THE BOOK OF ODES

CHINESE TEXT, TRANSCRIPTION AND TRANSLATION

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

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

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

1. Kuan kuan ts'ā kiu (kiōjg), tsai ho chī chou (tiōjg), yao tiao shù nù, kūn ts'ā hao k'u (g'ōjg). 2. Ts’en ts’ā [sic] hing ts’ā, tso yu liù (liōjg) chī, — wu mei k’iu (g’ōjg) chī, k’iu chī pu tê (tok), wu mei si fu (biōk), yu tsai yu tsai, chian chuan fan tsē (tsiōk). 3. — tso yu ts’ā (ts’ē) chī, — k’in sē yu (gējg) chī, — tso yu mao (mog) chī, — chung kuu lo (gliōk) chī.

2. Ko t'an.

1. Ko chi t’an hi, yi yú chung ku (buk), wei ye ts’ā ts’ā (ts’ōr), huang niao yū fei (píōw), tsi yū kuan mu (muōk), k’iu ming kie kie (ker). 2. =, wei ye mo mo (mōk), shi yi shi huo (g’ōwak), wei chi wei k’iu (k’īōk), fu chi wu yi (dōk). 3. Yen kao shī shī, yen kao yen kuei (kīw), po wu wō sī (sōr), po huan wō yu (iōr), ho [sic] huan ho fou (pīōjg), kuei ning fu mu (mog).

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

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

3. Kuan er.

1. Ts’ai ts’ai kūan er, pu ying k’ing k’uang (k’īw), tsie wo huai jen, chi pi Chou hing (g’ōn). 2. Chi pi ts’uei wei (nuōw), wo ma hui t’uei (d’ōw), wo ku cho pi kūn lei (t’ōw), wei yi pu yung huai (g’ōw). 3. Chi pi kao kāng (kōw), wo ma hūan huang (g’ōw), ko ku cho pi k’ō kuang (k’ūw), wei yi pu yung shang (diōw). 4. Chi pi ts’ā (ts’ō) yi, wo ma t’u (d’ō) yi, wo pu ju p’u (p’ōw) yi, yūn ho hū (jiōw) yī.

1. I gather the kūan er plant, but it does not fill my slanting basket (a); I am sighing for my beloved one; I place it here on the road of Chou. — 2. I ascend that craggy height (b), my horses are all exhausted; meanwhile I pour out a cup from that bronze 1 e i - vase, in order not to yearn all the time. — 3. I ascend that high ridge, my horses become black and yellow (e); meanwhile I pour out a cup from that kūan er vase of rhinoceros (horn), in order not to be paine
all the time. — 4. I ascend that earth-covered cliff; my horses are sick; my driver is ill (d); oh, how grieved I am!
(a) I am working listlessly, with poor result. (b) To look for him. (c) Black-streaked with sweat and yellow with dust; the par. with st. 2 shows that hú an hú an 'black and yellow' does not mean the horses' natural colour, but is a result of their labour. (d) The speaker is so restless that both team and coachman are driven to excessive exertions.


1. Nan yu kiu mu, ko lei lei (li̯wa) cḥi, lo cḥi kün tsâi, fu li sui (sa-i-er) cḥi. 2. —, ko lei huang (tmw-ing) cḥi, —, fu li tsian (tsia)h cḥi. 3. —, ko lei jing (ti̯-ng) cḥi, —, fu li cḥi (ḍi̯-ng) cḥi.

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

(a) Thus the subjects cling to the lord, who protects them. (b) Ḳu̯n-t āi the noble person' may mean both 'the lord' and 'the lady'. Various comm. have here taken it in the latter sense. But the same phrase ḷo cḥi ḳu̯n-t āi recurs in odes 172 and 222, and there ḳu̯n-t āi unambiguously means 'the nobleman, the lord'; the three odes are quite analogous, and therefore we should translate 'the lord' here as well (with Waley).

5. Chung si.

1. Chung ṣi yu̯, shen shen (šien) hi, yi er tṣi̯ su̯n, chen chen (li̯en) hi. 2. —, hung hung (tmw-ing) hi, —, sheng sheng (ḍi̯-ng) hi. 3. —, tṣi̯ tṣi̯ (tṣi̯p) hi, —, cḥi cḥi (ḍi̯-ng) hi.

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

6. Tao Yao.

1. Ṭao cḥi yao yao, cho cḥi ḳi̯ hua (g̣̣-ḥa̯) cḥi, tṣi̯ yu̯ kuei, yi ḳi̯ sḥ i̯ kia (ḳa̯). 2. —, yu fen ḳi̯ sḥ i̯ (ḍi̯-ṭ̣), —, yi ḳi̯ kia sḥ i̯ (ši̯-ṭ̣). 3. —, ḳi̯ ye cḥen chen (ši̯-ṭ̣), —, yi ḳi̯ kia jen (ji̯-ṭ̣).

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

7. Tu tsie.

1. Su su ṭu̯ tsie (tsia)̯, cho cḥi cḥeng cḥeng (ṭ̣̣̣) cḥi, [Mao: ki̯u kiu wu fu, replaced by Han var. 1] ḳiao kia wu tsie (p̣̣̣̣), kong hou han [sic] cḥi cḥeng (ḍi̯-ng). 2. —, sḥi̯ yu̯ chung ḳu̯ (g̣̣̣̣), —, kong hou hao ḳi̯u (g̣̣̣̣). 3. —, sḥi̯ yu̯ chung lin (ši̯-ṃ), —, kong hou fu si̯ (ši̯-ṃ).

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

8. Fou yi.

1. Ts' ai ts'ai fou yi, po yen ts'ai (ts'ai) cḥi, —, po yen yu (g̣̣̣̣) cḥi. 2. —, po yen to (lo̯-ṭ̣), —, po yen lo (lo̯-ṭ̣) cḥi. 3. —, po yen kie (ḳi̯) cḥi, —, po yen hie (g̣̣̣̣) cḥi.

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

1. Nan yu k'iao mu, [Mao: pu k'o hiu si, replaced by Han var. 2:] pu k'o hiu (q'io) si, Han yu yu nü, pu k'o k'iu (q'io) si, Han chi kuang (kwang) yi, pu k'o yung (qioang) si, Kiang chi yung (qioang) yi, pu k'o fang (qioang) si. 2. K'iao k'iao ts'o sin, yen yi k'i ch'u (ts'io), chi ts'i yu kuei, yin mo k'i ma (ma), Han chi etc. 3. —, yen yi k'i lu (liu), —, yen mo k'i ku (ku), Han chi etc.

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

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


1. Tsun pi Ju fen, fa k'i t'iao mei (muor), wei kien k'in tsi, ni ju chou [sic] ki (kiar). 2. —, fa k'i t'iao yi (djaod), ki kien k'in tsi, pu wo hia k'i (k'ied). 3. Fang yu ch'eng wei (miero), wang shi ju huei (ziwar), su ei tse ju huei (ziwar), pu mu k'ung er (niar).

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

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

11. Lin chi chi.

1. Lin chi chi (li), chen chen kung tsi (tsi), hui tsie lin hi. 2. Lin chi ting (tieng), chen chen kung sing (sing), —. 3. Lin chi kue (kuk), chen chen kung tsu (tsu), —.

The lin was not originally a fabulous animal, but a real quadruped of unknown species. It was very rare, and it was considered remarkable when one was caught (as recorded in Ch'un ts'iu: At 14). Hence it came to be considered auspicious, and when it was exterminated, it was turned into a legendary animal.

— This ode is the last in the section Chou nan, just as the Tsao-yü (ode 25) is the last in the section Shao nan. They are both hunting songs of the simplest kind, little more than exclamations of joy.

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

12. Ts'ue chao.

1. Wei ts'ue yu cha'o, wei kiu kü (kio) chi, chi ts'i yu kuei, pu liang yu [sic] (nja) chi. 2. —, wei kiu fang (pfang) chi, —, pu liang tsiang (tsiang) chi. 3. —, wei kiu ying (dyeng) chi, —, pu liang ch'eng (dyeng) chi.

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

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


1. Tsun pi Ju fen, fa k'i t'iao mei (muor), wei kien k'in tsi, ni ju chou [sic] ki (kiar). 2. —, fa k'i t'iao yi (djaod), ki kien k'in tsi, pu wo hia k'i (k'ied). 3. Fang yu ch'eng wei (miero), wang shi ju huei (ziwar), su ei tse ju huei (ziwar), pu mu k'ung er (niar).

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

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

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

1. Yü yi ts'ai fan, yü chao yü ch'i (t'o-yè), yü yi yung ch'i, kung hou ch'i shi (dê't'yo), 2. —, yü kien ch'i chung (t'iong), 3. —, kung hou ch'i kung (k'io). 3. [Mao: pei ch'i t'ung t'ung, replaced by Han, Lu var. 3;] pei ch'i t'ung t'ung (d'ung), su yo tsai kung (kung), pei ki k'i k'i (g'îer), po yen sian [sic] kuei (k'iwôr).

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

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

14. Ts'ao ch'ung.

1. Yao yao ts'ao ch'ung (d'jong), t'i t'i fou chung (t'iong), wei kien k'un tsî, yu sin ch'ung ch'ung (t'iong), yi k'ien ch'i, yi k'ou ch'i, wo sin tsê hing (g'iong). 2. Ch'i pi nan shan, yen ts'ai k'i k'uei (k'iwû), 3, yu sin cho cho (t'iong), =, wo sin tsê yue [sic] (d'iong). 3. —, yen ts'ai k'i wei (m'io), 4, =, wo sin shang pei (píor), =, wo sin tê yî (dêör).

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

(a) Or, with Lu: âs distressed.

15. Ts'ai p'in.

1. Yü yi ts'ai p'in (b'yên), nan kien ch'i pin (piên), yü yi ts'ai tsâo (tsoy), yü pi hîng lâo (log). 2. Yü yi ch'êng ch'i, wei k'uang ki k'û (k'io), yü yi siang ch'i, wei ki ki fu (b'îng). 3. Yü yi tién ch'i, tâu shî shu hîa (g'â), shui k'î shî ch'i, yu ch'ai kî nû (mîô).

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

1. Pi fei kan t'ang, wu tsien wu fa (b'ìwât), Shao po so po (b'wâd). 2. —, wu tsien wu pai (b'wâd), Shao po so k'i (k'ìad). 3. —, wu tsien wu pai (gwâd), Shao po so shuei (sû) (siwâd).

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

17. Hing lu.

1. Ye yi hing lu (glâg), k'i pu su ye (ziag), wei hing to lu (glâg). 2. Shuei wei ts'üe wu küe (kük), ho yi ch'üan wo wu (wu), shuei wei ju wu kia, ho yi su wo yü (njuk), suesu wo su wü (njuk), shi kia pu tsu (tsüj). 3. Shuei wei shu wu ya (ngâ), ho yi ch'üan wo yung (dziung), shuei wei ju wu kia (kuk), ho yi su wu sung (dziung), suesu su wu sung (dziung), yi ju ju ts'üng (dziung).

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

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

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

18. Kao yang.

1. Kao yang chi p'i (b'ia), su si wu t'o (d'â), t'uei shi ts'î kung, wei yi wei yi (dia). 2. Kao yang chi ko (kâk), su si wu yü (jiwok or: hû c'iwâk), —, ts'î kung t'uei shi (d'âk). 3. Kao yang chi feng (biwông), su si wu tsung (teung), —, t'uei shi ts'î kung (kung).

On the lamb furs, five many-thread tresses of white silk; they withdraw for their meal from the court, oh, how complaisant and gracious! — 2. On the lamb skins, five twenty-thread tresses of white silk; oh, how complaisant and gracious, from the court they withdraw for their meal. — 3. On the lamb(skin) seams, five eighty-thread tresses of white silk; oh, how complaisant and gracious, they withdraw for their meal from the court.

19. Yin k'i lei.

1. Yin k'i lei, tsai nan shan chi yang (d'âng), ho si wei si, mo kan huo huang (g'wâng), chen chen kün tsi (tsiag), kuei tsai kuei tsai (tsay).

2. —, tsai nan shan chi ts'ê (tsiag), —, mo kan huan si (sîg), =.

3. —, tsai nan shan chi his (g'â), —, mo kan huan ch'ü (l'ia), =.

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

20. Piao yu mei.

1. Piao yu mei, k'i shi ts'ai (ts'îth) hi, k'i wu wo shu shi, tai k'i kî (kîth) hi. 2. —, k'i shi san (sâm) hi, —, tai k'i kîn (kîm) hi. 3. —, k'îng k'üang hi (gîwâd) chi, —, tai k'i wei (gîwâd) chî.
A girl is waiting impatiently for her marriage. The year is advancing, it is autumn, and there are fewer and fewer fruits left on the trees; it is high time that the wooers come forward and formally demand her in marriage.

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


1. Hui pi siao sing (sieng), san wu tsai tung (tung), su su siao cheng (lieng), su ye tsai kung (kung), shi ming pu t'ung (d'ung). 2. —, wei Shen yu Mao (mlaog), —, pao k'in yu ch'ou (dyoog), shi ming pu yu (ziog).

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

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

22. Kiang yu si.

1. Kiang yu si (dizag), chi ts'ai kuei, pu wo yi (ziyag), —, k'i hou ye hui (gway). 2. Kiang yu chu (tio), —, pu wo yu (ziag), —, k'i hou ye ch'u (tio). 3. Kiang yu T'o (dá), —, pu wo kuo (kwot), —, k'i hou ye k'o (kwot).

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

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

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

23. Ye yu si kün.

1. Ye yu si kün (kijn), po mao pao (plo) chi, yu nü huai ch'un (liioon), ki shi yu (ziyag) chi. 2. Lin yu pu su (suk), ye yu si lu (luk), po mao tun shu (siuk), yu nü ju yu (nyuk). 3. Shu er t'uei t'uei [sic] (t'ood) hi, wu kan wo shuei (siyad) hi, wu shi mang ye fei (b'wo).

