10 (*sian / sian / sien) and 14 (*ngian / ngian / yen) were identical because »similar in sound», which is phonetically utterly impossible. In support of this it has been adduced (by Ma Juei-ch'en) that in Li: Yü ling 16 »The Son of Heaven then

旅 54 張融 55 但 56 以 過 但 莒 57 莒 58 王赫斯怒 59 斯 60 盡 61 賜 62 漸 63 我喪斯沾 64 沾 65
 66 斯食之 67 言歸斯復 68 怒 69 維號斯言 70 此 71 胡斯畏忌 72 胡此畏忌 73 職兄斯引
 74 以篤于周祜 75 以篤周祜 76 篤 77 則篤其慶 78 于 79 以對於天下 80 依其在京 81 文王
 但發其依居京地之衆 82 其依在京 83 依 84 據 85 文王安然在周之京 86 殷 87 殷其在京
 88 殷其盈矣 89 楊柳依依 90 益兒 91 依彼平林 92 依于其蒲 93 篤公劉于京斯依 94 有依
 其士 95 憂 96 思 97 有略其躬 98 上帝是依 99 依其子孫 2 依其身 3 眷顧 4 盛 5 度其鮮原 6
 度 7 宅 8 小山別大山曰鮮 9 大山宮, 小山霍, 小山別, 大山鮮 10 鮮 11 鮮少 12 鮮 13 臍則
 在嶽 14 嶽 15 小山別于大山 16 天子乃鮮羔 17 獻羔祭非 18 獻 19 善 20 於稼也... 為蕃鮮

(brings) fresh lamb» must correspond to ode 154, phr. 17 »We present lamb and sacrifice onions»; Cheng therefore in comm. on Li says: 10 stands for 18(!). — **B.** Cheng: sien 10 = 19 'good', thus »the good plain». This is a well-attested meaning, see gl. 122, but then generally referring to moral qualities. — **C.** Another interpr. Sien 10 fundamentally means 'fresh', and is often used in the sense of 'freshly bright', e. g. Yi: Shuo kua 20 »In regard to the growing grain it means luxuriant and freshly bright» (Shiwen 10 = 21). This must reasonably be the meaning here, cf. ode 237, phr. 22 »The plain of Chou was rich and ample». Thus: »He (the king) dwelt in the freshly-bright plain».

839. Tsai Wei chī tsiang 23.

A. Mao: tsiang 24 = 25, thus: »On the sides of the Wei (river)». Ma Juei-ch'en and Ch'en Huan think that 24 **tsiang* is loan char. for 26 **dz'iang* / *dz'iang* / *ts'iang* 'wall', in the sense of 'side walls', i. e. banks of the river. This etymology was not current in earlier times, for Shiwen has no gloss on 24 reading it otherwise than its normal **tsiang*. In support Ma adduces that for Tso: Ch'eng 3, phr. 27 (tribe name) Kuliang reads 28 and Kungyang 29. — **B.** We might retain the normal reading 24 **tsiang* in accordance with the ancient tradition, taking tsiang to mean 'to go forward, to advance', which is a well attested meaning, see gl. 747. Thus: »On the (run =) course of the Wei».

840. Wan pang chī fang 30.

A. Mao: fang 31 = 32 'law, rule, pattern', thus: »To the myriad states he was a pattern». Cf. Lun: Sien tsin 33 »Moreover he knows the (laws:) proper rules». As Ma Juei-ch'en points out, the line is analogous to ode 177, phr. 34 »To the myriad states he was a pattern». — **B.** Cheng: fang 31 is equal to 35. K'ung believes that Cheng by 35 meant 36: »He is the one towards whom the myriad states turn», fang 'place' then meaning 'direction': »the direction = the goal of all the states». Chu thinks that Cheng took 35 in its ordinary sense of 'region', synon. w. fang 31: »the place i. e. centre of all the states», which is very forced. — A is conclusively confirmed by par. 34.

Yü huai ming tē, see gl. 110 a.

841. Pu ta sheng yi sē, pu chang hia yi ko 37.

A. Mao: hia 38 = 39 'great' (common, e. g. ode 35, phr. 40 »The great house was very grand»), and ko 41 = 42, thus: »(Heaven said to Wen wang: I think cherishingly of your brilliant virtue), it is not with loud noise shown in your appearance; you do not because of your prominent greatness make any alteration» (i. e. acc. to K'ung: you do not alter your ways, such as they were when you were young and less famous; or, with Ch'en Huan: you do not alter the ancient ways). This interpr. misses the strict parallelism between the two lines. — **B.** Cheng: hia 38 means 43 'all the Hia states', i. e. the states of the Chou confederacy: »You do not with loud noise make a show; you do not because you chang preside over the Hia states alter» (the royal norms). This even more than A spoils the parallelism between the lines. — **C.** Ma Juei-ch'en: yi 44 = 45 (this after Chu, who for the rest says he does not understand the line). And he quotes with approbation a wild speculation of Wang Tē-yüe: sheng 46 'sound' means 'commandment'; sē 47 means 48 'fine sights' and refers to written proclamations hung up at the gate for the instruction of the people; hia 38 refers to the 49 = 50 mentioned in Li: Hüe ki 51: »The rods of catalpa and thorn, these two things maintain the respect» (the pupils are flogged with them); ko 41 'leather' means 'leather whip'. Thus 37: »You (use) no great commandments and (fine sights =) written announcements; you (use) no long catalpas and leather whips». This nonsense is only quoted here in order to show the extravagant ideas sometimes propounded even by serious scholars like Ma. — **D.** Waley: »Your high renown has not made you put on airs, your greatness has not made you change your ways». — **E.** Another interpr. Waley is certainly right in thinking that t a

sheng 52 means 'great renown', since it balances chang hia 53 'prominent greatness'; cf. ode 244, phr. 54 »Wen wang has renown, fame». But yi 44 has its normal force of 'because of', and »the changing of former ways» is much too scholastic in my view. Sē 47 'to be displayed in the outward appearance', i. e. 'to show off' and ko 41 'to change' both refer to the ming tē 'brilliant virtue' just mentioned (»I think cherishingly of your brilliant virtue»). The lines mean: »(It is not, because of your great renown, shown off =) In spite of your great renown it is not shown off, (it is not, because of your prominent greatness, changed =) in spite of your prominent greatness it is not changed». — We should study here:

Ode 273. Sī yü shī hia 55;

Ode 275. Ch'en ch'ang yü shī hia 56.

A. Mao in ode 273: hia 38 = 39 'great', but for the rest he does not explain the lines, though probably (with Ma Juei-ch'en and Ch'en Huan) he alludes to an explanation already given in Tso: Süan 12, where ode 273 is quoted and the prince of Ch'u expounds it so as to show that he took sī 57 as the common particle, and yü shī 58 as = 59: »(I seek the fine virtue), and then it will be great»; similarly ode 275, phr. 56 would be: »The rules (spread out =) diffused will then be great». An analogous expl. is found in Kyü: Chou yü. — **B.** Cheng takes hia 38 as the name of a piece of music, accompanying a ritual dance; thus 55: »We display it (the virtue) in this Hia song»; 56 »The rules are displayed in this Hia song». Cf. Li: Nei tsē 60 »He dances the Ta Hia, grand Hia dance» (id. in Li: Ming t'ang wei); Chouli: Ta sī yüe: »When the king enters and leaves (the temple), they are ordered to play the Wang Hia 61; when the representative of the dead enters and leaves, they are ordered to play the Sī Hia 62; when the victim animal enters and leaves, they are ordered to play the Chao Hia 63. — **C.** Chu: hia is = 64 'the central kingdoms', and sī 57 = 'to spread' (common). Indeed Hia as a name for the genuine Chinese states as opposed to the Barbarians is very old. Cf. Shu: Yao tien (Shun tien) 65 »The Man and Yi Barbarians harass the Hia (Chinese)», etc. (common). Thus 55: »(I seek the fine virtue) and spread it in those Hia states»; 56 »The rules were spread in those Hia states». — C is simple and convincing.

842. Sün er k'iu fang, t'ung er hiung ti 66.

Hou Han shu quotes t'ung er ti hiung 67 (**xiwǎng*), a word sequence demanded by the rime (68 **piwang*) and therefore correct; the inversion hiung ti of the traditional text is a corruption.

A. Mao: k'iu 69 = 70: »Plan with your partner states, unite with your brothers». For k'iu in the sense of 'mate, companion', see gl. 2. — **B.** Cheng: »Lay plans against your enemy states». K'iu also can mean 'enemy', see gl. 2. — The parallelism between the lines decides in favour of A.

843. Yi er kou yüan, yü er lin ch'ung 71.

A. Mao distinguishes between lin and ch'ung as two different engines of assault,

21. 明 22. 周原 脛脛 23. 在渭之將 24. 將 25. 側 26. 牆 27. 廣 28. 答 29. 如 30. 牆 31. 答 32. 如 33. 將 34. 答 35. 如 36. 萬邦之方 37. 方 38. 則 39. 且 40. 知 41. 方 42. 也 43. 萬邦為憲 44. 鄉 45. 衡 46. 不 47. 大 48. 聲 49. 以 50. 不 51. 長 52. 夏 53. 以 54. 革 55. 夏 56. 大 57. 夏 58. 屋 59. 梁 60. 梁 61. 革 62. 有 63. 所 64. 更 65. 諸 66. 夏 67. 以 68. 與 69. 聲 70. 色 71. 令 72. 色 73. 夏 74. 楚 75. 榎 76. 楚 77. 夏 78. 楚 79. 二 80. 物 81. 收 82. 其 83. 威 84. 也 85. 大 86. 聲 87. 長 88. 夏 89. 文 90. 王 91. 有 92. 聲 93. 肆 94. 于 95. 時 96. 夏 97. 陳 98. 常 99. 于 100. 時 101. 夏 102. 肆 103. 于 104. 時 105. 夏 106. 是 107. 舞 108. 大 109. 夏 110. 王 111. 夏 112. 肆 113. 夏 114. 昭 115. 夏 116. 中 117. 國 118. 蠻 119. 夷 120. 滑 121. 夏 122. 詢 123. 爾 124. 伏 125. 方 126. 同 127. 爾 128. 兄 129. 弟 130. 同 131. 爾 132. 兄 133. 弟 134. 方 135. 仇 136. 匹 137. 以 138. 爾 139. 鈞 140. 援 141. 爾 142. 臨 143. 衡 144. 鈞 145. 鈞 146. 梯 147. 援 148. 臨 149. 衡 150. 梯 151. 此 152. 十

he comforted (the people)». Ch'en Huan takes *chī* in the same way as *Ma*, but for 16 follows *Mao*. — **D.** Another interpr. All the preceding operate with the idea that the line describes what happened after Ch'ung had fallen; but the following lines still go on describing the battle. Moreover, none of the comm. do justice to the crucial *shī* 20, for which see gl. 845. The line, in fact, continues the preceding ones: »(The captured prisoners and the cut heads, them he sacrificed to God on High, them he sacrificed in the camping place), them he brought forward, them he adjoined» (to the other offerings). 847. *Lin ch'ung fu fu* 21.

A. *Mao*: *fu fu* 22 (Shiwen **piwat* / *piwat* / *fu*) = 23 'strong and (ample =) large'. Thus: »The approachers and knockers were large». Ch'en Huan thinks that 22 **piwat* is a loan char. for 24 **b'wat* (see *B* next), but it seems more plausible to keep within the series of the phonetic 25 and regard it as loan char. for 26 **b'wat* / *b'wat* / *fu* 'great', cf. below. **B.** *Kuang ya* has an entry 27. The combination with *hien hien* indicates that the entry has our ode in view and some early school read 28 (**b'wat*), meaning the same as in *A*; 24 **b'wat*, however, means 'sudden, violent', and I can find no support for its meaning 29 'ample'. — **C.** *Waley*, who (with *Mao*, see gl. 844) believes that the preceding *hien hien* 30 means 'to shake', translates our *fu fu* 22 in the same way: »The siege-platforms shook». No text support. — There is parallelism with the *lin ch'ung hien hien* in the preceding st., and *hien hien* 30 there means '(ample =) huge' (see gl. 844 above). This decides in favour of *A*. — We compare here:

Ode 288. *Fu shī tsi kien* 31. *Han* (ap. *Wai chuan*) has the short-form 25. **A.** *Mao*: *fu* 26 (**b'wat*) = 32 'great', thus: »Great is that burden on my shoulder». As Ch'en Huan points out, this is the same metaphor as in *Shu*: *Ta kao* 33 »It (Heaven) (greatly threw difficulties =) loaded great difficulties on my body». To the *ta* 32 'great' there corresponds our *fu* 26 here. *Shuowen* has a 34 = 32, but of this there are no text ex. Our 26 **b'wat* is probably cognate to 35 **piwāt*, **piwād* 'great', see gl. 640. — **B.** *Cheng*: *fu* 26 = 36 'to assist', which means that he took 26 **b'wat* to be a loan char. for 37 **b'iet* / *b'iet* / *pi*, thus: »Aid me in (carrying on the shoulder =) sustaining the burden». — No reason to abandon *A*.

848. *Ch'ung yung yi yi* 38.

A. *Mao*: *yi* 39 (**ngiat* / *ngiat* / *yi*), is equal to 40 of the preceding st., i. e. = 'high and great': »The walls of Ch'ung were high». *Shuowen* quotes 41 and *Lu* (ap. comm. on *Wüan*) quotes 42, readings and meanings the same. We have 39 (**ngiat*) in the sense of 'powerful, vigorous' in *Shu*: *Ts'in shi*: 43 and in *Kungyang*: *Süan* 6, phr. 44, a kindred notion. *Chu* therefore defines our *yi yi* 39 here as = 45 'strong'; we had better formulate the line so as to bring out this fundamental sense: »The walls of Ch'ung were powerful». — **B.** *Han* (ap. *Shiwen*): *yi yi* 39 = 46: »The walls of Ch'ung shook». No text par. — *A* is better substantiated.

Shī fa shī sī, see gl. 787.

Ode CCXLII: *Ling t'ai*.

849. *Pu jī ch'eng chī* 47.

A. *Mao* paraphrases: 48 »In not a day it was completed», thus: »In less than a day they completed it». Cf. ode 30, phr. 49 »(In less than a day =) at every time of the day there are windblown dark skies». — **B.** *Cheng*: »Without a date they completed it», i. e. the king fixed no day for the work to be finished, he was so thoughtful and kind. So it was also understood by *Wei Chao* (comm. on *Kyü*) and *Chao K'i* (comm. on *Meng*). — No reason to abandon *A*.

850. *Shu min tsi lai* 50. *Mao* has no gloss.

A. *Cheng* paraphrases: »Of the people, each as a son achieving the work of the father

came and achieved it», thus: »The people (willingly like his) children came». So it must already have been understood by *Meng*: *Liang Huei wang, shang*. This, however, supposes a violent brachylogy: »The people-children-came». — **B.** *Waley*, rightly dissatisfied with this, says that since it cannot very well mean »came with their children» (?), the 51 (**tsiag* / *tsi* / *tsi*) is loan char. for 52 (**tsiag* / *tsi* / *tsi*) 'increase, abundant': »The people came in their throngs». — **C.** Another interpr. It seems better to keep within the phonetic series 51. 51 (**tsiag*) is merely a short form for 53 (**tsiag* / *tsi* / *tsi*) 'diligent', thus: »The people diligently came (to work)». Cf. *Shu*: *Kao Yao mo* (*Yi Tsi*) 54 »I daily think of being diligent, assiduous»; *Shu*: *T'ai shī* (ap. *Shuowen*) 55 »diligent without slackness»; *Ta Tai*: *Tseng tsī chī yen, chung* 56 »daily diligent»; *Ta Tai*: *Tseng tsī ping* 57 »One who diligently improves himself together with those who come to him». The char. 58 (**tsiag* 'to copulate') sometimes serves as loan char. for this word 'diligent', e. g. *Meng*: *Tsin sin, shang* 59 »He who diligently practises what is good» (similar ex. in *Li*: *Piao ki* etc.).

851. *Yu lu cho cho* 60.

A. *Mao*: *cho cho* 61 (**d'ök* / *d'äk* / *cho*) = 62 'to sport, divert oneself', thus: »The does and stags are romping». This can only mean, with Ch'en Huan, that *Mao* took 61 to be a loan char. for 63 **iok* / *iiek* / *t'ia o* 'to jump'. This is not plausible, for the par. in next line 64 has correspondingly an adjective describing the appearance. — **B.** Another school. *Chao K'i* in comm. on *Meng*: *Liang Huei wang, shang*, where this ode is quoted: »When an animal is fat and satiated, it is *cho cho*, and, following this, *Kuang ya*: *cho cho* = 65 'fat'. No pre-Han text ex. — **C.** Another interpr.: *cho cho* = 'bright', here, said of the deer, 'glossy'. Thus: »The does and stags were glossy». Cf. ode 259, phr. 66 »The breast-plates with hooks were bright» (*Mao*: *cho cho* = 67). The ordinary meaning of the char. 61 is 'to wash, to cleanse', and one might imagine an extension of meaning 'washed > clean > bright'. But I believe that the extension has gone the opposite way, so that the fundamental sense of the word is 'bright', and 'to make bright > to cleanse, to wash'. This is because the word **d'ök* belongs to a large word family meaning 'bright, to shine': 68 **iok* 'bright': 69 **d'ök* 'to shine': 70 **iök* 'bright': 71 **d'ög* 'to shine': 72 **t'ög* 'morning' (light): 73 **t'ög* 'bright' etc. — *C* is confirmed by the next line, where our word is balanced by 64 'white'. — We should study here also:

Ode 244. *Wang kung yi cho* 74. *Mao* (after *Erya*): *cho* 61 = 75 'great': »The king's works were great», but *Han* (ap. *Shiwen*) *cho* = 76 'beautiful' and *Chu* (after *Mao* in ode 259, phr. 66 = 67) *cho* = 'bright', thus: »The king's works were bright».

Ode 263. *Cho cheng Sü kuo* 77. *Mao* again (after *Erya*) *cho* = 'great':

立後 16. 附 17. 附 18. 司徒致民... 司空致地 19. 附 20. 是 21. 臨衝第第 22. 第 23. 疆盛 24. 勤 25. 弗
 26. 佛 27. 閑閑勤勤... 盛也 28. 臨衝勤勤 29. 盛 30. 閑 31. 佛時存肩 32. 大 33. 大投艱于朕身 34.
 第 35. 廢 36. 輔 37. 弼 38. 崇墉作作 39. 作 40. 言言 41. 屹 42. 屹 43. 作作勇士 44. 作然從乎趙盾而
 入 45. 堅壯免女搖 47. 不日成之 48. 不日有成也 49. 不日有曠 50. 庶民子來 51. 子 52. 滋 53. 致
 54. 予思 日孜孜 55. 孜孜無怠 56. 日孜孜 57. 孜孜而與來而改者 58. 孽 59. 孽孽為善者 60. 鹿
 鹿濯濯 61. 濯 62. 娛遊 63. 趨躍 64. 白鳥騶騶 65. 肥 66. 鉤齊濯濯 67. 光明 68. 的 69. 燭 70. 灼 71. 曜
 耀 72. 朝 73. 昭 74. 王公伊濯 75. 大 76. 美 77. 濯征徐國 78. 濯濯厥靈 79. 卓 80. 虞業維樞 81. 虞 82.

«Grandly they (the troops) marched against the state of Sü» (here foll. by Chu). But here again we may keep the same meaning as above: «(Brightly:) splendidly they marched against the state of Sü».

Ode 305. Cho cho küe ling 78. The ancient comm. do not define the cho cho here. Chu: «Bright (splendid) was its divine power». Waley here follows Erya: «Great was its magic power».

For Erya's cho (*d'ōk) = 75 'great' one might adduce as support that it could be cognate to 79 *tōk 'high', but that is, after all, very uncertain. It seems safer to carry through one and the same meaning in all the cases: 'bright, splendid', which is well supported both by text par. (e. g. 66) and by etymology.

852. Kü ye wei tsung 80.

A. Mao explains that the kü 81 (*g'io) were the upright posts of the drum or bell stand (Shuowen quotes it 82 *g'io), that the horizontal beam on top of them was called sün 83 (corresponding to the 84 of other texts), that on this was applied 85 a big board called ye 86, and that, finally, on this were applied tsung 87 defined as = 88 'high-rising teeth' (as decoration). These ch'ung ya occur in ode 280 in a corresponding context. — B. Ch'en Huan points out that whereas other texts always speak of kü and sün but never of ye, the Shi has kü and ye (so also in ode 280) but never sün, and he concludes that the sün and ye were one and the same thing, the horizontal upper part, for the suspension of the bell, having a board's shape. This seems very reasonable. Mao's definition of tsung 87 (*tsiung | tsiwong | tsung Ts'ie yün and Shīwen, or *ts'üung | ts'iwong | ts'ung, Shīwen) as = 88 is an attempt at etymology (89 *dz'ióng 'high'). — C. Chu Tsün-sheng: tsung 87 is a kind of tree, and this indicates the material of the kü and ye: «The posts and the board were of tsung wood». — The speculations of the Han-time glossists as to the shape of the archaic implements are always unsafe, and Mao's definitions may be all wrong. But C, simple and tempting though it seems, is unacceptable for reasons of parallelism. Our line kü ye wei tsung is parallel to next line fen ku wei yung 90, and since this cannot mean: «The big drums were bells», the first line cannot mean: «The posts and boards were tsung wood». For understanding the construction we have to refer to ode 189, phr. 91 wei hiung wei p'i «there are black bears and brown-and-white bears», and to ode 190, phr. 92 chao wei yü «there are tortoise-and-snake banners, there are falcon banners». The enumeration particle wei --- wei in 91 is abbreviated into one wei in 92, and so we have it in our second line here 90: «(There were) big drums, there were big bells», and corresponding to this in our first line 80: «(there were) kü vertical posts and ye horizontal boards, there were tsung dentated ornaments». For lack of fuller information we have to be satisfied with Mao's definition of tsung as some kind of pointed ornaments.

853. Wu lun ku chung 93.

A. Mao: lun 94 (Shīwen *lwən) = 95 'to think'. This is because the next line is: wu lo pi yung 96, and because ode 299 correspondingly has si lo p'an shuei 97, so that he thinks our lun 94 here corresponds to the si 95 there. Evidently he gives si 95 in phr. 97 its full force of a verb (Cheng expounds it so): We think of and rejoice in the semi-circular water», and thus here: «Oh we think of the drums and the bells, oh we rejoice in (the Hall of) the Circular Moat». But lun 94 normally means 'to discuss' and not 'to think'. And the supposed par. 97 is invalid, for si 95 there does not mean 'to think' but is a mere particle, see gl. 700. — B. Cheng (reading 94 *liwan) takes 94 to be equal to 98 'category, class', thus: «Oh, (classified=) assorted are the drums and bells». As to 94 for 98, cf. Li: Wang chī 99, Lü: Hing lun 100.

854. Wu lo pi yung 96.

The pi yung 1 occurs also in ode 244, phr. 2 «The Pi-yung of the Hao capital», and there Ts'i (ap. Yen t'ie lun) writes 3 (the form 4 being merely a corruption of the graph 5). There have been various expl. of this binome.

A. Mao: 6 «a water encircling (a mound:) an elevation is called pi-yung, because it (regulates, moderates =) keeps at a distance the onlookers». Thus Mao took 7 as a short-form for 8, the circular jade disc with a whole in the centre, and yung 9 as equal to 5 (as in the Ts'i school var.) = 'moat', which we have in ode 278, phr. 10 «on that western moat» (Mao = 11) — a 'moat' being called yung 4, 5 became it 'blocks, obstructs' (the fundamental sense of the word, common). Thus: «Oh, pleasant is the (Hall of the) Circular Moat». Mao says nothing here of the use of that place, but in ode 244 he adds that «the king in the Hao capital practised the rites of the Pi-yung», so he intimates that it was a ritual place; and in ode 299 he quotes Li: Wang chī as below, which shows that he took it to be a hall encircled by the moat. (Cheng, while in comm. on ode 299 following Mao's etymology, in comm. on Li: Wang chī says pi 7 = 12 and yung 5 = 13, thus Pi-yung = «(the place of) the bright harmony»). The oldest information about the use of the Pi-yung is in Li: Wang chī (early Han text): 14 «The (great school:) school for adults was in the suburb; that of the Son of Heaven was called Pi-yung, that of the feudal princes was called P'an-kung». The latter is also wr. 15, and all comm. agree that this is what we have in ode 299, phr. 97 «Pleasant is the (Hall of) the semi-circular water», the moat forming here a semi-circle, 16 *p'wán being cognate to 17 *p'wán 'a half'. (The analogy between Pi-yung and P'an-kung is confirmed by a lost ode quoted in comm. on Chouli: 18). And the Han school (quoted by K'ung) tells us that the Pi-yung was used «in the spring for (practise in) shooting (19, the foremost art taught in the school of the nobles) and in the autumn for the feasting of the old» (the feasting of the old was regularly done in the school, see Li: Wen wang shī tsi). — B. Tai Chen finds the Han-time theories of the Pi-yung too weakly substantiated. If it really were a school, it should have been mentioned in the Chouli. And he quotes some Chou bronze inscriptions having 20 «The king was in the Pi palace» and 21 «The king was in the upper palace of Yung». He further cites Tso: Chuang 21: «The prince of Cheng feasted the king 22 in the apartment of the western gate», and concludes that the Pi-yung was simply a 23 'separate palace' (or two separate palaces?) of the king's, something analogous to the 24 «The king was in the Snow palace» of Meng: Liang Hwei wang. — That the P'an-kung (14 or 15) was a school is confirmed by Li: Ming t'ang wei: 25 «The P'an-kung was the school of the Chou». The two lines ode 242, phr. 96 and ode 299, phr. 97 are certainly very analogous, yung meaning undoubtedly 'moat' and shuei meaning 'water'. If we could find it substantiated that the archery school hall was combined with a moat in early Chou time, this would strongly confirm the early Han traditions that both the Pi-yung 'circular moat' and the P'an-shuei 'semi-circular water' were

巨 83 枸 84 筍 筍 筍 85 大板 86 業 87 樅 88 崇牙 89 崇 90 賁 鼓 鐘 鐃 91 維 熊 維 燕 92
旒 維 旗 93 於 論 鼓 鐘 94 論 95 思 96 於 樂 辟 廡 97 思 樂 泮 水 98 倫 99 必 即 天
論 100 以 堯 為 失 論 辟 廡 2 鎬 京 辟 廡 3 辟 離 (雍) 4 雍
5 離 水 旋 邱 如 璧 曰 辟 廡 以 節 觀 者 7 辟 8 璧 9 廡 10 于 彼 西 邕 11 澤 12 明 13 合 14 大 學
在 郊 天 子 曰 辟 雍 諸 侯 曰 頤 宮 15 泮 宮 16 泮 17 半 18 有 昭 辟 離 有 賢 頤 宮 19 射 20 王 在 辟
宮 21 王 在 離 上 宮 22 于 闕 西 辟 23 離 宮 24 王 在 雪 宮 25 頤 宮 周 學 也 26 靜 殷 27 命 靜 嗣 射

archery school halls, the latter being identical with the P'an-kung 25, the «Chou school» of the Ming t'ang wei. Now in a bronze inscription of Western Chou time, the Tsing Kuei 26 (K'ia chai tsi ku lu 11: 5, cf. BMFEA 8, p. 53) we find: «The king was in the P'ang capital; on the day ting-ma o he 27 ordered Tsing to direct the shê shooting in the H'ue kung Study Hall; the siao tsi and Fu and the siao ch'en and their squires h'ue shê 28 studied (practised) shooting (archery); in the 8th month, the first decade, the king with Wu etc. (several persons) --- shê yü ta ch'i 29 shot by the great pool (moat); Tsing 30 studied (practised) untiringly» (the king gave Tsing presents, and Tsing made the vessel to commemorate the event). For ch'i 'pool' in the special sense of 'moat' cf. Meng: Kung-sun Ch'ou, hia 32 «The wall is (nothing but high =) very high, the moat is very deep». Here we find a striking confirmation of the tradition in the early Han schools that there was a special archery school with a pool or moat, which strongly supports the A interpr.

855. T'o ku p'eng p'eng 33.

A. Mao: p'eng p'eng 34 = 35, thus: «The alligator-skin drums (sounded) harmoniously». No text support. — B. Lu (ap. Kao Yu comm. on Lü) reads 36, and Kuang ya says 37 = 38: «The alligator skin drums (sounded) b'ung b'ung».

Ode CCXLIII: Hia wu.

856. Shī tē tso k'iu 39. Mao has no gloss.

A. Cheng (after Erya): k'iu 40 = 41 'to end' and tso 42 = 43, thus: «Through (the virtue of generations =) the hereditary virtue he makes an achievement» (achieves his task). Chu Tsün-sheng believes that Erya takes 40 *g'îôg as loan char. for 44 (*k'îôg) 'to end, in the end'; I rather suspect that it took 40 *g'îôg to be a short-form for 45 *k'îôg 'to save' i. e. 'to bring to a happy end'. In ode 244, phr. 46 Cheng likewise says 40 = 41 «He achieved tranquillity», but here k'iu 40 obviously has its ordinary meaning: «He sought tranquillity» (cf. ode 241, phr. 47 «He sought tranquillity for the people»). Still more curious is it that in Chouli: Niu jen 48, where Cheng Chung naturally explains: «He furnishes the oxen for offering, the oxen for prayer», Cheng Hüan again says 40 = 41: «He furnishes . . . the achieving oxen», i. e. the oxen of the second and final sacrifice(!). There is really no reliable text support for A. — B. Su Ch'ê (Sung time): tso 42 = 49, and k'iu has its ordinary meaning. Tso frequently means 'to rise, to act, to be active' (as opp. to 'to be still, passive'), as in Meng: Kao tsi, hia: «When they are distressed in mind and perplexed in their thoughts 50 they act». Thus here: «The hereditary virtue — that he actively seeks». — C. Ch'en Huan and Ma Juei-ch'en: k'iu 40 is a short-form for 51 = 52, thus: «For the virtue of generations he is a match». This means that these scholars take 51 *g'îôg to be a loan char. for 53 (*g'îôg) 'a match'. This was Mao's (and Shuowen's) idea in ode 1, phr. 54, because Lu has the reading 55. But as I pointed out there (gl. 2), 51 fundamentally means 'to assemble, to meet', and in that ode line 51 need not be a loan for 53, but means: «For the lord a good (meeting =) mate». We should therefore rather have to express the C interpr. here thus: 40 (*g'îôg) is a loan char. for the homophonous 53. For this loan there is no safe text par. — We cannot decide the case without studying a striking par. in the Shu: K'ang kao: Wo shī k'wei Yin sien chē wang tē, yung k'ang yi min, tso k'iu 56 «I always think of the virtue of Yin's former wise kings, in order to tranquillize and govern the people, tso k'iu». As to the last two words the comm. disagree widely. a. Pseudo-K'ung paraphrases 57, and K'ung Ying-ta thinks that by this he means: «I seek to (equal them)», but that was certainly not his meaning. Ts'ai Shen (Sung school) correctly says that P.-K. took 58 = 59: «I am their equal, match» (paraphrasing 60 «I am a match for Shang's former kings»). This agrees with interpr. C

in our ode above. — β. Kiang Sheng and Sun Sing-yen, after Erya 40 = 41: «I make an achievement», I carry it through. This agrees with interpr. A in the ode above. — γ. It is astonishing that all these authors have not realized that this Shu sentence must be judged in the light of a preceding line in the same K'ang kao: 61, where all agree that k'iu 58 has its ordinary meaning 'to seek': «Go and widely seek from (auprès de) Yin's former wise kings, thereby protecting and governing the people». Since k'iu here undeniably means 'to seek', it must mean the same in the former line, which is but a variation of the latter thus: «I always think of the virtue of Yin's former wise kings, in order to tranquillize and govern the people, and I actively seek it» (their virtue). — We now revert to our ode above. The theme (the tē virtue of the former kings) and the mode of expression tso k'iu 62 is exactly the same as that in the K'ang kao, the true meaning of which was revealed by the earlier line, where k'iu unambiguously means 'to seek'. We thus obtain in our ode line: «The hereditary virtue, he actively seeks it», which confirms B (Su Ch'ê). It is inconceivable that the phr. tso k'iu should mean two quite different things in such analogous texts as the K'ang kao and our ode.

857. Mei tsī yi jen, ying hou shun tē 63.

Lu (ap. Sün) inst. of shun 'compliant' has 64 'careful'.

A. Mao says simply: ying 65 = 66 and hou 67 = 68 (thus being a particle), but for the rest does not explain the line. Cheng expounds: «Lovable is the (One man =) sovereign, he can (respond to =) be equal to the compliant virtue» (of the ancestors). This is grammatically excluded. The line should then have been 69. As it stands, ying cannot be a transitive verb separated from its direct object by a particle hou 67 = 68. There are more than a dozen ex. of 67 as a particle in the Shī and scores of ex. of wei 68, but in no single case are they placed in that way. When Ch'en Huan affirms that hou is merely a filling-out particle in the middle of the clause, having no meaning and simply to be skipped, he shows that he has not sufficiently studied the use of hou and wei in the Odes. — B. Sün (Chung-ni) quotes the line in a context which shows that he took ying to refer to the subjects responding to the goodness of the sovereign; Chu has seized upon this and paraphrases: 70, thus 63: «They (the people) love their (One man:) sovereign, their response is a compliant virtue». (Wang Sien-k'ien prefers to take ying 65 = 'ought', thus: «their duty is to observe their virtue», which is decidedly less good). Huai: Miu ch'eng varies the idea expressed in yet another way: yi jen 71 does not mean 'the One man' = 'the sovereign', but expresses that by the influence of 'one single man' all the people become good. — C. Ma Juei-ch'en: Erya says hou 67 = 72, and he quotes Tso: Hi 12, phr. 73, where nai 72 clearly means 'you'; in the same way hou 67 here would mean 72 'you': «We love you, this (One man:) sovereign, and respond to you r compliant virtue». This is quite impossible, in spite of the

學宮 28 學射 29 射于大池 30 學 31 池 32 城非不高也池非不深也 33 鼙鼓逢逢 34 逢 35 合
36 鼙鼓 37 鼙 38 鼙 39 世德作求 40 求 41 終 42 作 43 爲 44 究 45 救 46 適求厥寧 47 求
民之莫 48 共其享牛求牛 49 起 50 而後作 51 述 52 匹 53 仇 54 君子好述 55 君子好仇 56 我
時其惟殷先哲王德用康乂民作求 57 爲求 58 求 59 爲 60 爲匹於商先王也 61 往敷
求于殷先哲王用保乂民 62 作求 63 媚茲一人 應侯順德 64 慎 65 應 66 當 67 侯 68 維 69 侯
應順德 70 所以應之維以順德 71 一人 72 乃 73 余嘉乃勳 應乃 74 德 75 諸侯 76 王 77

Tso par. (for which see below), for *hou 67* is = *nai 72* in the sense of the particle *74*, but certainly not = *nai 72* in the sense of 'you'. If *hou 67* were to be a possessive phr. as in the *nai yi tê* »Your fine virtue» of Tso, we should have to take it as the noun 'prince': »They respond to the prince's compliant virtue». But *hou 67*, though certainly meaning 'prince' in a general way (*75*), never serves as denomination for a *king 76*, but only for feudal princes subordinated to the king. — **D.** Another interpr. The *mei 77* of the first line certainly refers to the king's popularity with the people. But like all the rest of the ode it enumerates his own mental qualities, not the actions of the people. Thus *63*: »Lovable is this (One man:) sovereign, responsive is his compliant virtue», he is responsive to the love of the people and compliant to their wishes. Thus both *mei* in the first line and *ying 65* in the second are predicates placed before the subject, a construction that is exceedingly common in the *Shi*. For the former, cf. ode 39, phr. *78* »Beautiful are those Ki-family ladies»; for the latter, *ying hou shun tê, 79* equal to *80*: »responsive is his compliant virtue», cf. ode 269, phr. *81* »amply illustrious is the virtue», etc. — We must revert to the Tso passage, *73*, which is clearly an allusion to our ode. The *ying 65* there has been defined as = *66* by K'ung (after Mao above), thus: »I approve of your merits, I find suitable your fine virtue»; but Lin Yao-sou (Sung time) takes it = *82* »I requite your fine virtue». Again Huei Tung (Ts'ing dyn.) thinks that *ying 65* is a loan char. for *83* = 'to receive': »I receive (accept) your fine virtue». It is evident that we must translate, in accordance with our results above: *73* »I approve of your merits, responsive is your fine virtue» (which tallies well with the story told in the paragraph).

858. Chao ts'i (tsai) lai hū 84.

Ts'i 85 is a corruption for *tsai 86*, due to analogy with the first line in the preceding st. (*87*); the *chao tsai* is a repetition of the preceding line. It is correctly wr. *88* in a Han stone inscr. quoted by Wang Ying-lin, *Shi k'ao*.

A. Mao: *hū 89* = *90*. This is ambiguous, for *tsin 90* may mean intransitively 'to advance' and transitively 'to bring forward'. Cheng took it as the former, adding (after Erya) *lai 91* = *92*, thus: »Brightly he diligently advances» (in the good path). Erya's gloss *91* = *92* really refers to the fact that *lai 91* in falling tone means 'to cause to come' = 'to stimulate, to encourage', as in ode 203, phr. *93* »They only toil and are not encouraged»; and here, with Cheng, we should have to force the text into meaning: »Brightly he ('being caused to come, stimulated') diligently advances». Very strained. For *hū 89* = 'to advance' there is no text support whatever. (Meng: Kung-sun Ch'ou, shang: »The deeds of Kuan Chung and Yen-ts'i 94» is expl. by Chao K'i: »can they again be started 95, but it means: »can they again be promised», i. e. can you promise to repeat them). Ch'en Huan and Ma Juei-ch'en therefore believe that Mao took *89 *χiō / χiwo / hū* as loan char. for *96 *ngiō / ngiwo / y ü* (because in comm. on *Sü Han shu* the line is quoted *97*), which is phonetically unlikely (in spite of the fact that both *89* and *96* have the phonetic *98 *ngo*). And it is true that this char. *96* in ode 177 is defined by Mao as = *90*, but then this is in the sense of 'to present food to, to serve', and *y ü 96* never means intransitively 'to advance' (it sometimes means 'to go out to meet'). — **B.** Chu: *hū 89* = *99* (for an interchange *89* = *99* and its reason see gl. 417), but this *99* making really no sense here, Yen Ts'an has had to supplement Chu by saying that *89* = *99* is a mere »empty particle». — **C.** Another interpr. *Hū 89* has its ordinary meaning of 'to permit' (common), and the clause connects with the following: »Brightly he comes and is permitted (has the prerogative) to continue in the footsteps of his ancestors». This is a logical sequel to the preceding line: »Brightly he continues their task».

Sheng k'i tsu wu, see gl. 20; Pu hia yu tso, see gl. 111.

Ode CCXLIV: Wen wang yu sheng.

Yü kuan küe ch'eng, see gl. 732.

859. Chu ch'eng yi hū, tso Feng yi p'i 100.

For Mao's *yi hū 1 *χiwək* Han (ap. *Shiwen*) reads *yi hū 2 (*χiwət)* 'moat', and this is the correct form, as proved by the rime *3 *p'iet*, cf. *Grammata Serica* p. 229. **A.** Mao *p'i 3* = *4* 'to match', and Cheng expounds this as meaning »answering to the standard rules for a wall» for his position, i. e. bigger than those of a feudal lord but smaller than that of a king. — **B.** Chu takes *yi 5* = *6*: »He built the wall according to the (already existing) moat, he made Feng according to the matching», i. e. so that it matched the wall, did not become too extensive. — **C.** Another interpr. *Yi 5* cannot mean *6* 'according to' here. The two lines are par. to each other in construction, but also to the following *wang kung yi cho 7* »The king's work was brilliant». Here *yi 5*, as often, is = *8* (with Erya), cf. ode 152, phr. *9* »His girdle is of silk», ode 248, phr. *10* »Your viands are slices», ode 291, phr. *11* »The food brought is millet» etc. Now, just as *yi cho 12* = *13* is the predicate in line 7, so *yi hū 14* and *yi p'i 15* are predicates in their lines, thus: »The wall he built was moated, the (city) Feng he made matched it».

860. Fei ki k'i yü 16. Mao has no gloss.

A. Cheng: *ki 17* = *18*. This means that *17 *kiək* is loan char. for *19 (*kiək)* 'to urge, urgent', see gl. 354. And indeed *Shiwen* reads *20*, indicating *17* as a variant. Thus: »He did not urge his wishes». — **B.** Ts'i (ap. Li: Li k'i) reads *fei ko k'i yu 21*. Cheng in his comm. on Li tries to reconcile this with the Mao version, saying that *22 (*kek / kek / ko)* is = *18*, and *Shiwen* follows Cheng: *22* here read **kiək / kiək / ki* (i. e. = *19*). Cheng further says *yu 23* = *24*, thus: »He did not urge on his principles» (whatever that may mean). And Lu Wen-ch'ao and Ma Juei-ch'en go even so far in their zeal to reconcile the two versions that they say that *23 (*ziōg / iqu / yu)* is equal to *25 (*giuk / iwok / y ü)*. This is all plainly impossible. If we read the Ts'i school line without any prejudice and without trying to force it to agree with Mao's version, the line obviously means: »He did not alter his plans». — The rime word is *26 *χōg / χau / hia o*, and since this makes a fairly good rime to *23 *ziōg* but certainly not to *25 *giuk*, the B version is clearly preferable. It might be added that when on Li: T'an kung *27* Cheng likewise says *ko 22* = *18* (i. e. = *19 *kiək*): »Your illness is (urgent:) extreme», I am not at all sure that this is true; I believe it means what it says: »Your illness is changing (for the worse), takes a bad turn».

Yü chuei lai hiao, see gl. 1041; Wang kung yi cho, see gl. 851.

861. Wei Yü chi tsi 28.

A. Mao: *tsi 29 (*tsiək / tsjak / tsi)* = *30*, Cheng = *31*. This is based on Erya, which defines *29* both as = *30* and *31* and *32*. Thus: »It was the work of Yü». *29* fundamentally means 'to spin', and this might be an extension of meaning: 'handiwork, work, deed'. Cf. Tso: *Ch'eng 8*, phr. *33* »He will have great achievements»; Tso: Chao

媚 78 變彼語姬 79 應侯順德 80 應維順德 81 不顯維德 82 報應 83 齊 84 昭茲來許 85 茲 86
哉 87 媚茲 88 昭哉來許 89 許 90 進 91 來 92 勤 93 職勞不來 94 可復許乎 95 興 96 御 97 昭哉
來御 98 午 99 所 100 築城伊洩作豐伊匹 1 滅 2 伊洩 3 匹 4 配 5 伊 6 因 7 王公伊濯 8
維 9 其帶伊絲 10 爾穀伊脯 11 其饗伊黍 12 伊濯 13 維濯 14 伊洩 15 伊匹 16 匪棘其欲 17
棘 18 急 19 亟 20 匪亟 21 匪革其猶 22 革 23 猶 24 道 25 欲 26 孝 27 子之病革矣 28 維禹之績

32, phr. 33a »Not throw away the old merits» (common). — B. Ma Juei-ch'en: tsi 29 is loan char. for 34 'footprints, tracks'. Thus: »It was the vestige of Yü». In the classics it is often spoken of »the tracks, vestige of Yü», e. g. Tso: Siang 4, phr. 35 »Wide were Yü's tracks»; Tso: Ai 1, phr. 36, Shīwen var. 34. Now 29 was *tsiék but 34 was *tsiäk / tsiäk / tsi, so this loan theory is not quite satisfactory. But Ma points out that there is also the char. 37 *tsiék / tsiäk / tsi meaning 'footprint, track' (ex. in ode 183), cognate to but not identical with 34 *tsiäk, and it is quite plausible to assume that our 29 is loan char. for this 37 (both *tsiék, and both with the same phonetic). — It is very difficult to decide the etymology of tsi here. It may be an extension of meaning of 'to spin' ('handiwork') as stated above. But it may also be an extension of the meaning ('to spin' =) 'thread, line, continuance' (Erya 29 = 38). Cf. ode 300, phr. 39 »Continuing the work of Yü», where sū 40, fundamentally meaning 'line', means 'the succession, inheritance, work taken over from a predecessor'. Or again 29 may be loan char. for 41 *tsiék 'to accumulate', as it is in the common expression 42, thus: »the accumulation = heaped merits of Yü»: or, finally, with B, 29 may be loan char. for 37 'footprints, tracks, vestige'. If we decide in favour of the last (B), it is because of a par. in ode 305, phr. 43 »To establish the capital in the tracks of Yü» (where Yü has trodden). It is very forced here to take tsi 29 in the abstract sense: »To establish the capital in Yü's work (achievement)», which Legge has circumscribed: »within the sphere of labour of Yü», Waley: »where Yü wrought his work», Couvreur: »ut instituerent urbes praecipias in Yü operibus» (!). Thus, when Erya says 29 = 38 'to continue', it is in the sense of 'to follow in the footsteps of'. And when Tso: Ai 1 has 36, it does not mean »He restored the (spun thread =) line of Yü» but »He restored the (footsteps =) succession of Yü» (hence var. 34); cf. ode 243, phr. 44 (»Descending footsteppers =) successors in a line are the Chou: the 29 = 37 'footsteps' in Tso is analogous to the 45 'footsteps' in that ode. And whenever tsi 29 means 'achievement, merit', as it often does (see ex. above), it is really in the sense of 'vestige, remaining result' of labour.

Huang wang wei pi, see gl. 567; Hao king pi yung, see gl. 854.

862. K'ao pu wei wang 46.

A. Cheng: k'ao 47 = 48, thus: »The one who examined the oracle was the king». — B. Ch'en Huan and Ma Juei-ch'en (after Erya): k'ao = 49, thus: »The one who (achieved =) performed the oracle was the king». — Both meanings of k'ao occur in the Shī: k'ao = 'to examine' in ode 257, k'ao = 'to achieve' in ode 56. No reason to abandon the anc. interpr.

Tsê shī Hao king, see gl. 794.

863. Wu wang k'i pu shī 50.

A. Mao: shī 51 = 52, thus: »Did Wu-wang not work». Ts'i (ap. Yen tsī) reads 53; 51 and 54 (both *dz'ig / dz'i / shī, rising tone) are etym. one and the same word, the former a verb 'to serve, to function as a (worker:) officer', the latter a noun 'a (worker:) officer, a functionary'. Both belong to the same stem as 52 (dz'ig / dz'i / shī, falling tone) 'to work, to serve, service, business'. — B. Legge takes 51 in its sense of 'officer', here as a verb: »Did Wu-wang not employ (good) officers». — The context goes against B: Wu wang did great work and handed it down to his descendants.

864. Yi k'ue sun mou 55. Mao has no gloss.

A. Cheng (ap. comm. on Li: Piao ki): »He handed down to his (grandsons:) descendants his plans». — B. Cheng, in his gloss on our ode: sun 56 is a short-form for 57 = 58 (this abbrev. is common): »He handed down his complaisant plans». — The reason for this B interpr. is that the following line has 59, and it has struck Cheng as curious that the »grandsons» should precede the »son». But that is no sufficient justification for the unnatural B interpr.

Ode CCXLV: Sheng min.

K'o yin k'o sī, see gl. 690.

865. Yi fu wu tsi 60.

A. Mao: fu 61 = 62, thus: »In order to eliminate her having no child», i. e. »that she might no longer be childless». As pointed out by Shīwen, 61 (*piwat / piwat / fu) is then a short-form for 63 (*piwat / piwat / fu) 'to brush off, wipe off, beat off' (common). In st. 5 of our ode, 64 is used as loan char. for the same word: 65 »He cleared away the rank grass». — B. Cheng: 61 is a loan char. for 66 (*piwat / piwat / fu, and *piwad / piwvi / fei, Ts'ie yün and Shīwen) 'to expel noxious influences'. T'ai p'ing yü lan quotes the line 67, which was probably no ancient school reading but merely a correction of the text on the basis of Cheng's gloss. — There is really no fundamental opposition between A and B, for 66 *piwat is etym. the same word as 63.

866. Li ti wu (min:) mu 68.

K'ung and Chu and all the official editors carry the following word hin to this line: 69, but that is wrong, for 70 is the riming word, riming with 71 *dziag: *tsiag: *tiag. The char. 70 was read *miwēn in Anc. Chinese (Ts'ieyün) and is consequently min in Mandarin; but it has as phonetic 72 *mwag / muāi / mei and rimes in the -ag class in ode 211, so that the graph must have been made for a word *mag or *mwag 'diligent, active' and then later been transferred to a synonym *miwēn / min.

A. Mao refers ti 73 to Kiang Yüan's husband (Kao Sin) and to her sacrifice, in his company, to obtain children: »She walked in the emperor's footsteps, being assiduous (70 = 74), and so 75 the spirits enjoyed» (her offerings). — B. Lu (ap. Erya), foll. by Cheng: 70 = 76 'big toe', ti referring to 'God': »She trod on the big toe of God's footprint», and so 75 she became elated etc. Since 70 was *mag or *mwag, as stated above, it could very well serve as loan char. for 76 (*mag / mau / mu) 'big toe' (ex. of which in Yi: Kua 31, Kyü: Ch'u yü etc.). — C. Another school (ap. the Shē-jen comm. on Erya) reads 77: »She trod on God's footprint in the acres (fields); 78 (*mag / mau / mu) suits the rime equally well as 70. The mu here would then be equal to 79, the preposition being left out, which is not uncommon in the Shī. — B is grammatically better than C, and intrinsically far superior to A.

Hin, yu kie yu chi, see gl. 679.

867. Tsai chen tsai su 80.

A. Mao (after Erya): chen 81 = 82 'to move' and su 83 = 84 'early, soon', thus: »And so she (was moved =) became pregnant and so (it was soon =) it came quickly about» (after her sacrifice to obtain a child). So Mao is expounded by K'ung. Ch'en Huan thinks that su = 84 refers to the quick birth, described in next st.: »And so she became pregnant, and so it was (early =) quickly done», which is far-fetched. 81 (*iien / tsien / chen) 'to be shaken, to be moved' = 'to become pregnant' is common, e. g. Tso:

29 績 30. 業 31. 功 32. 事 33. 斯有功績 33a. 不廢舊績 34. 迹 35. 芒芒禹迹 36. 復禹之績 37. 蹟 38. 繼
39. 績禹之緒 40. 緒 41. 績 42. 敗績 43. 設都于禹之績 44. 下武維周 45. 武 46. 考卜維王 47. 考 48.
稽 49. 成 50. 武王豈不仕 51. 仕 52. 事 53. 武王豈不事 54. 士 55. 詒厥孫謀 56. 孫 57. 遜 58. 順 59. 以
燕異子 60. 以弗無子 61. 弗 62. 去 63. 拂 64. 第 65. 第厥豐草 66. 被 67. 以被無子 68. 履帝武敏 69.
履帝武敏歆 70. 敏 71. 祀子止 72. 每 73. 帝 74. 疾 75. 歆 76. 持 77. 履帝武敏 78. 歆 79. 于歆 80. 載展

Chao 1, phr. 85 »When Lady Yi Kiang was pregnant with T'ai-shu». The same w. is often specifyingly wr. 86 'to become (be) pregnant' (*t'ien / t'sien / chen* and **sien / sien / shen*, the latter another aspect of the same word stem). Su 83 generally means 'early, morning' (87 'morning and night'), but then also 'early' generally, e. g. ode 57, phr. 88 »The great officers retire early (in the evening)», and sometimes also by extension of meaning 'soon', e. g. Yi: Kua 40, phr. 89 »If you have to go somewhere, it is auspicious to do it soon (without delay)». — B. Cheng: su 83 (**sio̅k*) is loan char. for 90 (**sio̅k*) 'to be reverent', here in the sense of 91 'to be reverently abstemious', thus: »And so she became (moved:) pregnant, and so she (was reverent =) kept abstinence» (further expl. as: did not sleep with her husband). I know of no other ex. of 83 being loan for 90. (In Li: Nei tsê: »Three months after the birth of the child, she [the lady] 92 rinses the mouth, washes and su ch'ai; here Couvreur translates: »purifies herself by a severe abstinence», thus taking 83 = 90; but no comm. gives that sense, and Legge translates: »adjusts herself early in the morning», and presents the baby in the inner chamber). — C. Waley accepts Cheng's 83 = 90, but in a more general sense: »In reverence, in awe». But since it is here a description precisely of her pregnancy and childbirth, it would be strange indeed if *chen* did not mean 'to become pregnant' as it often does. — B and C are too poorly substantiated; A is simple and well supported.

Tan mi küe yüe, see gl. 833.

868. Sien sheng ju ta 93.

A. Mao: ta 94 = 95 'to bear, to be born'. This shows that he read ta in its ordinary way: **d'at / d'at / ta* 'to penetrate, burst through, come forth', as in ode 290, phr. 96 »Amplly-growing are the sprouting blades» (see gl. 467). Ch'en Huan adds that ju 97 then is = er 98, as often in the Shī (see gl. 471, 536), and the line (= 99) then becomes a natural sequel to the preceding: »She fulfilled her months, and the first-born then came forth». — B. Cheng: ta 94 should be read **t'at / t'at / t'a* = 'lamb', thus: »The first-born was like a lamb», i. e. came as easily from the mother as a lamb from the ewe. Shuowen has a 100 **t'at / t'at / t'a* = 'lamb', and Cheng thinks that 94 is a loan char. for that word. But of this 100 there are no text ex. whatever. This interpr. is therefore too poorly substantiated. — C. Another interpr. mentioned by Chu Tsün-sheng: 94 (**t'at*) = 1 **t'at / t'at / t'a* 'glancing off, slipping' (see gl. 237): »The first-born was as if slippery», i. e. came out so easily. Very forced. — No reason to abandon A, which takes 94 with its ordinary meaning and makes good sense.

869. Kü jan sheng tsī 2.

A. Cheng paraphrases 3 'silently, quietly', thus: »(Quietly:) tranquilly she bore her son» (cf. gl. 557). In st. 8 of our ode we have 4 »God on High (tranquilly:) placidly enjoyed» (the fragrance of the sacrifice), on which Cheng: kü = 5. This is an extension of meaning of the fundamental sense of kü: 'to sit down, to dwell, to be stationary, remain still'. — B. Ch'en Huan: kü 6 = 7 and jan 8 = 9, the line being equal to 10 »And so she bore her son». This is based on Wang Yin-chī, who in his King chuan shī ts'ī adduces some cases, very doubtful and refuted in gl. 557, where he believes that kü 6 is »a particle»; but none in the sense of the k'ī 7 here proposed by Ch'en. — A is simple and convincing.

Niu yang fei tsī chī, see gl. 432; Küe sheng tsailu, see gl. 824.

Tan shī p'u po. For p'u po 11 Shīwen registers the var. 12, cf. gl. 98.

870. K'o k'ī k'o yi 13.

A. Mao: k'ī 14 (**g'jēg / g'jēg / k'ī*) = 15 'to understand meanings', and yi 16 (**ngi̅ak / ngi̅ak / yi*) = 17 'to know', thus: »He was able to understand, he was able to know». The Ts'ing scholars think that Mao defined 14 (**g'jēg*) = 18 (**ti̅ēg*) by sound similarity. No text par. As to 16, Shuowen quotes the line 19, defining this (**ngi̅ak /*

ngi̅ak / yi) as = 20 'a small child having understanding'. Neither for 16 nor for 19 is there any support in par. texts. And yet I think it might be possible to keep fairly close to Mao's fundamental idea, in taking 14 (**g'jēg / g'jēg / k'ī*, even tone) as loan char. for 21 (**g'jēg / g'jēg / k'ī* oblique tone) 'skill, dexterity, skilful, dexterous', and 16 or 19 (**ngi̅ak / ngi̅ak / yi*) as loan char. for 22 (**ngi̅ag / ngi̅i / yi*) 'to estimate, calculate'; thus: »He was able to be dexterous, to be calculating». The rime words are 23 **b'ak*, **d'jak*, and a 22 **ngi̅ag* inst. of 16 **ngi̅ak* (Shīwen) would be a less good rime; yet rimes in -g: -k do occur in the Shī (e. g. odes 1, 79, 196 etc., see Grammata p. 90 ff.). — B. Chu: k'ī yi 24 = 25 'of a high and (luxuriant =) splendid appearance' (14 is the name of a mountain, and 26 **ngi̅ak*, **ngi̅ag* means 'luxuriant'), thus: »(And then he, sc. the baby, crawled), he was able to be high, to be (luxuriant =) splendid». A comical interpr. — C. Ma Juei-ch'en: 14 **g'jēg* is a loan char. for 27 **k'jēg / k'jēg / k'ī* 'to raise oneself on the toes, to stand on tiptoe', here then more freely 'to raise oneself on the feet'; and 16 is loan for yi 28 in the phr. 29 'to stand straight and firm' (Cheng = 30), which occurs *passim* in the Yili (Shī hun li, Hiang yin tsü li etc.). Shīwen in these Yili cases reads 28 both **ngi̅ak / ngi̅ak / yi* and **ngi̅at / ngi̅at / yi* (the latter because Lu Tê-ming takes 28 as equal to the 31 in Kungyang: Sün 16); but only the former, which tallies with the phonetic series, will do as rime in our ode. Waley has improved on Ma's interpr. further by preferring not to take 14 **g'jēg* as loan char. for 27 **k'jēg*, which latter after all properly means 'to stand on tiptoe', but in its original reading **g'jēg / g'jēg / k'ī*. In Lie: Shuo fu 32 and in Huai: Miu ch'eng 33 means 'a bifurcating road' (id. w. 34). Thus we obtain: »He was able to (straddle =) stride, to stand firmly». — B being obviously impossible, the choice is between A and C (the latter in Waley's modification). A operates with two loan characters, C only with one; A rimes -g with -k, C rimes correctly **ngi̅ak* with **b'ak*, *d'jak*. A has the advantage of coming very near to the ancientmost interpr. (Mao's), and makes good sense when combined with the following line. But C is much better in view of the whole context. A: »And then he crawled, he was able to be dexterous, to be calculating, in order to seek food for his mouth; he planted beans . . .»; C: »And then he crawled; (then) he was able to (straddle =) stride, to stand firmly; and so he sought food for his mouth, he planted beans . . .». It is easily seen that A jumps much too abruptly from the »crawling» stage of infancy to the stage of a grown-up farmer. C gives a more logical sequence.

871. Huo yi suei suei 35.

Yi:

A. Mao: yi 36 (**d'jek / jak / yi*) = 37. This has been differently understood: a. K'ung thinks that Mao's 37 means 'rank, file, row': »The rows of grain». 36 often means 'war service, military expedition', and soldiers marching in ranks would cause this simile here. A very forced expl. β. Tuan Yü-ts'ai (foll. by Ma Juei-ch'en and Ch'en

戴夙⁸¹震⁸²勤⁸³夙⁸⁴早⁸⁵邑姜方震大叔⁸⁶娠⁸⁷夙夜⁸⁸大夫夙退⁸⁹有攸往夙吉⁹⁰
 肅⁹¹肅戒⁹²淑淑夙齊⁹³先生如達⁹⁴達⁹⁵生⁹⁶驛驛其達⁹⁷如⁹⁸而⁹⁹先生而達¹⁰⁰奎
 1. 泰汰 2. 居然生子 3. 居默然 4. 上帝居歆 5. 安 6. 居 7. 其 8. 然 9. 是 10. 其是生子 11. 匍
 匍 12. 扶服 13. 可岐可嶷 14. 岐 15. 如意 16. 嶷 17. 識 18. 知 19. 嶷 20. 小兒有知也 21. 技 22. 擬 23. 匍
 食 24. 岐嶷 25. 峻茂之狀 26. 嶷 27. 跋 28. 疑 29. 疑立 30. 正立自定之兒 31. 危 32. 岐路 33. 岐道 34.
 歧 35. 承役繼繼 36. 役 37. 列 38. 梨 39. 黍稷 40. 穎 41. 稷 42. 三百里納結服 43. 結粟也 44. 服粟役也

Huan) believes that Mao wrote 37 short for 38, Shuowen = 39 'stalks of millet', and that he did so because he took *y i 36* as loan char. for the 40 of version C below, thus: »The stalks of grain». But firstly 36 was **djēk* and 40 was **qižng* — such a loan is phonetically excluded; and secondly this 40 does not mean 41 'stalk' but 'ear of grain'. Ch'eng Yao-tien tries to prove that *y i 36* could mean 'stalk' by referring to the pseudo-K'ung comm. on Shu: Yü kung 42 »From the region of 300 li they presented the straw, and did their service», on which p.-K. 43, which Ch'eng thinks means: »kia = straw; fu = the outer cover of the straw.» But the gloss simply means: »kia = straw; fu = the service' means *k a o y i* the service of (presenting) the straw». This comm., besides, is so late that it has no value for proving a meaning of 'straw, stalk' of *y i 36* in pre-Han times. — B. Another interpr. *Y i 36* fundamentally means 'service, to do service, work, a worker', particularly 'war service' but by no means limited to military work. In Tso: Siang 7, *y i 36* means a workman busy on earth-work; in Li: Chao *y i* a good minister of state is called 44 »the (worker for =) servant of the gods of the Soil and the Grain»; in Li: Piao *ki* we find: 45 »The sage by reverence and frugality strives to (serve:) work for goodness»; Kyü: Tsin *yü 46* »He does not work for profit». Now there is a homophonous word 47 **djēk / jāk / y i* which means 'to work well' particularly said of agriculture, e. g. Meng: Tsin *sin 48* »(Work:) cultivate well the fields». Here 47 **djēk* 'to change' is obviously a loan char., and it is a loan precisely for the word 36 **djēk* 'to do service, to work' (the notions 'service' and 'work' are in Chinese regularly expressed by one and the same word, e. g. 49 'to serve, service, work, business'). In the sense of 'agricultural work' then our 36 or 47 are but two ways of writing the same word. This is proved by a striking Shī par. Just as we have *h u o y i 50* in our present ode, we have *h u o y i 51* in ode 211, phr. 52 »The grain is well (worked:) cultivated all over the acres» (see gl. 681). This line is indeed equal to a 53. In our present ode we have the primary graph 36, in ode 211 we have the loan char. 47. The two odes are quite analogous, but for this different choice of characters for the word **djēk* 'to work'. »Mao's text 50 thus means »(The culture of grain =) the grain cultivated». — C. Another school (ap. Shuowen) reads 54: »The ears of grain...».

Suei suei:

A. Mao: *suei suei 55* (**dziwəd / zwi / suei*) = 56 'the (sprouts:) growing grain being beautiful'. Erya says: *suei suei = 57* 'sprouts, growing grain'. No text par. — B. Another school ap. Shuowen: *suei 55 = 58* 'the appearance of ears of grain'. Now 59 is Shuowen's form for 60 **dziwəd / zwi / suei* 'ear of grain' (ode 212 etc., common). Since this is homophonous with our 55, it is quite evident that 55 is merely a variant for this common 60. —

Thus the A text version means: »The grain cultivated had plenty of ears». The C version means: »The ears of grain were many ears». A is the oldest version attested and quite satisfactory.

872. Yu siang chi tao 61.

A. Mao: *siang 62 = 63* 'to help' (common). Cheng takes this to mean: »(The husbandry of Hou Tsi) had the way of getting help» (was as if the gods gave him help, was so successful). Chu refers it to the human labour helping the growth: »had the method of helping (the growth)». — B. Si-ma Ts'ien, in paraphrasing this theme (Shī *ki*: Chou pen *ki*) takes 62 = 64 'to inspect' (common), thus: »had the method of inspecting» (the soil, to find out which soil was suitable for the various products). — Chu is undoubtedly right, for the foll. lines describe how he helped nature by clearing the ground.

Fu küe feng ts'ao, see gl. 865.

873. Shī ying shī li 65.

Mao says simply: *li 66* (**liēt / liēt / li*) = 67, which tells us nothing. A. Li 66

ordinarily means 'chestnut' (ode 50 etc.) and Shuowen defines it: 68 'a tree... its fruits hang down'. Because of this, Ma Juei-ch'ên thinks that Mao's *li li jan 67* is equal to 69 (**lia / liq / li*) 'to hang down, to droop' (ode 65, see gl. 196). Thus: »It had ears, they hung down». This is a quite arbitrary guess, with no support whatever, the Shuowen definition of the chestnut of course having no value as to the fundamental sense of the stem **liēt*. — B. Cheng: *li 66 = 70* 'achieved' and said of the grain this means 'ripe, fully developed'. Chu expounds this further: *li 66 = 71* 'not empty husks', thus: It had (ripe) ears, it had solid kernels». There are two par. Li: P'ing *yi 72* »(The jade) is dense and compact (hard, solid)», Cheng 66 = 73 (Wang Yün and Chu Tsün-sheng in their Shuowen comm. think that 66 here is a short-form for 74 'regularly veined', but the combination with *chen mi 75* decides in favour of Cheng). Tso: Huan 6, phr. 76 »Sweet spirits of fine ripe grain», on which Fu K'ien 77 »when grain is just ripe, it is li». (Here Tu Yü takes *li 66* to be short-form for 78 'dread, respect': »Sweet spirits presented with respect»; Legge refers the *li* to the spirits: »Admirable and strong sweet spirits»; but Fu K'ien is obviously right, for *kia li 79* is analogous to the common *kia ku 80* 'fine grain'). — B is well supported.

874. Tan kiang kia chung 81.

A. Mao takes Heaven as the understood subject: »It (Heaven) sent down fine cereals». — B. Chu understands Hou Tsi as the subject: »He (Hou Tsi) sent down (to the people) the fine cereals». He supports this by a par. in Shu: Lü hing 82 »Tsi sent down and spread the cereals». — B is certainly preferable, for the whole theme of the ode is to describe how Tsi was the great creator of the agriculture of the tribe.

875. St. 6. Yi kuei chao si 83;

St. 8. Hou Tsi chao si 84.

A. Mao on st. 6: *chao 85* (**d'jog / d'jäu / chao*, vulgar form of 86) = 87 'first, to begin, to initiate' (common meaning), thus: 83 »With them he went home and initiated a sacrifice»; 84 »Hou Tsi initiated the sacrifice». — B. Cheng: *chao 85* is loan char. for the homophonous 88 (**d'jog / d'jäu / chao*) = 89 'the sacred place of the Spirits in the suburban sacrifice'. His reason for this is that Ts'i (ap. Li: Piao *ki*) reads st. 8: 90. For this *chao 88* he alludes to Chouli: Siao *tsung po 91* »He makes the *chao* of the Five Sovereigns in the four suburbs», and in the comm. on that passage Cheng takes *chao 88* to mean 'to delimit, (to make) an enclosure' (cf. ode 303 below), saying: 92 »*chao* is the boundary, enclosure of the altar», here basing himself on Shuowen, which quotes the Chouli line as 93 and defines *chao 94* as = 95 ('separating bank'). Cheng, taking our *chao 85 = 88 (94)* in this technical sense, interprets st. 6, phr. 83: »With them he went home and *chao* in the enclosure (of the suburb) *si* sacrificed». In st. 8, phr. 84 he has offered two different opinions. In his gloss on our ode he interprets: »Hou Tsi in the enclosure (of the suburb) sacrificed», this tallying with st. 6. But in his

社稷之役 45 君子恭儉以求役仁 46 不役於利 47 易 48 易其田疇 49 事 50 木役 51 木易
 52 木易 長畝 53 木役 長畝 54 木穎 稷 55 稷 56 苗好美也 57 苗 58 木采之克 59 采 60 德 61
 有相之道 62 相 63 助 64 視 65 貴穎實粟 66 粟 67 粟粟然 68 木也...其貴下垂 69 離離 70 成
 就也 71 不秠 72 縝密以粟 73 堅 74 環 75 縝密 76 嘉粟白酒 77 穀之初熟為粟 78 粟 79 嘉粟
 80 嘉穀 81 誕降嘉種 82 稷降播種 83 以歸肇祀 84 后稷肇祀 85 肇 86 肇 87 始 88 兆 89 郊之
 神位 90 后稷兆祀 91 兆五帝於四郊 92 兆為壇之營域 93 兆五帝 94 兆 95 畔 96 郊 97 兆祀

gloss on the quotation in Li: Piao ki he turns it round another way: »Hou Tsi was sacrificed to in the enclosure (of the suburb)», explaining that he was adjoined, as a god, to Heaven, in the suburban (96) sacrifice. — Quite apart from Cheng's inconsistency in regard to st. 8, his idea to take *chao* as = 'boundary' = 'sacrificial enclosure in the suburb' is very far-fetched. *Chao* 88 is often used as loan char. for 85 'to initiate', and so it is in the Ts'i version (90) of st. 8 (97 there equal to the 98 'to initiate the sacrifice', with Mao). Cf. Tso: Ai 1, phr. 99 »He began to lay his plans» (etc., common). A is therefore preferable. — We should examine here:

Ode 303. St. 1: *Cheng yü pi si fang* 100;

St. 2: *Chao yü pi si hai* 1.

A. Mao: *cheng* 2 = 3, and 4 (**giwək* / *jiwək* / *yü*) = 5 (**giüg* / *jiüu* / *yü*) 'to possess', thus: 100 »(Anciently God gave his appointment to the martial T'ang) to preside over and possess the (states of) the four quarters». Mao takes **giwək* to be = **giüg* because of the sound similarity. On st. 2, phr. 1, Mao has no gloss, but Wang Su follows up his view and interprets: *chao* = 'first', *yü* 'to possess': »Now first they possessed the (states between) the four seas». — **B.** Cheng in st. 1 takes *yü* 4 as a noun: 'boundary' = 'territory', paraphrasing 6 'to preside over and have the state-territories (and govern over) the whole world'. Thus 100 word for word: »To preside over the (boundaries =) territories of the four quarters». In st. 2, on the contrary, he takes *yü* 4 as a verb = 'to delimit, draw boundaries'. And he says »*chao* 7 ought to be 8 »with the same sense, thus: 1 »They delimited and drew boundaries in the (countries between) the four seas». Cf. Shu: Yao tien 9, in Shang shu ta chuan quoted 10 »He delimited the twelve provinces»; here an interpr.: »He (initiated =) founded the twelve provinces»; would be much less convincing than »he drew boundaries for, delimited», in accordance with the use of 8 (94) in the Chouli (91), see above, and Shuowen's definition = 95 (so both Kiang Sheng and Sun Sing-yen, the best Shu authorities). Indeed, Erya already had the definition 8 = 4; cf. Yili: Shī sang li 11 »To the south of the (delimited space:) enclosure etc. — **C.** Chu: *cheng* 2 = 12 (common) and *yü* 4 = 13 'boundaries', thus: 100 »To regulate and delimit (draw boundaries for) the states of the four quarters». But in 1 he takes 7 = 14 (no text support): »They opened up the boundaries to the four seas». — It is obvious that the two lines 100 and 1 are parallel, and that just as *si fang* means »the (states of) the four quarters», so *si hai* (with Wang Su) means »the (states between) the four seas». Since *chao* 8 is well attested in the sense of 'to delimit, boundary', and since *chao* 7 is attested as loan char. for this 'to delimit' in the Shu phrase 9, it is evident that *chao yü* 1 = 15 has *yü* 4 in its regular sense of 'boundary' (with B and C) and is no loan char. for *yü* 5 (A). Finally it is clear that both clauses have to be taken as principal clauses, and that the first is not an object clause to the preceding *ku ti ming wu T'ang*. We thus obtain: 100 »(Anciently God gave his appointment to the martial T'ang); he (T'ang) regulated and set boundaries for those (states of) the four quarters»; 1 »(The Royal domain was of a thousand li, that was where the people [of our tribe] settled); but they (also) delimited and set boundaries for those (states between) the four seas» (all the world).

876. *Huo chung huo yü* (*yü*) 16.

A. Mao reads thus: »Some pound (the grain), some bale it out». — **B.** Another school (ap. Shuowen) reads *huo yü* 17 (18), same meaning. — The char. 19 is properly read **dju* / *ju* / *yü*, having 20 **dju* for phonetic. This, however, fails in the rime here (21 **jiög* etc.). The char. 22 has in Ts'ie yün three alt. readings: **djög* / *ju* / *yü* and **djög* / *ju* / *yo* and **dju* / *ju* / *yü*. It is only the first one: **djög* which makes a correct rime here. Influenced by his knowledge of the Shuowen text version (22) in our ode, Lu Tê-ning (Shīwen) says that 19, besides its regular reading **dju* / *ju* / *yü*, could

also, in our ode here, be read **djög* / *ju* / *yü*. This shows that he thinks that 19 of the A text was a loan char. for the 22 **djög* of the B text. But that is certainly erroneous. A **dju* could not be loan char. for a **djög*, and this alternative reading of Lu's is a mistake. Evidently the orig. Shī text had 22 **djög*, and this has been expl. by 19 in some early gloss; the 19 of the gloss has then been erroneously substituted for the correct 22 of the Shī text.

877. *Huo po huo jou* 23.

Mao's gloss tells us nothing of the meaning of *jou*.

A. Cheng: *jou* 21 = 24, further expl. by 25, thus: »Some sift it, some moisten it». No text par. Ma Juei-ch'en and Ch'en Huan think that 24 is a scribe's fault for 26 'to knead', but they then have to surmise that the following 27 'to moisten' of Cheng's gloss is also a text corruption, which is very unlikely. — **B.** Ts'ang hie p'ien (ap. Yi ts'ie king yin yi): *jou* 21 = 28 'to tread, to trample'. Shuowen considers this to be the same word as 29 'foot-print'. Thus: »Some sift it, some tread it». Text ex. of 21 'to trample, to tread' earliest in Han writings (Han shu, Si king fu). Ma Juei-ch'en explains that 'to tread' here means 'to tread with the hands', i. e. 'to knead', but for this there is not the slightest support. — B is best substantiated.

878. *Shī chī sou sou* 30.

Shī:

A. Mao: *shī* 31 (*šjäk* / *šjäk* / *shī*) = 32 'to wash rice'. Shuowen has a char. 33, with this reading and meaning, and the 31 of the text is merely a corruption of 33, due to the similarity of the char. — **B.** Lu (ap. Erya with Fan Kuang's comm.) reads 34, this **siek* / *siek* / *si* = 'to wash rice' (ex. in Meng). — Undecidable whether the orig. Shī had **šjäk* or **siek*. The two words are synonym. and cognate.

Sou sou:

A. Mao: *sou sou* 35 (**šjög* / *šjüu* / *sou*) = 36, thus taking it as an onomatopoe: »They wash it (it sounds) *šjög šjög*». — **B.** Lu (ap. Erya with Fan Kuang's comm.) reads 37 (**šjög* / *šjüu* / *sou*), Erya defining it as = 38 'to wash' (rice). Thus: »They wash it, so as to become soaked». Cf. Li: Nei tsé 39 »They wash it» (sc. the grain). — The line balances 40 in next line, and Mao does not take 41 (Lu var. 42 ap. Erya) as an onomatopoe but = 43 'steam': »They steam it, so as to become steamed through». Consequently the *sou* 35 of Mao's text is obviously not an onomatopoe but a short-form for the 37 'to wash' of version B, which is confirmed by the Li par. 39.

879. *Ang ch'eng yü tou* 44.

A. Mao: *ang* 45 = 46: »We fill (food) in the *tou* vessels». *Ang* = 'we' also in odes 34, 229 (in both cases quite unambiguous). — **B.** Waley: *ang* = 'high': »High we load the stands». *Ang* means 'high, majestic' in ode 252. — St. 7 begins: 47, here in st. 8 we have correspondingly 44. *Wo* 'we' in 7 and *ang* 'we' in 8 balance each other.

Shang ti kü hin, see gl. 557; *Hu hui tan shī*, see gl. 553.

28. 肇祀 29. 兆其謀 30. 正域彼四方 1. 肇域彼四海 2. 正 3. 長 4. 域 5. 有 6. 使之長有邦域
為正於天下 7. 肇 8. 兆 9. 肇十有二州 10. 兆十有二州 11. 兆南 12. 治 13. 封竟 14. 開 15. 兆域
16. 或春或榆 17. 或否 18. 挾 19. 掄 20. 俞 21. 踈 22. 否 23. 或簸或蹂 24. 潤 25. 潤溼 26. 潤 27. 溼 28. 踐
29. 內 30. 釋之叟叟 31. 釋 32. 浙米 33. 釋 34. 浙之 35. 叟 36. 聲 37. 溲溲 38. 浙 39. 糴溲之 40. 蒸之浮
浮 41. 浮 42. 焯 43. 氣 44. 印 45. 于豆 46. 印 47. 我 48. 誕我祀如何 49. 維葉泥泥 49. 葉初生泥泥 50.

Ode CCXLVI: Hing wei.

T'uan pi hing wei, see gl. 390; Fang pao fang t'i, see gl. 365.

880. Wei ye ni ni 48.

Mao says 49 »The leaves when first growing out are ni ni»; this tells us nothing precise as to how he understood the word. — A. Chu: ni ni 50 = 51 'soft and moist'. The char. 50 (*niər / niei / ni, even tone) properly means 'mud, mire', but also (same sound but in rising tone) 'moist, soaking', e. g. ode 173, phr. 52 »The fallen dew is soaking». In our ode here Shīwen likewise reads 50 *niər / niei / ni in the rising tone, as in ode 173, and Chu evidently has seized upon this. Thus: »The leaves are succulent». — B. Lu (ap. Ts'ien fu lun) reads 53 (the present version of the Ts'ien fu lun has 54, which is a corruption of 55, as shown by the rime; comm. on Wsüan quotes correctly 53), and Han (ap. Shīwen) reads 56 (*niər, rising tone, Ts'ieyün) defined as = 57 'plants being ample, luxuriant'. The Ts'ing scholars take the 50 of the Mao text as loan char. for this 55, 56. Thus: »The leaves are luxuriant». — In ode 167, phr. 58 »What is that amplexness (luxuriance)» the 59 (Mao = 60 'flowers being ample, luxuriant') is read *niər / niei / ni, rising tone, and this is quoted 61 in Shuowen. Again, in ode 105, phr. 62 »The hanging reins are numerous» (Mao: 63 = 64 'numerous', a notion kindred to 'ample'), the 63 is read *niər / niei / ni, rising tone (see gl. 264). Cf. also the binome 65 (*ia-njār) 'luxuriant', see gl. 188. There can thus be no doubt whatever that in the Shī language there existed a word *niər, rising tone, meaning 'ample, luxuriant', and just as we have the radical 85 'water' in 63, so we have it in Mao's 50 here, as a variant of the 55, 56 of the Lu and Han schools (55 has also a reading *niər / nji / ni in the Ts'ie yün, but then in another sense). All this confirms B.

Shou ki yu ts'i yü, see gl. 618.

881. Kia yao p'i küe 66.

Mao says nothing of kia, thus taking it in its ordinary sense: 'fine (viands)'. Cheng thinks it stands for 67 'additional viands', an arbitrary and uncalled-for guess. We had the phr. 68 also in odes 192, 218, and there Cheng had no such speculation.

A. Mao: küe 69 (*g'jak / g'jak / k ü e) = 70. Fu K'ien (2nd c. A. D.) in his T'ung su wen (ap. Shīwen) says: 71 »the top of the mouth is called küe, the bottom of the mouth is called h a n». This disagrees with Mao, who identifies küe and h a n. Shuowen has a char. 72 (otherwise known only as part of compound characters) *g'jak / g'jak / k ü e = 73 'the top of the mouth, the palate', and registers 69 as a variant of 72. Hü Shen thus took küe to be the top of the mouth, and Fu K'ien probably followed him. Under h a n 70 (fundamentally meaning 'to envelop, to contain') Shuowen says = 74 'tongue' (the thing enveloped, contained in the mouth). Tuan Yü-ts'ai believes that 70 = 74 is here a corruption of 70 = 72, but Kuang-ya also says 70 = 74, which supports the traditional Shuowen text. And Shuowen (as quoted by Shīwen) continues with a line which we have in two versions. Some editions read 70 = 75 'the flesh inside the mouth'; other editions read 76, and this has generally been taken to be equal to 77. Hu Ch'eng-kung explains this as = 78 'the flesh at the sides of the mouth', and this has caused Legge and Waley to translate our küe 69 by 'cheek'. But 79 means 'next to', and Shuowen's line 76 means 'the flesh adhering to the mouth' equal to the 'flesh inside the mouth' 75 of the other editions. Briefly, Shuowen's additional line expounds further its definition h a n 70 = 74 'tongue' by saying 'the flesh adhering to or inside the mouth'.

The idea of 'cheek' being thus eliminated, we have two opposite interpr. of küe 69: that of Mao, making it equal to h a n 70 'tongue, the flesh in the mouth', and that of Hü Shen and Fu K'ien, making it mean 'palate'. Now the palate is notoriously bare of flesh, having only a very thin covering on the bone, and a sacrificial meat dish could

hardly be made of the flesh of the palate. This reality speaks in favour of Mao. Moreover 69 is homophonous with and probably the same word as 80 (*g'jak / g'jak / k ü e) in Kuang ya defined as = 74 'tongue' and used in that sense in Yang Hiung: Yü lie fu. This further confirms Mao. The ode line thus means: »Fine viands, tripe and tongue». — B. Tsi yün says: küe 69 = 81 'minced meat', explaining: »one takes tripe and kidneys, puts them in an intestine and fries it, this is called küe». There is no support for this in ancient texts.

882. Twei kung ki kien 82.

A. Mao: twei 83 (*twər / tuäi / twei, Sü Miao; Lu Tê-ming reads *tiög / tiew / tia o, because he knew of version B and took 83 to stand for 84; but of course an 83 could have no reading *tiög, which falls outside the range of the phonetic 85) = 86 'a painted bow'. Shuowen has a char. 87 (in Kuang yün read *twər / tuən / t u n) = 86, but of this there are no text ex. — B. Lu (ap. Chang Heng, quoting the latter part of our st.) reads 88. — The idea that 83 and 84 mean 'to paint' is based on Sün: Ta lue 89 »The Son of Heaven had a tia o bow, the feudatory princes had red bows, the dignitaries had black bows». The comm. have all concluded that the first, tia o, must be a colour, like the second and the third. But this is obviously wrong. In ode 284 we have 90 (*twər / tuäi / t u e i) 'to carve and chisel', corresp. to ode 238, phr. 91 (*twər / tuäi / t u e i) 'to carve and chisel', for which again the Lu school has 92 (*tiög / tiew / tia o), see gl. 807. It is precisely the same word *twər 'to carve' that we have here, wr. 83 as in ode 284 (id. w. the 93 *twər of ode 238); 84 *tiög regularly and frequently means 'to carve, engrave'. And just as in ode 238 there was uncertainty as to the orig. Shī text (whether *twər 'to carve' or *tiög 'to carve'), so we have the same uncertainty in our ode here. The line in any case means: »The carved bows are strong».

883. Twei kung ki kou 94.

A. Mao quotes Chouli: Si kung shi and Kung jen: »The bows of the Son of Heaven 95 »nine (bows) combined make a circle» (describing the degree of curvature of the bows). Thus: »The carved bows are curved». Kou 96 (*ku / kəu / k o u) normally means 'hook', here then 'a curve, curved'. It rimes here with 97 *g'u: *d'ju: *m'iu. — B. Lu (ap. Chang Heng: Tung king fu) reads 98. Chu thinks that Mao's kou 96 was a loan char. for this kou 99 in its common sense of 100 'to bend (a bow), draw to the full': »The carved bows are drawn to the full». — C. Shao Tsin-han (comm. on Erya) likewise thinks that Mao's 96 is a loan for 99 but in another sense. Erya says kou 99 = 1 'good'. Thus: The carved bows are good» (corresp. to the earlier line: »The carved bows are strong»). But of 99 = 'good' there are no text ex. (It probably refers to some now unknown early text in which 99 *küg served as loan char. for 2 kuk 'good'). — The word 99 was *küg / kəu / k o u, which fails in the rime (*g'u: *d'ju: *m'iu, see above). Some early glossists of the Lu school probably guessed that the 96 'curve' of the text referred to the bending of the bow when shooting (inst. of the curve characteristic of the bow when made), and therefore replaced it by the common 99 'to bend, draw to the full', without heeding that he spoiled the rime. B and C therefore have to be rejected.

泥 51. 柔澤 52. 零露 泥 53. 維葉 柅 柅 54. 握 握 55. 柅 56. 維葉 老 老 57. 草 盛 也 58. 彼 爾 維 何 59.
爾 60. 華 盛 兒 61. 蔞 62. 垂 響 滿 滿 63. 滿 64. 衆 65. 旂 旂 66. 嘉 穀 脾 脾 67. 加 68. 嘉 穀 69. 脾 69. 函 70.
口 上 曰 嚙 口 下 曰 函 71. 谷 73. 口 上 阿 74. 舌 75. 口 裏 肉 76. 口 吹 肉 77. 口 次 肉 78. 口 邊 肉 79. 次
80. 嚙 81. 切 肉 82. 數 弓 既 堅 83. 數 84. 彫 85. 享 86. 畫 弓 87. 彗 88. 彫 弓 89. 天 子 彫 弓 諸 侯 彤 弓 大
夫 黑 弓 90. 數 球 91. 追 球 92. 彫 球 93. 追 94. 數 弓 既 句 95. 合 九 成 規 96. 句 97. 鏡 檜 98. 彫 弓 既

Ki hie sī hou, see gl. 770.

884. Huang kou t'ai pei 3.

Lu (ap. Erya and Chang Heng: Nan tu fu) reads 4, and it is generally admitted that 5 is a short-form for 6 'globe-fish, Tetrodon'.

A. Cheng: When a man becomes old, he gets 7 globe-fish spots on the back, thus: »(Yellow =) wizened-faced old age and spotted back». An extraordinary idea, which nonetheless has been accepted by Chu and Ch'en Huan. — B. Ma Juei-ch'en thinks that 5 and 6 are loan char. for t'ai 8 'black' (Kuang yün 9 = 10 'very black'; Ma further adduces 11 t'ai pei, which the Tsi lin defines as = 'black cowries'; none of these words are known from ancient texts). Ma explains that old men have 12 'black spots' on the back(!). — C. The globe-fish is striking in that it can distend the body to a globular form. This has caused the simile here: 'globe-fish-like = globular back' means a back that is not straight as in youth but rounded, thus: »(Yellow =) wizened-faced old age and (globular =) rounded back». I suppose this is what Waley means when he translates: »bent back».

Yi yin yi yi, see gl. 433.

Ode CCXLVII: Ki tsuei.

885. Chao ming yu jung 13.

A. Mao (after Erya): jung 14 (*dǐōng / iung / jung) = 15 (here read ch'ang, not chang, as shown by the context in Erya, syn. w. 16) 'long, extensive (in time or space)', thus: »May your brightness be extensive». Kyü: Chou yü, alluding to this ode, says 17; here Wei Chao says jung = 15, thus: »Manifest and extensive brightness», but of course it could equally well be interpr. acc. to B next. In Tso: Chao 5, phr. 19, Fu K'ien says jung 14 = 20 'high', thus: »Brightness, but not yet high» (reaching far and high); but Tu Yü says jung = 21 'bright': »Brightness, but not yet brilliant», cf. B next. Fang yen (W. Han coll.) has jung 14 = 15 'long', and Li Shan in comm. on Wsüan thinks that the word is id. w. 18 (*dǐōng / iung / jung, like 14 in even tone) 'sacrifice on the following day' (thus: 'extended, protracted, consecutive'). Cheng furthermore says that yu 22 stands for 23, which is quite unnecessary (cf. ode 43, phr. 24, ode 57, phr. 25, ode 101, phr. 26, etc.). — B. Chu: jung 14 = 27 'a high degree of brightness', thus: »May your brightness be very brilliant». The fundamental sense of jung 14 is 'heat', as in the mythological name Chu Jung 28 'the Spirit of the Heat'; therefore it can also mean 'to smelt, to fuse', as in Lie: Huang ti 29 »Bones and flesh are (fused =) dissolved». And just as wen 30 means both 'warm' and then by extension of meaning 'genial, mild, harmonious', so jung can also have this secondary meaning: Tso: Yin 1, phr. 31 »Its joy is very (genial:) harmonious»; one school in ode 191 reads 32 »Great Heaven is not (genial:) friendly, kindly» (see gl. 520). — The notions 'heat, fire' and 'brightness' are constantly combined semasiologically in Chinese (see BMFEA 1934, p. 69), and interpr. B is therefore in itself quite plausible; it is also possible to take jung in the secondary sense of ('hot' =) 'warm, genial' of the ex. 31, 32 above (so Waley: »May the light beam mildly upon you»). But the ancientmost interpr., well supported by the comparison with 18 and by the fact that jung 14 = 15 'long' survived in Han-time colloquial, is confirmed by the parallelism in the st.: the next line is 33 »May your high brilliance (have =) last to a good end»; 'extensive' and 'lasting to the end' balance each other. Thus 14 is here really a loan char. for 18.

886. Ling chung yu ch'u 34.

A. Mao (after Erya): ch'u 35 (*t'íók / ts'íuk / ch'u) = 36, thus: »The good end has its beginning». Cf. ode 212, phr. 37 »We start (work) on the southern acres; for other

texts see gl. 683. — B. Cheng: ch'u 35 = 38 'thick, ample', thus: »The good end is ample». It seems that Cheng took 35 *t'íók as loan char. for 39 (*tók / tuok / tu), which is defined as = 38 in Erya. — C. Shuowen, quoting this ode, says ch'u 35 = 40, thus: »The good end is (good =) happy». This means that Hü took 35 to be a loan char. for 41 (*d'íók / z'íuk / shu) 'good'. — The loan speculations of B and C are quite uncalled for. A is well supported. We compare:

Ode 259. Yu ch'u k'í ch'eng 42. A. Mao (after Erya:) ch'u 35 = 43, thus: »(The prince of Shao planned it), they started work on its walls». This is merely an extension of meaning of ch'u = 'to begin'. — B. Ma Juei-ch'en (after Shuowen above): ch'u = 40: »Good (well worked) were its walls». — C. Waley: »Stout were its walls». I suppose he means, with Cheng above, that 35 stands for 39. — Here again there is no reason for abandoning the fundamental sense of the word (A).

887. Kung shí kia kao 44.

A. Mao: In the ancestral temple the king used a k'ing 45 minister as shí 46 representative of the dead; Cheng adds that the feudal princes, when meritorious, became ministers of the king. Thus: »The prince-representative (of the dead) makes a happy announcement». — B. Chu: Though the Chou ruler was called wang 47 king, and we should expect a wang shí »the royal representative», the nomenclature from the time when the Chou were merely kung 'princes' remained on this point: Similarly, he says, in Ts'in time the ruler was called huang-ti 'emperor', but his sons were simply called kung tsi 48 »the prince's sons». Thus kung shí here means »the princely representative» (equal to a more correct »the royal representative»). — C. Couvreur: »The representative of the (dead) princes makes a happy announcement». (Legge like Couvreur translates: »The personator of your ancestors», but in a note he quotes Chu with approbation, whom he seems to have misunderstood). — Kung often refers to the ancestors in the Shí; cf. ode 166, phr. 49 »to princes and former kings» (see gl. 427); ode 258, phr. 50 »All the many princes and former rulers»; ode 252, phr. 51 »and like the former princes (your ancestors) end them» (see gl. 497). This confirms C.

888. P'eng yu yu shé 52.

Mao's gloss tells us nothing about the construction. Yu 53 is the common mark of the passive, as in ode 211, phr. 54 »We are (increased =) enriched, we are blessed»; ode 209, phr. 55 »We are rewarded by a longevity of a myriad years», see gl. 679.

A. Cheng: »You are assisted by your friends» (foll. by: »They assist with a dignified demeanour»). — B. The ode is a praise of the lord, host at the sacrificial feast, and not his guests — the ode is sung by the guests themselves in his honour. The »dignified demeanour» therefore refers to the host himself, who performs the rites faultlessly. Thus: »The guests are assisted; they are assisted with a dignified demeanour». »To assist» means to encourage to eat and drink, just as yu 56 'to assist' means the same in ode 209, phr.

穀 99 穀 100 引滿 1. 善 2. 穀 3. 黃耆 台 背 4. 鮑 背 5. 台 6. 鮑 7. 鮑 文 8. 薑 9. 跋 躄 10. 大 黑 11.
貽 貝 12. 黑 文 13. 昭 明 有 融 14. 融 15. 長 16. 永 延 17. 顯 融 昭 明 18. 彤 19. 明 而 未 融 20. 高 21. 朗 22.
有 23. 又 24. 新 臺 有 泚 25. 四 牡 有 駟 26. 魯 道 有 蕩 27. 明 之 盛 28. 祝 融 29. 胃 肉 都 融 30. 溫 31. 其
樂 也 融 融 32. 昊 天 不 融 33. 高 朗 令 終 34. 令 終 有 傲 35. 傲 始 37. 傲 載 南 敵 38. 厚 39. 篤 40. 善
41. 淑 42. 有 傲 其 城 43. 作 44. 公 尸 嘉 告 45. 鄉 46. 尸 47. 王 48. 公 子 49. 于 公 先 王 50. 羣 公 先 正 51.
似 先 公 苗 52. 朋 友 攸 攝 53. 攸 54. 攸 介 攸 止 55. 萬 壽 攸 酢 56. 有 57. 以 妥 以 侑 58. 室 家 之 盛 59.

57 »We make (the representative) sit at ease, we (assist him =) encourage him to eat» (see gl. 659).

Wei yi k'ung shī, see gl. 553; Yung si er lei, see gl. 830.

889. Shī kia chī k'un 58.

A. Mao: k'un 59 (*k'wən / k'wən / k'un) = 60 'wide, ample'. This is based on Kyü: Chou yü, where this ode is quoted, expounding: 61 »That means to be amply generous towards the people». The ode line, acc. to the Kyü author, then means: »The ample generosity of your house». But Mao saying simply k'un = kuang 'wide, ample' probably took it to mean not 'ampleness' as shown to others but 'ampleness' generally, thus: »(What are those good things [given by Heaven]?) The ampleness of your house». No text par. But, as Waley points out, our 59 *k'wən might be cognate to 62 *k'wán 'wide, ample' (for the alternation ə:á in a word stem cf. 63 *d'wán 'grieved': 64 *d'wán 'grieved'; 65 *d'ám 'to speak': 66 *d'am 'to speak' etc., see BMFEA 1934, p. 112). — B. Cheng: 59 *k'wən (rising tone) is equal to 67 (var. 68) *k'wən (rising tone), further expounded: 69 (var. 70). What Cheng meant by this has been discussed, but probably (with Ma Juei-ch'en) he took 67 in the sense he thinks it has in Yili: Ta shē yi 71 »When they have taken the arrows, they adjust them» (Cheng: k'un = 72), thus his line 69 above: »When first the house has been adjusted, he reaches to the whole world», which is equal to Li: Ta küe 73 »When the house is adjusted, the whole state will be well ordered». Thus our ode line 58, acc. to Cheng: »(What are those good things [given by Heaven]?) The adjustment of the house». — C. Another school. Erya has an entry 74 »An alley, passage in the palace is called k'un», and Shuowen, building on this, says k'un = 75 'a path in the palace', quoting this ode. Chu expounds: 76 »that expresses that it was deep and far-reaching and imposing». A small house has only one or a couple of buildings, but the great mansion of a prominent lordly family has a great many buildings and yards, alleys leading from the one to the other, as in a wealthy Chinese mansion today. Thus: »(What are those good things [given by Heaven]?) (The alleys of your house =) your house with its alleys». Legge has tried to ameliorate this by taking the line as an adverbial phrase, connecting with the following 77 »for the lord a myriad years», thus: »(What are those good things?) That along the passages of your house you shall move(!) for ten thousand years». This is certainly no improvement. — D. Waley: »Your house shall be raised». How he has arrived at this he does not say. But we might imagine that 59 stands for k'un 68 in the sense it has in Meng: T'eng Wen kung, shang 78 'to hammer sandals' (Chao K'i: k'un = 79), thus: »The hammering (building) of your house». — For the Erya gloss k'un = 'an alley in the palace' there is no text par. The graph is not known earlier than in its seal form (early Han) 80, which, however, in spite of its deterioration, suggests a drawing of a mansion plan (81 being the archaic graph for 82 'a road'), which bears out the Erya. Though interpr. A is not excluded, based on a loan char. theory that might be plausible (the B and D loan theories are more far-fetched), C has the advantage of taking the word in its primary sense in which it is confirmed by the graph. Erya's gloss certainly refers to our ode, and interpr. C is thus very ancient. It seems to be the safest alternative.

890. 1. King ming yu p'u 83;

2. Li er nü shī 84.

A. Mao: p'u 85 (*b'uk) = 86 (*b'iu) 'to attach', and li 87 = 88 'to give'. For the rest Mao does not explain the lines. K'ung thinks that by fu 86 Mao only meant to give what he thought was the etymology of the common p'u 85 'servant, attendant': 'one who is attached (to your person)'. Thus: »The great appointment and attendants». Ch'en Huan furthermore, basing himself on the Sü (Preface), which he believes was written by Mao (in fact it is much later), thinks that Mao in the second line took 89 not

as nü 'woman' but as ju 'you', and understood er-ju 90 as a binome = 'you': »It (Heaven) gives you officers». Such a combination is grammatically unnatural. The par. adduced by Ch'en is Meng: Tsin sin, hia 91 »not to stand to be called thou, you», but it is not conclusive, for here er and ju are not a binome but two coordinated words. If Mao really took 89 as = 'you', the clause would be: »It gives you your officers». Even this, however, is very forced, and it goes against the testimony of the Lu version (ap. Lie nü chuan) which reads 92. — B. Cheng follows Mao as to p'u 85 = 86, but in another sense; and he takes yu 93 = 94, thus: »The great appointment also will be attached (to you)». Further nü shī 95 = 96 »a lady who acts like a gentleman», thus: »It (Heaven) gives you a gentlewomanly lady». Ma Juei-ch'en supports all this. As to p'u he refers to Chouli: K'ao kung ki, introduction 97 »one wants it to be well »attached», on which Cheng: 98 = 99 'firmly attached'. And nü shī 95 or (with Lu) shī nü he compares with ode 225, phr. 100 »those noble ladies». But p'u 85 = 1 in the Chouli ex. is no good confirmation, for it does not there mean 'attached' (this is expressed by 2) but 'tight, dense, compact' (1 fundamentally = 'dense shrubs'). In fact, the meaning p'u 85 = 86 'to attach' is not well substantiated. There are two more possible text par. Chuang: Jen kien shī 3 »Then the mosquitoes and gadflies attach themselves» (to the horses); but the anc. comm. all take it differently: Hiang Siu: p'u = 'densely' (= 1) »The mosquitoes and gadflies in dense crowds attach themselves»; thus the par. is unsafe. In Kuan: Ti yün 'a snail' is called 4, in which 85 has been expl. as = 86, but here the etymology is really very obscure. Altogether 85 = 86 is insufficiently substantiated. — C. Waley: 83 »A long life and a gift as well», thus word for word: »A great life and also an (attachment =) addition». That p'u = 'addition' is not confirmed, see B above. And king ming 6 certainly does not mean 'a long life', but is analogous to the ta ming 7 »the great appointment» in ode 255, the tsün ming 8 »the great appointment» in ode 235 and, the constantly recurring t'ien ming »Heaven's appointment», particularly since the preceding line speaks of Heaven's endowments. — D. Another interpr. P'u 85 fundamentally and regularly means 'a servant', and then, in an extended sense, 'attendant, follower', cf. Chuang: Tsé yang 9 »He is a follower of the sages» (comm. 85 = 10). In our ode the last lines of the three st. balance each other: st. 6, phr. 11 »Forever there will be given you blessing and posterity (descendants): st. 7, phr. 83 »The great appointment and followers»: st. 8, phr. 12 »You will be followed by grandsons and sons». The char. 89 has certainly, with Cheng, to be read nü, yet neither nü shī (Mao) nor shī nü (Lu) means 'a gentlewomanly lady' but we have here two coordinated words: »It (Heaven) will give you young ladies and young gentlemen (children)». In the Shī this combination of shī 13 and nü 89 is quite common. Sometimes it means simply 'men and women', e. g. ode 211, phr. 14 »To bring good to our men and women»; ode 82, phr. 15 »The girl says: The cock

壘 10 廣 11 廣裕民人之謂也 12 寬 13 博 14 悅 15 談 16 譚 17 相 18 捆 19 室家先以相捆致已
乃及於天下 20 捆繳 21 取矢捆之 22 齊箒之 23 家齊而國家治 24 宮中供謂之壘 25 宮中
道 26 言深遠而嚴肅 27 君子萬年 28 捆屨 29 打拯 30 舊 31 於 32 行 33 景命有僕 34 釐爾女
士 35 僕 36 附 37 釐 38 予 39 女 40 爾女 41 無受爾女 42 釐爾女士 43 有 44 又 45 女士 46 女而
有士行者 47 欲其僕屬 48 僕屬 49 附著堅固兒 50 彼君子 51 僕 52 屬 53 適有奎畜僕緣
4 僕累 5 景命 6 大命 8 駿命 9 聖人之僕 10 徒 11 永錫祚胤 12 從以孫子 13 士 14 以數

crows, 16 the gentleman says: it is but the twilight of the morning». But sometimes it more particularly refers to young ladies and gentlemen, e. g. ode 95, phr. 17 »gentlemen and girls» (describing the love-making of the young nobles).

Ode CXXLVIII: Fu yi.

891. Fu yi tsai King 18.

A. Cheng: King is 19 the name of a river, thus: »The wild ducks are on the King». The King is a well-known river. — B. Tuan Yü-ts'ai: In the following stanzas there are no corresponding names of places or rivers, but appellatives. Hence Cheng's text has been corrupted and should read: 20 'the middle of the river'. The word should be id. with 21, Erya = 22 'a straight flow' (which would again be etym. id. w. 23 'a short-cut'). Of 21 in this sense there are no early text ex. — B carries the demand for parallelism too far.

892. Fu lu lai ch'eng 24.

A. Cheng takes ch'eng as a transitive verb: »Felicity and blessings come and (achieve, complete =) make you perfect». On the analogy of this, in the par. lines the verbs are transitive: 25 (Cheng: wei 26 = 27 'to help'): »Felicity and blessings come and (act for =) favour you»; 28 »Felicity and blessings come and descend on you»; 29 »Felicity and blessings come and are piled up (heavily:) amply on you». — B. Waley takes all the verbs as intransitives: 24 »Blessings are in the makings»; 25 »Blessings are being made»; 28 »Blessings are coming down»; 29 »Blessings go on heaping up». (Legge and Couvreur are inconsistent, taking some as transitives, others as intransitives). — B is quite plausible in itself. But there are many unambiguous par. in the Shī to the A construction: ode 4, phr. 30 »May felicity and dignity (achieve, complete =) make him perfect» (same verb ch'eng 31 as in our ode here); ode 216, phr. 32 »May felicity and blessings stabilize him», etc. — We should compare:

Ode 274. Fu lu lai fan 33. Mao says fan 34 = 35. This is ambiguous and may be taken in two ways: A. Cheng: »Felicity and blessings come and are repeated». — B. Fan is transitive: »Felicity and blessings (come and revert to us:) repeatedly come to us».

893. Fu yi tsai ts'ung 36.

A. Mao: ts'ung 37 = 38, thus: »The wild ducks are at the junction of the rivers». — B. Cheng: ts'ung 37 = 39 'a height on the (outside:) side of the river', or, as Kuang ya defines it: ts'ung = 40 'a bank', thus: »The wild ducks are on the river bank». — No text par. or other support for either definition. Acc. to the Shuowen, the word is cognate to chung 41 'many' (several rivers), which is then not merely a phonetic in the graph. An arbitrary guess. We have no alternative but to accept the oldest interpr.

894. Kung shī lai chī hūn hūn 42.

A. Mao: hūn hūn 48 = 44, thus: »The representative of the (dead) princes comes and stays and is pleased». No text par. — B. Another school (ap. Shuowen) reads 45, defining hūn 46 as = 47 'drunk'. Thus: »The representative of the (dead) princes comes and feasts and is drunk». In fact, the char. 46 is merely a specifyingly enlarged form of 48 (both **xiwan*, even tone), which fundamentally means 'smoke, steam, vapour, fumes' (common); here it means 'befumed, befuddled' (cf. Shakespeare: »Keep his brain fuming»). Shuowen's yen 49 agrees better with the preceding stanzas than Mao's chī 50.

Ode CXXLIX: Kia lo.

Kia lo kūn tsi, see gl. 758.

895. Wei yi yi yi 51.

Yi 52 is read **iək* / *iək* / yi in Ts'ie yün, and all modern dialect forms derive from this reading (so also the ancient loan forms in Korean, Japanese and Annamese); but in ode 220 it rimes with **b'iət* and **d'iət*, and in ode 249 with **d'iət* and **p'iət*, which suggests that the char. could also serve for a word **iət* synonymous with **iək*.

The phr. 51 occurs thrice in the Shī (odes 220, 249, 256, in this last inverted: yi yi wei yi), and Mao has two different interpr. A. In ode 220: yi yi 52 = 53 'careful'; in ode 256 (after Erya) simply: 52 = 54, same meaning. The fundamental meaning of the word is 'to repress', thus: »The deportment is (repressed, restrained =) dignified». Cf. Meng: T'eng Wen kung, hia 55 »Yü repressed the vast waters»; Kyü: Tsin yü 56 »Shu-yü (repressed =) refuted the prince of Hing». — B. In ode 249 Mao says: yi 52 = 57 'beautiful', thus: »The deportment is beautiful». In ode 106, phr. 58 Mao says: yi 52 = 59 'of a beautiful (colour:) appearance': »How beautiful the forehead». — The Ts'ing scholars think that when 52 (**iək* or possibly **iət*) means 'beautiful', as it undoubtedly does in ode 106 (said of the forehead), it is a loan char. for 60 **iəd* / *i* / yi 'excellent, good', but that is phonetically quite excluded. It is probably an extension of meaning: repressed = smoothed down, smooth (not wrinkled or furrowed). This particular sense in ode 106 is not applicable here, and in our phr. 51 the A meaning is therefore preferable.

896. Mu mu huang huang 61.

A. Mao reads thus: »August and majestic». — B. Lu (ap. an ode by Pan Ku) reads 62: »August and brilliant». — Undecidable which version best repr. the orig. Shī.

897. Yi kūn yi wang 63.

A. Mao reads thus, interpreting: »Fit to be ruler, to be king». The line corresponds to 64 »He orders well the people, the men» in st. 1 (for this meaning, see gl. 589). In spite of the parallelism, the meaning of yi cannot be the same in the two stanzas. — B. Shīwen reads the line 65 »He will be ruler, he will be king». But that reading is excluded by the parallelism with st. 1 just mentioned.

Tê yin chī chī, see gl. 317.

898. Shuai yu k'ün p'i 66.

A. Mao reads thus, taking yu 67 = 68: »He follows and employs all his peers (in wisdom)». This was criticized in gl. 200. The shuai yu is obviously a binome: »He follows the way of his peers». — B. Ts'i (ap. Ch'un ts'iu fan lu) reads 69, same meaning (k'iu-p'i being a synonym-compound). — Undecidable which version best repr. the orig. Shī.

Sī fang chī kang, chī kang chī hi: chī 70 is here = 71, the pronoun as object referring back to the preceding noun; see transl. of ode 215 (with note), where we have a perfect par. to our construction here.

我士女 15 女曰 16 士曰 17 士與女 18 鳧鷖在涇 19 水名 20 水中 21 徑 22 直波 23 徑 24 福祿
來成 25 福祿來為 26 為 27 助 28 福祿來下 29 福祿來榮 30 福履成之 31 成 32 福祿緝之 33
福祿來反 34 反 35 復 36 鳧鷖在深 37 深 38 水會 39 水外之高者 40 屋 41 衆 42 公尸 來止無
燕 43 和說 44 公尸 來燕 45 燕 46 燕 47 醉 48 燕 49 燕 50 止 51 威儀抑抑 52 抑 53 慎密 54 密 55
禹抑洪水 56 叔魚抑邢侯 57 美 58 抑若陽兮 59 美邑 60 懿 61 穆穆皇皇 62 穆穆煌煌 63 宜
君宜王 64 宜民宜人 65 且君且王 66 率由羣匹 67 由 68 用 69 率由仇匹 70 之 71 是 72 思輯

Ode CCL: Kung Liu.

899. Sī tsi yung kuang 72.

A. Mao says: »This expresses that the people was concordant and thus was illustrious in its age». Mao skips sī 73 and thus treats it as a mere initial particle, which is amply confirmed by text par., see gl. 700. Thus: »They (the people) were concordant and thereby (brilliant =) illustrious». — B. Cheng takes sī 73 as the verb and the king as the subject: »He (thought of =) was bent on harmonizing (the people) and thus to make brilliant (his principles)». — C. Waley: »Far and wide he gathered his stores». This is certainly right. Sī 73 is merely the initial particle, with A above. Tsi 74 *dz'jəp is etym. id. w. 75 *dz'jəp 'to collect', and pseudo-K'ung in comm. on Shu: Wu yi quotes the line 76. Meng: Liang Hwei wang, shang quotes it 77 (*tsjəp, see gl. 693), precisely with the meaning of 'to collect'. For tsi 74 'to collect', cf. Shu: Yao tien (Shun tien) 78 »He collected the five insignia», etc. The line sums up a description of how the prince collected provisions for the expedition, so that this meaning here forms a logical sequel. When Waley translates 'far and wide', I suppose he has in mind that k u a n g 79 (*kwāng, even tone) has often been so interpreted: Shu: Yao tien 80, on which pseudo-K'ung 81 = 82 'fully' (Erya 83 = 82): »He (fully:) extensively (covered =) possessed the four extreme points» (here Han shu: Wang Mang chuan quotes 84; 83 and 85 are the same word, both read *kwāng, falling tone). Analogous to this Shu phr. are Tso: Chao 28, phr. 86 »Extensively he possessed the whole world»; Kyü: Cheng yü 87 »They will certainly extensively enlarge the territory»; Kuliang: Hi 15, phr. 88 »The one who has certainly extensively enlarge the territory»; Kuliang: Hi 15, phr. 88 »The one who has (thick:) ample virtue, its flow is far-reaching, the one who has a (thin:) small virtue, its flow is (low:) short». (Fan Ning comm.: k u a n g 79 = 89 'far'). In some of these cases one could certainly take k u a n g 79 in its ordinary sense (so Cheng on 80: »His brilliance covered the four extreme points», or: »He brilliantly [covered =] possessed. . .»). But in 87 this would be exceedingly far-fetched, and in 88 quite impossible. It must therefore be admitted that the anc. comm. have well substantiated this meaning of the word. There is dissension as to whether 79 *kwāng, even tone, is loan char. for 90 *kwāng, rising tone, or for 83, 85 *kwāng, falling tone. I believe this is a futile dispute, for those are merely three aspects of the same word stem. For 85 cf. further Li: K'ung tsi hien kü 91 »To spread them out over the whole world». Our ode line thus means: »His collecting (stores) thus was extensive». — In some cases Mao has gone too far and applied this sense also where it is not convincing:

Ode 241. Tsai si chī kuang 92: »And so it was given him (brightness =) glory». Here Mao 79 = 93 is less plausible.

Ode 288. Hūe yu ts'i hi yü kuang ming 94. For ts'i hi see gl. 618. »I will learn from those who are continuously bright in their (brightness =) enlightenment». Here Mao 79 = 90: »in their wide enlightenment». But the very combination of kuang ming 94a shows that k u a n g 79 has its ordinary sense of 'bright'.

900. Yüan fang k'i hing 95.

A. Mao paraphrases: 96, adding: »He went to Pin; the princes who followed him were namely 18 states». This shows that he took f a n g 97 as = 'region', and his line means either: »According to regions he opened up roads», or: »With (the states of various) regions he opened up roads» (what Mao meant is doubtful, and Chao K'i's comm. on Meng: Liang Hwei wang, shang, which has been adduced for its elucidation, is uncertain as to its wording, so that it is of little help, see Tsiao Sün *ad locum*). Cheng modifies Mao by saying y ü a n 98 = 99: »He said. . .», but that is quite inadmissible, for y ü a n 98 is synon. with y ü e 99 as an initial particle but never in the sense of 'to say'. — B. Chu: f a n g

97 = 100, taking y ü a n f a n g as = 'and then'. This has been universally accepted by later comm. As to k' i h i n g, Chu explained it in ode 177, phr. 1 (»With them we went in front and opened up the march») as = 2, thus our ode line here: »And then he (opened up =) commenced his march».

Y ü s ü k' i y ü a n, see gl. 790; K i s h u n n a i s ü a n, see gl. 791 a; H o y i c h o u c h i, see gl. 630; p i n g p e n g j u n g t a o, see gl. 692; N a i k o u y ü k i n g, see gl. 761.

901. Y ü s h i l ü l ü 3.

Mao says simply: l ü 4 = 5 'lodging, to lodge'. The difficulty is that l ü 6 has so many meanings: 'multitude', 'guest', 'traveller', 'to lodge'. A. Cheng: »There he lodged his guests». — B. Ch'en Huan: »There he lodged his multitudes» (Waley: »He lodged his hosts»). — C. Ma Juei-ch'en: l ü 4 and l ü 6 »had the same sound and were interchangeable». Thus: »There he lodged». He adduces that Kyü: Ts'i yü 7 »The people of Wei went out and lodged in Ts'ao» recurs as 8 in Kuan. — It is not true, with C, that the two words were homophonous; 6 was *gljo / ljo / lü in rising tone (9 *gljo 'spine' is id. w. 10 *gljo 'spine', which is phonetic in 11 and 12, both *kljo / kjo / k ü, which reveals the guttural). But 4 was *ljo / ljo / lü in even tone. It may even be that there has been a guttural initial here as well, though there is no trace of it in the great phonetic series 13 (see Grammata p. 145), for the graph contains a 14 (*go) which may be a phonetic; in such case we should have to reconstruct 4 *gljo as well; but in any case there is a tone difference between 4 and 6. There can be no doubt, however, that both can mean 'to lodge', in this function being quite synonymous. And since the other lines of the st. have doublets: 15, 16, 17, it is quite obvious, with C, that l ü - l ü 18 should be a synonym-compound: »There he lodged». Let us add here that Waley thinks that y e n 19 is a short-form for 20 'to remonstrate gently', which he translates: »They were at peace», and that 21 is a loan char. for 22 'to rejoice'; but this is forbidden by the very combination of the two words y e n 19 and y ü 21, which proves that they have their ordinary meaning.

Y ü k i n g s i y i, see gl. 837; T s' i a n g t s' i a n g t s i t s i, see gl. 266.

902. K i t e n g n a i y i 23.

A. Mao: »When they (sc. the guests) had stepped up (on the mats), they leaned on (the stools)». But obviously the prince is the subject in the whole st., thus: »He stepped up (on the mat) and leaned (on the stool)». — B. Cheng takes y i 24 as loan char. for y i 25: »He (the prince) ascended (the hall) and stood (with this back turned towards) the ornate screen». — B is very far-fetched. A follows naturally upon: »One supplied mats, supplied stools».

903. N a i t s' a o k' i t s' a o 26.

A. Mao: t s' a o 27 = 28. This has been differently understood. a. Cheng: »They

用光 73 思 74 輯 75 集 76 思 集 用光 77 思 載 用光 78 輯 五 瑞 79 光 80 光 被 四 表 81 光 82 亮 83.
枕 84 橫 被 四 表 85 橫 86 光 有 天 下 87 以 光 啓 土 88 德 厚 者 流 光 德 薄 者 流 卑 89 遠 90 廣 91.
以 橫 于 天 下 92 載 錫 之 光 93 大 94 學 有 績 熙 于 光 明 95 光 明 95 爰 方 啓 行 96 以 方 開 道 路
97 方 98 爰 99 曰 100 始 1. 以 先 啓 行 2. 發 程 3. 于 時 廬 旅 4. 廬 5. 寄 6. 旅 7. 衛 人 出 廬 于 漕
8. 衛 人 出 旅 于 漕 9. 齊 10 呂 11 莒 12. 魯 13 齊 14. 尼 15. 于 時 處 處 16. 于 時 言 言 17. 于 時 語 語
18 廬 旅 19. 言 20 閏 21. 語 22 廬 23. 既 登 乃 依 24 依 25. 康 26. 乃 造 其 曹 27 曹 28. 曹 29. 造 30. 為 31.

went to the herd» (followed by: »and took a swine from the pen»), thus referring 27 = 28 to the herd of animals. β . Ch'en Huan: the char. 29, read *ts'a o*, means *wei 30*, thus: »For his crowd (of subjects)» (he took a swine from the pen). This is decidedly wrong, for 29 means *wei 30* in even tone in the sense of 'to make' but never *wei 30* in falling tone = 'for, in favour of'. — **B.** Ma Juei-ch'en: the char. 29 occurs as name of a sacrifice in Chouli: *Ta chu 31* »He manages the six prayers... the second is called *ts'a o 29*», on which *Tu Tsi-ch'un: ts'a o = 32* 'sacrifice to ancestors'. On the other hand *Shuowen*, as quoted in *Yi wen lei tsü*, has an entry (now lost in the current ed.): *ts'a o 33 = 34* 'to sacrifice to the ancestor of the swine'. The 27 of the ode text is a short-form for this 33, thus: »He made ancestral sacrifice to the ancestor of the swine» (and then took a swine from the pen). In other words, he made a propitiating sacrifice to the swine's ancestor before killing a swine. This is very ingenious. But 29 as name of a sacrifice refers to human ancestors (in the ancestral temple). And for *Shuowen's 33* there is no support whatever in ancient texts. — **C.** Another interpr. It is true, with **A.**, that *ts'a o 27* frequently means 'a crowd', but then it always refers to human beings, never to animals. The word fundamentally means 'a pair', two together, and so we have it in *Ch'u: Chao hun 35* »Divided in pairs they advance abreast», and in *Mo: Hao ling 36* »The soldiers who keep guard in the great gate are a pair, not more than two men». But then it is extended to mean 'a troop, a group' more generally, e. g. *Tso: Chao 12: »Kiao* then it is extended to mean 'a troop, a group' more generally, e. g. *Tso: Chao 12: »Kiao* of *Yüan* oppressed his servants, 37 and caused them to run away *ts'a o* in a troop, all together»; *Kyü: Chou yü 38* »What the people (in a crowd =) all love»; *Lü: Chi tu 39* »The crowd of greedy and deceitful people will keep far away». And thus it has become a mark of plural for persons: *Hanfei: Wai ch'u shuo, yu shang 40* »We». In short, the word particularly refers to a group of persons of low standing, the servants, the common people. In *Han texts 41* means 'the lower officials, the functionaries'. It seems natural to take it in this sense here, which agrees best with the oldest text ex. we have, those of *Tso* and *Mo* above (36, 37), both of which refer to menials: soldiers on guard and servants. The *ts'a o 29* is then transitive (causative): »He sent out his (troop =) servants» (to take a swine in the pen).

904. *Kün chi tsung chi 42*.

A. Mao takes the prince as the subject: »He was a sovereign to them, a founder». — **B.** Cheng: »They made him their sovereign, they honoured him». — In the preceding line the prince was the subject of the clause: »He gave them food, gave them drink», which makes **A** more consistent.

905. *K'i kün san tan 43*.

A. Mao: *san tan 44 = 45*. This has been differently understood. *a.* *K'ung* expounds: 46 »the three ranks were single, and (doubling, here =) trebling each other made up the army». We might express this simply: »His army was three (singles =) units». β . *Hu Ch'eng-kung* thinks that *Mao* by *siang si 45* meant 47 'to succeed each other', thus: »His army was three successions, each one serving alone and relieving the other. But *tan 49* can have no such meaning. — **B.** Cheng explains: 48 »The soldiers filled the number of three armies; *tan* means that there was no surplus of soldiers». He thus takes *tan 49* in the sense of 50 'to exhaust, barely' (common, see gl. 423). Thus: »His armies with three were exhausted», i. e. was limited to the number of men of three armies. This is very forced. — **C.** *Ma Juei-ch'en*: in *Yi Chou shu 51*, *K'ung Chao* interprets: »The old and weak lived (single =) unprotected», and this is the meaning in our ode as well: »His armies were three (single =) without fortifications». — **Aa** is undoubtedly the most simple and plausible.

905 a. *Ch'ê tien wei liang 52*.

A. Mao: *ch'ê 53 = 54*, thus: »He arranged the fields for provisions of grain».

Ch'ê fundamentally means 'to penetrate, pass through', and with an extension of meaning it would here mean 'to go through successively, arrange, distribute'. *Fang yen* (*W. Han coll.*) says *ch'ê 53=55*, same meaning. — **B.** Cheng: *ch'ê* is a technical term, as in *Lun: Yen Yüan* and in *Meng: T'eng Wen kung, shang*, and means to tax the fields by taking a certain percentage by acreage. Thus: »He taxed the fields for provisions of grain». *Liang 56* as a rule does not mean simply 'grain' but 'provisions of grain', i. e. grain delivered and hoarded, a store of grain. This confirms Cheng's view that *ch'ê* refers to the measures taken by the government for obtaining its store of grain from the working people. In ode 259 we have the same term: 57 »(The king charged the prince of Shao) to tax the soil and fields of the prince of Shen». There *Mao* likewise says simply: *ch'ê 53 = 54*, but Cheng defines it as the technical percentage system. Again, in ode 259, st. 6, we have 58, but there (*Mao* having no gloss) Cheng interprets: 59 »to fix the land-boundaries of the prince of Shen», thus following *Mao's* idea in our present ode. This is because of the word *k'iang 60* 'boundary'. But obviously *ch'ê* must have the same sense here as before. *K'iang* certainly means 'boundary', but also, more generally, 'territory', and the line means, just as above: »To tax the soil and territory of the prince of Shen».

906. *Shê Wei wei luan 61*.

A. *Mao* (after *Erya*): 62 'to cut straight across is called *luan*'. *Luan* is thus a verb, here taken as a noun: »For fording the *Wei* he made a crossing(-place)». The word is known also from *Shu: Yü kung 63* »He crossed the River». — **B.** Cheng expounds the line: »He let people make boats to cross straight over the stream», and this has caused *Chu* to draw a curious conclusion: *luan 64 =* 'a boat that crosses a stream', thus: »For crossing the *Wei* he made (a crossing-boat:) a ferry»; and *Chu Shan* develops this idea further: *luan 64* is a 65 'square boat'. There is no support whatever for this.

907. *Ts'ü li ts'ü t'uan 66*.

A. *Mao* says simply: *t'uan 67* (**tuân / tuân / tuan*, *Shiwen* var. 68) = 69 'stone', which tells us very little. It has been differently understood. *a.* *Shuowen* (foll. by *Kuang ya*): *t'uan 68 = 70*, thus synon. w. the preceding *li 71* 'whetstone' or at least very kindred to it: 'polishing stone'. *Ch'en Huan* has accepted this: »He took whetstones and polishing stones», explaining that in building the temple he certainly needed polishing stones. Though he does not say so, he probably has in mind *Kyü: Tsin yü 8*: »The buildings of the Son of Heaven, they carve its beams and scrape them, 72 and apply polishing stones to them». β . Cheng: 73 'hammering stones are such as are used as anvils in hammering'. Thus: »He took whetstones and anvil-stones». Cheng has thus taken 67, 68 to mean 'to hammer', but not conceived it as the stone with which one hammers but the stone on which one hammers. But this is somewhat far-fetched: the two coordinated instruments *li* and *t'uan* of our text are certainly both active

掌六折...二日造 32 祭于祖 33 槽 34 祭于天先 35 分曹並進 36 吏卒侍大門中曹曹無過
二人 37 使曹逃 38 民所曹好 39 貪得詐為之曹遠矣 40 吾曹 41 諸曹 42 君之宗之 43 其軍
三單 44 三單 45 相襲 46 三行皆單而相重為軍 47 相代 48 丁夫滿三軍之數單者無羨卒
也 49 單 50 盡 51 老弱單處 52 徹田為糧 53 徹 54 治 55 列 56 糧 57 徹申伯土田 58 徹申伯土
疆 59 治申伯之土疆之所至 60 疆 61 涇渭為亂 62 正絕曰亂 63 亂于河 64 亂 65 方舟 66 取
厲取鍛 67 鍛 68 破 69 石 70 厲石 71 厲 72 加密石焉 73 鍛石所以為鍛質 74 如以破投卵 75

instruments (cf. the Shu par. 77 below), thus: »He took whetstones and hammering stones». (Waley: »pounding-stones»). This is confirmed by Sun-tsi: Shī p'ien 74 »As if throwing a hammering stone against an egg»; here t u a n cannot mean 'hammering stone' in the sense of 'anvil' but is the striking instrument. — B. Chu, rejecting Mao's idea that t u a n was a 'stone', says t u a n = 75 'iron': »He took whetstones and iron». He seems to have got the idea from Shuowen, which defines t u a n 67 as = 76 'small smelting', i. e. tempering (red-heating and then cooling). This treatment can only refer to iron, and so t u a n means '(the thing that one tempers =) iron'. — For a decision we must refer to a par. text in Shu: Pi shī 77 »T u a n your dagger-axes and m a o lances, whet your pointed and edged weapons». Here the t u a n has been explained in several ways. a. Pseudo-K'ung: t u a n = 78, foll. by Ts'ai Ch'en (Sung school): t u a n = 79: »Temper your dagger-axes and m a o lances». This is based on the Shuowen definition 76, see above. β. Ts'ang Hie p'ien (ap. comm. on Wsüan), foll. by Kuang ya: t u a n 67 = 80 'to hammer': »Hammer your dagger-axes and m a o lances». γ. A third possibility would be (with Ch'en Huan, A α above): »Polish your dagger-axes and m a o lances». Of these three alternatives, β alone is confirmed by text par. T u a n 67, 68 means 'to hammer, to strike'. For the Sun-tsi ex. 74 see above. Cf. further Chouli: Han jen 81 »If the hammering is not perfect»; Chuang: Lie Yü-k'ou 82 »Take a stone and hammer it» (to pieces); Han fei: Wai ch'u, yu hia 83 »to hammer»; further Chouli: K'ao kung ki 84 »the forger» (Shuowen 85 = 86 'to hammer things'). The Shu par. 77 consequently means, with β: »Hammer your dagger-axes and m a o lances». And since the combination of t u a n 67 and li 71 (87) is exactly the same in our ode as in the Shu par., A β »hammering stone» is certainly correct. It should be added that the primary graph must have been simply 85 'to hammer'; the hammer was originally of stone, hence the enlarged char. 68; later this was supplanted by a metal hammer, and the char. was then altered into 67. Mao's idea that t u a n primarily was a stone is further supported by the N. Pr. in Tso: Kungsun Tuan 88 (in Shuowen quoted as 89), whose title name was Tsi-shī 90.

908. 1. Chī ki nai li 91;
2. Chī lü nai mi 92.

It is evident that these two lines, inside the same stanza, balance each other, are quite analogous and must be interpreted so as to preserve the parallelism. Mao says simply: mi 93 = 94 'tranquillity, quiet', without explaining the lines. Mi 93 = 'quiet, silent' is very common. A. Cheng: 91 »He chī ki did the work on the buildings, nai li and thereafter he drew boundaries for the fields»; 92 »He chī lü stopped the (military) cohorts, nai mi and so there was tranquillity». This misses the parallelism entirely. Cheng takes chī 95 in a quite another sense in the second line than in the first; and he takes the prince as the understood subject of li 96 as a verb, but the corresponding mi 93 as an independent verb »there was tranquillity». — B. Chu: chī 95 = 97, and ki 98 = 99, thus: 91 »When the chī (stopping-place =) abode was ki (founded =) established, he made boundaries for the fields»; 92 »The chī lü settled multitude nai mi then became dense». This maltreats the parallelism even worse than A. — C. Ma Juei-ch'en: the lines correspond in construction to the preceding 100 and 1. And since ki 2 fundamentally means 'to finish' and chī means 'to stop', the latter is here synon. w. the former, and the line may be transcribed into 3 and 4, the chī 95 like ki 2 being merely a particle denoting perfective aspect. Further lü 5 means exactly the same here as it did earlier in our ode: 6 »There he lodged», thus 'to lodge, lodging'. And the lines mean: 91 »He (founded =) built houses and then drew boundaries»; 92 »He made lodgings and then it was (dense =) prosperous». As to li 96 and mi 93, Ma misses the parallelism just as much as A and B above. Again, for chī 95 = ki

2 he can adduce no single text par. as support. But his idea that lü 5 means 7 as balancing ki 98 is ingenious and undoubtedly right. — D. Another interpr. Chī 95 'stopping-place' is common in the sense of 'a dwelling, settlement' (with Chu = 97). Cf. Shu: To shī 8 »You may still find peace in your occupations and dwellings». And ki 98 'foundation' has the same sense of 'settlement'. So chī-ki is a binome = 'settlement'. Again, lü 5 (with Ma) means 'to lodge, a lodging' (common), and chī lü 'dwelling-lodging' is a binome quite analogous to the chī ki of line 1. Li 96, as in ode 237, phr. 9 »He made boundaries, made divisions», means 'to arrange, distribute, lay out the houses in divisions'. And mi 93 here, which corresponds to li 96, must refer to the distribution and placing of the buildings, and therefore Chu's 'dense' (common meaning of mi) is better than Mao's 'quiet'. We thus obtain: 91 »The settlements were well distributed»; 92 »The lodgings were dense». — We may study here also:

Ode 271. Su ye ki ming yu mi 10. Ts'i (ap. Li: K'ung tsi hien kü) has the short-form 11 for 15; Lu (ap. Sin shu) for mi 21 has the var. 12 (same meaning). Mao follows Kyü: Chou yü, hia, where Shu Hiang expounding this ode says: su ye 13 = 14 'to be respectful'; ki 15 = 16 'to begin, to found'; ming 17 = 18 'trust'; yu 19 = 20 'broad'; mi 21 = 22 'tranquil, quiet', the line thus being equal to 23, which makes merely an absurd jumble of words (how can ming 17, besides, mean 18?). Later comm. have in vain tried to make any sense of it. Hence Waley would take mi 21 = 24 'to endeavour', but that is not very fortunate, for though we know that the binome 25 'to exert oneself' has the variant 26 (see gl. 95), there are no ex. of mi 21 alone having that sense. It is therefore best simply to take the words of the ode as they stand, in their ordinary sense: »Morning and evening (i. e. untiringly) he laid the foundation of his (appointment:) great task, magnanimous and quiet».

909. Yüan chung yüan yu 27. Mao has no gloss.

A. Cheng: »The people were numerous and (possessing =) prosperous». — B. Ma Juei-ch'en: yu 28 is equal to chung 29, cf. ode 170, phr. 30 »The lord has wine, it is good and in quantities». — C. Another interpr. The line, as shown by the context, refers to the sites, the plots of the farmers. Referring to a territory, yu 28 means 'having' i. e. 'rich', cf. ode 180, phr. 31 »(Look at that plain), it is great and very (having =) rich (in game)». Thus here: »(The settlements were well distributed), the sites were numerous and (having =) rich».

910. Juei kü chī tsi 32.

Chī tsi 33 here is = 34 »to that they went, reached».

A. Mao: Juei 35 = 36 'river bank'; kü 37 (*kiök / kiuk / kü) = 38 (*kiög / kiöu / ki u) 'extremity'. The latter is a gloss based on sound similarity. We have this char. 37 *kiök = 'brought to extremity' in odes 35 and 258 (wr. 39 'go to the extreme' in ode 101, see gl. 253). Cheng defines this further: juei 35 means 40 'interior' (40 *nwäd:

鐵₂₆小_治77 銳_乃戈_牙78 乃_鋒刃₇₈ 鍊₇₉ 淬₈₀ 椎₈₁ 鍛_不擊₈₂ 取_石來_鍛之₈₃ 椎_鍛84 段_氏 85 段₈₆ 椎_物87 石₈₈ 公_孫段₈₉ 公_孫段₉₀ 子_石 91 止_基理_理 92 止_旅理_密 93 密₉₄ 安₂₅
止_理 97 居₉₈ 基₉₉ 定₁₀₀ 既_登乃_依 1. 既_景理_同 2. 既₃ 既_基理_理 4. 既_旅理_密 5. 旅₆
于_時廬_旅 7. 廬₈ 爾_乃尚_寧 9. 止₉ 理_理 10. 夙_夜基_命 11. 其₁₂ 謚₁₃ 夙_夜 14. 恭₁₅ 基₁₆ 始₁₇ 命₁₈ 信₁₉ 有₂₀ 寬₂₁ 密₂₂ 寧₂₃ 恭_始 信_寬 寧₂₄ 電₂₅ 勉₂₆ 密_勿 27. 爰_爰
有₂₈ 有₂₉ 衆₃₀ 君子_有 酒_旨 且_有 31. 其_祀 孔_有 32. 丙_鞠 之_即 33. 之_即 34. 是_即 35. 丙_水 涯

35 **ñiwad*, cognate words); k ü 37 = 41 'the outside of a river'. This makes sense only if we apply it to a bend of a river, thus: »They reached to the inner side and the outer side of the river bend». This was certainly Cheng's meaning; he evidently took j u e i 35 to be a loan char. for the homophonous 42, for on Shu: Shao kao L o j u e i 43 he says that j u e i is = 44 'the interior of a river bend'. In Shuowen this j u e i 42 is defined as = 45 'junction of rivers', and Ma Jung on Shu: Yao tien 46 likewise says j u e i = 47, but this is not another sense but indicates the 'interior' = nook formed where two rivers join. The sense of 'inner side of a river bend' or 'junction of two rivers' of the w. 42 is very common, cf. below. — B. Ts'i (ap. Han shu: Ti li ch'i) reads 48, and Yen Shī-ku in his comm. adds that Han had the same reading. Yet another school (ap. Cheng Hūan's comm. on Chouli) reads 49 (var. 50). 51 was **kjōk* / *kjūk* / k ü just like Mao's 37. Pan Ku in Han shu says: 52, and some later comm. have understood this so: »The Juei and the Kū of the Ode were streams in Yung chou», thus taking k ü as well to be a river name. But that, I believe, is to misunderstand the Han shu text, which simply means: »The Juei kū (outer side of the Juei) of the ode refers to a stream in Yung chou». So Chang Yi, author of the Kuang ya, took it, for he says: k ü 53 = 54 'outer side of a river bend'. Our B schools therefore took the k ü 51 in the same sense as the k ü 37 of A, but 35 = 42, not as = 'the inner side of the bend' but as a river name: »They reached to the outer side of the bend of the Juei». Chu follows this interpr. J u e i 42 as a river name is attested in Chouli: Chī fang shī 55 »Its rivers are the King and the Juei». The Shuei king chu tries to vindicate that in Shu: Yao tien 56 j u e i is likewise a river name (and not the 'nook' = junction of Ma Jung's interpr. above), thus: »He sent down the two girls to the Kuei and Juei rivers». But that is very unlikely, for in the Shu, besides Kuei juei 56 we have 43 Lo juei (Shao kao) and 57 Wei juei (Yü kung) and in Tso also 58 (Sūan 8), 59 (Chao 4), 60 (Chao 5), 61 (Chao 24) etc. So j u e i 42 in the Yao tien is certainly an appellative as well, as in the other cases, and not a river name. — The Ts'ing scholars Ma Juei-ch'en and Ch'en Huan accept A in Cheng's formulation but add an etymology for **kjōk*: Mao's 37 **kjōk* does not mean 'the extremity' = 'the farther side' but is a loan char. for 51 **kjōk*, and this is cognate to 62 **k'jūk* / *k'jōk* / k' ü and means simply 'a bend'. Nevertheless, it means 'the outer side of the bend', with Cheng. This, of course, is possible, for it is quite natural that the land on the »convex» side of a river bend (63) should be called 'a bow'. Whatever its etymology the meaning of **kjōk* / *kjūk* / k ü, (wr. 37 or 51), seems safely established. The question remains whether the j u e i 35 = 42 means 'the river Juei' as in the Chouli text 55 (B schools, accepted also by Chu), or 'the inner side of a river bend' as in the Shu and Tso texts (56—61) (A school in Cheng's formulation). Both interpr. make good sense and have support in par. texts. I find, however, (with Mao, Cheng, Ma and Ch'en) that the very combination of j u e i with k ü forms an antithesis or rather a balanced phrase, which favours interpr. A: 32 »They reached both to the inner and to the outer side of the river bend» (they extended very far, not stopping even at this side of the bend but passing beyond, to the other side).

Ode CCLI: Hiung cho.

911. K' o y i f e n c h' i 64. Var. 65.

F e n :

A. Mao: F e n 66 (**pjwən* / *pjwən* / f e n) = 67. Erya says 68, var. 69: »f e n and li u mean to steam, to cook (rice)», and later comm. have explained that f e n was the first »half-steaming» and li u was the thorough steaming, No text par. — B. Shuowen says 70 f e n = 'to wash rice'. Ts'ang Hie p'ien (ap. Shīwen to Erya) says 71, and this has caused some comm. to think that Shuowen's 72 is here equal to this 73 and that both

mean 'to steam'. But that is quite arbitrary, for 72 is well known as meaning 'to wash' (Li: Nei tsē); so the 73 of the Ts'ang Hie p'ien may just as well be a var. of 72 'to wash' (the rice), and T. may have thought that f e n 65 meant 'to wash rice', like Hū Shen. No text par. — Attempts have been made to reconcile A and B by supposing that the first »half-steaming» was to wash through the rice with hot water, but this is a mere speculation. There is undoubtedly a dissension here, A taking f e n to mean 'to steam', B 'to wash'. Now 65, 66 **pjwən*, however, is probably cognate to 74 **b'jwən* / *b'jwən* / f e n 'vapour', which confirms the meaning 'to steam' (A).

C h' i :

A. Mao (after Erya): c h' i 75 (**t'jəg* / *t'j' i* / c h' i) = 76 'wine and food'. This makes no sense here (the wine can neither be 'steamed' nor 'washed', cf. above), so the gloss must mean here simply 'food' generally; thus: »With that (sc. the water) one can steam the food». Cf. ode 166, phr. 77 »Auspicious and pure are your sacrificial wine and food». The same word recurs wr. 78 in odes 302, 303 and wr. 79 in Chouli: Ch' i j e n, one version. Fang yen (W. Han coll.) says more precisely that 78 means 80 'cooked rice'. — B. Ma Juei-ch'en: In Chouli: Ch' i j e n 81, Cheng Chung says that the Ch' i j e n 82 was the official in charge of the 'heating, cooking', and in Yili: Shī yū li 83 »the cooking stove was at the east» Cheng Hūan says 84 »to heat, cook the millet is called c h' i». In our ode c h' i is this verb, coordinated with f e n: »With that (sc. the water) one can steam and cook» (the rice or millet). — While B is quite plausible in itself, A agrees better with the usage in the Shī. C h' i undoubtedly fundamentally means 'cooked grain' (rice or millet), also as a verb 'to cook grain', but it has further been enlarged to mean 'food' generally, even 'drink and food' (as in ode 166).

Ode CCLII: K'üan ngo.

P' a n h u a n e r y u, see gl. 832.

912. P e i e r m i e r s i n g 85.

A. Mao (after Erya): m i 86 = 87 'to finish, to end'. Cf. ode 245, phr. 88 »She (went to the end of =) fulfilled her months (of pregnancy)»; Yi: H i t s' i 89 »(To the end =) completely understanding the laws of heaven and earth», etc. Cheng adds that s i n g 90 is = 91 'life', as in Tso: Chao 8, phr. 92 »Nobody preserves his life». Thus: »M a y o u (end:) fulfil your natural years». — B. Ma Juei-ch'en: m i 86 = 93 'to prolong, extend, increase', thus: »May you extend your years» (live long). Cf. Kyü: Tsin yü 94 »Slanderous words (extended =) increasingly rise». — C. Hu Ch'eng-kung: m i 86 means 87 'go to the end' in the sense of 95 'to exhaust', and s i n g 90 has its ordinary meaning of 'nature, natural disposition': »May you give full scope to your natural qualities». — No reason to abandon the ancient interpr., A, which is well substantiated.

S i s i e n k u n g t s' i u, see gl. 497.

32鞠 38突 39鞠 40内 41水之外 42内 43洛内 44隈曲中 45水相入 46瀉内 47水所出入 48
丙隈 49内 50内 51内 52内 53隈 54隈 55其川 56内 57降二女于
瀉内 58内 59内 60内 61内 62内 63内 64可以 65饌 66饌 67饌
饌 68饌也 69饌 70饌 71饌 72饌 73饌 74饌 75饌 76饌 77饌 78饌
79饌 80饌 81饌 82主炊官 83饌饌在東 84炊黍稷曰饌 85俾爾彌爾性 86彌 87終 88誕
彌厥月 89彌綸天地之道 90性 91性命 92莫保其性 93長 94讒言彌興 95盡 96亦孔之厚

913. Yi k'ung chī hou 96.

A. Cheng: »You treat them (your subjects) very generously». — B. Chu paraphrases: 97 »It is very ample» (or, as Legge turns it: »It is perfectly secure»), thus considering ch ī 98 as a mere »particle», to be skipped. This is unallowable, see transl. of ode 157, note. — C. Ch ī 98 is certainly a pronoun as object, with A, and hou = 'to make ample, to enrich' (see gl. 423); but the line connects with the preceding: »Your domain is great and splendid, and you also greatly enrich it».

Fu lu er k'ang yi, see gl. 45; Ch'un kia er ch'ang yi, see gl. 708; Yu p'ing yu yi, yi yin yi yi, see gl. 433.

914. Yung yung ang ang 99.

A. Mao: yung yung 100 = 1 'genial, mild'; ang 2 = 3 'ample'. Erya defines 99 as = 4 'the virtue of the lord', which says nothing, and is expounded by Sun Yen = 5 'the appearance being mild and kind'. In Yi: Kua 20 the w. yung 100 is defined as = 6 'respectful, careful' by Ma Jung (cf. B below). — B. Chu: yung yung ang ang 99 = 7 'majestic'. In fact yung 100 occurs in ode 177 meaning 'big' (the sense there unambiguous) and ang 2 means 'high', e. g. Sün: Fu p'ien 8 »very high» (Yang Liang = 9), etc. thus: »Great and high». Lu (ap. an essay by Ts'ai Yung) reads 10 (11 merely a short form), and 12, homophonous w. 2, means 'high' in Ch'u: Yüan yu and Pu kü. Chu's expl. is only a freer mode of expressing this »great and high». In the Yi ex. quoted (Kua 20), Yü Fan, defines yung 100 as = 13 'having majestic dignity', which comes to the same thing. — C. In Huai: Shu shen is a passage which obviously alludes to our ode: »When the sage inhales and exhales the yang and the yin breaths, 14 (with the var. 15 for 100, which shows that Huai took yung = 15 'to gape' and ang as = 16 'to look up') of all the beings there are none who do not gape at (admire) and look up to his virtue». Our ode line 99 would then mean: »To be gaped at (=) admired, to be looked up to». — B is best supported.

Huei huei k'i yü, see gl. 172; Yi tsi yüan chī, see gl. 461; Wei yi suei ko, see gl. 184.

Ode CCLIII: Min lao.

915. Hi k'o siao k'ang 17.

A. Mao: hi 18 (**χiat* / *χiat* / hi) = 19 'danger'. K'ung expounds this: »(The people is toiled) 20 and it is endangered, near to destruction». Hi 18 is loan char. for 21 (**χiat* / *χiat* / hi), and Lu (ap. Han shu) reads 22. This hi means 'to come to, to approach' (ode 245, phr. 23), and K'ung thinks that Mao took the line 17 to mean: »It is drawing near (to destruction) and should have a little rest». — B. Cheng: hi 18 = 24 in the sense of 25 ('it is near to =) there are chances that, *hoffentlich*', and Tu Yü in comm. on Tso: Chao 20, where this ode is quoted, says hi 18 = 26, likewise taking it to be an optative adverb. Hu Ch'eng-kung even thinks that Mao means the same by his 19 'danger': »there is danger of» = »there are chances that», just as 27 'danger' often means 'possibly, perhaps', and he quotes Han texts in which wei 19 had the meaning of an adverb of probability. Be this as it may, with the B interpr. the line 17 would mean: »Perhaps they may have a little rest». — The comm. have speculated much about how hi 18 can have this sense. Some (e. g. Ma Juei-ch'en) think that 18 (**χiat*) is a loan char. for 24 (**kjā*) because of sound similarity, a hopeless idea. Others base themselves on Shuowen, which says: hi 18 = 28 'water drying up'. This definition alludes to Yi: Kua 64, phr. 29, which the comm. Kan Pao interprets: »The small fox, when the water is drying up, crosses the stream». And Kuang ya says 18 = 30 'to exhaust', which we have in Lü: T'ing yen: 31 »They become exhausted» (Wang Nien-sun therefore thinks that 18 **χiat* is cognate to 32 **kjād*). Now Shuowen after its defini-

tion hi = 'water drying up' quotes our ode line, and Wang Sien-k'ien expounds this: hi = exhaustedly, barely: »May they (barely =) at least be allowed a small rest». Others again, e. g. Tuan Yü-ts'ai, think that hi 18 from 'water drying up, on the point of being exhausted' by an extension of meaning came to mean 24 'on the point of' generally, the line 17 thus: »It is on the point of their having a little rest» = perhaps they may have a little rest. (In Yi: Kua 64, phr. 29, Yü Fan takes the hi 18 in this »extended» sense: »When the small fox 24 is on the point of having crossed the stream», as against Kan Pao above). — C. Yen Shi-ku in comm. on Han shu: Yüan ti ki, where this ode is quoted 33 says: hi 21 = 34 'to come to' (as in ode 245, phr. 23). Mao's 18 is then only a loan char. for this 21. Thus: »(The people is toiled), it has come to (the point that) they should have a little rest». This is quite analogous to the 35 'to come to' in ode 29, phr. 36 »It has come to (the point that) he does not love me», etc., see gl. 76, 283. — C is simple, plausible and well supported.

916. Wu tsung kuei suei 37.

A. Mao takes suei 38 in its ordinary sense of 'to follow': »Do not give indulgence to the wily and obsequious». — B. Another school (ap. Tso: Chao 20) reads 39 »Do not follow the wily and obsequious» (Shiwen here takes 40 to be a short-form for 41, but there is really no reason for that). — C. Wang Yin-chī: Kuei-suei should be a binome. Suei 38 (**dzwia* / *zwig* / suei) is a loan char. for 42 **t'wā* / *t'wā* / *t'o* Fang yen (W. Han coll.) = 'wily'. Of this w. there are no pre-Han text ex., and Wang tries to support it by identifying it with 43 (44) 'unreliable, deceitful' which occurs e. g. in Ts'ê: Yen ts'ê. Now it is true that Kuang yün and even a T'ang yün ms. has a reading 45 **t'wā* / *t'wā* / *t'o*, but the earlier Ts'ie yün inst. of this has 45 **t'ā* / *t'ā* / *t'o*, which is correct with a view to the phonetic (46), which should have no medial w. Another reading of 47, 48 is **dja* / *iq* / *yi* (T'ang yün, Kuang yün), as e. g. in Ch'u: Kiu chang and Meng: Kao tsī, hia. It is therefore quite unallowable to identify the colloquial Han word 42 **t'wā* with 44 **t'ā*, **dja*; at most we could say that they may be cognate words. Thus interpr. C entirely lacks the support of pre-Han text par. — A and B both make good sense, and it is undecidable which of them best repr. the orig. Shī.