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

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

24. Ho pi nung yi.


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

1. Pi cho chê kia (kā), yi fa wu pa (pā), hū tsie hu (g'o'), tsou yū (ngüo). 2. Pi cho chê p'eng (b'ung), yi fa wu tsung (tsung), —.

A hunting song, cf. ode 11 above.

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


1. Fan pi po chou (tioh), yi fan k'i liu (tioh), keng keng pu mei, jü yu yin yu ('tioh'), wei wo wu tsu (tsioh), yi ao yi yu (djo). 2. Wo sin fei kien, pu k'o yi ju (nio), yi yu huung ti, pu k'o yi kū (kiu), po yen wang su (siah), feng pi chi nu (no). 3. Wo sin fei shi (džükh), pu k'o chuan (twan) ye, wo sin fei si (džükh), pu k'o kuan (kiwan) ye, wei yi tai tai (or: ti ti), pu k'o stian (stian) ye. 4. Yu sin tsiao tsiao (tioh), yün yu k'ün siao (tioh), kou min ki to, shou wu pu shao (tioh), tsing yen si chi, wu pi yu piao (b'ioh). 5. Ji kü yüe chu, hu tie er wei (miwu), sin chi ju yi, ji fei huan yi (jio), —, pu neng fen fei (piwu).

1. Drifting is that cypress-wood boat, drifting is its floating (a); I am (bright =) wide awake and do not sleep, as if I had a painful grief; but it is not that I have no wine, to amuse and divert myself. — 2. My heart is not a mirror, you cannot scrutinize it (b); true, I have elder and younger brothers, but I cannot (hold on to:) rely on them; when I go and complain, I meet with their anger. — 3. My heart is not a stone, you cannot turn it; my heart is not a mat, you cannot roll it (c); my dignified demeanour has been perfect, you cannot (count =) measure it. — 4. My grieved heart is pained, I am hated by all the petty
ones; I have met with suffering in plenty, I have received insults not a little; in the quietude I brood over it, awake I knock and beat (my breast). — 5. Oh sun, oh moon, why are you eclipsed from time to time (d)? The grief of the heart is like an unwashed dress; in the quietude I brood over it, but I cannot rush up and fly away.

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

27. Lü yi.

1. Lü hi yi hi, lü yi huang li (lišg), sin chī yu yi, wo hei k'i yi (zišg). 2. —, lü yi huang shang (dišg), —, wo hei k'i wang (mišwang). 3. Lü hi sī (zišg) hi, ju so ch'i (dišg) hi, wo sī ku jen, pei wu yu (gušg) hi. 4. Ch'i hi k'i hi, ts'i k'i yi feng (pišum), wo sī ku jen, shǐ huo wo sin (sišom).

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

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

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


1. Yen yen yu fei, ts'i [sic] ch'i k'i yu (gušwo), ch'i ts'i yu kuei, yuán sung yu ye (dišj), chan wang fu ki, k'i t'i ju yu (gušwo). 2. —, hie ch'i hang (gušang) ch'i, —, yuán yu tsiang (tešang) ch'i, ch'an wang fu ki (gušip), chu li yu k'i (kišip). 3. —, shang hia k'i yin (sišom), —, yuán sung yu nan (nem), —, shi lao wu sin (sišom). 4. Chung shi Jen ch'i, k'i sin se yuán (išen), chung wen ts'ie huei, shu shen k'i shen (sišen), sien kün ch'i si, yu hũ kua jen (išen).

1. The swallows go flying, uneven-looking are their wings (a); this young lady goes to her new home, far I accompany her out in the open country; I gaze after her, (do not reach her =) can no longer see her, the tears are like rain. — 2. The swallows go flying, they straighten their necks, they stretch their necks; this young lady goes to her new home, far I go and escort her; I gaze after her, can no longer see her, I stand still and weep. — 3. The swallows go flying, falling and rising are their voices; this young lady goes to her new home, far I accompany her to the south; I gaze after her, can no longer see her, truly it grieves my heart. — 4. The lady Chung Jen, her heart is sincere and deep; she is mild indeed and kind, she is good and careful of her person; of the former princes I think, in order to stimulate (b) myself, worthless one (c).

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

29. Ji yüe.

1. Ji k'i yuè chu, chao lin hia t'u (t'o), nai ju ch'i jen hi, shi pu ku ch'u (pišjo), hu neng yu ting, ning pu wo ku (ko). 2. —, hia t'u shi
30. Chung feng.

1. Chung feng ts'ie pao (b'og), ku wo tsé siao (şiog), hüe lang siao ao (nogog), chung sin chi tao (d'og). 2. Chung feng ts'ie mai (mleg), huei jan k'en lai (loq), mo wang ma lai (loq), yu yu wo si (şiog). 3. Chung feng ts'ie yi (i'd), pu ji yu yi (i'd), wu yen pu mei, [current version: yuán yen tsé ti, replaced by original Mao version 4:] yuán yen tsé chi (ti̍d). 4. Yi yi k'i yin, huei k'i lei (luor), —, yuán yen tsé huai (g'uer).

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

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

31. Ki ku.

1. Ki k'u k'i t'àng (t'äng), yung yüe yung ping (pi̍ng), t'u kuo ch'eng Ts'ao, wö tu nan hing (g'ing). 2. Ts'ung Sun Ts'í chung (d'jong), ping Ch'en yü Sung (song), pu wo yi kuei, yu sin yu ch'ung (t'jong). 3. Yüan kū yüan ch'u (t'jo), yüan sang k'i ma (má), yu yi k'i chu, yu lín ch'i hia (g'á). 4. Si sheng k'ie k'uò (k'wó), yü tsi ch'eng shuo (śi̍w), ch'i tsi ch'i shou (śi̍o), yü tsi kie lao (ló). 5. Hū tsie k'uo (k'wó) hi, pu wo huo (g'wó) hi, hū tsie hüan (χüen) hi, pu wo shen [sic] (sí) hi.

(The husband says.)

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

(The wife says.)

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

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

1. Pi pi ts'üan shuei, yi liu yü K'ı (g'ıag), yu huay yü Wei, mi ji pu si (siag), lian pi chu Ki (kiag), liao yü chi mou (miug). 2. Ch'u su yü Tsai (tsior), yin tsian yü Ni (niun), ni tsi yü hing, yuān fu huang ti (d'ior), wen wo chu ku, suëi ki po tsí (tsior). 3. Ch'u su yü Kan (kun), yin tsien yü Yen (ngiun), tsai chi tsai hia (g'ad), sian kuo yen mai (muad), ch'uan chen yü Wei (giwad), pu hia yü hiai (g'ad). 4. Wo si Fei ts'üan (dziwan), tsí chi yung t'an (t'nun), si sui yü Ts'ao (dziog), wo sin yü (dziog), kia yen ch'u (dziog), yi sie wo yu (ziog).

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

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

(a) Going to her new home. (b) I will make ready for the great final stage. (c) The carriages which escort her as far as to the farewell place. (d) Logge translates: «Let me drive forth and travel there», taking you in the sense of 'to travel' with the longed-for Wei places as goal. But you — an intransitive verb —
always means 'to ramble, to roam, to divert oneself', and that it is here merely a question of a promenade for diversion in the home region follows from the par.
in ode 59, where we have the same two lines as here, and where it is expressly stated that the speaker cannot go to the longer-for places. For a similar excursion for diversion, cf. ode 54, st. 4.

40. Pei men.

1. Ch'u tsi pei men (muwun), yu sin yin yin (jian), chung ku ts'ie p'in (bien), mo chi wo kien (ken), yin yen tsai (tsay), t'ien shi wei chi (tjag), wei chi ho tsai (tsay). 2. Wang shi shi (sjeck) wo, cheng shi yi p'i yi (jiek) wo, wo ju tsi wai, shi jen kiao pien ts'e (djeck) wo, yin yen etc. 3. Wang shi tuei (twer) wo, cheng shi yi p'i yi (姣) wo, —, shi jen kiao pien ts'uei (dzewor) wo, i yen etc.

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

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

41. Pei feng.

1. Pei feng k'i liang (jliang), yu sue k'i p'ang (p'wong), huei er hao wo, hi shou t'ung hing (g'eing), [Mao: 'ki h'ui k'i (sic =) sii, replaced by Lu, Ts' i var. 10:] 'ki hui k'i sii (dzio), hi chi tsu (sic, tsio). 2. Pei feng k'i kie (ker), yu sue k'i fei (p'twor), —, hi shou t'ung kuei (kwor), 'ki hui etc. 3. Mo chi fei hu (g'wo), mo fei fei wu (wo), —, hi shou t'ung k'u (kio), 'ki hui etc.

There is nothing in the text which clearly reveals who the speaker is. Yet the parallel of the line h shou t'ung kuei shold be taken together with homes with ode 147 liao yu tsi t'ung kuei I wish that I could go with you to your homes, where it is quite clear that it is a lady who expresses her wish to go with a gentleman to his home as his wife, makes it probable that we have a similar theme here: a lady complains that she is in difficulties and danger and urges her lover to come and carry her off. A similar theme: a lady urging her lover to come and fetch her and complaining of his lack of eagerness, we find in ode 89.

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

(a) I am in great distress: for bad weather as a symbol for difficulties, cf. ode 35 above. (b) Properly: 'There is nothing red, if it is not the fox: I cannot fail to see the fox and the raven, animals of bad omen — I am threatened with great dangers. The fox is called yao shou kui so ch'eng 'the animal of bad omen in which the demons take their abode' in Ki kiu p'iien and Shuowen. For wu 'the raven' as a bird of evil omen cf. ode 192.

42. Tsing nu.

1. Tsing nu k'i ch'u (tjua), si so yu ch'eng yu (ngiu), ai er pu kien, sao shou ch'i ch'u (dju). 2. Tsing nu k'i liian (bluwn), yo wo t'ung kuan (ku'an), t'ung kuan yu wei (gwor), yue [sic] yu nu mei (miar). 3. Ts'i mu
shu'i mei mei (muør), — [Mao: k'ù ch'u pu t'ien, replaced by var. 12:] k'ù ch'u pu t'ien (t'ien). 3. Yü wang chi shè, hung tsè li (lia) chí, —, tè ts'i t'si shí (siá).

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

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

(a) For 1 i = 'to fasten' see gl. 442.

44. Er ts'i ch'eng chou.

1. Er ts'i ch'eng chou, fan fan k'i king (khiäng), yüan yen s'i ts'i, chung sin yang yang (ziäng). 2. —, fan fan k'i shí (diäd), —, pu hia yu hia (yäd).

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

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

45. Po chou.

1. Fan pi po chou (t'iäg), ts'ai pi chung ho (gä), [Mao: tan pi liang mao, replaced by var. 13:] tan pi liang mou (miög), shi wei wo yi (n'ya), chí s'i shí mi t'o (tä), mu ye t'ien (t'ien) chí, pu liang jen (niën) chí. 2. —, ts'ai pi ho ts'ë (ts'jak), —, shi wei wo t'ë (d'ak), chí s'i shí mi t'ë (t'nek), =

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

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

(a) The hair-dress of a youth, who is still serving his parents: he is a youth.
(b) To remain faithful to me. It would seem more simple and natural to translate:
to have no other (wife), but that would miss the par. with the w. u. t. ê in st. 2.
(c) The ancient comm. think that she has here means «father», a curious idea.
(d) Acc. to the Preface, the ode is spoken by a lady who refuses to remarry after her young husband’s death (thus: «I swore to have no other» etc.). But if so, the last line p. liang jen ye would have to mean «you do not trust people» in the sense of «you do not trust me» (as that I am firm in my resolution), which is exceedingly far-fetched and unsatisfactory.

46. Ts’iang yu ts’i.

1. Ts’iang yu ts’i, pu k’o sao (sōg) ye, chung kou chî yen, pu k’o tao (d’âg) ye, so k’o tao (d’âg) ye, yen chî ch’ou (t’iêg) ye. 2. —, pu k’o siang (sniaâng) ye, —, pu k’o siang (d Libertarian) ye, so k’o siang (d Libertarian) ye, yen chî ch’ang (d Libertarian) ye. 3. —, pu k’o shu (sêik) ye, —, pu k’o tu (d’uk) ye, so k’o tu (d’uk) ye, yen chî ju (sijuk) ye.

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

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

47. Kûn tsì kie lao.

1. Kûn tsì kie lao, fu kî liu kia (ka), wei wei t’o t’o (d’âg), ju shan ju ho (g’âg), siang fu shî yî (ngia), tsî chî pu shu, yîn ju chî ho (g’âg). 2. Ts’ti ts’î hi, ki’i chi ti (d’iok) ye, chen fa ju yün, [Mao: pu sie ti ye, replaced by var. 14:] pu sie ti (d’iêg) ye, yû chî t’ien ye, siang chî t’i (t’iêg) ye, yang tsû [sic] chî sî (siek) ye, hu juan er t’ien ye, hu juan er ti (t’iêg) ye. 3. Ts’o hi ts’o hi, ki’i chi chan (fian) ye, meng pi tsou ch’î, [Mao: shi sie fan ye, replaced by var. 15:] shi sie fan (b’yiwân) ye, tsî chî ta’ing yang, yang tsû chî yen (ngan) ye, chan ju chî jen hi, pang chî yuân (gûwân) ye.

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

48. Sang chung.

1. Yûn ts’ai t’ang (d’âng) ye, Mei chî hiang (xiang) ye, yûn shuie chî sî, mei Meng Kiang (kîiang) ye, k’i wo hu sang chung (tîch’êng), yao wo hu shang kung (kîch’êng), sung wo hu K’i chî shang (d’rang) ye. 2. Yûn ts’ai mo (mek) ye, Mei chî pei (pak) ye, —, mei Meng Yi (diêk) ye, k’i wo etc. 3. Yûn ts’ai feng (p’iung) ye, Mei chî tung (tung) ye, —, mei Meng Yung (diyang) ye, k’i wo etc.