917. Jou yüan neng er 49. The same phr. occurs in Shu: Yao tien (Shun tien).

Jou:

Mao (after Erya): jou 50 = 51. This may be interpr. in two ways. A. Shiwen records the var. 52, thus taking it to mean 'to tranquillize', as in ode 259, phr. 53 »He tranquillizes (pacifies) these myriad states». 52 is etym. id. w. 50 'soft, flexible': 'to make soft, to make yielding', i. e. to subdue, tranquillize. Thus in our phr. 49 here: »Tranquillize the distant ones». So it was understood by Cheng, who paraphrases 54, and already by Liu Hiang in his Shuo yüan (who paraphr. 55). — B. Ts'ai Ch'en (Sung school) on the Shu phr.: jou 50 = 'to be gentle with, mild to, to treat gently', likewise a natural application of the fundamental sense of 'soft'. Thus: »Be gentle with the distant ones».

既甚厚矣 28 之 29 顯顯印印 100 顯 1. 溫 2. 印 3. 盛 4. 君之德也 5. 體免溫潤 6. 敬 7. 黃
嚴 8. 印印兮 9. 高免 10. 禹禹昂昂 11. 昂 12. 昂 13. 有威容免 14. 羣生莫不顯顯然仰其德 15.
喝 16. 仰 17. 汽可小康 18. 汽 19. 危 20. 又危耳近於喪亡 21. 迄 22. 迄可 23. 迄于今 24. 幾 25. 庶幾
26. 共 27. 殆 28. 水烟 29. 小狐汽濟 30. 盡 31. 汽盡 32. 既 33. 迄可小康 34. 至 35. 逝 36. 逝不相好 37.
無縱詭隨 38. 隨 39. 毋從詭隨 40. 從 41. 縱 42. 謂 43. 詭 44. 詭詭詭 45. 詭 46. 它在也 47. 詭 48. 詭 49.
柔遠能通 50. 柔 51. 安 52. 揉 53. 揉此萬邦 54. 安遠方之國 55. 遠者安之 56. 無不柔嘉 57. 申伯

— In ode 256, phr. 56 Mao again says *jo u 50 = 51*, and here it is clear that *an 51* cannot mean 'to pacify' (to make somebody else soft) but means 'soft' = 'mild': »In all things be mild and good' (same phr. quite unambiguous in ode 260). In ode 259 indeed we have a contrast between 50 and 52: 57 »The virtue of the prince of Shen is mild and straight; he pacifies these myriad states». On the other hand, in ode 273, phr. 58, where Mao also says *50 = 51*, the meaning is obviously: »He cherishes and mollifies all the spirits» (here a meaning: »he is mild to, not severe against» would make poor sense). Thus both meanings A and B are well supported by Shī par. But, as we shall see below, the balancing word *neng 59* means 'to treat well, be kind to', thus referring to the mode of action of the agent, his mental disposition in treating others, and parallelism demands that our *jo u 50* should do the same: *jo u* ('soft, mild') is a quality of the agent, who treats the people, not ('soft' = 'yielding, submissive') a quality of the people.

Neng 59. Mao has no gloss.

A. Cheng: *neng 59 = 60 (= 61)*, thus: »Be compliant to the near ones». In the same way, on the same Shu passage, Cheng says *neng 59 = 62* 'be indulgent towards'. This has been differently understood. a. Sū Miao (ap. Shīwen) thinks that Cheng took 59 **nang* / *nang* / *neng* to stand for 63 **nag* / *nāi* / *nai* 'to have forbearance with' (just as in Li: Yüe ki 64 »There cannot but be disorder» Cheng says that *nai 63* was the »ancient form» of *neng 59*; cf. that 59 **nang* sometimes serves for 65 **nag* / *nāi* / *nai*, as in Ts'ê: Wei ts'ê 66, which is equal to 67 »The king then again enfeoffed his son»). β. Sun Sing-yen (comm. on Shu): Cheng takes 59 **nang* to serve for 68 **nāg* / *nāi* / *er*. And since 68 and 61 are synonymous (see gl. 471), Sun explains this 68 by 69, i. e. 61 'to accord with'. Now it may be true that 59 **nang* sometimes stands for 68 **nāg* (Wang Yin-chī in King chuan shī ts'ī adduces some ex., most of which, however, are not convincing), but then always as a particle, never as a verb = 'to accord with'. — B. Pseudo-K'ung in comm. on Shu: »(If you tranquillize the distant ones), you can (tranquillize also) the near ones». — C. Tu Yü in comm. on Tso: Chao 20: *neng 59* means 'to promote acc. to ability', thus: »Judge by ability the near ones». — D. Ch'en Huan reverts to A β above, viz. 59 stands for 68, but in the function of a particle; he adduces a Han-time stone inscr. where our ode is quoted 70, and interprets: »Tranquillize the distant ones and bring them near». This misses the constantly recurring antithesis of *yü a n* 'the distant ones': *er* 'the near ones'. — E. Yen Shī-ku in comm. on Han shu: Po kuan kung k'ing piao, where our ode is quoted, says: *neng 59 = 71* 'to treat well, be kind to'. Wang Nien-sun adduces a long series of ex. where *neng 59* in this way means 72 'to treat well, to be kind to': Shu: K'ang kao 73 »If you do not treat your house-people well»; Tso: Hi 9, phr. 74 »If you can enter (the state) and treat the people well»; Tso: Chao 11: »He offended the ruler 75 and did not treat the people well»; Tso: Wen 16, phr. 76 »He did not treat his dignitaries well»; Tso: Siang 21: »(Fan Yang and Luan Ying were both dignitaries of the ducal house) 77 but did not treat each other well (did not get on well)»; Kungyang: Hi 24, phr. 78 »He did not behave well to his mother». Ma Juei-ch'en thinks that 59 **nang* in this function is equal to 79 **nieng* ('to tranquillize'), which is phonetically unlikely. Others take it to mean simply the ordinary 'to be able' in the sense of 'able to manage'. This might do for the first examples: 73 'not able to manage the house-people', etc.; But it does not exhaust the meaning in 77 (Legge: »could not stand each other»), or 78 (»He was not able to manage towards his mother» makes poor sense; Ho Hiu on 78 therefore freely paraphrases: »He was not able to serve his mother»). *Neng 59* in all these ex. means something more than 'to be able'. It is an extension of meaning: 'to act ably, behave well towards, to treat well, to be kind to', as rightly emphasized by Wang Nien-sun. And these par. show conclusively that in our

neng er 80, just as in *neng min 81*, *neng hu mu 82*, the *neng 59* has its ordinary reading and is not a loan char. for *nai 63* nor for *er 68*. Thus our ode line means: »(Treat softly =) be gentle with the distant ones, (treat well =) be kind to the near ones».

Yi kin wang ki, see gl. 182.

918. Yi kin ch'ou li 83.

A. Mao: *ch'ou 84 = 85*, thus: »To make careful the many wicked ones». *Ch'ou* = 'a crowd' is common, see gl. 438. — B. Ma Juei-ch'en: *ch'ou* is analogous to *li* and also means 'evil': »To make careful the evil and wicked ones». Indeed, *ch'ou* fundamentally means 'ugly', and by extension of meaning 'ominous, evil', cf. ode 193, phr. 86 »We found it greatly (ugly:) ominous»; Tso: Wen 18, phr. 87 »He was a bad sort and an evil thing». — B is obviously right. — We compare:

Ode 299. *K'ü ts'ü k'ün ch'ou 88*. A. Mao: *k'ü 89 = 90* 'to gather in' and *ch'ou 84 = 85*: »He assembles with him this multitude». Han (ap. Shīwen) has the same definition, paraphrasing 92 »He gathers in and obtains this multitude». Erya says *k'ü 89 = 93* 'to collect'. The only text par. that has been adduced is Yili: P'ing li 94, where Cheng expl. *k'ü* by 95; the phr., however, simply means »(bent =) rolled up cords», which is no support for A. A would only be possible as an extension of meaning: *k'ü* = 'to bend' = 'to roll up': 88 »Winding up (i. e. assembling round himself) this multitude», which is very strained. — B. Cheng: *k'ü 89 = 96* 'to regulate', and *ch'ou 84 = 97* 'evil', thus: »He regulates these many evil ones». Erya says 98 = 96, and a comm. on this quotes our ode 99. Cheng has evidently had this Erya entry in mind and thought that 89 (**k'üwt* / *k'üwt* / *k'ü* is a short-form for this 98 (**k'üwt* / *kuwt* / *ku*). The latter is id. w. 100 (**kwot* / *kuot* / *ku*), which is well known in the sense of 'to regulate' (sc. rivers, e. g. in Kyü). — C. Ma Juei-ch'en thinks that 89 **k'üwt* stands for 1 **t'üwt* / *t'üwt* / *ch'u* (phonetically similar and with the same phonetic in the graph), thus: »He eliminates these many evil ones». — D. Chu: *k'ü 89 = 2* 'to subdue', thus: »He subdues all this multitude». *K'ü* fundamentally means 'to bend', and this is an extension of meaning. Cf. Meng: T'eng Wen kung, hia 3 »One whom force cannot (bend =) subdue», on which Chao K'ü: *k'ü = 4* 'repress his will'. Etym. the s. w. is 5 (**k'üwt*), cf. Ts'ê: Ts'in ts'ê 6 »to subdue the enemy's country» (Wei chao: *k'ü 5 = 2*). — Whereas B and C take *ch'ou 84* to mean 'evil' (as in ode 253 above), A and D take it = 'a crowd, a multitude', a well attested meaning, see gl. 438. The latter is confirmed by a par. in ode 180, phr. 7 »We pursued the herd (of animals)». It would be strange indeed if the same phr. *k'ün ch'ou* meant 'multitude, herd' in ode 180 and 'the many evil ones' in our ode. There remains the word *k'ü*. A lacks text support, D is well corroborated by par.

919. Yi kin k'ien k'ü an 8.

Mao: *k'ien k'ü an 9* (**k'ian-k'üan*) = 10. This has been differently understood.

之德柔惠且直操此萬邦 58 懷柔百神 59 能 60 順依 61 如 62 恣 63 耐 64 不而無亂 65 乃 66
王能又封其子 67 王乃又 68 而 69 依 70 深遠而通 71 善 72 相善 73 不能厥家人 74 入而能
民 75 而不能其民 76 不能其大夫 77 而不相能 78 不能乎母 79 齊 80 能通 81 能民 82 能乎
母 83 以謹醜厲 84 醜 85 泉 86 亦孔之醜 87 醜類惡物 88 屈此羣醜 89 屈 90 收 91 泉 92 收斂
得此泉 93 聚 94 屈纒 95 斂 96 治 97 惡 98 滌 99 滌此羣醜 100 汨 1. 黜 2. 服 3. 威武不能屈 4.
挫其志 5. 誅 6. 誅敵國 7. 從其羣醜 8. 以謹纒纒 9. 纒纒 10. 反覆 11. 固若不捨 12. 纒纒從

A. K'ung thinks that Mao means 'to revert to again and again, not leave alone', the k'ien k'üan of the ode meaning 11 'firmly attaching oneself to and not letting go', quoting Tso: Chao 25, phr. 12 »We shall hold fast to and follow the prince» (Tu Yü: k'ien k'üan = 13 'not leave'). He further expounds the ode line: »To make careful those who cling to (evil)». There are no other pre-Han text ex. of the binome, and Ma Juei-ch'en tries to explain it by referring to Ch'u = Kiu si 14 »My heart is (as if) tied, and I am pained», on which Wang Yi: 15 (*k'ien-k'üan) = 16 'tied'. Thus 'tied to' = 'clinging to'. The Kiu si text, however, is too late (2nd c. A. D.) to have any corroborative value. Indeed we do not know whether the radical 17 in 9 was there in the Chou-time text, or the binome was wr. simply 18 (Shiwen records a variant 19). Kuang ya says 20 = 21, probably having our binome in view, and Wang Nien-sun, because of the radicals 22 and 23, takes it to mean 24 »sticky, sticking together' as the paste of a 21 'dumpling'. — B. Chu, accepting K'ung's k'ien k'üan = 'attached to' (without entering upon its etymology), explains: »To make careful those who cling to (the prince)». — C. Ch'en Huan: Mao's fan fu 10 is the same as 25 'deflected' = 26 'not straight', thus: »To make careful the perverse ones». This may really have been Mao's idea, for he probably thought of the following 27 »Do not let the straight be (deflected =) perverted». If so, he may have thought of the meaning 'curved, bent, crooked' of the phonetic 19 and several of its derivatives (see Grammata Serica p. 185). For k'ien 28, however, no such sense of 'crooked, deflected' can be substantiated. And it is hardly applicable to the Tso ex. 12. — The only early text par. known, that of Tso, 12 above, strongly supports the idea that k'ien k'üan, whatever its etymology may be, really means 'to cling to, adhere to', and this eliminates C. Since A ('to cling to evil') is hopelessly scholastic, we can do no better than accept B and translate, with Legge: »To make the (clinging ones =) parasites careful».

920. Wang yü yü ju 29. Mao has no gloss.

A. Cheng: »Oh king, I want to make you (like) a jade». — B. Chu: »The king wants to treat you like jade», i. e. treasure you like precious jade. — C. Yüan Yüan (foll. by Ch'en Huan and Ma Juei-ch'en): yü 30 *ngük / ngük / yü is loan char. for 31 *xiók / xiók / hü, thus: »Oh king, I want to cherish you». A bold speculation. — The idea of A and C, that wang is a vocative, is excluded, for the whole ode is an exhortation not directed to the king but to the officials in general, as clearly shown by lines like »in order to stabilize our king» (st. 1), which would be meaningless if addressed to the king. Chu holds this view, which is obviously right. Cheng's cutting of the line: wang! yü yü ju goes against the rhythm and has no par. in the Shī. Yü 'jade' as a simile for a flawless and fine person is common in the odes: ode 23 yu nü ju yü »There is a girl like a jade»; ode 108 mei ju yü »He is beautiful like a jade»; ode 186 k'ien ju yü »That man is like jade»; ode 238 kin yü k'isiang »(Like) gold and jade is his (look:) appearance». The simile is the same here: »The king wants to (consider you as jades =) find you like jades».

Ode CCLIV: Pan.

921. Shang tipan pan 32.

A. Mao: pan 33 (*pwan / pwan / pan) = 34 'to turn aside'. Erya reads 35 (same sound) = 36, same meaning, and so the phr. is quoted in comm. on Wsüan and comm. on Hou Han shu; 33 and 35 are variants for the same word and interchangeable. Thus: »God on High is (turning aside, deviating =) perverse». Cheng adds that »God on High» really symbolizes the king. Han (ap. Wai chuan) has the same idea, explaining 37 »When the ruler turns away from the proper path, the people suffers». All this, however, is merely a script etymology, explaining 33, 35 *pwan by its phonetic 34 *piwan. — B.

Another interpr. In ode 220, phr. 38, the fan 34 is merely a short-form for pan 39 'great, grand' (*pwan, rising tone), the Han version (ap. Shiwen) having 40 and Lu (ap. Ts'ien fu lun) having 41, where 33 (*pwan, rising tone) is a loan char. for 39 'great', see gl. 711. In our present ode this doublet pan - pan (*pwan, rising tone) recurs wr. 33, as in the Lu version of ode 220, and since it is a question of »God on High», who is frequently referred to as »august» (odes 192, 241, 274), it is obvious that we here have the same pan - pan (33 = 39) as in ode 220, thus: »God on High is grand». We must not let the script etymology (34) deceive us, and »God on High» does not allude to the king. — We should compare:

Ode 255. Tang tang Shang ti 42. A. Here Mao says that »God on High» refers to the ruler; and Cheng in the same way explains tang tang 43 as = 'reckless'. (Erya has 44 = 36, where tang 44 'to rinse' is loan char. for 43); thus: »Reckless is God on High». Cf. Lun: Yang huo 45 »The (wild ones =) impulsive ones of the present age are excessive, reckless». — B. Chu: tang 43 = 46 'wide and great', thus: »Grand is God on High». Cf. Lun: T'ai po 47 »He was grand, among the people none could find a name for it». — The fundamental sense of tang is 'extensive', and 'excessive, reckless' is an extension of meaning. The doublet tang - tang is the same in Lun as in our ode, and this confirms B.

922. Hia min tsutan 48.

Mao defines tan 49 (Shiwen var. 50) as = 51 'suffering'. Properly it means 'exhausted', see gl. 402.

A. Cheng: tsu 52 = 53 (hence Shiwen reading it *tsüwat / tsüwt / tsu) 'to end, to the end', thus: »The people are utterly exhausted». — B. Han (ap. Han Shī wai chuan) reads 54 »The lower people are distressed and exhausted». Hence Ma Juei-ch'en thinks that Mao's 52 is a short-form for 55 *dz'üwd / dz'wi / tsuei 'suffering, distress', just as in ode 191, where 56 stands for 57, see gl. 522. — B is very tempting, but in st. 5 we have 58 »Your demeanour is utterly (gone astray =) at fault». The parallelism within the ode proves that Mao's reading in st. 1: tsu, corresponding to tsu mi in st. 5, is preferable to the Han reading, and that 52 really means tsu 'utterly'.

923. Mi sheng kuan kuan 59.

A. Mao: kuan kuan 60 (*kwän, rising tone) = 61 'to have nobody to rely upon', thus: »You have no wise men and are helpless». Probably Mao took 60 as a loan char. for the homophonous kuan 62 'exhausted' cf. ode 169, phr. 63 »The four stallions are tired out», on which Mao: 62 = 64 'exhausted, tired out'. Erya defines this 62 as = 65 'sick, suffering'; Shuowen has a 66 (same reading) = 67 'suffering, distress' (Kuang yün but not Ts'ie yün quotes Mao as having this 66 inst. of 60), but there are no text ex. of this char. In fact, the w. 62 is known exclusively from the ex. in ode 169, and there it is quite clear from the context that it does not mean 'sick, ill', but 'exhausted, tired out' (for which Erya's 65 is then but another mode of expression). If the fundamental sense is 'exhausted', Mao's extension of meaning = 'destitute, alone and helpless'

公 13 不離散 14 心繫養 15 傷懷 16 繫養 17 糾紛 18 系 19 遺卷 19 卷 20 餽卷 21 擗 22 食 23 米
24 餽 25 反側 26 不正直 27 無俾正反 28 遺纒 29 王欲玉女 30 玉 31 畜 32 上帝板板 33 板 34
反 35 版 36 僻 37 君反道而民怨 38 威儀反反 39 敗 40 威儀敗敗 41 威儀板板 42 蕩蕩上帝
43 蕩 44 盪盪 45 今之狂也蕩 46 廣大 47 蕩蕩乎民無能名焉 48 下民卒瘁 49 瘁 50 俾 51 病
52 卒 53 盡 54 下民瘁瘁 55 瘁 56 卒瘁 57 瘁瘁 58 威儀卒迷 59 靡聖管管 60 管 61 無所依 62

is quite plausible. Possibly also Mao may have felt it to be cognate to 68 **kwen* / *kwan* / *ku an* 'widower', a person alone and helpless (cf. 69 **kwen* / *kwan* / *ku an* 'distressed', Shu). — B. Cheng paraphrases: »The king has no rules of a wise man, and 70 *ku an* - *ku an* - wise gives himself liberty acc. to his heart». It seems that he took *ku an* 62 to mean something like 'unbridled, self-indulgent'. Thus the ode line: »(He) has no (ways of a) wise man, being self-indulgent». I can find no support for such a meaning.

924. Wu jan hien hien 71.

For the following line *wu jan yi yi* 72 »Do not be so garrulous», see gl. 88.

A. Mao: *hien hien* 73 = 74, thus: »Do not be so elated». This does not mean, with Ma Juei-ch'en, that he takes 73 **xiän* / *xiän* / *hien* (falling tone) to be loan char. for 74 **xiän* / *xiän* / *hien*, but, with Ch'en Huan, that he takes it as loan char. for 75 **xiän* / *xiän* / *hien* (even tone). For such a loan use cf. Li: Yü ki 76 »They put down the right (knee) and lift the left» (Cheng: 73 read like 75); Li: Chung yung 77 »The high, fine virtue». The fundamental sense of *hien* 75 is 'high, to raise high' (hence also = 'carriage high in front'), cf. ode 177, phr. 78 »As if rising tall», and it is etym. id. w. 79 **xiän* / *xiän* / *hien* 'to lift' (ex. in Tso). Now it is no coincidence that 74 **xiän* is »phonetic» in 79 **xiän*, for they are cognate words, 74 **xiän* meaning really 'lifted up, elated'. Thus the *hien hien* of our ode: 73 = 75 = 79 means 74 'elated'.

— B. Lu (ap. Erya) says *hien hien yi yi* 80 (81 and 82 are interchangeable) = 83 'to lay down the law'. Cheng has tried to reconcile this with Mao (A), but that is to force the Erya. It really takes *hien* 73 in its fundamental sense of 'law, rule': »Do not be so normative, so talkative» — laying down the law to others. — B is quite plausible in itself, as far as the char. 73 is concerned, but the whole context shows that the idea is rather that the officials reproved are lighthearted and careless: we have later 84 »Do not make them a matter for laughter», 85 »Do not jest so». This confirms A.

Ts'i ch'i yi yi, *min ch'i mo yi*, see gl. 819.

925. Min ch'i hia yi 86.

A. Mao reads thus. — B. Another school (ap. Tso: Siang 31) reads *min ch'i hie yi* 87. — The meaning is the same, but A 88 **g'ep* / *g'ap* / *hia* suits the rime (89, var. 90 **dz'iep*) better than B 87 **g'iap* / *g'iep* / *hie*.

926. T'ing wo ao ao 91.

A. Mao: *ao ao* 92 = 93 (both **ngog* / *ngäu* / *ao*). In ode 193, phr. 94 »The slanderous mouths are clamouring», Han (ap. Sh'wen) reads 95, same meaning; 96 and 97 are the same word (the latter meaning 'to clamour against, to vilify' in Lü, see gl. 558). So Mao evidently means: »You listen to me, clamouring» (receiving my words with vilifying clamour). — B. Lu (ap. Ts'ien fu lun) reads 98. This 99 is often a short-form for 100 (**ngog* / *ngäu* / *ao*) 'proud, insolent, arrogant', and since Erya has *ao ao* 99 = 100, Chu says: *ao ao* 92 = 1 'self-satisfied, not willing to accept (my) words', thus: »You listen to me arrogantly». Now the *ao* 92 of the Mao text is sometimes loan char. for this 100, e. g. Meng: Wan Chang 2 »He arrogantly said» (Chao K'i: *ao ao* 92 = 'self-satisfied'). So it probably is the same loan here. — A is much less logical than B.

927. Lao fu kuan kuan 3.

A. Mao: *kuan kuan* 4 (**kwän* / *kuän* / *ku an*) = 5 'sincere'. Cheng expounds: »I, the old man, am very sincere» (6 »you, the youths, are arrogant»). Mao, as often, explains a difficult word by a superficial sound similarity with another word. 4 **kwän*, falling tone, would be loan char. for 5 **k'wän*, rising tone. This is very arbitrary and unlikely. Erya has an entry 7 = 8 'distressed and without anybody to appeal to', which could be forced into meaning 'sincerely distressed', and the Ts'ing scholars think that Mao's 4 is a loan char. for this 7; but of 7 in this sense there is no text ex. whatever, so the Mao expl. remains quite unsupported. — B. Another school (ap. comm.

on Shang shu ta chuan) reads 9. This 10 **xwän* / *xwän* / *hu an* (s. w. a. 11) means 'to cry out, to clamour', e. g. Sün: Fei sh' er ts'i 12 »They clamour and do not know wherein they are wrong» (Yang Liang: *hu an hu an* = 13 'shouting, clamouring'). Thus: »The old men (among you) are clamouring, (the young ones are arrogant)». Mao's 4 ('to pour out') is evidently a loan char. for this 10. This agrees best with the whole content of these stanzas, which again and again complain that the officers reproved 14 'babble' and 15 'make (the reproofs) a matter for laughter' and 16 'jest'. — B alone is confirmed by text par. — For Mao's *kü e kü e* 17 (**g'ök* / *g'äk* / *kü e*) (Mao = 18) the Sin shu reads 18 (**kiog* / *kiäu* / *kia o*) and the Lie nü chuan reads 19 (**kiog* / *kiäu* / *kia o*). All have the meaning 'robust' and by extension of meaning 'proud, arrogant', see gl. 169. It is probable, however, that even the sense 'robust' is not the primary meaning of the word stem, but 'high, tall' > 'powerful, robust', see gl. 30.

928. To tsiang hu hu (ho ho, hiao hiao) 20.

A. Mao: *hu hu* 21 (**çok* / *çuok* / *hu* and **çäk* / *çäk* / *h o*, Ts'ie yün and Sh'wen) = 22 'a great blaze', Shuowen = 23 'fire being hot', thus: »(You jest about the grievous things), and largely there will be a blaze» (a great calamity). 21 is unknown in pre-Han texts, but for one ex.: Yi: Kua 37, phr. 24, where one version (Liu) reads 25. Here Cheng H'uan (influenced by the Mao gloss above) says: 26 = 27 'the sense of bitterness and heat', thus: »When the house-people are treated with (heat =) fierce severity»; but Ma Jung on the contrary says: 26 = 28 'pleased and satisfied': »When the house-people are happy», and this is balanced in the next line by: 29 »When the women and children make joyous exclamations». Hence Liu's 21 is loan char. for 26, which is id. w. 30, see B below, and properly means 'to shout', here 'to shout and be merry' (»When the house-people shout merrily»). Thus there is really no pre-Han support whatever for 21 = 'blaze, heat'. — B. Lu: Erya says 31 = 32 'to estimate slander and evil'. The combination of *nü e nü e* and this 30 clearly shows that Erya refers to our ode here. Ho Yi-hang has tried to maintain that Erya »means the same as Mao». But it certainly does not. It clearly takes *nü e* 33 'to jest, to ridicule' and our 30 to be synonymous, and moreover explains that they both mean 'prone to slander and evil'. The 30 therefore has its proper and fundamental meaning 'to shout, bawl, clamour, vociferate', having 34 'talk' as radical (or 35 'mouth', see A above, the Yi ex. 24). It is read **çög* / *çau* / *hia o* (Sh'wen on Chuang), cf. Chuang: Ts'i wu lun 36 »A shouting, a brawling, a crying out, a clamouring»; Kuan: Ch'i mi 37 »As if shouting (men) became quiet»; Chuang: Ts'ê yang 38 (**çög* / *çau* / *hia o*) »When you blow the flute, there is a (shout =) whistling sound». The 21 of the Mao version is then a loan char. for this 30 (26) (just as in the Liu version

瘡 63 四牡瘡瘡 64 罷 65 病 66 憲 67 憂 68 歎 69 瘡 70 管管然以心自恣 71 無然憲憲 72 無然
泄泄 73 憲 74 欣 75 軒 76 致右憲 77 憲 78 憲令德 79 如軒 79 歎 80 憲 81 洩洩 82 洩 83 泄 84 制
法則 84 勿以為笑 85 無然謔謔 86 民之洽矣 87 協矣 88 洽 89 輯 90 集 91 聽我囁囁 92 囁 93
警警 94 護口囁囁 95 護口警警 96 警 97 警 98 聽我教教 99 教 100 傲 1 自得不肯受言之兒
2 囁囁然曰 3 老夫濯濯 4 濯 5 款款 6 小子踴踴 7 濯濯 8 憂無告也 9 老夫囁囁 10
囁 11 喚 12 囁 13 囁然不知其所非也 14 口宣囁之兒 15 泄 16 以為笑 17 謔 18 踴 19 欠 20 多
將焞焞 21 焞 22 熾盛 23 火熱 24 家人囁囁 25 家人焞焞 26 囁囁 27 苦熱之意 28 悅樂自得
之兒 29 婦子囁囁 30 謔 31 謔謔謔謔 32 崇讓匪也 33 謔 34 言 35 口 36 謔者叱者叫者諫者

25 of Yi: Kua 37), and the ode line means: »(You jest about the grievous things), and you will make much clamour». — B alone is confirmed by good text par., and moreover it tallies with the rest of these stanzas, where the bad officials are repeatedly reproved for their 'babbling', their 'laughter' and their 'jesting'. The consequence is that 21, 30 should not be read **χok* or **χāk* but **χog* / *χau* / *h i a o*. With Mao's reading the rimes of the st. would be: 39 **mog* : **ngiok* : **χok* (**χāk*) : **dïok*; with B they will alternate: **mog* : **ngiok* : **χōg* : **dïok*, which is obviously better.

929. Wu wei k'ua p'i 40.

A. Mao: k'ua p'i = 41 'with one's (body =) person to be soft towards people' (after Erya: k'ua p'i = 42 'the body being soft'). Thus: »Do not be cringing». Shīwen, quoting a »dictionary», writes the binome 43, the rad. 44 'body' being a later addition based on the Erya-Mao gloss. Later comm. have developed this further: 'to stoop and lower one's own body in order to be insinuating to others'. No text par. whatever, nor have k'ua or p'i any meanings which could lead up to this curious sense. — B. Chu: k'ua 45 = 'to boast' and p'i 46 = 47 'attach oneself to', thus: »Do not be boastful or (adhesive:) fawning». For k'ua 45 = 'boastful' see C next; but p'i 46 = 'to attach oneself to' is a meaning which seems to be invented by Chu and cannot be substantiated by any text par. whatever. — C. k'ua 45 'to be great, make oneself great, to brag, to boast' is very common (Lü: Pen sheng, Yi Chou shu: Shī fa, Sün: Chung-ni etc.). With the char. enlarged into 48 'to boast' we have it in Kuan: Po sin and even in modern Mandarin. As to **b'ïər* / *b'ji* / *p'i*, wr. 49 or 50, it means 'ample', hence also 'to enlarge, augment, strengthen, support, aid' (see gl. 517). K'ua p'i therefore is a binome of synonyms 'to make great and augment oneself', i. e. simply 'to boast'. This fits in very well with the context of our st.: »Do not be boastful».

930. Sang luan mie tsī 51.

A. Mao: mie tsī 52 = 53, thus: »There is death and disorder and lack of resources». 59 **miat* / *miet* / *mie* fundamentally means 'to destroy, annihilate', e. g. Kyü: Chou yü 60 »You will destroy and kill its people». It is closely cognate to 61 **mïat* / *mïät* / *mie* 'to destroy, annihilate', cf. below. Secondarily it means 'not have' (62) and even simply 'not' (Tso, *passim*). In our ode it is not a mere negation, as is proved by the par. in ode 257 below, but means 'to destroy': »There is death and disorder and destruction of resources». Tsī 63 = 'property, provisions, resources' is common (e. g. Tso, *passim*). — B. Chu: mie 54 = 61, and tsī 63 (**tsïər* / *tsi* / *tsī*) is a loan char. for the homophonous 64, defined as = 65 'sound of sighing'. The expounder Fu Kuang understood Chu thus: »There is death and disorder and destruction, destruction and sighing» (so also Couvreur), but that was not Chu's idea, for in ode 257, where he repeats his gloss, it is clear that he meant tsī to be a final exclamation; thus here: »There is death and disorder and destruction, alas!» (64 = 'alas' is common, e. g. in ode 255, phr. 66 »Wen wang said: Alas!«). — B is a quite arbitrary and unnecessary loan speculation; moreover, there are a great many final particles in the Odes, but never a tsī 64 in that position. — We compare:

Ode 257. Kuo pu mie tsī 67. Mao has no gloss. A. Cheng, who in ode 254 above accepts Mao, here says: mie = 68, paraphrasing: 69 »The state in its government despises the people's resources». Cheng renders 61 by 59, but here takes this to mean 'to treat lightly, to despise'. In fact 59 sometimes has this meaning, then being a short-form for 70 **miat* / *miet* / *mie*, cf. Shu: lost chapter ap. Shuowen 71 »they offend and despise each other». Such an abbreviation of 70 into 59 we have e. g. in Kyü: Chou yü 73 »But the king despises it» (Wei Chao: mie = 74 'consider as small, despise'). — B. Chu: »The state will go to ruin, alas!«, cf. ode 254 above. — C. The expression kuo pu 75 must be translated »the country's course» on the analogy of

ode 229, phr. 76 »Heaven's course is calamitous», see gl. 739. As to mie tsī, it is obvious that it is quite analogous to the mie tsī in ode 254 above, which precludes interpr. A and B. The line means: »The country's course is a destruction of resources». 931. T'ien chī yu min 77.

A. Mao: yu 78 = 79 'to lead', thus: »Heaven's leading the people». This means that 78 is loan char. for the homophonous 80 (both **ziōg* / *izū* / *y u*, rising tone). 80 'to lead on, to entice' is common. Later in the st. we have 81, and this is quoted 82 in Li: Yü ki (Ts'i version). — B. Chu: yu 78 = 83 'to open up and enlighten', thus: »Heaven's enlightening the people». Yu 78 properly means 'window', and this would be an extension of meaning: to let up the windows of = to open up, to enlighten. In order to apply this sense Chu has to force the meaning of the following 84: »Like an occarina, like a flute» etc. in a most ridiculous way: »Heaven enlightens the people (as easily as) an occarina responds to a flute, as a chang jade makes up a kuei jade» (a chang being a half kuei). The repeated ju of course forbids this.

Min chī to pi pu tsī li pi, see gl. 567.

932. 1. Kie jen wei fan 85;
2. Ta shī wei yüan 86;
3. Ta pang wei p'ing 87;
4. Ta tsung wei han 88;
5. Tsungtsī wei ch'eng 89.

Kie:

A. Mao: kie 90 = 91, thus: »The good men». Erya has 92 = 91, and Lu (ap. Sün etc.) reads our ode 93, the 90 of the Mao text being only an enlarged form. For kie = good', no text par. — B. Cheng: kie 90 = 94 (likewise taking 90 = 92), thus: »The buff-coated men». — C. Chu: kie 90 (for 92) = 95: »The great men». Both B and C are common meanings of 92. But kie in st. 1 balances ta 95 'great' in the following lines, which confirms C.

Ta shī:

Mao has no gloss. A. Cheng reads t'ai-shī: »The Grand Master» (one of the 96 three highest dignitaries). — B. Chu reads ta shī: »The great multitude». — Both meanings are common in early texts.

Ta tsung:

A. Mao: Ta tsung »the great clan-chief» (or: »the great founder, the great leader?») refers to the king. — B. Cheng: ta tsung = »the great clan» in the sense of 97 'the hereditary first-rank sons of the same clan as the king', i. e. the heirs apparent in the feudal houses of the clan-name Ki. — C. Chu: ta tsung = »The great clan» generally.

Tsung tsī:

若論之靜 夫吹竽也猶有嗜 葦龍嬌葉 無為夸毗 以體柔人 體柔 躬駁
身 焉 焉 焉 附 詩 自比毗比 腹 喪亂 蕞資 蕞資 無財 蕞 蕞殺其民
滅 無 資 咨 嗟歎之聲 文王曰咨 國步滅資 輕 國家為政行此輕蕞
民之費用 懷 輕易以相陵懷 王而蕞之 小 國步 天步艱難 天之膺民
膺 道 誘 膺民孔易 誘民孔易 開明 如堦如麓 如璋如圭 价人維藩 大
師維垣 大邦維屏 大宗維翰 宗子維城 价 善 介 介人 甲 大 三公

A. Cheng: »The king's heir apparent». — B. Chu: 98 »The men of the clan».

We must evidently take all the five terms as analogous, either each of them referring to one person or each referring to groups of persons, which Chu has correctly realized; the heterogeneous interpr. of the early comm. are not convincing. Now the 1st line must obviously be in the plural: »The great men». In the 3rd line *t a p a n g* must likewise be in the plural as shown by the context: »The great (feudal) states are a screen»; we cannot translate: »The great state (= the central kingdom) is a screen», it is on the contrary itself screened by the feudal dependencies. We thus obtain, with Chu: 85 The great men; 86 The great multitude; 87 The great (feudal) states; 88 The great (royal) clan; 89 The men of the (royal) clan. — In the concluding line 99, *t u 100* is the object placed before the verb and therefore resumed by the *s i 1 = 2*: »May he (the king) not-solitariness-that-fear». For the construction cf. ode 154, phr. 3 »A pair of wine-vessels, them we offer in feast»; ode 220, phr. 4 »Bows and arrows, them he displayed» (etc., common).

Hao t'ien yüe tan, see gl. 186.

933. Ki er ch'u wang, ki er yu yen 5.

Wang 6 is a loan char. for wang 7 'to go' (both **giwang*).

A. Cheng: *ki 8 = 9* '(to be) together with': »(Great Heaven is called bright-seeing), together with you it goes out, together with you it sports and is extravagant», i. e. it is with you in all your goings, it is with you in your sporting and extravagances. Very strained. — B. Another interpr. *Ki 8* is the common transitive verb 'to reach to', and *er* means 'your' with the following words as nouns: »It (reaches to =) observes your goings, it (reaches to =) observes your sporting and extravagances». For *yen 10* 'to flow out, go to excess, to be extravagant' Shüwen has the variant *sien 11* 'surplus' = 'excess'.

Ode CCLV: Tang.

Tang tang Shang ti, see gl. 921; Tsi wei Shang ti, see gl. 562.

934. K'i ming to pi 12. Mao has no gloss.

A. Cheng: *pi 13* means *p'i 14*, i. e. *15*, thus: »His (God's) ordinances have many depravities». This is because Mao thinks that »God on High» refers to the king. Lu had the same idea, and therefore Shuo yüan quotes the line *16*, filling out *13* into *14*. — B. Waley: *pi 13 = 17*, as often, see gl. 567. Thus: »His charge has many rules». — To »God on High» *18* in lines 1 and 3 corresponds »Heaven» *19* in line 5: *20* »Heaven gives birth to the multitudinous people», again followed by *21*. »Heaven» here cannot possibly allude to the king, so *k'i ming 22* »the charge» in line 6 must refer to the charge of God, Heaven. It would be strange indeed if the first *k'i ming 22* in line 4, phr. *12* should mean something quite different: »the ordinances» of the king. Parallelism amply corroborates B. — As to *21* (*23 = 24*), Cheng takes it as an oratorical question; he paraphrases: »Heaven gives birth to the multitudinous people; when it teaches and leads them, should one not with sincerity cause them to be loyal?» It is difficult to see how Cheng construes the line, and Chu is evidently right in interpreting: »Its charge is not to be relied upon», i. e. Heaven's grace can easily be lost.

935. Tseng shi p'ou (pou) k'o 25.

The char. *26* should not be read *t s'eng* (**dz'ang*) but *t s'eng* (**tsang*), being equal to *27* (**tsak*) in the sense of *28*, simply an introductory particle, as in ode 61, phr. *29* »It does not have room for a canoe», etc. (common), see Wang Yin-chi in King chuan shi ts'i.

A. Mao: *p'ou 30* (Shüwen **b'ag / b'au / p'ou*) = *31* 'boasting with oneself', thus *25*: »Those are boastful and (subduing =) oppressive». Ch'en Huan thinks that Mao took *30* (**b'ag*) to be a loan char. for *32* (**b'wat*), which is phonetically excluded. K'ung,

who had a version with *33* inst. of *30*, takes *33* (**b'wag / b'uai / p'ei*) 'double' to mean 'to consider oneself double', i. e. twice as good as others. This is comical, and moreover the reading *34* is well confirmed by many early texts, alluding to our ode, the earliest in Meng: Kao ts'i, hia. Thus *33* should certainly be rejected. Chu Tsün-sheng, on the other hand, thinks that *30* is a loan char. for *35* (**p'ig / p'wi / p'ei*), in Shuowen defined as = *36* 'great' (here then: 'making oneself great'); this *35* is only known as a N. Pr., but it would then be quite as well to say that *30* is a loan char. for *37* (**p'ig / p'wi / p'ei*) 'great', for *38* (properly *39*) has really *40* as phonetic, see Grammata Serica p. 391. Yet a **b'ag* as loan for a **p'ig* is not convincing. For Mao's meaning of *30* = 'boastful' no text par. whatever. — B. Lu Tê-ming (Shüwen) says *30 = 41* 'to collect, amass', thus: »Those are (amassing =) extortionate and (subduing =) oppressive». In comm. on Han shu, Yen Shü-ku has the same expl. This means that *30* is a loan char. for *p'ou 42* 'to collect' (Erya = *43*). Yi: Kua 15, phr. *44* is quoted *45* in the Yü p'ien. Shuowen defines *30* as = *46*, adding: »Now when the salt officers go down in the water and take the salt, it is called *p'ou*. The meaning of *46* here is 'to scrape up, to scrape together'. In this sense: 'to rake something out of the water' we have it in Mo: Fei lo, shang. — C. Fang yen (w. Han coll.) has an entry *p'ou 30 = 47*, and Kuo P'o comments on this, saying that *p'ou k'o 34* is = *47* 'deeply able', which evidently refers to our ode. Since it should have a pejorative sense here, I suppose it should be expl. as 'deeply clever' (sly, unscrupulous?). No early text support. — D. Another interpr. The char. *30* is well known in the sense of 'to strike, to knock down, to crush'. It is then read **pag / pau / pou* (Ts'ie yüan and Sü Miao ap. Shüwen). Cf. Chuang: Jen kien shi 48 »They get themselves (beaten =) knocked down by the world around them»; Chuang: K'ie k'ie 49 »They beat down, crush the sage men». Thus our ode line: »Those are (crushing and subduing =) oppressive». — A and C are without support. B would be plausible — though it means a char. loan — but for the fact that the two members of the phr. are too heterogeneous. Like the *k'iang yü 50* ('violent and opposing' =) 'refractory' of the preceding line, they should be two closely analogous words, forming a binome. If, with D, we take *30* not as a loan char. but in its well-attested sense of 'to strike, to knock down,' it is practically synonymous with *k'o 51* 'to vanquish, subdue' and forms a natural binome.

936. Er ping yi lei 52.

For lei = 'good' see gl. 830.

A. Cheng: *er 53 = 56* 'you'. Cheng thinks that *yi lei* means 'the righteous and good ones', sc. officials; but it is better to take the words in the abstract: »You should hold on to what is right and good», for *ping 54* 'to grasp, to hold' is precisely used with such abstract notions in the Odes, e. g. ode 260, phr. *55* »The people hold on to the norms». *Er 53 = 56* 'you' is very common (Tso, *passim*). *53 *niag / ni / er* is not a loan char.

27 王之同姓之世適子 28 同姓 29 無獨斯畏 30 獨 1 斯 2 是 3 朋 34 斯 4 弓矢斯張 5 及爾出王及爾游衍 6 王 7 往 8 及 9 與 10 衍 11 美 12 其命多辟 13 辟 14 僻 15 邪僻 16 其命多辟 17 法 18 上帝 19 天 20 天生烝民 21 其命匪誥 22 其命 23 誥 24 誠 25 曾是掎克 26 曾 27 則 28 乃 29 曾不容刀 30 掎 31 自伐 32 伐 33 倍 34 掎克 35 豔 36 大 37 丕不 38 音 39 香 40 不 41 聚斂 42 聚 43 聚 44 聚 45 把深 46 深能 47 自掎擊於世俗者也 48 掎擊聖人 50 強禦 51 克 52 而秉彜類 53 而 54 秉 55 民之秉彜 56 爾 57 自 58 女 59 予豈不知而作 60 作 61

for 56 **nia* / *n̄ziç* / er, they are merely synonymous. — B. Ch'en Huan: er 53 = 57 'self': »(Alas, you Yin-Shang), you use yourselves as righteous and good», i. e. you presume to be good. But er 53 certainly has no such meaning. — A is confirmed by the next st., which begins correspondingly: ju 58 p'ao hiao »You. . .». — We compare:

Ode 257. Yü k'i pu ch'ier tso 59. A. Cheng »Do I not know your (bad) doings». — B. Ma Juei-ch'en: tso 60 is obviously the same as the tso in the last st., phr. 61 »I have composed this song about you», and therefore er 53 is merely the adverbial particle: »Do I compose in ignorance?».

937. Hou tso hou chou 62.

A. Mao says: 63. This has been understood in different ways. *a*. K'ung punctuates: tso, chou tsu ye, i. e. tso 60 means 'to imprecate, to curse'. Ch'en Huan punctuates: tso chou, tsu ye, i. e. tso and chou mean 'to imprecate'. Both have this in common, that tso 60 would mean tsu 64 'to imprecate', and that has given rise to the idea that 60 (which never in itself has such a meaning) stands for 64. K'ung asserts that »tso 60 was the ancient char. for tsu 64», and Sh'wen boldly says: »for tso 60 some originally read tsu 64». Ma Juei-ch'en even states that 60 and 64 »in ancient times had the same sound». Nothing could be more erroneous. 60 was **tsák* / *tsák* / tso and 64 was **tsiwo* / *tsiwo* / tsu, and 60 certainly could not serve for 64. *β*. Tuan Yü-ts'ai: Mao's gloss 63 should not be punctuated at all, it paraphrases the whole ode line: hou tso hou chou 62 means 63. »They make imprecations». This means that acc. to Tuan the second hou 65 is a pleonastic repetition, so that the line is equal to hou tso chou 66. — B. Since tso 60 cannot (with A *a*) mean 'to imprecate', and since it is a poor expedient simply to skip (with A *β*) the second hou, it is better to take tso 60 in its common meaning 'to rise, to start', thus: »They stand up and imprecate».

938. Ju p'ao hiao yü chung kuo 67.

A. Mao: p'ao hiao 68 (**b'óg*-*çóg*) is equal to p'ang heng 69 (**b'áng*-*çǎng*), a gloss based on the slight sound similarity of the two binomes. The binome p'ang heng occurs (except in Mao) earliest in Kan Pao's (4th c. A. D.) comm. on Yi: Ta yu, defined by him as = 70 'proud, conceited', the p'ang 71 of the Yi text commented upon defined as = 72 'vigorous' by Wang Su. Cheng in our ode expounds: p'ao hiao 68 = 73 'boastful and strong-spirited'. Thus: »You are overbearing in this central kingdom». The Mao definition, based on a very flimsy sound similarity, of course is valueless. P'ao 74, if it is equal to 75, means 'to burn, to bake', and we might possibly imagine an extension of meaning like 'burning' = 'fierce, tyrannical', but that would be an arbitrary guess. Hiao 76 is known from no other text. In short, interp. A is quite unsubstantiated. — B. Another school (ap. comm. on Wsüan) reads 77. This p'ao hiao 78 is homophonous with Mao's 68: **b'óg*-*çóg*. P'ao 79 means 'to roar', said of tigers, in Huai: Lan ming. And hiao 80 (**çóg*, even tone) is a variant of 81 (**çóg* / *çau* / hiao, even tone) 'to roar', said of tigers (ode 263). A cognate word is 82 (with the same phonetic in the graph as Mao's 76) **çig* / *çiq* / hiau 'to clamour' in Meng: T'eng Wen kung, hia. P'ao hiao 78 is thus a synonym-compound, both members of which are well confirmed. Thus: »You (roar =) shout and bawl in this central kingdom». — Mao's 68 is probably a mere loan char. for the homophonous 78. The reproach against the Yin-Shang that they »shout and bawl» recurs and is further developed in st. 5, where it is explained that they are feasting and clamouring night and day.

939. 1. Sh' wu pei wu tsê 83.

2. Yi wu p'ei wu k'ing 84.

A. Mao: 83 »And so you have (no backing ones, no siding ones =) no men at your back, no men at your side»; 84 »And so you have no supporters, no ministers». Mao

thus takes pei 85 'back' as a verb = 'to be at one's back'. But pei as a verb always means 'to turn the back, to be rebellious, disloyal', never 'to be at the back of' in the sense of 'to support, to assist'. — B. Ts'i (ap. Han shu) reads 86 and 87, moreover inverting the order of the two lines, and then further expounds: 88 'unable to know (distinguish) the good and the bad». Yen Sh'ku explains it: 83 »And so you (do not have =) do not distinguish the disloyal and perverse; 84 »And so you (do not have =) do not distinguish the supporters, the (true) ministers». Wu 89 (= wang 90) in this sense, in antithetical phrases, is very common: ode 136, phr. 91 »Not having winter, not having summer» = »Making no distinction between winter and summer»; ode 299, phr. 92 »(With no distinction between small and great =) both small and great follow the prince in the progress»; Li: Chung yung 93 »Not having noble and mean» = »Not distinguishing between noble and mean»; Kuliang: Hi 9, phr. 94 »Not to (have =) distinguish between ch'ao and mu is to have no ancestors»; Lun: Yao yüe 95 »(Not having =) not distinguishing between many and few, between small and great». The tsê 96 (A version) and 97 (B version), both **tsiak* / *tsiak* / tsê, are etym. one and the same word. Fundamentally **tsiak* means 'side, at the side', then always wr. 96, secondarily 'to turn to the side, to deflect' and also 'deflecting' awry, slanting, oblique', in this last sense usually wr. 97 but sometimes also 96, e. g. ode 220, phr. 98 'slanting cap'. For 96 = 'to deflect, to be perverse', cf. Shu: Hung fan 99 »without deflection, without perversity»; Chouli: K'uang jen 100 »Cause them not to dare to deflect» (from the proper path). This is the sense of our word, acc. to B. — A takes both lines as analogous, both referring to good assistants; B takes them as contrasting, the first referring to bad followers, the second to good ones. A is weak in regard to the meaning of pei 85 'to be at the back of', which B takes in its ordinary sense 'to turn the back'. And B is strongly confirmed by a par. in the next st., phr. 1 »You have no light, you have no darkness» = »You make no distinction between light and darkness». The negation mi 2 forms an exact par. to our negation wu 89 (wang 90) here. This decides in favour of B, which is also accepted by Ma Juei-ch'en.

940. T'ien pu mien er yi tsiu 3. Mao has no gloss.

A. Cheng paraphrases: 4 »Heaven does not make uniform your face-colour with wine», i. e. make you all who poculate have the same flushed colour. Similarly, on Shu: Tsiu kao 5 Cheng says: 6 »in drinking wine, to have the same face-colour is called mien». This means that Cheng took mien 7 to be cognate to mien 8 'face', thus: »Heaven does not (face you with wine =) imprint your faces with wine», let the wine show in your faces. This is an arbitrary etymological speculation. Chu has freely altered this into: mien 7 = 9 'in drinking wine, to change the face-colour', thus: »Heaven does not change your face-colour by wine» (flush you with wine). — B. Shuowen, quoting the Shu phr. 5, says: mien 7 = 10 'to be submerged in wine, to be steeped in wine', thus: »Heaven does not steep you in wine». The simile of being »submerged, steeped in»

既作爾歌 62 侯作侯祝 63 作祝詛也 64 詛 65 侯 66 侯作祝 67 女魚然于中國 68 魚然 69 彭亨 70 驕滿克 71 彭 72 壯 73 自矜氣健克 74 魚 75 炮 76 然 77 女咆哮于中國 78 咆哮 79 咆 80 哮 81 彪 82 咻 83 時無背無側 84 以無陪無卿 85 背 86 以亡背亡仄 87 以亡陪亡卿 88 不能知善惡 89 無 90 亡 91 無冬無夏 92 無小無大從公于邁 93 無貴賤 94 無昭穆則是無祖也 95 無衆寡無小大 96 側 97 仄 98 側弁 99 無反無側 100 使無敢反側 1 靡明靡晦 2 靡 3 天不酒爾以酒 4 天不同女顏色以酒 5 罔敢酒于酒 6 飲酒齊色曰酒 7 酒 8 面 9 飲酒變

pleasure, in wine is very common, cf. odes 161, 205, 220 and particularly ode 256, phr. 11 »Excessively steeped in wine». The fundamental sense of *mien* 7 is really 'to flow' and transitively 'to flood, to submerge', cf. Li: Yüe ki 12 »One is overflowed and submerged (i. e. dissolute) and forgets the fundament». Here *mien* 7 forms a binome with its synonym *liu* 13 'to flow' (same binome in Sün: Fei shī er tsī). Combined with 14 'to be submerged, steeped in' we have it Kuan: Si ch'eng 15. The word is etym. id. with 16 (both **mian*, rising tone) 'richly flowing' (ex. in ode 183). — B is strongly substantiated.

941. Pu yi ts'ung shī 17.

A. Cheng: yi 18 = 19, and shī 20 = 21 (common), thus: »It is not right that you follow and imitate» sc. men who drink. — B. Chu: shī 20 = 'to use' (common), thus: »The incorrect you follow and use». It would be quite good to take *pu yi* as an object placed before the verb, but then it is mostly the usage in the Shī to resume it by a demonstrative pronoun. If the phr. had run: 22, B would have been more convincing. — C. *Pu yi* should be interpr. with Cheng, shī 20 with Chu. And ts'ung 23 'to follow' means 'to pursue, to be bent on', just as in ode 192, phr. 24 »to pursue blessings» = »to be bent on blessings» (for text par. see gl. 531). Thus: »It is not right that you (pursue =) are bent on it and use it» (the wine).

Ki k'ien er chī, see gl. 142.

942. Jen shang hu yu hing 25.

A. Mao: shang 26 is equal to 27, and yu 28 = 29, explaining: »The (superior =) chief of the people uses this way». It is true that 26 and 27 are etym. the same word and are interchangeable. But Mao simply skips the hu 30, and his yu 28 = 29 has been criticized in gl. 200. — B. Cheng paraphrases: 31 »The contemporaries are influenced to the highest degree and want to follow and practise it». I suppose we should then have to construe the line thus: »People are extreme in following and practising it». — C. Chu: shang hu 32 is equal to a simple shang 26 'still', thus: »People still (following it march =) pursue this course». Indeed hu 30 as an enclitic to adverbs and prepositions is well known: 33 equal to 34 is common, and so is 35 equal to 36. And in ode 79 we have an enclitic and pleonastic hu after the preposition shang: 37 »They ramble on (the banks of) the River»; cf. further Li: Ta hūe 38 »Then possibly they will not err» (hu 30 here is not a preposition = 39 'near to', for cf. Lun: Sien tsin 40). It is therefore quite plausible that shang hu 32 is equal to shang 26 'still'. — D. Ma Juei-ch'en: Erya says shang 26 = 41 'to assist'. This really means 'to push upwards, to promote, to encourage'. Thus: »The people encourage you in following this path». Ma adduces several Yi ex. where he thinks that shang 26 has the meaning of 42 'to assist': Yi Kua 11, phr. 43 »He can be helped forward in the middle path»; but the meaning here is very uncertain, the line rather means: »He can (go upwards =) advance in the middle path». Yi: Kua 29, phr. 44 »His going is (helped:) promoted»; but here again it rather means: »His going has (rising =) advance», he is successful in his going. Thus there are no convincing text par. To Erya's shang = 41, Ho Yi-hang and Ma Juei-ch'en further adduce ode 256, phr. 45 »Great Heaven does not encourage». But shang here (with Cheng) really means 46 'to consider as high': »Great Heaven does not approve of you». If we try to apply this meaning in our ode: »People (consider high =) approve of (your) following that path», then again the hu 30 cannot be construed. Thus interpr. D cannot be logically followed. — E. Waley: shang hu 32 means 'to long for', thus: »Men long to walk in the (right) path». Cf. ode 224, phr. 47 »Would I not wish to rest under it». — The choice really is between C and E, which are both possible. C, however, suits the context much better: »Small and great approach to ruin, but people still pursue this course».

943. Nei pi yü chung kuo 48.

A. Mao: pi 49 (**b'ji* / pi) = 50 'angry', adding: »angry without being drunk is called pi». 49 is a short-form for 51, Shuowen = 52 'vigorous and great', e. g. Huai: Chuei hing 53 »Those (animals) who eat trees have much strength and are powerful». The word is probably etym. id. w. 54 **b'jad* / b'ji / pi, coll. current in W. Han time (Fang yen) meaning 55 'ample, great'. Thus: »(Inside =) here you are (powerful =) overbearing in the central kingdom». — B. Chu: »Here they are (angry =) indignant in the central kingdom», thus referring pi to the people. This is solely based on Mao's definition (50), without heeding the fundamental sense of 'powerful' in the word, and is therefore wrong.

Fei shang ti pu shī, see gl. 553.

944. Tien pei chī kie 56.

Pei:

A. Mao: pei 57 (**pwād* / *puai* / pei) = 58 'to pull out'. Thus means that he took 57 to be cognate to 58 **b'wād* / *b'uai* / pei 'to pull out' (one aspect of the stem 58 **b'wat* / *b'wat* / pa 'to pull out'), which we had in ode 237, see gl. 800. Thus tien pei »(A tree) fallen down and (pulled out =) uprooted». — B. Ma Jung on the same tien pei occurring in Lun: Li jen says: tien pei = 59 'falling down', thus taking pei 57 as synon. w. tien 60 'to topple over, fall down'. Ma Juei-ch'en and Ch'en Huan therefore believe that 57 **pwād* is loan char. for 61 **b'wāt* / *b'uāt* / po, and adduce Shuowen: po 61 = 62, where this tien po 62 would be equal to the tien pei of our ode. But this Shuowen gloss by no means proves that the two members of the phr. were synonymous, both (with Ma Jung) meaning 'to fall down'. For 61 really has no such sense: it means 'foot, base' and 'to trample, to trudge', but certainly not 'to fall'. — When a tree falls down, it is common and natural that the roots are pulled out of the soil, so Mao's interpr. is quite good; his **pwād* cognate to **b'wād* is also plausible. The B theory: **pwād* loan for **b'wāt* is phonetically less good, and the alleged meaning of this **b'wāt* ('to fall') is quite unattested.

Kie:

A. Mao: kie 63 (**k'iat* / *k'iat* / kie, Shiwen, or **g'iat* or **k'iat*, Shiwen and Ts'ie yün) = 64 'roots being visible'. This paraphrase simply means that Mao took kie in its ordinary sense of 'to lift' (common), sc. lifted up so that the roots are detached from the soil and plainly visible. Thus the ode line: »When (a tree) fallen down and uprooted is lifted». — B. Cheng: kie 63 = 65 'to stumble, to fall', thus: »When (a tree) fallen down and uprooted (stumbles =) falls». Cheng takes 63 **k'iat* to be loan char. for 65 **k'iwāt* / *k'iwāt* / k'üe. A quite unnecessary loan speculation.

945. Pen shī sien po 66. Mao has no gloss.

A. Cheng: po 67 (**b'wāt* / *b'uāt* / po, Shiwen) = 68 'to cut off, break off'. This

色也 10 流(港)於酒 11 荒湛于酒 12 流酒以忘本 13 流 14 港 15 港酒于酒 16 酒 17 不義從式
18 義 19 宜 20 式 21 法 22 不義是從 23 從 24 從祿 25 人尚乎由行 26 尚 27 上 28 由 29 用 30 乎
31 時人化之甚尚,欲從而行之 32 尚乎 33 於是乎 34 於是 35 庶幾乎 36 庶幾 37 河上乎道
38 則庶乎其不差也 39 於 40 回也其庶乎 41 右 42 助 43 得尚乎中行 44 行有尚 45 肆吳
天弗尚 46 高尚 47 不尚息焉 48 內愛于中國 49 愛 50 怒 51 覈 52 壯大 53 食木者多力而覈
54 脾 55 益 56 顛沛之揭 57 沛 58 披 59 偃仆 60 顛 61 跋 62 踰跋 63 揭 64 見本兒 65 跋 66 本實

has been differently explained. *a.* K'ung takes p o 67, which properly means 'to arrange, to spread out' (then read **pwât* / *puât* / p o) in the sense 69 'to dispose of, to lay aside, do away with' which it has e. g. in Han shu: Si-ma Ts'ien chuan 70 »Ts'in disposed of, did away with the ancient texts» (**pwât* and **b'wât* two aspects of the same stem). This is very good in itself: »The root then is first disposed of», but it is hardly likely to have been Cheng's idea. *β.* Ma Juei-ch'en thinks that Cheng took 67 **b'wât* to be a loan char. for 71 (**b'wad* and **pwad*), cf. C. below. *γ.* Chu Tsün-sheng believes that he took it to be a loan char. for 58 (**b'wâd*, **b'wat*) 'to pull out' (cf. gl. 800, 944). This is very unlikely. — **B.** Waley thinks that 67 is a loan char. for 72 (**piwâd* / *piwvi* / f e i), and he translates: »It is the trunk that first decays». — **C.** Lu (ap. Lie nü chuan) reads 73 (**b'wad* / *b'wai* / p a i and **pwad* / *pwai* / p a i), thus: »The root then is first destroyed». — The rimes of the st. are 74. With Aβ, B and C the system would be: **k'iat* : **g'âd* : **b'wad* (or **piwad*) : **šjad*, which is asymmetrical. With Aα we obtain: **k'iat* : **g'âd* : **b'wât* : **šjad*, which is a regular system of alternating rimes. The reading 67 **b'wât* of the A version and in the *a* interpr., without any loan speculations and with Mao's char. as it stands in a well-attested sense, is certainly the best.

Ode CCLVI: Yi.

Yi yi wei yi, see gl. 895.

946. Wei tê ch'î yü 75.

A. Mao: y ü 76 (**ngü* / *ngü* / y ü) = 77 'angle'. Cheng in a long paraphrase explains that just as in a palace, if it is correctly built and straight in the interior, the outside correspondingly shows lie n y ü 78 corners, angles, so the line would mean: »(A dignified demeanour) is the outside angles of virtue», i. e. the outward and visible signs of virtue. But, as Ch'en Huan points out, the simile intended by Mao is quite different, as revealed by Li: Ju hing 79 »(the scholar) makes himself acquainted with fine accomplishments, he grinds and smooths the sharp angles (refines his demeanour). Thus our ode line 75: »(A dignified demeanour) is the (smoothed) angles of virtue», i. e. the refined appearance caused by virtue. In any case, though the latter metaphor is comparatively ancient, the interpr. is certainly very strained. — **B.** Another school (ap. a Han stone inscr. in the Li sh'î) reads 80. This 81 **ngu* / *ngü* / o u was taken to be a loan char. for the 76 of A by the Ts'ing scholars, but it certainly is not. On the contrary Mao's y ü 76 is loan char. for o u 81 (or we should rather say: the orig. graph was probably a simple 82, wrongly filled out into 76 by Mao, rightly into 81 by the B school). Waley translates: »(Dignified manners) are the helpmates of power». I do not think that this brings out the value of o u 81 correctly. It fundamentally means 'a double, a match, a *vis-à-vis*, a counterpart' (common: Tso, Li etc.), and the line means: »(A dignified demeanour) is the counterpart of the (inner) virtue», i. e. to the inner virtue correspond the outer good manners. — B is simple and logical and expresses a theme constantly met with in the classics.

947. Chê jen ch'î yü yi wei s'î li 83.

A. Mao thinks that the y ü 84 'stupidity, folly' of the wise men is a feigned stupidity for keeping out of harm in a bad time. He says: li 85 = 86, thus: »The (feigned) stupidity of the wise men is because of that (risk of) incrimination» — they are afraid of being charged with crime. So the Lu school (ap. Huai: Jen kien) and Han school (ap. Han Sh'î wai chuan 6) also understood the line. They all seem to base their interpr. on Lun: Kung-ye Ch'ang: »Ning Wu-tsi, when the state had good principles, was 87 wise, when the state had no good principles, he was 84 stupid»; Tso: Wen 4: »(Ning Wu-tsi said:) How dare I accept such great honours 88 and bring on myself the charge of crime». Here li 85 has precisely the meaning intended by the ancient schools. Yet

this interpr. does poor justice to the parallelism with the preceding: »The folly of the common people is simply a natural fault». In our line it should be explained why even wise men, who should know better, sometimes act foolishly. To explain it thus: the folly of the wise men is but a feigned stupidity, in contrast to the true and natural stupidity of the common people, is very far-fetched, in spite of the theme embroidered upon in Lun. For when previously a »common saying» is quoted: »There is no wise man who has no folly», this certainly has not that sophisticated meaning: »There is no wise man who has no (feigned) stupidity». — **B.** Chu therefore takes li 85 = 89 'to offend against', expounding it: 90 'to offend against one's proper norms', thus: »The folly of the wise men is a (deliberate) offence». — **C.** Ma Juei-ch'en reverts to the idea of the (feigned) stupidity, but quotes Kuang ya: li 85 = 91 'good', and interprets: »The (feigned) stupidity of the wise men is (really) goodness». Wang Nien-sun thinks that Kuang ya's gloss probably refers to Li: Ta h'ue 92, where Cheng says that 85 (**liad* / *liei* / li) is a loan char. for 93 (**lijad* / *lji* / li): »When the one man seeks advantage» (what is »good»); but this is an arbitrary speculation of Cheng's, and the clause 92 simply means: »When the one man is avaricious and perverse». Interpr. C is certainly no improvement. — **D.** Waley: »(Ordinary people's follies are but sicknesses of their own), it is the wise man's follies that are a rampant pest». This overlooks the fact that the line should explain the »common saying» quoted above. — B is simple and logical.

948. Wu king wei jen 94.

A. Mao: wu king 95 = simply king 96: »Strong is the (real) man». I have often had occasion to emphasize that in cases like this wu 97 is not, with the Ts'ing scholars, an 'empty particle' but turns the phr. into an oratorical question: 98 »Is he not strong, the (real) man». Similarly, in ode 274, phr. 99: »Was it not strong, his ardour». — **B.** Cheng paraphrases: »When the ruler governs, there is nothing so strong as obtaining the wise men», thus 94: »There is nothing so strong as (finding) the (real) men». But the preposition should then be y ü 100, not wei 1. Moreover, in the analogous phr. 99 (where Mao repeats his gloss 95 = 96) Cheng inconsistently but there correctly takes wu king as an oratorical question = 2 »Was it not strong». — In ode 257, on the contrary, phr. 3 means: »He holds a heart that is not (strong =) violent», as shown by the context.

Yu k'ue tê hing, see gl. 503; Huang tan yü tsiu, see gl. 287.

949. Ju suei tan lo ts'ung 4.

A. Cheng takes ts'ung as a separate verb, coordinated with the preceding: »Although you are steeped in pleasure and follow (each other)». — **B.** Chu refers ts'ung to the preceding: »Although you (follow, pursue =) are bent on being steeped in pleasure». This is grammatically faulty, for an object placed before the verb should be resumed by a sh'î 5 or ch'î 6. But, in fact, Chang Heng in his Si king fu has tan lo sh'î ts'ung 7, evidently imitating this ode, so probably a sh'î 5 has been erroneously dropped from the Mao text. — **C.** Ch'en Huan: suei 8 and wei 9 »anciently had the same sound», and suei here stands for wei. Phonetically this is wrong, but graphically the two char. are so similar that suei 8 might be a copyist's error for wei 9

先撥 或撥 或絕 或撥去 或棄撥去 古文 或敗 或廢 乃本寔先敗 或播 或世 或維德之隅
 或隅 或廣 或廉隅 或近文章 或厲廉隅 或維德之隅 或偶 或禺 或哲人之愚 亦維斯戾 或
 愚 或戾 或罪 或知 或自取戾 或反戾 或共常 或善 或一人貪戾 或利 或無競 或維人 或
 無競 或競 或無 或豈不競 或無競 維烈 或於 或維 或不彊乎 或秉心無競 或女難湛樂從

(10), and Ma Juei-ch'en therefore, more correctly, says that *suei* serves for *wei*. Indeed *suei* 8 'although' makes no sense here. Ch'en and Ma moreover adduce a par. in Shu: *Wu yi wei tan lo chi ts'ung* 11. This excellent par. on the one hand confirms that *suei* should be *wei* 9, on the other hand the original existence of the pronoun *shi* 5 of Chang Heng's, see B above. Probably, therefore, the line correctly should run: *ju wei tan lo shi ts'ung* 12: «You (pursue:) are bent on being steeped in pleasure». The dropping of the *shi* 5 is possibly due to a wish to shorten the line into five syllables inst. of six; but lines with six syllables frequently occur in the Shī, e. g. odes 69, 81, 112, 155, 159, 171, 192 etc., so that this length of the line does not forbid the emendation.

Si huang t'ien fu shang, see gl. 942; *Wu lun sü yi wang*, see gl. 564.

950. *Yung t'i Man fang* 13.

A. Mao: *t'i* 14 (**t'iek* / *t'iek* / *t'i*) = 15 'far away', here transitive: «In order to keep at a distance the (tribes of) the Man region». Cf. Tso: *Siang* 14, phr. 16 «How dare I keep far away». The word is id. w. 17 (**t'iek*), same sense, e. g. Shu: *To fang* 18 «From far away you are, people of the Western regions». — B. Cheng: *t'i* 14 is a loan char. for 19 (**t'iek* / *t'iek* / *t'i*), and this means 20. Now this 20 has many meanings, but Cheng was evidently influenced by the Han school reading 21 in ode 299, see below, where the definition is = 22 'to eliminate, annihilate, destroy'; and since *t'i* 19 means 'to cut off' (as trees that are cleared away, e. g. in ode 241), and the homophonous 21 (**t'iek*) properly means 'to cut up, to dismember' (Yili: *Shi sang li* 23 «the four cut-up pieces of a male pig»), Cheng evidently meant 20 in the sense of 'to punish, to chastise, to vanquish' as an extension of meaning of 'to cut to pieces'. Thus 13: «And so (cut to pieces =) destroy the (tribes of) the Man regions». — We compare:

Ode 299. *T'i pi tung nan* 24. A. Mao: 25 (here read **t'iek* / *t'iek* / *t'i*) = 15, thus a short-form for 17: «To keep at a distance those (tribes of) the South-east». — B. Han (ap. Shiwen) reads 26, defining 21 (cf. above), as = 22 'to eliminate, destroy', thus: «To (cut to pieces =) destroy those (tribes of) the South-east». —

It is evident that the two lines are quite analogous and must be translated in the same way; it will not do, as Waley has done, to translate the one: «To keep at a distance barbaric tribes» and the other: «They trimmed the tribes of the South-east». It is certain that the ode poet wrote the verb **t'iek* in both cases; but it is undecidable whether by this he meant, with Mao (14 and 25 = 17) 'to keep at a distance' or, with Han and Cheng (14 and 21 = 19) 'to cut to pieces, to destroy'. Both meanings of **t'iek* are well attested, and both make good sense in these ode lines.

951. *Chi er jen min* 27.

A. Mao (after Erya): *chi* 28 = 29. What this really means has been debated. Since Erya also says 30 = 29, Cheng thinks that *chi* 28 means 30: «Tranquillize your people». But *chi* certainly has no such meaning. Ho Yi-hang (comm. on Erya) rightly says that the *chi* 29 of Erya is equal to 31 'sincerity, good faith' (see gl. 802), the fundamental meaning of *chi* 28 being 'real, solid, good faith', also 'a pledge of good faith, to give pledge of good faith' (common). Cf. B. next. — B. Ts'i (ap. Yen t'ie lun) reads 32, Han (ap. Wai-chuan) reads 33 and Lu (ap. Shuo yüan) reads 34, thus: «Make (announcements =) assurances to your people». Ma Juei-ch'en surmises that the original graph of the Ts'i school was 35 (because 35 **k'iet* and Mao's 28 **t'iet* had the same final), that this was corrupted into 36, and that Han and Lu abbreviated this 36 into 37, a very arbitrary and useless speculation. — Mao's *chi* 28 should be judged in the light of *ka o* 36, 37 of the other three ancient schools. Just as *ka o* means 'to make announcement', so *chi* 28 means 'to give pledge of good faith', the meaning in both

cases being to give the people assurance of one's good faith. A's *chi* and B's *ka o* are thus analogous words expressing the same idea: «Make assurances (of good faith) to your people». Whether the orig. Shī had *chi* 28 or *ka o* 36, 37 is undecidable, but the meaning in any case is the same.

952. *Kin er hou tu* 38. Tso: *Siang* 25 quotes 39.

A. Cheng: «Be careful about your princely measures». — B. Ch'en Huan: *hou* 40 is = 41 (particle). That is quite excluded. To insert a particle between a possessive pronoun and its principal word is grammatically utterly impossible. — C. Ma Juei-ch'en: The Hiao king shou shen *k'i* says: 42 «When the feudal princes give their instructions, it is called *tu* measures». Thus: «Observe carefully the measures of your feudal princes». — A would have been preferable if the line had run: 43. But *hou* 40 regularly means 'feudal prince' (subordinate to the king, cf. gl. 857); moreover both the preceding line and this one speak of the king's attention to his subordinates: there the *jen min* 'people', here the *hou* 'feudal princes'. This speaks in favour of C.

Wu yi yu yen, see gl. 200.

953. *Wu yüe kou yi* 44.

A. Cheng paraphrases: 45 «It is so but for the time being», or: «Let it be so for the time being». Thus our ode line: «Do not say: for the time being» (Waley: «Do not say: let it pass»). This suits the context less well than D below. — B. Ma Juei-ch'en and Kuei Fu (comm. on Shuowen): Shuowen has a char. 46 (entering as part in the char. 47) different from *ko u* 48 and read **kjak* / *kjak* / *ki* in Ts'ie yün, which Tuan Yü-ts'ai identified with 49, meaning 50 'urgently careful of oneself'. This is not known from any text, unless with Ma and Kuei the phr. *kou king* 51 'a perfunctory politeness' in Yili: Yen li should really be *ki king* 52 'an eager politeness'. Thus our ode line: 44: «Do not say that you are eagerly careful». This is a very forced speculation. — C. Fu Kuang (Sung time): «Do not be careless» (sc. in uttering your words). Cf. Lun: *Tsi lu* 53 «The noble man, in his words he has nothing which he is careless (frivolous) about»; *Li*: *K'ü li* 54 «In the presence of valuables, do not (carelessly, lightly obtain =) take improperly»; Tso: *Süan* 12, phr. 55 «I cannot shoot carelessly (at random)»; Chouli: *Ta si t'u*: «If by the sacrificial rites one teaches respect, 56 then the people will not be careless» (same phr. in Kuan: *Siao k'uang*). Indeed *ko u* = 'careless, frivolous, lightly, to be careless, not to care' is very common. Fu Kuang thinks that *yü e* 57 does not mean 'to say' but is the common particle (as in ode 237, see gl. 803); and the final *yi* 58 does not prevent the phr. from being an exhortation, cf. ode 189, phr. 59 «They should not plot against each other». C is very tempting, for it would form a good par. to the Lun passage 53: «Do not (easily follow your words =) let your tongue run away with you, do not be careless» (in your speech). But it misses the par. in next st. 60, where

5. 是 6. 之 7. 耽樂是從 8. 雖 9. 維 10. 惟 11. 惟耽樂之從 12. 維湛樂吳從 13. 用過變方 14. 過
15. 遠 16. 豈敢離過 17. 逃 18. 逃是西土之人 19. 別 20. 治 21. 醫 22. 除 23. 特豚四鬣 24. 狄彼東南
25. 狄 26. 鬣彼東南 27. 貨爾人民 28. 貨 29. 成 30. 平 31. 誠 32. 語爾民人 33. 告爾人民 34. 告爾民
人 35. 語 36. 語 37. 告 38. 謹爾侯度 39. 慎爾侯度 40. 侯 41. 維 42. 語侯行教曰度 43. 謹爾侯度 44.
無曰苟矣 45. 苟且如是 46. 苟 47. 苟 48. 苟 49. 至 50. 自急教也 51. 苟敬 52. 苟敬 53. 君子於其言
無所苟而已 54. 臨財毋苟得 55. 不可苟射 56. 則民不苟 57. 曰 58. 矣 59. 無相猶矣 60. 無曰不

wu yüe unambiguously means: »Do not say». Hence C is not admissible. — D. Another interpr. Kou 48, with C, certainly means 'to be careless, not to care'. Thus: »Do not say: I do not care» (*je m'en fiche*). I suppose that this is Legge's idea when he translates: »Do not say: That is of little importance».

954. Wu yen pu ch'ou 61.

A. Mao: ch'ou 62 (*d̄iôg / z̄iəu / ch'ou*, even tone) = 63, thus: »These are no words that are not used». No text par. — B. Cheng paraphrases ch'ou 62 by 64 (**d̄iôg / z̄iəu / shou*, rising tone) 'to sell', i. e. here 'paid for at the corresponding price', thus regarding the two words as cognate. In Li: Piao ki, where the ode line is quoted, he defines ch'ou 62 as = 65 'to answer, requite'. Ch'ou 62 in this sense is common, e. g. Tso: Hi 5, phr. 66 »If there is grief where there has been no death, (real) sorrow is sure to answer it, requite it» (come as a retribution, on which Tu Yü: ch'ou 62 = 67 'to answer'). Thus 61: »There are no words that are not answered». For ch'ou 62, Lu (ap. Lie nü chuan) reads 68 and Han (ap. Han Shī wai chuan) reads 69, both with the same sound and same meaning of 'to requite' (all etym. one and the same word).

Tsi sun sheng sheng, see gl. 20; Pu hia yu k'ien, see gl. 111.

955. Siang tsai er shī 70. Mao has no gloss.

A. Cheng: siang 71 = 72 'to assist', thus: »When you assist (in the sacrifices) in your (temple) room». — B. Chu: siang 71 = 73, paraphrasing: 74. Legge and Couvreur have understood this thus: »Looked at when being in your house» (Couvreur: visus in tua domu). That can hardly be the meaning, for the idea of the line is just the opposite: when you are alone and at home you are not seen, and yet you should behave correctly. Siang 71 therefore means 'look at, scrutinize' (an imperative), as in odes 52, 165, 204. Thus: »(Look at =) observe carefully (your being in your house =) how you are in your house».

956. Shang pu kuei yü wu lou 75.

Mao (after Erya): the north-western corner (of the house) is called wu lou 76. This has been variously explained. A. Sun Yen (comm. on Erya): the place in the wu house where the sunlight 77 »drips in» (through the northern window). — B. Shī ming: wu lou = 'the dripping place of the house', i. e. where the rain drips in (the north-western corner having had its roof pulled down so as to be open to the sky; not, as Legge has understood it, the central open space in the atrium, which on the contrary was called chung liu). — C. Cheng: wu 78 = 79 'a small tent', i. e. a short-form for 80; and lou 77 means 81 'hidden' (thus loan char. for the homophonous 82): »The place secluded by a tent». — The idea that lou 77 has its ordinary sense of 'to drip' seems very forced, and Cheng is certainly right in thinking that it is loan for lou 82 in the sense of 'secluded'. 82 properly means 'narrow', as in Lun 83 'a narrow lane', and secondarily 'squeezed in, shut off', cf. Ts'ê: Ts'i ts'ê 84 »Ts'i is shut off and secluded», hence Erya lou 82 = 81 'secluded'. But the idea that 78 should be a short-form for 80 'a curtained space, a tent' is not convincing. Wu lou simply means 'the secluded part of the house', thus 75: »May you be free from shame even in the secluded (northwestern) corner of the house».

957. Wu yüe pu (p'ei) hien mo yü yün kou 85.

A. Cheng reads pu hien 86, thus: »Do not say: they are not visible» and refers the phr. to the spirits mentioned in the foll. lines; he paraphrases: »There are spirits who see the doings of men, 87 do not say: they (the spirits) are dark and invisible, there is nobody who sees me». This is based on Li: Chung yung, where the text first quotes the following ode line (»the arrival of the spirits cannot be calculated») and then continues: 88 »The (real) manifestation of the (apparently) invisible, the impossibility of hiding the real is like this», meaning that the apparently wei (minute =) invisible, i. e. pu hien 86 'not manifest, not visible' are in reality hien 'manifest, visible' (the spirits,

though invisible, are there present all the same, as if they were hien 'manifest'). — B. K'ung and Chu likewise read pu hien 86 but refer it to the secluded corner of the house: »Do not say: it is not (manifest =) open to the eyes». — C. The phr. 86 is always equal to p'ei hien 89 'greatly (amply) illustrious' in the Odes, see gl. 410. Waley rightly insists that it means the same here: »Do not say: of the greatly illustrious ones (the ancestors) there are none who see me.»

Pi er wei tê, see gl. 567; Shu shen er chī, see gl. 142.

958. Pu tsien pu tsei 90.

A. Mao: tsien 91 (**tsiam / tsiem / tsien*) = 92 'to deviate, to err'. The more precise meaning of this is revealed by st. 9 of our ode, where we have: 93, on which Cheng: tsien 91 = 94 'not true' (cf. gl. 601). From this it is clear that in this ode tsien does not mean 'to err, to be wrong' in the sense of 'mistaken' but 'saying wrong things, untruthful'. Phr. 93 »He says that I am untruthful». Thus here 90: »Do not be untruthful, do not be injurious». Cf. Tso: Chao 8: »The words of the noble man are sin 95 truthful and are confirmed by evidence, 96 the words of the mean men are untruthful and are not confirmed by evidence». Here the meaning is quite unambiguous. — B. Shīwen records the var. 97 (**tsiam / tsiem / chen*), and K'ung accepts this: »Do not be slanderous». But Shīwen reads 98 also in st. 9, phr. 93, and there 'slanderous' makes poor sense, so in Shīwen's version 98 is really loan char. for 91, and not Mao's 91 for 98. — C. The w. tsien 91 sometimes means 'to usurp', e. g. Li: Kiao t'ê sheng 99 »When the feudal princes usurp (the right of) the rites». Waley seizes upon this: »Do not usurp» (Legge similarly: »Do not go to excess»). But in st. 9, phr. 93 Waley translates: »On the contrary he says that I am wrong». It is very unlikely that the word should have different meanings in two consecutive stanzas. — The fundamental sense of tsien 91 is 'to infringe', in the one case 'to infringe upon truth' = 'to be untruthful', in the other 'to infringe upon the rights' (of others). The former alone, with A, satisfies both stanzas. Yet another application of the word is 'to infringe upon the proper rules' = 'to err', as in ode 208, phr. 100 »Handling the flutes without error». The w. 91 **tsiam* is probably cognate to (belonging to the same word stem as) 1 **ts'iam / ts'iam / ts'in* 'to encroach upon, to invade'. — We should compare:

Ode 305. Pu tsien pu lan 2. A. Mao paraphrases: 3. This is based on Tso: Siang 26, phr. 4 »The one who governs well his state does not (err =) go to excess in rewards, he does not go to excess in punishments». Thus the ode line: »There were no (errors =) excessive (rewards), there were no excessive (punishments)». This is very scholastic. — B. Waley: »There were no disorders, no excesses», 'disorder' then in the sense of 'infringements of the proper rules'. — B is obviously right.

Ode 264. Chen shī king pei 5. Mao has no gloss.

A. Cheng: chen 98 = 94. This shows that he took chen 98 to be loan char.

顯 61 無言不讐 62 讐 63 用 64 售 65 若 66 無喪而感 憂必讐焉 67 對 68 疇 69 副 70 相在爾室
71 相 72 助 73 視 74 視 爾獨居於室之時 75 尚不愧于屋漏 76 屋漏 77 漏 78 屋 79 小帳 80 帳
81 隱 82 陋 83 陋巷 84 齊僻陋隱居 85 無曰不顯 莫予云觀 86 不顯 87 無謂是幽昧不明無
見我者 88 夫微之顯 誠之不掩 89 此夫 90 不顯 91 不僭不賊 92 僭 93 差 94 覆謂我僭 95 不
信 96 信 97 小人之言僭而不微 98 不諧 99 諧 99 諸侯之僭禮也 100 以齋不僭 1 侵 2 不僭
不濫 3 賞不僭刑不濫 4 善為國者賞不僭而刑不濫 5 諧始竟特 6 始於不信終於

for *tsien* 91 (cf. gl. 601), and Shīwen therefore says: »*chen* 98, originally also wr. 91». Cheng paraphrases: 6. K'ung and Chu believe that Cheng meant by *pei wei* 'to turn the back on' in the sense of 'to disavow', thus the ode line 5: »By untruthfulness they begin and end by disavowing (their own words)». *Pei* or *pei wei* 'to turn the back', however, often means 'to be disloyal, refractory', and Cheng may simply have meant: »By untruthfulness they begin and end by being (back-turning =) disloyal». — B. Ma Juei-ch'en rejects Cheng's loan theory and takes *chen* 98 of the Mao text in its ordinary sense. Ma explains: »First they slander (people) and in the end they turn the back on them». — C. Ch'en Huan like Ma takes *chen* 98 to mean 'to slander', but he does not accept the chiasma construction: »Slander begin — end turn the back', which undoubtedly is a great weakness, but takes *shī king* 7 together as = 8, thus: »They slander and from beginning to end are disloyal». This, however, spoils the rhythm: *chen* — *shī king pei*. — D. Another interpr. The line forms a perfect par. to and should be judged in the light of a line in ode 198, phr. 9 which, as demonstrated in gl. 601, means: »When the falsehoods are first (reduced =) refuted». The construction in our present ode is exactly the same and indicates on the one hand the meaning of *shī* 10 'first', on the other hand that *king* 11, corresponding to *ki* 12, is merely an adverb: 'to the end, entirely'. *Pei* means 'to turn the back on, to cold-shoulder'. Thus: »The calumnies are first entirely (cold-shouldered =) disregarded», which is quite analogous to ode 198, phr. 9.

Ode 257. *P'eng yu yi chen* 13. Here again Shīwen reads 98 *tsien*, registering the variant 91. But there is no valid reason for abandoning the traditional *chen* 98 'to slander'.

959. *Kao chi hua yen* 14.

A. Mao reads thus, expounding: 15 'ancient good words'. But the wording of the line implies simply: »When I tell him my (words and speeches =) lessons». — B. Shīwen says that »Shuowen read 16 **ko/kuo/ku* for *hua* 17. The present Shuowen has a quotation: »The ode says: *ku hün* 18», which does not tally with our ode here. Yet most Ts'ing scholars believe that Mao's definition above reveals that his text really had *ku yen* 19, which has later been corrupted into *hua yen* 20. The *w. ku* 16 is known from no pre-Han text (except the heading *Shī ku* of an Erya chapter, which is not a text proper). — Lu (ap. Sin sū) reads 14 like Mao, and the phr. *hua yen* 20 is well known, e. g. Tso: Wen 6, phr. 21 »They set up for them (words and speeches =) lessons»; Tso: Wen 18, phr. 22 »He could not be taught, he did not understand lessons», etc. Hence there is no reason to doubt the A text reading.

960. *Tsie yüe wei chi* 23.

Mao: *tsie* 24 = 25. This *kia* has many meanings: 'to borrow, (borrowed:) false, if' etc. Chu takes it in this last sense of 26: »If you say that you have no knowledge». Legge translates: »Still perhaps you do not know»; Waley: »You may say to me: You don't know». But for *tsie* 24 Ts'i (ap. Han shu) reads 27, and *tsie*, whether wr. 24 or 27 then means 'to borrow' = 'to avail oneself of' in the sense of 'to make a pretext, to allege'. The comm. all take the *wei chi* as referring to the persons addressed: »that you do not know», but Waley rightly refers it to the speaker. In fact, in the next st. the line is followed by 28, which cannot possibly mean: »You are octogenarians», for the earlier *siao tsi* 29 clearly shows that it is inexperienced youngsters that are admonished. This amply confirms Waley's view. Thus: »You allege that I do not (know:) understand».

961. *Min chi mi ying, shuei su chi er mu ch'eng* 30.

A. Cheng: *ying* 31 = 32 'full' in the sense of 'satisfied', thus: »When the people are not satisfied, who knows it in the morning and deals with it in the evening» (who can be

allowed to be slack). Cf. Kyü: Ch'u yü 33 »To be satisfied without being insistent», on which Wei Chao: *ying* = 34; Tso: Wen 18, phr. 35 »He could not be satisfied». Ch'en Huan turns it somewhat differently: »When the people are not (full =) well-supplied, who etc». But the text par. adduced confirm Cheng. — B. Chu: »If the people are not (full =) self-satisfied (conceited), who would get to know in the morning and achieve in the evening», i. e. would they not be quick to learn. — C. Ma Juei-ch'en: *ying* 31 (**dieng/iäng/yin*) is a short-form for 36 (Kuang yüen **t'ien* / *t'ien* / *t'ing*), Shuowen = 37 'slow, slack', thus: »The people not being slow (slack), who (of them) gets to know in the morning and achieves in the evening» (the people are quick to learn). Of this *t'ing* 36 there are no text par., but *ying* 31 'full' and *ying* 38 'full, surplus, profit' are etym. one and the same word and sometimes interchangeable (the name 39 in Tso: Süan 4 is wr. 40 in Lü: Chī fen) both **dieng*, even tone, and Ma thinks that this *ying* 38 sometimes serves for 36 **t'ien*, see ode 258 below. — C has the advantage that the idea of 'slowness, slackness' expressed in the 2nd line would be correspondingly expressed also in the 1st. But 36 **t'ien* is poorly attested, and moreover the context does not favour C. The whole st. is a reproof against incompetence and negligence, which supports A. — We must study here:

Ode 258. *Ta fu kün tsi chao kia wu ying* 41. Mao has no gloss on *ying*.

A. Cheng takes *ta fu kün tsi* as a vocative and refers the 2nd line to the preceding: »Look at the great Heaven, small are its stars; and he paraphrases: 42. Ma Juei-ch'en thinks that Cheng meant: »Heaven's brilliance ascends and advances unceasingly and it has no time when it slows down (slackens)», *ying* 38 being then equal to *t'ing* 36 'slow'. Thus our ode line 41: »Oh, you dignitaries and noblemen, (the stars) come brightly forward, without slowing down». As a par. one might adduce Sün: K'iang kuo, where 43 serves for 38: 44, which Yang Liang interprets: »If the people are restrained, they are made to fear, but if they are treated (slowly:) slackly, they are arrogant to their superiors» (Yang: 45); but Ho Yi-hang insists that *ying* 43 here is equal to 31, in the sense of 46: »If they are (made full =) allowed to be self-satisfied, they are arrogant» etc. Thus the par. is not safe. Cf. also D below. — B. Wang Su: *ying* 38 means 'to hoard, to lay up profit for oneself' (common meaning), thus: »The dignitaries and noblemen have brightly come forward without (selfish hoarding =) egotism». — C. Chu: »The dignitaries and noblemen have brightly come forward (without surplus =) to the best of their power» (they have done their utmost). — D. Ma Juei-ch'en, having first commented upon Cheng, mentioning that Cheng took *ying* 38 = *t'ing* 36 'slow' (see A above), himself prefers another interpr.: Kuang ya says *ying* 38 = 47, and he interprets the ode line 41: »The dignitaries and noblemen have brightly come forward without fault». But that is to misunderstand the Kuang ya; its *kuo* 47 means 'excess', as in Chouli: Kung jen 48 »One heats it on the fire but without excess» (not too much); Li: Yü ling 49 »When heaven and earth begin to be severe, one must not go to

背達 7 始竟 8 始終 9 僭始既誣 10 始 11 竟 12 既 13 朋友以譖 14 告之 15 古之善言
 16 詰 17 詰 18 詰訓 19 詰言 20 詰言 21 著之 22 不可教訓不知 23 詰言 24 借曰未知 25 借
 25 假 26 假命 27 藉 28 亦事既竟 29 小子 30 民之靡盬誰夙知而莫成 31 盈 32 滿 33 夫盈而
 不備 34 志滿 35 不可盈厭 36 經 37 緩 38 贏 39 伯盈 40 伯贏 41 大夫君子昭假無贏 42 天之
 光耀 43 行不休無自贏 44 緩之時 45 贏 46 百姓勅則致畏 47 贏則教上 48 稍贏 49 緩之 50 氣盈 51

excess» (here Cheng says ying 38 = 50 »one must not be slack, and he again takes 38 as = 37, cf. A above; but Kao Yu, on the same phr. in Huai: Shī tsē says ying 38 = 'ample', and in Lü the text reads 51). — E. Another interpr. Ta fu kün tsī is a vocative (with Cheng), and the rest is an exhortation: »Oh, you dignitaries and noblemen, come brightly forward (without surplus = none remaining =) all of you». It would be tempting to translate: »Come brightly forward without tarrying», but after all ying 38 (for t'ing 36) in the sense of 'slow' is too weakly substantiated.

962. Huei er chun chun 52.

A. Mao reads thus: 52 (**t̪iwen* / *t̪iwen* / chun) = 'to inculcate' (Shuowen), thus: »I instruct you inculcatingly». Cf. Tso: Siang 31, phr. 54 »He repeats (his words)». Shīwen records the var. 55, which is a mere loan char. — B. Another school (ap. Cheng's comm. on Li: Chung yung) reads 56 (in comm. on Shang shu ta chuan, Cheng has the var. 57). From the Li passage it appears that Cheng himself considered 58 'earnest' as merely a var. of Mao's 52, but 58 (**d'wan* / *d'wan* / t'u n) properly means 'anxious' (ex. in Ch'u: Li sao), and if Cheng really had a Shī text which read 58, the line could very well mean: »I instruct you anxiously». — B is too unsafely attested.

963. T'ing wo mo mo 59.

A. Mao: mo mo 60 (**mōk* / *māk* / m o, Shīwen) = 61 'not making them enter' (sc. the instructions), refusing to accept them. This tells us nothing of the fundamental meaning of the word. There are several possibilities: a. Lu (ap. Kao Yu's comm. on Huai, in the Tao tsang version, the current version having been corrected after Mao) reads 62 (**mōk* / *māk* / m o), and Ma Juei-ch'en thinks Mao's 60 is a loan char. for 63 'distant': »You listen to me (distantly =) reservedly». — β. Erya has an entry: m o m o 63 = 64 'annoyed', and since an anc. comm. (»Shē jen») ap. K'ung says that m o m o 60 is = 65 'distressed and annoyed', some anc. school took the Erya entry to refer to our ode here. Thus: »You listen to me with annoyance». No text par. — B. Cheng 60 means 66 'neglectfully, slightly'. Thus: »You listen to me with (slighting =) contempt». Chu follows this, but still reads the char. **mōk* / *māk* / m o. In this sense, however, the char. 60 should really be read **m̄iōg* / *m̄iäu* / m i a o 'small, to consider small, to slight', cf. Meng: Tsin sin, hia 67 »Those who give counsel to the great should (consider them small, slight =) despise them», on which Chao K'i 67 a. This 60 is really id. w. 68 (**m̄iōg* / *m̄iäu* / m i a o) 'small, insignificant' (common). Cf. also Tso: Hi 9, phr. 69 »The smallest (most insignificant) of the children». Ts'i (ap. Cheng's comm. on Shang shu ta chuan) reads 70. This 71 **mog* / *māu* / m a o meaning 'weak-sighted' makes no sense here and must be a loan char. But in any case it shows at least that the Ts'i school read the line with a word ending in -g, not one in -k. — B which takes the char. 60 in a well-attested sense: 'small, to slight' is certainly best. But we have then to alter the traditional reading (Shīwen) **mōk* / *māk* / m o into the **m̄iōg* / *m̄iäu* / m i a o which tallies with the Meng and Tso examples. And this, in fact, is confirmed by the rime system of the st. The rimes are 72:

— — — *t̪iōg*, — — — *glāk*
 — — — —, — — — *ts'og*
 — — — —, — — — (*mōk* : *m̄iōg*, 60)
 — — — *kōg*, — — — *ngiok*
 — — — —, — — — *mog*.

It is easily seen that whereas the lines with double rimes have the first (before the caesura) in -g, the second in -k, the lines with only one rime (end rime) have this in -g (lines 2 and 5). Now our line 3 is precisely such a line with only an end rime, and should therefore, on the analogy of lines 2 and 5, have its rime word in -g. This confirms 60 **m̄iōg* as against Shīwen's **mōk*.

Ode CCLVII: Sang jou.

K' i hia hou sün, see gl. 222.

964. Lue ts'ai k'i liu 73.

A. Mao: liu 74 = 75, which is based on Erya: 76 = 77, and all comm. agree that it means 'stripped of its leaves, with foliage sparse and thin', thus: »If one plucks it, it will be sparse-leaved». There has been much speculation as to how liu 74 could have this meaning. Ho Yi-hang thinks that Erya's 76 (**b'iar-liōg*) is a sound variation of 78 (**pwat-liōg*) 'not staying' (leaves falling and not remaining); but if so, the use of liu 74 alone, in our ode line, equal to liu 79, would make no sense. Ma Juei-ch'en believes that Erya's 76 (**b'iar-liōg*) is a sound variation of the 80 (**b'iar-lia*) = 'to separate' in ode 69, and if so, liu 74 (**liōg*), equal to 81 (**lia*) would mean 'leaves separated from each other', i. e. sparse, a thin foliage. All extremely unlikely. No text par. whatever. — B. Chu: liu 74 = 82 'to damage, destroy, kill'. Thus: »If one plucks (it), it will be destroyed». Liu means 'to kill' in ode 285, in Shu: Kün Shī, in Yi Chou shu: Shī fou, etc. — B is best substantiated.

Ts'ang huang t'ien hi, see gl. 412; Cho pi hao t'ien, see gl. 678.

965. Mi kuo pu min 83.

A. Mao: min 84 = 85, thus: »There is no state which is not (extinguished:) destroyed». This is based on Erya, which defines both 84 and 85 as = 86. Cf. Tso: Sün 12, phr. 87 »You do not extinguish our altars» (etc., common). — B. Wang Yin-chi: min 84 = 88, thus: »There is no state which is not in disorder». Cf. Shu: K'ang kao 89 »The laws will be brought into disorder»; Shu: Lü hing 90 »confused and disorderly»; Lü: Shen ta 91 »All the crowd became confused». — B suits the context better: the min 84 corresponds to the luan 88 'disorder' of the preceding line.

Min mi yu li, see gl. 430.

966. Kuo pu si p'in 92.

A. Mao: p'in 93 (**b'ien* / *b'ien* / p'in) = 94 'urgent, pressing': »The country's course is (pressing =) critical». Cf. Meng: T'eng Wen kung, hia 95 'to press together the brows'. Shuowen quotes the ode line 96, and this 97 (**b'ien*) is another way of writing the same word 'to compress', e. g. Chuang: Chī lo 98 »He compressed the brows». — B. Cheng: p'in 93 = 99, sc. in the sense of 'several together' (100), thus: »The country (sc. the government) (walks =) practices this (one time after another =) again and again» (sc. the bad actions). Cf. Lie: Huang ti I »Why do you repeatedly go and come». — B takes pu 2 as a verb, but par. phrases like ode 229, phr. 3 »Heaven's course is calamitous» shows pu to be a noun (see gl. 739). The A interpr. of our line forms a good par. to the 3 of ode 229, which confirms A.

Kuo pu mie tsī, see gl. 930; T'ien pu wo tsiang, see gl. 403.

過 於 火 無 贏 天 地 始 肅 不 可 以 贏 解 無 盈 詭 爾 諄 諄 諄 諄 焉 詭 爾 怲 怲 純 怲 聽 我 藐 藐 藐 不 入 也 聽 我 邈 邈 邈 邈 悶 憂 悶 忽 略 說 大 人 則 藐 之 當 輕 藐 之 眇 藐 語 孤 聽 我 眇 眇 眇 昭 藥 誤 藐 教 虐 豈 採 其 劉 劉 燥 燥 而 希 眇 劉 暴 樂 不 留 留 化 離 離 離 靡 國 不 泯 泯 泯 滅 盡 不 泯 其 社 稷 亂 舞 泯 亂 泯 泯 芬 芬 衆 庶 泯 泯 國 步 斯 頻 頻 頻 急 頻 頻 國 步 斯 曠 曠 曠 曠 曠 曠 比 數 人 女 行 去 來 之 頻 步 天 步 艱 難

967. Mi so chī yī 4.

Mao: yī 5 = 6 'to settle', thus: »There is nowhere to settle». The phr. is quite analogous to ode 194, phr. 7, where Mao likewise says li 8 = 6 'to settle' (one of the meanings of li 8 being 9 'to come to, arrive at'; thus properly: »There is nowhere to stop and arrive at»). But how yī 5 can mean this 6 'to settle' has been differently explained. A. Shīwen reads 5 here *ngiək / ngiək / yī, thus taking it to be id. w. the w. in the phr. 10 'to stand straight and firm', common in Yili, see gl. 870. Thus our ode line properly means: »There is nowhere to stop and stand firm». — B. K'ung takes 5 (ordinarily read *ngiəŋ) to be a short-form for 11 *ngiəŋ / ngiəŋ / ning 'to freeze, coagulate, become solid'. By extension of meaning this 'to be solid' would be equal to 'to be still, quiet' (K'ung = 12). Thus: »There is nowhere to stop and be (solid =) still». Cf. Chuang: Siao yao yu 13 »His spirit was (coagulated, concentrated, collected =) still» (comm. = 14). 5 serving as short-form for 11 is common, e. g. Yi: Kua 2, phr. 15 (some versions correctly have 16). — Sün has two passages where he has used the Shī phrase with the syllables inverted: Sün: Wang chī: »(If he wants to treat the people amiably) 17 but does not (settle them =) fix them in their proper place» (keep them at a proper distance); Sün: Kie pi: »(If you search for the methods of understanding the things), 18 but do not settle them» (give them their proper place, do not get them clear). (The 11 in the first ex. is a corruption for 5, due to the frequent confusion of the two char., acc. to Ho Yi-hang). In both cases it would seem that Sün took 5 (*ngiəŋ / ngi / yī) to serve for 19 (*ngiəŋ / ngi / yī) 'to estimate, to calculate' (= 'to place rightly'). — D. Ch'en Huan thinks that yī 5 is a short-form for 20 (*ngəŋ / ngi / ai) 'to obstruct', thus: »There is nowhere to stop and (become obstructed =) be arrested (remain still)». — A, which takes yī 5 as an attitude of the body: 'to stand firm', agrees best with the preceding chī 21 'to stand, to stop', thus forming a natural binome. It is well supported by the Yili text par. in gl. 870. And that chī 21 here really has the primary sense of 'to stand, to stop' is proved by the par. chī li 22 'to stop and arrive at' in phr. 7 (ode 194), where it is clearly seen that these are phrases expressing motion and position.

968. Kūn tsī shī wei, ping sin wu king 23.

The anc. comm. say nothing of the peculiar construction of the first line, ending in shī wei.

A. Ho K'ie (24, 14th c.) foll. by Legge: wei 25 = 26 'to bind', thus: »The noble-men are the bonds (of the state)». Wei 'to bind' in the sense of 'to bind together, to unite' we have in ode 191, phr. 27 »The four regions, them you should unite», but that is not analogous to our present phr. in which kūn tsī must be the subject. — B. Fu Kuang (28, 13th c.): shī wei 29 has the same meaning as in a series of other odes, and wei is merely the copula, cf. ode 45, phr. 30 »He is my proper one» (other ex. in odes 190, 217, 293, 300). But whereas this shī wei normally begins a line, here it stands at the end. This does not mean that we have to take the two lines as a unit, so that wei directs the following ping sin wu king; a verse line certainly cannot end in the copula wei. But the inversion kūn tsī shī wei places kūn tsī in an emphatic position before the copula: kūn tsī shī wei is equal to 31 »The one who is a noble man». — C. Ch'en Huan: shī wei 29 is equal to 32 and the line means: »What the noble men do, is to hold a heart» etc. Now wei 25 is certainly equal sometimes to 33, but then always 33 in the sense of 'to be', never in that of 'to do'. — A is not impossible in itself, but it takes shī wei 29 in a quite different sense from what it regularly has in the Shī. Hence B is preferable.

969. Shuei sheng li kie 34. Mao does not explain the construction.

A. Cheng paraphrases: 35 »Who is it that has produced this evil», thus simply skipping the inconvenient kie 'steps'. — B. Chu paraphrases 36: »Who is really the

(steps =) promoter of this evil». But sheng 37 'to bear' cannot mean 'to be'. — C. Legge therefore tries to take kie as the object of sheng: »Who reared the steps of dissatisfaction». Sheng 'to bear, to produce' can certainly not have as object an inanimate thing like 'steps'. — D. It is correct, with Chu, that kie 'steps' is a metaphor for 'promoter', as shown by two par.: ode 198, phr. 38 »They are simply the (steps =) promoters of disorder»; ode 264, phr. 39 »(The long tongue of a woman) is the (steps =) promoter of evil». But to the 33 or 25 'to be' in those ex. here corresponds sheng 37 'to bear, to be born', and this certainly has its particular force: it is a vigorous indictment against the wicked king: »Who has been born a (steps =) promoter of evil (and caused distress unto this day)».

Wo sheng pu ch'en, see gl. 596; Feng t'ien tan nu, see gl. 423.

970. K'ung ki wo yü 40.

For ki 41 = 'to harass', see gl. 354.

A. Mao: yü 42 (*ngio / ngiwo / yü) = 43 'border land', thus: They greatly harass our borders. Cf. ode 265, phr. 44 »Our settlements and border lands are all waste». Yü 42 fundamentally means 'enclosure' and hence by extension of meaning 'borders' (common in this sense, Tso etc.). — B. Cheng: yü 42 is loan char. for 45 (*ngio / ngiwo / yü), thus: »Very urgent is our withstanding (the foes)». — No reason whatever for the loan speculation of B.

971. Wei mou wei pi, luan huang sī sūe 46.

A. Cheng: »You make (military) plans, you take precautions (for war actions); but the disorder increases, and you become (cut =) retrenched». — B. Ma Juei-ch'en: huang 47 has not its common meaning of 'to increase' but 'to be like', and luan huang 48 is equal to 49 'the (likeness =) condition of disorder', thus: »If you plan, if you are cautious, the condition of disorder will be (cut =) retrenched». Very far-fetched. — C. Huang 47 certainly means 'to increase', with Cheng (cf. gl. 412), but the subject of the verb wei is not »you», but »I», as shown by the sequel: 50 »I admonish you», etc. Thus: »I plan for you, I caution you: if the disorder increases, it will (cut, dismember =) destroy you».

972. Shuei neng chī jê, shī pu yi cho 51.

Mao has no gloss on shī.

A. Cheng: shī 52 = 53, but that makes no sense here. Indeed, as pointed out in gl. 76, Mao's text must be corrupted. B next has the correct reading. — B. Another school (ap. Mo: Shang hien, chung) reads 54, thus: »Who can grasp anything hot? There are few who do not (first) (use washing =) moisten the hand». — B is simple and clear.

973. P'eng yün pu tai 55.

P'eng 56 (*p'əŋ / p'əŋ / p'əŋ) var. 57, in Erya defined as = 58, is an alt. way of writing 59 (same sound) 'to cause, to make', which occurs in Shu: Lo kao and Shu: To fang.

4.靡所止疑 5.疑 6.定 7.靡所止疑 8.戾 9.至 10.疑立 11.凝 12.安靜 13.其神凝 14.靜 15.陰
始疑 16.始凝 17.無所凝止之 18.無所疑止之 19.擬 20.礙 21.止 22.止戾 23.君子實維 秉心無
競 24.何楷 25.維 26.繫維 27.四方是維 28.輔廣 29.實維 30.實維我儀 31.凡為君子 32.是為 33.
為 34.誰生厲階 35.誰生此禍者 36.誰實為 此禍階 37.生 38.職為亂階 39.維厲之階 40.孔棘
我圍 41.棘 42.圍 43.至 44.我居圍辛荒 45.禦 46.為謀為盜亂 47.沉斯削 48.沉 49.亂沉 49.亂狀 50.
告爾 51.誰能執熱 逝不以濯 52.逝 53.去 54.孰能執熱 鮮不用濯 55.拜云不速 56.拜 57.拼送

A. Mao and Cheng have no gloss on *yü n* 60, but from Cheng's paraphrase it follows that he took it simply as an empty, filling-out particle, something like the Greek *de*: «You cause them not to come forward». In fact, a *yü n* as such a filling-out particle, no more than a euphonic supplement, occurs frequently and apparently irrespective of the position in the clause, e. g. ode 33, phr. 61, ode 192, phr. 62, ode 207, phr. 63, ode 256, phr. 64, etc. Since Kuang ya has an entry: 60 = 65 'to have', Wang Nien-sun tries to prove that it has that meaning here, our line being equal to 66, but his supporting cases are much too unsafe, all admitting equally well of an interpr. of *yü n* as an empty particle. — B. Chu takes *yü n* as = 'to say': «One causes them to say: we cannot attain (to our aims)», i. e. one causes them to be despondent and refrain from coming forward into service. — A is confirmed by a par. in st. 15 of our ode, where *yü n* is likewise a particle: 67.

974. Hao shī kia sê, li min tai shī 68.

A. Mao says simply: 69 'in the place of the meritless ones to (eat =) enjoy the emoluments', and K'ung (after Wang Su) expounds this further so as to interpret: «You should love those who toil with husbandry and benefit the people, (and let them) instead of (the bad ones) eat (the emoluments)». A violent forcing of the text. — B. Cheng reads 70, and interpr.: «You love those who in their living are niggardly and who burden the people, and (you let them) instead of (the good men) eat (the emoluments)». Even worse than A. Moreover we have 71 in the next st., unmistakably meaning 'husbandry', and it must mean the same here. — C. Chu refers the lines to the good men frustrated, telling how they refrain from taking office: «They love that husbandry, and work (together with) the people, as a substitution for the eating (of official emoluments)». — D. Another interpr. As long as we take (with Mao) the *tai shī* to mean 'to eat (emoluments) instead of (somebody)', the whole passage will be hopelessly strained, and Chu's twisting it into 'as a substitution for eating (emoluments)' is even more impossible. It is better to take *tai* 72 in its common sense of 'successively, from generation to generation'. The whole st. is an exhortation to the leaders to encourage husbandry: «They love that husbandry; the doughty people from generation to generation live from it.»

975. Mie wo li wang 73.

A. Cheng curiously expounds: 74 «It exhausts that on which our king relies for his position», i. e. the resources (grain) of the country. This is not reconcilable with the wording of the text. — B. Chu: «It destroys our appointed king». — C. Ch'en Huan interpr. «The one who destroys us is the appointed king», adding that the meaning of *li wang* is doubtful, and that possibly *li* 75 is a short-form for 76. — D. Ma Juei-ch'en: *li* 75 is a short-form for 77, and *wang* 78 means 79, thus: «It destroys the principal ones of our grains»; an eccentric idea. — B is simple and plausible.

976. Kü chuei tsu huang 80.

Mao says: *chuei* 81 (**iwad* / *tsüwäi* / *chuei*) = 82 'to attach, connect', a common meaning of the word, which is closely cognate to 83 (**iwad* / *iüwäi* / *chuei*), same meaning. This, however, has been understood in various ways. A. Cheng: «All are attached (to war service), and (their homes are) utterly empty». — B. Chu: *chuei* = 82 'connected with' in the sense of 84 'in risk of': «All are (connected with =) on the brink of utter ruin». — C. Ma Juei-ch'en: Kuang ya says *chuei* 81 = 85 'to collect, bring together', an extension of meaning ('to connect' > 'to unite, bring together'), and this is the meaning here: «All things together are utterly (waste =) ruined». Cf. Hanfei: Ts'un Han 86 «He wished to bring together all the soldiers of the world». — Kü means here 87 'all', and with C the *kü chuei* forms a good and natural binome.

Yi mien k'ung ts'ang, see gl. 372; *Ping sin süan yu*, see gl. 765;

K'ao shen k'isiang, see gl. 807; *Shen shen k'iliu*, see gl. 17; *P'eng yu yi chen*, see gl. 958.

977. Tsin t'uei wei ku 88.

A. Mao: *ku* 89 = 90 'exhausted, without resources', thus: «To go forward or backward is (alike) (exhausted =) impracticable». This means that Mao took 89 (**kuk* / *kuk* / *ku*) to be loan char. for 91 (**kjök* / *kjuk* / *ku*). — B. Yüan Yüan: *ku* 89 **kuk* is a loan char. for the homophonous 92 (**kuk*) in its sense of 'good', thus: «(Advancing and retreating =) In ups and downs alike, be good!» Yüan adduces two passages in Han Shī wai chuan (6 and 10) and one in Yen tsī ch'un ts'iu: Wen hia, where the ode is quoted: in all these cases the meaning B seems to him to have been intended. Hu Ch'eng-kung, however, insists that even in those cases interpr. A makes good sense. — The loan theory of A: **kuk* for **kjök* is phonetically much inferior to B: **kuk* for **kuk*. The reason for the latter loan would be that the preceding line ended in 92, and the scribes wanted to avoid a character riming with itself. In any case, with interpr. B the word **kuk* 'good' has to rime with itself, but such «self-rimes» are far from rare in the Shī.

978. Chan yen po li 93.

A. Cheng takes *chan* and *yen* as coordinated verbs: «He looks out and speaks over a (distance of) a hundred li». Yet *yen* 'to speak' comes very illogically in the context. — B. Another interpr. *Yen* 94 is the particle (see gl. 10), thus: «He surveys a hundred li» (he is circumspect).

Hu sī wei ki, see gl. 835.

979. Fu k'iu fu ti 95. Cf. gl. 163.

A. Cheng: «(Now this good man), one does not seek him, one does not promote him». — B. Ch'en Huan: «(Now this good man), he does not seek (office), he does not (advance =) push himself forward». — On the analogy of the preceding st.: «Now this wise man, he surveys a hundred li», the phr. «now this good man» should be the subject, not the object in the foll. line. This confirms B.

980. Ning wei t'u tu 96.

A. Cheng: *ning* 97 = 98, explaining: «(The people, being greedy and disorderly), (find peace in =) are content to do bitter and poisonous (actions)». — B. Ch'en Huan: *ning* 97 is the interrogative adverb, quite analogous to *hu* 99, as often (see gl. 77). Thus: «Why are they a bitter poison». Cf. ode 192, phr. 100 «Why are they lizards.» This text par. is decisive.

981. Ta feng yu suei, yu k'ung ta ku 1.

A. Mao: *suei* 2 = 3, thus: «The great wind has its path: the deep great valleys». For *k'ung* = 'deep' see gl. 372. *Yu* 4 cannot be translated, it forms part of the attribute: *yu k'ung* = 'deep', as frequently in the Shī (e. g. ode 189, phr. 5 «straight are its pillars», etc. cf. gl. 885). *Suei* 2 = 'path, road' is common (Tso, Kyü etc.). Our ode line is quoted with short-forms: 6 in Ts'ien fu lun, 7 in Han Shī wai chuan. —

58.使 59.伴 60.云 61.道之云遠 62.伊誰云惜 63.曷云其遠 64.莫予云覯 65.有 66.莽育不遠 67.如
云不克 68.好是稼穡力民代食 69.代無功者食祿 70.好是家畜 71.稼穡 72.代 73.滅我立王
74.窮盡我王所恃而立者 75.立 76.位 77.較 78.王 79.長 80.具贊幸荒 81.贊 82.屬 83.縱 84.危 85.
聚 86.欲贊天下之兵 87.俱具 88.進退維谷 89.谷 90.窮 91.鞠 92.穀 93.瞻言百里 94.言 95.弗求
弗迪 96.寧為荼毒 97.寧 98.安 99.胡 100.胡為虺蜺 1.大風有隧有空大谷 2.隧 3.道 4.有 5.

B. Wang Yin-chi: *suei* 2 (*dzjwəd / zwi / suei) is loan char. for 8 (*gǐwəd / jwi / yi), and 9 in Lü: Pen mei is defined by Kao Yu as = 'rapid wind'. Thus here: »The great wind is rapid». A poorly substantiated and unlikely speculation.

Tso wei shī ku, see gl. 491; Cheng yi chung kou, see gl. 130; T'an jen pai lei, see gl. 830.

982. T'ing yen tsê tuei, sung yen ju tsuei 10.

A. Cheng: t'ing yen is equal to 11 'words heard on the road' (as in Lun: Yang huo 12 »to speak on the way of what was heard on the road»). And sung 13 means 'to recite', sc. the Odes and the Documents (Shi, Shu). Thus: »When there is (heard words =) gossip, then they respond, when there are recitals, then they are (sleepy) as if drunk». — B. Chu refers the line to the poet himself: »If one would hear my words, I would answer; but I (can do nothing but) croon my words, as if I were drunk». — C. Ma Juei-ch'en: t'ing = 'to listen' means 'to obey, to be obsequious', and sung 13, properly meaning 'to recite', sometimes means 'to sermonize, to admonish', as in Kyü: Ch'u yü 14. Thus: »If there are obsequious words, they respond, but if there are admonishing words, they are (sleepy) as if drunk». — D. Another interpr. In ode 194 we have: 15, which (see gl. 568) means: »When there are (hearable words =) words deserving to be heard, then respond, when there are slanderous words, then keep aloof». Our t'ing yen tsê tuei here is quite analogous and must be interpreted in the same way. The line therefore is an exhortation: »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». This tallies well with the following: »You do not use the good» (sc. words).

983. Fu pei wo pei 16.

A. Cheng: »On the contrary you cause us to be (disorderly =) refractory». — B. Another interpr. The pei 17 'to cause, to make' is here obviously the same as in st 8, phr. 18 »He (makes =) considers himself alone good, he (makes =) considers the people utterly foolish». Pei 19 often means 'disorderly' in the sense of 'confused in the mind, silly', e. g. Sün: K'iang kuo 20 »So great is his confusion of mind and error»; Ts'ê: Ch'u ts'ê 21 »Are you, master, so old as to become confused in mind (silly)?». The ode line connects logically with the preceding: »When there are admonishing words, you are (sleepy) as if drunk; you do not use the good (words), on the contrary you (make =) consider me (confused =) silly».

984. Ki chi yin ju, fan yü lai ho 22.

Mao says simply: ho 23 (*xǎk / xvk / ho) = 24. The latter means 'to burn, to roast, to broil', and Ch'en Huan thinks that Mao meant by this 25 'to destroy'. But there is no support for this. Ho 23 primarily means 'fiery, hot, red', and this is what Mao expresses by his 24: 'to be fiery against' = 'to overawe'. Cheng reads 23 as 26 *xǎg / xa / hia 'to scold, rebuke', but there is no reason for abandoning Mao, since 23 = 'awe-inspiring, majestic' is common in the Shi.

A. Cheng: chi 27 = 28 'to go', and yin 29 (= 30) = 31 'to shade' = 'to shelter', thus: »I have gone to shelter you, but you on the contrary come and overawe me». Cf. Shu: Hung fan 32 »Heaven shelters (protects) and raises the lower people»; Kyü: Ch'u yü 33 »The (sacrificial) jades are sufficient to (shelter:) protect the good crops». Our yin 29 'to shade, to shelter' alludes to the metaphor in st. 1: the mulberry tree which gives an even shade and protection to all. Yü 34 is placed before its verb, an emphatic construction: »You overawe me». Normally the object should then be resumed by a demonstrative pronoun: 35, but the line has been abbreviated for rhythmical reasons. — B. Wang Su paraphrases the first line: 36. Thus he simply skips the inconvenient chi 27. It would seem that he took yin 29 to mean 'secret': »I secret you» = »I (secretly =) intimately know your actions». Cf., however, D below. — C. Chu follows

Cheng, but mentions a »master Chang» who interprets: »I have gone and (told secrets to =) secretly warned you, but you on the contrary (say that) I come and scare (you)» — D. Ma Juei-ch'en: chi 27 is = 37. And yin 29 (*iam / iam / yin) is loan char. for 38 (*am / am / an) = 'to know perfectly', the line thus meaning: 39 »I know you». But first chi 27 cannot have that sense in this position, and secondly an 38 is known from no pre-Han text. — E. Ch'en Huan: chi 27 = 40, and fan 41 is a verb: »I (want to) shelter you (people), but they (the rulers) go against me and destroy me» (for the last word, see the introductory lines above). Here again, 27 = 40 cannot be construed in this clause, and fan 41 obviously forms a par. to the fu 31 'on the contrary' in the preceding st. — A construes the lines faultlessly, and it agrees with the theme of the ode: just like the preceding st. it complains that the men admonished do not take the poet's remonstrances to heart. The Shu par. (32) supports it strongly.

Min chi wang ki, see gl. 182.

985. Chi liang shan pei 42.

For chi 43 = 'only, simply' see gl. 286.

A. Mao: liang 44 = 45 (Shuowen has copied this gloss). This has been variously explained. a. K'ung adduces Tso: Chuang 32, phr. 46, where Tu Yü (after Mao and Shuowen) says: liang 44 = 45, thus: »Kuo largely has a thin (slight, defective) virtue». Cf. also Tso: Chao 4, phr. 47 »The noble man makes laws with slight requirements (Tu Yü 44 = 45). Thus here: »Of slight (virtue) and (good at turning the back =) disloyal». β. Ma Juei-ch'en: 44 in the sense of 45 is a loan char. for liang 48, Shuowen = 49 'an affair not being good', i. e. 'bad', thus: »Bad and disloyal». But of this 48 there are no text ex. γ. Ch'en Huan: the w. po 45 in the Shi is always an »empty particle», and Mao means that liang 44 also is a particle. No support whatever. — B. Cheng: liang 44 is a loan char. for liang 50 = 51 'sincere, to trust'. Cheng takes liang as a verb with shan pei as object: »Trusting the disloyal ones». This is obviously impossible because of the analogous later lines 52 and 53. Chu therefore twists the meaning differently: »(Professedly) sincere but (really) disloyal». — C. Another interpr. The three phases 42, 52 and 53 are evidently parallel and our chi liang 54 should therefore be analogous to chi king 55 »You are only fierce» and chi tao 56 »You only plunder» (in gl. 286 I referred these words to the people: »they only plunder», but the context shows that they refer to the bad rulers denounced by the poet). Hence the 44 (*gliang) is obviously a loan char. for 57 (*gliang) 'to take by force' (common), and the line means: »(While the people go to excess), you are only rapacious and disloyal».

Ode CCLVIII: Yün Han.

986. Cho pi Yün Han 58.

有覺其極 1. 遂 7. 隊 8. 遺 9. 遺風 10. 聽言則對 11. 道聽之言 12. 道聽而塗說 13. 誦 14. 使工誦諫於朝 15. 聽言則答 16. 覆俾我悻 17. 俾 18. 自獨俾臧 19. 俾民奔狂 20. 悻 21. 悻若其悻 22. 先生老悻乎 23. 既之陰女反予來赫 24. 赫 25. 侵削 26. 嚇 27. 之 28. 往 29. 陰 30. 蔭 31. 覆 32. 惟天陰鷲下民 33. 玉足以底磨嘉穀 34. 予 35. 反予是來赫 36. 我陰知女行矣 37. 其 38. 諳 39. 既其知女 40. 是 41. 反 42. 職涼善背 43. 職 44. 涼 45. 薄 46. 號 47. 涼德 48. 君子作法於涼 49. 愁 50. 事有不善 51. 諒 52. 信 53. 職競用力 54. 職益為寇 55. 職涼 56. 職競 57.

A. For *cho 59* = 'great' see gl. 678. — B. Comm. on *Wsiän* quotes *Han* as reading *60*. The *Ts'ing* scholars agree that this *61* is a scribe's error for *62*, see gl. 678, which is certainly true.

987. *Ki kin tsien chen 63*.

Ts'i (ap. *Ch'un ts'iu fan lu*) has *64* for *65*, both meaning 'repeatedly'.

A. *Mao* (after *Erya*): *chen 66* = *67* 'to come' (common in the *Shi*: odes 39, 194, 224), thus: »Famine comes repeatedly». The phr. is thus analogous to *Tso*: *Siang 22*, phr. *68* »Unforeseen things come repeatedly». — B. *Ma Juei-ch'en*: *Erya* says *65* = *66*, and this shows that *chen 66* here does not mean 'to come' but 'repeatedly', synon. w. *65*, the *tsien chen* of the ode line being a binome: »Famine is repeated». He even proposes that *chen 66* (**ts'ien*) is then a loan char. for *69* (**tsong*) (!). But in fact the *Erya* gloss has quite another purport. *Tsien 65*, besides meaning 'repeatedly', can also mean *70* 'to bring forward, to present', and that is what *Erya* expresses by *66*, 'to (cause to) arrive'.

988. *Yün lung ch'ung ch'ung 71*.

A. *Mao* expounds: *72*, the *yün yün* describing the heat, *lung lung* the thunder and *ch'ung ch'ung* again the heat, thus: »It is sultry and thundering and exceedingly hot.» *Yün 73* (**üwän*, *Shiwen* var. *74*; *Han* ap. *Shiwen* reads *75* **üwät*), really means 'blocked up, accumulated', hence 'oppressive, sultry', see gl. 799. *Lung 76* is not an onomatope for the sound of thunder, but an extension of meaning from the fundamental sense 'ample', as shown by a passage in *Huai*: *T'ien wen 77* »In the last period of spring, the 3rd month, the (ampleness =) thunder appears». Here *lung* is combined with its synonym *feng* 'ample' into a binome denoting the thunder. In the light of this a passage of *Ch'u*: *Li sao* has to be understood: *78* »I make *Feng-lung* mount the clouds», on which *Wang Yi*: *79* »*Feng-lung* is the Master of the clouds, acc. to some the Master of the thunder». Thus *feng lung* is well attested to mean 'thunder', here personified into the god of thunder. *Ch'ung 80* is read in its ordinary way (**d'ông* / *d'üung* / *ch'ung*) by *Lu Tê-ming* (*Shiwen*) but **d'ông* / *d'uong* / *t'ung* by *Sü Miao*. *Erya* has a *81* (no text ex.) = 'smoke, hot vapour', again read **d'ông* by *Lu Tê-ming* but **d'ông* by *Kuo P'o*. *Han* (ap. *Shiwen*) reads our line *82*, this latter again read **d'ông* / *d'uong* / *t'ung*. This char. likewise occurs in no text, but there is a *83* **d'ông* / *d'uong* / *t'ung*, *Shuowen* = *84* 'fiery red', which occurs in *Kuan*: *Ti yün*. Our *Shi* word is thus poorly attested in texts, but (whether read **d'ông* or **d'ông*) is certainly closely cognate to *85* **d'ông* / *üung* / *jung* = 'hot air, steam, heat'. — B. *Chu* takes *yün lung* as attributes to the following *ch'ung ch'ung* as subject: »Accumulated and (ample:) intense is the heat». But the reduplication: *ch'ung ch'ung* clearly indicates that this is no noun. — Since we have it well attested that *lung* could mean 'thunder', there is no reason for abandoning the earliest interpr. (A).

989. *Pu t'ien yin si 86*. For *yin si* see gl. 690.

A. *Cheng*: *pu t'ien 87* = *88*, thus: »We have not ceased offering the (yin and si) sacrifices». We have *pu t'ien* in this sense in odes 250 and 257. — B. *Ch'en Huan*: *Erya* (*Shi yen*) says *89* = *90* 'to bring forward', cf. *Li*: *K'ü li 91* »One (brings forward =) makes announcement to the spirits». Our *92* is loan char. for this *89*, and *pu 93* is an »empty particle». Thus: »We have brought forward the (yin and si) sacrifices». — B is an arbitrary and unconvincing loan speculation.

990. *Tsi kiao ts'u kung 94*.

A. *Cheng*: »From the suburban altars we have gone to the ancestral temple». — B. *Liu T'ai-kung* foll. by *Ma Juei-ch'en*: since it is a question of sacrifice for rain, the *kung* cannot be the ancestral temple, but must be a *kung* in the suburb, the one mentioned in *Chouli*: *Chang shê: 95* »He makes the altar and the *wei kung*», this

latter described by the comm. as a »hall» made of low earthen walls. *Ma* points out, in confirmation, that later in the st. it is spoken of *Hou Tsi*, who was joined to *Shang-ti* at the sacrifices in the suburb, but certainly not in the ancestral temple. Thus: »From the (suburb =) suburban altar to the Eastern Hall». — C. *Ch'en Huan*: in *Li*: *Li k'i* it is said: »When the people of *Lu* sacrificed to *Shang ti*, they always first sacrificed in the *P'an kung 96*, i. e. the »study hall» in the suburb, and *Cheng* there states that one version inst. of *P'an kung 96* read *97* »the suburban hall», these two phr. meaning the same hall. In our ode line the *ts'u 98* is merely »a particle», and the line is equal to *99* »From the suburban hall». This is quite unreasonable, for the contrast *ts'i—ts'u* = 'from — to' is well attested, e. g. in ode 247, phr. *100* »From west he went east», ode 292, phr. *1* »From the hall they go to the gate-house base» (see gl. 320). — The objection of the *Ts'ing* scholars to A is justified by the context, but their guesses about the nature of the *kung* 'hall' are very arbitrary. Since *kung* here evidently does not mean 'palace' but 'temple hall', we had better leave the question open and simply translate: »From the suburban altar we have gone to the temple hall».

991. *Mi shen pu tsung 2*.

A. *Cheng*: *tsung 3* = *4*, thus: »There are no Spirits that we have not honoured».

— B. Another school (ap. *Hou Han shu*: *Shun ti ki*) reads *5*. This *6* (**giwëng* / *üwong* / *yung*) means precisely to sacrifice to the powers of nature (heavenly bodies, mountains and rivers) to avert calamities (flood and drought etc.), as fully described in *Tso*: *Chao I*, which would suit the context very well here. But the rimes of the st. (*7* **k'ông* : **k'ông*) demand *3* **tsong*, with A, and forbid the *6* **giwëng* of B. Thus *6* is merely a corruption of the graphically similar *3*.

992. *Hou Tsi pu k'o 8*. *Mao* has no gloss.

A. *Cheng*: *k'o 9* (**k'ak*) ought to be *10* (**k'ak*), and this means *11*, thus: »*Hou Tsi* does not take cognizance» (of our sufferings). *K'o 10* means 'to cut, to incise', and *K'ung* expounds *Cheng*: 'to incise' means 'to cut notches, to record, to register', hence 'to keep in the memory'. Exceedingly far-fetched. — B. *Wang Su*: *pu k'o 12* has its ordinary meaning: »*Hou Tsi* (cannot =) is powerless» (sc. to help us). — C. *Ma Juei-ch'en*: *pu k'o 12* = *13* has the sense of *14*: »*Hou Tsi* is not favourable». — B is simple and plausible.

993. *Hao tu hia t'u 15*.

Hao:

Hao 16 is quoted *17* in *Yü p'ien*. *Mao* and *Cheng* have no gloss. *Hao 16* or *17* regularly means *18* (*Ts'ang Hie p'ien*), *19* (*Kuang ya*) 'to reduce, to waste' (common). *Han* (ap. *Shi wen*) defines it as = *20* 'to hate', for which there is no text support.

Tu (*Mao* has no gloss):

職盜 57 掠 58 俾彼雲漢 59 俾 60 對彼雲漢 61 對 62 對 63 饋饗薦臻 64 荐 65 薦 66 臻 67 至 68.
不虞荐至 69 增 70 進 71 極隆蟲蟲 72 極隆而暑隆隆而雷蟲蟲而熱 73 隆 74 濕 75 鬱 76 隆
77 季春三月豐隆乃出 78 吾令豐隆乘雲 79 豐隆雲師 80 雷師 81 燿燿 82 鬱
隆炯炯 83 赫 84 赤色 85 高 86 不殄殄祀 87 不殄 88 不絕 89 嗚 90 致 91 嗚于鬼神 92 殄 93 不
94 自郊徂宮 95 為壇壝宮 96 類宮 97 郊宮 98 徂 99 自郊宮 100 自西徂東 1. 自堂徂基 2. 靡
神不宗 3 宗 4 尊 5 靡神不宗 6 祭 7 宮躬 8 后稷不克 9 克 10 刻 11 識 12 不克 13 不能
14 不善 15 耗 16 數下土 17 耗 18 消 19 減 20 惡 21 數 22 敗 23 殄 24 殄 25 殄 26 耗

A. Cheng: tu 21 = 22 'to ruin, to destroy', and Shīwen and Ts'ie yün therefore read it *täg / tuo / tu. Thus: »He wastes and destroys the earth below«. In this sense it is sometimes wr. 23 (same sound). Cf. Shu: Hung fan 24 (in Shuowen quoted 25) »Whereby the proper relations are ruined« (Shīwen: *täg / tuo / tu). — B. Ts'i (ap. Ch'un ts'iu fan lu) reads 26. This 27 *d'äk / iäk / yi is interchangeable with 21 in the sense of 'satiated with, tired of, to dislike' (common, see gl. 9). In this sense the char. 21 has two readings in Ts'ie yün: *d'äk / iäk / yi and *d'äg / *d'uo / tu, in Shīwen only the former. Evidently Ts'i read *d'äk in our ode here, as shown by its var. 27. Now the Han school defined the 16 as = 20 'to hate' (see above), and probably the Ts'i school held the same opinion, since it takes 21 to mean 'to dislike'. Thus: »He hates and dislikes the earth below«. — Both A and B make good sense. But since there is no text support for h a o 16, 17 meaning 'to hate', A is better substantiated, having good text par. for both words.

994. Ning ting wo kung 28.

A. Mao (after Erya): ting 29 = 30. This has been expounded by Cheng: »Why does it attain, befall our persons« (accepted by all later comm.). But that is to abuse the Erya gloss, for it has t a n g 30 in quite another sense; it says: 31, thus combining ting 29 with ti 'to withstand, k'iang 'strong, violent', ying 'to withstand', and its t a n g 30 means 'to withstand, be a match for'. It explains ting 29 in the sense of 32 'strong, robust' (Lie: Shuo fu); cf. also Yi Chou shu: Shī fa 33 »Those who are strong and perverse and insubordinate are called ting«. If the Erya gloss were to be applied in our ode, the meaning would be: »Why does he (God) withstand, be violent against our persons«. This, however, is unsatisfactory, for a word like ting would express the notion of 'refractory', as an inferior towards a superior, which could not be said of God. — B. Another interpr. ting 29 (*tieng / tieng / ting), is a short-form for 34 (*tieng / tieng / ting) 'to strike'. Ts'ang Hie p'ien, 3rd c. B. C. (ap. Chung king yin yi 2) says: 35 »to hammer is called ting«. We have this 34 abbreviated, just as in our ode, into 29 in the w. 36 'a bell' (which is struck) in Tso: Süan 4 and again abbreviated into 29 in ode 7, there read *t'eng / t'eng / ch'eng (another aspect of the same word stem): 37 »We knock them t'eng-t'eng«; here it is an onomatope, but it is chosen precisely because it depicts the striking blows on the pegs. It is closely cognate to 38 (29 phonetic in 39) *d'eng / d'eng / ch'eng 'a beater, drumstick', e. g. Kuan: Ti ho 40 »As the drum has its (beater:) drumstick«. The word stem belongs to a large and rich word family, see BMFEA vol. 5, p. 67. Thus: »Why does he strike (our bodies, persons =) us«.

Chou yü li min, see gl. 430.

995. Mi yu kie yi 41.

Mao and Cheng do not define kie 42. We had the char. in ode 53, phr. 43 »Slenderly-rising is the peng with the oxtail-flag«. Kie 42 is a kind of lance in Tso: Chuang 4, and in 43 it means 'lance-like' i. e. like the tall and slender shaft of a lance. In our ode here it must mean something quite different.

A. K'ung: kie 42 = 44 'the appearance of being single and alone' (similarly Yen Shī-ku on Han shu 16: 45 'standing alone'), thus: »There is not a single one left«. No text par. — B. In Shuowen kie 42 is defined as = 46 'lacking the right arm', a definition based on the form of the seal char. 47, and Chu has seized upon this: »There is not a half man left«. No text support whatever. — C. Fang yen (W. Han coll.) says 42 = 48 'left over, remains', and Ch'en Huan and Ma Juei-ch'en conclude that kie yi is a synonym-binome: »There are none left«. No text support. — D. Another interpr. Kyü: Chou yü, in a passage discussing whether the animals presented at a feast should be cut or served whole (in the manner of the Jung and Ti barbarians), says: 49 »How should there be a (serving) kie - j a n whole-body-fashion, imitating the Jung and Ti barbari-

ans», on which Wei Chao: kie - j a n = 50 'entire-body-fashion'. 42 *kiät / kiät / kie here unambiguously, as shown by the context, means 'entire, integer' and is probably cognate to 51 *kiat / kiet / kie 'pure, immaculate', in the sense of 'untouched, not tampered with'. This suits our ode very well: »There is not an (integer:) undamaged body left«. — D alone has the support of a good pre-Han text.

996. Tsê pu wo yi 52.

A. K'ung: »(Great Heaven, God on High) does not (leave us over =) let us survive«. — B. Ch'en Huan and Ma Juei-ch'en: In ode 82, phr. 53 »With mixed girdle-ornaments I will (make inquiries about =) attend upon you«, Mao says: w e n 54 ('ask about') = 55 'to give, make presents', a free interpr. suiting this context (Mao's gloss has then been incorporated in the Kuang ya). Ch'en and Ma conclude that yi 55 can mean 'to ask about', and interpret in our ode: »(Great Heaven, God on High) does not (ask about us =) care about us«. A school example of bad philological method, which violates the most elementary rules governing the use of the ancient sources.

Sien tsu yü ts'uei, see gl. 113.

997. Ti ti shan ch'uan 56.

A. Mao: ti 57 (*d'ök / d'iek / ti) = 58 'breath of drought', i. e. 'scorched, dried up' Ch'en Huan thinks that this is cognate to the siu siu (*siög / siqu / siu) 'parched, dried up' in ode 691 (see gl. 203), which is not convincing. Ma Juei-ch'en believes that it is loan char. for 59 in B next. But this is not necessary. 57 *d'ök is well attested as meaning 'to wash' (Li), 'to cleanse' (ode 154), and here we have an extension of meaning: 'swept clean' = 'denuded', the drought having swept away all the verdure on the hills and exhausted the water in the streams. Thus: »(Cleansed =) denuded and emptied are the hills and the streams«. This extension is confirmed by a par. in Meng: Kao tsī, shang: the Niu mountain had fine trees and grass, but the trees have been cut down and the cattle have browsed there, 60 »therefore it is (washed, cleansed =) denuded like that«. Ch'o 61 (*d'ök / d'äk / ch'o) regularly means 'to wash' but here denotes 'denuded', said of a mountain. 57 *d'ök and 61 *d'ök are cognate words. — B. Another school (ap. Shuowen) reads 62, this 59 (*d'ök / d'iek / ti) defined as = 63 'the herbs annihilated by drought', a meaning invented by Hü for this ode. No text par. whatever, and, besides, the definition suits shan 'hill' but not ch'uan 'stream'. — A is better substantiated.

998. Wo sin tan (to) shu 64.

A. Mao: to 65 (Shīwen *târ / tâ / to) = 66 'to toil', thus: »My heart is toiled by the heat«. He thus takes it as equal to 67 (*tân / tân / t a n and *târ / tâ / to) 'suffering, distressed, exhausted', see gl. 402 (Po K'ung liu t'ie quotes 68, correcting the text after Mao's gloss). We had it unambiguously in that sense in ode 203, phr. 69 »Alas for our exhausted people« (Shīwen *târ / tâ / to). Han (ap. Shīwen) says 65 = 70 'to suffer', which shows that it agrees with Mao. — B. Cheng: t a n 65 (*d'an / d'an / t a n) = 71 'to fear', as in ode 230, phr. 72 »How dare we fear marching«, thus: »My heart fears the heat«. — With »heart« as subject, B certainly makes better sense.

射下土 22 射 28 亭丁我躬 29 丁 30 堂 31 敵疆 32 丁, 當也 32 丁壯 33 丁迷而不悟者曰丁 34
打 35 摧打也 36 丁寧 37 杯之丁 38 持 39 亭 40 若鼓之有桴 41 靡有孑遺 42 孑 43 孑孑于干
旋 44 孤獨之兒 45 獨立兒 46 無右臂 47 孑 48 餘 49 胡有孑然其效 50 秋也 50 全體免 51 澳
52 則不我遺 53 靜佩以問之 54 問 55 遺 56 涿涿山川 57 涿 58 旱氣 59 薇 60 是以苦是濯濯
也 61 濯 62 薇 63 涿山川 64 草旱 65 我也憚暑 66 憚 67 勞 68 憚暑 69 哀我憚人 70 苦 71

Tsê wo pu wen, see transl. of ode 71, note.

999. Ning pei wo tun 73.

A. Cheng: ning 74 = 75: »He has caused me to skulk» (for shame). This meaning of ning has been refuted in gl. 77. — **B.** Chu: »Would that he would let us escape». — **C.** Ma Juei-ch'en: ning 74 = 76 (likewise refuted in gl. 77), and tun 77 (*d'wan / d'wan / tun) is equal to 78 (*t'wan / t'wan / chun) in the sense of 79 'difficulty', thus: »He has caused us to have difficulties». An unlikely guess. — **D.** Ch'en Huan: ning 74 = 80 'why', thus: »Why does he cause us to skulk» (for fear). All through this ode ning means 'why' (st. 1 and 4).

1000. Min mien wei k'ü 81.

For min mien = 'to exert oneself, to strive', with variants, see gl. 95.

A. Cheng: »We exert ourselves (in prayers) that the wei fearful thing (sc. the drought demon) may go away». This forces the text unnaturally. — **B.** Chu: »We exert ourselves and fear to go away» (there being nowhere to go). This is somewhat incoherent. — **C.** Ma Juei-ch'en: k'ü is a transitive verb, coordinated with wei, which means 'to fear' in the sense of 82 'to hate, to loathe', thus: »(The drought is excessive), with all our forces we loathe and (try to) eliminate it».

Hu ning tien wo yi han, see gl. 588.

1001. Tsê pu wo yü 83. Mao has no gloss.

A. Cheng: yü 84 = 85 'to measure, to calculate', in the sense of 86 'to measure and know our hearts', thus: »(God on High) does not understand us». It is true that yü means 'to calculate', but then always referring to the thinking before action: 'to calculate beforehand, foresee, deliberate, premeditate' (common), and it never means 'to scrutinize' = 'to understand'. Legge's formulation: »(God) does not consider me» brings out the meaning better: »(God on High) does not (calculate about, think about =) consider us». — **B.** Wang Nien-sun: Kuang ya says: yü 84 = 86 a, and this 'to possess' is in the sense of 87 'to have under its protection'; it also says: yü 84 = 88 'to help', this being a kindred meaning. Thus: »Heaven does not protect us». No text par. whatever. — **A** alone is substantiated by par. texts.

1002. King kung ming shen 89.

A. Mao reads thus acc. to the Shī san king chu su version: »We have been reverent to the bright Spirits», and from Cheng's paraphrase we can see that Cheng had such a version. — **B.** Another Mao version (ap. Shīwen) reads 90: »We have reverently attended to the bright sacrifices», and so it is already quoted in a Han time inscr. in the Li Shī. — It is uncertain whether the orig. Mao version had shen or sī.

1003. San wu yu ki 91.

A. Cheng takes yu 92 'friend' to refer to the officers of the king: »There is dispersion, and no regulations of friends» (no well-ordered system of officers of various grades). — **B.** Chu mentions a theory that yu 92 stands for its homophone yu 86 a, and Ma Juei-ch'en adduces examples of their being interchangeable. But he still paraphrases: 93 »The officers are dispersed and there are no regulations». Yet if we take 92 to stand for 86 a, there is nothing left that means k'ü n ch'en 'officers'. We have to translate for word: »The dispersion (has no rules =) is uncontrolled».

1004. Mi jen pu chou, wu pu neng chī 94.

Mao defines chou 95 by 96 'to succour', and Cheng points out that in this sense the char. is often enlarged into 97.

A. Mao explains the 2nd line by a transposition: 98. This is obscure, and Wang Su and K'ung expound it further: »There is nobody who does not succour (the people), wu there is nobody who pu neng because he is unable chī ceases» (the succouring work). Pu neng would then be an adverbial phrase. That is very strained. — **B.**

Cheng, realizing the impossibility of that construction, refers the line to the king and punctuates after wu 99: »There is nobody whom I do not succour, but wu when there is nothing left, pu neng chī (the suffering) cannot be (stopped:) prevented». This is even more forced. — **C.** Ma Juei-ch'en adduces a Mo-tsi passage (Ts'i huan) where it is described how the officers in times of famine have their allowances reduced, and takes wu 99 as the subject of pu neng chī: »There is nobody (among the officers) who has not been succoured, but their wu deficiency (shortage of supplies) cannot be (stopped =) helped». — **D.** Another interpr. It seems evident that the lines are logically connected with the first line of the st.: »The dispersion is uncontrolled». The king complains that his officers run away in all directions, abandoning their duties, and he appeals to them not to leave their posts: »Reduced to extremities are the heads of the departments» etc.); »Yet there is no man who is not succoured, there is nobody who cannot stay». The char. chī 100 'to stay' is then a logical counterpart to the san 1 'to disperse', and there is a strict parallelism between mi jen pu chou and wu pu neng chī. This exhortation is then repeated in the next st.: »Oh you dignitaries and noblemen, come brightly forward (without surplus =) all of you . . . do not abandon your (achievements:) duties».

Yün ju holi, see gl. 90.

1005. Yu huei k'ī sing 2.

For this, see gl. 53.

Shuowen has a Shī quotation 3, which Ch'en K'iao-tsung and Wang Sien-k'ien believe is a variant reading in this ode. But surely it is a variant of 4 in ode 301.

Chao kia wu ying, see gl. 961.

Ode CCLIX: Sung kao.

1006. Sī fang yü süan (yüan) 5.

A. Mao writes thus, and Cheng expounds: »In the (states of) the four quarters they went to diffuse» (sc. the 6 grace). — **B.** Ma Juei-ch'en: the preceding line is 7, and the last word here should be analogous to fan 8 'fence' there; hence 9 is a loan char. for the graphically similar yüan 10 'wall'. He adduces as par. ode 254, phr. 11 »The great men are a fence, the great multitude is a wall». This par. indeed is quite conclusive. But when Ma goes on to say that yü 12 is = 13 »To (the states of) the four quarters they were a fence», this is quite unwarranted; yü 12 certainly has no such sense. Wang Yin-chī (King chuan shī ts'i) adduces one single ex. where he thinks that yü 12 is = 13: Meng: Wan Chang, shang 14 »Do you undertake the government for me», but here yü 12 is equal to 15 (auprès de): »You shall govern with me (auprès de moi)». (Yü 12 is not equal to 15 in Mencius' language, but here he quotes an older text in the language

畏 22. 豈敢憚行 23. 寧俾我遊 24. 寧 25. 曾 26. 乃 27. 遊 28. 七 29. 也難 30. 胡 31. 龜勉畏去 32. 惡 33.
則不我虞 34. 虞 35. 度 36. 度知我心 37. 有 38. 撫有 39. 助 40. 敬恭明神 41. 明祀 42. 敬無友紀 43.
友 44. 羣臣敬無有紀也 45. 靡人不用無不能止 46. 周 47. 救 48. 周 49. 無止不能也 50. 無 100. 止
1. 敬 2. 有 3. 其 4. 識 5. 其 6. 聲 7. 嚙 8. 管 9. 聲 10. 四方于宣 11. 恩澤 12. 四國于蕃 13. 蕃 14. 宣
15. 垣 16. 介人維藩 17. 大師維垣 18. 于 19. 為 20. 女其于予治 21. 於 22. 王績之事 23. 績 24. 績成祖

of which the two were synonymous). When Ma adds that 12 (**giwo*) and 13 (**gwia*) «anciently had the same sound», he is quite wrong. The ode lines therefore mean: «The states in the four directions they went to (fence =) protect, the (states of the) four quarters they went to (wall, be a wall to =) defend».