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

(a) H iâng = ‘the facing side, the front side’ = south (not, with Legge, ‘in the parts, fields’, nor, with Waley, ‘in the village’); it corresponds to ‘north’ and ‘east’ in st. 2 and 3. (b) On a love-excursion. For s’êng in this sense, cf. ode 58. For similar love-excursions see odes 83, 87.
49. Ch'un chi pen pen.

1. [Ch'un chi pen pen, replaced by the Ts'i var. 16:] ch'un chi pen pen, ts'ue chi kiang [six] kiang (kiyang), jen chi wu liang (liang), wo yi wei huang (xiuang). 2. Ts'ue chi kiang kiang (kiyang), ch'un chi pen pen (pwen), jen chi wu liang (liang), wo yi wei kiun (kiyun).

50. Ting chi fang chung.

1. Ting chi fang chung (t'ung), tso yu Ch'u kung (kiyang), k'u chi yi ti (tieh), tso yu Ch'u shih (tieh), shu chi chen li (tieh), yi t'ung tai ts'i (tstieh), yuam fa kiin se (tieh). 2. Sheng pi k'u (k'jo) yi, yi wung Ch'u (tstio) yi, wung Ch'u yu T'ang (d'ung), king shan yu king (kliang), kiang kuan yu sang (sang), pu yun k'li, chung yen yun tsang (tsang). 3. Ling yu ki ling (liang, liien), ming pi kuan jen (niyen), tsing [six] yen su kia, shuei [six] yu sang t'ien (d'ien), fei chi ye jen (niyen), ping sin se yuan (tieh), lai p'in san ts'ien (ts'ien).

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

(a) Evidently a prince who planned and built a new city and palace. That we have to translate she started work follows from the last st.: was he not a straight man! (b) Yün does not mean: the oracle said it was auspicious, for yün is never so used in the Shih. (c) Fei chi ye jen; for this use of fei in an oratorical question cf. ode 104 sien tsu fei jen. Were not the ancestors men! (d) He was followed by a great crowd.

51. Ti tung.

1. Ti tung tsai tung, mo chi kan chi (t'io), nü tai yu hing, yuam fu mu hsiang ti (t'io). 2. Chao tsi yu si, ch'ung chao k'ii yu, —, yuam hsiang ti fu mu. 3. Nai ju chi jen (niyen) ye, hui hun yin (ieh) ye, ta wu sin (gieh) ye, pu chi ming (miang, niyen) ye.

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

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

52. Siang shu.

1. Siang shu yu pi (b'ia), jen er wu yi (nieh), —, pu si ho wei (gieh). 2. Siang shu yu chi (t'io), jen er wu chi (tio), —, pu si ho si (dzieh). — 3. Siang shu yu t'i (leet), jen er wu lio (lieh), —, hu pu ch'uan si (gieh).

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

why does he tarry to die? — 3. Look at the rat, it has its limbs; a 

man without decorum — a man without decorum, why does he not 

quickly die?

53. Kan mao.

1. Kie kie kan mao (moe), tsai Sün chî kiao (kô), su sî pi chî, 

liang ma sî (sîd) chî, pi chû chê tsâ, ho yi pi (pia) chî. 2. Kie kie kan 
yû (sîo), tsai Sün chî tu (to), su sî tsu (tsa) chî, liang ma wu (nâo) chî, —,

ho yû (di) chî. 3. Kie kie kan tsâng (tseâng), tsai Sün chî chêng (diêng), 
su sî chu (liok, liuk) chî, liang ma liu (liûk) chî, —, ho yi ku 
[sie] (kôk) chî.

A fine gentleman comes in grand state to pay court to his lady. Seeing him 

approach, she meditates how she ought to receive him. For a similar theme: a 
girl pondering what she shall give her lover when he comes, see ode 123.

1. Slenderly rising is the pole with its oxtail-flag (a) in the suburbs 

of Sün, with white silk one has braided it; fine horses, he has four of 

them; that handsome (b) gentleman, what shall I give him? — 2. 

Slenderly rising is that pole with its falcon flag, in the outer city (c) of Sün; 

with white silk one has corded it; fine horses, he has five of them; that

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

that handsome gentleman, what shall I tell him?

(a) Properly; pole-oxtail flag. (b) Or, with Mao: scomplaisant. (c) Between 
kuo the outer wall and ch'êng the inner wall. (d) Inside the c'hêng inner 
wall. We see the gentleman gradually approaching.

54. Ts'ai chi.

1. Ts'ai chi ts'ai k'ü (kii), kwei yen Wei hou (g'ou), k'ü ma yu yu 
(diôg), yen chî yû Ts'ao (dzâg), ta fu po shê, wo sin tsê yu (iyô). 2. Ki 
pu wu kia, pu neng sian fan (piwàn), shi er pu tsang, wo sî pu yûan 
(giûân), ki pu wo kia, pu neng sian tsî (tsiêr), —, wo sî pu pi (pia). 3. Chi 
pi ngo k'ü, yen ts'ai k'i meng (mâng), nü tsî shan huai, yi ko 
yu hîng (g'âng), Hû jen yu chî, chung chî ts'e k'uang (g'yuâng). 4. Wo 
hîng k'î ye, p'eng p'eng k'i mo (mek), k'ung yû ta pang, shuei yin 
shuei ki (g'îk), ta fu kûn tsê, wu wo yu yu (gîg), po er sî (sièg), pu 
ju wo so chî (liêg).

34
This is one of the rare cases in which an ode can be attributed to a definite personage. In Tso: Min 2 it is narrated how the state of Wei was for a time crushed by Ti barbarians and how, by aid of Ts'î, prince Ai in 660 B. C. was reinstated in Wei, temporarily residing in the town of Ts'ao, where he was succeeded already in 659 by his brother prince Wen. Their sister was married to prince Mu of Hû, and Tso expressly states that she composed this ode. Since the ode 1) is clearly written by a lady, 2) has the phrase to condole with the prince of Wei, 3) has the phrase «came to Ts'ao», and 4) mentions Hû jen, the people of Hû, and since Tso wrote only some two centuries after these happenings, there is a strong probability that the attribution is correct. From st. 2—3 it clearly appears that the lady was unhappy with her husband and was disapproved of by the people of Hû. We are thus able to discern the theme of the ode: the unhappy lady used the misfortune of Wei as a pretext for fleeing from Hû: she wanted to «condole» with her brother; travelling with all speed she had already reached Ts'ao, her brother's residence, when an emissary from Hû by forced marches overtook her and brought her back. She is now pining and tries to divert herself by promenades (a common theme, cf. odes 39, 59), all the time vindicating her actions and protesting against the wrongs done to her.

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

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

55. K'i yü.
1. Chan pi K'i yü, lû chu yi yi ("ia"), [Mao: yu fei kûn tsî, replaced by Lu, Ts'i var. 17:] yu fei kûn tsî, ju ts'ie ju ts'o (ts'âd), ju cho ju mo (mûd), sê hi hîn (gî'nân) hi, ho hi hîan (gûvûn) hi, —, chung pu k'o hîan (gîvûn) hi. 2. —, lû chu ts'ing [sic] tsâng (tsîng), —, ch'ung er siu ying (tîng, giuêng), kuei [sic] pien ju siu (siêng), sê hi etc. 3.

1. We achieve our joy in the stream-valley (a); oh, the grandeur of the stately man! (b) When (alone =) separated from me he sleeps and wakes and talks, forever, he swears, he will not forget (me). — 2. We achieve our joy on the sloping hill; oh, the greatness of the stately man! When (alone =) separated from me he sleeps and wakes and sings,
forever, he swears, he will not (have fault against =) be unfaithful to (me). — 3. We achieve our joy on the high ground; oh, the prominence of the stately man! When (alone =) separated from me he sleeps and wakes and sojourns, forever, he swears, he will not tell (of our love).

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

57. Shi jen.

1. Shi jen k'i k'i (g'ior), yi k'un k'ung yi (j'or), Ts'i hou chi tai, Wei hou chi ts'i (ts'ior), tung kung chi mei, Hing hou chi yi (d'or), T'an kung wei si (sijor). 2. Shou ju jou t'i (d'or), fu ju ning chi (tjor), ling ju siu ts'i (dz'ior), chi ju hu si (sijor), ts'in shou ngo mei (mjor), [Mao: k'iao siao ts'e'ien hi, emendation 19:] k'iao siao ts'e'ien (ts'e'ion) hi, mei mu p'an (p'cen) hi. 3. Shi jen ao ao (ngog), shu'e yi mei kiao (k'og), si mu yu k'io (k'jog), chu fen piao piao (pjog), ti fu yi ch'a o (d'jog), ta fu su tu'e', wu shi k'un lao (log). 4. Ho shuei yang yang, pei liu kuo [sic] kuo (kwat), shi ku huo huo (kwat), chan wei po po (kwat), kia t'an kie kie (g'jat), shu k'iang nie nie (njog), shu shi yu k'ie (k'jat).

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

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

58. Meng.

1. Meng chi ch'i ch'i (lijog), pao pu mao si (sijog), fei lai mao si (sijog), lai ts'i wo mou (mjog), sung t'ai sh'e' K'i (g'jog), chi yu Tun k'iu (k'jog), fei wo k'ien k'i (g'jog), t'ai wu liang mei (mjog), ts'ang [sic] t'ai wu nu, ts'ai yu wei k'i (g'jog). 2. Ch'eng pi kuei yu'an (gwad), yi wang fu kuan (kuan), pu kien fu kuan (kuan), k'i t'i lien lien (lian), k'i kien fu kuan (kuan), ts'ai siao ts'ai yen (njog), er pu er sh'i,

t'i wu kiu yen (njog), yi er k'iu lai, yi wo hui ts'ien (ts'ien). 3. Sang chi wei lo (glak), k'i ye wu ju (njak), hui ts'ai kiu hi, wu shi sang shen (dz'ojm), hui ts'ai ni hi, wu yu shi san (tam), shi chi hui hui, k'o shou (sjiat) ye, nü chi san hi, pu k'o shou (sjiat) ye. 4. Sang chi lo yi, k'i huang ju yun (gwen), tsi wo ts'u er, san seng hui p'in (b'jion), K'i k'ou shuang [sic] shang (sijang), tsien ku wei shang (dz'ang), nü yu pu shuang (sian), shi er k'i hing (g'ong), shi ye wu k'ang (g'jek), er san k'i te (tok). 5. San sanh ui wo, mu shi hao (log) yi, xu heng ye mei, mi yu chao (tjio) yi, yen k'i seng yi, chi yu pai (bo'oj) yi, hui heng ti pu, chi k'i siao (sijog), tsye yu seng yi, k'ang tao (d'oj) yi. 6. K'i er kie lao, lao shi wo wu yuan (gwad), K'i ts'ai yu an (njog), si ts'ai p'an (p'wam), tsung k'ie chi yen (tian), yen siao yen yen (tan), [Mao: sin shi san tan, replaced by Lu var. 20:] sin shi san tan (tian), pu s'i k'i fan (gwad), fan shi pu si (sijog), yi yen ts'ai (ts'ag).

A repudiated wife addresses her unfaithful husband and recapitulates their story. When he came wooing her, she was infatuated and followed him on a love-excursion; but when he wanted to carry her off at once, she decorously refused to follow him, on account of the lack of proper rites (betrothal through a regular go-between) and prayed him to wait until autumn. Anxiously she then awaited his return, and was very happy when he came to fetch her. But upon the first happy time of their love, symbolized by the mulberry tree in full verdure, the
cannot be excused. — 4. When the mulberry tree sheds its leaves, they are yellow and drop; since I went to you, for three years I have eaten poverty; (and now) the waters of the K'i are voluminous, they wet the curtains of my carriage; (I), the woman, have not deviated (in my allegiance), but (you,) the man, have (doubled:) shown duplicity in your behaviour; (you,) the man (have had no limit:) have been reckless; you have been very variable in your conduct (b). — 5. For three years I was your wife, I (had no toil from the household :=) never felt toiled by the household; early I rose and late I went to sleep, I (had no morning:) never had the leisure of a morning; my words have been (achieved:) fulfilled, but I have (come to:) met with maltreatment; my brothers take no cognizance, jeering is their laughter; silently I brood over it, I feel grief for myself. — 6. Together with you I was to grow old; (ageing:) as we passed the years, you caused me to have resentment; the K'i, at least it has its banks, the swamp, at least it has its shores (c); during the pleasant time of the (tied horns :=) girl-hood-hairtufts, we chatted and laughed pleasantly; we were sworn to good faith (painfully :=) earnestly; I did not think that it would be reversed; to reverse this was something I could not imagine; and yet now it is all over.

(a) On a love-exursion; for sung in this sense cf. ode 48. (b) Er san k'i tê, properly: made two and three your ways of conduct: first loving me, then being unkind to me, then rejecting me altogether. (c) But you wâng k'i have no limits, are entirely reckless, see st. 4.

59. Chu kan.

1. Ti'i chi kan, yi tiao yu' K'i (q'yag), k'î pu er si (s')ag, yuen mo chi chî (li')ag. 2. Ts'uan y'uan ts'ai ts'o, K'i shuei ts'ai yu (g'ûg), nû ts'ai yu hing, yuen hiung ti fu mu (mo')ag. 3. Ts'i shuei ts'ai yu, Ts'uan yu' an ts'ai ts'o (ta'), k'ao siao chi ts'o (ts'a'), pei yu chi no (nâr). 4. K'i shuei yu yu (d'ûg), kuei tsie sung chou (li'ûg), kia yen ch'u yu (d'ûg), yi sie wo yu (d'ûg).

A lady from Wei, now married and living in another state, thinks of her lover in her home-land and the meetings they had in the beautiful environs there (cf. odes 48, 55, 58, 83, 87.)

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

(a) There in Wei, my home-country. (b) Goes to her new home. (c) This theme: a ramble for diversion, to forget the grief, is common, cf. odes 39, 54.
The one who is longing strongly is daunted by no difficulties:
1. Who says that the River is broad? On one reed I can (boat =) cross it. Who says that Sung is far away? On tiptoe I can see it.
2. Who says that the River is broad? It does not (hold) have room for a (knife: canoe. Who says that Sung is far away? It will not take me a whole morning (to reach it).