1007. Wang tsuan chī shī 16.

A. Mao reads thus (17 **tswán*): «The king continued him in service», i. e. let him succeed to his ancestors in the service. Cf. ode 260, phr. 18 «Continue (the series of) your ancestors». — B. Han (ap. Shīwen) reads 19, defining 20 (**dz'ian*) as = 21 'to charge': «The king charged him with service». This is a free rendering. Tsien 20 really means 'to tread, step on', as in 22 «to stand in (official) position», thus properly: «The king let him stand in service». — C. Lu (ap. Ts'ien fu lun), reads 23. This 24 (**tsien* / *tsien* / *tsien*) means 'to set forth, bring forward', thus: «The king promoted him to service». — Undecidable whether the orig. Shī had **tswán*, **dz'ian* or **tsien*.

1008. Yü yi yü Sie 25.

A. Cheng: «He went and took his residence in Sie». — B. Chu seems to take both *yi* and *sie* as nouns: «in the City, in Sie». — C. Ma Juei-ch'en: *yü* 26 = 27: «He made his city in Sie». This was refuted in gl. 1006. — D. Lu (ap. Ts'ien fu lun) inst. of Sie 28 (**dz'iaŋ* / *zia* / *sie*) reads 29 (**dzio* / *ziwo* / *sü*).

1009. Teng shī nan pang 30.

A. Mao (after Erya): *teng* 31 = 32: «He achieved that southern state». But the Erya gloss refers to a special technical term. When grain grows up and reaches the full ripening stage, it is called *teng* (properly 'to ascend, rise high'), and this *teng* is then regularly glossed by the word *ch'eng* 32 'to complete, achieve, be achieved', e. g. Li: K'ü li 33 «When the harvest does not (ascend =) attain its ripening» (comm. = 32); by analogy applied to phrases like Li: Yü ling 34 «When the business of sericulture is achieved» etc. To apply the w. *teng* here as a transitive verb, with Mao, is unsatisfactory. — B. Waley: *teng* 31 (**tang*) stands for 35 (**diang* / *ziang* / *ch'eng*): «Let him receive that southern state». — C. Another interpr. *Teng* has its ordinary meaning of 'to ascend, go up': «He went up to that southern state» (Sie evidently being higher situated than the plain of Chou). Cf. ode 241, phr. 36 «And so he first ascended a high bank» (see gl. 833).

1010. Yi tso er yung 37.

A. Mao: *yung* 38 = 39, thus taking it to be a short-form for 40 'city wall', ex. of which in Tso: Siang 9 (Shīwen there records the var. short-form 38, as in our ode). Thus: «(Avail yourself of those men of Sie) to make your walls». Cf. Li: Kiao t'ê sheng, where *shuei yung* 41 'canal' really means 'water walls', i. e. water between dykes. — B. Cheng: *yung* 38 = 42, thus: «To achieve your merit». Cf. Tso: Ch'eng 17, phr. 43 «You will have (merit =) success» (Tu Yü: 38 = 42). — C. Waley: «Make there your appanage». *Yung* 38 is often = 44. — All three interpr. are admissible, but since the next line describes the laying out of the territory, the concrete sense of A is certainly best.

Ch'ê Shen po t'u t'ien, see gl. 905 a.

1011. Wang ming fu yü ts'ien k'i sī jen 45.

A. Mao says nothing of *fu* 46, and defines *yü* 47 as = 48 'officials managing the service', thus a very general term. *Yü* simply means 'to direct, to manage', as in the phr. 49 «director of affairs» in Shu: Mu shī. *Fu* 46 sometimes has a meaning similar to 50 'to assist', as in Tso: Hi 38, phr. 51 «The prince of Cheng assisted the king», and *fu yü* in our ode is evidently a vague term 'assistants and managers', briefly 'stewards'. *Sī jen* 52 is well known from Li: Yü tsao etc. as meaning a 53 'henchman' of a dignitary. Thus: «The king charged the stewards to send over his (the prince's) henchmen».

— B. Cheng: *fu yü* = 54 'the premier minister'. There is no text support whatever for the premier's having ever been styled *fu yü*.

Yu ch'u k'i ch'eng, see gl. 886.

1012. Ki ch'eng mo mo 55.

A. Mao (after Erya): *mo mo* 56 (**mōk* / *māk* / *mo*) = 57, thus: «It was achieved and was very beautiful». No pre-Han text par. Shuowen has a 58 = 59, but of this there are no text ex. — B. Chu: *mo mo* 56 = 60 'deep'. This means that he took 56 to be loan char. for 61 'distant', i. e. far-reaching, thus: «It was achieved and was very extensive». Cf. Chuang: Siao yao yu 62 «Far away on the Ku-shī mountain»; here 56 is likewise loan char. for 61. The latter (**mōk* / *māk* / *mo*) is a well-attested word (Ch'u: Li sao). — The B meaning is well substantiated, the A meaning not at all. — We compare:

Ode 264. *Mo mo hao t'ien* 63. A. Mao: *mo mo* = 64 'great'. — B. Cheng: *mo mo* = 59 'beautiful'. — C. Another interpr.: *mo mo* = 'distant', as above: «The distant great Heaven».

Sī mu k'ue k'ue, see gl. 169; *Kou ying cho cho*, see gl. 851.

1013. Wang kin (ki) wang kiu 65.

The graph *kin* is erroneous, introduced in T'ang time by K'ung. As shown by Mao's and Cheng's glosses, the correct Mao text was 65 a, in which 66 (**kīŋ* / *kji* / *k*) is a particle analogous to 67 in other contexts.

1014. Shen po sin mai 68. Mao has no gloss.

A. Cheng takes *sin* 69 as 'truly, really': «The prince of Shen then really went», and Cheng surmises that the king had exhorted him to leave several times, that he had been loth to leave the king but that he finally was reassured and «really» went (!). Chu, on the contrary, imagines that the king had detained him several times, but that he then «really» went (!). There is no need to force the words thus. It simply means, with Waley: «The prince of Shen indeed went». — B. Ch'en Huan: *sin* 69, as often, means 70 'to stay two nights' (at a place), thus: «The prince of Shen (after two nights =) on the third day went». — B would be acceptable but for the fact that *sin mai* 71 is balanced by *ch'eng k'uei* 72 in the next line, which shows that *sin* means *ch'eng* 73.

1015. Sie yü ch'eng k'uei 74.

The preposition *yü* 75 always stands before its principal word, whereas the synonymous *hu* 76 sometimes stands after (e. g. ode 79, phr. 77). Hence the text is probably corrupted, either by an inversion (the correct reading being 78) or a *hu* 76 having been altered into the graphically similar *yü* 75.

1016. Yi chī k'i chang 79.

Shīwen has the var. 80, same sound as 81 (**d'ioŋ* / *d'i* / *chī*). The same w. is wr. 82 in ode 273 and 83 in Kyü: Chou yü. They are all etym. identical, and the w. means 'to

考 19 王踐之事 20 踐 21 任 22 踐位 23 王薦之事 24 薦 25 于邑于謝 26 于 27 為 28 謝 29 序 30
登是南邦 31 登 32 成 33 年穀不登 34 釐事既登 35 承 36 誕先登于岸 37 以作爾席 38 席 39
城 40 墉 41 水庸 42 功 43 有庸 44 用 45 王命傅御遷其私人 46 傅 47 御 48 治事之官 49 御事
50 輔 51 鄭伯傅王 52 私人 53 家臣 54 家宰 55 既成藐藐 56 藐 57 美兒 58 懸 59 美 60 深 61 遷
62 藐射姑之山 63 藐藐昊天 64 大 65 往近王舅 66 往近王舅 67 近 68 共己忌諱 69 申伯信
邁 69 信 70 再宿 71 信邁 72 誠歸 73 誠 74 謝于誠歸 75 于 76 乎 77 河上乎道遠 78 于謝誠歸

accumulate, to store, to provide'. **A.** Cheng and later comm. take the line in connection with the next: 84, thus: »And so he (the king) laid up his (the prince's) provisions of grain, (to hurry on his march)«. — **B.** Another interpr. The line on the contrary belongs together with the preceding 85, thus: »(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)«. In other words, in the new fief a certain tax on the fields was determined for regular delivery to the new prince, for his sustenance. That this is the true meaning is proved by a par. in ode 250 (see gl. 905 a), phr. 86 »He taxed the fields for provisions of grain«, which expresses exactly the same idea.

1017. T' u yü t' an t' an 87.

A. Mao: t' an t' an 88 = 89, thus: »The footmen and charioteers were joyful«. No text par. Possibly, however, Mao intends an extension of meaning from the sense of 'slow, leisurely', see B next: »The footmen and charioteers were (leisurely =) comfortable (feeling well, pleased)« (?). — **B.** Cheng: t' an t' an 88 = 90 'peaceful and slow', i. e. 'leisurely', thus: »The footmen and charioteers were (marching) slowly, leisurely«. Cf. Li: Yüe ki 91 »The sound is slow (easy) and trailing«. — **C.** Chu: t' an t' an 88 = 92, thus: »The footmen and charioteers were numerous«. Cf. ode 178, phr. 93 »The war chariots were numerous« (Mao: t' an t' an = 94, here foll. by Cheng); ode 263, phr. 95 »The king's troops were numerous« (Mao: t' an ta' n = 96; here Cheng says: 97 'leisurely and having a surplus of strength'). — While B does not lack support, C is decidedly preferable, since it carries through the same meaning in all the three odes.

Jou ts' i wan pang, see gl. 917; K' i feng si hao, see gl. 757.

Ode CCLX: Cheng min.

1018. T' ien kien yu Chou, chao kia yü hia 98.

A. Cheng takes yu Chou as = 'the possessor of Chou', i. e. the king, chao as subject and hia as referring to the lower people: »Heaven inspected the lord of Chou, his brilliance reached to the lower people«. — **B.** Another interpr. Yu Chou may equally well mean 'the domain of Chou' (see gl. 621). Chao kia 99 we have in ode 258, and there chao is an adverbial phrase: »Come brightly forward«. Similarly in ode 277, phr. 100 »Brightly he came and drew near«. It is very unlikely that it means something quite different here, another construction (»the brightness reaches«). Finally hia 1 does not refer to the people but to earth as opp. to heaven, thus: »Heaven looked down upon the domain of Chou, and brightly approached the world below«. That this is so is proved by a par. in ode 236, phr. 2 »Heaven looked down upon the world below«. Our present passage expresses just the same, but more fully, in two lines. — We compare:

Ode 299. Chao kia lie tsu, mi yu pu hiao 3. **A.** Cheng takes hiao 4 as equal to 5, and interprets: »His brightness reaches to the illustrious ancestors (he equals them in virtue), and there is nobody (among the people) who does not imitate him«. Ma Juei-ch'en modifies this into: »And there is nobody (among the ancestors) whom he does not imitate«. Cheng's interpr. is based on Shuowen, which says: 6 = 5, and Cheng thinks that 4 is a corruption of 6, an arbitrary speculation. — **B.** Another interpr. The whole st. describes how the prince of Lu faultlessly attends to all his duties, and particularly how he serves the ancestors and prays for their blessing. Now kia 7 (*kã/ka/kia) and ko 8 (*kläk/kvk/ko) are quite synonymous (not identical words, as has often been stated) in the early classics (Shu: Yao tien 8 a is quoted 9 in Shuowen, etc.), and both form a technical term meaning 'to go to' (the temple of somebody) for worship. Shu: Yao Tien (Shun tien) 9 a »He went to (the temple of) the ancestors»; Li: Wang chi 10 »On his return, he went to (the temple of) the ancestors«. It is quite

obvious from the context that kia 7 has this meaning here, and chao is an adverbial phr., as in the ex. 98, 100 treated above, thus 3: »Brightly he goes to the illustrious ancestors, there are none (of them) whom he does not revere«, (10 a for himself he prays for their blessing).»

Ode 304. Chao kia ch' i ch' i 11. **A.** Cheng: kia 7 (*kã) is loan char. for hia 11 a (*g'ã): »His brightness (gave leisure to =) comforted (the people) (slowly =) tranquilly«. Complete nonsense. — **B.** Chu: »His brightness reached (Heaven) (slowly:) enduringly«. Just as bad. — **C.** On the analogy of the preceding cases the line means: »Brightly he (came forward =) advanced (slowly =) steadily«.

Siao sin yi yi, see gl. 433.

1019. Si fang yüan fa 12.

A. Cheng paraphrases: »Of the princes there is nobody who does not 12 a (start =) stir in response«. — **B.** Ma Juei-ch'en: in ode 304 (cf. below) Cheng says fa 13 = 13 a 'to practise, set in function', and that is the meaning here: »In the (states of) the four quarters it will then be (started =) set in function«. — The line connects directly with the preceding: »Promulgate the government abroad«, which confirms B. — We compare:

Ode 304. Suei shi ki fa 14. Mao has no gloss. **A.** Cheng: suei 14 a = 15 'everywhere', and fa 13 = 13 a, thus: »Everywhere he (looked:) inspected and (his orders) were (started:) set in function«. Cheng's suei = 'everywhere' seems to be meant as an extension of meaning from suei = 'to achieve, completely', which, however, is very far-fetched here. — **B.** Chu takes suei in its ordinary sense of 'then' and fa = 12 a, as above: »Then he inspected (the people) and it had (started, been stirred =) responded«. — **C.** Waley takes shi 16 as equal to 17: »He obeyed the showings (of Heaven) and carried them out«. — **D.** Another interpr. The line connects with the preceding: 18, and suei and shi have their ordinary meanings: »(He himself followed the rules of conduct without transgressing), and then he saw that they were set in function«.

1020. Su su wang ming 19.

A. Mao reads thus: »Solemn is the king's charge«. — **B.** Ts' i (ap. Hou Han shu) reads 20 »Majestic is the king's charge«. — Undecidable which version best repr. the orig. Shi.

1021. Pang kuo jo fou, Chung-shan-fu ming chi 21.

Mao has no gloss.

A. Cheng: jo 22 = 23 'obedient', and jo fou 24 is equal to the phr. tsang fou 25 »good or not« in ode 236, i. e. equal to 26 'good or bad'. The par. adduced by Cheng shows that he read 27 *piäg/piäu/fou. Thus: »Whether the states are (concordant =) obedient or not, Chung-shan-fu brightly discerns it« (followed by: »He is [bright =] enlightened, he is wise«). — **B.** Lu Tê-ming (Shiwen) reads 27 like 28 (*piäg/piävi/pi), defining it as = 29 'bad'. This means that he has accepted Cheng's general idea,

79. 以時其糧 80. 時 81. 時 82. 庫 83. 侍 84. 式 85. 遄 86. 其行 87. 徹申伯土疆 88. 徹田為糧 89. 徒御嘽嘽
 90. 嘽 91. 喜樂 92. 安舒 93. 其聲嘽嘽以緩 94. 衆盛 95. 成車嘽嘽 96. 衆 97. 王旅嘽嘽 98. 盛 99. 聞
 暇有餘力 100. 天監有周昭假于下 101. 昭假 102. 既昭假爾 1. 下 2. 天監在下 3. 昭假烈祖靡
 有不孝 4. 孝 5. 傲 6. 孝 7. 假 8. 格 9. 格于上下 10. 假于上下 11. 格于藝祖 12. 歸假于祖禰
 13. 自求伊祜 14. 昭假遲遲 15. 暇 16. 四方爰發 17. 發 18. 發 19. 行 20. 遂視既發 21. 遂 22. 徧 23. 若
 視 24. 示 25. 率履不越 26. 肅肅王命 27. 赫赫王命 28. 邦國若否 29. 仲山甫明之 30. 若 31. 順 32. 若

but he does not take 24 as = 'obedient or not', but as 'obedient or bad', regarding 27 (which was Arch. **pīü*g in one sense, **b'ī*äg in another, see Grammata Serica p. 390) as loan char. for 28 **pī*äg 'vulgar, inferior, bad'. Cf. Yi: Kua 50, phr. 30 »It is advantageous to get rid of what is bad» (Shīwen: 27 **pī*äg / *pī*wi / p i). Indeed, even in ode 236, phr. 25 Lu reads **pī*äg = 'bad'; but here he is inconsistent, for in Tso: Süan 12, it is first said: 31 »If they (the rulers) are not good, there will be bad buck», and then continues: 32 »When the commanders are concordant, it is *tsang* good, if they are oppositional, it is *fou* not,» and here the same Lu Tê-ming reads 27 **pī*üg / *pī*äu / *fou*! It is thus quite clear that in the phr. 25 we should read *tsang fou* (**pī*üg), not *tsang pī* (**pī*äg). And since, with Cheng, our 24 is obviously analogous to *tsang fou*, it is much better to read it *jo fou* (**pī*üg), with Cheng, and not *jo pī* (**pī*äg), with Lu. — C. Waley takes *jo* 22 = 'if', and 27 (**pī*üg, **b'ī*äg) as loan char. for 33 **b'ög* / *b'äu* / *pu* 'to screen' (ex. of this w. in Yi), 27 being phonetic in 34 and this again in 33. 'To screen' then = 'to cover, to darken': »If in the land anything was darkened, Chung-shan-fu shed light on it». But in the first place *ming* 35 reverts in the next line meaning 'enlightened' and should have an analogous sense here: 'brightly discerning' (as A above), not 'to shed light'. In the second place *jo* 22 never means 'if' in the Shi; for 'if' the Odes regularly have *ju* 36 (9 ex. in odes 131, 191, 198, 223). — *Jo* 22 regularly means 'to agree with, accord with, concordant, obedient', e. g. Shu: Yao tien 37 »reverently to conform to the great Heaven». Similarly in st. 2 of our ode 260 here we have 38 »The Son of Heaven, him he obeys». It would be tempting to interpret this line: »The Son of Heaven approves of him», on the analogy of ode 212, phr. 39 »The descendant approves of it» (see gl. 684), but the context shows clearly that Chung-shan-fu is the subject of all the four last clauses of the stanza.

1022. Wo yi t'u chi 40.

A. Mao: yi 41 = 42. Shīwen says that Mao really had 43, not 41. His gloss, however, shows that he read 43 not **ngia* / *ngjig* / *yi* in falling tone (as Shīwen states) but **ngia* / *ngjig* / *yi* in even tone, homophonous with 41 and etym. id. w. 42 (**ngia*, even tone). This latter means 'to judge what is right'. This is a variation of the word stem: 43 **ngia*, falling tone, 'right' (noun); **ngia*, even tone, 'to determine the right, to judge what is right' (verb). In the latter sense it occurs wr. in all the three ways: 41, 42, 43. The line does not mean, with K'ung: »We find it (sc. the proverb) right, and then we consider», nor, with Chu: »When we judge and consider (when we think the matter over), we find that only Chung-shan-fu can lift it». On the contrary it refers to the *tê* 44 'virtue' which, acc. to the proverb is light as a hair, but which nonetheless few are able to lift: »We (only) estimate and consider it, but Chung-shan-fu alone can lift it». This interpr. alone brings out the contrast between the passive and incapable speaker and the active and capable Chung-shan-fu. — B. Cheng (after Erya): yi 41 = 45 'mate, comrade', as in ode 45, phr. 46 »He is my (proper one =) mate». Thus: »I and my comrades consider it» (and find that etc.). Very far-fetched.

Ai mo chu chi, see gl. 115.

1023. Kun chi yu k'ue 47.

A. Cheng takes *chi* 48 in its ordinary sense of 'office, task': »When the office of the embroidered robe has any defect, (only Chung-shan-fu can supply it)». The »office of the embroidered robe» then refers to the king: when the king fails in his duties, only C. can better it. But this does no justice to the simile: *pu* 49 fundamentally means 'to mend', as a torn stuff, and since we have *ku n* 'the embroidered robe', it is evident that *pu* has its primary sense. — B. Ma Juei-ch'en therefore thinks that 48 **ī*äk / *tsī*äk / *chī* is a loan char. for 50 **ī*äg / *tsī* / *chī* 'emblem': »When the embroidered emblem of the (royal) robe has any hole, only Chung-shan-fu can mend it.» This is

certainly better. — C. Another interpr. 48 **ī*äk is loan char. for the homophonous 51 **ī*äk / *tsī*äk / *chī* 'to weave, a fabric, a stuff', thus: »When the embroidered fabric (of the royal robe) has any hole, only Chang-shan-fu can mend it» — a simile for a short-coming in the king. Cf. Li: Yü tsao 52; *chī* is here defined by Cheng as = 'fabric of coloured silk': »The ordinary nobleman does not wear a fabric of coloured silk». However true this definition may be, *chī* certainly means here 'fabric', as a noun, just as in our ode. Waley probably has the same opinion, for he translates: »When the robe of state was in holes». — C. is preferable to B because it requires no change of sound (**ī*äk).

Mei huai miki, see gl. 405; Si mu pang pang, see gl. 218; pa luan kie kie, see gl. 7; Chung shan fu ts'u Ts'i, see gl. 583; Mu ju ts'ing feng, see gl. 757.

Ode CCLXI: Han yi.

Yi yi Liang shan, see gl. 466; Wei Yü tien chi, see gl. 675; Yu cho k'i tao, see gl. 678.

1024. K'ien kung er wei 53.

A. Mao (after Erya): *k'ien* 54 (**g'ian* / *g'ian* / *k'ien*) = 55, and (likewise after Erya): *kung* 56 = 57 'to grasp, to hold' (then a short-form for 58), thus: »Steadily hold on to (the duties of) your positions». For alleged par. see below. Possibly Erya and Mao thought that **g'ian* was cognate to 59 (**kien*) 'solid' and to 60 (**k'ien* and **k'an*) 'solid, firm'? — B. Cheng: *kung* 56 is a short-form for 61 (common), and Chu adds that *k'ien* 54 is = 62, thus: »Be respectful in your official position». The line is then analogous to ode 207, phr. 63 »Quietly (thoughtful) be respectful in your official positions» (see gl. 653, here likewise 56 = 61). Cf. the famous Mao kung Ting inscr. 64 »Be respectful morning and evening»; Tso: Chuang 24, phr. 65 »To tell their respect»; Tso: Ch'eng 16, phr. 66 »It means reverently to divine before the deceased princes»; Kyü: Lu yü 67 »To revere the laws of Heaven»; Yi Chou shu: Chai kung 68 »I, the young child, am very respectful in my position». These examples are quite conclusive in favour of B. — We compare:

Ode 304. Yu k'ien ping yüe 69. A. Mao: *k'ien* 54 = 55, and Cheng adds: *yu* 70 = 71, thus: »And also he firmly grasped the axe». No text par. except the alleged one refuted above. — B. Yang Liang on Süan: Yi ping, where this ode is quoted: *k'ien* 54 = 62: »Respectfully he grasped the axe» (foll. by Chu). — C. Another interpr. *K'ien* 54 also means 'to kill', e. g. Tso: Ch'eng 13, phr. 72 »You killed (the people of) our borders» (Tu Yü: *k'ien* = 73), and it was still coll. current in that sense in W. Han time (Fang yen). Since it is a question here of a battle-axe, *k'ien* must reasonably have that meaning here. *Yu* 70 does not = 71, for *yu k'ien* is equal to a simple *k'ien*, as often in the odes (see gl. 885, 981). Thus: »Killingly he grasped the axe».

Ode 305. Fang cho shi k'ien 74. A. Mao: *k'ien* 54 = 62, thus: »They

否 25 臧否 26 善惡 27 否 28 鄙 29 惡 30 刺出否 31 否 臧凶 32 執事順成為臧逆為否 33 節 34
節 35 明 36 矧 37 矧若昊天 38 天子是若 39 曾孫是若 40 我儀圖之 41 儀 42 宜 43 義 44 德 45
匹 46 實維我儀 47 衰職有闕 48 職 49 補 50 識 51 織 52 士不衣織 53 度共爾位 54 度 55 固 56
共 57 執 58 拱 59 擊 60 擊 61 恭 62 敬 63 請共爾位 64 度夙夜 65 以告度也 66 度卜於先君 67
糾度天刑 68 予小子度度在位 69 有度秉鉞 70 有 71 又 72 度劉我邊陲 73 殺 74 方斲是度

square-hewed them and treated them respectfully»; K'ung expounds: they were respectfully attentive in working them(!). — **B.** Cheng: k'ien 54 = 75 'hewing-block' (this after Erya: 76 = 75): »For square-hewing them they laid them on the block«. No text ex. of either 76 or 54 in this sense. — **C.** Ma Juei-ch'en: k'ien means 'to kill', the fundamental sense being 77 'to cut, to hew' (he further says that fang 78 is but a particle; but that is unlikely, for then we should have fang...fang, not fang 78 ... shi 79). »They hewed them square, they cut them (into shape)«. — The Tso par. 72 above supports C.

1025. Chen ming pu yi 80.

A. Cheng: yi 81 = 82, thus: The charge I give you is (unchangeable =) for ever». — **B.** Ma Juei-ch'en: yi 81 = 'easy': »The charge I give you is not easy«. In ode 235 we have: 83 »The great appointment is not easy (to keep)»; this meaning is here unambiguous, as following upon: »You ought to mirror yourself in (the fate of) Yin« (see gl. 763). Obviously our present phr. is quite analogous, which confirms B. (Waley turns the phr. in another way: yi = 'to treat easily': »My orders cannot be slighted«, which, however, is not applicable in ode 235, phr. 83, and hence unacceptable).

1026. Kan pu t'ing fang 84.

Kan 85 were the props (stays, supports) holding the boards of the building frames into which the earth was pounded. By extension of the sense it therefore means 'to support, to keep straight, to correct' (Han on our ode: kan 85 = 86). »The verb does not mean 'to be a support against' the insubordinate princes, as Legge has it, but 'to prop up' = 'to keep in order', to make the insubordinate princes keep straight. The phr. pu t'ing fang is common (it occurs e. g. in the famous Mao kung Ting inser., there wr. 87), but has been differently explained: **A.** Mao (after Erya): t'ing 88 (*d'ieng / d'ieng / t'ing) = 89 'straight', thus: »The states that are not straight (correct)»; cf. ode 212, phr. 90 »They (the straws) are straight and large«. The w. is etym. id. with 91 (*d'ieng) 'a stalk, a stem' (Chuang), 92 (*d'ieng) 'a metal rod' (Chouli), 93 (*d'ieng) 'a staff' (Meng), and is cognate to 94 (*t'ieng) 'straight' (Tso), to 95 (*t'ieng) 'straight', to 96 (*d'ieng / iang / ying) 'pillar' (Chouli). Hence the meaning 'straight' is well attested. — **B.** Chu paraphrases: 97, taking t'ing as a verb: »Keep in order the states that do not come to court« (that do not submit to the king). It is a frequently recurring theme that submissive states have to ch'ao 98 or t'ing 88 'come to court' to pay their homage. Cf. ode 263, phr. 99 »The state of Sü came to court«. This par. is quite conclusive.

Sī mu yi yi, see gl. 466.

1027. Shu k'ijuei chang 100.

A. Mao: juei 1 = 2. This refers to Li: Wang chī, phr. 3 »Then the great pennon is lowered«. The char. 1 is properly read *snjwār / swi / suei and means 'strap on carriage for help in mounting' (Lun, Tso, Li etc.), but here in 3 it is loan char. for the graphically similar 4 *njwār / njwi / juei 'pennon' (same loan in Li: K'ü li and Ming t'ang wei). This char. 4 *njwār occurs in ode 101 meaning 'cap pendants', the idea being the same: a narrow streamer, pennon, pendant. The two words *snjwār and *njwār are cognate, the fundamental sense of the stem being simply 'cord'. Thus: »A fine banner and pennon ornament«. — **B.** Cheng reads 1 *snjwār / swi / suei in its primary sense: »A fine banner and (strap ornament =) ornate mounting-strap (for a carriage). — **C.** Wang Yin-chī: In Sün: Ju hiao we find: 5 »Ornate, he is refined« (Yang Liang: suei suei = 6 'calm and grand', a free paraphrase; Wang points out that suei suei is simply equivalent to the following wen chang). Our suei 1 of the ode would have this general sense of 'ornate' and suei chang 7 is a binome of synonyms: »A fine banner that is ornate«. — Since the juei chang is coordinated with 'a fine

banner', it is but natural to take it to be some analogous object, and Mao's interpr., supported by good text par., is therefore the most convincing.

Tien fu ts'o heng, see gl. 152.

1028. T'iao lê kin ngo 8.

For t'iao lê see gl. 450.

A. Mao: ngo 9 (the char. is also wr. 10 and 11) = 12. In Erya: Shī ch'ung there is an insect called 13 = 14, and it would seem that Mao has this in mind (Shiwen and K'ung therefore correct the traditional 15 into 16). But the insect on mulberry leaves there described cannot explain our kin ngo here, and Ch'en Huan (basing himself on the Shī ming) insists that Mao meant: 'raven's beak' as a simile for the object in question. — **B.** Cheng: ngo 9 = 17 'a small ring' through which the reins passed. — **C.** Ho Yen in comm. on Lun: Wei Ling kung defines heng 18 'yoke' by 11, and Tuan Yü-ts'ai therefore thinks that the heng and ngo were synonymous, ngo simply meaning 'yoke'. It would indeed seem as if heng - ngo were a binome of synonyms in Chuang: Ma t'i 19. — **D.** The same Cheng who defines ngo as 'small ring' above (B) in his gloss on Chouli: Chou jen speaks of ngo as the two curved halves of the yoke. — Space forbids a full reference to all the various speculations about the ngo. It is better to regard the oldest extant form of the char. ngo: 20 (Lu po Tung Kuei, bronze inser. from the earliest Chou time, see Grammata p. 347), which obviates all the difficulties. It shows us the central piece of a yoke, with two curved shanks, gripping the neck of the horse like a 'raven's beak' (with Mao), and on top of it a fitting having a loop for the reins ('small ring' with Cheng). That the word for this central and most important part of the yoke could then sometimes serve simply in the sense of 'yoke' is but a natural *pars pro toto*. We might render this looped central yoke-piece by 'yoke-bow', since it is evidently the bend (over the horse's 'neck') that is most conspicuous. Our line consequently means: »Metal-ornamented reins and metal yoke-bows«. It may seem surprising that the ngo was asymmetrical, the loop sitting on one side of the rising stem; possibly the right-hand horses had yoke-pieces with the loop to the right, and the horses to the left similar ones with the loop turned left?

Pien tou yu tsü, see gl. 360.

1029. Fen wang chī sheng 21.

A. Mao: fen 22 (*b'jwān / b'jwān / fen) = 23, thus: »Niece of the great king«. Evidently Mao took 22 to be loan char. for 24 (*b'jwān) 'big', see gl. 715. — **B.** Cheng: fen 22 was the river Fen in Shansi, where king Li resided after having been driven away from his capital, thus: »The niece of the king of Fen«. — B takes the text as it stands and refers to a well-known historical fact.

K'ik'ijuyün, see gl. 39.

1030. K'ing ki ling kü 25.

A. Cheng: k'ing 26 = 27, and ling 28 = 29: »He found it good and caused her to live here«. K'ing really means 'happy' (see gl. 673), here transitive: 'to find happy',

75. 榘 76. 榘 77. 代 78. 方 79. 是 80. 朕命不易 81. 易 82. 改 83. 朕命不易 84. 榘不庭方 85. 榘 86. 正 87. 不庭方 88. 庭 89. 直 90. 既庭且碩 91. 庭 92. 庭 93. 庭 94. 庭 95. 正 96. 榘 97. 不來庭之國 98. 朝 99. 徐方來庭 100. 淑旻綏章 1. 綏 2. 大綏 3. 則下大綏 4. 綏 5. 綏綏 6. 其有文章 6. 安泰之兒 7. 綏章 8. 偉革金厄 9. 厄 10. 危 11. 輓 12. 烏囁 13. 蜺 14. 烏蠅 15. 囁 16. 蠅 17. 小環 18. 衡 19. 加之以 衡 20. 瓦 21. 汾王之甥 22. 汾 23. 大 24. 貴墳頌 25. 慶既命居 26. 慶 27. 善 28. 命 29. 使 30. 大國之

to find good, approve of', cf. Tso: Chao 30, phr. 30 »In the kindness of your great state, you (find good =) approve of its being ample». — B. Chu: k'ing 26 = 31, and 28 = 27: »He rejoiced at the good abode». Chu simply disregards the ki 32 and thus misunderstands the construction.

Han Ki yen yü, see gl. 449.

1031. Yen shī so wan 33.

A. Cheng: yen = 34, thus: »In time of peace, the multitude had built them». We should then have expected another word sequence: shī yen so wan. — B. Wang Su: »They were built by the hosts of Yen». — Further on in the st. it is said that the prince of Han received »this northern state», which confirms B.

1032. Yin shī po Man 35.

A. Mao: yin 36 = 37 'ruler, to be ruler over', thus: »To rule over those many Man tribes». No text par.; but probably Mao meant this as a free paraphrase of E below. — B. K'ung takes yin 36 as the ordinary adverb 'then, thereupon' and shī 38 as a verb = 39 'to time and regulate', i. e. fix the times for their presenting tribute: »They (timed =) regulated the times (of tribute) for those many Man tribes». A desperate attempt. — C. Couvreur: »They adapted themselves to (the customs of) those many Man tribes». Very far-fetched. — D. Waley: »He sheltered all the tribes of Muan». I fail to see how yin 36 could have that sense. Moreover, in the next line Waley translates the same yin by »he ruled». — E. Yin 36 fundamentally means 'to rest on, to lean on, to rely on', here expressing that a prince »bases himself on» his subjects. Thus: »To lean on those many Man tribes (as subjects)». There is really no reason for not giving yin its true sense, which makes an excellent metaphor.

1033. Shī yung shī ho 40.

A. Cheng: shī 41 = 42, which is certainly right, but he curiously takes it as an attribute to yung as a noun: »those walls» (i. e. the old ones that already existed!), and then has to construe the line as a violent ellipsis: »He (repaired) those walls, he (deepened) those moats», etc. This is because Mao has freely commented: 43 »He made the walls high, made the moats deep». But Cheng's construction is of course impossible. — B. The shī 41 refers to the pei kuo 'northern states': »Those he walled, those he moated», etc.

1034. Hien k'i p'i p'i 44.

A. Mao: p'i 45 = 'a wild animal', which tells us nothing. — B. Erya: p'i = 'a white fox'. — C. Shuowen: p'i = 'a kind of leopard'. — In Shu: Mu shī we have: 46 »Be like tigers, be like p'i» (said to the soldiers). Here p'i is combined with 'tiger', and since the soldiers cannot very well be exhorted to be »like white foxes», C is much more plausible than B. — Mao thinks the line means that the tribes of Chuei and Mo presented these skins to the prince, but Chu, much more convincingly, refers it to the gifts presented by the prince to the royal court: »He presented (to the king) skins of leopards»

Ode CCLXII: Kiang Han.

1035. Kiang Han fou fou, wu fu t'ao t'ao 47.

A. Mao: fou fou 48 = 49 'numerous and strong'; t'ao t'ao 50 = 51 'wide and great'. This makes sheer nonsense: »The Kiang and Han rivers were numerous and strong, the warriors were wide and great» (though K'ung heroically tries to make sense of it: »the waters were many and strong, the warriors were many and large and great»). Therefore Wang Yin-chī and Ch'en Huan conclude that the text has been corrupted and that Mao had a text: Kiang Han t'ao t'ao, wu fu fou fou 52 and that he meant: »The Kiang and Han rivers were wide and great, the warriors were numerous and strong». In support they adduce first that ode 204 has t'ao t'ao Kiang Han

53, and secondly that Lu (ap. Feng su t'ung yi) quotes our ode 54, which Ch'en considers as a variant of 52 (55 *d'ôg for 50 *t'ôg; Ch'en K'iao-tung tries to vindicate that 55 could mean 'ample', but has no pre-Han text ex.). It seems evident that Wang and Ch'en are right and that Mao's gloss reveals that his text had 52. In ode 204, phr. 53 Mao defines 50 as = 56 'the appearance of a great water (river)', but in ode 105, phr. 57 he says t'ao t'ao 50 = 58 'flowing'. Since we have the same t'ao 50 as a verb in Shu: Yao tien 59, we must formulate more adequately: »The Kiang and Han were amply-flowing». As to fou 48 'to flow' it means 49 'numerous and strong' (said of warriors) by a bold metaphor: »The warriors form a mighty flow» (unless, with Ch'en Huan, 48 *b'zôg is a loan char. for the stem *piog 'ample', see gl. 170, which is unconvincing). — B. It is not quite sure, however, that the emendated Mao text 52 was really that of the orig. Shī, for we know that Han (ap. K'ung) read the second line 60, just as the traditional Mao text. It seems possible that the corruption (inversion) in the Mao text has been made precisely because the scribes knew the Han text to be 47. This text version has been interpr. in several ways (besides K'ung in A above): a. Cheng (who has this reading 47, the inversion in Mao's text having taken place before his time): »The Kiang and Han flowed on, the warriors flowed along (them)» (followed the rivers towards the east, to the Huai Yi region). β. Han (ap. K'ung): t'ao t'ao 50 = 61 'the crowd being extremely great', thus: »The warriors were numerous». No text par. γ. Waley »The Kiang and Han sweep by, the warriors march on and on». For t'ao 50 in this sense see gl. 288. — Under B, both α and γ are quite admissible. But the B text (47) was championed only by the Han school, whereas both (the orig.) Mao school and the Lu school had the A text 52: that Lu's 55 (with Ch'en) was merely a graphic variant for 50 is proved by several var. (ode 114, Mao 62, Han 63; ode 224, Mao 64, Han 65). And this A text is amply confirmed by ode 204, phr. 53 and is decidedly preferable. The simile is striking and good: »The Kiang and Han were amply-flowing: the warriors formed a mighty flow» (both flowing eastward, to the Huai Yi region). This is further confirmed by a par. in st. 2, phr. 66, see gl. 1038.

1036. Huai Yi lai k'iu 67.

A. Cheng interprets simply: »They went to seek the Huai tribes» (tribes of the Huai river region). Lai 68 fundamentally means 'to come', but it is often generalized into being a more vague verb of motion 'to proceed', even 'to go', as in Ts'ê: Ts'i ts'ê 4, phr. 69 »shall we go home». Throughout the present ode it has the sense of 'to go', as shown by the context. — B. Ma Juei-ch'en (after Wang Yin-chī): lai 68 = 70. This speculation of Wang's (very poorly substantiated, see his King chuan shī ts'i) is due to the fact that normally, when an object is placed before its verb, it is resumed by a 70 or 71, e. g. ode 29, phr. 72 etc. But in a few cases the poet dispenses with this, and then it is because the first word is placed in an emphatic position: »It was the Huai tribes that they went to seek». Ma further says: k'iu 73 (*g'zôg / g'zû / k'iu) has not its ordinary sense of 'to seek' but is a loan char. for 74 (*k'zôg / k'zû / k'iu) 'to unite, bring into har-

惠亦慶其加 31. 喜 32. 既 33. 燕師所完 34. 安 35. 因時百蠻 36. 因 37. 長 38. 時 39. 時節 40. 實 41. 實 42. 寔 43. 高其墉深其壑 44. 獻其鰓皮 45. 貌 46. 如虎如貌 47. 江漢浮浮武夫滔滔 48. 浮 49. 衆彊克 50. 滔 51. 廣大克 52. 江漢滔滔武夫浮浮 53. 滔滔江漢 54. 江漢陶陶 55. 陶 56. 大水克 57. 汶水滔滔 58. 流克 59. 浩浩滔天 60. 武夫滔滔 61. 衆至大也 62. 日月其愒 63. 日月其陶 64. 上帝其蹈 65. 上帝其陶 66. 武夫沈沈 67. 滌耄來求 68. 來 69. 歸來乎 70. 是 71. 實 72. 下土

mony and obedience', as in Tso: Hi 26, phr. 75 »Prince Huan therefore united the princes». The reason for this would be that in Tso: Ch'eng 2 we find 76 (»Now you strive to unite the princes»), where Ma very lightly concludes that k'iu 73 must be a loan char. for the 74 of the preceding passage 75. Our ode line would then mean: »They (united =) brought into obedience the Huai tribes». A very arbitrary and useless speculation — C. Waley: »The tribes of Huai are mustering», thus taking H u a i Y i as the subject. In itself this is quite admissible (though I fail to see how k'iu 73 could mean 'to muster'), but lai 'to come, to go' is used throughout this ode about the actions of the men of the king in their undertakings on his order: thus st. 3, phr. 77 »Go all through the king's state» (here likewise the first two words of the line are the object, not the subject of the clause); st. 4 phr. 78 »Go everywhere, go and diffuse my orders». This confirms that lai refers to the warriors who went to seek the Huai tribes. Moreover we have a par. in ode 178, phr. 79 »The King people of the Man tribes he came and overawed» (and there Waley translates: »Who made the tribes of King afraid»). — A is simple and natural, taking the text as it stands, with all words in their ordinary sense.

1037. Huai Yi lai p'u 80.

A. Mao: p'u 81 (*p'wo / p'uo / p'u) = 82, here transitive and causative = 'to cause to suffer', thus: »They went to harass the Huai tribes». Mao thus takes 81 as a loan char. for the homophonous 83; the same loan in ode 194, phr. 84 »They are all together made to suffer», see gl. 564. — B. Chu: p'u 81 = 85 'to array' (cf. ode 263 below), thus: »They came to draw up in array against the Huai tribes». Cf. ode 295, phr. 86 which is quoted 87 in Tso: Süan 12. P'u 81 means 'to spread, lay out' as a mat etc., in Li *passim*. — C. Wang Nien-sun and Tai Chen (foll. by Ma Juei-ch'en): Fang yen and Kuang ya both say p'u 81 = 88 'to stop', and the line means: »Because of the Huai tribes they went and stayed». No text par. — D. Waley: »The tribes of the Huai are attacking». No text support. — No reason to abandon A, which has a good Shī text par. — We compare:

Ode 263. P'u tun Huai fen 89. For the tun 90 'to make thick, concentrate' see gl. 112. A. Cheng: p'u 81 = 85: »He arrayed and heaped (the troops) on the Huai river bank». — B. Han (ap. Shiwen) reads 91. This has been expl. in several ways: a. The Han school (ap. Shiwen) says 92 (*p'iuo / p'iu / fu) = 93, thus: »Grandly he... etc. Cf. ode 256, phr. 94 »You do not widely (seek:) study the former kings»; ode 296, phr. 95 »Under the vast heaven», corresp. to ode 205, phr. 96, Han, Ts'i and Lu 97, see gl. 641. β. Li Hien (T'ang time) in comm. on Hou Han shu: Feng Kun chuan: 92 = 85: »He (spread out =) arrayed... etc. Cf. ode 195, phr. 93 »It spreads out over the earth below»; ode 304, phr. 99 »He spread his government tranquilly». — C. Ma Juei-ch'en: p'u 81 = 88 (as in ode 262 above, see C there): »He stationed and concentrated (his troops)... etc. No text par. — D. Waley: »Everywhere he garrisoned the banks of the Huai» ('spreading out' = 'everywhere'). Cheng took p'u 81 to mean 100 'everywhere' in ode 194, but unsatisfactorily, see gl. 564. — E. Shuowen quotes 1. This goes against the testimony of the oldest schools (Mao, Han) and cannot be accepted. — The word 81 is read (in Ts'ie yün and Shiwen) both *p'wo / p'uo / p'u (even tone) and *p'iuo / p'iu / fu (even tone), in the latter case homophonous with 92 (*p'iuo, even tone); *p'wo and *p'iuo are thus two variations of the same stem, the w. 2 (*p'wo / p'uo / p'u, rising tone) belonging to the same stem. The word-stem fundamentally means 'wide'. It is undecidable whether the orig. Shī in our line read *p'wo or *p'iuo, but in any case the meaning was the same. The question is whether *p'wo, p'iuo here has the primary sense: »(Widely =) extensively he (made thick, heaped =) massed (his troops) on the Huai river bank», or the extended sense of a verb: 'to make wide, to spread out', which would here mean 'to marshal, to array': »He arrayed and massed... etc. Now we

know 81 in the sense of 'to spread out' (as a net), and 92 in the sense of 'to spread out, to diffuse', but for neither are there any ex. of the meaning 'to spread out in orderly rows, to arrange, to marshal'. 'Widely, extensively', a well-attested meaning of 92, therefore seems preferable. It comes very near both to Han's 'grandly' (B a) and to Waley's 'everywhere' (D).

1038. Wu fu kuang kuang 3.

A. Mao (after Erya): kuang kuang 4 (*kwāng / kwāng / kuang) = 5, thus: »The warriors were martial». One Erya version reads 6, and Yü p'ien reads 7. The char. 4 primarily means 'surging and rushing water' (Sün = Yu tso), and by extension of meaning 'violent, impetuous, fierce', as in ode 35, phr. 8 »You are violent and turbulent» (see gl. 101). The variants 6 and 7 are known from no pre-Han texts. — B. Another interpr. Parallelism with st. 1 shows that the w. kuang is not used here with the same extension of meaning as in ode 35. In st. 1 we had correspondingly 9 »The warriors formed a mighty flow» (see gl. 1035). The metaphor is similar here: »The warriors formed a rushing flood», which balances the preceding line: »The Kiang and Han are (voluminous =) large-flowing». — C. Ts'i (ap. Ts'ien fu lun) reads 10. This 11 (*g'wāng / gwāng / huang) means 'vast' (like a great flood of water) in Sün: Fu kuo, it is closely cognate to 4 and gives the same simile here.

1039. Shī p'i sī fang 12.

Both Cheng and Han (ap. comm. on Wsüan) take shī 13 as = 14: »with the law»; but evidently shī is merely the common particle, see gl. 103, 519, 654.

A. Cheng: p'i 15 = 16 'to open up' (equal to 17) and explains: »(Open up =) widen (my boundaries) in the four quarters.» — B. Han (ap. Chung king yin yi): p'i 15 = 18. One would imagine that this means 'to clear out' in the sense of C next; but Sie Han, as quoted in comm. on Wsüan, expounds it: »Clear away (the rebellious and bad ones) in the four quarters». — C. P'i 15 certainly means 'to open up', but in the sense of 'to clear', to cut the woods and make cultivated fields. We have it in that sense in ode 241, phr. 19 »They opened them up, they cleared them (the tamarisks, the k'ü trees)». Thus: »Open up (clear for cultivation) the regions of the four quarters». This is logically followed by: »Tax my territories and soil» (tax on the fields), which confirms C. 1040. Wang kuo lai ki 20. Mao has no gloss.

A. Cheng refers this to the people, saying: ki 21 = 22 'the middle way, the norm', cf. gl. 182, and he paraphrases: »Cause them to come to the royal state and receive the norms of government and instruction». Thus literally: »(so that) the royal state they come and make their norm». Very scholastic. — B. Another interpr. The clause is an exhortation like the preceding ones; the lai, being in the imperative (just as in the foll. lai sün, lai süan), refers to Hu of Shao. Wang kuo is the object placed at the beginning, just as Huai Yi lai k'iu in st. 1. Ki 21 regularly means 'the

是冒 73 求 74 糾 75 桓公是以糾合諸侯 76 今吾子求合諸侯 77 王國來極 78 來自來宣 79
 蠻荆來威 80 淮夷來鋪 81 鋪 82 病 83 痛 84 淪胥以鋪 85 陳 86 敷時繹思 87 鋪時 88 止 89 鋪
 敦淮潰 90 敦 91 敷敦淮潰 92 敷 93 大 94 罔敷求先王 95 敷天之下 96 溥天之下 97 普天之
 下 98 敷于下土 99 敷政優優 100 編 1. 敦彼淮潰 2. 普 3. 武夫沈沈 4. 沈 5. 武克 6. 僕僕武
 7 趨趨武克 8. 有沈有潰 9. 武夫浮浮 10. 武夫潢潢 11. 潢 12. 武辟四方 13. 武 14. 法 15. 辟 16.
 開 17. 闢 18. 除 19. 啓之辟之 20. 王國來極 21. 極 22. 中 23. 來自來宣 24. 自 25. 編 26. 來 27. 勤 28. 自

extreme point, go to the farthest point, to exhaust'. Thus: «Go and exhaust (=) go all through the royal state» (foll. by: »go and draw boundaries, go and make divisions»). The same idea is further underlined in the next st.

1041. Lai sün, lai süan 23.

A. Mao: sün 24 = 25 'everywhere', thus: »Go everywhere and diffuse my orders». For the confirmation of this see gl. 222 (there I translated our ode line in the past tense, after Legge, but the context shows that the imperative is preferable). — B. Cheng: lai 26 = 27, and sün 28 »ought to be» 29; thus: »Be diligent in disposing (the four quarters), be diligent in everywhere (laying out boundaries)». An appalling construction. Erya has an entry 26 = 27, but then lai 26 really means 'to cause to come, to attract, to encourage, to stimulate', which the Erya author expresses by 27 (see gl. 858; Shuowen has the enlarged char. 30 in this sense, but there are no text ex. of that char.; the word 31 'to remunerate' may be etym. the same word, with an extension of meaning). Lai 26 certainly does not mean 27 in the sense of 'to be diligent'. This is a constantly recurring error of method of the ancient scholars: lai 26 means the same as the char. k'in 27 in the sense of 'to encourage, stimulate'; and since this char. k'in 27 also has another sense: 'to be diligent', lai 26 ought to have this sense as well! Nothing could be more erroneous. Further: as to sün 28 = 29, Cheng seems to have been influenced by Shī ki: T'ien kuan shu phr. 32, which had the variant reading 33. But that, of course, cannot warrant Cheng's altering our sün 28 into ying 29. — A is simple and well confirmed. — We compare:

Ode 244. Yü chuei lai hiao 34. A. Cheng: lai 26 = 27: »Pursuing (Wang Ki's) diligent piety». — B. »(Going backwards =) mindful of his predecessors he came and was filial». Chuei 35 in this sense of 'to think of the past' is very common.

Shao kung shī sī, see gl. 497.

1042. Chao min (mou?) jung kung 36.

Mao (after Erya): jung 37 = 'great', but Cheng = 'you, your', also a well-attested meaning. The latter suits the context better, since it balances the er 'you' in 38 in the next line. Kung 39 stands for 40 (Mao = 41), and so the line is quoted in Hou Han shu: Sung Hung chuan.

A. Mao (after Erya): chao 42 = 43. K'ung believes that this means, in the ordinary way, 'to plan, to consider': »I have considered that you have been active in your work». But chao 42 certainly can have no such meaning, and the Erya gloss (Shī ku) has quite a different purport. As pointed out by Ho Yi-hang and Ma Juei-ch'en, Erya (Shī yen) also says: chao 42 = 44. Now this char. 44 'diligent, active' is read min (Anc. Chin. *mīwēn*, Ts'ie yün), but in Arch. Chinese it must have been read **mæg* or **mwaq* (see gl. 866), and 43 was **müq* / *müqu* / mou; evidently the Erya glossist meant that 43 **müq* and 44 **mæg* or **mwaq* were cognate words, both meaning 'diligent, active' (cf. Li: Chung yung 45, one version ap. Cheng 46), and he defines our chao 42 in Shī ku by 43 'active', in Shī yen by 44 'active'. In our ode then chao min (chao mou) 47 is a synonym-binome = 'active', thus: »You have been active in your work». Cf. Shu: Tsiu kao 48 »If you diligently lead your carts and oxen»; Shu: Wen hou chi ming 49 »You should diligently imitate Wen and Wu». — B. Han (ap. Shīwen) says chao 42 = 50 (ch'ang or chang?). This is very obscure and lacks text support. — C. Chu: chao 42 = 51 'to open up'. Chu has this definition also in ode 303 (see gl. 875), there in a sense ('to widen, to extend') which is quite unsupported. But here he evidently takes it in the sense of 'to commence', which is a well-known meaning of 42. Thus: »Commence and be active in your work». — A is well supported, and the fact that 47 forms a binome of synonyms confirms it strongly.

Tso Shao kung k'ao, see gl. 806.

1043. Shī k'i wen tē, hia ts'i sī kuo 52.

A. Mao reads thus and says (after Erya): shī 53 = 54 (Sung edition, var. 55, the current editions). 54 *inter alia* means 'to extend' (ex. in Li), and 55 'to spread out'. Thus: »He spreads his fine virtue». Ma Juei-ch'en asserts that 53 (**šjar* / *ši* / *shī*) and 54, 55 (**šia* / *šig* / *shī*) »had the same sound» and therefore were interchangeable, which is quite wrong. But shī 53 is also defined in Erya as = 56 'to spread out, to set forth, to arrange, to display', which is well attested (see gl. 783). The word is also wr. 57 (**šjar* / *ši* / *shī*), see gl. 43. The meaning of the line practically comes to the same thing, but the Erya-Mao gloss is not based on sound identity but on the knowledge of the Ts'i reading, see B next. — B. Ts'i (ap. Li: K'ung ts'i hien kü) reads 57 a. Meaning the same as A, though the sounds are different. 58 (**g'ep* / *yǎp* / *hia*) 'to unite' and 59 (**g'iap* / *yiep* / *hie*) 'to unite' are cognate words.

Ode CCLXIII: Ch'ang wu.

1044. Wang ming k'ing shī Nan chung t'ai tsu t'ai shī Huang fu 60.

The ancient comm. all agree that the king was king Süan.

A. Mao thinks that Nan-chung was a contemporary of king Süan and takes t'ai tsu as equal to yü t'ai tsu 61, thus: »The king charged the minister Nan-chung in (the temple of) the great ancestors; Huang-fu was Grand Master (of the army)». The absence of the preposition yü 62 is no obstacle, see gl. 764. From passages in Po hu t'ung: Tsüe p'ien and Li: Tsi t'ung, describing how important charges were given by the king yü t'ai tsu »(auprès des grands ancêtres =) in (the temple of) the great ancestors» it appears that the Lu and Ts'i schools held the same opinion as Mao. — B. Cheng: the lines refer to one single dignitary, and Nan-chung was his ancestor, thus: »The king charged the minister (to whom) Nan-chung (was) great ancestor, the Grand Master Huang-fu». Thus Huang-fu was properly k'ing shī minister, but now received the special charge of t'ai shī Grand Master of the army that was sent on an expedition. Grammatically this is very strained, with Nan chung t'ai tsu »Nan-chung being the great ancestor» as an attribute to the preceding k'ing shī. Ma Juei-ch'en combats this view further by insisting that the Yin shī 63 »Master Yin» mentioned in the 2nd st. was identical with Huang-fu, because Chu shu ki nien says: »King Yu in his first year gave charge to 64 the Grand Master Yin Huang-fu» (King Yu was the successor of king Süan); consequently Huang-fu was of the family Yin and could not be a descendant of a Nan-chung. Unfortunately this Chu shu passage is not among those that can be attested as having belonged to the original authentic Chu shu ki nien (see Wang Kuo-wei, Ku pen Chu shu ki nien tsi hiao) and lacks all documentary value. — C. Waley takes 65 as the personal name of Nan-chung: »The king charged his minister Nan-chung Ta-tsu and his Great Leader Huang-fu». It is very unlikely that 65 »the great ancestor» should be a personal name. — A, the interpr. of the three ancient schools (Mao, Lu, Ts'i) seems to satisfy the wording of the text best, yet with the modification that t'ai shī Huang fu is not an independent clause but

22 營 30 勅 31 齋 32 旬始 33 營始 34 透迨來 35 追 36 肇 37 肇 38 肇 39 用錫爾祉 40 公 41 功 42 事 43 肇 44 謀 45 人 46 道 47 肇 48 肇 49 肇 50 長 51 開 52 矢 53 其 54 文 55 德 56 洽 57 此 58 四 59 國 60 洽 61 洽 62 洽 63 洽 64 洽 65 洽 66 洽 67 洽 68 洽 69 洽 70 洽 71 洽 72 洽 73 洽 74 洽 75 洽 76 洽 77 洽 78 洽 79 洽 80 洽 81 洽 82 洽 83 洽 84 洽 85 洽 86 洽 87 洽 88 洽 89 洽 90 洽 91 洽 92 洽 93 洽 94 洽 95 洽 96 洽 97 洽 98 洽 99 洽 100 洽

coordinated with the analogous k'ing shi Nan chung, thus: «The king charged the minister Nan-chung in (the temple of) the great ancestors, and the Grand Master Huang-fu».

1045. Sing ts'i Sü t'u 66.

A. Cheng: «Inspect this land of Sü». Sing 67 = 'to inspect' is common. — B. Waley: sing 67 is a short-form for 68, thus: «Destroy this land of Sü». Shuowen says 68 = 69 'to diminish, to reduce', but of this word there are no text ex. — It is a constantly recurring idea in the classics that punitive war expeditions were tours of «inspection».

1046. Pu liu pu ch'u 70.

B. Cheng thinks that the commanders were told to make a proclamation to the people of Sü: «We shall not loiter, we shall not stay». There is nothing in the text to indicate this. — B. Ch'en Huan: because Mao says: «kill its prince and pity its people» (meaning simply: go and kill the insubordinate prince, but quickly, and then return, do not stay with your army and be a burden to the people), Ch'en thinks that liu 71 is a loan char. for 72 'to kill' and ch'u 73 is transitive = 'to put to rest', the pu 74 being an empty particle. Thus the line 70 would be equal to 75 «Kill and put to rest». A typical example of the curious speculations of some Ts'ing scholars, who force even the simplest lines into the most extraordinary constructions. — C. Another interpr. The line is a confirmation of the king's order to the commanders, the words liu and ch'u having their ordinary meanings (as in A): «Do not loiter, do not stay».

1047. San shi tsiu sü 76.

A. Mao: san shi 77 = 78 'the three officers having service (office, business)'. Cf. ode 193, phr. 79 «He selected three (functionaries:) ministers». Mao does not explain sü 80, so we cannot know how he understood the line. — B. Cheng thinks that the commanders are told to make a proclamation to the vanquished Sü people (cf. gl. 1046): «(We shall not loiter, not stay), your three (kinds of) work (of agriculture) shall come to be performed». He says that sü 80 is = 81; it is defined as = 81 by Mao in ode 300, phr. 82 «He continued the work of Yü» (Erya says 80 = 83). Here it may be discussed whether sü 80 'work' is an extension of meaning from the fundamental sense 'to continue': «He continued the (succession, task handed down =) work of Yü», or is equal to 84 (both 80 and 84 *dzjo, rising tone) 'to arrange, put in order', thus: «He continued the (arrangements, dispositions =) work of Yü». The Erya scholast believes the latter, for he defines ye 81 'work' first by 84 and then by 80 in two consecutive lines. Whatever its etymology, sü 80 means 'work'. — San shi 77, with Mao, means 'the three functionaries' and clearly refers to the three men mentioned in st. 1 and 2: Nan-chung, Huang-fu and Po Hiu-fu. Thus: «(Do not loiter, do not stay), you three (functionaries:) ministers, go to your work».

1048. Fei shao fei yu 85.

A. Mao: shao 86 = 87 'to continue, to follow up', paraphrasing: 88 «He dared not follow up by (rambling =) loitering». 'To continue' is the ordinary meaning of shao 86; but Mao's construction is impossible, since it takes no account of the second fei. Ch'en Huan hopelessly tries to save the expl. by saying that the second fei does not mean 'not' but is an «auxiliary». — B. Cheng: 86 = 89, thus: «(The king acted slowly and safely), but he did not (relax =) tarry, he did not (ramble =) loiter». This means that Cheng took 86 (*dzjog / zjäu / shao) to be loan char. for 90 (*dzjog / ts'jäu / ch'ao) 'unbent bow, to relax'. — C. Chu: shao 86 = 91 'to bind tight, to press together', with the extension of meaning 'pressing, urgent'; he expounds the line: 92 «Being neither (pressing =) urgent nor slow» (Legge tries a more concrete application of this idea: «Not with his troops in masses, not in broken lines»). Chu bases himself on Shuowen: 93, but of this there are no text ex. Chu thinks he has a text par. for

shao = 'to bind' in ode 143, but erroneously, see gl. 347. — B seems to be the only possible solution.

Sü fang yi sao, see gl. 467.

1049. Ju chen ju nu 94.

Cheng takes ju 95 as equal to er 96 (common, see gl. 471, 536, 729), and Shiwen says, in consequence: «one version had er 96». Thus: «He thundered, he was angry». This is very tempting, but it is forbidden by the parallels in the ode: st. 3, phr. 97, st. 5, phr. 98. We must therefore abide by the original ju: «As if (shocked:) roused, as if angry».

1050. Hien ju hiao hu 99.

Hiao 100 is the same as 1 'to roar', see gl. 938. Feng su t'ung yi quotes the line 2.

Hien 3 (*xäm / xäm / hien, Ts'ie yün, Shiwen) is not directly defined by Mao and Cheng, who simply say that it indicates the «anger» of the tiger. Comm. on Wsüan quotes Mao as having 4, and Shuo wen hi chuan quotes 5. The char. 6 is read *d'am / d'am / ta n in Kuang yün, defined as = 'to eat' (Waley therefore translates: «Fierce as ravening tigers»), and Ch'en Huan believes that we should read like this 6 *d'am (Shiwen of 3 says: «one pronunciation is 6»), and that this stands for 7 (*tam / tam / ta n), referring to Yi, phr. 8, which is phonetically very unlikely. Obviously the variants 4 and 5 simply indicate that the word is an onomatope, depicting the cry of the tiger (Ts'ie yün: 3 = 9). So we have hien 3 in Chuang: T'ien tao 10 «Your mouth shouts» (on which Kuo Siang: 11; Shiwen here again reads 3 *xäm / xäm / hien). This Chuang passage, the only pre-Han text par. existing, is quite decisive. Thus 99: «They shouted like roaring tigers».

P'u tun Huai fen, see gl. 1037.

1051. Jeng chi ch'ou lu 12.

Shiwen records the var. 13 (same sound).

A. Mao: jeng 14 = 15. This has been differently interpreted. a. K'ung: Erya says 14 = 16, and this is also the meaning of Mao's 15; Ch'en Huan expounds this further: «Availing himself of (their fright), he took a crowd of prisoners». For jeng in this sense there are no text par. β. Chu: jeng 14 = 15 as in Lao, phr. 17 (var. 18), where it has been defined both as = 'to pull' and 'to push'. Chu apparently accepts the latter, and interprets tsiu 15 'to advance' as = 'to push forward': «Pushing forward (Couvreur: aggreddiens) he took a crowd of prisoners». γ. Legge: Mao's tsiu 15 is = 'forthwith': «And forthwith seized a crowd of captives». But tsiu has this sense only in the later language, not in classical Chinese, and jeng 14 never. — B. Waley: jeng 14 = 'again and again'. This is the fundamental sense of jeng, which means 'to reiterate', hence also 'accumulated, numerous' 19, id. with 20 (same sound), as in ode 237, see gl. 793, with text examples. This is expressed in Erya by an entry

省此餘土 62 省 68 消 69 少減 70 不留不處 71 留 72 劉 73 處 74 不 75 劉處 76 三事就緒 77 三
事 78 三有事之臣 79 擇三有事 80 緒 81 業 82 績禹之緒 83 事 84 敘 85 匪紹匪遊 86 紹 87 繼
88 不敢繼以教遊 89 緩 90 紹 91 糾緊 92 不疾不徐 93. 一曰緊糾也 94 如震如怒 95 如 96 而
97 如雷如霆 98 如飛如翰 99 闕如鳩虎 100 鳩 1 呼 2 闕如呼虎 3 闕 4 噉如 5 讞如 6 噉
7 眈 8 虎視眈眈 9 虎聲 10 而口闕然 11 鳩豁之兒 12 仍執魄虜 13 仍 14 仍 15 就 16 因 17.
懷臂而仍之 18 仍之 19 粟 20 陲 21 厚 22 載彼淮浦王師之所 23 載 24 治 25 斷 26 制 27 削 28.

j eng 14 = 21 'to make thick, to accumulate'. Thus: «Repeatedly, accumulatively =) in ever greater numbers he took crowds of prisoners». — B alone is supported by good text par., and particularly the conclusive par. in ode 237.

1052. Tsie pi Huai p'u, wang shi chi so 22.

A. Mao: tsie 23 = 24 'to regulate'. Tsie meaning fundamentally 'to cut off' (Shuowen = 25), Cheng expounds this so that he (cut off =) chastised the «criminals» in those regions. But the line, with Mao, simply means: «(He cut, trimmed =) brought into order those (regions of) the Huai banks, the place for the royal hosts». The extension of meaning: 'to cut, to trim' = 'to regulate, bring into order' is common in Chinese. A perfect par. is the word chi 26, which in the same way means 'to cut' (as clothes) and then 'to trim' and 'to regulate, bring into order'. Similarly tu an 27 means first 'to cut' (ex. in Ts'ê) and then 'to regulate, bring into order' (ex. likewise in Ts'ê). Again ts'ai 28 means 'to cut' (clothes, ex. in Li) and secondarily '(to trim): to moderate, to regulate' (ex. in Lun and Kyü). For our tsie 23, cf. ode 304, phr. 29 (on which Cheng: tsie = 30 'to regulate') «Beyond the seas there was (trimming =) order»; ode 304, phr. 31 «The nine possessions were brought into order»; ode 305, phr. 32 «(Trimmed =) brought into order was their (place:) region». — B. Chu paraphrases our tsie 23 by 33 'tsie-fashion unassailable', thus: «Unassailable was that (region of) the Huai banks». What Chu meant more precisely by his tsie-jan is not clear. Chu Kung-ts'ien thinks that it refers to the king's 34 'military force'; I suppose that he means: «(cutting =) destructive was (the army) in those (regions of the) Huai banks» (?). Legge and Couvreur understood Chu thus: «(Cut off =) isolated =) well defended was that region» etc. In ode 304 and 305 (phr. 29, 31, 32) Chu follows A. — C. Waley: phr. 22 «He cleared the banks of the Huai»; phr. 29 «Beyond the seas he ruled»; phr. 31 «All the regions were subdued»; phr. 32 «Divided and ruled their places». — It is quite obvious that tsie 23 means the same in all these ode lines: in all of them it is a question of the king's spreading his sway over far-off regions. It will not do, with B and C, to interpret differently in the different odes. A is consistent and well in keeping with the laws for the extension of meaning, as confirmed by the analogous cases 26, 27, 28.

Wang lü t'an t'an, see gl. 1017; Ju shan chi pao, see gl. 365; Mien mien yi yi, see gl. 433, 741.

1053. Pu ts'ê pu k'o 35.

A. Cheng: «Inscrutable, invincible». — B. Ma Juei-ch'en: ts'ê 36 is a loan char. for 37 in the sense of 38, and k'o 39 with Shuowen = 40, thus: «They did not lie in ambush, they did not press on». Very far-fetched. — B. Ch'en Huan: pu 41 is a «particle». Ts'ê 36 means 'deep'. Thus: «Deep and victorious». Even more unreasonable. — C. Waley: pu ts'ê = 'immeasurable', thus: «Immeasurable, invincible». — C is obviously right.

Cho cheng Sü fang, see gl. 851; Wang yu yün sê, see gl. 73.

1054. Wang yue süan kuei 42.

A. K'ung: «The king said: let us return home». — B. Another interpr. Yü e 43 is a particle (see gl. 791, 803), thus: «The king returned home». Cf. ode 101, phr. 44, ode 156, phr. 45, ode 167, phr. 46. It is then synon. with yü 47, as in ode 209, phr. 48.

Ode CCLXIV: Chan yang.

Mi yu yi kie, see gl. 521; Tsuei ku pu shou, see gl. 651.

1055. Yi küe ch'ê fu 49. Mao has no gloss.

A. Cheng: yi 50 is an exclamation of pain: «Alas, his clever woman!» (referring to the king's consort, Pao Si). Ma Juei-ch'en tries to support this by Kyü: Ch'u yü 51,

which Wei Chao explains as = «Thereupon they made the Yi kie Lamenting Warning»; yet this is very unsafe, for it might equally well mean «the Beautiful Warning», cf. B below. Further he adduces Shu: Kin t'eng 52 «It is true, alas», where Ma Jung's version inst. of 53 (iag / i / yi) reads 54 (*iêd / i / yi) (K'ung and Ma Juei-ch'en wrongly assert that 50 and 53 had the same sound). The latter (54), a mere variant, the value of which is further reduced by the fact that Sh'i ki renders the Shu phr. by 55 «It is like that» (the second word being no interjection at all), is really the only text support for yi 50 as an interjection. — B. Chu: yi 50 = 56, thus: «Beautiful is his clever woman». This is the ordinary meaning, ex. in odes 54, 260, 273, Tso: Wen 8 etc. (see gl. 368). — B is better supported.

1056. Fei kiao fei huei shi wei fu si 57.

A. Cheng takes this in connection with the preceding: disorder is created by women: «Those who give fei kiao wrong teachings, fei huei wrong instructions (to the king, instigating him to disorder) are women and eunuchs». This is very scholastic. Chu twists it somewhat differently: «Those who do not give (good) teachings, (good) instructions are women and eunuchs», which is hardly better. — B. Ch'en Huan quotes Lun: Yang huo 58 «It is women and servants that are most difficult to bring up (educate)». Obviously this is the sense here, and kiao and huei are in the passive, thus: «Those who cannot be taught or instructed are women and eunuchs». For si = 'eunuch' see gl. 1063.

1057. Kü jen chi t'ê 59.

A. Mao: chi 60 = 61 'to hurt' and t'ê 62 = 63 'to change, changeable, deceitful', Cheng adding that kü 64 is = 65 'to exhaust' and K'ung expounding this by 66 'to exhaust and turn down', i. e. to pick to pieces. 60 *iêg / tsig / chi 'hurtful, malignant' we have in ode 33, and the word is common (Chuang: Ts'i wu lun, Ta sheng, T'ien hia; Sün: Jung ju; Lü: Shen hing, etc.). T'ê 62 properly means 'to err', here then 'to wander from the truth'. Thus: «When they (exhaust people, make an end of people =) pick people to pieces and are malignant and deceitful». — B. Shuowen quotes 67. Kü 68 is defined as = 'to exhaust' in the sense of 'to examine (a culprit) thoroughly' (in that sense both 64 and 68 are common in Han texts), but evidently 68 is but a variant for the etym. identical 64 'to exhaust', which is common (see gl. 100, 253). All from the Ts'ie yün (see Sh'i yün huei pien) the 69 has been considered as a mere variant for Mao's 60 and Ts'ie yün therefore reads it *iêg / tsig / chi = 'to hurt'. But this is a mistake. Shuowen defines 69 as = 70, in the sense of 71 'to band together', and in this sense it should be read *g'iêg / g'jig / k'i (Kuang yün). Thus: «When they (exhaust people =) pick people to pieces and band together and are deceitful». For 69 in this sense, no text par. — A is better supported.

Chen shi king pei, see gl. 958.

1058. K'i yüe pu ki, yi hu wei t'ê 72.

A. Cheng: ki 73 = 74 (cf. gl. 182, 671), the pu ki being equal to 75 'not attaining

裁 29 海外有截 30 整齊 31 大有有截 32 有截其所 33 截然不可犯之兒 34 兵勢 35 不測不
克 36 測 37 側 38 隱伏 39 克 40 急 41 不 42 王曰還歸 43 曰 44 既曰歸止 45 我東曰歸 46 曰歸
曰歸 47 事 48 神保事歸 49 懿厥哲婦 50 懿 51 於是乎作懿成 52 信 53 信 54 信 55 信有
56 美 57 匪教匪諄 58 時維婦寺 59 唯女子與小人為難養 60 鞠人伎忒 61 伎 62 害 63 忒 64 變
65 鞠 66 窮 67 窮屈 68 鞠人伎忒 69 鞠 70 伎 71 與 72 黨與 73 豈曰不極 伊胡為慝 74 極 75 中

to the proper mean' = 'not being correct', thus: »How do they (say =) admit that they are not correct? (On the contrary they say:) those (words of ours), how are they evil?« Extremely forced. Still more so is Cheng's construction of the following lines 76 (Legge: »As if in the three times cent. per cent. traffic, a superior man should have any knowledge of it; so a woman who has nothing to do with public affairs, leaves her silkworms and weaving«). This makes sheer nonsense). — **B.** Another interpr. **Ki 73** means 'to come to, to arrive, to attain', see gl. 148. The line has to be understood in connection with both the preceding and the following, which forms a logical sequence: the slandering women are first disregarded, but their power of mischief should not be underrated, thus: »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 [i. e. their calumnies find eager customers]; the nobleman knows this, and [therefore] the women have no public service, they have to [rest =] abide by their silkworm work and their weaving«). In this way only can the st. be interpreted in a consistent and logical way. — **C.** In comm. on **Wsuian** there is a gloss stating that the Han school said: 77 = 78. Ch'en K'iao-tung and Ma Juei-ch'en think that 77 is a variant of a 79 and that the gloss refers to our ode, Han reading it 80. But 77 was *iər / ·iei / y i, and it does not at all satisfy the rime here (62 *t'ək), nor is a 79 known from any text. This is certainly therefore an unsatisfactory speculation.

Shê er kie t'i, wei yü sü ki, see gl. 563; **Pu tiao pu siang**, see gl. 429; **Wei yi pu lei**, see gl. 830.

1059. T'ien chī kiang wang 81.

A. Cheng: »When Heaven sends down its net« (for snaring the culprits). This is because in ode 207 the phr. 82 has been traditionally taken to mean 'the net of crime'. In gl. 651, however, it has been shown that this is wrong and that 82 stands for 83 'crime, guilt'. This invalidates the idea of the simile of 'net' here as well. — **B.** Another interpr. **Wang 84** 'net' has several loan char. functions. One of them is 'to deceive' (ex. in ode 191), hence also 'to be deceived, confused', and this word (*müwang, rising tone) is closely cognate to 85 (*müwang, falling tone) 'disorder, recklessness' (Shuowen = 86). Cf. Lun: **Wei cheng 87** »If one studies without thinking, one is confused« (Huang K'an = 88); Li: **Shao yi**: »To have the ritual garments on the body and not know their (name =) significance, 89 that is to be confused, ignorant«; Lie: **Chou Mu wang 90** »He had the sickness of delusion and confusion«. This is the idea here: »When Heaven sends down (confusion:) disorder«. This is confirmed by the numerous par. in the odes where »Heaven sends down« is followed by such abstract words: ode 257, phr. 91 »Heaven sends down death and disorder«; our ode here, st. 1, phr. 92 »It (Heaven) sends down these great evils«.

1060. Wei k'i yu yi 93.

A. Mao: **yu 94 = 95** 'ample moisture', which means that he takes 94 to be loan char. for 96 (see gl. 677). In any case, the latter would then, by an extension of meaning, simply equal 'ample'. — **B.** Cheng: **yu 94 = 97**: »It is (ample =) widespread«. — **A** is quite an unnecessary loan speculation.

Mo mo hao t'ien, see gl. 1012.

1061. Ning tsī kin yi 98.

A. Mao reads it thus. **Ning** is = 99: »Why is it (sc. the distress) of the present time«. — **B.** Lu (ap. Lie nü chuan) reads 100 »How can I save myself«. — The **tsī kin 1** corresponds to the following 2 and 3, which confirms **A.** Cf. ode 192, where we have a similar idea. Lu's 4 is but a misreading of the graphically similar 5.

1062. Wu pu k'o kung - - shī kiu er hou 6.

Mao reads thus, but his version fails in the rimes: 7 *k'ung / k'iwong / kung: 8 *g'u /

yü / ho u. — **B.** Lu (ap. Lie nü chuan) reads 9, which fails even worse: 7 *k'ung: 10 *ngwā / nguā / ngo. — Since there is a glaring discrepancy in regard to the last word of the line, and this fails in the rime in both versions, we must conclude that this word has to be something else that rimes better with *k'ung. Mao's ho u 8 has slipped in on the analogy of such endings as ode 172, phr. 11. On the analogy of ode 235, phr. 12, I propose to correct the text into 13 »Then you will save your person«. Even so, the rime is not perfect: 7 *k'ung: 14 *k'iong, but it is allowable, for there are several Shī par.: ode 84 rimes *dziung: *liung: *i'iong: *d'ung; ode 173 rimes *nung: *d'iong: *iung; ode 244 rimes *kung: *dz'iong; ode 248 rimes *dz'ung: *tsong: *g'ong: *dz'iong; ode 289 rimes *p'ung: *d'iong.

Ode CCLXV: Shao min.

Wo kü yü tsu huang, see gl. 557; **T'ien kiang tsuei ku**, see gl. 651-**1063.** **Hun cho mi kung 15.**

Mi kung 16 does not mean, with Cheng: 17 'there are none who are willing to do their duties', the **kung 18** being equal to 19, thus properly: »none furnish« (their service), but it means: »They have no respect«, 18 being a short-form for 20, as often, see gl. 653 and 1024.

A. Mao says nothing of **hun 21**, and says: **cho 22 = 23**, which refers to ode 192, phr. 24, see gl. 548. Thus: »They (darkened, unenlightened =) stupidly strike and have no respect«. — **B.** Cheng: **hun 21** and **cho 22** both mean 25 'eunuch'. **Cho 22** means 'castration' as a punishment in Shu: Lü hing (see below). **Hun 21** is the same as the homophonous 26, a common word meaning 'door-keeper'. Quite particularly the **hun 26** was the keeper of the door of the harem, cf. Li: **Nei-tsê 27** »The **hun** and the **sī guarded it**« (the door of the harem). In Yi: **Shuo kua** we also find the combination **hun sī 28**. In Li: **Tsi t'ung** it is stated that 29 »**hun** was the lowest of those who guarded the doors«. **Kuliang: Siang 29** says 30 »The **hun door-keeper** is equal to the **sī jen**«, the **hun** and the **sī** being evidently either identical or servants of very similar standing. The question is whether they really were eunuchs or simply low menials. The **sī jen** in ode 126 is defined by Mao as = 31 'a low servant of the interior' (women's department); in ode 264 **sī 32** is defined by Mao as = 33 'close-standing', i. e. intimate (servant); Cheng defines it by 34 'to wait upon' (explaining 32 *dziog by 34 *d'ziog). **Tu Yü** (3rd c. A. D.) in comm. on Tso: **Ch'eng 17** and **Hi 2** defines 32 as = 25, 35 'eunuch'. As to **hun 26**, Cheng (in comm. on Chouli) tries an etymology (based on Shuowen): the one who **hun 21** evening and 36 morning shuts and opens the gate (door), **hun** thus fundamentally meaning 'the evening man'; very forced (more probably 26 and 21 'darkness' are really etym. identical in another way: the **hun** 'door-keeper'

25.不得中 26.如賈三倍君子是識婦無公事休其蠶織 27.嫗 28.悅 29.嫗 30.伊胡為嫗 31.天之降罔 32.罪罟 33.罪辜 34.罔 35.妄 36.亂 37.擊而不思則罔 38.証罔 39.罔也 40.有迷罔之疾 41.天降喪亂 42.降此大厲 43.維其優矣 44.優 45.渥 46.溥 47.寬 48.寧自今矣 49.胡 50.寧自全矣 1.自今 2.自我先 3.自我後 4.全 5.今 6.無不可鞏 --- 式救爾後 7.鞏 8.後 9.式救爾 10.詎 11.保艾爾後 12.無暵爾躬 13.式救爾躬 14.躬 15.昏極靡共 16.靡共 17.無肯共其職 18.共 19.供 20.恭 21.昏 22.極 23.大極 24.天大是極 25.奄人 26.闇 27.闇寺守之 28.闇寺 29.闇者守門之賤者 30.闇門者寺人也 31.內小臣 32.寺 33.近 34.侍 35.奄宮 36.晨 37.刑 38.夏書

being the man of the 'dark part' of the palace, i. e. the harem). But, as seen above, Cheng really thinks that both the *h u n* and the *s i* were eunuchs. The comm. on Hou Han shu: Huan ché chuan, on the other hand, believes that *h u n* 26 meant 37 'to cut off the feet', the *h u n* thus being equal to the keeper of the city gate. The truth about the *h u n* — and *eo ipso* about the *s i* — can be gleaned, I think, from a passage in Tso: Chao 14, where a lost early text («Book of the Hia») is quoted: 38. This has been hideously misinterpreted by the Tso author himself: «The (darkened =) unenlightened, (black =) impure and malefactors should be killed, that was the penal law of Kao Yao». The old text meant something quite different, as proved by a par. in Shu: Lü hing, a treatise on punishments: 39 «The cutting-off of the nose, the cutting-off of the ears, castration, the black-branding, those who incurred these punishments . . .» etc. To the two punishments *ch o k'ing* 40 of the Lü hing corresponds the *h u n m o* 41 of the Hia shu (the penal statutes of Kao Yao). *M o* 42 'the black-marking' and *k'ing* 43 'the black-branding' are obviously the same, and *h u n* 21 corresponds to *ch o* 22 'castration'. The Hia shu quoted in Tso (phr. 38) thus means: «Hia shu says: castration, black-marking, mutilation and killing, those were Kao Yao's punishments». This strikingly confirms Cheng's surmise above that the *h u n ch o* 44 of our ode line is a binome of synonyms and means '(castrated men =) eunuchs'. And the *h u n* 'door-keepers' ('men of the dark part of the palace'), whether wr. 21 or 26 (enlarged char.) were eunuchs, as also their colleagues of a similar standing, the *s i* 32. — Our ode line 15 thus means: «The eunuchs have no respect».

Huei huei, huei yü, see gl. 101; Shī tsing yi wo pang, see gl. 653.
1064. Kao kao tsī tsī 45.

For tsī tsī 'to slander', see gl. 574.

A. Mao: kao kao 46 (47) (*kôg / kâu / k a o, even tone) = 48 'stupid, ignorant'. Erya says 49 'it criticizes the eating of emoluments without doing work', thus 'useless, lazy, incompetent'. Cf. Tso: Ai 21, phr. 50 «How slow (lazy), the people of Lu, for several years they do not wake up», on which Tu Yü: k a o = 51 'slow'. Thus: «They are lazy and slanderous». — B. One Erya version (that of Fan Kuang) inst. of 52 read 53, this, however, not read in its ordinary way (*g'ôg / yâu / h a o) but *kôg / kâu / k a o, rising tone (Shīwen). Ho Yi-hang thinks that 53 was the true Erya reading and that the 52 of the orthodox version is a correction after Mao, and the Ts'ing scholars believe that the Lu school read our ode line 54. All this is much too unsafe. — C. Ch'en Huan: k a o 46 is a short-form for 55 (*g'ôg / yâu / h a o) 'to howl, to cry' (ex. in Tso), thus: «They shout and slander». Ma Juei-ch'en, on the other hand, thinks it is a short-form for 56, Yü P'ien = 57 (unknown in early texts). Unnecessary text alterations. — A is well confirmed by the Tso par.

1065. Wo wei k'ung pien 58.

Mao: pien 59 = 60 (61) 'to throw down, to ruin'. The word normally means 'to diminish, to reduce', here an extension of meaning: to reduce > to spoil, to ruin. This has been differently explained.

A. Cheng: «Our (king's) throne greatly collapses». Wei 62, easy to understand, is difficult to translate. It means 'standing, official position, station', in regard to the king therefore 'seat of honour', mostly rendered by 'throne' in Western translations. That wo wei 'our position' should be equal to 'our king's (position:) throne' is unacceptable. — B. Chu: «Our official positions are very (reduced =) lowered», i. e. we are degraded. — The context shows that it is the virtuous officials who find their positions invalidated: «Our official positions are greatly (reduced =) weakened».

Ts'ao pu huei mou, see gl. 579.

1066. Ju pi si ts'ü 63.

A. Mao does not explain *si* 64, and says: *ts'ü* 65 = 66 'herbs floating in water'. K'ung expounds further: *si* 64 = 67 'to sit still', and Lu Tê-ming similarly *si* = 68 'to rest', thus: «They are like those (resting = lying dead =) wizened herbs floating in the water». A very bad forcing of the text. — B. Cheng explains: 69. K'ung and Chu have tried to vindicate that Cheng merely expounded Mao: «Like dried herbs floating in the water and fastening on a tree, which is even more nonsensical than A (Legge still worse: «As water plants attached to a tree»). What Cheng meant was something quite different from Mao's idea and very simple and logical. *Ts'ü* 65 in the sense of 'straw, dried herb' is very common. *Si* 64 (*sîar / siei / si) means 'to roost, (a bird) sitting on the nest'. The original graph for this word was 70 (*sîar / siei / si, then also loaned for *sîar 'west'), and this was probably originally a drawing of a bird's nest, see Grammata p. 278. *Sîar 64 fundamentally means, as a noun, 'a bird's nest', and as a verb it really means 'to sit on the nest, to roost'. The noun *sîar 64 is used metaphorically in Meng: Wan-chang, shang 71 «As to my two sisters-in-law, I shall make them attend to my nest (i. e. bed)». In our ode line 63, *si* 64 simply means 'bird's nest': «(In the year of drought the plants are not numerous and luxuriant), they are (dry) like those bird's-nest straws».

Wu pu huei chī, see gl. 101.

1067. Pi su si pai 72.

A. Mao expounds: «Those ought to eat coarse grain, but they eat fine grain», thus taking *si* 73 as = 74, which misses the antithesis of *pi* 75 and 73 *si*. — B. Chu: «Those (bad officials) are (like) coarse grain, these (good ones) are like fine grain». A very curious idea. — C. Another interpr. The line follows up the preceding ones, which compare the opulence of former times and the present distress: and yet the ancient men, in spite of their prosperity, lived frugally, whereas the useless men of this day live in luxury. It is quite obvious that our *pi* 75 'those' and *si* 73 'these' balance the *ju shi* 76 'like that' and *ju ts'i* 77 'like this' of the preceding lines. Thus: «Yet those ate coarse grain, these eat fine grain».

Chī huang si yin, see gl. 412.

Ode CCLXVI: Ts'ing miao.

Tsi tsi to shī, see gl. 263, 266.

1068. Ping wen chī tē, tsei yüe tsai t'ien 78.

In the first line, Mao's: «They possess a fine virtue» is better than Cheng's: «They hold on to Wen Wang's virtue», for *wen tē* is a standing phrase (Tso: Chao 23, Kyü: Chou yü, etc.).

A. Cheng: tsei yüe 79 = 80, thus: «They are (corresponding to =) worthy counterparts to those in Heaven». It is true that *yüe* 81 is often a particle, but it is never equal to *yü* 82 as a preposition. (When Waley translates: «There has been an answer in Heaven», it is not clear how he understands *yüe* 81). — B. Ch'en Huan: Erya says

曰昏墨賊殺陶之刑也 37 剽刑極黥越茲刑 40 極黥 41 昏墨 42 墨 43 黥 44 昏極 45 卑卑
訛訛 46 卑 47 卑 48 頑不知道 49 刺素食也 50 魯人之卑數年不覺 51 緩 52 卑卑 53 浩浩 54 浩浩
訛訛 55 嚙 56 譁 57 相欺 58 我位孔賤 59 賤 60 隊 61 墜 62 位 63 如彼棲直 64 棲 65 直 66 水中
浮草 67 棲止 68 息 69 如樹上之直 70 西 71 二嫂使治朕棲 72 彼疏斯樛 73 斯 74 則 75 彼 76
如時 77 如此 78 東文之德對越在天 79 對越 80 配於 81 越 82 於 83 揚 84 對揚王休 85 使越

yü e 81 = 83, and t'uei yü e 79 is equal to t'uei yang in ode 262, phr. 84 »In response he extolled the king's grace» (this t'uei yang is common in bronze inscriptions). Yü e 81 is common in the sense of 'to go far away' and transitively 'to bring out far, to publish, to proclaim', as in Kyü: Tsin yü 85 »Let it be proclaimed to the princes»; Shu: Ts'i ts'ai 86 »If you regularly proclaim and say». Thus: »They respond to and (proclaim =) extol those in Heaven». For the short tsai t'ien 87 »those in Heaven», cf. Shu: P'an Keng: »In instructing the people, 88 begin with those in (high) positions»; ode 288, phr. 89 »It (Heaven) daily inspects us who are here».

1069. Tsün pen tsou tsai miao 90.

A. Mao: tsün 91 (*tsiwan / tsiwen / tsün) = 91 ch'ang 'long', thus: »They (prolongingly =) constantly hurry about in the temple». Cf. ode 194, phr. 93 »(Heaven) does not prolong its grace». — B. Cheng: tsün 91 = 94: »They grandly hurry about». Cf. ode 235, phr. 95 »The great appointment is not easy (to keep)». — C. Ts'i. In Li: Ta chuan we have the phr. 96, and there the same Cheng in his comm. quotes our ode 97, which thus seems to have been the Ts'i school reading. This 97 (*siwan / siwen / sü n, Shīwen) is defined as = 'quick, rapid', thus: »Quickly they hurry about in the temple». Now Erya has an entry: 91 = 99 'quick'. One would think that this tsün 91 here is a loan char. for sü n 98, but that seems not to be the case. Unfortunately Shīwen gives no reading for the Erya 91, but under the word sin 100 'quick' Shīwen says: »it has two readings, *siwen / siwen / sin and *tsiwan / tsiwen / tsün»; the former is the regular reading of 100, and the latter can only mean that Lu Tê-ming thought that 100 could sometimes serve as loan char. for a 91 'quick', which reveals that he read Erya's 91 'quick' in its regular way *tsiwan (and not *siwan as loan for 98). We thus have two aspects of the same stem: 91 *tsiwan and 98 *siwan both meaning 'quick'. For 91 *tsiwan 'quick' cf. Kuan: Ti Ts'i ch'i: »If there are guests, 1 the disciples quickly rise» (comm.: 2). — C certainly agrees best with the following pen tsou, and if we take the A text with this meaning, following Erya, supported by the Kuan ex. 1, it agrees with the Ts'i school meaning; it is then undecidable whether the orig. Shī had *tsiwan or *siwan. In any case the meaning is »quickly». — We should compare:

Ode 277. Tsün fa er si 3. A. Mao: tsün 91 = 94: »Grandly (open up =) break the soil on your private fields». Mao takes fa 4 in one of its well-established meanings, cf. Chouli: Kū jen 5 »With a curved lower shaft-end (of the plough, in which the share is inserted) it is easy to (open up =) break the soil». — B. Cheng: tsün 91 = 6 'quickly', and fa 4 (*piwät) is loan char. for 7 (*b'iwät): »Quickly (attack =) go to work on your private fields». Ma Juei-ch'en adduces Kyü: Chou yü 8 or 9 (*b'iwät) 'to plough, to furrow' and even insists that Cheng's fa 4 does not mean, in a general way, 'to attack, go to work on' but has a technical sense, since in Chouli: Tsiang jen 10 means: »The fa (7, = 8, 9, Wei Chao) opened soil of a double furrow». This is all very well, but there is really no reason whatever for altering the transmitted 4 *piwät into a 7 (or a 8, 9) *b'iwät, even though the latter might also make good sense. — C. Ts'i (ap. Yen t'ie lun) reads 11. This 12 (*siwan / siwen / sü n, 'to ladle') is evidently loan char. for 98 *siwan (see above), and thus here again, as in ode 266 above (phr. 90), Mao's version read *tsiwan and Ts'i *siwan, and it is undecidable whether the orig. Shī had the one or the other. But it is evident that the Ts'i variant supports interpr. B above as to 91 (as against A), and that the line in any case means: »Quickly (open up =) break the soil on your private fields».

1070. Pu (p'ei) hien pu (p'ei) ch'eng wu yi yü jen si 13.

A. Mao paraphrases: 14 »Illustrious (in Heaven), waited upon (by men), never wearied of by men». Cheng, who in the preceding line took 15 »They hold on to Wen Wang's virtue», refers the line to Wen wang. Mao, who rightly took those words to mean »They

possess a fine virtue» (see gl. 1068), does not say whom our lines have in view. Mao evidently read both 16 as p'u, taking them either as empty particles (so Ch'en Huan) or, as Chu believes, as marking an oratorical question: 17 »Is he not illustrious...» — B. Another interpr. The common phr. 18 should always be read as 19 p'ei hien 'greatly illustrious', see gl. 410. The 20 should likewise be read as 21 p'ei ch'eng. This is proved by Meng: T'eng Wen kung, hia, which quotes a lost Shu chapter: 22 (This line has later been incorporated in the spurious Shu chapter Kün Ya). Chao K'i here explains ch'eng 23 by 24 'to continue' (a common meaning of ch'eng), thus: »Greatly illustrious were Wen wang's plans; greatly continuing were Wu wang's bright deeds». This must be wrong, for the meaning 'to continue' cannot be applied in our ode, and the phr. p'ei hien p'ei ch'eng is obviously the same in the ode and in the Shu chapter. Ch'eng 23 fundamentally means 'to lift up' (etym. s. w. as 25, see Grammata p. 364), hence also 'to present (from a lower to a higher person), to serve, wait upon', etc. Here it means 'to raise high' in the sense of 'to esteem, to honour' (Chu: 26). The Shu phr. 22 in Meng means: »Greatly illustrious were Wen Wang's plans; greatly honoured were Wu wang's bright deeds». In our ode line, p'ei hien refers to the Spirits, the ancestors (so also Waley), just as in ode 256, phr. 27 »Do not say: of the greatly illustrious ones (the ancestors) there are none who see me» (see gl. 957). In fact the attribute p'ei hien was particularly common as referring to dead ancestors, see gl. 410. Our ode line 13 thus means: »The greatly illustrious, greatly honoured ones (the ancestors) never weary of (the homage of) men.»

Ode CCLXVII: Wei t'ien chi ming.

1071. Wen wang chi tê chi ch'un 28.

A. Mao: ch'un 29 = 30, thus: »Oh, the greatness of Wen wang's virtue». Cf. ode 220, phr. 31 »They bestow on you a great abundance» (ch'un must mean 'great' here, it cannot mean 'pure', see gl. 708). — B. Chu: ch'un 29 = 32 'unmixed', i. e. 'pure': »Oh, the purity of Wen wang's greatness». Ch'un = 'pure' is common. — C. Ma Juei-ch'en: ch'un (*diwan / diwen / ch'un) is loan char. for 33 (*t'wan / t'uan / t'un) 'bright'. An unnecessary loan speculation. — No reason to abandon the ancient interpr. (A), which is supported by a good Shī par.

Kia yi yi wo, see gl. 758.

1072. Tsün huei wo Wen wang, tseng sun tu chi 34.

A. Cheng explains tsün huei by 35 and interprets: »We are greatly obedient to our Wen wang, and the descendants will (make it ample =) amply practise it». Ma Juei-ch'en even thinks that 36 (*tsiwan / tsiwen / tsün) is loan char. for 37 (*dziwan /

於諸侯 28 汝若恆越 29 曰 27 在天 28 由乃在位 29 日監在茲 20 駿奔走在廟 21 駿 22 長 23 不
駿其德 24 大 25 駿命不易 26 逸奔走在 27 逸奔走在廟 28 逸 29 速 100 迅 1. 弟子駿作 2. 迅起
3. 駿發爾私 4. 發 5. 句底利發 6. 疾 7. 伐 8. 城 9. 環 10. 一輻之伐 11. 駿發爾私 12. 駿 13. 不
顯不承無射於人斯 14. 顯於天矣 15. 承於人矣 16. 不見厭於人矣 17. 秉文之德 18. 不 19. 豈不
顯哉 20. 豈不承哉 21. 不顯 22. 丕顯 23. 不承 24. 丕承 25. 丕顯哉 26. 文王之謨 27. 丕承哉 28. 武王之烈 29.
承 30. 續 31. 丕 32. 尊奉 33. 無曰不顯 34. 予云觀 35. 文王之德之純 36. 純 37. 大 38. 錫爾純嘏 39.
不雜 33 34 駿惠我文王曾孫篤之 35 大順 36. 駿 37. 馴 38. 克明駿德 39. 克明馴德 40. 惠我

zjüen / *sün*) 'docile', which would make *sün huei* a binome = 'to obey'. In support he adduces that Shu: Yao tien 38 is rendered by 39 in Shiki. But there is no reason whatever for altering the good and well-established text in our ode. — **B.** Another interpr. The line is analogous to ode 269, phr. 40, where it is quite evident that *w* is the object of the verb *huei*: »They (favour us =) give us favour without bounds, sons and grandsons preserve it». In the same way, in the corresponding line in our ode (34) *w* is the object of *huei* 'to favour, give favour to', and the subject of the clause is the following *Wen wang* (so also Waley). In principle this is a wrong word sequence, and therefore it must be understood as an emphatic construction, equal to 41. Thus: **The one who grandly gives us favour is Wen wang, the descendants will (consolidate it =) preserve it steadily.**

Ode CCLXVIII: Wei ts'ing.

Wei ts'ing ts'i hi, see gl. 618.

1073. Wei Chou ch'i cheng 42.

A. The traditional text reads thus. — **B.** Another version (ap. Shüwen) reads 43, meaning the same. With A, two consecutive lines rime (44); with B, the first and the last line rime (45). The former is decidedly better.

Ode CCLXIX: Lie wen.

1074. Lie wen pi kung si ts'i ch'i fu 46.

A. In accordance with the Wei Hung preface, all comm. agree that »brilliant and fine princes and rulers» refers to the *ch* *hou* feudal princes assisting at the sacrifice and that the ode is an exhortation addressed to those princes. Mao even thinks that the subject of the verb is »Wen wang» (not mentioned in the text). Thus: »Brilliant and fine princes and rulers, (Wen wang) has given you these blessings». This is very arbitrary and far-fetched. — **B.** Another interpr. The ode is one of the eulogies of Chou, and the ancestors are here addressed as *pi kung* 'rulers and princes', obviously referring to those early generations (Ku kung Tan fu and Wang Ki) who were not yet *wang* 'king'. Cf. ode 166, phr. 47 »to princes and former kings»; here *kung* 'prince' precedes *wang* 'king', referring first to the »prince» generations, then to the »king» generations of the ancestors. Thus: »Brilliant and fine rulers and princes, you have given us these blessings, (40 you have given us favour without bounds)». Similarly, in ode 283, phr. 48 does not mean, with Cheng: »The brilliant and fine feudal princes (comfort him:) cheer him with his many blessings» but refers to the ancestors: »The brilliant and fine rulers and princes (the ancestors) tranquillize them with many blessings».

1074 a. Wu feng mi yü er pang 49.

A. Mao, still with the idea that the feudal princes are addressed, says: *feng* 50 = 51 'great', and *mi* 52 = 53 'to implicate', thus: »Do not greatly implicate yourselves (in crime) in your states». *Feng* 50 = 'great' occurs in Tso: Ting 4, phr. 54 »Wu is a big pig and a long snake»; Ch'u: Li sao 55 »big foxes», etc. *Mi* 52 means 'to bind together, connect' in Chuang: Jen kien shi, and by an extension of meaning this would then mean 'to implicate' here. Ch'en Huan prefers to take Mao's 53 as equal to 56 'to bind' in the sense of 'bonds, fetters', referring to the common phr. 57: »Do not be great (men in bonds =) criminals in your states». — **B.** K'ung: *mi* 52 = 58, thus: »Do not be greatly extravagant (prodigal) in your states». Cf. Li: T'an kung 59 »to be so prodigal as that». — **C.** Ma Juei-ch'en: *mi* 52 = 'to damage, to ruin', as in Kyü: Yüe yü 60 »It will harm, ruin the king's body» (Wei Chao *mi* 52 = 61). Thus: »Do not greatly cause ruin in your states». — **D.** Chu, with hesitation: *feng* 50 'to establish oneself' in the sense of 'to enrich oneself', thus: »Do not enrich yourself and be extravagant

in your states». — **E.** Waley: »There are no fiefs save in your land». He takes *feng* 50 in its ordinary and common sense, and *mi* 52 as = 'not', which it means in no less than 53 phrases in the Odes (as against 1 case with another meaning). E is simple and refreshingly independent of the ancient scholastics. Here, as in the whole ode, the ancestors are addressed: »There are no fiefs that are not in your land, 62 it is only the king who (elevates them =) establishes them», i. e. all feudal states in the world are subject to the Chou king, descendant of the »brilliant and fine rulers and princes» addressed in st. 1. E is strikingly plausible.

1075. Ki sü k'i huang chi 63.

A. Mao says simply (after Erya): *huang* 64 = 65 'fine, beautiful' and does not explain the *sü* 66 here (but cf. C below). K'ung expounds: »In due succession and order (from generation to generation) I shall make you (fine =) distinguished» (*chi* 67 = 'you'). — **B.** Cheng: *huang* 64 = 68: »In due succession and order you shall be rulers over them (your fiefs)». — **C.** Chu: *huang* 64 = 69: »Your successors in a sequence will enhance it». — **D.** Another interpr. *Huang* 64 normally means 'august' (see gl. 661), of which definitions like 65 and 69 are only free variations. Throughout this ode it is the ancestors who are addressed: »(We remember these great deeds of yours), continuously we (find them august:) revere them». *Ki sü* 70 (with Ch'en Huan and Ma Juei-ch'en) is a binome id. w. 71 (in ode 286 Mao defines 70 by 71; 66 and 72, both **dzi* / *zi* / *wo* / *sü* rising tone, and also 73, same sound, are etym. the same w.).

Wu king wei jen, see gl. 948.

1076. Si fang k'i hün chi 74.

A. Mao reads thus: 75 **xi* / *wan* / *xi* / *wan* / *hün* 'to obey'. — **B.** Another school (ap. Tso: Ai 26) reads 76. 77 **d* / *wan* / *d* / *wan* / *shün*, same meaning. — Undecidable which version best repr. the orig. Shi.

Ode CCLXX: T'ien tso.

1077. T'ien tso kao shan, T'ai wang huang chi 78.

A. Mao: *huang* 79 = 69 'great'. So far so good. But then he expounds the line most scholastically: *tso* 80 = 81: »Heaven created (all the things) on the high hill, and T'ai wang (by his good principles) enhanced it» (what Heaven had created). In fact he bases himself on a sermon in Kyü: Tsin yü, which says: 82 »*huang* means to make it great; to make great what Heaven has created may be called to stand near to Heaven». — **B.** Chu: *huang* 79 = 83, thus: »T'ai wang brought it under cultivation». No text par. — **C.** Waley: »T'ai wang laid hands on it». No text par. Waley adduces examples where characters belonging to the phonetic series 79 (**xi* / *wang*) and 84 (**mi* / *wo*) alternate in text variants, and I suppose he means that 79 (**xi* / *wang*) stands for 85 (**p* / *wo*), but it is difficult to see how that could be possible. — **D.** Another interpr. *Huang* 79 certainly, with Mao, means 69 'great' (for text confirmation see gl. 287), but the *huang* here means 'to find grand': »Heaven made the high hill, T'ai wang found it grand» (and settled there, as fully described in odes 236 and 241).

無疆子孫保之 駸惠我者 文王也 維周之禎 維周之禎 成禎 熙其 烈文辟
公錫茲祉福 于先公先王 烈文辟公 綏以多福 無封靡于爾邦 封 大 靡 53
累 54 是為封豕長蛇 封豕 累 54 骨靡 54 侈靡 54 若是其靡也 靡王射身 損 經
王其崇之 繼序其皇之 皇 55 美 56 序 57 之 58 君 59 大 70 繼序 71 繼緒 72 緒 73 敘 74 四
方其訓之 訓 75 四方其順之 77 順 78 天作高山 大王荒之 79 荒 80 作 81 生 82 荒大之也

Pi tso yi, see gl. 821.

1078. Pi ts'u yi K'i yu yi ch'ing 86:

With this reading, the line has to be cut thus: Pi ts'u yi, K'i yu yi ch'ing.

A. Cheng takes hing 87 in the abstract sense: »Those (sc. who came after) went there, (because) K'i (the new state) had peaceful (ways:) principles». Very scholastic. — B. Han (ap. Hou Han shu) reads 88: »For those who went (there), K'i had level roads». — C. This Han version 88 has been tampered with by Shen Kua 89 (11th c. A. D.), who changed it into 90, then cut thus: Pi ts'ü ch'ê K'i, yu yi ch'ing. Chu has adopted this, explaining it: »That steep K'i has level roads». — The A text version is certainly authoritative (the 91 corresponds to the 92 of the preceding line). K'i belongs to the second line (both Han Sh'wai chuan and Shuo yüan quote 93). Waley translates: »He cleared the bush», tentatively proposing that 94 is loan char. for 95, which means 'hoe' in Kuan: Chung k'uang. Waley is certainly right that pi 96 refers to Wen wang, just as pi tso yi 92 in the preceding line refers to T'ai wang. But the loan is not necessary, nor probable, for the very combination of ts'u 94 with the following hing 87 'road' confirms that it has its normal meaning 'to march'. T'ai po had cleared the ground for the settlement; his descendant Wen wang widened the realm and built roads: »It was he who marched about, and K'i (had =) got level roads». Pi 96 is emphatic.

Ode CCLXXI: Hao t'ien yu ch'eng ming.

Su ye ki ming yu mi, see gl. 908; Tan küe sin, see gl. 423.

Ode CCLXXII: Wo tsiang.

Wotsiang wohiang, see gl. 660.

1079. St. 1. Weit'ien k'iyu ch'ing 97;

St. 2. Kiyu hiang ch'ing 98.

A. Cheng: yu 99 = 100 'to help, assist', but he expounds it further: 1. Thus: 97 »May Heaven (lend its support to =) grace them» (sc. the offerings); 98 »(Wen wang) has graced and enjoyed them». Shiwen therefore records the var. 2, and Kia Kung-yen (comm. on Chouli) the var. 3, same sense, these being simply elucidating enlargements of the char. in the sense of Cheng's interpr. (99, 2 and 3 being interchangeable in this sense). — B. Chu: yu 99 'the right hand' was the place of honour, thus: »May Heaven (descend) to the right of them» (the offerings), i. e. take the place of honour to the right of the gifts and accept them. Ingenious but strained. — C. Ch'en Huan: Erya says shang 4 = yu 99, both meaning simply 'to consider high, to esteem', thus: 97: »May Heaven esteem them»; 98 »(Wen wang) has esteemed and enjoyed them». Cf. Huai: Fan lun 5 »To esteem the wise men and honour the spirits» (Kao Yu: yu 99 = 6). Yu 99, common in this sense, is really an extension of meaning of yu 'the right hand' = 'to put in the place of honour', and 97 would then properly mean: »May Heaven place them (the gifts) to the right» = esteem them, which would be directly opposite to Chu's idea. But of course we may say that the fundamental metaphor has been worn out and forgotten, yu being simply felt, in a general way, to mean 'to esteem', as it obviously does in the Huai ex. 5. Even so, it might seem forced to say that Heaven »esteems» the offerings, but we have a good par. in ode 256, where shang 4 'to consider high' is used in the same way: 7 »And so the august Heaven does not (consider you high =) approve of you». In the light of this par., a line like 97 in the sense of 8 »may Heaven esteem them» is in no way unnatural. — A and C are both plausible, but in st. 2, phr. 98, C makes a better parallelism between the two verbs yu and hiang of the line: A: »Wen

wang has (lent his support to =) graced and enjoyed them» is much more disparate than: C: »Wen wang has esteemed and enjoyed them». This makes C preferable. Cf. further gl. 1082.

1080. Yishihing Wen wang ch'ien, see gl. 768. Another school (ap. Tso: Chao 6) reads t'ê 9 'virtue' inst. of the tien 10 'statutes' of the Mao text. Undecidable which version best repr. the orig. Sh'.

Jitsing sifang, see gl. 653; Yikia Wen wang see gl. 708.

Ode CCLXXIII: Shi mai.

1081. Shimaik'ipang 11.

A. Cheng: »He makes his seasonal tour in his state». — B. Ma Juei-ch'en = sh' 12 = 13, being only an introductory word: »He goes to his state». — Since later in the ode there are mentioned both the »River» and the »High Mountain», the sacred places traditionally sacrificed to on seasonal »inspection» tours, there is no reason for abandoning the earliest interpr. A.

1082. St. 1. Shiyu sü yu Chou 14;

St. 2. Shisü tsai wei 15.

A. Cheng: 14 »It (Heaven) truly assists and (orders =) regulates (the affairs of) the house of Chou»; 15 »It (Chou) has regulated those who are in the high positions» (the princes). In both cases Cheng takes sü 16 in its common meaning of 17 'order, sequence, to regulate'. — B. Chu takes yu 99 as = 6 'to honour' (see gl. 1079), and takes sü 16 = 18 in the sense of 'to place in the series', thus 14: »It has truly exalted and placed in the (royal) position the house of Chou»; 15: »It has put in their places (those in the positions =) the princes». — C. Ma Juei-ch'en: sü 16 = 19 (as in Ta Tai: Pao fu, phr. 20, which he thinks is equal to 21) and by a curious speculation he comes to the conclusion that yu sü 22 = 23 = 24: »It has truly aided the house of Chou». Quite unwarranted. — D. Waley: 14 »Truly the succession is with Chou»; 15 »It has succeeded to the seat of power». As to sü 16 = 'to continue, to succeed', this is certainly right. Sü 16 is equal to 25, as in ode 286, phr. 26 (Mao = 27, cf. also gl. 1075) and ode 269, where 16 likewise means 25 'to continue'. There remains the w. yu 28, which Waley simply skips. Chu's interpr. 'to honour, to exalt' is quite plausible in itself: »It (Heaven) exalted and (let continue =) gave the succession to the house of Chou». But yu 28 (= 29) regularly means 'to help, to favour', and in ode 249 we have it combined with the very ming 30 which means 'to give the appointment to', equal to the sü 16 'to give the succession to' here: 31. »It protects and helps (favours) and appoints him», and there even Chu takes it in this sense ('to honour' would go less well together with pao 32). Similarly in ode 236, phr. 33. It is therefore most consistent to interpret here: 14 »It (Heaven) truly has (helped:) favoured and (let continue =) given the succession to the house of Chou»; 15. »It has (continued =) succeeded and is on the throne». — We should study here:

23. 治 24. 無 25. 撫 26. 彼祖矣 岐有君之行 27. 行 28. 彼祖者 岐有君之行 29. 沈括 30. 彼祖者 岐有君之行 31. 彼祖矣 32. 彼作矣 33. 岐有君之行 34. 祖 35. 鈕 36. 彼 37. 維天其右之 38. 既右饗之 39. 右 40. 助 1. 受而福之 2. 佑 3. 祐 4. 尚 5. 尚賢右鬼 6. 尊 7. 肆皇天弗尚 8. 維天其尚之 9. 德 10. 典 11. 時邁其邦 12. 時 13. 是 14. 實右序有周 15. 武序在位 16. 序 17. 次序 18. 次 19. 順 20. 言語不序 21. 言語不順 22. 右序 23. 右順 24. 佑助 25. 緒 26. 繼序 27. 繼序 28. 右 29. 佑祐 30. 命

Ode 282. *Ki yu lie k'ao, yi yu wen mu 34*. A. Cheng takes *yu 28* in the passive: »I am helped (favoured) by my brilliant dead father and my fine mother». — B. Chu: *yu 28 = 35*: »I honour my brilliant dead father and my fine mother». — C. Ma Juei-ch'en: it is here a question of a sacrifice, in which the dead parents are encouraged to eat of the offerings. *Yu 28* meaning 'to assist' = 'to wait upon' is therefore equal to *yu 36* as we have it in ode 209, phr. 37 »We make (the representative of the dead) sit at ease, we assist him (encourage him to eat)», see gl. 659. We have our *yu 28* in this sense of 'to assist' = 'to wait upon' also in ode 175, phr. 38 »(I have a fine guest), the whole morning I wait upon him». Thus: 34 »I wait upon my brilliant dead father, and also upon my fine mother». — C is strikingly plausible.

1083. *Po yen chen chi, mo pu chentie 39*.

For *po yen*, introductory particles, see gl. 11.

A. Mao: *chen 40 = 41* 'to move', and *tie 42* (**d'iap / d'iep / tie*) = 43 'to fear', which means that he took 42 **d'iap* to be a loan char. for 44 **tiep / tsüap / ch ê*. *Chen 40*, etym. id. w. 45 (cf. B next) fundamentally means 'to shake', both transitive and intransitive. Mao's 41 'to move' is expounded by Cheng as = 'to move them with his majesty'. Thus: »When he (the king) shakes (overawes) them, there are none who do not shake and fear». — B. Han (ap. Han Shi wai chuan) reads 45 inst. of the first 40 of Mao's, and the Han school (ap. comm. on Hou Han shu and Wsüan) defines *chen 45* by 46, 40 by 41 and 42 by 47, thus: »When he rouses them, there are none who are not moved and respond». This probably (with Chu Tsün-sheng) means that Han took 42 **d'iap* to be a loan char. for 48 **iap / tãp / ta* 'to respond'. — A is phonetically better than B.

Huai jou po shen, see gl. 110a and 917; *Si yü shi Hia*, see gl. 841.

Ode CCLXXIV: Chi king.

1084. *Chi king Wu wang 49*.

A. Cheng takes *chi 50* in its ordinary sense of 51 'to hold': »Holding strength was Wu wang». — B. Han (ap. Shíwen) says *chi 50 = 52*, thus taking *chi king* as two coordinated words. This *fu 52* 'to subdue' shows that Han took 50 (**tiap / tsüap / ch i*) as a short-form for 53. This word, meaning 'scared stiff, stupefied' in Chuang: *Ts'i wu lun*, has two readings in *Ts'ie yü*: **tiap / tsüap / ch i* and **tiap / tsüap / ch ê*, two aspects of the same word stem, the latter id. w. 44 (**tiap / tsüap / ch ê*) 'to fear'. Ma Juei-ch'en points out that the binome *ch ê fu 54* 'to be scared and submit' in *Shi ki*: *Hiang Yü pen ki* recurs as 55 in *Han shu*: *Chu Po chuan*, and, with the same short-form as in our ode, as 56 in *Han shu*: *Ch'en Hien chuan*. The intransitive *chi* 'to fear' is then here a causative: 'to cause to fear' = 'to scare, to terrify', just as *kü 57* 'to fear' means 'to scare' e. g. in *Tso*: *Chao 12*, phr 58 »in order to scare Wu». Thus 49: »Terrifying and strong was Wu wang». — B is grammatically superior to A.

Wu king weilie, see gl. 948; *P'ei hien Ch'eng K'ang*, see gl. 410; *Ts'ipi Ch'eng K'ang*, see gl. 300; *Yen yu si fang*, see gl. 827.

1085. *Chung ku huang huang, k'ing kuan ts'iang ts'iang 59*.

A. Mao: *huang = 60*: »Drums and bells (sound) in unison». — B. Shuowen quotes 61, this word in *Erya* defined as = 62 'music'. — In ode 189, phr. 63 »They cry shrilly» (said of infants) we have the same w., and it is obvious that *huang* written one way or another is an onomatope. Thus: »Bells and drums peal». So also the following *ts'iang ts'iang 64* (in spite of Mao's gloss: 64 = 65 'blended'): »Musical stones and flutes resound», *Ts'i* reading 66, *Lu 67* or 68 and *Han* reading 69, all variants for the onomatope see gl. 450.

1086. *Kiang fu jang jang 70*.

A. Mao: *jang jang 71 = 72*, thus: »(Heaven) sends down blessings that are very

(numerous:) abundant». Cf. ode 302, phr. 73 »Rich years that are very abundant», *ja ng* meaning properly 'rich' (growth), abundance' (of grain). *Yen t'ie lun* quotes 74, this *ja ng 75* in ode 94 meaning 'rich, ample' said of dew, which gives the same sense here. — B. *Lu* (ap. *Ts'ien fu lun*) reads 76. This 77 means 'to purify' through sacrifices for expelling noxious influences (*Tso* etc.), and if 77 is not simply a loan char. for 71 here, the line will mean: »(Heaven) sends down blessings that are very (purified:) pure». — A is confirmed by the parallelism with the next line: »(Heaven) sends down blessings that are very great».

Wei yi fan fan, see gl. 711; *fu lu lai fan*, see gl. 892.

Ode CCLXXV: Si wen.

Si wen Hou Tsi, see gl. 700.

1087. *Li wo cheng min 78*.

A. Mao has no gloss on *li 79*, thus taking it in its ordinary sense: »You have established our multitude». — B. Cheng: *li 79* is a short-form for 80, thus: »You have given grain-food to our multitude». His reason for this is a par. in *Shu*: *Kao Yao mo*: 81 »The multitude then had grain-food». Here, on the other hand, *Si-ma Ts'ien* has been influenced by the 79 of our ode, for he took 80 to be a loan char. for 79, paraphrasing: 82 »The multitude was established» (foll. by 83, paraphrased by 84 »all the states were well-governed»). — Both interpr. are possible. It speaks in favour of B that it is easier to conceive that 79 was a short-form for 80 in the ode than that 80 was a loan char. for 79 in the *Shu*; furthermore that our ode, as well as the *Shu* passage, concerns *Hou Tsi*, the (minister:) god of agriculture and grain. On the other hand, in favour of A we might say that in the *Shu* line *li 79* 'to establish' and *yi 85* ('to govern, to be ordered') balance each other better than 80 and 85. But this is only superficially so, for the preceding lines in the *Shu* passage describe how *Shun* said that together with *Hou Tsi* he sowed the grains and taught the people to barter their stores. It seems evident that 81 »The multitude then had grain-food» follows up this, which confirms B in the *Shu* passage. And since the two passages in *Shi* and *Shu* are obviously analogous and must be interpreted in the same way, B is after all better substantiated.

Mo fei er ki, see gl. 182.

1088. *Yi wo lai mou 86*.

Mou 87 is a short-form for 88 'barley'. *Lu* quotes 88 and *Han 89*, see below.

A. Cheng cites a document (which *K'ung* says is drawn from *Shu*: *T'ai shi*, now lost, not identical with the traditional spurious *T'ai shi*) telling how *Wu wang*, when passing the *Meng tsin* ford for the battle of *Mu ye*, received good auspices: a white fish leapt into the boat; a light came from heaven and changed into a red raven, which 90 came and

31. 保古命之 32. 保 33. 保右命爾 34. 既右烈考亦右文母 35. 尊 36. 侑 37. 以妥以侑 38. 一朝右
之 39. 薄言震之莫不震疊 40. 農 41. 勳 42. 豐 43. 懼 44. 懼 45. 振 46. 奮 47. 應 48. 答答 49. 執 50. 執 51. 武王
52. 執 53. 持 54. 服 55. 熱 56. 習服 57. 執服 58. 執服 59. 懼 60. 懼 61. 懼 62. 懼 63. 懼 64. 懼 65. 懼 66. 懼 67. 懼 68. 懼 69. 懼 70. 懼 71. 懼 72. 懼
豐年獲稔 73. 降福漢 74. 漢 75. 漢 76. 漢 77. 漢 78. 漢 79. 漢 80. 漢 81. 漢 82. 漢 83. 漢 84. 漢 85. 漢 86. 漢 87. 漢 88. 漢 89. 漢 90. 漢

brought grain. This »T'ai shi» which K'ung had evidently seen, was probably one of the spurious Shu documents current in Han time. We meet with this legend earliest in Shang shu ta chuan (early Han time) (in Shi ki, Chou pen ki, only a part of it, not mentioning the »grain») which says: »When Chou was about to rise, there was a great red raven which, holding seeds of grain in its mouth, settled on the king's houses. Cheng thinks that lai 91 in our ode refers to this legend. Thus: »You have given us the (auspiciously) arriving barley». But as the ode refers to Hou Tsi, earlier than the Hsia, Yin and Chou dynasties, this presupposes a similar miraculous »arrival» of grain in the primeval age, of which the event in Wu wang's time was a repetition. This is all extremely factitious. — B. Lu (ap. Han shu: Liu Hiang chuan, in a document of Liu's) reads 92, with 93 *liag / li / li inst. of Mao's 91 *lag / lai / lai. This li 93 we have meaning 'to give, to bestow' in odes 247 and 262, and so evidently Liu understood it here, for he adds: »li m o u means barley 94 which originally was sent down from heaven». Thus: »You have given us the (from heaven) conferred barley». The idea is very similar to A. — C. Han (ap. comm. on Wsüan) reads 95. Wang Yin-chi has here advanced a curious theory. Because 96 (*chiag) and 93 (*liag) are sometimes interchangeable in honorific names: 97 ~ 98 etc. (being evidently synonymous: 'felicitous'), he thinks that the kia 99 of the Han version is a scribe's error for 100; this would then be equal to 96, and this again equal to the 93 of the Lu school. That is very far-fetched. Kia ku 1 is a common phr., and Han's kia m o u is simply analogous to that; thus: »You have given us the fine barley». — D. Ma Juei-ch'en tries to reconcile Mao's lai 91 and Lu's li 93 through yet another interpr. Shuowen (as quoted by K'ung; there are several variants of the Shuowen gloss) under lai 91 says: 2 »lai was the auspicious barley received by the Chou; lai m o u: one (straw of) barley, two ears». Hü Shen therefore implies the meaning of 'double-eared' in the w. lai 91 (*lag), though he further adds 3 »which has come from heaven» in accordance with interpr. A. Now li 93 (*liag) is defined in Fang yen (W. Han coll.) as = 'twin' (twin children), and Ma thinks that this is the meaning of both lai 91 and li 93. Thus: »You have given us the double-eared barley». No pre-Han text support. — E. Chu (after Kuang ya): lai 93 = 4 'wheat', m o u 87 = 5 'barley', thus: »You have given us the wheat and the barley». Lai in the sense of 'wheat' was written 6, and Hü Shen says that in his time (1st c. A. D.) wheat was called lai 6 in Ts'i. Kuang yün says that the lai m o u 7 of our ode was wr. 8 in the dictionary Pei ts'ang (3rd c. B. C.). There are no pre-Han text ex. of this lai 'wheat', but the primary graph for lai: 9 (for variants see Grammata p. 374) is obviously a crude drawing of the cereal, which confirms the very early existence of the word. — F. Ch'en Huan tries to evade the difficulty by saying that lai 91 is »a particle», which is quite impossible, with this placing of the word in the sentence. — There could be only one way of reconciling Mao's lai 91 and Lu's li 93. That would be to take the lai 91 as a short-form for lai 10 'to give' (common w.) and li 93 in the same sense (common). It would then be tempting to translate: »You have endowed us and given us the barley». But the par. texts in odes 42, 74 (phr. 11, 12) show that yi wo must have the following lai m o u or li m o u as object, and we should have to force the line into meaning: »You have given us the conferred barley», which is strained. Still more unsatisfactory would this be in ode 276, phr. 13 »Oh, fine is the conferred barley». The different versions are consequently not reconcilable. Mao's text 86 means, with E: »You have given as the wheat and the barley». Han's text 95 means: »You have given us the fine barley». In Lu's text 92, li 93 is probably synonymous with 96 (with which it is interchangeable in honorific names, see above): »You have given us the felicitous barley». — The A text version 7 recurs in ode 276, phr. 13 (and there no variants of types B or C are known), so that text A with the E interpr. seems safest.

1089. Ti ming shuai yü, wu ts'i kiang er kie 14.

Mao says simply: shuai 15 = 16, which tells us nothing of how he understood the line.

A. Cheng takes shuai 15 as = 17 'to follow' (common), interpreting: »God decreed: following the nourishing, do not have these limits for your boundaries». »The nourishing» would refer to Hou Tsi's nourishing the people. — B. Chu: shuai 15 = 18, and er 19 = 'near' (as in ode 246), thus: »It was God's decree, and shuai all yü being nourished, there are not these limits and near boundaries», i. e. there are no distinctions between people near and far away. It seems better, however, to modify this into a connected clause: »God decreed that all should be nourished, without having these confines and (near =) narrow limits», i. e. the prosperity should not be limited to the primary territory of the king but be extended to all his vassal states. For yü 20 'to be nourished' cf. Meng: T'eng Wen kung, shang 21 »When the five kinds of grain were brought to maturity, the people were nourished». For shuai 15 = 'all' see gl. 642. — C. Han (ap. comm. on Wsüan) reads 22, but says 23 = 24. Shiwen, on the contrary, says 23 = 25 'great', but it is difficult to see how the line could then make any sense. Ch'en ch'ang yü shi Hia, see gl. 841.

Ode CCLXXVI: Ch'en kung.

Tsie tsie ch'en kung, see gl. 666.

1090. Wang li er ch'eng 26.

A. Cheng: li 27 (*liag, even tone) = 28 (*liag, rising tone), thus: »The king regulated your achievements». Cf. Shu: Yao tien 29 »Regulating the various officers»; Kyü: Chou yü 30 »He regulated and altered the measures». — B. Chu: li 27 = 31 'to give', and ch'eng 32 = 33, thus: »The king has given you rules». Li means 'to give' in odes 247 and 262, but for ch'eng 32 in Chu's sense there is no text par. — C. Ma Juei-ch'en: wang 34 is loan char. for 35 (as in ode 254), and because 27 sometimes in honorific names is interchangeable with 36 (see gl. 1088), and because this 36 in Erya is defined as = 37, the line is equal to 38 »Go and report on your achievements». A school example of uncritical philology. — D. Ch'en Huan: »The king confers upon you to achieve (peace)». — E. Waley: »The king will reward your achievements». This is tempting, but li 'to give' normally has a direct object (the thing given), and there seem to be no par. texts where li has this general and indefinite sense of 'to reward'. — A is well supported by the Shu par. which refers to the officials, just as in our ode.

Lai ts'i lai ju, see gl. 66.

1091. Tsie tsie pao kie 39. Mao has no gloss.

A. Cheng: pao 40 = 41 and kie 42 = 43, thus: »Oh, you clad and buff-coated (men)», referring to 44 the men on the right in the war chariots. Ma Juei-ch'en then

節我釐釐 釐 始自天降 賜我嘉釐 億壽 億公 釐公 嘉 嘉 喜 1. 嘉穀 2. 來
周所受瑞麥也來釐一麥二麥 3. 天所來也 4. 小麥 5. 大麥 6. 秣 7. 來年 8. 秣 9. 來
10. 費 11. 貽我彤管 12. 貽我佩玖 13. 於皇來牟 14. 帝命率育無此疆爾界 15. 率 16. 用 17. 循 18.
徧 19. 爾 20. 育 21. 五穀熟而民人育 22. 爾介 23. 介 24. 界 25. 大 26. 王釐爾成 27. 釐 28. 理 29. 允釐
百工 30. 釐改制量 31. 賜 32. 成 33. 成法 34. 王 35. 往 36. 禮 37. 告 38. 往告爾成 39. 嗟嗟保介 40. 保

explains that pao 40 is equal to 45, but all this is unreasonable, for it is here not a question of war chariots and warriors but of agricultural work. — B. On Lü: Meng ch'un ki, where we have the same term pao kie in connection with the king's ritual ploughing of the sacred field, Kao Yu says simply: pao kie 46 = 47 'assistant'. Kie 42 is common in that sense (Li and Yili, *passim*). Pao 40 means 'to guard, to protect', in the sense it has in Li: Wen wang shi ts'i 48 »to guard, that means to take care of his person in order to assist and protect him». Thus simply: Oh, you assistants». Yen kuan chi yi, see gl. 732 and 827.

Ode CCLXXVII: Yi hi.

1092. Yi hi Ch'eng wang 49.

Mao defines hi 50 as = 51, but yi-hi is obviously a mere interjection.

A. Mao: Ch'eng wang 52 = 53 'to achieve those royal works'; very scholastic. — B. Chu: Ch'eng wang is simply the name of king Ch'eng: »Oh, Ch'eng wang...» Waley doubts this, translating »the glorious kings», which is quite plausible in itself. But since Wen wang, Wu wang, Ch'eng wang and K'ang wang are frequently mentioned in these early odes — Ch'eng wang for instance in odes 271, 274 — there is really no reason for not following B.

Ki chao kia er, see gl. 1018; Tsün fa er si, see gl. 1069.

1093. Yi fu er keng 54.

A. Cheng: yi 55 = 56 'great', which means that he takes yi 55 as equal to 57. 55 for 57 is common, see gl. 754. Thus: »Grandly perform your ploughing». — B. Chu in his paraphrase skips yi 55, thus taking it merely to be a particle. — A and B are both possible, but A gives a fuller and more expressive sense. — In ode 279, phr. 58 Cheng likewise takes 55 as a short-form for 57, but there it comes in much more naturally in its ordinary sense.

1094. Shi ts'ien wei ou 59.

The Chinese comm. have no gloss on shi ts'ien 60. Chu says simply: »two men ploughing together are called ou (pair)». A. Legge: »With your ten thousand men all in pairs. — B. In gloss 678 on ode 211, phr. 61, I have already had occasion to point out that 'ten thousand' in Chinese is not shi ts'ien 60 but wan 62, and that the phr. 61 there means: »Yearly we take (for ten, one thousand =) a hundredfold harvest». The idea is the same here, a promise of a rich harvest. Two farmers work together. Thus: »(For ten, one thousand =) a hundredfold harvest to each pair of farmers!».

Ode CCLXXVIII: Chen lu.

1095. Chen lu yü fei 63.

A. Mao: chen 64 = 65 'the appearance of flying in a flock'. Chen properly means 'to array', thus: »(In numerous array =) in a flock the egrets go flying». For par. see gl. 18. Ma Juei-ch'en insists that the dancers in the sacrificial dances had egret's plumes in their hands and that the line is a simile for the dancers, with egret plumes, who »arrayed» as in a flock posture in the ceremony. Cf. Tso: Chuang 28, phr. 66 »They arrayed the wan dance». But the sequel vetoes this: the simile refers to the »guests» at the sacrifice, finely attired, who come in an array like a flock of egrets. The Preface, as expounded by Cheng, says that the »guests» were the princes of K'i and Sung, descendants of the Hia and Yin dynasties. But there is nothing in the text to suggest this. »The guests» is probably a term for the high dignitaries generally who assist at the sacrifice. Waley thinks that the ode has nothing to do with sacrifice at all, and translates: »My guest has come». But parallelism with ode 280, which is clearly a sacrificial hymn,

indicates that our ode here is a sacrificial hymn as well (see gl. 542), as surmised by all Chinese commentators. — B. Ch'en Huan: chen 64 means 67 'to fly up, to start', thus: »The starting egrets go flying». Chen 64 'to shake, to move' would then by extension of meaning have the sense of 'to start'. This is certainly no improvement on A.

1096. Tsai pi wu wu, tsai ts'i wu yi 68.

A. Cheng refers the line to the princes who come to assist in the sacrifices: »There (in their own states) there are none who hate them, here (in the capital) they are not (wearing of =) disliked». — B. Another interpr. »There» and »here» are often placed in contrast in the Odes, as a stylistic feature. Cf. ode 212: »Pi there is some uncut young grain, ts'i here are unharvested bunches; pi there are handfuls forgotten, ts'i here are some ears left behind»; ode 193: »Pi ji that sun is eclipsed... ts'i yüe this moon is eclipsed»; ode 180: »We shot at pi that small boar, we killed ts'i this big rhinoceros». So they are used here, referring to the sacrificial arrangements: »There there is nothing to dislike, here there is nothing to disrelish» (for the spirits; all our offerings are perfect). In the same way, the following 69 does not, with Legge, refer to the princes, su ye being an adverbial phrase »They are sure, day and night, to perpetuate their fame», which takes no account of the yi 70), but the line again refers to the perfection of the sacrifices. Su ye is a verb: »to morning-and-night» (sc. in the temple). Su ye as a verb in this function we have in ode 194, phr. 71 »None of them are willing (»to morning-and-night» =) to (be there) early and late» (serving at court). For yi yung chung yü see gl. 542.

Ode CCLXXIX: Feng sien.

Yi yu kao lin, see gl. 1093; Kiang fu k'ung kie, see gl. 440.

Ode CCLXXX: Yu hu.

Shê ye shê kü ch'ung ya shu yü, see gl. 852.

1097. Ying t'ien huan ku 72.

A. Mao (after Erya): Ying 73 = 74 (= 75) 'a small drum'. In Li: Li k'i it is said: 76 »The ying (»responding») drums are placed at the eastern side». Mao further: t'ien 77 = 78 'a big drum'. Thus: »The small and big drums are the suspended drums». For 77 (*d'ien / d'ien / t'ien) as = 'big drum', no text par. In Meng: Liang Huei wang we have the homophonous 79 (*d'ien, both even tone) as an onomatopoe for the sound of the drum: 80 »They drum, (it sounds) d'ien». So Mao's 77 *d'ien as a name for a drum may be an onomatopoe: »The rumbler». If so, this would bear out Mao's interpr., for »a rumbler» must reasonably be a big and mightily sounding drum as opp. to smaller drums. — B. Lu (ap. Kuo Po's comm. on Erya) and Ts'i (ap. Cheng Chung's comm. on Chouli) read 81, and Cheng, following this, says that 77 ought to be 82 (in his comm. on Li: Ming t'ang wei he even quotes the line as 81). This 82 *d'ien / iên / yin, well known as a name for a small drum (Chouli: Ta shi) is homophonous with 83

衣 42 介 43 甲 44 車右 45 保介 46 保介 47 副 48 保也者慎其身以輔翼之 49 噫嘻成王 50 噫
51 和 52 成王 53 成是王事 54 亦服爾耕 55 亦 56 大 57 奕 58 亦有高廩 59 十千維耦 60 十千
61 歲取十千 62 萬 63 振鷺于飛 64 振 65 鷺飛 66 振萬 67 書 68 在彼無惡在此無讟 69 庶
幾夙夜以永終譽 70 以 71 莫肯夙夜 72 應田縣鼓 73 應 74 小鞀 75 鞀 76 應鼓在東 77 田 78

(**d'ien*) and has been explained as etym. id. w. that: Cheng Chung: »The small drums lead on, introduce the big drums, therefore they are called **d'ien*« (foll. by Shuowen). — What makes B preferable to A is not merely that 82 as name of a drum is well attested, whereas Mao's 77 in that sense lacks real text support, but also the construction of the line. This should not be a finite clause: »The small and big drums are the suspended drums«, but the line forms part of an enumeration: *shê ye—shê kü—ch'ung ya—shu yü—ying yin 84—hüan ku—t'ao k'ing—chu yü*: »We have arrayed the horizontal boards — the vertical posts — the dented ornaments — 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«. It should be added that the 77 of the Mao text may have been misunderstood by Mao; it may have been simply a loan char. for 82: **d'ien* for **d'ien* (cf. that 77 **d'ien* is sometimes loan char. for 85 **d'ien*).

Huang huang hüe sheng, see gl. 1085.

1098. Yung kuan küe ch'eng 86.

A. Cheng: kuan 87 = 88: »Enduring and many are their achievements«. This has been refuted in gl. 732. — B. Chu: »Long they watch the complete performance«.

Ode CCLXXXI: Ts'ien.

1099. Ts'ien yu to yü 89.

A. Mao: 90 = 91, which shows that he knew the Han version, see B next, and took 90 (**dz'iem* / *dz'iam* / *ts'ien* 'to plunge down in water') to be loan char. for 92. — B. Han (ap. Shīwen and comm. on Wsüan) reads 93. This has been differently explained. a. 92 **dz'iam* / *dz'iam* / *ch'en* (Ts'ie yün) means 'pool, puddle' in Huai: Ch'u chen, and the Han school defines it by 94 'fish pond'. Thus: »In the warrens there are many fishes«. It seems to mean that in »pockets« of the Ts'i and Ts'ü rivers fishes were kept in warrens. This was probably also the idea of the Lu school, for Erya (in its original version, as quoted by K'ung) says: »91 is called 92« (this is what Mao has followed). 91 (**sam* / *säm* / *sa n*) means 'rice gruel with meat' in Chouli, but here it means (acc. to the early Erya comm. 95) 'to throw rice into the water to feed the fish', a *ch'en* 92 thus being a 'rice pond', a warren for feeding fish with rice. B. The Siao Erya (Han time, now lost) ap. Shīwen says 96 = 91, defining this 96 (which never occurs in texts) as = brush-bundles sunk in water, where the fishes gather and then are caught. On the strength of this the original Erya text 91 = 92 has been altered by Sun Yen and Kuo P'o into 97 = 92 (the rad. 'rice' altered into rad. 'wood', after the char. 96), both 97 and 92 being then defined by them as meaning such brush-bundles. But neither 97 (**šiam* / *šiam* / *shen* 'tall tree') nor 92 ('pool') ever occur in texts with that meaning. The only apparent support is the word 98 **šiam* / *šiam* / *shen*, which occurs in Huai: Shuo lin 99 »Those who take fish by *shen* strike the boat«. This *shen* 98 is defined by Kao Yu as brush-bundles in which the fishes hide themselves when scared. But this expl. may have been made after the char.: 100 'forest, wood' and 1 'net' (brushwood over which a net is cast) and is in no way conclusive, for it may just as well depict the brushwood and nets which fence off the »pockets« from the open river: the boatmen inside the warren knock the boat so as to scare the fish into one corner, where it can be caught. Thus the *shen* 98 of Huai may equally well mean 'warren' as 'brushwood bundle'. Hence, under B, the *a* interpr. is the only one supported by texts, 92 being attested to mean 'pool' in Huai. — C. Chu mentions alternatively an interpr. of the Mao version 89 which takes 90 (**dz'iem*) in its original sense, thus: »(In the Ts'i and the Ts'ü) plunging in the deep are many fishes«. — We have to choose between two alternatives: either

the 90 (**dz'iem*) of the Mao version is a loan char. for the 92 (**dz'iam*) 'pool' (warren) of the Han version (which Mao believes, A); or the 92 (**dz'iam*) of the Han version is a loan char. for the 90 (**dz'iem*) 'to plunge down deep' of the Mao text version in its fundamental sense. Both interpr. are plausible. But in fact the latter is confirmed by a text par. In Shu: Yü kung we find: 2 »The T'o and the Ts'ien were regulated«. Erya explains that the T'o was a stream which broke out from the Kiang, and the Ts'ien similarly a stream which broke out from the Han. In Shī ki: Chou pen ki this is rendered by 3. There can be no doubt that the river name originally (as attested both in Shu and Erya) was 90 (Shīwen **dz'iem* / *dz'iam* / *ts'ien*, etymologically probably = »the deep flow«, 90 often meaning 'deep') and that the 92 (**dz'iam*) of the Shī ki was a loan char. for the former. In the same way Han's 92 in our ode is loan char. for the orig. 90. That the latter has its ordinary meaning is confirmed by several Shī par. Ode 184, phr. 4 »The fish plunges in the deep«; ode 204, phr. 5 »(The sturgeons) who plunge and escape into the deep«.

Ode CCLXXXII: Yung.

T'ien tsī mu mu, see gl. 757; Kia tsai huang k'ao, see gl. 758; Sūan chē wei jen, see gl. 765; Ki yu lie k'ao, yi yu wen mu, see gl. 1082.

Ode CCLXXXIII: Tsai hien.

1100. Tsai hien pi wang 6.

A. Mao: tsai 7 = 8, thus: »For the first time they appear before their sovereign king«. For text par. see gl. 311. — B. Chu: tsai 7 = 9, merely an initial particle: »They appear before their sovereign king«. Ode 54, phr. 10 begins in the same way with *tsai*, and as it is there obvious that it cannot mean 'first', Mao says = »an auxiliary«. This confirms B. It is the same in ode 290, phr. 11, where Cheng says 7 = 8; *tsai* is a mere particle. — C. Mo: Shang t'ung reads 12, which is rhythmically inferior to A.

1101. Yüe k'iu küe chang 13.

A. Mao does not directly gloss *chang* 14, but in the next line he says: 15 »it expresses that there were marks of distinction«, cf. Tso: Yin 5, phr. 16 »to display the various blazonry«. Thus: »They seek their emblems of distinction« (the foll. lines enumerate them: dragon banners etc.). Cf. ode 177, phr. 17 »There were woven patterns, bird emblems«; ode 261, phr. 18 »A fine banner with pennon (emblems:) ornaments« (see gl. 1027). — B. Chu: *chang* 14 = 19, thus: »They seek their rules« (rules for their proper conduct). — A is amply corroborated.

T'iao lê yu ts'iang, see gl. 450.

1102. Shuai hien ch'ao k'ao 20.

A. Mao simply says: *ch'ao k'ao* = Wu wang. Chu has expounded this with reference to the arrangement in the ancestral temple, where the tablets of the generations were placed in alternating series *ch'ao* 21 and *mu* 22 (in this sense 21 is not read

大鼓 77 填 78 填然鼓之 79 應 80 應 81 應 82 應 83 引 84 應 85 陳 86 永 87 觀 88 成 89 觀 88 多 89 潛
有多魚 90 潛 91 糝 92 潛 93 潛有多魚 94 魚池 95 舍人 96 樁 97 樁 98 樁 99 樁者扣舟 100 林 /
網 2 沱潛既道 3 沱潛既道 4 魚潛 5 潛逃于淵 6 載見辟王 7 載 8 始 9 則 10 載
馳載 11 載 12 載 13 載 14 載 15 載 16 載 17 載 18 載 19 載 20 載 21 載 22 載 23 載 24 載 25 載 26 載 27 載 28 載 29 載 30 載

**t̥iog* / *tsiäu* / *ch'a o*, as usual, but **äiog* / *ziäu* / *ch'a o*, see Shīwen on Li: Chung yung). This alternating arrangement of the altars is well attested in the early texts, see Li: Chung yung, Tsi t'ung and Wang chī; Chouli: Siao tsung po; Tso: Hi 24; Kyü: Lu yü, etc. But as to the real arrangement, in the temple, of these sanctuaries, we have only Han-time and later speculations, which are of little value. Always, however, in the Chou texts, the expression is *ch'a o mu*, never *mu ch'a o*, which shows that *ch'a o* was the primary, even series (after the founder, as number one, the princes 2, 4, 6 etc.) and *mu* the secondary, odd series (princes 3, 5, 7 etc.). Thus 20: «They are led to appear before the dead father of the even series» (in the temple), i. e. here Wu wang. Cf. Shu: Tsiu kao 23 «You dead father of the odd series, Wen Wang». With this reckoning, Wu wang, son of Wen wang, was *ch'a o* 'even'. This tradition is confirmed by Kyü: Chou yü: «Hou Tsi first founded (the house) and settled the people, as the 15th king Wen wang was the first to create peace». With Hou Tsi as no. 1, and Wen wang as no. 15, Wen wang was sure enough *mu* 'odd', as in the Shu text, and Wu wang, no. 16, was *ch'a o* as in our ode. Again, in Tso: Hi 24 we find: 24 «Kuan, Ts'ai etc. were the sons of Wen; Yü, Tsin etc. were the sons of Wu». The sons of Wen, who was *mu* 'of the odd series', are here called *ch'a o* 'of the even series', and the sons of Wu, who was *ch'a o* 'of the even series', are called *mu* 'of the odd series', which tallies perfectly with Shu and Kyü. We have evidently here an early and well established tradition. — B. K'ung takes 21 in its ordinary reading *ch'a o* and meaning 'bright', paraphrasing *ch'a o k'a o* by 25 «the brightly virtuous dead father». — A is amply confirmed by the Shu, Kyü and Tso texts. The true and technically correct translation of *ch'a o k'a o* 'dead father of the even series in the shrines' is, however, very clumsy; the idea being simply 'the dead father put in his proper place in the series of shrines', it is commendable (with Legge in ode 287) to simplify the translation thus: «They are led to appear before the shrined dead father».

Lie wen pi kung, see gl. 1074.

Ode CCLXXXIV: Yu k'o.

1105. Yu k'o yu k'o, yi po k'i ma 26.

A. Mao and various Han texts, e. g. Po hu t'ung (Lu school) and Tu tuan, insist that the «guest» here was the virtuous Wei tsi 27, kinsman of the last Yin king, who came to the court of Chou and assisted at the sacrifices. The reasons adduced for this are, on the one hand, that in Tso: Hi 24 it is said: «The Sung are the descendants of the previous dynasty; 28 they are guests with the Chou» (come as guests to the court); on the other hand, that in Li: T'an kung we read: 29 «Yin esteemed most the white colour, in war undertakings they rode after white horses» (*han* 30 meaning 'white horse' because Yi: Kua 22 says 31 «white horse, glistening like a feather»). The ode line 26 would thus mean: «There is a guest, there is a guest, he 32 also (like his ancestors) (makes white his horses =) has white horses». This speculation must be very ancient, for it is the reason for this ode's being included in the Sung section (sacrificial hymns), though for the rest it has nothing that could place it there; it resembled much more the lay odes of the Kuo feng and Siao ya sections, and is simply a song in praise of a distinguished guest. There is not the slightest substantiation in the ode text for the speculation of A. — B. Chu: yi 32 does not mean 'also' here but is simply a particle introducing the second line, as often in the Shī, see gl. 814. Thus: «There is a guest, there is a guest, white are his horses».

1106. Yu ts'i yu ts'ü (ts'ü) 33.

Shīwen reads 34 **ts'io* / *ts'wo* / *ts'ü*.

A. Mao: *ts'i ts'ü* 35 = 36 'respectfully attentive'. No text par. — B. Ma Juei-ch'en: *ts'i* 37 = 'ample, rich', as in many odes, see gl. 616. That is certainly

right. Further: *ts'ü* 34 (**ts'io*) is phonetically similar to and here equal to 38 (**kio*) 'wide, ample' (ex. of which in Sün). That is, of course, quite excluded. In ode 261, phr. 39 «The pien and tou vessels are there in full number» (see gl. 360), the 34 is not read **ts'io* but **ts'wo* / *ts'wo* / *ts'ü* (Shīwen) = 40 'numerous', and is thus synonymous with *ts'i* 37: it is a constant phenomenon in Chinese that one and the same word (e. g. 41) means 'ample, rich' and 'numerous'. Thus: «In ample array and numerous, his retainers are (as if) carved, as if chiselled (so refined)».

Tuei cho k'i lü, see gl. 807; Kiang fu k'ung yi see gl. 519.

Ode CCLXXXV: Wu.

Wu king wei lie, see gl. 948.

1107. Sheng Yin ngo liu 42.

A. Cheng: «He conquered the Yin and stopped their killing» (their cruelties to the people). — B. Ma Juei-ch'en: «He conquered the Yin and (stopped =) exterminated and killed them», adducing in support Shu: Kün Shī 43 «He killed all his enemies», which there refers to the same Wu wang.

Ode CCXXXVI: Min yü siao tsi.

K'iang k'iang tsai hia, see gl. 299.

1108. Yung shī k'o hiao 44.

A. Cheng: *yung shī* 45 = 46 'for (long =) endless generations', paraphrasing: 47 «For endless generations you can make filial piety the norm for your descendants». This is not reconcilable with the wording of the text. — B. Chu: *yung shī* 45 = 48, thus: «Throughout life you were able to be filially pious». Waley turns it differently: «All my days I will be pious», which disregards the *k'o* 49. — C. *yung shī* 45 is certainly, with Cheng, equal to 46, cf. Tso: Hi 11: «(When there is no reverence, etc.) 50 how can it (be =) endure for (long =) endless generations». But *hiao* 51 is obviously in the passive: «For endless generations you (can =) deserve to be piously revered».