62. Po hi.
1. Po hi k'ie (k'iet) hi, pang chi kei (q'iet) hi, po ye chi shu (diyu). wei wang ts'ien k'u (k'yu). 2. Ts'i po chi tung (tung), shou ju fei p'eng (p'ung), k'i wu kao mu, shuei shi wei jing (djiang). 3. K'i yu k'i yu, kao kao ch'u ji (viyet), yuan yen si po, kan sin shou tai (dzig). 4. Yen te huan ts'ao, yen shu chi pei (puwy), —, shi wo sin mei (mwey).
1. Oh my lord, oh you martial one, oh you hero of the country! You, my lord, holding the shu lance, are the fore-rider of the king.
2. Since you, my lord, went to the East, my (head:) hair is like the flying Artemisia; it is not that I have no grease or washing, but who likes to adorn oneself?
3. Oh, if it would rain, if it would rain! Brightly burning is the forth-coming sun (a); longingly I think of you, my lord; my heart is (satiated =) weary, my head aches.
4. How shall I obtain the plant of forgetfulness? I would plant it in the back-quarters (of the mansion) (b); longingly I think of you, my lord, it makes my heart suffer.
(a) She is like a plant, all parched and dried up, longing for the refreshing rain.
(b) Northern part, close to the gynceum, where it would be ready to hand.

63. Yu hu.
This ode is so vague in its formulation that its real purport cannot be determined with any certainty. The phrase there is a fox walking slowly (cautiously, stily) occurs almost identically (the male fox walks slowly) in ode 101, and there obviously it symbolizes the sly man who has managed, by his clever plans, to marry a young lady, to the despair of her true lover. Probably the metaphor is the same here, and the ode would then be an expression of pity with a young and poor girl who has no means of resisting the sly fox who slyly wants to catch her: being quite destitute, she has to accept what marriage can be offered.
1. There is a fox walking slowly, by that dam on the K'i (river); oh the grief of the heart! This young person has no skirt. 2. There is a fox walking slowly, by that ford on the K'i; oh, the grief of the heart! This young person has no girdle. 3. There is a fox walking slowly, by that side of the K'i; oh, the grief of the heart! This young person has no clothes.
65. Shu li.

1. Pi shu li li (liō), pi tsi ch' i miao (miō), hing mai mi mi (miō), chung sin yao yao (diōg), ch' i wo chê, wei wo sin yu ('iōg), pu ch' i wo chê, wei wo ho k' iu (g' iōg), yu yu ts' ang t' ien (t' ien), ts' ai ho jen (sîën) tsai. 2. — , pi tsi ch' i suei (dz̄i̍u̍d̄), — , chung sin ju tsuei (tsi̍u̍d̄), ch' i wo etc. 3. — , pi tsi ch' i shì (d' iët̄), — , chung sin ju ye (iët), ch' i wo etc.

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

66. Kūn tsī yü yi.

1. Kūn tsī yü yi, pu ch' i k' i (g' iōg), ho ch' i ts'ai (tsæk), si si yü shì (t' iōg), jī ch' i si yi, yang niu hia lai (laq), —, ju ch' i ho wu sā (sîag). 2. —, pu jī pu yü (ngwû), ho k' i yu huo (g' ūdâ), ki si yü kie (g' iâ), —, niu yang hia khu (k' wâ), —, kou wu k' i k' o (k' â). 1. My lord has gone on an expedition of war, I do not know for how long; when will he come? The fowls roost in their wall-holes, it is the evening of the day; the sheep and oxen are coming down (a); the lord has gone on an expedition of war, how could I but think (of him)? — 2. My lord has gone on an expedition of war, not for days, not for months; when (will there be a union:) will he join me? The fowls roost on their perches, it is the evening of the day; the sheep and oxen go down and are brought together; my lord has gone on an expedition of war, may he not hunger and thirst!

(a) From the pastures on the hills.

67. Kūn tsī yang yang.

1. Kūn tsī yang yang (diâng), tso ch' i huâng (g' wâng), yu chao wo yu fang (b' iâng), k' i lo ch' i tsü. 2. Kūn tsī yao yao (diōg), tso ch' i t' ao (d' iōg), yu chao wo yu ao (ngōg), —. 1. My lord is elated; in his left hand he holds the reed-organ, with the right he beckons to me from the chamber; oh, there is joy! (a). — 2. My lord is merry; in his left hand he holds the plume-staff, with the right he beckons to me from the pleasure-ground; oh, there is joy!

(a) For the final particles and the construction cf. ode 41.
68. Yang chî shuei.

1. Yang chî shuei, pu liu shu sin (sîjen), pi kî [sic] chî tsî, pu yî wo shu Shen (sîjen), huai tsai huai (g'wer) tsai, ho yîe yû suan kuei (k'wer) tsai. 2. —, pu liu shu ch'u (t's'jo), —, pu yû wo shu Fu (pîwo), =. 3. —, pu liu shu p'û (b'weo), —, pu yû wo shu Hû (z'io), =.

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

(a) Even such light things as twigs of firewood cannot be swept away from each other, not even by tossing waters, if they are securely tied together; so husband and wife hold together, even in troubled war times. (b) Pi kî chî t'ai this person, just like the shorter chî t'ai this person, this young person...
look at me. — 2. Long-drawn-out are the k'o creepers and the l'i creepers, on the banks of the River; far away indeed I am from my brothers, I call a stranger 'mother'; I call a stranger 'mother', and yet she does not befriend me. — 3. Long-drawn-out are the k'o creepers and the l'i creepers, on the (lips =) banks of the River; far away indeed I am from my brothers, I call a stranger 'elder brothers'; I call a 'stranger elder brothers', and yet he does not ask about me (a).

(a) Chu, f. 8 o. by Legge and Waley, interpr. y i m o w o w e n: she does not listen to me, w e n meaning 'to hear'. But this w e n (m i w o n, even tone), is of the same stem as 'to ask' (m i w o n, falling tone), and Wang Yin-ch'i foll. by Ch'en Huan, Wang Sien-k'ien a. o. take w e n here = 'to ask about, care about', the word properly meaning 'to hear about, ask and get information about'. This is confirmed by the par. in st. 1: y i m o w o k u she does not look at me (regard me, take cognizance of me, care about me, heed me).

72. Ts'ai ko.

1. Pi ts'ai ko (köt) hi, yi ji pu kien, ju san yu'e (ngi wät) hi. 2. Pi ts'ai siao (siög) hi, —, ju san ts'iu (ts'ög) hi. 3. Pi ts'ai ai (ngdd) hi, —, ju san suëi (siëd) hi.

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

73. Ta kü.

1. Ta kü hien hien (g'lam), ts'uei yi ju t'an (t'äm), k'i pu er sî, wei tsi pu kan (kâm). 2. Ta kü t'un t'un (t'æn), [Mao: ts'uei yi ju men, replaced by var. 24:] ts'uei yi ju men (mwen), —, wei tsi pu pen (puen). 3. Ku te sz'i shi (siët), sî te sî t'ung hûe (g'ivet), wei yî pu sin, yu ju kiao ji (siset).

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

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

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

1. K’iu chung yu ma (ma), pi Liu Tsí-sie (tsia), —, [Mao: ts‘iang k’i lai shí shí, replaced by var. 25: ts‘iang [sic] k’i lai shí (shia)].

2. K’iu chung yu mo (mek), pi Liu Tsí-kuo (kwok), —, ts‘iang k’i lai shí (d‘iok).


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

75. Tsí yi.

1. Tsí yi chí yi (ngia) hi, pi yu yu kai wei (gwia) hi, shí tsi chí kuan (kwán) hi, huan yu shou tsí chí ts‘an (ts‘án) hi. 2. Tsí yi chí hao (xó) hi, pi yu yu kai tsao (dz‘öq) hi, =. 3. Tsí yi chí si (dz‘ök) hi, pi yu yu kai tsao (ts‘ök) hi, =.

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

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

(a) Súan ‘promptly’, as in Li: T‘an kung: súan ts‘ang ‘to bury at once’ (promptly, immediately).

76. Ts‘iang Chung tsí.

1. Ts‘iang [sic] Chung tsí hi, wu yu wu li (liq), wu chë wo shu k‘i (k‘iq), k‘i kan ai chí, wei wo fu mu (maq), Chung k‘o huai (q‘wer) ye, fu mu chë yen, yi k‘o wei (‘ier) ye. 2. —, wu yu wo ts‘ang (dz‘ang), wu chë wo shu sang (sang), —, wei wo chu huang (gzwang), —, chu huang chë yen, —. 3. —, wu yu yu yuán (gwán), wu chë wo shu ts‘an (dz‘an), —, wei jen chë to yen (ngian), —, jen chë to yen, —.

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

1. Shu yù t’ien (d’ien), hiang wu kù jen (niên), k’i wu kù jen (niên), pu ju Shu ye, sün mei ts’ie jen (niên). 2. Shu yù shou (siög), hiang wu yin tsin (tsiög), k’i wu yin tsin (tsiög), pu ju Shu ye, sün mei ts’ai hao (ch’ög). 3. Shu shëi ye (diög), hiang wu fu ma (mâ), k’i wu fu ma (mâ), pu ju Shu ye, sün mei ts’ie wu (miwo).

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

78. T’ai Shu yù t’ien.

1. Shu yù t’ien, sheng sheng ma (mâ), chi pei ju tsu (tsø), liang ts’an ju wu (miwo), shu tsai sou, huo lie kù kù (kiö), tan si pao hu (chø), hien yu kung so (siö), ts’iang [sic] Shu wu niu, kie k’i shang ju (niö). 2. —, sheng sheng huang (g’wang), liang fu shang siang (ngang), liang ts’an yen hing (g’ang), —, huo lie kù yang (ching), Shu shë (d’iag > d’io) kì, yu liang yu (njiö) kì, yi k’ing k’ung (k’ung) kì, yi tsung sung (sung) kì. 3. —, sheng sheng pao (pög), liang fu ts’i shou (siög), liang ts’an ju shou (siög), —, huo lie kù fou (b’ög), Shu ma man (man) kì, Shu fa han (ç’ën) kì, yi shë ping (pìng) kì, yi ch’ang kung (kiö) kì.

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

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

79. Ts’ing jen.

1. Ts’ing jen tsai P’eng (b’ög), së kie peng [sic] peng (pöng), er mao ch’ung ying (i’ang), ho shang hu ao siang (dizh) 2. Ts’ing jen tsai Siao (siög), së kie piao piao (piög), [Mao]: er mao ch’ung kiao, replaced by Han var. 26:] er mao ch’ung kiao (kiö) ho shang hu sião yao (diiög). 3. Ts’ing jen tsai Chu (diök), së kie tao tao (d’ög), tsø sün yu ch’ou (t’ög), chung kün tao hao (ch’ög).

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

(a) Of each chariot. (b) Or, with Shuwen: they strike. (c) Ts’o sün yu ch’ou has been variously expounded. Cheng and Chu take it to refer to the three men in a chariot: the one to the left (driving) swerves, the one to the
right draws (the weapon), the chung kün, the one in the middle, i.e. the chief makes a fine show. But it is very disputable whether the driver stood to the left or in the middle of a war chariot. Ma Juei-ch’en thinks all refers to the chief; he suan waves (the flag) with his left hand and ch’ou draws (his weapon) with the right. But that our phrases here refer to the whole maneuvering of the chariot and that so and you are adverbs: to the left, to the right, is proved by the par. in ode 214 and the passage in Li: Kiao tê sheng quoted in our gloss 497. Observe that we have, not chung kün ‘he in the middle of the chariot’ but chung kün ‘he in the middle of the troop’, i.e. the commander.

80. Kao k’iu.

1. Kao k’iu ju ju (si ju), suen chi ts’e hou (g’u), pi ki [sic] chi tsí, shè ming pu yu (dju). 2. Kao k’iu pao shi (si jok), k’ung wu yu li (li jok), －, pang chi s’i chi (d’jok). 3. Kao k’iu yen (an) hi, san ying ts’an (ts’an) hi, －, pang chi yen (ngian) hi.

1. His lambskin fur is (as if moist:) glossy; he is truly straight and princely; that man there, he is steadfast unto death. － 2. His lambskin fur has leopard skin adornments; he is very martial and full of strength; that man there, he is the arbiter of (straightness:) right in the country. － 3. His lambskin fur is bright; the three ornaments (on the fur-coat) form a beauty-triad; that man there, he is the adornment of the country.

81. Tsun ta lu.

1. Tsun ta lu (glag > g’lo) hi, shan chi tsí chi k’ü (k’jiab > k’jo) hi, wu wu wu (d’ag > ‘o’) hi, pu tsie ku (ko) ye. － 2. shan chi tsí chi shou (si jok) hi, wu wu ch’ou (t’jok) hi, pu tsie hao (g’ok) ye.

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

82. Nü yue ki ming.

1. Nü yue ki ming, shi yue mei tan (t’en), tsí hing shí ye, ming sing yu lan (glan), tsiai ao tsiai siang, yì fu yü yen (ngan). 2. Yì yen kia (ka) chi, yü tsí yì (ngia) chi, yì yen yin tsiu (tsa jok), yú tsí kie lao (lág), k’in și tsai yú, mo pu tsieg hao (g’ok). 3. Chi tsí chi lai (log) chi, tsia pei yì tseng (dz’eng) chi, chi tsí chi shun (d’jwen) chi, tsia pei yì wén (mijwen) chi, chi tsí chi hao (g’ok) chi, tsia pei yì pao (pao) chi.

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

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

83. Yu nü t’ung kū.

1. Yu nü t’ung kū (k’io), yen ju shun hua (g’wok), tsia ao tsiai siang (dz’jang), pei yü k’iung kū (k’io), pei mei Meng Kiang (k’iang), suen mei ts’ie tu (to). 2. Yu nü t’ung hing (g’ong), yen ju shun ying (i’ang), tsia ao tsiai siang (dz’jang), pei yü ts’i’aing [sic] tsiai (ts’jang), pei mei Meng Kiang (k’iang), t’ei yin pu wang (mijweng).

1. There is a girl with me in the carriage, her face is like an Hibiscus flower; we will roam, we will ramble; her girdle-gems are k’iu nung stones and k’ü stones (a); that beautiful Eldest lady Kiang, she is truly beautiful and refined. － 2. There is a girl going along with me, her face is like an Hibiscus flower; we will roam, we will ramble,
her girdle-gems tinkle; that beautiful Eldest lady Kiang, her reputation will never be forgotten.

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

84. Shan yu fu su.

1. Shan yu fu su (so), si yu ho hua (g’wâ), pu kien Tsê tu (to), nai kien k’uang tsâi [sic] (tsio). 2. Shan yu k’iaou sung (dzìung), si yu yu lung (liùng), pu kien Tsê ch’ung (t’êng), nai kien kiao t’ung (d’ung).

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

1. On the mountain there is the fu - su tree, in the swamp there is the lotus; I do not see Tsê-tu (a), but I see this foolish fellow. — 2. On the mountain there is the high pine-tree, in the swamp there is the floating dragon plant; I do not see Tsê-ch’ung, but I see this crafty youth.

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

85. To hi.

1. T’o hi t’o (t’âk) hi, feng k’i ch’uei (t’i’wâ) ju, shu hi po (pâk) hi, ch’ang yu ho (g’wâ) ju. 2. —, feng k’i p’iaow (p’i’og) ju, —, ch’ang yu yao (t’og) ju.

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

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

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

86. Kiao tsung.

1. Pi kiao t’ung hi, pu yu wo yen (ngijân) hi, wei tsê chi ku, shi wo pu neng ts’an (ts’ên) hi. 2. —, pu yu wo shi (d’êk) hi, —, shi wo pu neng si (siêk) hi.

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

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

87. K’ien shang.

1. Tsê hui si wo, k’i shang shê Chen (t’siên), tsê pu wo si, k’i wu t’o jen (niên), k’uang t’ung ch’i k’uang ye tsê (sí). 2. —, k’ien shang shê Wei (giwog), —, k’i wu t’o shi (dzê’og), —.

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

88. Feng.

1. Tsê chi feng (p’i’ung) hi, si wo hu hiang (g’ûng) hi, huei yu pu sung (sung) hi. 2. Tsê chi ch’ang (t’i’ang) hi, si wo hu t’ang (d’êk) hi, huei yu pu tsaiang (tsiai) hi. 3. Yi kin k’iung yî, shang k’iung shang (diòng), shu hi po hi, kia yu yu hing (g’ûng). 4. —, yi kin k’iung yî (t’êr), —, kia yu yu kuei (kiwö).
89. Tung men chî shan.

1. Tung men chî shan (tâ'ian), ju lî tsaï fan (piwân), k'î shih tsê er, k'î jen shen yüan (gâwân). 2. Tung men chî li (liêt), yu tsien kia shî (sîêt), k'î pu er sî, tsi pu wo tsi (täêt).

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

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

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

90. Feng yû.

1. Feng yû ts'i ts'i (tsë'ier), ki ming kie kie (ker), ki kien kûn tsi, yûn hu pu yi (diân). 2. [Mao: feng yû siao, replaced by var. 27:] feng yû siao siao (siôg), ki ming kiao kiao (kîôg), —, yûn hu pu ch'ou (tîôg). 3. Feng yû ju huei (cûwûg), ki ming pu yi (ziôg), —, yûn hu pu hî (ziôg)

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

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

91. Tsî kin.

1. Ts'îng ts'îng tsî kin (kâm), yu yu wo sin (sâm), tsâng wo pu wang, tsi ning pu sî yîn (tâm). 2. Ts'îng ts'îng tsî pei (bâwûg), yu yu wo sî (sâg), —, tsi ning pu lai (lag), 3. T'ao hi ta [sic] (tô'at) hi, ts'ai ch'êng k'üe (k'êwêtû) hi, yî ji pu kien, ju san yû (nuêwêtû) hi.

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

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

1. Yang čhi shuei (siwɔr), pu liu shu ch'u (tʃ'ijo), chung sien hiung ti (d'ìr), wei yü yu ju (njo), wu sin jen čhi yen, jen shi kuang ju (njo). 2. —, pu liu shu sin (sien), —, wei yu er jen (nién), —, jen shi pu sin (sien).

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

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

93. Ch'ü k'i tung men.

1. Ch'ü k'i tung men (muwɔn), yu nü ju yün (giwɔn), suie ts'e ju yün (giwɔn), fei wo si ts'un (d'z'wɔn), kao yì k'i kin (kien), liao lo wu yün (giwɔn). 2. Ch'ü k'i yin tu (t'o), yu nü ju t'u (d'ɔ), suie ts'e ju t'u (d'ɔ), fei wo si ts'u [sic] (d'z'ɔ), kao yì ju lu (ljo), liao k'o yü yü (nu jogo).

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

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

94. Ye yu wan ts'ao.

1. Ye yu wan ts'ao, ling lu t'uan (d'wɔn) hi, yu mei yi jen, ts'ing yang yün (siwɔn) hi, hie hou siang yü, shi wo yün (njiwɔn) hi. 2. —, ling lu jang jang (ni:tʃŋ), —, yuân ju ts'ing yang (dʒ'ŋ), —, yu ts'i kie tsang (ts'ang).

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

(a) There has been much discussion whether jen 'person' here means 'man' or 'woman'. The attribute in the next line: ts'ing yang yün hi applies to a woman in ode 47 and to a man in ode 106. The term mei jen 'the beautiful person' refers to a man in ode 38 and to a woman in ode 42. It has been argued that ts'ai (the last line) must mean jyou, Sir, referring to a man; but we have the same ts'ai 'you' said to a woman in ode 47. Since there is no way of deciding the question, it is better to leave it open. (b) Yü t'ai kie tsang is analogous to the common yu t'ai kie lao (odes 34, 82) 'together with you I shall grow old', and is evidently a formula of truth.

95. Chen Wei.

1. Chen yu Wei, fang huan huan (jwɔn) hi, shi yü nü, fang ping kien (k'en) hi, nü yue kuan hu (g'ɔ), shi yue k i ts'i [sic] (tʃ'ʃo), ts'ie wu kuan hu (g'ɔ), Wei ci wai, sun hù ts'ie lo (gl'k), wei shi yü nü, yi k'i siang hüe (tʃ'kwok), tseng chi yi shaoy yue (giok). 2. —, liu k'i ts'ing (tʃ'ʃeng) yi, —, yin k'i ying (dʒ'ʃeng) yi, nü yue etc.

1. Then Chen and the Wei (streams) are just now amply-flowing; knights and girls are just holding k i e n plants in their hands; a girl says: 'have you been and looked?' The knight says: 'I have'. — 'Shall
A courtier and his love have passed the night together, and one of them is anxious lest he be missed at the audience at dawn, and they both be exposed to evil tongues.

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

97. Sūan.

1. Tsì chī sūan (dz'wan) hi, tsao wo hu Nao chī kien (kān) hi, ping kū ts'ung liang kien (kian) hi, yi wo wei wo hūan (dz'wan) hi. 2. Tsì chī mou (miōg) hi, tsao wo hu Nao chī tao (d'ōg) hi, ping kū ts'ung liang mu (mōg) hi, yi wo wei wo hou (zōg) hi. 3. Tsì chī ch'ang (l'yang) hi, tsao wo hu Nao chī yang (d'ang) hi, ping kū ts'ung liang lang (lāng) hi, yi wo wei wo tsang (tsāng) hi.

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

98. Chu.

1. Sī wo yū chu (d'io) hu er, ch'ung er yī su (so) hu er, shang chī yī k'üng hua (g'wē) hu er. 2. Sī wo yū t'ing (ti'eng) hu er, ch'ung er yī ts'ing (ts'īeng) hu er, shang chī yī k'üng ying (ji'eng) hu er. 3. Sī wo yū t'ang (d'āng) hu er, ch'ung er yī huang (g'wēng) hu er, shang chī yī k'üng ying (ji'āng) hu er.

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

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

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

1. Tung fang chî ji (siêt) hi, pi ch’u chê tsî, tsâi wo shî (šî) hi, —, li wo tsî (tešt) hi. 2. Tung fang chî yüe (ngîwât) hi, —, tsâi wo t’a (t’ât) hi, —, li wo fa (pîwât) hi.

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

(a) The text says pi ch’u che tsî that beautiful (or, with Mao; that compliant, see gl. 144) tsîs, which may mean both ‘gentleman’ and ‘young lady’. But we have the same phrase in ode 53, where it unambiguously refers to a gentleman, and here it most likely refers to a gentleman coming to visit (or to fetch as bride?) his lady-love. Cf. the similar theme in ode 98 above.

100. Tung fang wei ming.

1. Tung fang wei ming (miâng), tien tao yi shang (dîăng), tien chî tao (tôg) chî, tsî kung chiao (dî’ôg) chî. 2. Tung fang wei hi (ûi’or), tien tao shang yi (ûi’or), tao chî tiên (tien) chî, tsî kung ling (liêng, liên) chî. 3. Chê liu fan pu (pîwo), k’uâng fu kû kû (kîwo), pu neng ch’en ye (jiøg), pu su tsê mu (mûg).

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

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


1. Nan shan ts’uei ts’uei (dî’or), [Mao: hiung hu sui suei, replaced by var. 28:] hiung hu sui suei (siwôr), Lu tao yu tang, Ts’i tsî yu kuei (kiwôr), ki yüe kuei (kiwôr) chî, ho yu huai (g’uer) chî. 2. Ko kû wu liang (liang), kuan jue shuang (sûng) chî, Lu tao yu tang (d’ang), Ts’i tsî yung (dûng) chî, ki yüe yung (dûng) chî, ho yu ts’ung (d’ûng) chî. 3. Yi ma ju chî ho (g’à), heng tsung [sic] k’i mu (mâg), ts’i ts’i ju chî ho (g’à), pi ku [sic] fu mu (mâg), ki yüe ku (kók) chî, ho yu ku (kók) chî. 4. Si sin ju chî ho (g’à), fei fu pu k’o (k’ôk), ts’i ts’i ju chî ho (g’à), fei fei pu tê (tok), ki yüe tê (tok) chî, ho yu ku (g’ôk) chî.

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

1. The Southern mountain is scraggly high (a); the male fox has walked slowly (slily); the road to Lu is smooth and easy, the young lady of Ts’i’s went by it to her new home; since she has now gone to her new home, why do you still yearn for her? — 2. The dolichos shoes were five pairs, the cap pendants were one pair; the road to Lu is smooth
for your working resources. The person in question is still an unmarried youth; but very soon he will be a grown-up and capped man, married to somebody else and definitely lost to her.

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

103. Lu ling.

1. Lu ling ling (liēng, liēn), k'i jen mei ts'ie jen (sjên). 2. Lu ch'ung huan (g'kwan), k'i jen mei ts'ie k'üan (g'kwan). 3. Lu ch'ung mei (muogk), k'i jen mei ts'ie ta'ai (ts'ay).

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

104. Pi kou.

1. Pi kou tsai liang, k'i yü fang kuan (kwan), Ts'i ts'ai kuei chi, k'taung [sic] ju yuan (g'juw). 2. —, k'i yü fang ju (dzjo), —, k'taung ju yu (g'juo). 3. —, [Mao: k'i yü wei wei, replaced by the emendation 29: ] k'i yu ta'uei ts'uei (ts'jw), —, k'taung ju shuei (sjw).

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

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

105. Tsai k'ü.

1. Tsai k'ü po (sic) po (p'k'k), tien fu chu k'uo (k'wâk), Lu tao yu tang, Ts'i ts'ai fa si (dzjûk). 2. Si li tsai (tsiâ), ch'uei pei ni ni (niâr), —, Ts'i ts'ai k'ai [sic] ti (d'ic). 3. Wen shuei shang [sic] shang (sjang), hing jen pao pang (pdingâ), —, Ts'i ts'ai ao siang (dzjâng). 4. Wen shuei tao tao (t'og), hing jen piuo piao (p'jog), —, Ts'i ts'ai yu ao (ngog).

For the theme cf. ode 101 above.

1. Kiu kiu ko kü, k'o yì li shuang (ṣiang), shan shan nü shou, k'o yì feng shang (diang), yao chí ki (kiṣek) chí, hao jen fu (b'ikut) chì. 2. Hao jen t'i t'i (d'ieg), yüan t'an tso pi (b'ięg), pei k'i siang t'i (t'ieg), wei shi pien sin, shi yì wei ts'i (ts'ieg).

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

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

108. Fen tsü ju.

1. Pi Fen tsü ju (hiō), yen ts'ai ki mo (māg > mo'), pi k'i [sic] chi tsi, mei wu tu (d'āg > d'ō'), —, shų yı hu kung lu (glāg > glo'). 2. Pi Fen yı fang (piyanyg), yen ts'ai k'i sang (sāng), —, mei ju ying (jiāng), —, shų yı hu kung bang (g'āng), 3. Pi Fen yı k'ü (k'uiku), yen ts'ai k'i sū (dziük), —, mei ju yü (ngiük), —, shų yı hu kung tsu (du'ük).

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

1. Chi pi hu (g’o) hi, chan wang fu (b’i’wo) hi, fu yue tsie yu tsi (te[ti’o]), hing yi su ye wu yi (zi’ag), [Mao: shang shen chan tsai, replaced by Lu var. 30:] shang shen chan tsai (tsag), yu lai wu chi (ti’ag). 2. Chi pi k’i (k’i’o) hi, chan wang mu (mo’ag) hi, mu yue tsie yu k’i (k’i’sed), hing yi su ye wu mei (mi’ad), —, yu lai wu k’i (k’i’ed). 3. Chi pi kang (k’ang) hi, chan wang hing (chi’wong) hi, hing yue tsie yu ti (d’i’or), hing yi su ye pi kie (ker), —, yu lai wu si (si’or).