1109. Chī kiang t'ing chī 52.

A. Mao (after Erya): *t'ing* 53 = 54 'straight', a well-attested meaning, see gl. 1026. Cheng, expounding it, adopts the same idea about *chī kiang* that was refuted in gl. 751: «Upwards (towards Heaven) and downwards (towards the people) they were straight» (had straight principles). — B. Yen Shī-ku in comm. on Han shu: K'uang Heng chuan, which quotes 55 for 53 (Ts'i version), paraphrases: 56 «They come to the bright court», thus: «They (the spirits of the ancestors) ascend from and descend to the court» — descending there to receive the sacrifices. Chu follows this. — C. Ma Juei-ch'en: *chī kiang* means 'to (lift up =) promote and (send down =) degrade', thus: «In promoting and degrading (officers) they were straight (just)». In ode 235, phr. 57 Ma likewise interprets: «Wen wang in promoting and degrading is to the left and right of Heaven», i. e. assists Heaven in promoting and degrading(!); the meaning is quite different,

鳥章 18 淑旗 綏章 19 法度 20 率見 昭考 21 昭 22 穆 23 乃穆考文王 24 管蔡...文之昭也 卬
晉武之穆也 25 明德之考 26 有客有客 亦白其馬 27 微子 28 於周為客 29 殷尚白 戎事乘
翰 30 翰 31 白馬 翰如 32 亦 33 有萋有且 34 且 35 萋且 36 敬慎克 37 業 38 據 39 籩豆有且 40
41 盛 42 勝殷 曷劉 43 咸劉厥敵 44 永世克享 45 永世 46 長世 47 能以孝行為子孫 法度
48 終身 49 克 50 何以長世 51 孝 52 陟降庭止 53 庭 54 直 55 廷 56 臨其明廷 57 文王陟降在

see gl. 751. For other alleged par. see below. — B is simple and convincing. — We compare:

Ode 287. Shao t'ing shang hia, chī kiang küe kia 58. Mao has no gloss. A. Cheng: »You (sc. the dead Wu wang) continued (Wen wang's) t'ing correcting those above and below, and his (acting) upwards and downwards towards (the houses =) the dignitaries». — B. Chu: »I will (continue =) imitate his (the dead father's) going up and going down in the court and his ascending and descending in his house». — C. Ma Juei-ch'en: »(The ruler) continuously corrects those above and below, he promotes and degrades (the houses =) the dignitaries». — D. Waley takes the spirits as understood subject, which is obviously right. Thus: »They (the spirits) continuously go up and down in the court, they ascend and descend in their house» (they are ever coming to visit us).

Ode 288. Chī kiang küe shī 59.

A. Mao: shī 60 = 61 (common), thus: »It (Heaven) ascends and descends in its workings». — B. Ma Juei-ch'en: »It promotes and degrades its officers». — A is right in the light of all the par. above with the phr. chī kiang.

Ode CCLXXXVII: Fang lo.

1110. Fang yü lo chī 62.

A. Mao (after Erya): fang 63 = 64, and lo 65 = 66, thus: »Planning (discussing) my beginning (of the rule)». Fang 63 properly means 'to scrutinize'. For lo 65 Ho Yi-hang adduces as par. Yi Chou shu: Wen cho 67, on which K'ung Ch'ao: 65 = 66, but that phr. is really very obscure. There are no convincing text par. — B. Yü Sing-wu: fang 63 is loan char. for 68 and lo 65 for ko 69: »When I now go» (to the temple). A very arbitrary text alteration. — C. Another interpr. Lo 65 'to fall down' is used in the sense of 'to die' in high style, said of sovereigns, e. g. Shu: Yao tien (Shun tien) 70 »In the 28th year the emperor deceased». The next ode line speaks of the deceased father, and that conclusively shows that this is the sense here: »I scrutinize my deceased one, (I will follow [the example of] that shrined father of mine)».

1111. Wu hu yu tsai 71.

A. Mao: yu 72 = 73 'distant', expounded by Cheng: »Oh, how (distant =) unattainable (he was)». Chu turns it differently: »Oh, how far-reaching (were his plans)». — B. It seems much more natural to take yu 72 here = 74, as in ode 193, phr. 75 »(Causing long-brooding =) distressing is my suffering», see gl. 90, thus: »Oh, how distressing», which is confirmed by the context.

Chen wei yu yi, see gl. 481.

1112. Tsiang yü tsiu chī, ki yu p'an huan 76.

A. Mao: yu 77 = 78 (common); p'an 79 = 80 and huan 81 = 82. Wang Su paraphrases: 83 »If you make me try to attain to and continue the principles and deeds of my predecessor, they will be (dispersed =) lost». This is difficult to reconcile with the ode text; it would then have to be construed thus: »If you make me try to attain to him, the ki yu continuing of the principles will p'an huan be dispersed», which is very strained. — B. Cheng takes tsiang 84 as = 'to assist' and yu 77 = 85, 'to plan': »Assist me in attaining to him, and in my ki continuing (the work), you should yu plan for my (dispersions =) shortcomings», i. e. take measures to mend them. This is still worse. — C. Chu takes yu 77 as = 'still': »If you make me try to attain to him, my continuing (the work) will still (disperse =) fail». — D. Ma Juei-ch'en: tsiu 86 = 87, and p'an huan 88 = 89 'great'; for the latter cf. gl. 832, Mao's gloss. Thus: »assist me in (basing myself on =) following him, and continuously plan for the greatness». — E. Waley: »Help me to complete it, in continuing

your plan I have been idle». — F. Waley is certainly right in identifying our p'an huan 88 here with the p'an huan 90 'relaxed' in ode 252, fully discussed in gl. 832. It is inconceivable that we could have two binomes 90 and 88, both *p'wán-xwán, which are quite independent of each other, the one meaning 'undisciplined, relaxed', the other 'separated and dispersed'. The two forms are obviously merely graphic variants of one and the same binome. But as long as we take yu 77 to mean 78 'principle' or 85 'to plan', the line will be hopelessly strained and artificial; Chu is indubitably right in taking it as the common adverb = 91. The tsiu 86 does not mean 'to approach him', i. e. 'try to attain to him', nor, with D, 'to base oneself' on him, for it follows up the preceding: »I have not yet achieved order», and tsiu 86, with Waley, means 'to complete, to achieve'. And this contrast with the preceding line also, I believe, gives the key to the meaning of tsiang 84, which here refers to the future (common): »if it will be that I achieve it» = »if later on I achieve it». Cf. ode 201, phr. 92 »When there is to be peace and joy». Thus: »If later on I achieve it, in the sequel I shall still be (relaxed =) slack». This tallies perfectly with the following: »I, the little child, am not equal to the many difficulties of our house».

Shao t'ing shang hia, chī kiang küe kia, see gl. 1109.

Ode CCXXXVIII: King chī.

1113. T'ien wei hien sī 93.

A. Mao (after Erya): hien 94 = 95 (hien): »Heaven is manifest» (its will or laws are clearly seen). — B. Cheng: hien 94 = 96 'bright'. All through the Shī, hien 94 means 'bright, illustrious, splendid', and there is no reason for giving it another sense here; thus: »Heaven is (bright): splendid». Similarly, in the last line of the ode, 97 does not mean, with Legge: »Show me how to display a virtuous conduct» but, with Cheng: »It (Heaven) shows me the bright path of virtue».

Ming pu yit sai, see gl. 763; Chī kiang küe shī, see gl. 1109; Jī kien tsai tsī, see gl. 1068; Jī tsiu yue tsiang, see gl. 587; Hūe yu ts'i hi yü kuang ming, see gl. 899; Fu shī tsī kien, see gl. 847.

Ode CCLXXXIX: Siao pi.

1114. Yü k'i ch'eng er pi hou nan 98.

In the T'ang stone classics a char. pi 99 was added in the margin at the side of pi 100, making the line consist of eight char. (regular number), K'ung therefore cutting the line thus: yü k'i ch'eng er, I pi pi hou nan. Some later scholars believe that in early T'ang time there was a Mao version with this text. But apart from ode 198 where the lines end with the binominal particle hu er 2, no line in the Shī ends with er, and the traditional text 98 is certainly grammatically preferable. — Ch'eng 3 is defined by Cheng as = 4, expounded further as = 5 'to chastise' and by Han (ap. Shiwen)

帝左右 紹庭上下 降降厥家 降降厥士 士 事 訪予 落止 訪 謀 落 始
物無不落 方 格 二十有八 載帝乃殂 落 於乎 悠哉 悠 遠 憂 悠 悠 我
里 將予 就之 繼 猶 判 漢 猶 道 判 分 漢 散 將予 就 繼 先 人 之 道 業 乃 分
散 而去 將 85 圖 就 因 判 漢 大 伴 奕 尚 將 安 將 樂 天 維 顯 思 顯 顯
見 光 示 我 顯 德行 予 其 德 而 豈 後 難 彼 德 1. 豈 彼 後 難 2. 乎 而 3. 德 4. 文 5.

as = 6 'bitter, to suffer bitterness'. There is no real discrepancy here, for it means: «I have been chastised», have had a bitter experience, a painful warning. Chu expounds this nicely: 7 «I have been hurt and know how to take care». Legge has misunderstood Chu and translates: «I condemn myself» (so also Couvreur).

1115. Mo yü p'ing (p'eng) feng, tsī k'iu sin shī 8.

Shīwen here reads 9 *p'ieng / p'ieng / p'ing, but in ode 257 it reads the word *p'ëng / p'eng / p'eng, see gl. 973.

A. Mao: 10 = 11 'to drag into'. This is based on Erya 12 = 13 (Shīwen 14 *p'ieng / p'ieng / p'ing). Cheng and K'ung expound: «There is nobody who (dare) drag me into (evil), (if you do), you will yourself (seek =) bring upon you a bitter sting». Sun Yü, on the contrary, takes it to mean: «There are none who drag me into (what is good)», i. e. who assist me. 9 is well attested (see gl. 973) to mean 15 'to cause, to make, to induce'; as to feng 16 or 17, which would be loan char. for 18 (Shuowen = 15) there is no text support whatever. — B. Han (ap. Shīwen) reads 19, the 20 defined as = 21 '(bitter) affair'. But 20 has no such meaning (Ma Juei-ch'en makes a desperate attempt to explain 20 *s'jak as a loan char. for 22 *f'jak 'careful, attentive', which in Erya is defined as = 23; phonetically hopeless), and the 20 of the Han text is surely but a short-form for the 24 of the Mao text. — C. Chu takes 16 in its proper sense of 'wasp': «It will (be =) happen that I induce the wasps, and myself (seek =) draw upon me the bitter sting». — D. Waley: p'ing feng = 'to bump and bang', thus: «Never again will I bump myself and bang myself, with bitter pain for my reward». For 9 one could adduce in support 25 (*b'ieng / b'ieng / p'ing) 'to beat' (sc. clothes in water, Chuang); 17 is defined in Shuowen as = 'to knock against', but with no text support. — E. Another interpr. Chu is certainly right in giving feng 16 its ordinary meaning: when the first line has feng 'wasp' and the second has shī 24 'to sting, the sting' of a wasp or bee, it would be strange indeed if both these words were loan char. for other words: 'to cause, to induce, to drag into' (A) or 'to bump' (D) and 'affair' (B) respectively. They confirm each other, and the metaphor is striking and excellent: «Nobody has caused me to be (= wasped) =) wasp-stung, I have myself (sought =) drawn upon me this bitter sting», i. e. it was all my own fault that I was foolish.

1116. Chao yün pi t'ao ch'ung, fan fei wei niao 26.

The t'ao ch'ung 'peach-grub' was some kind of small bird, probably a wren.

A. Mao takes chao 27 as = 28 (the ordinary meaning), for he expounds: 29 «a kind of bird that first is small and in the end becomes big». Cheng further expounds the line as referring to the wicked princes of Kuan and Ts'ai, who first only slandered and then rebelled. Thus: «First indeed those were (only) wrens, but then they flew up and were (big) birds». Later comm. have embroidered this theme with various speculations about the wren being transformed into an eagle etc. Such folk-lore ideas of birds being transformed into other kinds were not uncommon in late Chou time, cf. Lü: Chung ch'un 30 «The hawk transforms itself into a dove». — B. Waley: chao 27 is loan char. for the homophonous 31, and this latter again is a short-form for 32: «Frail was the reed-warbler, it flew away a great bird». — C. Another interpr. The weakness of both A and B is that niao 'bird' has to be taken to mean 'big bird', the crucial notion of 'big' having to be supplied since it is not expressed in the ode text. The idea of the line in fact is quite different. We should always look out for analogous themes in other odes, in order to explain difficult passages. Cf. ode 26: «In the quietude I brood over it (the grief), 33 but I cannot rush up (lift) and fly away». This metaphor of the bird who can fly up and flee the dangers and difficulties is common: ode 204: «I am not an eagle, I am not a hawk who fly up and reach heaven; I am not a shan sturgeon, I am not a wei sturgeon who plunge and escape in the deep», etc. The theme is the same in our ode here.

Chao 27 (Erya = 34) means 'active, smart', as in ode 262, phr. 35 «You have been active (smart) in your work», see gl. 1042, with corroborating text ex. Thus 26: «Smart indeed are those wrens, they fly up and are birds (they can escape); I am unequal to the many difficulties of our house, but I sit perched here on the smartweed (I cannot escape)».

Ode CCXC: Tsai shan.

Tsai shan tsai tsê, see gl. 1100.

1117. K'ikeng shī shī 36.

A. Cheng: shī shī 37 = 38 'to open up and spread', and hence Shīwen reads 37 as = 39 *s'jak / s'jak / shī. Indeed 37 can serve as loan char. for 39, for Kuan: Sheng ma 40 «the (dispersion:) melting of the snow» occurs wr. 41 in Ta Tai: Hia siao cheng. Thus: «Their ploughing lays open (the ground)». — B. Lu. Erya has an entry 42, which evidently refers to this ode: 43 = 'to plough' (to open up the soil), thus the same meaning as A. Shīwen takes 43 to be a variant of 39 (K'ung even quotes the Erya text as 44) and hence reads 43 *s'jak / s'jak / shī; 45 (*t'jak) is then phonetic. But Shīwen on Erya records an «alternative reading» for 43: *jak / jak / ho, and K'ung quotes the early Erya comm. Shê-jen as saying that «46 is equal to 47 *xwak», which clearly reveals that his gloss has been tampered with and that he really had: «43 is equal to 47» (43 *jak read similar to 47 *xwak). In a 43 *jak the phonetic is not 45 *t'jak but 48 *jak abbreviated. — It thus seems likely that whereas the Mao school read the line 36: k'ikeng shī shī (*s'jak), the Lu school read it 49 k'ikeng ho ho (*jak). In any case, the meaning is the same.

1118. Hou chuhou pohouyahlou 50.

A. Mao: «There is the master, the eldest son, the next-following sons, (the multitude =) all the younger men of the family». Ya 51 = 52 'the second, next-following, inferior' is common, and so is lü 53 = 'multitude'. — B. Waley: «There is the master and his eldest son, there the headman and the overseer». The term ya lü 54 occurs frequently in the classics as terms for officers but then always fundamentally in the sense of 'the next-following and many', i. e. those who are inferior to others of higher grades: Shu: Mu shī and Shu: Li cheng: 55 «the director of the multitude, the director of the horse and next-following officers». In Tso: Wen 15, ya lü is defined by Tu Yü as = 56 'ta fu dignitaries of the first degree', but in Tso: Ch'eng 2, where Tu likewise says it means ta fu, it follows last in the enumeration of dignitaries and again properly means 'the following many (dignitaries)'. Thus ya and lü have a sense directly opposite to the 'headman' and 'overseer' proposed by Waley; they are not the principals but subordinates. — The ode text enumerates the men of the family who go out to work on the fields, and there is no reason for abandoning A, which suits the context admirably.

創文 6 苦 7 有所傷而知戒 8 莫于耕蜂自求幸蠶 9 辨 10 耕蜂 11 摩曳 12 粵 13 犁曳
 14 粵 15 使 16 蜂 17 蜂 18 條 19 自求幸救 20 救 21 事 22 救 23 勞 24 蠶 25 辨 26 犁允彼桃蟲拈
 飛維鳥 28 肇 28 始 25 鳥之始小而終大者 20 駕化為旭 31 兆 32 伏 33 不能奮飛 34 敏 35 肇
 敏戎公 36 其耕澤澤 37 澤 38 解散 39 釋 40 雪釋 41 雪澤 42 郝郝耕也 43 郝郝 44 釋釋耕也
 45 赤 46 釋釋 47 藿藿 48 赫 49 其耕郝郝 50 侯主侯伯侯亞侯旅 51 亞 52 次 53 旅 54 亞旅 55
 司徒司馬亞旅 55 上大夫 57 侯彊侯以 58 彊 59 強力 60 以 61 用 62 有餘力者 63 公以建師

1119. Hou k'iang hou yi 57.

A. Mao says simply: k'iang 58 = 59 'strong' and yi 60 = 61 'to employ'. Cheng expounds this by 62 'those who have a surplus of strength' and refers to a passage in Chouli: Swei jen, which, however, is of little value since it is obscure, has variant readings and has been interpreted in various ways. Cheng explains k'iang as 'strong men' who could do more than their own plots, i. e. volunteers, and yi as such as were 'employed'. For the latter, cf. Tso: Hi 26, phr. 63 »The prince employing a Ch'u army attacked Ts'i; when an army can assist one, it is called yi to employ». Thus: »There are (strong men =) volunteers, there are employees». — B. Waley takes 58 as a short-form for 64 and yi 60, which is identical with 65, as a short-form for 66 'to plough': »They mark out, they plough». This is ingenious, but the context shows that the line forms part of an enumeration of the workers in the fields, which confirms A.

1120. Yu t'an k'iy 67.

A. Mao: t'an 68 = 69, thus: »Many are those who bring food». No text par. — B. Shuowen: t'an 68 = 70, thus: »Noisy is their (eating) the brought food». No text par. — C. Waley: 68 (*t'am / t'am / t'an) is loan char. for 71 (*d'am / d'am / t'an), which he says means 'capacious', thus: »Deep the food baskets that are brought». But 71 means 'to keep in the mouth' (Chuang: Ma t'i). — The word t'an 68 being a hapax legomenon, we can only follow the most ancient interpr.

Yu yi k'ishī, see gl. 837; Ch'u tsai nan mou, see gl. 683.

1121. Shī han sī huo 72.

A. Cheng: shī 73 = 'seed': »The seeds contain the life». — B. Ch'en Huan: in ode 21 the Han school reads 74, defining shī 73 as = 75. On this analogy our line is equal to 76. — C. Whereas A is quite plausible in itself, the analogy of ode 245, which likewise describes the growth of the grain and where 73 merely = 77 (exceedingly common): 78 »It was (regular =) of even growth, it was luxuriant» etc. (4 more similar lines) shows that 73 is simply equal to 77 here as well: **They contain the life**.

Yi yi k'ita, see gl. 467.

1122. Yu yen k'ikie 79.

Yen yen k'imiao 80.

A. Mao defines yen 81 by 82 'fine' and kie 83 by 84 'outstanding, single' (common). He evidently means a contrasting effect: »Fine is every single plant, very fine are (all the) sprouts». Ma Juei-ch'en thinks that yen 81 is a short-form for yen 85, Shuowen = 86 'beautiful', but of this word there are no text ex. Ch'en Huan believes that it is a short-form for yen 87, but that means 88 'peaceful, quiet', which makes no sense here. It is better, with Chu, to take Mao's 'fine' as an extension of meaning: yen 81 = 'satiated' = 'well-nourished, luxuriant, fine'. — B. Cheng accepts Mao in the first line 79, but defines the yen yen 81 in the second as = 89 'evenly-growing'. Ma Juei-ch'en in consequence thinks that 81 (*iam) here is a loan char. for 90 (*iam, *iam, Ts'ie yün), which in Tsi yün is defined as = 91, but of this char. there are no text ex. It is unreasonable to suppose different meanings of yen in two consecutive lines.

Mien mien k'ipiao, see gl. 741.

1123. Tsai huo tsi tsi 92.

A. Mao: tsi tsi 93 = 94. Cheng has expounded this by 95 'the straws being so numerous that it was difficult to advance'. But that was certainly not Mao's meaning. In ode 228, phr. 96 he defines 94 (*nâr / nâ / no) as = 97 'ample' (see gl. 188), and he obviously uses his char. 94 here in this sense, thus: »And then they reap, it was very ample». Erya says 93 = 98 'increase, abundant', and Tu Yü in comm. on Tso: Huan 11 and Wen 18 interpr. 93 so (though these ex. are both susceptible of other interpr.). — B. Chu: tsi tsi 93 = 99 'the appearance of the men being numerous'.

Cf. ode 239, phr. 100 »The hazels and hu trees are numerous». Thus 92: »And then they reap, in great crowds». — B has a good Shī par.

1124. Yu shī k'itsi 1.

A. Cheng reads 2 in its ordinary way: *tsiëk / tsiäk / tsi 'to accumulate'. But the rime word is 3 *tsiög, so 2 should be read *tsiëg / tsië / tsi (Shīwen) as a noun: 'accumulation', thus: »Full is its (the grain's) accumulation», i. e. »richly it is heaped up». — B. Chu takes 2 as a concrete noun = 4 'stacks in the open': »Full are the stacks». — For A speaks the analogous line in ode 191, phr. 5 (see gl. 370) »Full is its richness» (of vegetation). To the abstract yi 6 'richness' there corresponds our abstract tsi 2 'accumulation' here.

1125. Yu tsiao k'ihing 7.

A. Mao: tsiao 8 (tsiög / tsiäu / tsiao) »is equal to the 9 'fragrant'» (of the preceding line; variant there 10, same meaning). Thus: »Fragrant is the smell». K'ung expounds: tsiao 8 means 'pepper' and the pepper tree is fragrant, hence by extension of meaning 'pepper-like' means 'fragrant'. So also Shīwen. — B. Several stone inscr. of Han time read 11. Fu 12 'fragrant' is synon. with 9, see gl. 667 (ode 209, where one version has 10, another 12). — C. Shen Chung (ap. Shīwen) says that the correct version of the Mao text was 13 (Yüan Yüan tries to vindicate that this 14 is a scribe's error for 12, so that Shen really defended the B version, but 14 and 12 are neither similar in shape nor in sound, so that is very unlikely). Ch'u 14 regularly means 'to begin', but the char. is also interchangeable with 15 'good'. Shuowen defines 14 as = 16 (i. e. = 15), and on Yili: P'ing li, phr. 17 Cheng says: »The Ku wen version had 18. Shen Chung's ode version 13 thus means: »Good is the smell». — A is not so far-fetched as it might seem. In ode 137 the chorus of dancing girls say to their leading lady: »You give us a handful of pepper plants», and this was because they were fragrant herbs used for magical purposes, in bringing the spirits to descend, as described in Ch'u: Li sao. Since thus both A and B have readings meaning »fragrant is the smell», there is no reason for adopting Shen Chung's correction.

1126. Hu k'ao chīning 19.

A. Mao: hu 20 = 21, and k'ao 22 = 23 'to achieve'. For the former cf. Yi Chou shu: Shi fa 24 »(The one with) extended years and high old age is called hu». For the latter see gl. 160. K'ung expounds hu k'ao as = »The old and (achieved:) perfected ones». — B. Another interpr. K'ao 22 is very common in the sense of 'old', and hu k'ao means »Those with a (far-reaching =) great old age», the hu 20 (*g'o) being a loan char. for 25 (*g'ä), see gl. 553. Ning 26 'peace, tranquillity' here corresponds to the kuang 27 of the preceding line: »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». — We compare:

伐齊能左右之曰以疆疆 5 曰 6 耗 6 有 喰其穀 8 喰 9 衆 70 聲 71 譚 72 實函斯活 73 實
 74 實命不同 75 有 76 有函斯活 77 是 78 實方實苞 79 有厥其傑 80 厥厥其苗 81 厥 82 美 83.
 傑 84 特 85 屢 86 好 87 慝 88 安 89 齊等 90 倍 91 苗齊等 92 載穫濟濟 93 濟 94 難 95 德衆難進
 96 其葉有難 97 盛克 98 溢 99 人衆克 100 標榜濟濟 1. 有實其積 2 積 3. 積 4. 露積 5 有實
 其猗 6 猗 7 有椒其馨 8 椒 9 愈 10 苾 11 有馥其馨 12 馥 13 有椒其馨 14 倣 15 淑 16 善 17.
 17 倣獻 18 淑獻 19 胡考之寧 20 胡 21 壽 22 考 23 成 24 彌年壽考曰胡 25 遐 26 寧 27 光 28 胡

Ode 292. Hu k'ao chī hui 28. A. Cheng: hui 29 = 30, thus: »It is an auspice of a great old age». — B. Chu paraphrases 31, thus 28: »It is (= gives) the boon of a great old age». — C. Another interpr. It is true that hui 29 is a word with many meanings, *inter alia* 'blessing, boon, grace', as in ode 262, phr. 32 »In response he extolled the king's grace». But it is also very common in the sense of 'to rest' (odes 9, 114, 176 etc.) and, as a noun, 'rest' (ode 252), and it is then synon. w. ning 26. It is quite evident that our hu k'ao chī ning 19 in ode 290 above and hu k'ao chī hui 28 in ode 292 are synonymous expressions, and the latter means: »That is (= secures) the (rest:) tranquillity of those with a great old age».

1127. Fei ts'ie yu ts'ie, fei kin si kin 33.

A. Mao: ts'ie 34 = 35 'this'. The Ts'ing scholars think that 34 *ts'ia serves as loan char. for 35 *ts'iar, which is phonetically little convincing. Mao, as often, has simply guessed at a meaning from a superficial sound similarity. Cheng paraphrases 36, whatever that means (K'ung believes that Cheng took ts'ie as a particle). Chu explains: »It is not only here that there is this (harvest), it is not only now that there is the present (happiness)». — B. Waley in his notes says: ts'ie 34 = 37 'in the past'; but in his translation he follows Mao: »Not only here is it like this, not only now is it so». — C. Another interpr. Ts'ie 34 *inter alia* means 'temporarily, for the time being, for a short while', not only in classical Chinese, e. g. Tso: Ch'eng 2. phr. 38 »For the time being you should avoid both the left and the right side», but also in modern Mandarin. This is the meaning here: »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)».

Ode CCXCI: Liang si.

1128. Ch'ī ch'ī liang si 39.

The char. 40 is read *ts'iak / ts'iak / ch'ī (Ts'ie yün, Shīwen) and *tsiak / tsiak / tsi (Ts'ie yün).

A. Mao: ch'ī ch'ī 40 is equal to 41, thus: »Deep(-going) are the good ploughs». He explains the word in one of its readings (*ts'iak) by the homophonous 41 (*ts'iak) 'to sound, to measure the depth of water', here taken to mean 'to go deep down into'. This is very far-fetched. — B. Shuowen says: 42 »when working with the harvest they 43 advance». This shows that Hü took 40 in its reading *tsiak to be loan char. for 44 *tsiak. — C. Erya: 43 = 45 'plough, to plough'. This has been explained by the comm. Shē-jen simply as = 46 'the appearance of the plough entering the soil', by Kuo P'o as = 47 'sharp'. In fact 40 *ts'iak, *tsiak belongs to a great word family (see BMFEA 5, p. 67) with the sense of 'to cut, to pierce, cutting, sharp' and is cognate *inter alia* to 45 *dziag 'plough' and 48 *tsiag 'hoe'. Etymologically this confirms interpr. C, and the line means: »Sharp-cutting are the good ploughs».

1129. Huo lai chan ju 49.

A. Mao reads thus: »There are those who come to see you». — B. Ma Juei-ch'en: 50 (*iam / tsiam / chan) is loan char. for 51 (*d'iam / ziam / shan), thus: »There are those who come to supply you», referring to the following lines. In Li: Ta chuan 52 »There is nothing which is not (supplied =) sufficient», Shīwen records a variant 50. — B of course is quite possible, but it means an unnecessary loan speculation.

1130. K'ī li yi kiu 53.

The ancient comm. do not define kiu 54. A. Chu: kiu expresses 55 »that the bamboo-hats were light to lift». Thus: »Their bamboo-hats are light-lifted». This seems to be based on Tso: Chao 6, phr. 56, where Tu Yü says: kiu 54 = 57: »Lift them by government»; but this is a free paraphrase, for kiu fundamentally means 'to bind', and hence: »Restrict, correct them by government». In that Tso passage 54 has its

ordinary reading (*kiog). Shīwen in our ode gives alternative readings *kiog / kiü / kiu and *g'io / g'ieu / kia o, rising tone, and Chu has seized upon the latter. Does he mean that *g'io is cognate to 58 *kiog / kiü / kia o 'to lift'? — B. Ma Juei-ch'en: kiu 54 means 'to twist, to plait', see gl. 269. Thus: »Their bamboo-hats are plaited» (made of thin strands of bamboo that are plaited). — C. Chu Tsün-sheng: 54 *kiog is loan char. for 59 *g'io / g'iu / k'iu in ode 292, see gl. 1133. — B is amply supported.

1131. Huo chī chī chī 60.

A. Mao: chī chī 61 (*iēt / iēt / chī) = 62 'the sound of reaping' (foll. by Shuowen), thus: »They reap, (it sounds) iēt-iēt». It is a strong tendency with the ancient commentators to take words with obscure meanings as onomatopes. — B. Erya: chī chī 61 = 63 'to reap'. The word properly means 'to strike, a stroke, a blow', here referring to the blows of the scythe. Thus: »They reap, stroke upon stroke». Cf. Huai: Ping lüe 64 »One blow of the clenched fist». — B alone is substantiated by par.

1132. Tsi (tsi) chī li li 65.

Shīwen reads 66 *tsieg / tsig / tsi, cf. gl. 1124, but here, as a verb, it is better read in the ordinary way *tsiek / tsiek / tsi.

A. Mao (after Erya): li li 67 = 68 'numerous' more precisely (with Chu) it means 'dense, compact', cf. Li: Ping yi 69 »It (the jade) is dense and compact», see gl. 873. Thus: »They heap (stack) it densely». — B. Shuowen quotes an ode line 70 »They stack it in orderly rows», and the Ts'ing scholars all believe that this is the reading of another ancient school in our ode here. Tsi 71 (*tsiar / tsi / tsi) is known from no other texts. Ma Juei-ch'en and others state that 67 (*iēt) and 72 (*d'iet) »anciently had the same sound», which is quite wrong. In support they adduce that on Kungyang: Ai 2, phr. 73 Shīwen says: one version reads 74, which of course cannot prove that the words were homophonous. The Shuowen quotation deviates from our ode line so strongly that it is not at all sure that it belongs to our present ode; it may hail from some other ode now lost.

Sha shi jun mu, see gl. 507; Yi si yi sü, see gl. 497.

Ode CCXCII: Si yi.

1133. Tsai pien k'iu k'iu 75.

Lu (ap. comm. on Erya) reads tai 76 inst. of tsai; meaning the same.

A. Mao: k'iu k'iu 77 = 78 'respectful and deferential' thus: »They carry the caps respectfully». The char. 77 is a *hapax legomenon*; there is no word in the series of the phonetic 79 with such a sense, for which it could be loan char. — B. Erya: k'iu 77 = 76 'to carry on the head', and k'iu k'iu 77 = 80 'to wear'. — C. Shuowen: k'iu 77 = 81 'the appearance of the cap being adorned', thus: »They carry caps that are adorned». In Grammata Serica I reconstructed the reading 77 *g'ü / g'iu / k'iu, because the word in our ode rimes with 82 *kiog and 83 *ngiü; but that is, after all, not

考之休 29 休 30 徵 31 故能得壽考之休 32 對揚王休 33 匪且有且匪今斯今 34 且 35 此 36
心非云且而有且 37 徂 38 且 辟左右 39 晏晏良耜 40 晏 41 測測 42 治稼 43 晏 44 晏
44 卽 45 耜 46 耜入地之兒 47 嚴利 48 鋤 49 或求瞻女 50 瞻 51 瞻 52 無不瞻 53 其笠伊糾 54
糾 55 笠之輕舉 56 糾之以政 57 舉 58 擣 59 保 60 穫之擣 61 擣 62 穫聲 63 穫 64 捲手之一
擣 65 積之粟粟 66 積 67 粟 68 衆多 69 緝密以粟 70 積之秩秩 71 積 72 秩 73 戰于栗 74 戰于
秩 75 載舟保保 76 載 77 保 78 恭順兒 79 求 80 服 81 冠飾兒 82 基 83 牛 84 球 85 受小球大球

conclusive, for on the one hand the rimes are very free and approximate in the Sung section, and on the other hand there are lines later in the st. ending in *g'îôg, *n'îôg, *ngog, *χîôg, so possibly it is more correct to construct 77 *g'îôg / g'îôu / k'iu (in accordance with the regular sounds of the series 79). If so, 77 may be etym. id. with 84 *g'îôg a kind of precious stone (cf. ode 304, phr. 85), and the line means: »They carry caps that are gem-adorned». It is quite evident that C is right in principle, the k'iu k'iu referring to the appearance of the caps, just as in the balancing first line 86 »The silk robe is freshly bright» the last word describes the appearance of the robe.

1134. Pu wu pu a o 87.

A. Mao acc. to the traditional text reads thus and says: wu 88 (*ngo / nguo / wu) = 89 'to shout, to be noisy', and Cheng adds: 90, thus (after Erya) taking a o 91 as a short-form for 92 (hence Shīwen: »originally also wr. 92»), thus: »They are not noisy, not arrogant». 91 = 'arrogant' we already had in ode 215, phr. 93. Shī ki: Wu ti pen ki (wr. by Ch'u Shao-sun, who was an adherent of the Lu school) quotes our ode here as having 94, and this 94 likewise serves for 92 'arrogant' in Chuang: Wai wu. — B. K'ung had a Mao text which read 95. This 96 'to rejoice' was *ngiwo / ngiu / yü, and when Shī ki (loc. cit., Lu school) quotes 97, this 98 (*ngiwo) is a loan char. for 96. The discrepancy between the two versions is not so great as it appears, for 88 *ngo 'to shout' and 96 *ngiwo 'to rejoice, to be merry' are cognate words, the latter fundamentally meaning 'noisy merriment'. — C. Another interpr. Although a o 91 = 'arrogant' is well attested, it makes poor sense here. It is more likely that it is a short-form for a o 99 (both *ngog / ngâu / a o) 'to clamour', see gl. 558. This makes the two verbs analogous: »They are not noisy, not clamorous». In just the same way 91 serves for 99 in Sün: K'iang kuo 100 »The people are noisy and clamorous, which confirms C. — We compare:

Ode 299. Pu wu pu yang 1. A. Mao says nothing of wu and he defines yang 2 (*diang) as = 3 (*siang). K'ung, after Wang Su, takes wu 88 as short-form for 4, expounding: 5 »They commit no errors, they do no harm». A violent and unnecessary alteration of the text. — B. Cheng paraphrases: 6 »They do not shout, they do not raise their voice». — C. Another school (ap. a Han-time inscr. in the Li shi) reads 7, where 98 just as above is loan char. for 96 in the sense of 88, and 8 (*diang) is loan char. for the homophonous 2. — The line is quite analogous to our line 87 above and confirms interpr. C there.

Hu k'ao chī hui, see gl. 1126.

Ode CCXCIII: Cho.

This short ode is difficult, and almost every line of it has been speculated about in various ways.

1135. Wu sho wang shī 9.

»Oh, fine is the king's army». Waley translates: »Oh, gloriously did the king lead», altering shī 10 (*sjar / si / shī) into 11 in order to obtain a rime to 12 *kād / kái / kie. But whereas 11 as a noun: 'a leader' is read *sljwəd / swi / shuai, as a verb: 'to lead' it is read *sljwət / sjwət / shuai, which rimes no better with 12 *kād than 10 *sjar does. In the Sung section the odes are often unrimed. In our ode here shī 10 recurs in the last line without any rime being aimed at. The shī 10 of Mao's version occurs in quotations in Tso, Yi Chou shu and Han Shī wai chuan, and there is no trace of any variant shuai 11. Thus the reading shī 10 is safely established, and the whole ode is a glorification of the royal army.

1136. Tsun yang shī huei, shī ch'un hi yi 13.

A. Mao: tsun 14=15; yang 16 = 17; huei 18 = 19; and K'ung expounds: »He led (the army) and took that (dark =) unenlightened one», i. e. the wicked Yin king.

Mao in fact bases himself on Tso: Sün 12, which says: 20 »To annex the weak ones and to attack the (dark =) unenlightened ones», then quoting this ode and adding: »tsun yang shī huei 21, that means to settle the unenlightened». But there are several fatal faults here. First shuai 15 has two meanings: 'to follow' and 'to lead'. Tsun 14 is synon. with 15 'to follow' but never with 15 'to lead'. Secondly yang 16 never means 17 'to take' (Mao), nor 'to attack' or 'to settle' (Tso). Ma Juei-ch'en and Ch'en Huan have desperately tried to find text par. where yang 16 could mean 'to take', but they are all extensions of meaning of the fundamental sense 16 = 'to rear' = 'to lay up for oneself, for one's use' etc. but never have the sense of 'to take' = 'to take possession of'. Thirdly, mei 19 'dark' often means 'unenlightened', but there are no texts where huei 18 'dark' has this extended sense. — B. Han (ap. Wai chuan) foll. by Cheng therefore thinks that the line refers to Wen wang, who had great patience with the wicked Yin king: »He led (the states) to cherish that unenlightened one». Same misconception about tsun 14 as in A, and for the rest no better than A. — C. Chu: tsun 14 = 22 (com- mon), thus: »Following (the circumstances) he reared (the army) when the time was dark; but when the time was bright, he . . . etc.» — D. Waley takes tsun 14 'to follow' as = 'to pursue', accepts Mao's yang 16 = 17 'to take' and then alters huei 18 into 23: »Swift was he to pursue and take». — E. Another interpr. Tsun 14 = 'following, along, according as' (common). Shī 24 is = 25 as regularly in the Shī, so that the line = 26. Huei 18 'dark, obscure' is obviously antithetical to the following hi 27 'bright'. Thus: »(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)». This simple expl. tallies well with the whole theme of the ode: praise of the royal army.

Shī yung ta kie, see gl. 374.

1137. Wo lung (ch'ung) shou chi 28.

A. Mao: lung 29 = 30, thus: »We concordantly have received it». Ch'en Huan is probably right in thinking that Mao took 29 to be a short-form for 31 (*kiung / kiwong / kung, a w. that in Chou inscriptions is wr. 32) which is id. w. 33 'reverent, respectful' (Shu: Mu shī 34 is wr. 35 in Han shu: Sü chuan). — B. Cheng: lung 29 is a short-form for 36 'grace, to favour', thus: »We have been favoured and received it». Cf. ode 173, phr. 37 »He is full of grace, of brightness», on which Mao says 29 = 36 and which Tso: Chao 12 already renders by 38. — C. Ma Juei-ch'en: lung 29 is a short-form for 39, which in Fang yen is defined as = 40, the two words 41 of the ode thus being a binome = 'to receive': »We have received it». — B is based on a good Shī par. — We compare:

Ode 304. Ho t'ien chi lung (ch'ung) 42. A. Mao 29 = 30: »He (carried =) received the concord of Heaven», rather meaningless. — B. Cheng: lung 29 is short-form for 36, as above: »He received the favour of Heaven». In Ta Tai: Wei tsiang tsün Wen tsī the line is quoted 43.

衣其紵 87 不吳不教 88 吳 89 詳 90 不教慢 91 教 92 傲 93 彼交匪教 94 驚 95 不娛不教
 96 娛 97 不虞 98 虞 99 教 100 百姓詳教 1. 不吳不揚 2 揚 3 傷 4 誤 5 不為過誤 不有損傷
 6 不謹詳 不大聲 7 不虞不陽 8 陽 9 於鍊王師 10 師 11 帥 12 介 13 遵養時時純熙矣
 14 遵 15 率 16 養 17 取 18 晦 19 昧 20 兼弱攻昧 21 普昧也 22 循 23 敏 24 時 25 是 26 是時是純
 熙矣 27 熙 28 我龍受之 29 龍 30 合 31 龔 32 龔 33 恭 34 恭行天之罰 35 龔行 36 龍 37 為龍為
 光 38 龍光 39 龔 40 受 41 龍受 42 何天之龍 43 何天之龍 44 踞踞王之造 45 造 46 為 47 實維

1138. Kiao kiao wang chī tsao 44. For kiao see gl. 169.

A. Mao: tsao 45 = 46, thus: »**Martial were the king's deeds**«. — B. Cheng reads 45 ts'ao: »Martial were (the king's hastening ones =) those who hastened to the king (to aid him); a comic idea.

1139. Shī wei er kung yün shī 47.

A. Mao says simply: kung 48 = 49, i. e. it is equal to 50, as often. Cheng paraphrases: 51 »In your management (of the troops) you truly attain to the principles of using the army»; word for word: »Shī wei that is er kung in your work (you) yün truly shī use-army». Exceedingly forced. — B. Chu takes shī 52 in the sense of 'take as a master', i. e. to imitate, thus: »Your management (of the troops) we should imitate». Chu skips the inconvenient first two words. And obviously shī 52 means 'army' here as in the first line of the ode. — C. Ch'en Huan cuts the line in two: Shī wei er kung; yün shī; thus: »This is your work; it is truly an army». A line of two words, ending an ode, is quite out of the question. Ch'en's interpr. is fundamentally right, but in one line: »**This through your work is truly an army!**».

Ode CCXCIV: Huan.

1140. Pao yu küe shī 53.

A. Mao: shī 54 = 49, as often, and Cheng expounds: »He could tranquilly (hold =) manage its (sc. the empire's) affairs». This is very unnatural. — B. Chu therefore takes shī 54 in its ordinary sense: »**He protected and held his officers**«. I shrewdly suspect that yu 55 is really equal to 56, on the analogy of ode 236, phr. 57 and ode 249, phr. 58, but adhering to my principle to alter the transmitted text as little as possible (no variant for 55 is known here), I abide by the 55. Waley likewise takes 55 as = 56, but turns the line into a passive construction: »Guarded and aided by his knights», which is grammatically strained. — C. Ma Juei-ch'en would alter shī into the graphically similar 59 (*t'o): »He preserved and possessed the land», in order to make it rime with the following 60 *kâ. But it is impossible to carry through any consistent rime system at all in this ode.

1141. Wu chao yü t'ien, huang yi kien chī 61.

Mao (after Erya): kien 62 = 63 'to change, alternate, take the place of, replace', as in Yili: Hiang yin tsü li 64 »And then they alternately sing the ode Yü li». But for the rest the comm. disagree. A. Cheng: yü 65 = 66, i. e. simply a particle, and huang 67 = 68, interpreting: »Oh, bright is Heaven, huang as sovereign it yi by him (sc. Wu wang) replaced him (sc. the last Yin king)». This is exceedingly forced. — B. Wang Su: »Oh, bright was it (sc. the virtue of Chou) yü 65 (auprès de =) in the sight of Heaven, with huang 67 fine (sc. virtue) it replaced it (sc. the house of Yin)». — C. Chu, while admitting that kien 62 is obscure, interprets: »(He =) his virtue blazed to Heaven, he became sovereign and replaced it (sc. the house of Yin)». — D. Ch'en Huan: huang 67 'the august one' is equal to t'ien 'Heaven', thus: »Oh, (he =) his virtue was bright in the sight of Heaven, (the august one =) Heaven by him replaced it (sc. Yin)». — E. Ma Juei-ch'en: kien 62 = 63 has the same sense as in Shu: Kao Yao mo 69 »Heaven charges men to (take its place =) represent itself» (a very debatable Shu phrase), thus: »It (Heaven) made him sovereign in order to (replace it =) represent it (on earth)». — F. Waley: huang 67 = k'uang 70 as in ode 157, see gl. 393. There both huang 67 (Mao version) and k'uang 70 (Ts'i version) mean 'to correct, to regulate', but Waley takes 70 here in another sense of that verb: »Helping those that succeed him». But surely yi kien chī 71 cannot mean »those that succeed him». — G. Another interpr. The whole ode describes how Wu wang took the empire and settled his house. Huang regularly means 'august, majestic', and the word is governed by the following yi 72: huang-yi 'with augustness' = 'augustly', as in

Lun: Wei Ling kung 73 »With propriety he practises it, with humility he brings it forth», etc. (common). The chī 74 in kien chī does not point to »the Yin» or any special object but is the general and indefinite pronoun as object, as in Lun: Li jen 75 »Those who (miss it =) make any slip are few»; *ibid.* 76 »I am not one who by birth (know it =) have knowledge». So kien chī here means 'to replace it' = 'to make a replacement'. Our line 61 thus means: »Oh, he was bright (auprès de =) in the sight of Heaven, (with augustness =) augustly he (made a replacement =) came to the succession».

Ode CCXCV: Lai.

1142. Wo ying shou chī 77.

Mao (after Erya) says ying 78 = 79, and by this he does not mean, as Legge thinks: »Right is it we should have received (the kingdom)», nor, as Waley believes: »We, according to his work, receive», but Mao's tang 79 means 'to match, to stand up against' in the sense of 'to be the other party' in the action of the gift, thus 'to be the recipient', ying-shou thus practically a binome = 'to receive'. Thus: 77 »We have received it». Cf. Kyü: Chou yü 80 »You, my uncle, receive it and yet you feel hatred». The real question is whether this ying 'to be the recipient' is an extension of meaning from the fundamental sense of ying 78 'to respond' = 'to be the respondent', or whether it is loan char. for ying 81 'breast' in the sense of 'to breast', to stand up with the breast against, receive in the breast, to receive (cf. also gl. 857). To Tso: Siang 13, phr. 82 corresponds in Han shu: Wang Mang chuan 83 and in Hou Han shu: Kuang wu ki 84 (85 is common in the spurious chapters of the Shu, but does not happen to occur in the authentic ones; Kyü: Lu yü 86 »To preserve in the breast the bright virtue» is a different metaphor). Cf. Ch'u: T'ien wen 87 »How did they (sc. the deer) receive it (sc. their bodily shape)» (Wang Yi comm.: 81 = 88). The latter etymology: 'to breast' is supported by a par. in ode 300, see below, where we likewise have ying 81 'breast' as a verb: 'to breast', but with another extension of meaning: not 'to receive in the breast' but 'to turn the breast against, to withstand'. — We compare:

Ode 300. Jung ti shī ying 89. Lu (ap. Shī ki) reads 90. A. Mao: ying 81 = 79 'to match, to stand up against, to withstand', thus: »**The Jung and Ti barbarians, them he withstood**». Here the fundamental sense of 'to breast' is indubitable, and ying 78 'to respond to' is merely a loan char. for 81 »to respond to the barbarians» in the sense of »to withstand» would be too far-fetched. — B. Chao K'i in comm. on Meng: T'eng Wen kung, shang, where this ode is quoted, says: ying 81 = 91, thus: »The Jung and Ti barbarians, them he struck». On Lü: Ch'a wei 92 and on Huai: Chu shu 93 Kao Yu similarly says ying 78 = 91: »He led an army and struck them»; »to strike the enemies». In all these cases it is a question of »to ying enemies» (whether wr. 78 or 81) and they really form but one: if 'to strike' is right in one, it is right in all and vice versa. But there are no other cases known in which ying means 'to strike', and

爾公云師公事功實維女之事信得用師之道 師保有厥士士有 右 右保右命爾保右命之 土家於昭于天皇以聞之 聞 代 乃聞歌魚麗 於 曰 皇 若 天工人其代之 匠 以聞之 以 禮以行之孫以出之 之 失之者鮮矣 我非生而知之者 我應受之 應 當 叔父實德且惜 膺 應 受多福 膺受元命 膺受多福 膺受 膺保明德 何以膺之 受 戎狄是膺

the interpr. is certainly made *ad hoc*. A is best because it can easily and naturally be derived from the fundamental sense of ying 'breast'.

1142 a. Fu shī yī sī 94.

Tso: Sūan 12 quotes the line with p'u 95 inst. of fu 96. Both mean 'to spread out'.

A. Mao: yī 97 = 98 (see gl. 467), without explaining the line further. Cheng expounds: »He spread everywhere that (toil of Wen wang's) and (drew it out =) expanded it and practised it». How sī 99 could mean 100 'practised it' he further explains in the last ode line Wu yī sī 1 »Oh, you (officers) should expand and 2 think of practising it». Word for word, line 94 would thus mean: »He spread it (the toil) everywhere, and expanded it and thought of (practising it)»; line 1: »Oh, expand and think». An impossible construction. — B. Chu: yī 97 (which fundamentally means 'to draw out' as a thread) = 3 'to continue', thus: »He spread it out, he continued it and thought of it». — C. Ma Juei-ch'en: the final sī 99 is the common particle; yī 97, with Chu, is = 3, thus: »He spread it out and (drew it out =) continued it». — D. Waley: 97 (*d'äk / äk / yī) is a loan char. for 4 (*d'äk / d'ok / t s ê) 'benefit', thus: »He spread his bounties». — E. Another interpr. Sī 99, with C, is the particle. Yī 97, with the Han school (gl. 467) means 'ample, ampleness, abundance'. For no less than five Shī par. with yī in this sense see gl. 467. Thus: »He spread everywhere that (ampleness:) abundance».

Ode CCXCVI: P'an.

1143. Yün yu hi ho 5.

A. Mao says simply (after Erya): hi 6 = 7, and Cheng adds: yu 8 = 9, explaining: 10; and hi 6 means that there were nine great rivers which were combined into one whole when sacrificed to. Thus: »Truly they followed the plan (sc. of the mountains and rivers), and combined the rivers (sc. in their sacrifices)». This is obviously impossible. — B. Chu says that yün yu is obscure, but he proposes tentatively that yu 11 (*ziög / iqu / yu) is loan char. for 12 (*d'ög / iqu / yu); hi ho 'the harmonized rivers' means 'the regulated rivers', regulated so as not to inundate. Thus: »They truly followed the harmonized rivers». — C. Ma Juei-ch'en: yu 11 = 13 (as often) in the sense of 14, paraphrasing: 15 »the (branches of) the river (agreed with =) followed their courses and jointly flowed». Thus our ode line 5: »(The long narrow ridges, the high peaks), the obediently-flowing and joined rivers». — D. Waley (with hesitation): 6 (*xiap / xiap / hi) is loan char. for 16 *g'äp / yäp / hia 'gully' (of this 16 no early text ex., but etym. id. w. 17 *g'äp 'narrow, a defile'). This is unconvincing because the phonetic discrepancy is too great. — E. Another interpr. Yün 18, with Ch'en Huan, is merely the common empty particle; yu 11, with Ma, is equal to 13, 14 'to accommodate oneself to, to follow'; hi 6 (*xiap) is a short-form for 19 (*xiap / xiap / hi), Shuowen = 20 'the sound of swiftly-flowing water', thus: »They followed the roaring River». Hi 19, of which there are no other text ex., is id. w. 21 (*xiap / xiap / hi), which occurs in the Shang lin fu by Si-ma Siang-ju (2nd c. B. C.). — Though it is a weakness of E that there are no par. pre-Han texts (the one adduced, after all, is of very early Han time), it is certainly superior to A—C. However we turn the expl. 6 = 7 (Mao), the interpr. will always be hopelessly strained.

1144. P'ou shī chī tuei, shī Chou chī ming 22.

A. Mao (after Erya): p'ou 23 = 24, Cheng = 25, and Cheng adds: tuei 26 = 27, and shī 28 = 29; thus: »P'ou all of them (sc. the spirits of the hills and streams) shī like that tuei he (matched =) brought together» (and sacrificed to). — B. Chu: tuei 26 = 30: »P'ou we brought together shī those (sc. the feudal princes)

chī tuei and responded to them». — C. Ma Juei-ch'en: »(The princes) p'ou assemble shī there chī tuei and respond to it» (sc. to the king's grace). — D. Waley: »(To all that is under heaven 31), is linked as compeer the destiny of Chou», thus taking chī 32 as the genitive particle; word for word: (All under heaven), p'ou shī chī all their tuei compeers, that is Chou's destiny». — E. Another interpr. The subject of the clause is »they», referring to shī Chou 33 »those Chou» of the first line of the ode. The chī 32 is not the genitive particle but the demonstrative pronoun as object, resuming the preceding p'ou shī 'all those'; for this construction cf. ode 28, phr. 34 »The former princes, of them I am thinking», etc., and quite particularly ode 39, phr. 35 »(This, for that I long sigh =) long I sigh for it», where chī 32 resumes a demonstrative pronoun t s i 36, just as in our ode chī 32 resumes the pronoun p'ou shī 37 'all those'. Tuei 26 = 30 'to respond to' means that the Chou were welcome and responded to the wishes of all the world, which leads over to the last line. Thus 22: »(All under the vast heaven), to (the wishes of) all those (lands) they responded, that was the (heavenly) appointment of the Chou». That this is the meaning of tuei here is confirmed by a close par. in ode 241, phr. 38 »(To affirm the prosperity of the Chou), to respond to (the wishes of) all the world».

Ode CCXCVII: Kiung.

1145. Kiung kiung mu ma 39.

For kiung 40 *kiweng / kiweng / kiung 'sturdy, powerfully built' (horse) Shuowen has the var. 41, same meaning, and both Shiwen and Ts'ie yün state that this was also read *kiweng / kiweng / kiung. That is because their authors knew that it only occurs in this ode, as var. for 40, but the reading is very improbable (phonetic 42 *kwäng), the -äng and -eng groups being very rarely confused in the phonetic series. The Shuowen w. 41 is probably id. with 43 *kwäng / kwäng / kung 'ample' (= 44, see Tuan Yü-ts'ai on Shuowen under this word) and should be read *kwäng. Shiwen says that Shuowen also had a var. 45 (*kiog / kieu / kia o), but that is a mistake of Lu's, Shuowen's 45 referring to a var. of Mao's 46 in ode 259.

A. The orthodox version reads 47 (*mög / mzu / mu), thus: »Sturdy are the stallions». This was also Shuowen's version (under 41). — B. Shiwen records the var. 48 (*m'ök / m'uk / mu), and K'ung's version had this; »Sturdy are the baited horses». From Cheng's comm. 49 »they were always baited on the distant open grounds» it has been concluded that Cheng already had a text with 48, but that is not conclusive, for his comm. expounds the following ode line (50). — In the T'ai p'u chen by Yang Hiung we find: 51, which clearly refers to this ode, so that the version A with 47 is the oldest attested (both Yang Hiung and Shuowen), and we should abide by this.

20 戌狄是德 21 擊 22 帥師德之 23 德敵 24 數時繹思 25 鋪 26 敷 27 繹 28 陳 29 思 30 行之 1.
於繹思 2. 思行之 3. 尋繹 4. 澤 5. 允猶翁河 6. 翁 7. 合 8. 猶 9. 圖 10. 信案山川之圖 11. 猶
12. 由 13. 若 14. 順 15. 河以順軌而合流 16. 峽 17. 狹 18. 允 19. 渝 20. 水疾聲 21. 逸 22. 哀時之對時
周之命 23. 哀 24. 聚 25. 衆 26. 對 27. 配 28. 時 29. 如是 30. 答 31. 敷天之下 32. 之 33. 時周 34. 先君之
思 35. 茲之永歎 36. 茲 37. 哀時 38. 以對于天下 39. 駟駟牡馬 40. 駟 41. 駟 42. 光 43. 伏 44. 益 45. 驍
驍 46. 驍 47. 牡馬 48. 牧馬 49. 以牧於坰野 50. 在坰之野 51. 偕好牡馬牧於坰野 52. 思無疆思

1146. St. 1. Sī wu kiang, sī ma sī tsang 52;
 St. 2. Sī wu k'i, sī ma sī ts'ai 53;
 St. 3. Sī wu yi, sī ma sī tso 54;
 St. 4. Si wu sie, sī ma sī ts'u 55.

A. Cheng takes sī 56 in its ordinary sense of 'to think': 52 »He (the prince) thought without limit, he thought of the horses being good»; 53 »He thought without bounds, he thought of the horses being of fine quality»; 54 »He thought untiringly, he thought of the horses' beginning» (i. e. being broken in, this after Mao: 57 = 58); »He thought without deflection, he thought of the horses' running». — B. Ch'en Huan: sī 56 is the common particle. It is curious that Wang Yin-chī who (in the wake of Mao and Chu, in regard to a few odes) explains sī as a particle in a great many odes (see gl. 700), does not include this one, though it is quite evident that our case here belongs to the same category. Thus Ch'en is undoubtedly right. But then he continues: in 52 and 53, the wu kiang and wu k'i are a prayer, in 54 and 55 wu yi and wu sie are an exhortation and warning: 52 »May without limit (for unlimited times) the horses be good»; 53 »May for boundless times the horses be of fine quality»; 54 »Do not be weary; the horses (are =) should be (beginning =) broken in»; 55 »Do not be (deflected =) at fault; the horses (are =) should be running». This interpr. spoils the parallelism entirely. — C. Waley takes tso 59 = 'to breed' and 60 as loan char. for 61, which he takes to mean 'to sire'. — D. Another interpr. All four lines follow immediately upon lines describing how the horses run vigorously in front of their chariots, and all four phrases with wu 62 connect with the preceding, praising their strength and skill. Most unambiguously this comes out in 55: »(With their chariots they go vigorously), without (turning away =) swerving; the horses run» (it is a common praise of good horses that they go »unswervingly», e. g. in ode 179). Similarly in 54 wu yi 'untiringly' refers to the horses and corresponds to the following tso 59, which consequently means 'active' (a common meaning of tso, see gl. 856), thus: »(With their chariots they go grandly), without becoming tired; the horses are active». The corresponding wu phrases in 52 and 53 should, acc. to the laws of parallelism in the odes, be analogous to »without becoming tired, without swerving», and they likewise refer to the running of the horses in front of their chariots: 52 »(With their chariots they go bang-bang), (without limit =) for any length of time; the horses are good»; 53 »(With their chariots they go strongly), (without time-limit =) for any amount of time; the horses are of fine quality». This simple explanation obviates all forced speculations: the whole ode is nothing but a praise of the prince's fine horses.

Yi kü pang pang, see gl. 218; Yi kü yi yi, see gl. 467.

Ode CCXCVIII: Yu pi.

Chen chen lu, see gl. 18 and 1095.

1147. Kün tsī yu ku 63.

A. Mao: ku 64 = 65, thus: »The lord has (good =) luck». — B. Waley takes ku 64 its primary sense: »The lord has corn». — B is quite plausible in itself, but we have two par. in favour of A: ode 196, phr. 66 »From what can there be (good =) luck»; ode 204, phr. 67 »How can I have luck», see gl. 491.

Ode CCXCIX: P'an shuei.

Sī lo p'an shuei, see gl. 854.

1148. K'i k'i pei pei 68.

A. Mao: pei pei 69 (Shiwen *b'wād / b'uái / pei and *p'wād / p'uái / p'ei) = 70, thus »His banners are regular, orderly». No text par. — B. Shuowen 69 (*b'iwāt / b'iwāt / fa) = 71 'the leaves of plants being many'. Ts'ien Wen-tsi (Sung time) has seiz-

ed upon this: »His banners are like numerous hanging leaves». This suits the rime badly (x: *ɣwād : d'ād: *mwād), and Shuowen's definition is not supported by any early text ex. Yet the word may be cognate to 72 (*b'wād / b'uái / pei and *p'wād / p'uái / p'ei, Shīwen) = 'dense, luxuriant' (foliage) in ode 140, phr. 73 »Its leaves are luxuriant». Observe that Shīwen reads our 69 here and 72 'luxuriant' in ode 140 in exactly the same way (the same alt. readings *b'wād, *p'wād). With this modification, then, B is worth considering: »His banners are like dense leaves». — C. Chu: pei pei 69 = 74 'to fly and rise', thus: »His banners flutter». Though Chu does not expressly say so, this means that he takes 69 to be a loan char. for 75 *b'wād / b'uái / pei 'streamer'. Indeed, in ode 177, phr. 76 »The white streamers were brilliant» Shīwen records the variant 69; and in Tso: Ting 4, 69 serves for 75 'streamer'. Now this pei 75 functions as a verb = 'to be streamer-like, to flutter' in ode 168, phr. 77 »Do they not flutter», and in ode 245, phr. 78 »The large beans were (streamer-like =) rankly-waving». It is quite evident that here again our 69 is but a loan char. for this 75 'to flutter' and that C is right.

Luan sheng huei huei, see gl. 482; K'i ma kiao kiao, see gl. 169.

1149. Yung sinan lao 79.

Nan lao:

Cheng expounds this as = 80, but that is just as ambiguous as the phr. nan lao itself. It may mean 'difficult to cause to become old', i. e. ageing with difficulty, withstanding the forces of ageing, and so Waley has understood it ('youth unending'). But it may also mean 'old age that is difficult to bring about', i. e. old age difficult to obtain, 'a rare old age' (so Legge). For the latter there is a good par. in Lun: Tai po: 81 »Talent is difficult (to obtain), rare».

The whole line:

A. Cheng: »He (ever:) always bestows gifts on those of a rare old age». This is because in Li: Wang chī and Li: Wen wang shī tsi it is told how the performances in the schools were regularly combined with feasts for the old men. — B. K'ung: sī 82 'to bestow, to give' does not refer to the prince, but to Heaven: »For (ever =) long there will be given him a rare old age». This is clearly confirmed by several Shī par. in which yung si has this sense: ode 209, phr. 84 »Forever they (the spirits) will give you the utmost (blessings)»; ode 247, phr. 85 »Forever there will be given you good (things)»; *ibid.* 86 »Forever there will be given you blessings and posterity».

1150. Shun pi ch'ang tao 87.

A. Cheng takes this to refer to the war expedition against the Huai barbarians celebrated throughout this ode. Shun 88 = 89: »He has followed that long road (and subdued all this multitude)». Cf. Yili: Ta shē yi 90 »He follows (with the hand), passes along the left and right curves», on which Cheng: the kin wen version for 88 reads 91. 88 d'iwān / d'z'iwēn / shun 'to follow, to obey, to accord with' and 91 *d'ziwān / z'ziwēn / sūn 'to follow, go along' are closely cognate words (they belong to a great word family, see BMFEA 5, p. 87). For ch'ang tao 'long road', cf. ode 129, phr. 92 »The road is

馬斯臧 53 思無期思馬斯才 54 思無數思馬斯作 55 思無邪思馬斯祖 56 思 57 作 58 始 59
 作 60 祖 61 無 62 君子有穀 63 穀 64 善 65 自何能穀 67 昌云能穀 68 其旂茂茂 69 茂 70
 有法度 71 柰葉多 72 肺 73 其葉肺肺 74 飛揚 75 旂 76 白旂央央 77 胡不旂旂 78 荏菽旂旂
 79 永錫難考 80 難使老 81 才難 82 錫 83 永錫 84 永錫爾極 85 永錫爾類 86 永錫祚胤 87 順
 彼長道 88 順 89 從 90 順左右隈 91 循 92 道阻且長 93 長 94 大 95 陳 96 南順 97 南陳 98 南肆

difficult and long». — **B.** Chu says 93 = 94, thus: «May he accord with those great principles». I suppose Chu then reads *ch'ang*, not *ch'ang*, though he does not say so. — **C.** Ma Juei-ch'en (after Erya): *shun* 88 = 95, and, with Chu, 93 = 94, thus: «He sets out (displays) those great principles». The only support adduced is Yili: *Shī kuan li* 96 which corresponds to Yili: *T'ê sheng kwei si li* 97 and to Li: *Hiang yin tsiu li* 98; but the 88 *shun* here has the sense of 'to cede the place, take an inferior position', and is not synon. with *ch'ên* 95, so the par. is not conclusive. — **D.** Ch'en Huan: «He follows the constant norms». — **D** is quite plausible in itself, but since the ode celebrates the great expedition against the south-eastern barbarians, the concrete and well substantiated oldest interpr. (A) is preferable.

K'ü ts'ik'ün ch'ou, see gl. 918; *Chao kia lie tsu*, see gl. 1018.

1151. *Cheng cheng huang huang* 99.

For *huang huang* see gl. 661.

A. Mao: *cheng cheng* 100 = 1 'ample' (Chu = 2); in ode 244, phr. 3 Mao (after Erya) said *cheng* = 4 'sovereign, majestic', and Han said *cheng* = 5 'fine'. These are merely variations of the same idea, that *cheng* is a praising attribute, which I have rendered by 'splendid'; thus here: «Splendid and august». — **B.** Cheng (after Erya): *cheng* 100 = 6; and, as stated in gl. 661, he takes *huang* 7 to mean 'to go'. Thus «They advanced, they went along». The latter was already refuted in gl. 661. As to *cheng*, it often means 6 as a transitive verb = 'to bring forward, to present' (odes 210, 220 etc.). But as an intransitive verb = 'to advance' it is poorly attested. Erya says *cheng cheng* = 8 'to rise, to start', which has been twisted into meaning 'to advance', but text ex. are missing. On Shu: Yao tien 9 pseudo-K'ung says *cheng* = 6 'advancingly, progressively', but Wang Yin-chi and followers have refuted this, showing that it means 'amply'. On Shu: To fang 10 pseudo-K'ung again says *cheng* = 6: «He did not in purity progress», but Ma Jung says *cheng* = 11, and the phr. has been much debated, pseudo-K'ung being certainly wrong. Thus B lacks text support. — We compare:

Ode 300. *Cheng t'utseng tseng* 12. Here Cheng says that *cheng t'* 13 means 14 «the footmen advance», with an impossible inversion of the words. But in ode 238 on the same phr. 13 he says *cheng* = 15 «The many men», which is correct, see gl. 387.

Pu wu pu yang, see gl. 1134.

1152. *Pu kao yü hiung* 16.

A. Mao has no gloss here, but on ode 191, phr. 17 «It sends down these ample quarrels» he says *hiung* 18 = 19 'litigation, quarrel'. Cheng expounds: «They do not (announce =) appeal to the (litigation officers =) judges», thus taking *hiung* as = 20. But there is no reason for this. *Hiung* means simply 'quarrel', and with Mao's definition the line simply means: «They do not report in contention with each other». — **B.** Ch'en Huan (foll. by Wang Sien-k'ien): 21 (**kóg* and **kók*) is loan char. for 22 **kîók* = 23 in the sense of 'to punish (culprits) to the utmost', and *hiung* 18 is equal to the homophonous 24; thus: «They do not mete out extreme punishments to the miscreants». A curious and quite unacceptable speculation.

1153. *Küe kung k'ik'iu* 25.

A. Mao: *k'iu* 26 (**g'îóg* / *g'îgu* / *k'iu*) = 27, thus: «The horn(-adorned) bows are relaxed». — **B.** Cheng: 28, thus: «The horn(-adorned) bows are eagerly pulled». — **C.** Chu: *k'iu* = 29, thus: «The horn(-adorned) bows are strong». — **D.** In ode 215 we have 30, and this is quoted 31 (**g'îóg* / *g'îgu* / *k'iu*) in Shuowen and defined as = 32, thus: «The Kuang vase of rhinoceros horn is long and curved». The word means the same here: «The horn(-adorned) bows are long and curved». Cf. Kuliang: Ch'eng 7, phr. 33 «a curved horn».

1154. *Shu shīk'isou* 34.

A. Mao: *sou* 35 (**şîóg* / *şîgu* / *sou*) = 36 «has the meaning of 'many'». Thus: «The bundled arrows are numerous». *Sou* 35 properly means 'to search', and this making no sense here, the char. is obviously a loan char. Mao means that it is equal to 37 (both **şîóg*, even tone) Erya = 38 'the meet, reunion' (autumnal hunt). In Kungyang: Huan 4 the 'autumnal hunting meet' is called 39, Shīwen var. 35 (Kuliang correspondingly has 37, and Shīwen var. 35). Thus the two characters are freely interchangeable. — **B.** Cheng: *sou* 35 = 40 'vigorous and rapid', but then the word *shu* 41 makes poor sense «the bundled arrows are vigorous and rapid». No text par. — **C.** Chu: *sou* 35 is the sound of the arrows; Legge observes that *shu* 'bundled' is then meaningless, and he says: «we must drop the *shu* 41 in the translation(!): «The arrows whizz forth»; Waley tries to evade the difficulty by translating: «Our sheaves of arrows whizzed». Chu's interpr. is based on the idea that 35 is here equal to the 42 (**şîóg*) in ode 245, phr. 43, which Mao takes as an onomatope: «They wash it (the rice), (it sounds) *şîóg-şîóg*». But that interpr. was refuted in gl. 878. — **A** is best substantiated.

1155. *Jung kü k'ung po* 44.

A. Mao reads thus. Wang Su therefore interprets: «The war chariots are very (wide =) large». — **B.** Cheng: *po* 45 ought to be 46 in the sense of 47 = 48 'safe and convenient'. — The rime words are **diäk*, **ngiäk*, and Mao's 45 **päk* makes a correct rime, whereas Cheng's 46 **b'ïwo* fails in the rime.

1156. *Huai wo hao yin* 49.

A. Cheng: *huai* 50 = 51: «They revert to us with good sounds». This 50 = 51 was refuted in gl. 110 a. — **B.** They (cherish =) comfort us with their fine notes».

1157. *Ta lu nan kin* 52.

A. Mao: *lu* 53 = 54, thus: «They largely present us with southern metal». — **B.** The comm. on Hou Han shu reads 55, and this 55 (var. of 56) meaning 'state carriage', Ma Juei-ch'en believes that the *lu* 53 of the Mao text is a loan char. for this 57: «State carriages and southern metal». A ridiculous idea that the Huai barbarians presented «state carriages».

Ode CCC. *Pi kung*.

1158. *Pi kung yu hü* 58.

A. Mao: *pi* 59 (**piéd* / *pji* / *pi*) = 60 (**pied* / *piei* / *pi*) 'to shut, to close', thus: «The closed temple is still»; (**piéd* and **pied* are cognate words). *Pi* 59 in this sense is common (ode 54, Tso: Chuang 32, Min 2 etc.). — **B.** Cheng: *pi* 59 = 61, thus: «The divine temple is still». This is more an extension of meaning than a different sense. The word 62 (**piéd* / *pji* / *pi*) 'secret, mysterious' is really etym. id. with 59 (closed, hidden >

99 黍黍皇皇 100 黍 1. 厚 2. 盛 3. 文王黍哉 4. 君 5. 美 6. 進 7. 皇 8. 作 9. 克諧以孝黍稷 10. 不蠲黍 11. 升 12. 黍徒增增 13. 黍徒 14. 徒進行 15. 象 16. 不告于訃 17. 降此鞠訃 18. 訃 19. 訃 20. 治訃之官 21. 告 22. 鞠 23. 窮 24. 凶 25. 角弓其觶 26. 觶 27. 弛免 28. 言持弦急也 29. 弓堅免 30. 免 31. 觶其觶 32. 其觶 33. 角免 34. 角觶 35. 束矢其搜 36. 乘意 37. 蒐 38. 聚 39. 度 40. 勁疾 41. 束 42. 雙 43. 釋之雙雙 44. 戎車孔博 45. 博 46. 博 47. 博 48. 安利 49. 懷我好音 50. 1. 懷 51. 歸 52. 大路南 53. 路 54. 遺 55. 大路 56. 大輅 57. 輅 58. 輅 59. 閱宮有值 59. 閱 60. 閱 61. 神 62. 不 63. 崇 64. 慎 65. 實實

secret, mysterious), and Cheng takes **pjēd* in this sense of 'secret, mysterious, supernatural, divine'. In his definition he may have been influenced by the fact that Erya defines both 63 (**pjēd*, homophonous with 59) and 61 as = 64. — No reason to abandon Mao's more fundamental sense. Legge's »the solemn temple» is wide of the mark.

1159. Shī shī mei mei 65.

Shī shī:

A. Mao: shī shī 66 = 67 'wide and great', i. e. 'vast'. I suppose that Mao meant this as an extension of meaning from the common meaning 'full': 'containing much, capacious, spacious'(?). If so, this is very far-fetched. — B. Chu: shī shī = 'solid', a common meaning of the word.

Mei mei:

A. Mao: mei mei 68 = 69. Mao by his mi 70 does not mean 'mysterious' (as Waley translates the mei mei), nor 71 'the fine and close structure of the building', as Tsou Ts'üan (Ming dyn.) thinks, but something quite different. In Kyü: Tsin yü it is said about the house of the king: 72 »They carve the beams and scrape them and apply the whetstone». It is doubtful whether mi shī 73 'whetstone' means 'fine-textured, fine-grained stone' or 'the stone for mi minute work' (K'ung: 74), but it is in any case evident that Mao's gloss meant: polished and minutely worked, polished fine in every detail. But for mei 68 in this sense there are no text par. Possibly we could adduce that in Chouli: Lun jen, mei 68 means 'a tenth of an inch', a minute measure, 68 **mwər* / *muçi* / mei then cognate to 75 **mjwər* / *mjwçi* / wei 'minute, small'. But even so an interpr. with Mao: »It is minute» in the sense of »It is minutely worked» would be very strained. — B. Kiang Yung: mei mei means 76 'the equipment being complete. Evidently he takes mei in its sense of 'a piece, an item', mei mei meaning: »(there being) every item», which is even more far-fetched. — C. Another interpr. All comm. agree that the line refers to the building and describes it. Now mei 68 is *inter alia* a technical term meaning 'a board' used in timbering. Cf. Tso: Siang 21: »My horses turned round in the gate, 77 I know the number of its boards», the number of boards used in timbering the gate door. It seems evident that this is the sense in our ode: »It is very solid, board upon board».