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

(a) He cannot desert and flee home.

111. Shi mou chi kien.

1. Shi mou chi kien (k’an) hi, sang che hien hien (g’an) hi, hing yu ts’e s’un (ds’i’uan) hi. 2. Shi mou chi wai (n’ag’ad) hi, sang che yu yi (zi’ad) hi, hing yu ts’e shi (d’i’ad) hi.

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

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

112. Fa t’an.

1. K’an k’an fa t’an (d’an) hi, chi chi ho chi kan (k’an) hi, ho shuei ts’ing ts’e lien (li’an) yi, pu kia pu sè, hu ts’u hu san po ch’u (d’yan) hi, pu shou pu lie, hu chan er t’ing yu huan huan (chi’wun) hi, pi k’un tsi hi, pu su ts’an (to’an) hi. 2. K’an k’an fa fu (pi’uk) hi, chi chi ho chi ts’e (te’sek) hi, ho shuei ts’ing ts’e chi (d’i’ok) yi, —, hu ts’u hu san po yi (i’ok) hi, —, hu chan er t’ing yu huan t’e (d’ok) hi, —, pu su shi (d’i’ok) hi. 3. K’an k’an fa lun (li’wun) hi, chi chi ho chi ch’un (d’i’wun) hi, ho shuei ts’ing ts’e lien (li’wun) yi, —, hu ts’u hu san po k’un (k’i’wun) hi, —, hu chan er t’ing yu huan ch’un (d’i’wun) hi, —, pu su sun (sun’wun) hi.

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

113. Shī shu.

1. Shī shu shī shu (šio), wu shī wo shu (šio), san suei kuan ju (šio), mo wo k'en ku (ko), shī tsiang k'ù ju (šio), shī pi lo t'u (t'u), lo t'u lo t'u (t'u), yīan tê wo so (šio). 2. —, wu shī wo mo (mek), —, wo wo k'en tê (tok), —, shī pi lo kuo (kuok), lo kuo lo kuo (kuok), yīan tê wo chi (d'ok). 3. —, wu shī wo miao (mio), —, mo wo k'ên lao (log), —, shī pi lo kiao (kio), lo kiao lo kiao (kio), shuei chi yung hao (yog).

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

1. You shī - rats, you shī - rats (a), do not eat our millet! Three years we have served you, but you have not been willing to (look at =) heed us; it has gone so far that we will leave you; we go to that happy land; oh, happy land, happy land! Then we shall find our place. — 2. You shī - rats, you shī - rats, do not eat our wheat! Three years we have served you, but you have not been willing to be good
to us; it has gone so far that we will leave you; we go to that happy country; oh, happy country, happy country! Then we shall find our right. — 3. You shǐ-rats, you shǐ-rats, do not eat our sprouting grain; three years we have served you, but you have not been willing to (recognize our toil =) reward us; it has gone so far that we will leave you; we go to those happy outlands; happy outlands, happy outlands! Who goes there to make long-drawn-out lamentations?

(a) Some kind of rodent.

114. Si so.

1. Si so tsai t'ang (d'ang), suei yü k'i mu (māo > mo'), kín wo pu lo, jî yüe k'i chu [sic] (d'jo), wu yî t'ai k'ang (k'ang), chî sî k'i kû (kûo), hao lo wu huang (xìu'ch'ien), liang shî kû kû (kûo). 2. —, suei yü k'i shî (d'jud), —, jî yüe k'i mai (mûad), —, chî sî k'i wai (nwâd), —, liang shî kuei kuei (kîwâd). 3. —, jî kû k'i hiu (jîó), —, jî yüe k'i t'ao (t'óm), —, chî sî k'i yu (t'óm), —, liang shû hû hû (jîó).

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

115. Shan yu ou.

1. Shan yu ou [sic] (u), si yu yü (dju), tsî yu yi shang, fu yi fu lû (glû), tsî yu kû ma, fu chî fu kû (k'i), yûan k'i sî yî, t'o jen shî yû (dju). 2. Shan yu k'ao (k'óm), si yu niu (nîó), tsî yu t'ing nei, fu shai fu sao (sô), tsî yu chung ku, fu ku fu k'ao (k'óm), —, t'o jen shî pao (pôg).

3. Shan yu ts'i (ts'é), si yu li (lîé), tsî yu tsu shî, ho pu jî ku sê (s'éj), ts'ie yi hi lo, ts'ie yi yung jî (nîé), —, t'o jen ju shî (s'éj).

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

1. On the mountain there are thorn-elms, in the swamp there are white-elms; you have your robe and skirt, but you do not (drag and trail them:) wear them sweeping their trains; you have carriages and horses, but you do not gallop them or drive them on; you wither and die, and other men will enjoy them. — 2. On the mountain there are k'â-o trees, in the swamp there are ni-u trees; you have your courtyard and chambers, but you do not sprinkle and sweep them; you have your bells and drums, but you do not play and strike them: you wither and die, and other men will (preserve:) keep them. — 3. On the mountain there are laurel trees, in the swamp there are chestnut trees; you have your wine and food, why do you not daily play your lutes (a); with them you should make merry and enjoy yourself, with them you should prolong the day (b); you wither and die, and other men will enter your chamber.

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

116. Yang chí shuei.

1. Yang chí shuei, po shì tao [sic] tso (tâk), su yî chu po (pûk), ts'ung tsi yü Wu (ôk), kî kien kûn tî, yûn ho pu lo (glû). 2. —, po shì kao kào (k'ôg), su yî chu xiu (sâj), ts'ung tsi yü Hu (gûk), —, yûn ho k'i yü (j'éj). 3. —, [Mao: po shî lin lin, replaced by var. 31:] po shî lin lin (lîên), wo wen yu ming (mîâng, mîên), pu kan yî kao jen (nîên).

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

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

1. Tsiao liao chi shēi, fan yen ying sheng (shìng), pi kē [sic] chi tsī, shēi ta wu p'eng (b'èng), tsiao liao (liāo) tsū [sic], yūan t'iao (d'iāo) tsū. 2. —, fan yen ying kē (kiōk), —, shēi ta ta'ie tu (lōk), —.

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

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

118. Ch'ou mou.

1. Ch'ou mou shu sin (sīn), san sing tsai t'ien (t'ien), kin si ho si, kien ts'i liang jen (nīn), ts'ai hi si hi, ju ts'i liang jen ho. 2. Ch'ou mou shu ch'u (tsʻiu) san sing tsai yú (ngiu), —, kien ts'i hie hou (g'yu), —, ju ts'i hie hou ho. 3. Ch'ou mou shu ch'u (tsʻio), san sing tsai hu (g'ao), —, kien ts'i ts'an chē (tīt), —, ju ts'i ts'an chē ho.

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

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

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

119. Ti nu.

1. Yu ti chī tu (d'ō), k'i ye sū sū (sūsū), tu hing kū kū (kīwō), k'i wi t'o jen, pu ju wo t'ūngh fu (b'īwō), tsie hing chī jen, hu pu pi (b'īwō) yen, jen wu hiuŋ ti, hu pu ts'i (ts'io) yen. 2. —, k'i ye tsing tsing (tsiēng), tu hing k'ung k'ung (g'wēng), —, pu ju wo t'ūngh sing (siēng), tsie hing etc.

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

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

120. Kao k'iu.

1. Kao k'iu pao k'ū (k'ūb > k'īo), tsāi wo jen kū kū (kiō), k'i wu t'o jen, wei tsi chi ku (ko). 2. Kao k'iu pao siu (dziōg), tsāi wo jen kiu kiu (kīo), —, wei tsi chi hao (χīo).
settle on the bushy jujube trees; the service to the king must not be defective, I cannot plant my glutinous millet and my paniced millet; what shall father and mother eat? Oh, you distant blue Heaven, when will there be an end? — 3. Flapping (their wings) are the rows of bustards, they settle on the bushy mulberry tree; the service to the king must not be defective, I cannot plant my rice and my spikied millet; what shall father and mother have for food? Oh you distant blue Heaven, when will there be an adjustment (c)?

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

122. Wu yi.
1. K'i yüe wu yi ts'i (ts'êâ') hi, pu ju ts'i chi yi an ts'ie ki (k'êâ') hi. 2. K'i yüe wu yi lu (liôk) hi, pu ju ts'i chi yi an ts'ie yû ( Jiôk) hi.

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

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

123. Yu ti chi tu.
1. Yu ti chi tu, sheng yû tao tso (tsâ), pi kün tsî hi, shî k'en shî wo (ngâ), chung sin hao (yók) chi, ho yin si [sic] (diôk) chi. 2. —, sheng yû tao chou (tiôk), —, shî k'en lai yu (diôk), =.

For the theme: a girl pondering how she shall receive her lover, cf. ode 53.
1. There is a solitary Pyrus tree, it grows to the left of the road; that nobleman, it has come so far that he is willing to come to me; in the core of my heart I love him; what shall I give him for drink and food? — 2. There is a solitary Pyrus tree, it grows at the curve of the road; that nobleman, it has come so far that he is willing to come and play (with me); in the core (etc. as in st. 1).

124. Ko sheng.
1. Ko sheng meng chi'u (ts'êâ'), lien wan yû ye (diô), yû mei wang ts'i, shuei yû tu ch'â (t'êâ'), 2. Ko sheng meng ki (k'êâ'), lien wan yû yû (giôk), —, shuei yû tu si (siôk). 3. Kûe chên ts'an (ts'êâ') hi, kin k'in lan (glân) hi, —, shuei yû tu tan (lân). 4. Hia chi jî, tung chi ye (ziôq > ziô'), po suei chi hou, kuei yû k'i kû (k'êâ'). 5. Tung chi ye, hia chi jî (niêq), —, kuei yû k'i shi (šíâê).

1. The k'o creepers grow and cover the thorns, the lien creepers spread to the uncultivated tracts; my beautiful one has gone away
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126. Kū lin.

1. Yu kū lin lin (liên), yu ma po tien (tiên), wei kien kūn tāi, sī jen chí ling (liên, liên). 2. Fan yu tu ti (ts’êjt), sî yu li (liêj), kî kien kūn tâi, pîng tsô kû sê (şîjt), kîn chê pu lo, shî chê k’i tie (tiîjt). 3. Fan yu sang (sâng), sî yu yang (dâng), —, pîng tsô kû huang (g’wâm), —, shî chê k’i wâng (miwâm).

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

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

(a) Sî jen, the eunuch attendant in the carriage; or, with another school, shî jen, the attendant.

127. Sî tiê.

1. Sî tiê k’ung fou (b’iêj), liu pei tsâi shou (ôjôg), kung chê mei tâi, ts’ung kung yû shou (ôjôg). 2. Feng shî ch’en mu, ch’en mu k’ung shî (ôjôk), kung yû tâo chê, shê pê tsê hou (g’wâk). 3. Yu yû pei yûan (qiwân), sî ma kî hien (g’ôn), yu kû luân piao (piôg), tsâi lîn hie hiao (ziôg).

The four black horses are very big; the six reins are well in hand; the favourites of the prince follow the prince in the chase. — 2. They present these male animals of the season, the males in season are very big; the prince says: swerve to the left (a)! When he lets off the arrow, he hits. — 3. They roam in the Northern park, the four horses are
well-trained; the light carriages have bells on the horses' bits; they start the long- and the short-mouthed dogs.

(a) For tso ch'i 'swerve to the left' cf. ode 79, note b.

128. Siao jung.

1. Siao jung tsien shou (ší), wu mu liang chou (tí), yu huan hie k'ü, yin yin wu sii (džiük), wen yin ch'ang ku (ku), kia wo k'i chu (ljug), yen nien kün ts'i, wen k'i ju yü (nguyük), ts'ai k'i pan wu (u'), lau wo sin k'ü (k'yu'). 2. Si mu k'ung fou (b'í), liu pei ts'ai shou (ší), k'i liu shi chung (tíng), kua li shi ts'an (ts'äm), lung shun (tun) chi ho (g'ap), wu yi kie na (nap), yen nien kün ts'i, wen k'i ts'ai yi (típ), fang ho wei k'i (g'ajg), jian wo nien chi (lajg). 3. Tsien s'i k'ung k'ün (g'wean), k'i mao wu t'uei (d'ær), meng fa yu yin (kiwean), chu ch'ang lou ying (t'íng), kiao ch'ang er kung (kiu), chu pi kun t'eng (d'ang), —, ts'ai ts'in ts'ai hing (t'íng), yen yen liang jen, chi tè yin (i'äm).

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

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

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

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

129. Kien kia.

1. Kien kia ts'ang ts'ang (ts'ang), po lu wei shuang (sjiang), so wei yi jen, ts'ai shuei yi fang (qiwung), su huei ts'ung chi, tao tsu ts'e ch'ang (d'jang), su yu ts'ung chi, yu'an ts'ai shuei chung yang (jjang). 2. Kien kia ts'ai ts'i (ts'ior), po lu wei hi (qiör), —, ts'ai shuei chi mei (miör), —, tao tsu ts'e ts'i (ts'ior), —, yu'an ts'ai shuei chung chi (d'ior). 3. Kien kia ts'ai ts'ai (ts'ag), po lu wei yi (jiag), —, ts'ai shuei chi si (di'ag), —, tao tsu ts'e ye (g'üag), —, yu'an ts'ai shuei chung chi (tiag).

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

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

130. Chung nan.

1. Chung nan ho yu (qiūqū), yu t'iao yu mei (muów), kün tsè chî chî (tiâq), kîn yî hu k'îu (g'îqy), yen jî wu tan, k'î kün ye tsai (luôy). — 2. [Mao: yu ku yu t'ang, replaced by var. 33:] yu kî yu t'ang (d'âng), — yu, yî siu shang (diâng), pei yû ts'îang [sic] ts'îang (ts'îâng), shou k'aou pu wâng (miùwâng).