Shang ti shī yi, see gl. 837.

1160. Kiang chi po fu 78.

A. Cheng: »(Heaven) sent down on him a hundred blessings». — B. Waley: The subject is Hou Tsi: »He sent down on them (the people) a hundred blessings». This is confirmed in gl. 874 above.

Yen yu hia kuo, see gl. 827; Chi t'ien chi kie, see gl. 521.

1161. Wu er wu yü 79.

A. Mao: yü 80 (**ngjwo* / *ngju* / yü) is loan char. for 81 (**ngo* / *nguo* / wu). Now this wu 81 has two meanings: 'to err' and 'to cheat'. K'ung believes that Mao meant the former: »Do not (double =) break faith, do not (err =) blunder». But Ma Juei-ch'en rightly points out that 'to cheat' agrees better with the preceding 'to break faith' (when Ma quite arbitrarily wants to alter er 82 into t'è 83, this should be rejected). Thus: »Do not break faith, do not play false». For wu 81 in this sense see Tso: Chao 27, Chao 30 etc. The char. 80 is very common, but I know of no sure case where it serves for 81 (on the other hand 81 in one case serves for 80 'to be anxious': Ta Tai: Wen wang kuan jen 84 [comm. 80 = 85], which recurs as 86 in Yi Chou shu: Kuan jen kie). One possible case might be Tso: Süan 15, the words of a covenant: 87. Chu Tsün-sheng thinks that this means: »We shall not deceive you, you shall not cheat us»; that is very tempting, but the ancient comm. say nothing of 80 here and evidently understand it in its ordinary sense: »You shall not take precautions against us». Thus the par. is not

conclusive. — B. Cheng: yü 80 = 88, Chu = 89 'to consider, to think anxiously about, to be anxious'. Yü in this sense is very common. Thus: »Do not break faith, do not be anxious». — B, which does not presuppose a loan of char. (**ngjwo* for **ngo*) like A, but takes yü in one of its most common meanings, seems safest.

1162. Tun Shang chi lü 90. Mao has no gloss.

A. Cheng: 91 = 92, and Shiwen concludes that he read **twər* / *tuçi* / t u e i. 91 in this reading means 92 in the sense of 93 'to carve' sc. jade, see gl. 882. Thus here: »He (carved =) trimmed the hosts of Shang», a very forced expl. — B. Wang Su (ap. Shiwen): 91 = 94 'thick, make thick, to heap', then read **twən* / *tuən* / t u n. We have it in this sense and reading in ode 263, phr. 95 »Extensively he (heaped =) massed (his troops) on the Huai River bank», see gl. 1037. Also in ode 40, phr. 96 »The king's affairs are (thick =) heaped on me», see gl. 112. As pointed out by Ma Juei-ch'en and Ch'en Huan, our ode line is quite analogous to ode 305, phr. 97 »He brought together the multitudes of King», where 98 means 99 'to collect, bring together'. In both these odes it is a question of the people of a conquered state. Thus: »He brought together the multitudes of Shang». — C. Waley (with hesitation): 91 **twən* is loan char. for 100, which read **d'wən* / *d'uən* / t u n means 'to ruin' in Kyü: Chou yü 1 »The king may be ruined» (Wei Chao: 100 = 2). Thus: »He ruined the hosts (armies) of Shang». — C is worth considering, but B is confirmed by the Shī par. 97, which in fact is conclusive.

1163. K'o hien küe kung 3. Mao has no gloss.

A. Cheng: hien 4 = 5 explaining: »He could have his merits together with (the ancestors)». Chu modifies this into: »He could have his merits together with (his helpmates)». — B. Ma Juei-ch'en: hien 4 'all' means 6 'to make complete'. Thus: »He was able to make his work complete». Cf. Li: Yüe ki 7 »The Hien-ch'i (a piece of music) means completeness»; Kyü: Lu yü 8 »Small gifts are not complete» (not sufficiently comprehensive), on which Wei Chao: 4 = 9. — C. Ch'en Huan: 4 is a short-form for 10 'to reduce', here in the sense of 'to exterminate', and k'o 11 = 'to vanquish', thus: »To vanquish and exterminate was his deed». — B is well substantiated.

1164. Liu pei er er 12.

A. Mao: er er 13 = 14 'very ample'. In ode 105, phr. 15, var. 16, Mao said 17 = 18 'many', and evidently he took our 13 here as a variant for 19. As final particles 13 and 19 are practically synonymous, and one might guess that 13 therefore could serve as a variant for 19 in the sense of 17. So all later comm. have understood the line. But this is really out of the question, for in ode 105 the word 17 was **njər* / *nej* / n i, riming with 20 **tsjər*: **d'jər*, and here 13 is **njög* / *nzi* / er, riming with 21 **tsjög*: **dzjög*. Thus 13 cannot be a variant for 19. — B. Chu: er er 13 = 22 'soft and pliant'. Chu does not state how he has arrived at this sense. But it is evident that 13 **njög* 'ear' must be a loan char. for some other **njög*, and probably Chu thought of 23 **njög* / *nzi* / er 'to

枚枚 15 實 16 廣大 17 枚 18 齋密也 19 密 20 結搆密 21 斲其椽而齋之加密石焉 22 密石 23 細密 24 微 25 器物完備 26 識其枚數 27 降之百福 28 無感無虞 29 虞 30 誤 31 貳 32 武 33 營之以物而不虞 34 憂 35 而不誤 36 我無爾詐爾無我虞 37 度 38 慮 39 敦商之旅 40 敦 41 治 42 彫 43 厚 44 鋪敦流潰 45 王事敦我 46 哀荊之旅 47 哀 48 聚 49 頓 50 王幾頓乎 51 敗 52 克 53 咸厥功 54 咸 55 同 56 備 57 咸池備矣 58 小賜不咸 59 徧 60 減 61 克 62 六擊耳耳 63 耳 64 至 65 盛也 66 垂警滿爾 67 垂警爾爾 68 滿 69 聚 70 爾 71 濟第 72 子祀 73 柔從 74 爾 75 率夫爾

boil soft', e. g. Tso: Süan 2, phr. 24 »The cook soft-boiled bear's paws»; same word in Ch'u: Chao hun. Thus: »The six reins are very (soft-boiled =) supple». This is worth considering, but I know of no other case where a word of the 13 series serves as loan for one of the 25 series or *vice versa*. — C. Another interpr. 13 **niag* is a short-form for 26 **niag / nízi / er* 'sinew'. Cf. Li: Nei tsê 27 »One removes the sinews (from the meat)» (Cheng: 28 = 29). 28 here should really be 30 (**niag*), Ts'ie yün = 29 'sinew'. Thus: »The six reins are like sinews (so strong)».

1165. Hia er pi heng 31.

A. Mao: pi heng (**piak / piak / pi*, Shīwen and Kuang yün, or **piük / piuk / fu*, Shīwen and Ts'ie yün) = 'wooden cross-piece on bull's horns' (to prevent it from goring). — B. Tuan Yü-ts'ai: Shuowen under ka o 32 describes the cross-piece on the horns, but the word pi 33 it defines as = 34 'something of wood by which it is pressed and tied', and Tuan concludes that the pi heng was not the stick on the horns but some kind of 35 railing. — C. In Chouli: Feng jen we find: »At the sacrifices they clean the bull, 36 apply the pi-heng and put on the nose-rope». Here it is quite clear that pi heng is something applied to the body of the bull. But the same Cheng Huan who in our ode follows Mao above (A), here in comm. on Chouli makes pi heng two different objects: pi on the horns and heng on the nose. There are no pre-Han texts that reveal clearly the nature of these various objects, and we have nothing to do but to follow the most ancient interpr. (A); heng 37 fundamentally means 'crosswise', and pi 33 (**piak*) being probably etym. id. w. 38 (**piak*) 'to press, to force', it is quite plausible that pi-heng meant 'the forcing cross-piece' and had the sense indicated by Mao.

1166. Hitsun tsiang tsiang 39.

A. Mao says of the hitsun 40, which has led to all kinds of speculations. First that 41 (**chia*) and 42 (**sa*) »anciently had the same sound» (! Ma Juei-ch'en), which would account for Mao's definition; and then that 43 meant 'décor of pheasant's plumes', or that 42 is equal to 44 etc. — all very futile. — B. Various other comm. speculate about the tsun vase having a bull décor (41) or that it was in bull's shape etc. — C. Hi 41 meaning 'sacrificial animal', hitsun probably simply meant 'sacrificial vase' (so Waley). Thus: »The sacrificial vases are very grand». It is generally accepted that the fundamental sense of hi 41 is 'pure-coloured i. e. one-coloured animal'. But I shrewdly suspect that the original sense is quite different. 41 and 45 'to rejoice, to jest, to sport' both were **chia / chié / hi*, and 41 fundamentally may mean 'joyful, happy', analogous to ki 46 'good, happy, auspicious', the sacrificial animal being called hi »the happy (auspicious) one» and the sacrificial vase »the happy (auspicious) vessel». Compare: 47 is equal to 48 'a lucky omen'. — Tsiang tsiang, by Wang Su defined as = 49 'fine and ample', is the ordinary tsiang 'great, grand', see gl. 15; Ch'en Huan wants it to mean 50 or 51 'are joined', but for this there is no support.

1167. Pientou tafang 52.

That tafang means »the great foodstand» is generally admitted; in Li: Ming t'ang wei it is called fang tsu 53. But the etymology has been variously explained. A. Mao: tafang = 54 'a stand for a half body (of a sacrificial animal)'. It is an old idea that 55 **b'iwang / b'iwang / fang* is etym. cognate to 56 **b'wáng / b'wáng / p'ang* 'side'. Shuowen defines 55 'apartment' as = 57 'the room that is at the side' (behind the t'ang 58 'hall' is the shi 59 chamber, and at both sides of this are the two fang 55 'side-apartments'). Mao's opinion that fang tsu 53 means 'half-victim stand' and tafang here 'the great half-victim (stand)' is based on Kyü: Chou yü 60 »In the ti sacrifice in the suburb there is the presenting of the whole (victim), at the wine-drinking in standing position of the king and the princes there is the presenting of the

half (victim)». Fang 55 = p'ang 56 then means 'one side' = 'a half body'. — B. Cheng explains that the fang was a tsu 61, adorned with jade, which between the 62 feet had 63 cross-bars, and between them 64 a support, raising it higher so that it resembled the fang 55 'apartment' behind the t'ang hall. Thus the fang tsu 53 properly means »the apartment-like stand», and tafang »the great apartment (stand)». — Etymological speculations like these are in fact of little value. I suspect that 55 **b'iwang*, both in the sense of 'apartment' and of 'sacrificial stand', is cognate to 65 **piwang / piwang / fang* 'square' rather than to 56 **b'wáng* 'side', the 'apartment' meaning simply 'a square' and the tafang 'the great square (stand)'. In any case, the more vague translation 'great stand' does not commit us to any definite etymology. 1168. Wan wu yang yang 66.

A. Mao: yang yang 67 = 68, thus: »The (dancers in the) wan dance are very numerous». — B. Waley: »The wan dance is very grand». We had yang in this sense in ode 57, phr. 69 »The water of the River is (ample:) voluminous», Mao = 70, and in ode 236: »The field of Mu-ye was very (great:) wide». 'Ample' and 'numerous' are kindred notions, but it is certainly better, with Waley, to take wan wu as the subject of the clause.

1169. Lu pang shi ch'ang, puk'uei pu peng 71.

A. Cheng: ch'ang 72 = 73, and k'uei peng 74 = 75 'to destroy, be destroyed'. Thus: »The state of Lu you will have for ever, without being destroyed or ruined». K'ung expounds this further: »You will not like a mountain be k'uei destroyed or peng collapse». Another idea is propounded by Ts'ao Swei-chung (Sung dyn.): k'uei 76 means 'to wane': »Not waning (like the moon), pu peng not lapsing (like a mountain)». But these two words in our ode have a much more concrete sense, referring to the men themselves, and are not such vague, poetical metaphors. K'uei means 'to damage, injure, destroy', cf. Tso: Chao 9, phr. 77 »If a leg or an arm is injured, destroyed, what pain is equal to that?» (Lin Yao-sou, Sung dyn.: k'uei = 78, after Siao Erya kuang yen); Mo: Shang t'ung, shang 79 »The people of the world with water and fire and poison injure and harm each other». For peng 80, cf. ode 190: »Your sheep come, they are vigorous and strong, 81 they are not defective, they do not (collapse =) break down». Thus here 71: »The state of Lu you will have for ever, you will not be injured, not break down». That this concrete sense is the meaning here follows from the context: immediately before and after their long life is spoken of. — B. Waley takes Lu pang as subject: »The land of Lu shall be for ever, it shall not crack or crumble». For k'uei = 'to crack' I know of no par., but that could be better: »it shall not be injured, not crumble». At first sight this is tempting. But it fails in the logical sequence in the stanza: »(The ancestors) make you long-lived and good, you will preserve that eastern region; 71 the land of Lu» etc., immediately followed by a sentence

熊踏 25 而 26 餌 27 去其餌 28 餌 29 筋 30 胛 31 夏而福 32 告 33 福 34 以木有所通 35
東 36 闕 37 設其福 38 置其絛 39 復行 38 通 39 犧尊將 40 有沙飾 41 犧 42 沙 43 沙飾 44 疏
45 戲 46 吉 47 喜兆 48 吉兆 49 美盛 50 集 51 合 52 籩豆大房 53 房俎 54 半體之俎 55 房 56 旁
傍 57 室之在旁 58 室 59 室 60 禘郊之事則有全烝王公立飲則有房烝 61 俎 62 足 63 橫 64
附 65 方 66 萬物洋洋 67 洋 68 衆多 69 河水洋洋 70 盛大克 71 魯邦是常不虧不崩 72 常 73
守 74 虧崩 75 毀壞 76 虧 77 股肱或虧何痛如之 78 損 79 天下之百姓皆以水火毒藥相虧

on their longevity. That the poet should first speak of their longevity, then pass on to the stability of the Lu state and then again jump back to their long life, is very unnatural. The whole passage refers to the rulers of Lu, their long life and invulnerability.

1170. Pu chen pu t'eng 82.

A. Mao: chen 83 = 84 'to move' and t'eng 85 = 86 'to mount, to surmount', both common meanings of the words. The gloss is terse and obscure and has been differently understood. *a.* Cheng: both chen and t'eng mean 87 'to infringe upon, offend against each other'. This means that Cheng took Mao's 86 in the sense of 88 'to overcome and oppress', as in Kyü: Chou yü 89 'To (surmount =) overcome, get the better of people unjustly, that is oppression'. The t'eng 85 of the ode occurs in this sense of 'to surmount' = 'to get on top of' in Kuan: Kün ch'en, hia: 'A subject who alters the precedents and changes the rules and 90 with clever service fawns upon his superior, that is called (surmounting, overcoming him =) infringing upon him' (comm.: t'eng = 91 'infringing and overriding'). From Cheng's gloss it is not clear whether he took the line in the active: 'You will not shake each other, not (surmount =) overcome each other', or in the passive: 'You will not be shaken, not (surmounted =) overcome'. The latter certainly suits the context best. *β.* K'ung: the line implies the simile of a quiet river: 'You will not move, not rise'; but then he forces this to agree with what he thinks is Cheng's idea: you will not, like a moving and swelling river, infringe upon each other(!). *γ.* Ts'ao Sui-chung: 'You will not shake (like the earth when quaking), you will not rise (like a river when swelling)'. — B. Chu: chen t'eng 92 means 93 'to be scared and moved'. But t'eng has no such sense. — C. Waley refers the line to Lu pang 'the state of Lu': 'It shall not be shaken nor heave'. In gl. 1169 above it has been stated why the context forbids this. — A *α* is supported by a good text par.

1171. San shou tso p'eng 94.

Mao simply says: shou = 95 'high age', and does not explain the line. A. Cheng: san shou 96 = 97, and K'ung expounds this: 'The three ministers of state will be your friends'. The phr. san k'ing 97 'the three ministers' is a common term, e. g. Tso: Ch'eng 10, Kungyang: Siang 11. These would be called san shou 96 'the three elders', just as kuo lao 98 'the elders of the state' means the elder statesmen in Tso: Hi 5, and 'an old officer of the state' in Tso: Hi 11. But san shou here must be the same as in many bronze inscriptions (see C below), where it cannot have that sense. — B. Chu (with hesitation): 'You will be the p'eng = 99 peer of the three long-lived ones', referring to the following 'like the ridges, the hills': you, the ridges and the hills making a triad. This is curious mathematics, and we should then, at least, have to construe the line thus: 'The three long-lived ones form a p'eng set of equals, (you are) like the ridges, the hills' (all three, you are all equally long-lived). But all this is very forced. — C. Ma Juei-ch'en: san shou 96 is equal to the san lao in Tso: Chao 3, phr. 100 'The three classes of aged ones are cold and starving', expl. by Tu Yü as those of 80, 90 and 100 years. The comm. on Wsüan quotes a passage from a Yang sheng king 2 in which san shou 96 has this sense. Thus 94: You will be the peers of the three kinds of aged ones'. That is all very well, but this expl. of san lao 100 is exceedingly scholastic. In the bronze inscriptions san shou 96 is common, and in one inscr. it is wr. 3, which causes Kuo Mo-jo to explain it as 'a longevity like that of Orion' (4). Now 4 *ts'am / ts'am / ts'an 'a triad' is synonym. w. 5 *s'am / s'am / san 'three' and sometimes serves as loan char. for this 5 *s'am; but 5 *s'am never serves as loan char. for 4 'Orion' (in that sense 4 is read *s'iam / s'iam / sh'en). Thus Kuo's expl. is not admissible. In the inscr. on the Ki-chung Hu (Cheng sung t'ang tsi ku yi wen, pu shang 37) we find: 6 'praying for san shou and a fine virtue'. Here san is an adjective to shou 'age' just as yi 'fine' is an attribute of t'e 'virtue', and san shou

therefore reasonably must mean 'a treble age', three times a normal life-time. Similarly the san lao 100 in Tso should mean 'those of a treble longevity', i. e. the very aged. Our ode line 94 thus means: 'You will be the peers of those with a treble age'.

Cheng t'u tseng tseng, see gl. 1151; Jung ti sh'ying, see gl. 1141. 1172. Tsê mo wo kan ch'eng 7.

A. Mao: ch'eng 8 = 9 'to stop'. In ode 183, phr. 10 'How is it that nobody stops them', Mao says ch'eng 11 = 9. This 11 *d'iang / d'iang / ch'eng really means 'to reprimand, rebuke, repress, punish', and 'to stop' is an extension of meaning. We had the same ch'eng 11 here in the preceding line 12 'King and Shu, them he repressed', on which Cheng: 11 = 13 'to govern, to correct, to repress'. When Mao here says 8 = 9, he means that 8 *d'iang / z'iang / ch'eng is a loan char. for 11 *d'iang, so that both lines end by a *d'iang (the word riming with itself), and the loan would then be due to a wish to have at least different graphs. This is very unlikely. — B. Cheng: ch'eng 8 = 14 'to withstand'. Ma Juei-ch'en believes that Cheng meant by this the same as Mao above. Chu Tsün-sheng, on the contrary, thinks he means that 8 *d'iang is loan char. for the 15 *d'iang / d'iang / ch'eng discussed in gl. 1169 above: 'to get on top of, to get the better of, to affront'. But in fact 8 in its ordinary reading (*d'iang / z'iang / ch'eng) means 'to receive', and 'to receive' an enemy is to stand and receive him, not to flee and avoid him. Thus Cheng's yü 14 'to withstand' is merely an extension of meaning of the word 8 proper, and this 8 is no loan char. Thus: 'And so nobody can dare to (receive =) meet us (in battle)'.

1173. Shou sü yü shi 16.

A. Cheng: 'You are old, and yet together you use' (sc. your forces, without being tired). — B. Chu says he does not understand the line, but quotes 'Mr Wang': 'The old ones all together are used' (in office), and 'Mr Su': 'You will be old and all together use' (your forces). — C. Ma Juei-ch'en: 17 (*s'iang / si / shi) serves for 18 (*d'iar / d'zi / shi) in the sense of 19: 'In longevity you will be comparable to each other', you will all be equally long-lived. Phonetically inadmissible. — D. Waley: 20 *s'iao / s'iao / s'ü is a loan char. for 21 *s'iao / s'iao / shu 'comfortable', and 17 *s'iang for 23 *s'iek / s'iek / shi 'suitable', thus: 'An old age easy and agreeable'. A violent and arbitrary text alteration. — E. Another interpr. Shi 22 is common in the sense of 'to test, to try' (Shu etc.); thus: 'In longevity you will (test each other =) vie with each other', i. e. the one 'testing' the other how far he can go, the idea being that of a competition.

1174. Lu pang so chan 24.

A. Mao (after Erya): chan 25 = 26, thus: 'To which the state of Lu comes'. — B. Han (ap. Han Shi wai chuan) reads 27 'To which the state of Lu looks up'. — It is obvious that 25 of the Mao text is but a short-form for the correct 28 of Han. Similarly in ode 226, phr. 29, Mao says: 'After six days he does not come', but, with Chu, it means: 'On the sixth day I (still) do not see him'. It is true that Fang yen (W. Han coll.) says 25 = 26, but there are no other text ex. in corroboration of this, at least from pre-Han time.

考 20. 崩 21. 不驚不崩 22. 不震不驚 23. 震 24. 動 25. 騰 26. 乘 27. 相侵犯 28. 乘陵 29. 乘人不義陵也 30. 巧官以詔上謂之騰 31. 凌駕 32. 震騰 33. 驚動 34. 三壽作朋 35. 考 36. 三壽 37. 三卿 38. 國老 39. 等 40. 三老凍餒 41. 養生經 42. 參壽 43. 參 44. 三 45. 三 46. 三壽懿德 47. 則莫我敢承 48. 承 49. 止 50. 卒莫之懲 51. 懲 52. 荆舒是懲 53. 艾 54. 禦 55. 乘 56. 壽齊與試 57. 試 58. 視 59. 比 60. 晉 61. 舒 62. 試 63. 適 64. 魯邦所曆 65. 曆 66. 至 67. 魯邦所瞻 68. 瞻 69. 六日不曆 70. 魯侯是若 71. 萬民是

Suei huang ta tung, see gl. 287.

1175. St. 7. Lu hou shī jo 30;

St. 9. Wan min shī jo 31.

Mao says simply in st. 7: jo 32 = 33.

A. Cheng realizes that the two lines are analogous and should be construed in the same way. Phr. 31 he paraphrases: 34 »The people call it (accordant, to what it should be =) proper». He thus takes jo as a transitive verb = 35 'to find it suitable' (just as shan chī 36 means 'to find it good'). And consistently with this he paraphrases phr. 30 thus: 37 »That is what the prince calls proper». Cheng takes the opening words of both lines: Lu hou and wan min, as subjects of the clauses, thus: 30 »The prince of Lu found it (accordant =) proper»; 31 »The myriad people found it (accordant =) proper». — B. Chu in st. 7 simply says, with Mao: 32 = 33; in st. 9 he paraphrases: »It accords with the expectations of the myriad people». Here then he takes wan min as the object: »The myriad people, them it (the temple) accords with». Presumably he held the same opinion of phr. 30: »The prince of Lu, him they (accord with =) obey». That the latter is right is confirmed by the context. It corresponds to ode 260, phr. 39 »The Son of Heaven, him he (accords with =) obeys», see gl. 1021. But the former, 31, is better taken not as = 'to accord with the expectation of the people', a far-fetched interpr., but: »The myriad people, (them it accords with =) for them it is appropriate». — C. Waley in phr. 30 follows Chu, taking Lu hou as the object of jo: »All have submitted to the Lord of Lu»; but in phr. 31 he takes wan min as subject: »whither all the people come in homage». An unacceptable inconsistency.

1176. Huang fa er ch'ī 40.

A. Mao reads thus: »A faded hair and (yet) a child's teeth». — B. Lu (ap. Erya) reads 41, thus inst. of 42 *nǐjǐ / nǐzǐ / er* having 43. Shīwen and Ts'ie yün read this *ngieg / ngiei / yi, saying: 'new teeth coming after fallen ones'. Shuowen says 43 = 44 'the teeth of an old man'. Thus: »A faded hair and renewed teeth». Shīwen even thinks that Mao's 40 is a short-form for this 41, and hence reads 40 *ngieg / ngiei / yi. — There exists no other text with 41, and Erya's 41 is evidently but an enlarged graph for 42 in this special context. That 42 in this connection should have a special reading *ngieg seems very unlikely.

1177. Shī tuan shī to 45.

A. K'ung: »Those they cut, those they measured»; the ordinary meaning of 46. — B. Ma Juei-ch'en: 46 is a short-form for 47, Erya = 'to carve', thus: »Those they cut, those they carved». Kuo P'o in comm. on Erya quotes a line from Tso: Yin 11, phr. 48, but the current version has 49, and the context shows that Kuo is wrong: 49 is there the proper reading, meaning 'to measure'. Thus 47 is quite unattested in texts. B is therefore too poorly substantiated.

Ode CCCI: No.

Yi yū no yū, see gl. 188; T'ang sun tsou kia, see gl. 333.

1178. Suei wo sī ch'eng 50. Mao has no gloss.

A. Cheng paraphrases: 51 »He tranquilizes what our hearts think and achieves it», thus word for word: »He tranquilizes our thoughts and achieves (them)», which is rather meaningless, and has been desperately twisted and turned by later scholars. In the similar line in ode 302, phr. 52 Cheng says lai 53 serves for 54 'to come': »He (the ancestor) comes and our thoughts are achieved», which is just as bad. — B. Ma Juei-ch'en and Ch'en Huan both take sī 55 as the common particle (cf. gl. 700). Then Ma

enters upon some wild speculations: 56 (*snjwār) is loan char. for 57 (*gǐwed) 'to give' and ch'eng 58 means 59 'happiness'. Ch'en Huan soberly says that suei 56 as usual means 60 (this after Cheng) and ch'eng 58 = 61 'peace'. The former is very common, and for the construction of the line cf. ode 282, phr. 62 »He comforts me with a vigorous old age». Ch'eng 58 is very ambiguous, having various meanings (Ch'en: 'peace', Waley: 'victory', etc.). Fundamentally, however, it means 'to achieve, to complete, to fulfil', and since it is here a question of some blessings bestowed, it must reasonably mean the same as in ode 4, phr. 63 »May felicity and dignity (achieve him, complete him =) make him perfect»; ode 248, phr. 64 »Felicity and blessing come and (achieve, complete you =) make you perfect». The subject of the clause is not the T'ang sun descendant of T'ang in the preceding line but the lie tsu »illustrious ancestors» mentioned earlier; this is proved by the par. 52 in ode 302. Thus: »They (the ancestors) comfort us with a (completion =) perfect happiness.» In the same way 52 means: »They recompense us with a (perfection =) perfect happiness».

Yung ku yu yi, see gl. 9, 467; Wan wu yu yi, see gl. 466.

Ode CCCII: Lie tsu.

Shen si wu kiang, see gl. 753.

1179. Kikie ki p'ing 65.

Yen tsī ch'un ts'iu and Sün Yüe: Shen kien quote 66.

A. Mao says simply: kie 67 = 68 'to come'. This has been differently understood: a. Cheng has a long paraphrase in which he plays a curious trick. He says: 69 »When the spirits come, there are concordant princes who come and assist at the sacrifice; and when they are in the temple, they are reverent and 70 careful, they are standing straight and 71 in an even row». In other words, he gives two different interpr. of kie 67: 'to come' and 'careful', leaving it obscure whether he understood the line thus: »When they (the spirits) come, they (the princes) are in an even row»; or thus: »They (the princes) are careful, are in an even row». β. Ch'en Huan thinks that Mao meant: »They (the spirits) have come, it is (all) peaceful», and he believes that Mao took 67 (*keg / kǎi / kie) to be a loan char. for 72 (*ked / kǎi / kie) 'to reach' — which he may indeed have done through ignorance of the Arch. Chin. phonology. But if so, Mao's interpr. fails utterly, for a *keg cannot be a loan char. for a *ked. — γ. K'ung, however, has yet another idea about Mao's definition. He paraphrases: »They (the princes) are respectful and 73 careful and perfect, they are standing straight in their rows». The word chī 68 often means 'perfect' in the gloss literature, and K'ung thought Mao by his chī 68 meant, not 'to come' but 'perfect', as an expl. of the kie 67 'careful' of the ode text. This is very forced. — B. Chu believes that the line refers to the sou p of the preceding line. Kie 67 *inter alia* means 74 'to take precautions, to take measures beforehand, to prepare', and this would be the meaning here: »It is prepared, it is (even = well-balanced =) rightly proportioned». That p'ing 'even' should mean 'rightly

若 22 若 33 順 34 國人謂之順 35 若之 36 善之 37 是公所謂順 38 順萬民之望 39 天子是若
40 黃髮兒齒 41 觀齒 42 兒 43 觀 44 老人齒 45 是齒是度 46 度 47 度 48 工則度之 49 度之 50
綏我思成 51 安我心 所思而成之 52 養我思成 53 養 54 來 55 思 56 綏 57 遺 58 成 59 福 60 安
61 平 62 綏我眉壽 63 福履成之 64 福祿來成 65 既戒既平 66 既戒且平 67 戒 68 至 69 神靈
來至 70 敬戒 71 平列 72 屆 73 戒至 74 備 75 既敬既戒 76 終和且平 77 來假來享 78 來假來

proportioned', said of a soup, is a ridiculous idea. — C. Another interpr. Kie 67 means 'careful, solicitous', as in ode 263, phr. 75, and p'ing means 'peaceful, quiet' (very common, e. g. ode 165, phr. 76 »All is harmonious and peaceful»). Thus: »We are careful and quiet», connecting with the following: »We come forward and arrive silently».

Tsung kia wu yen, see gl. 333.

1180. Lai kia lai hiang 77.

A. This version is that of certain printed editions: »We come forward and present our offerings». — B. Certain other prints, among them Chu's version, have 78 »They (the spirits) come and enjoy» (the offerings). — A is corroborated by the par. four lines earlier: 79.

Ode CCCIII: Huan niao.

1181. Tsê Yin t'u mang mang 80.

A. Mao reads thus: »He dwelt in the land of Yin that was very large». — B. Lu (ap. Shī ki: San tai shī piao, wr. by Ch'u Shao-sun) reads 81 »The altars to the soil of Yin were very grand». — A suits the context much better than B.

1182. Ku ti ming wu T'ang 82.

A. Cheng: ku ti 83 'the ancient God' means 'Heaven'. — B. Chu: ku = 84, thus: »Of old, God charged...»

1183. Fang ming k'ue hou yen yu kiu yu 85.

Han (ap. comm. on Wsüan) inst. of kiu yu 86 'the nine possessions' reads 87 'the nine domains'. The rime words are 88 *d'ag: *tsi'ag, so that yu 89 *gi'üg forms a better rime than 90 *gi'wak.

A. Cheng: »Fang 92 everywhere ming he gave orders to k'ue hou the princes, and...» — B. Ch'en Huan: »Fang in the (four) quarters it (Heaven) appointed him to be the sovereign». That hou 91 'sovereign' refers to the Shang king and not to his subordinate princes is proved by the context (next line). It is true that we have fang 92 as an abbreviation for si fang 93 in ode 236, phr. 94 »He received the states of the (four) quarters». But that fang alone, at the beginning of a line, should mean »in the four quarters» (or, with Chu = 96 'everywhere') is forced. Fang 92 introducing a line is exceedingly common in the odes, meaning simply 'and then'. Thus: »And then it (Heaven) charged the sovereign to hold» etc.

1184. Shou ming pu tai 97.

A. Cheng: pu tai = 98, thus: »He received the appointment (and carried it out) without laziness», which shows that he considered tai 99 *d'ag / d'ai / tai as loan char. for the homophonous 100 'lazy'. — B. Wang Su follows the text: »He received an appointment never imperilled». — There is not the slightest reason for the loan speculation of A.

1185. Tsai Wu ting sun tsī, Wu ting sun tsī, wu wang mi pu sheng 1.

A. Mao says simply: sheng 2 = 3, i. e. mi pu sheng = »there was nothing of which he was not capable»; a common meaning of pu sheng. For the rest he explains nothing. Wang Su and K'ung expound what they believe was Mao's opinion: »(That the appointment was never imperilled) depends on Wu ting, the descendant; Wu ting, the descendant, in wu warfare and wang reigning mi pu sheng is capable of everything». Ch'en Huan keeps close to this, but insists that wu 4 in wu wang 5 must refer to T'ang, called Wu T'ang 6 in st. 1; thus the last line: »Wu ting, the descendant, in regard to Wu's (i. e. T'ang's) wang reigning work is capable of everything». This is certainly no improvement. — B. Cheng does not take sun-tsi as an apposition of Wu ting; and he takes sheng 2 = 'to vanquish', its ordinary meaning.

Thus: »It (the appointment) rests with a descendant of Wu ting; the descendant of Wu ting is wu martial and wang a real king, and there are none whom he does not vanquish». Chu (like Ch'en under A above) has found Cheng's expl. of wu wang unsatisfactory and says that since the founder T'ang was called Wu wang »the Martial King», his descendants could also have the same title, thus: »The descendant of Wu ting is a Martial King who has none that he does not vanquish». — C. Waley: »In the time of Wu ting's grandsons and sons, Wu ting's grandsons and sons, warlike kings, ever conquered». This is certainly preferable to both A and B, though it is a weak point that wu wang 5 has been taken, not as a title, but as = »they were warlike kings». But the fatal shortcoming of both B and C is that they go against the ancient traditions concerning the Yin. The scanty legends we have show Wu ting as the last capable Yin king and his descendants as weak and incompetent rulers who finally lost the realm. Thus this ode cannot very well panegyricize a »descendant of Wu ting», nor the »grandsons and sons of Wu ting» and praise their extending the realm. — D. Wang Yin-chi therefore has advanced a clever emendation theory. Like Wu T'ang 6 »the Martial T'ang» in st. 1, our Wu wang 5 »the Martial King» must refer to T'ang. This shows that there has been an erroneous inversion in the text, made by careless copyists, and the text should run: Tsai Wu wang sun tsī, Wu wang sun tsī Wu ting mi pu sheng 7, the phr. Wu wang sun tsī »the descendant of the Martial King» being equal to the phr. T'ang sun 8 »The descendant of T'ang» in odes 301, 302. This is strikingly plausible. With this reading, the passage becomes a consistent whole and follows logically on the preceding: »Shang's first sovereign (i. e. T'ang) received an appointment never imperilled; »when it rested with the descendant of the Martial king (i. e. of T'ang), the descendant of the Martial king, Wu ting, had none whom he did not vanquish». We could, of course, translate in the present tense: »Now it rests with the descendant... Wu ting has none whom he does not vanquish». But that supposes that the ode was written in the time of Wu ting, which is out of the question. The Shang sung are certainly all of Chou date (written in the feudal state of Sung) and extol remote ancestors.

1186. Lung k'i shi sheng, ta ch'i shi ch'eng 9.

A. Cheng refers this to subordinate feudal princes who come and present sacrificial grain: »With dragon banners and ten chariots they (the princes come and) present the great sacrificial grain». — B. The line obviously refers to the king himself (so also Waley): »With dragon banners and ten chariots he (went and) presented the great sacrificial grain». This is proved by the par. in ode 300: »The descendant of the Prince of Chou, the son of prince Chuang, 10 with dragon banners he (comes and) presents the sacrifices».

Chao yü pi shi hai, see gl. 875; Lai kia k'i k'i, see gl. 39.

1187. King yün (yüan) wei ho 11.

A. Mao: king 12 = 13 'great' (common), and 14 = 15 'equal, to make equal, to equalize'. What he meant by this is very obscure. K'ung: »(In his government) he was greatly (equal =) just, (like) the River» (which gives its rich moisture to all). A fearful

饗⁷⁹以假以享⁸⁰宅殷土芒芒⁸¹殷社芒芒⁸²古帝命武湯⁸³古帝⁸⁴昔⁸⁵方命厥后⁸⁶有九有⁸⁶九有⁸⁷九域⁸⁸殆子⁸⁹有⁹⁰域⁹¹后⁹²方⁹³四方⁹⁴以受方國⁹⁵于四方⁹⁶偏⁹⁷受命不殆⁹⁸行之不解殆⁹⁹殆¹⁰⁰息¹在武丁孫子武丁孫子武王靡不勝²勝³任⁴武⁵武王⁶武湯⁷在武王孫子武王孫子武丁靡不勝⁸湯孫⁹龍旗十乘大精是承¹⁰龍旗承¹¹景員維河¹²景¹³大¹⁴員¹⁵均¹⁶地員¹⁷土均¹⁸員¹⁹平²⁰治于江

speculation. Ch'en Huan: for 14 = 15, cf. Kuan: chapter Ti yün 16, which Ch'en believes means 17 »The equalizing, regulating of the soil»; further Chouli: Sou jen phr. 18 »He equalizes, regulates the choice» (of horses), where 14 is equal to 15 (Cheng's comm. = 19). For the meaning of this 15 Ch'en refers to Shu: Yü kung phr. 20 »They go along the Kiang and the sea», which in Shī ki: Hia pen ki is rendered by 21 »They (keep even with =) go along». I suppose Ch'en thinks that our ode line 11 means: »(They come in great crowds), what they grandly (keep even with =) go along is the River»(?). But Mao's idea of 15 was probably 'to equalize' in the sense of 'to regulate', cf. ode 304 below, thus: »The great regulator (in the land) is the River» (and the Shang house possessed that region). However, the whole idea of Mao's, taking 14 to mean 15, is far too poorly corroborated by texts, the interpr. of both phr. 16 and phr. 18 being very uncertain. — B. Cheng: y ü n 14 is equal to 22 (the two char. are in fact interchangeable), and h o 23 is loan char. for 24, thus: »What they grandly say, what is that?» (sc. they say the foll. ode lines). A very arbitrary text alteration. — C. Chu says he does not understand the phr. k i n g y ü n but quotes somebody who suggests that k i n g 12 is the name of the mountain where the Shang resided. This King mountain recurs in ode 305, and the place-name occurs also in Tso: Chao 4: »T'ang of Shang gave his commands in King Po 25». 14, then read y ü a n, means 26 'all round', thus: »(The circle of King =) all round the King there is the River». For y ü a n 14 = 'round' cf. Meng: Li Lou shang 27 »square and round». — D. Ma Juei-ch'en: K i n g 12 (*kǐǎng / kǐǎng / k i n g) is loan char. for 28 (*kwǎng / kwǎng / k u a n g), and 14 (read *gǐwǎn / jǐwǎn / y ü n) is equal to 29 (*gǐwǎn), this 30 = 31 meaning: »West-and-east and north-and-south is the River». Phonetically quite excluded. — Before deciding the case we must study a parallel:

Ode 304. Fu y ü n (y ü a n) k i c h ' a n g 32.

A. Mao: fu 33 = 28 'wide', and 34 = 35 'equal, to equalize'. This shows that he took 34 as id. w. the 36 of ode 303 above, and that is admissible, for in ode 192 the char. 36 serves for 34 'to fall'. Wang Su expounds Mao: »It (the state) was wide and regulated, and it became durable». For fu 33 = 'wide' cf. its meaning of 'width, breadth' of cloth (Tso etc.). — B. Cheng: 34 ought to be 37 'round', i. e. it is equal to 36 in its reading y ü a n 'round', see Chu above. K'ung expounds: »It became wide and all round, and durable». — C. Chu: fu 33 = 'border', thus: »The border circle was (extensive =) far-reaching». — It is quite evident that the two phrases 11 and 32 are analogous and that 34 in 32 is equal to the 36 in 11 and with Cheng (in 304) and Chu (in both odes) means 'round, circle'. Further that k i n g 12 in 11 corresponds to fu 33 in 32, being analogous in meaning, and that they therefore mean 'great' and 'wide' respectively (which refutes Chu's idea that K i n g is the place-name). In ode 304 the line follows upon 38 »He delimited the great outer states», and it is hence clear that »the wide circle» is the encircling boundary. Thus: 11 »The great (circle =) encircling boundary was the River» (so also Waley: »Their frontier was the River»); 32 »The wide (circle =) encircling boundary was long».

Ode CCCIV: Ch'ang fa.

Fu y ü n k i c h ' a n g, see gl. 1187.

1188. H ü a n w a n g h u a n p o 39.

H u a n :

A. Mao: h u a n 40 = 41 'great'. In Li: T'an Kung the phr. h u a n y i n g 42 is defined by Cheng as = 43 'the great pillar', and in Chouli: Ta tsung po h u a n k u e i 44 as = 'the great k u e i sceptre'. But h u a n 40 in itself means 'a pillar, a post' (Mo: Pei ch'eng men *passim*), and h u a n y i n g 42 is really a synonym-compound; h u a n k u e i 44 means 'the pillar-shaped (oblong) k u e i sceptre'. Shuowen has a

45 = 46 'excessive', but of this there are no text ex. Thus Mao's h u a n 40 = 'great' remains quite unsubstantiated. — B. Chu: h u a n 40 = 47 'martial'. This is common (e. g. ode 294).

P o :

A. Mao: p o 48 (**pwât* / *puât* / p o) = 49, and Cheng paraphrases: »The Dark King made great his 50 government». We have just seen that »made great» cannot be accepted. For p o 49 = 'to govern' cf. Kungyang: Ai 14, phr. 51 »to dispose the disorder», establish order. P o properly means 'to spread out, distribute, put things in their proper place, to dispose'. Thus: »The Dark king martially (disposed =) established order». This is a theme that reverts *passim* in our ode (»Beyond the seas there was [trimming =] order» etc.). — B. Han (ap. Shīwen) reads 52, this f a 53 defined as = 54: »The Dark king was martial and bright». This would be an extension of meaning: f a 53 'opened up, manifest, bright', which is far-fetched. Moreover our line rimes with another that ends in 53, and so the word f a 53 would rime with itself. This is not without par. in the odes, but A, which rimes 48 **pwât*: 53 **pwât* is clearly preferable. Indeed the 53 of the Han text version may be simply a short-form of 48.

1189. Shou siao kuo shi ta 55.

A. Cheng: 56, thus: »When he received a small state, he carried through (his orders)». Cheng thus takes ta 57 as a causative verb: 'to cause to penetrate, to cause to pass through'. — B. Chu: ta 57 = 58: »When he received a small state, he (passed through =) was successful». — C. Another interpr. In st. 6 of our ode we have a line: »Luxuriantly there were three new shoots (sc. of the enemy houses), 59 but they could not advance, not (succeed) prosper». It is evident that our ta above has the same sense, and the two ode lines form a contrast: his own state succeeded, prospered, the enemy states could not succeed, not prosper. Thus: 55 »When he received a small state, it (succeeded =) prospered».

Shuai li pu yue, see gl. 250; Sui shi ki fa, see gl. 1019; Hai wai yu tsie, see gl. 1052.

1190. Ti ming pu wei 60.

A. Cheng paraphrases: »What Heaven commanded (Sie), from generation to generation they carried it out». This shows that he took wei 61 in its common sense of 'to go counter to, to disobey'. Thus: »God's commands were never disobeyed». Ma Juei-ch'en would construe wei in the active with the object placed before: »Heaven's commands they did not disobey». But the passive construction is preferable, being analogous to phrases like ode 83, phr. 62 »Her reputation will never be forgotten»; ode 264, phr. 63 »The guilty ones are not apprehended». Cheng's interpr. is confirmed by scores of early ex.: 64 »to go counter to, to disobey the order» (Tso: Süan 2, and *passim*); 65 »to disobey the king's order» (Tso: Yin 9); 66 (Tso: Hi 7); 67 »to disobey Heaven» (Tso: Hi 33). — B. Chu: wei 61 = 68, thus: »God's appointment never left (the Shang)». Cf. ode 19, phr. 69 »Why did you go far away». — C. Ch'en Huan: wei 61 = 70, thus: »God's appointment was never deflected». — A is quite certain, since wei ming is a standing phrase.

海 21 均于江海 22 云 23 河 24 何 25 景毫 26 周 27 方員 28 廣 29 運 30 景員 31 廣運 32 幅員既
長 33 幅 34 隕 35 均 36 員 37 圓 38 外大國是疆 39 玄王桓撥 40 桓 41 大 42 桓楹 43 大楹 44 桓
圭 45 查 46 奢查 47 武 48 撥 49 治 50 政治 51 撥亂 52 玄王桓發 53 發 54 明 55 受小國是達 56
能達其教命 57 達 58 通 59 莫遂莫達 60 帝命不達 61 達 62 德音不忘 63 罪罟不收 64 產命

1191. Chī yū T'ang ts'i 71.

A. Mao paraphrases: 72 »When it came to T'ang, he was on a par with Heaven's heart», he could fully respond to Heaven's will. — B. Chu quotes Su Ch'è: ts'i 73 = 74: »When it came to T'ang, he joined himself to, accorded with (Heaven); Ch'en Huan similarly: ts'i 73 = 75. This has the same weakness as A, that one has to supply a »Heaven» that is not in the text. — C. Waley: »In the time of T'ang it was fulfilled». — D. Ma Juei-ch'en: »(Heaven's commands were never disobeyed), all down to T'ang they were all (on a par:) alike (in this)». Cf. Tso: Chao 21, phr. 76 »It is better that we ts'i (all on a par =) all alike sacrifice our lives». — E. Later in the st. and riming with our line 71, we have: 77. Ts'i (ap. Li: K'ung ts'i hien kü) reads 78, and in comm. on this Cheng considers the first 73 as a short-form for 79 = 80 'to rise'; thus: »When it came to T'ang, he rose» (Cheng thereafter takes the second 73 as = 81 'dignified'). But Han (ap. Han Shī wai chuan and comm. on Wsüan) reads like Mao, and Lu (ap. Shuo yüan) reads 77, like Mao; Kyü: Tsin yü reads 82, which has the same meaning. Thus in the Ts'i version 78 it is the second 73 and not the first (as Cheng believes) that is a short-form for 79, 83. The same short-form occurs in Li: Yüe ki 84. — D is strikingly plausible and convincing.

1192. T'ang kiang pu ch'i 85.

A. Mao says simply: pu ch'i = 86 'quickly'. He evidently read nothing more into it than what the text has: »T'ang came down (not late =) in good time». — B. Cheng: kiang 87 = 88, interpreting: »T'ang was not slow in humbling himself». This is based on Kyü: Tsin yü, where this ode is quoted with the reflexion: 89 »That expresses (to go down =) to humble oneself and have propriety». An amusing scholastic speculation.

Chao kia ch'i ch'i, see gl. 1018.

1193. Ti ming shī yü kiu wei 90.

A. Cheng: shī 91 = 92 'to use', expounded by K'ung: = 93 'to use work, carry out work', thus: »God charged him to do work in the nine circumscriptions». — B. Chu: shī 91 = 94, as frequently in the Shī, thus: »God charged him to be a model to the nine circumscriptions».

1193 a. Shou siao k'iu ta k'iu 95.

A. Mao: k'iu 96 = 97 'jade'. Thus: »He received the small k'iu jade and the large k'iu jade». In Shu: Yü kung it is said that k'iu stone came as tribute from the province of Yung-chou. In Shu: Ku ming there is an interesting enumeration of the treasures which formed the regalia of the Chou and were set up at a grand ceremony. Among them was yi yü 98 »jade from the Yi tribes» and t'ien k'iu 99 »the heavenly k'iu jade». I strongly suspect that this t'ien k'iu 99 is a corruption of the ta k'iu 100 of our ode. The characters t'ien 1 and ta 2 were nearly identical in archaic script and easily confused by the copyists. In the same way the Yin king Ta Yi (T'ai Yi) 3 of the oracle bone inscriptions recurs as T'ien Yi 4 in Shī ki, with the same corruption of ta into t'ien that I suspect in the Shu text. Thus the Ku ming throws a valuable light on our ode: the king came into possession of the small and the large k'iu jades, which were tribute from dependent states, treasures that formed part of the regalia and symbolized his power. — B. Kuang ya has an entry: 5, and since in the next st. kung 6 is defined as = 7 by Mao (see gl. 1196 below), Wang Yin-ch'i and followers conclude that Chang Yi (the Kuang ya author) had a text which read 8 inst. of 96 in our ode, and interpreted: »He received the small laws (statutes) and the great laws». But 8 is not attested in that sense in a single text, and Chang's interpr. is simply due to the analogy of the 9: 6 and Mao's gloss on that. If he really had an ode version with 8, this was merely a variant of 96, just as 9 is a variant of 10 (see gl. 1196).

1194. Wei hia kuo cho liu 11.

A. Mao: cho 12 = 13 'signal token', and liu 14 = 15 'emblem, insignium', the words being practically synonymous. For cho 12 = 'token' see gl. 361, with text par. Cf. further Lü: Pu k'ü phr. 16 »Some hold indicators in their hands», with var. 17 for the same word. Liu 14 means properly 'pendant' (of a banner or cap), also wr. 18 (since it is etym. id. with 18 'to float' and means 'a streamer'), here generalized into meaning 'an ensign'. K'ung expounds further: 11 »He was a signal token and an ensign to the lands below». — B. Cheng: cho 12 = 19 'to tie, to bind' (which the w. also can mean), thus: »He made the lands below into attached pendants» (he bound them to himself). — C. Ts'i (ap. Cheng's comm. on Li: Kiao t'ê sheng) reads 20. Cho 21 properly means 'raised path between fields', and yu 22 means 'signal mark, post'; K'ung, expounding Cheng in this Li comm., says: »He made princes for the lands below in the settlements of the people in the (field marks =) divided fields», thus word for word: 20 »He made lands below (in the) field-path marks», which is exceedingly strained. In fact 21 is homophonous with 12 (both *t'iwat / t'iwät / ch o and *t'iwad / t'iwäi / ch u e i) and is only a loan char. for the latter; Han (ap. Yü p'ien) reads 23, saying 21 = 13 'signal mark' (it is even possible that 12 'signal token, distinguishing mark' and 21 'raised path between fields' are etym. the same word, the latter meaning fundamentally 'distinguishing and dividing path', or perhaps 'path having indicators'?). — D. Another interpr. A is fundamentally right in regard to the meaning of cho liu 24 (with which the cho liu 25 of Han and the cho yu 26 of Ts'i are synonymous). But K'ung and later followers have not construed the two lines correctly: »He received the small k'iu jade and the large k'iu jade; he was a signal token (badge) and ensign (signal mark) to the lands below» takes them as having no logical connection. On the contrary they are closely connected: wei 27 here does not mean 'he was' but is the mark of the passive, denoting the agent, a frequently occurring construction. Cf. Kungyang: Siang 5, phr. 28 »He was led by Shu-sun Pao»; Hanfei 13, phr. 29 »The horse is used by man, but the deer is not used by man». Thus our wei hia kuo means »by the states below» and cho liu function as verbs: »He received the small k'iu jade and the large k'iu jade (regalia), and (thus) was badged and ensigned by the states below», i. e. they recognized him as their ruler by giving him the tribute treasures as regalia, symbolical of his power over them. In this way only can the lines obtain a coherent and logical content.

1195. Pu king pu k'iu 30.

Pu king:

A. Cheng: king 31 = 'to dispute precedence with others'. The w. often means 'to contest, to quarrel', e. g. ode 193. — B. Chu: king 31 = 32, 'strong, forceful,

15. 達王命 16. 達君命 17. 達天 18. 去 19. 何斯達斯 20. 回 21. 至于湯齊 22. 至湯與天心齊 23. 齊
 24. 會 25. 同 26. 莫如齊致死 27. 聖敬日躋 28. 至于湯齊... 聖敬日齊 29. 躋 30. 升 31. 莊 32. 聖敬
 日躋 33. 躋 34. 地氣上齊 35. 湯降不遲 36. 疾 37. 降 38. 下 39. 降有禮之謂 40. 帝命式于九圍 41.
 式 42. 用 43. 用事 44. 法 45. 受小球大球 46. 球 47. 玉 48. 君玉 49. 天球 50. 大球 51. 天 52. 大 53. 大乙
 4. 天乙 5. 拱 6. 拱... 法也 6. 共 7. 法 8. 拱 9. 拱 10. 拱 11. 為下國綴旒 12. 綴 13. 表 14. 旒 15. 章 16.
 或操表綴 17. 綴 18. 流 19. 結 20. 為下國綴旒 21. 綴 22. 郵 23. 為下國綴旒 24. 綴旒 25. 綴旒 26. 綴
 郵 27. 為 28. 為叔孫豹率 29. 馬為人用而鹿不為人用 30. 競不綵 31. 競 32. 強 33. 不剛 34. 綵 35.

violent'. This is common in the Odes, e. g. odes 257, 274. — B balances better the foll. pu kang 33.

Pu k'iu:

A. Mao: k'iu 34 (*g'îôg / g'îzu / k'iu) = 35 'urgent, pressing', thus 30: »Not forceful, not pressing». Kuang ya says 34 = 36 'to seek': »not seeking», not eager to get, which gives the same sense. 34 is probably etym. the same w. as 36 (*g'îôg) 'to seek', 34 being merely an enlarged char., the rad. 37 having the sense of 'to restrain, to press', as in the char. 38. — B. Chu: k'iu 34 = 39 'slow, slack', thus: »Not forceful, nor slack». Chu must have thought that 34 was loan char. for 40 (*g'îôg / g'îzu / k'iu) which Ts'ie yün defines as = 39. Of this word there are no text ex. But Kuang ya has an entry: 41 (*g'îôg) = 39 'slow, slack'. This is based on a gloss of Cheng's on ode 192, phr. 42. Mao there said k'iu k'iu = 'arrogant', but Chu better = 'enemy fashion', see gl. 538. But we should add to our gloss 538 that Cheng, who in his Shī comm. follows Mao, in his gloss on Li: Ts'i yi paraphrases 42 by 43 »holding me k'iu k'iu-wise not solidly», which Chang Yi (Kuang ya) has understood to mean »slackly». That meaning of Cheng's, which is obviously wrong and not accepted by Chu in ode 192, can give him no justification for considering our 34 here as a loan for a 40 or 41 which is not attested to mean 'slack' by any text whatsoever.

Fu cheng yu yu, see gl. 346; Po lu shī ts'iu, see gl. 395.

1196. Shou siao kung ta kung 44.

A. Mao: kung 45 = 46 'law, statute', thus: »He received the small statutes, the great statutes». The only support adduced by the Ts'ing scholars is the Shu Preface (Shu sū) 47, on which Ma Jung says: 45 = 46 »He wrote the nine laws». But that gloss is very enigmatic, 45 otherwise never having that sense, and moreover the age of the Shu preface is very uncertain. — B. Lu (ap. Kao Yu comm. on Huai: Pen king) reads 48 (current version) or 49 (Tao tsang version) (Ts'i ap. Ta Tai: Wei tsiang kün Wen tsi acc. to some versions read 45, like Mao, acc. to other versions read 50). Cheng seizes upon this variant 50 and defines Mao's 45 as = 51 'to hold', considering 45 as a short-form for 50 and expounding it as = 'the precious stone held' (like the siao k'iu ta k'iu in st. 4, see gl. 1193 above). Similarly 45 is short-form for 50 in Yili: Hiang yin tsü li, phr. 52. The char. 53 (Ts'ie yün = 54 pi jade) is but a variant for 50 in the phr. 55 in Tso: Siang 28, phr. 56 »Give me his kung pi jade», which has been expl. as 'a pi that is kung 50 (= 51) held with both hands'. The same phr. 55 occurs in Lao-tsi. Be the etymology as it may, the fact remains that kung pi 55 was some kind of very fine jade of pi shape (round disc with hole in the centre), and it is immaterial whether the char. is 50 or 53. Acc. to this version, the 45 of the Mao text is but a short-form for 50, 53. Thus: »He received the small kung pi jade and the large kung pi jade». — C. Chu: Kung 45 is a short-form for 57 'to supply' in the sense of 58 'tribute': »He received the small tribute and the great tribute». — When st. 4 has: shou siao k'iu ta k'iu 59, and st. 5 (in Lu version) has: shou siao kung ta kung 50 (var. 53, Mao version abbrev. 45); and when the k'iu 59 is attested in Shu to be a precious jade belonging to the regalia, and on the other hand kung pi 55 is known from several texts to be a luxus pi jade; then it would be strange indeed if these two words of the ode: 59 and 50 (53, 45), which balance each other, did not mean precisely such precious jades, forming part of the regalia and symbolizing the royal power over the tribute-bearing states which furnished them. To say, with Mao, that the latter (45) means 'law', or with Kuang ya that both 60 (Kuang ya's variant for 59, see gl. 1193) and 50 mean 'law' would be unreasonable indeed. The two stanzas corroborate each other definitely, and B is right.

1197. Wei hia kuo tsün mang 61.

A. Mao: tsün 62 = 63 'great' (common), and mang 64 (*müŋ / mäŋ / maŋ) = 65 'ample'; expounded by K'ung: »For the states below he was a great and ample(-virtued) (ruler)». Erya says mang 64 = 63 'great', and this was coll. current in W. Han time; Fang yen says 66 »all that is great is called 67 (*müŋ / müŋ / meŋ, Ts'ie yün) or 64 (*müŋ / mäŋ / maŋ)». Cf. Tso: Ch'eng 16, phr. 68 »The people's supplies were rich and great» (Tu Yü 64 = 63); Kyü: Chou yü 69 »(Greatness:) ample-ness and solidity then is achieved» (on which Wei Chao 64 = 63). This phr. recurs in Kuan: Wu fu wr. 70, where 71 (*müŋ / müŋ / meŋ) is evidently the same as Fang yen's 67, the 64 *müŋ and the 67, 71 *müŋ being two aspects of the same word-stem 'great'. Cf. further Ch'u: Kiu chang 72 »The heart is ample» (comm. maŋ = 65). — B. Lu (ap. Sün) reads 73. Ma Juei-ch'en believes that meŋ 74 here has its meaning 'to cover' in the sense of 'to protect': »He is a great (coverer =) protector of the states below», and that Mao's mang 64 is but a loan char. for this meŋ 74. But from the texts 68, 69, 70, 72 above (where 64, 71 certainly cannot mean 'to cover, to protect'), it is quite clear that the opposite is true, sc. that the 74 of Sün's is but a short-form for the 67, 71 *müŋ of Fang yen and Kuan, which is a stem variation of Mao's 64 *müŋ 'great'. — C. Ts'i (ap. Ta Tai: Wei tsiang kün Wen-tsi) reads 75. And the comm. Lu Pien says 76 = 77, and paraphrases: 78 »The states below truly received (the blessings); an impossible interpr. since it disregards the wei 79 and hence is grammatically faulty. Ma Juei-ch'en tries to take 76 as loan char. for 80 (Erya = 81): »He was for the states below an all-round (coverer =) protector». (Chu says after »Mr. Tung» that Ts'i read 82 and Legge translates: »He supported them as a strong steed [does-its burden]; but of this »Ts'i» reading there is no ancient confirmation). — D. The meaning of the words is well established by Mao and attested by good corroborating texts, and the 74 *müŋ of B and C is but another aspect of the same word-stem as the 64 *müŋ 'great' of A. But K'ang and followers have construed the line wrongly. Just as in st. 4 wei hia kuo cho liu (11 above, see gl. 1194), our wei 79 is a mark of the passive, denoting the agent, and tsün mang (tsün meŋ) functions as a verb: »He received the small kung pi jade and the large kung pi jade, and (thus) was magnified by the states below». Ts'i (C) correspondingly has: »... and (thus) was truly magnified»; but that is inferior to A and B, which have two synon. words (tsün-maŋ, tsün-meŋ) forming natural binomes.

1198. Wu wang tsai pei 83.

A. Mao reads thus: »The Martial King set up his banner». 84 was *b'wât / b'uâi / pei. — B. Lu (ap. Sün) and Han (ap. Wai chuan) read 85 »The Martial King then set out». — C. Another school (ap. Shuowen) reads 86. Shuowen defines 87 as = 88, which refers to agriculture: 'to cultivate', for 87 (*b'wât / b'uât / p o and *b'wât / b'wât / f a) means 'to plough, a furrow' in Kyü etc. This makes no sense here, unless it should be a bold metaphor: »The Martial King then (cultivated =) brought order». — The rime word is 89 *g'wât / j'wât / y ü e, which favours B (Lu and Han) as against A (Mao).

急 26 求 27 系 28 繫 29 緩 30 執 31 伏 32 執 33 執 34 執 35 執 36 執 37 執 38 執 39 執 40 執 41 執 42 執 43 執 44 執 45 執 46 執 47 執 48 執 49 執 50 執 51 執 52 執 53 執 54 執 55 執 56 執 57 執 58 執 59 執 60 執 61 執 62 執 63 執 64 執 65 執 66 執 67 執 68 執 69 執 70 執 71 執 72 執 73 執 74 執 75 執 76 執 77 執 78 執 79 執 80 執 81 執 82 執 83 執 84 執 85 執 86 執 87 執 88 執 89 執 90 執 91 執 92 執 93 執 94 執 95 執 96 執 97 執 98 執 99 執 100 執

Ho t'ien ch'ung (ch'ung), see gl. 1137; Yu k'ien ping yüe, see gl. 1124; Pao yu san nie, see gl. 365; Kiu yu yu tsie, see gl. 1052.
1199. Yu chen ts'ie ye, yün ye t'ien ts'ie 90.

A. Mao says simply (after Erya): ye 91 = 92. K'ung (foll. by Chu) expounds: «Formerly, in the middle period, there was (shaking =) trembling and peril», and he adds that it must have been «before the time of T'ang». The only other phr. in which ye 91 has been defined as = 92 is 93 in odes 258 and 265 and in Shu: Kao Yao mo. We revert to this in C below. — B. Cheng refers the line to prince Siang-t'u, but takes chen 94 as = 'shaking' in the transitive sense of 'imposing, awe-inspiring, majestic', as in Tso: Wen 18, phr. 95 «What majesty has her son, what is there that is awe-inspiring in her son» (very common, see also gl. 18). Further he takes ye 91 in its common meaning of 'work, achievement'; and finally he does not take t'ien ts'ie 96 as meaning 'son of Heaven', though this is a standing phrase of extreme frequency, but takes ts'ie as a verb to t'ien as subject. Thus: «(Formerly, in the middle period) there was one who was majestic and had achievements; truly Heaven (treated-as-its-child =) cherished (him)». The last is particularly weak, for in a phr. t'ien ts'ie ch'ie 97, the final ch'ie could hardly be left out. — C. Another interpr. As to chen 94, Cheng rightly thinks that it means 'awe-inspiring, majestic', for the ye 91 with which it is coordinated has the same meaning. If we examine all the cases of king king ye ye 93, we shall find that they mean, not: «it is dangerous, perilous», but: «it is fearsome (causing fear), it is terrible, terrifying, causing terror». Ode 258: «The drought is excessive, it is fearsome, it is terrifying» (not: «it is dangerous»). Still more clearly is this meaning brought out in ode 263, where ye 91 is combined with ho: 98 «Majestic, awe-inspiring, august was the Son of Heaven». Ye 91 has this meaning of 'terrifying' as an extension of meaning from its common sense of 'great' (Erya 91 = 99, supported by many text ex.): great > mighty, tremendous, awe-inspiring. Now it is easily seen that the line 98 (ode 263) is a close par. to our line 90 here, which means: «(Formerly, in the middle period), there was one who was majestic, awe-inspiring, truly a son of Heaven». And this refers, as all the preceding, to the great T'ang (which is confirmed by the following lines, describing how he got his wise minister O-heng, i. e. Yi Yin). The ode is eminently in praise of this T'ang. After the preliminaries in st. 1 and 2, in which his ancestors are described, stanzas 3—7 all panegyricize T'ang. He was «in the middle period», from the point of view of the poet: the first period was from the founder down to T'ang (st. 3: «all down to T'ang they were alike; T'ang came in good time» etc.); the second period was from T'ang onwards; thus the great man was «in the middle period» of the house of Shang, dividing it into two sections: one before him, when the Shang were simply feudal princes, one from himself onwards, when they were kings of the empire. That is what is expressed by: «Formerly, in the middle period».

Ode CCCV: Yin Wu.

1200. T'a pi Yin Wu 100.

For t'a 'brisk' see gl. 237.

A. Mao: Wu is king Wu Ting I. Thus: «Brisk was that Wu (Ting) of Yin». — B. Chu: wu simply means 'prowess', thus: «Brisk was that prowess of (the king of) Yin». Waley takes wu as = 'warrior': «Swiftly those warriors...» — It may seem bold to accept the ancient tradition that wu means Wu Ting. But in ode 303 we had (with the text corrected after Wang Yin-ch'i's emendation, see gl. 1185 above): «The descendant of the Martial King (i. e. T'ang), Wu Ting, had none whom he did not vanquish» (telling further how he enlarged the realm to the four seas). Here in our first st. of ode 305, a

few lines after t'a pi Yin Wu, we have «That was the work of the descendant of T'ang». In fact, in all the five Shang sung, the only king after T'ang that is mentioned by name is this Wu Ting in ode 303, there called Wu wang ch'ie sun-t'sie «the descendant of the Martial King (T'ang)»; it is very plausible to assume, with the ancient tradition, that the T'ang sun «descendant of T'ang» in our ode here, named Wu, was really Wu Ting.

1201. Mi ju k'ie tsu 2.

A. Mao: mi 3 (*m'är / m'ig / mi) = 4, thus: «Deeply he entered its defiles». Tuan Yü-ts'ai believes that Mao's text had 5 or 6, a variant of 4, so that he really read *s'iem / s'iem / sh'en and not mi. He would then only have explained a graph unusual in his time by its more current enlarged form. Shuowen writes the char. 7, but its definition is transmitted in several widely different versions, and it is uncertain which of them is correct, so that gives us no aid. — B. Cheng: mi 3 = 8. This mao properly means 'to cover', but also 'to cover oneself with', i. e. 'to take upon one's head', to expose oneself to a risk, e. g. 9 «to take upon oneself, to risk dangers and difficulties». Thus: «(Coveringly = riskingly =) boldly he entered its defiles». Cheng's interpr. seems to be a deduction from the graph which has the radial 10 'to cover'. — C. Wang Nien-sun foll. by Ma Juei-ch'en: mi 3, which is a hapax legomenon, was homophonous with 11 (both *m'är / m'ig / mi, even tone), and the word, in Kuang ya defined as = 4 'deep', fundamentally means 'to extend to the full, to the full extent', e. g. ode 245, phr. 12 «She went to the full extent of her months», i. e. «She fulfilled her months». Our 3 *m'är is equal to this 11: «To their full (extent:) depth he entered its defiles», which comes very near to Mao's expl. It is therefore doubtful whether Tuan is right in his surmise above; Mao may already have identified 3 and 11. In any case C is perfectly convincing.

Yu tsie k'ie so, see gl. 1052; Mo kan pu lai wang, see transl. of ode 153, note.

1202. Yüe Shang sh'ie ch'ang 13.

A. Cheng: «They say: Shang will be our constant (ruler)». — B. Chu: «They say: Such is the regular rule of Shang». — C. Ma Juei-ch'en: yüe 14 is the common particle. The line is analogous, to a certain extent, to ode 300, phr. 15 «The state of Lu you will have for ever». Our line 13 here means: «Shang will have them for ever».

1203. Suei sh'ie lai pi 16.

A. Cheng: lai pi 17 is equal to the lai wang 18 'to come to an audience' of st. 2. Thus: «About their (service:) work of the year they come to audience». — B. Wang Su (ap. Sh'wen): pi 19 is = 20 in the sense of 21, thus: «If they came and were (awry =) faulty in their year's (service:) work». This would entail that pi 19 had two entirely different meanings in the same stanza, which is unlikely. In the phr. lai pi 17 'to come to audience', pi (like wang in lai wang 18) is a verb and properly means 'to prince' = 'to visit their prince', thus the same word as to pi 22 «the many princes» in the first line.

王載發⁸⁶武王載⁸⁷城⁸⁸治⁸⁹鉞⁹⁰有震且業允也天子⁹¹業⁹²危⁹³兢兢業業⁹⁴震⁹⁵
其子何震之有⁹⁶天子⁹⁷天子之⁹⁸赫赫業業有嚴天子⁹⁹大¹⁰⁰捷復殷武¹⁰¹武丁¹⁰²
采入其阻¹⁰³采¹⁰⁴深¹⁰⁵采¹⁰⁶突¹⁰⁷眾¹⁰⁸冒¹⁰⁹危難¹¹⁰一¹¹¹彌¹¹²誕彌厥月¹¹³曰商是常¹¹⁴
曰¹¹⁵魯邦是常¹¹⁶歲事來辟¹¹⁷來辟¹¹⁸來王¹¹⁹辟¹²⁰辟¹²¹那¹²²多辟¹²³勿予福適¹²⁴適

1204. Wu yü huo ch'ê 23.

Mao simply says 24 = 25, the latter in the sense of 'to find fault with, to reprove, to punish' (which k u o 25 has e. g. in Ts'ê: Chou ts'ê 26 »You, great king, have the intention to examine and reprove, punish him»). This shows that Mao took 24 to be a loan char. for 27 *d'èk / d'èk / ch'ê, and so it is consequently read in the Sh'wen. Han (ap. Sh'wen) likewise says 24 = 28, same meaning: 'to find fault with'.

A. Cheng paraphrases: 29 »Do not, if they are faulty, give them misery and punishment». Thus line 23 word for word: »Do not give misery and punishment». Cheng takes y ü 30 as = 31 'to give'. — B. Wang Yin-chi: y ü 30 means 'to give' in the sense of 32 'to bestow, to apply', and h u o 33 is loan char. for k u o 25 in the sense of 'to punish' (as above). Thus: »Do not apply blame and punishment'. He adduces in support Sh'ki: Wu wang Pi chuan 34 »I have presumed to punish the princes», where the binome 35 would be equal to the 36 of the ode. This, however, is a Han text and is not conclusive regarding the pre-Han language. More important is his quotation of Sün: Ch'eng siang 37 »For punishments there are fixed rules». Here certainly 38 means the same as 39 'punishment', though it does not seem quite necessary to read 33 k u o inst. of h u o: h u o 'misery, misfortune' might in itself be an expression for 'hard treatment, chastisement'. Be this as it may, 36 may safely be taken as a binome of practically synonymous words. — C. From Chu's paraphrase it appears that he took y ü 30 as the common pronoun: »Do not chastise and punish us». On the analogy of ode 54, phr. 40 »Do not find fault with me» etc. this is certainly better.

Pu tsien pu lan, see gl. 958; Feng kien küe fu, for feng cf. gl. 1074; Shang yi yi yi, see gl. 433.

1205. Si fang ch'î ki 41. Mao has no gloss.

A. Cheng: ki 42 = 43 in the sense of 44 'the proper mean', thus: »It is the norm of the four quarters». Chu similarly ki 42 = 45 'a mark'. Cf. gl. 182. — B. Ch'en Huan: ki 42 = 43 in a concrete sense: »It is the centre of the four quarters». Cf. Chouli: T'ien kuan sù kuan 46 »He establishes offices and distributes charges to serve as centres for the people»; Cheng in comm. on this says 42 = 43, but even here he explains it so as to show that he took 43 in the sense of 'norm' (»to be norms for the people»), and Kia kung-yen expounds it by 44 (cf. A above). Here, however, it is quite obvious that it means simply administrative centres for the people living around those government offices. The sense 'centre' is really an extension of meaning from ki 42 'ridge-pole', the central and highest beam of a house (ex. of that word in Chuang: Tsé yang). The analogy between the Chouli passage and that of our ode is evident: just as the offices were the »ridge-poles» = centres of the districts, so the capital was »the ridge-pole = centre of the four quarters». — C. K'uang Heng in comm. on the Han ki of Sün Yü quotes 47. Ch'en K'iao-tsung believes that Sün's text, which in its present form agrees with Mao's, has been altered after that, and that K'uang's quotation reveals a Ts'i version (Sün belonging to the Ts'i school). That is very doubtful. K'ung's ts'ê 48 is probably a mere gloss word in the same vein as Cheng's 43 'norm' above, which has wrongly crept into the text.

1206. Sung po wan wan 49.

A. Mao: wan wan 50 = 51 'easy and straight', the same expression by which he glossed 52 in ode 237, see gl. 800. Thus: »The pines and cypresses are straight-rising». For 50 (*g'wân / yuân / wan, even tone; Mand. wan is irregular, one would expect h u a n) = 'straight-rising' there is no text par. But probably Mao took it to be a loan char. for 53 (*g'wân / yuân / h u a n, even tone) 'pillar', see gl. 1188, and the line really means: »The pines and cypresses are pillar-like». In Po K'ung liu t'ie 100 the line is quoted

54, and Ch'en K'iao-tsung believes that this was the reading of some ancient school; but it may simply be a text correction of somebody who has realized that 50 is loan char. for 53. — B. Ch'en Huan: wan 50 means 'round' (Shuowen = 55), thus: »The pines and cypresses are (round =) round-trunked». But wan really means 'spherical, a ball, a pellet' (Tso, Chuang etc.), which makes B unlikely.

Fang cho sh'î k'ien, see gl. 1024; Lü ying yu hien, see gl. 153, 844.

25. 過 26. 唯大王有意督過之 27. 謫 28. 數 29. 勿罪過與之禍適 30. 予 31. 與 32. 施 33. 禍 34. 擅適
過諸侯 35. 適過 36. 禍適 37. 罪禍有律 38. 罪禍 39. 罪過 40. 無我有尤 41. 四方之極 42. 極 43. 中
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