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

131. Huang niao.

1. Kiao kiao huang niao, chî yû ki (kiók), shuei ts'îung Mu kung, Tsî kû Yen sî (sièk), wei tsî Yen sî (sièk), po fu chi tê (d'ôk), lin k'î huî (g'îvêt), chuei chuei k'î li (lêtê), pi ts'ang chê t'îen (t'îên), ts'ien wo liang jen (niên), ju k'o shou hi, jen po k'î shen (siên). — 2. — chi yû sang (sâng), — Tsî kû Chung hang (g'îâng), wei tsî Chung hang (g'îâng), po fu chi fang (b'îwâng), lin k'î etc. — 3. — chi yû ch'u (t'sêjô), — Tsî kû K'îen hu (chi), wei tsî K'îen hu (chi), po fu chi yû (njió), lin k'î etc.

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

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

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

132. Ch'en feng.

1. Yü pi ch'en feng (pijum), yü pi lein (gliôm), wei kien kün tsî, yu sin k'în k'îin (k'îâm), ju ho ho ho (g'â), wâng wô shî to (lê). 2. Shan yu pao li (gliôk), si yu liu po (pôk), — yu sin mi lo (gliôk), = 3. Shan yu pao ti (d'îâd), si yu shu sui (d'izôd), — yu sin ju tsuei (tsiôd), =.

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

133. Wu yi.

1. Ki yue wu yi (‘jar’), yu tsi tung p’ao (b’og), wang yu hing shi (sjar), sju wo kuo mao (mog), yu tsi tung k’iu (g’iog). 2. —, [Mao: yu tsi tung tse, replaced by Cheng’s emendation 34:] yu tsi tungs to (d’ak), sju wo mao ki (kjak), yu tsi kie tao (tsak). 3. —, yu tsi tungs shang (djang), sju wo kia ping (p’ang), yu tsi kie hing (g’ang).

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

134. Wei yang.

1. Wo sung kiu shi, yue chi Wei yang (djiang), ho yi tseng chi, lu kui sheng huang (g’wong). 2. —, yu yu wo si (siog), —, k’iung kuei yu pei (b’wog).

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

135. K’u’an yu.

1. Yü wo hu (g’o), hia wu k’ü k’u (g’io), kin ye mei shi wu yu (djo), hii tsie hu (g’o), pu ch’eng k’u’an yu (zio). 2. —, mei shi s’i kuei (k’iow), kin ye mei shi pu pao (p’og), =.

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

(a) Properly: *the sproutings.* (b) Dishes of grain.

136. Yin k’iu.

1. Ts’i chi t’ang (t’ang) hi, Yin k’iu chi shang (djiang) hi, sün yu ts’i’ing hi, er wu wang (miwang) hi. — 2. K’an k’i ki ku (ko), Yin k’iu chi hia (g’oa), wu tung wu hia (g’oa), chi k’i lu yu (g’iwo). 3. K’an k’i ki fou (p’iog), Yin k’iu chi tao (d’og), —, chi k’i lu tao (d’og).

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

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

137. Tung men chi fen.

1. Tung men chi fen, Yin k’iu chi h’u (g’wo), Ts’i chung chi ts’i, p’o so k’i hia (g’oa). 2. Ku tan yu cha’ (ts’a), nan fang chi yu’an, pu tsi k’i ma (ma), shi ye p’o so (sio). 3. Ku tan yu shi (d’ad), [Mao: yu ye tsang ma, replaced by var. 35:] yu ye tsang mai (m’wad), shi er ju k’iao (g’iog), yu wo wo tsiao (tsiog).

The religious dance in the open grounds in Ch’en, performed by young girls. Ts’i chung chi ts’i the child of Ts’-ching in st. I and Nan fang ch’i Yüan the lady, Yüan of the South sides is the same person (against Cheng, who takes st. 1 to mean: *the young men of the Ts’-chung houses*). Yüan was the family name of a dignitary house in Ch’en, see Ch’un ts’iu, Chiang 27, with Kung-yang chuan, where the Ch’en dignitary Yüan Chung is mentioned. Our

1. Heng men chi hia, k'o yi si chi i (d'ier), pi chi yang yang, [Mao: k'o yi lo ki, replaced by var. 36:] k'o yi lo ki (k'ier). 2. K'i k'i shi yu, pi Ho chi fang (b'iewang), k'i k'i ts'u ts'i, pi Ts'i chi Kiang (kjang). 3. —, pi Ho chi li (liy), —, pi Sung chi Ts'i (tsay).

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

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

139. Tung men chi chi.

1. Tung men chi chi (d'ia), k'o yi ou ma (ma), [current text: pi mei shu Ki, orig. Mao text 37:] pi mei Shu Ki, k'o yü wu ko (k'd). 2. —, k'o yi ou chu (d'io), —, k'o yü wu yü (ngio). 3. —, k'o yi ou kien (k'an), —, k'o yü wu yen (viyan).

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

(a) My girl will be there.

140. Tung men chi yang.

1. Tung men chi yang (djiang), k'i ye tsang tsang (tsang), hun yi wei k'i, ming sing huang huang (g'weang). 2. —, k'i ye p'ei p'ei (p'wead), —, ming sing chi chi (tiad).

The lover has failed at the tryst:

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

141. Mu men.


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

(a) So I chastise my bad man by my song. (b) Birds of evil omen.
142. Fang yu ts'ue ch'ao.

1. Fang yu ts'ue ch'ao (dz'og), k'lung yu chi tiao (d'ioq), shuei chou yu mei, sin yen ta tao (toq). 2. Chung t'ang yu pi (b'iek), k'lung yu chi yi (nqiek), sin yen t'i t'i (t'iek).

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

143. Yue ch'un.

1. Yue ch'u kiao (kioq) hi, kiao jen liao (liog) hi, shu yao kiao (kioq) hi,' lao sin ts'iao (ts'iq) hi. 2. Yue ch'u hao (g'iq) hi, kiao jen liu (liog) hi, shu yu shou (d'ioq) hi, lao sin ts'ao (ts'iq) hi. 3. Yue ch'u chao (liog) hi, kiao jen liao (liog) hi, shu yao shao (d'ioq) hi, [Mao: lao sin ts'an hi, replaced by var. 39:] lao sin ts'ao (ts'iq) hi.

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

144. Chu lin.

1. Hu wei hu Chu lin (glioum), ts'ung Hia Nan (nem), fei shi Chu lin (glioum), ts'ung Hia Nan (nem). 2. Kia wo sheng ma (mâ), shuei [sic] yu Chu ye (d'â), ch'eng wo sheng kû (kîw), chao shi yu Chu (tîw).

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

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

145. Tsê pi.

1. Pi tsê chi pi (pia), yu p'u yu ho (g'â), yu mei yi jen, shang ju chi ho (g'â), wu mei wu wei (gwia), t'i sî p'ang t'o (d'â). 2. — [Mao:
yu p’u yu kien, replaced by var. 40:] yu p’u yu lien (lian), —, shi ta ts’ie k’ian (g’iwan), —, chung sin yin yuan (iwan). 3. —, yu p’u han tan (d’om), —, shi ta ts’ie yen (ngi’am), —, chan chuan fu chen (tiom).

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

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

146. Kao k’iu.

1. Kao k’iu siao yao (diog), hu k’iu yi ch’ao (diog), k’i pu er si, lao sin tao tao (tay). 2. Kao k’iu ao siang (dziang), hu k’iu taai t’ang (d’ang), —, wo sin yu shang (siang). 3. Kao k’iu ju kao (kog), j’i chu yu yao (diog), —, chung sin shi tao (diog).

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

(a) Shi ta o: tao is a transitive verb, with shi as object.

147. Su kuan.

1. Shu kien su kuan (kwon) hi, ki jen luun luun (bloon) hi, lao sin t’uan t’uan (d’wun) hi. 2. Shu kien su yi (iwr) hi, wo sin shang pei (pior) hi, liao yu tsi t’ung kuei (kiwor) hi. 3. Shu kien su pi (piet) hi, wo sin yin kie (kiet) hi, liao yu tsi ju yi (iwr).

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

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

148. Si yu ch’ang chu’u.

1. Si yu ch’ang ch’u, ngo no k’i chi (i’i), yao chi wu wu, lo ts’i chi wu chi (i’i). 2. —, ngo no k’i hua (gi’o), —, lo ts’i chi wu kia (kia). 3. —, ngo no k’i shi (d’i’i), —, lo ts’i chi wu shi (siet).

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

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

149. Fei feong.

1. Fei feong fa (piaot) hi, [Mao: fei k’u k’ie hi, replaced by var. 41:] fei k’u k’ie (k’iat) hi, ku chun Chou tao, chung sin ta (tat) hi. 2. Fei feong piao (piot) hi, fei k’u piao (p’iog) hi, —, chung sin tiao (tiot) hi.
3. Shuei neng p’eng yü, kai chi fu sin (dzjem), shuei tsiang si kuei, huai chi hao yin (’jü).  

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

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

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

150. Fou yu.  

1. Fou yu chi yü (giwo), yi shang ch’u ch’u (ts’ewriter), sin chi yu yi, yü wo kuei ch’u (t’ewriter). 2. Fou yu chi yü (giwo), ts’ai ts’ai yi fu (bi’ewriter), —, yü wo kuei si (si’ewriter). 3. Fou yu kiu yue (dji’ewriter), ma yi ju su’e (si’ewriter), —, yü wo kuei shuei [sic] (si’ewriter).  

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

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

151. Hou jen.  


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

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

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

152. Shi kiu.  

1. Shi kiu tsai sang, k’i ts’i ts’i (ts’i’ewriter) hi, shu jen kün ts’ai, k’i yi yi (ts’i’ewriter) hi, —, sin ju kie (kiet) hi, 2. —, k’i ts’ai tsai mei (mu’ewriter), —, k’i tai yi si (si’ewriter), k’i pien yi k’i (g’ewriter). 3. —, k’i ts’ai tsai ki (ki’ewriter), —, k’i yi pu t’e (t’ewriter), —, cheng shi si kuo (kwok) 4. —, k’i ts’ai tsai chen (ts’iet) —, cheng shi kuo jen (jien), —, hu pu wu nien (ni’ewriter).  

1. The shi-kiu bird is in the mulberry tree, its young ones are seven; the good man, my lord, his fine deportment is (one:) invariable; his fine deportment is invariable, my heart is (as if tied =) full of pent-up feelings (a). — 2. The shi-kiu bird is in the mulberry tree, its young ones are in the plum tree; the good man, my lord, his girdle is of silk; his girdle is of silk, his leathern cap is black-mottled grey. — 3. The shi-kiu bird is in the mulberry tree, its young ones are in the jujube tree; the good man, my lord, his fine demeanour is without fault; his fine demeanour is without fault, he (corrects =) sets an example to (b) these countries of the four quarters. — 4. The shi-kiu bird is in the mulberry tree, its young ones are in the hazel tree; the good man, my lord, he sets an example to these people of the
country; he sets an example to these people of the country, why should it not be for ten thousand years!

(a) The k-ie ‘tied’ here is equal to the yun-k-ie ‘blocked and tied’ in ode 147. (b) Cf. ode 80: pang zhi si chi chi zhe is the arbiter of (straightness): right in the country.

153. Hia ts’üan.

1. Lie pi hia ts’üan (dz’iwan), tsin pi pao lang (läng), k’ai wo wu t’an (t’nan), nien pi Chou king (kjiang). 2. —, tsin pi pao siao (siao), —, nien pi king Chou (t’ög). 3. —, tsin pi pao shi (siar), —, nien pi king shi (siö). 4. P’eng p’eng shu mio, yin yu kao (kog) chi, chi kno yu wang, Sun po lao (log) chi.

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

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

154. Ts’i yüe.

1. Ts’i yüe liu huo (gyär), kiu yüe shou yi (tiar), yi chi jī pi fa (piwit), er chi jī li lie (liät), wu yi wu ho (gyat), ho yi tsu su ei (giwad), san chi jī yu sī (dzjöj), sī jī kū chi (töig), t’ung wo tu så (tsiöj), ye pi nan mou (mu), t’ien tsün chi hí (jiöj). 2. —, ch’un jī tsai yang (djang), yu ming ts’ang keng (k’äng), nū chi yi k’uàng (k’üwöng), tsun pi wei hing (g’äng), yuán k’i jou song (säng), ch’un jī chi k’i (d’iöj), ts’ai fan k’i k’i (g’iö), nū sī shang pei (piöj), tai k’i kung ts’ang kuei (kiuöj). 3. Ts’i yüe liu huo (gyär), pa yüe huan wei (giëwö), ts’an yüe t’iao sang (säng), ts’ü pi fu ts’iang (tsiöj), yi fa yuàn yang (djang), yi pi nü sang (säng), ts’i yüe ming kū (kiwöj), pa yüe tsai ts’ai (tsiöj), tsai hían tsai huang (g’wööj), wo chu k’ung yang (djang), wei kung ts’i shang (djang). 4. Si yüe siu yao (töj), wu yüe ming tiào (d’iöj), pa yüe k’i huo (g’wäk), shi yüe yin t’o (t’iöj), yi chi jī yi hō (g’läk), ts’ü pi hu li (liöj), wei kung ts’i k’iu (g’iöj), er chi jī k’i t’ang (djang), tsai tsuin wu kung (k’ung), yen si k’i tsung (tsiöj), hien kien yu kung (kung). 5. Wu yüe si chung tung ku (kuö), liu yüe so si chen yu (gywu), ts’i yüe tsai ye (diät), pa yüe tsai yu (gywö), kiu yue tsai hu (g’öj), shi yue si si, ju wo chu’üang hia (g’äj), k’iung chi hün shu (sioö), së hiang kin hu (g’öj), tsie wu fu ts’i, yüe wei kai sui, ju ts’i shi ch’u (t’iöj). 6. Liu yüe shi yü k’i yu (töj), ts’i yüe p’eng k’uæi ku shu (siöj), pa yüe p’u tsiao (tsööj), shi yüe huo tao (dööj), wei ts’i ch’un tsu (tsööj), yi kie mei [wei] shou (dööj), ts’i yüe shu kua (k’wööj), pa yüe tuan hu (g’öj), kiu yue shu ts’ü (tsiöj), ts’äi tu sin ch’u (t’tiöj), shi wo leng fu (piööj). 7. Kiu yüe chu ch’ang pu (puööj), shi yüe na huo kà (kà), shu ts’i chu’üng lu (gëöj), huo ma shu ma (mewöj), tsie wu weng fu, wo kia k’i t’ang (d’ööj), shang ju k’i kung kung (k’ung), chou er yu mao (mögöj), siao er so t’ö (dööj), k’i chi’üng wu (wük), k’i shi po po ku (k’ük). 8. Er chi jī tso ping ch’ung ch’ung (d’ööj), san chi jī ni yà ling yin (t’iöj), sī chi jī k’i tsao (tsiöj), hien kao tsu kiu (k’iöj), kiu yue su shuang (siööj), shi yüe ti ch’ang (d’ööj), p’eng tu shu k’ei (k’igöj), yüe shu kào yang (zööj), ts’i pi kung t’ang (dööj), ch’eng pi k’io (k’uööj), wan shou wu kia (kiöng).

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

3. In the seventh month there is the declining Fire-star; in the eighth month there are rushes and sedges; in the silkworm month we branch (c) the mulberry-trees; we take those axes and hatchets, and chop the far-reaching and highly-rising ones; luxuriant are those small mulberry trees; in the seventh month there is the crying shrike; in the eighth month we spin, both black and yellow; our red-dye is very bright; we make skirts for the young noblemen.

4. In the fourth month there is the flowering and seeding y a o grass; in the fifth month there is the singing cicada; in the eighth month we reap; in the tenth month there is the shedding of leaves; in the days of the first we go for badgers, we catch those foxes and wild-cats; we make furs for the young noblemen; in the days of the second there is the meet (d), and so we (continue =) keep up our prowess in warfare; we keep for ourselves the young boars, we present the older boars to the prince.

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

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

155. Ch 'i yao.

1. Ch 'i yao (hiao) ch 'i yao (qiig), ki ts 'u wo ts 'i (ts iag), wu hui wo shi, en ( 'n) si, k 'in (g ' ien) si, yu ts 'i chi min (miw e n) si. 2. Tai t 'ien ch 'i wei yin y u (qiwo), ch 'e pi sang tu [sic] (d ' o), ch 'ou mou yu hu (g ' o), kin ju hia min, hoo kan wu yu ( d jio). 3. Yu shou kie k ' i (kio), yu so lo tu (d ' o), yu so ch ' u ts u (tso), yu k ' ou tsu tu (d ' o), yu ye yu yu shi kia (k ' d). 4. Yu yu ts ' iao ts ' iao (d i j o), [Mao: yu wei siao siao, replaced by var. 42:] yu wei siu siu ( jiio), yu shi k ' iao k ' i ao (g ' iog), feng yu so p ' iao yao ( d jio), yu wei yin hiao hiao (qiig).
A lady fights for her rights as wife in the house, for which she has worked so hard. She likens herself to a threatened bird. — Legend has it that this ode was already used as an allegorical sermon in early Chou time, see Shu: Kin t'eng. That is quite possible, but it is obvious that it was not primarily written for that purpose.

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

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

156. Tung shan.

1. Wo ts’u tung shan, t’ao t’ao pu kuei, wo lai ts’i tung (tung), ling yü k’i meng (mung), wo tung yüe kuei (kiew), wo sin si pei (pi’or), chi

pi shang yi (’i’or), wu shi hang mei (mu’or), yu’an yüan ch’i shu (di’uk), cheng tsai sang ye (di’id), tun pi tu su (si’ok), yi tsai kiu hia (g’á). 2. = =, kuo lo chi shi (di’í) et, yi yi yu yu (g’o), yi wei tsai shi (di’ó), siou shao tsai hu (g’o), t’ing t’uan lu ch’ang (di’ang), yu yao siao hing (g’ang), yi k’o wei (’i’or) ye, yi k’o hui (g’o) ye. 3. = =, kuan ming yü tie (di’id), fu’u yu shi (di’ó), shai sao k’ueng chi (thó), wo cheng yu chi (ji’ó), yu t’uan kua k’u, cheng tsai li sin (sin), tsi wo pu kien, yu’u kin san nien (nien). 4. = =, ts’ang keng yu’u fei (pi’i’or), yu yao k’i yu (g’o), chi ts’i tsu kuei (kiew), huang po k’i ma (md), ts’in kie k’i li (lia), kiu shi k’i yu (ngia), k’i sin k’ueng kia (ka), k’i kiu ju chi ho (g’á).
157. P'o fu.

1. Ki p'ō wo fu, yu k'ūe wo ts'iang (ts'iang), Chou Kung tung cheng, sī kuo shī huang (g'wàng), ai wo jen sī, yī k'ūng chī tsiang (ts'iang).

2. — yu k'ūe wo k'i (g'ia), sī kuo shī ngo (ngwā), yī k'ūng chī hiu (giōg).

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

(a) Our tools are ruined, we live in poverty. (b) Šī kuo regularly means the countries of the four quarters in the odes, which renders the idea of the anc. comm. unlikely, acc. to which it would mean the four states of Kuan, Ts’ai, Shang and Yen. (c) Yī k’ūng chī tsiang: tsiang = ‘great’; common in the odes. It would be tempting to translate: ‘he greatly supports them’, since tsiang also can have that meaning (see gl. 403); but the phrase yī k’ūng chī tsiang recurs in ode 192, and there the sense of ‘great’ is unambiguous. Chu (biasing himself on Cheng’s paraphrase) considers chí as a mere particle (he interprets: ‘His loving our men, it is not great’), but that is grammatically unallowable. In the cliché yī k’ūng chū X (very common in the Shī), chū is always a direct object placed before its verb: ‘He greatly them enlarges’ etc.

158. Fa ko.

1. Fa ko ju ho, fei pu pu k’ō (k’āk), ts’ū ts’ū ju ho, fei mei pu tē (tak). 2. Fa ko fa ko, k’i tsē pu yūan (gīwān), wo kou chī tsi, pien tou yu tsien (dz’éjan).

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

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

(a) For the wedding sacrifice.

159. Kiu yū.


A young nobleman has come in the suite of the prince, and has a love-affair
with a lady and a love-meeting. She promises her beau further love concessions, and implores him not to go away with the prince, leaving her alone.

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

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

160. Lang po.

1. Lang po k’i hu (q’o), tsai ch’i k’i wei (mjiwær), kung sun shi fu (p’iwo), ch’i si ki k’éi (k’ier). 2. Lang ch’i k’i wei, tsai po k’i hu (q’o), kung sun shi fu (p’iwo), tè yin pu hia (q’êa).

A young nobleman is likened to a fiercely springing wolf.

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

161. Lu ming.

1. Yu yu lu ming (miy’ng), shi ye ch’i p’ing (b’iêng), wo yu kia pin, ku sê ch’uei sheng (sêng), ch’uei sheng ku huang (q’êang), ch’eng k’uang shi tsiang (tsiarg), jen ch’i hao wo, shi wo Chou hing (q’êang). 2. —, shi ye ch’i hao (ch’êa), —, tè yin k’ung chao (t’iog), shi min pu t’iao (t’iog), kün tsi shi tse shi hiao (q’êo), wo yu chi tsiu, kia pin shi yin yi ao (ng IN). 3. —, shi ye ch’i k’in (q’êam), —, ku sê ku k’in (q’êam), ho lo t’sie tan (tsiam), —, yi yen lo kia pin chi sin (siam).

1. Iô-g-iôg cry the deer, they eat the Artemisia of the open grounds; I have a fine guest, we play the lute and blow the reed-organ; we blow the reed-organ and vibrate its tongues; the baskets presented, them we take (a); the man who loves me (b), he shows me the (ways; manners) of Chou. — 2. Iô-g-iôg cry the deer, they eat the southern-wood of the open grounds; I have a fine guest, his reputation is very brilliant; he does not regard people in a (slighting:) mean way (c); the noblemen take him for a pattern, they imitate him; I have good wine, my fine guest feasts and amuses himself. — 3. Iô-g-iôg cry the deer, they eat the k’i’n plants of the open grounds; I have a fine guest, we play the lute, we play the guitar; we play the lute, we play the guitar, together we rejoice and are steeped in pleasure; I have good wine, with it I feast and rejoice the heart of my fine guest.

(a) We serve each other the picnic delicacies in the baskets. (b) Jên ch’ì hao wo — for the construction cf. ode 49 jên ch’ì wu liang à man who has no goodness, ode 196 jên ch’ì ta’i shéng men who are quick-witted and wise. (c) He is not proud, though he is a prominent courtier.

162. Si mu.

1. Si mu fei fei (p’iwar), Chou tao wei ch’ì (d’iwr), k’ì pu huai kuei (k’iwar), wang shi mi kù, wo sin shang pei (p’iwi). 2. —, t’ai tan lo ma (ma), =, pu huang k’ì ch’ì (t’iwa). 3. P’ien p’ien ch’é chuei, tsai fei tsai hia (q’êa), tsi yu pao hia (q’iwe), —, pu huang tsiang fu (b’iwe). 4. —, tsai fei tsai chi (t’iwa), tsi yu pao ku’i (k’iwa), —, pu huang tsiang mu (mag). 5. Kia pi si lo, tsai tsou ts’i in (tsiwa), —, shi ying tso ko, tsiang mu lai shen (siam).

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

(a) Or with Ta’i, simply: »is winding»; or, with Han: »is precipitous. (b) To my superiors, demanding furlough.
163. Huang huang chê hua.

1. Huang huang chê hua (g'wër), yü pi yüan si (dzjap), shen shen cheng fu (piwo), mei huai mi ki (g'jap). 2. Wo ma wei kù (kiu), liu pei ju ju (niu), tai ch'i tsai k'ü (k'iu), chou yüan tsai tsi (tsiu). 3. Wo ma wei k'i (g'jap), liu pei ju si (siu), —, chou yüan tsai mou (miu). 4. Wo ma we lo (glek), liu pei wu jo (niak), —, chou yüan tsai to (dak). 5. Wo ma wei yin (jeen), liu pei ki kün (kiuwen), —, chou yüan tsai sun (sun).

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

164. Ch'ang ti.

1. Ch'ang ti ch'i hua, ngo p'ei [sic] wei we (gwsor), fan kin chî jen, mo ju hiung ti (d'iar). 2. Si sang ch'i wei (iwsor), hiung ti k'ung huai (g'wer), yüan si p'ou (b'qur) yin, hiung ti k'i ku (g'qof) yin. 3. Tai ling tsai yün (ngwèn), hiung ti ki nan (nân), mei yu liang p'eng, huang ye yung t'an (t'nàn). 4. Huong ti hi yu ts'iang, wai yu k'i ku (miu), mei yu liang p'eng, cheng ye wu jung (niông). 5. Sang luan ki p'ing (b'qen), ki an ts'êe ngue (nieng), suèi yu huang ti, pu ju yu sheng (seng). 6. Pin er pien tou (d'u), [Mao: yin tsiu chi yi, replaced by Han var. 43:] yin tsiu chi yi (jiu), hiung ti ki ku (g'iu), ho lo ts'êe ju (niu). 7. Ts'i tse hao (g'ap), ju ku g'k'ên (g'jem), hiung ti ki hi (g'jap), ho lo ts'êe tan (tom). 8. Yi er shi kia (k'lo), er ts'ê nu (no), shi kiu shi t'u (d'o), tan k'i jan hu (g'o).

1. The flowers of the ch'ang-ti tree, in a sudden outburst they become ample and brilliant; of all the present men: contemporaries, there are none that are equal to brothers. — 2. In the drear of death and burial, elder and younger brothers are very affectionate; highlands and lowlands (are together =) lie side by side; elder and younger brothers seek each other. — 3. The ts'êi-lîng bird is on the highland; brothers hurry (in aid) in difficulties; although there are good friends, and even if they are distressed, they (only) have long-drawn sighs. — 4. Brothers quarrel inside the house, but outside they defend one another from insult; although there are good friends, and even if they are many, there is no aid. — 5. When death and disorder have been settled, there is calm and peace; then even though there are brothers, they are (considered) not equal to friends! — 6. Arrange
they come from the dark valleys and remove to the high trees; 'èng (sounds) their cry, they search for their companions’ voice; look at those birds, even they search for their companions’ voice; how much more those men — shall they not search for their companions? When the spirits hearken to them, all is harmonious and peaceful. — 2. They hew the trees, (it sounds) ʂo-ʂo; the strained wine is fine; since I have a fat lamb, I will urgently invite my paternal uncles to it; it is better that it happens they do not come than that I do not show them regard; oh, brightly I sprinkle and sweep, I set out viands and eight k'uei vessels (of grain); since I have a fat male animal, I will urgently invite my maternal uncles; it is better that it happens they do not come than that I (have fault:) am neglectful. — 3. They hew the trees on the slope; the strained wine is abundant; the pien and tou vessels are there with presents of food; of the brothers no one is absent; it is only when the people fails in its (virtue:) duties that the provisions (are lost =) are lacking (a); if there is wine, they strain it four us; if there is no wine, they buy it for us; ʃəm-ʃəm they drum to us; moving in rounds, they dance to us; when we have leisure, we drink this strained wine.

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

166. Tien pao.

1. Tien pao ting er, yi k'ung chi ku (ko), pei er tan hou, ho fu pu ch'u (d'jo), pei er to yi, yi mo pu shu (ʃiag ʃiŋ). 2. —, pei er tsin [sic] ku (kuk), k'ing wu pu yi, shou tien po lu (lu), k'an er hia fu, we jì pu tsu (tsuuk). 3. —, yi mo pu hing (ʃiæng), ju shan ju fou, ju kang ju ling (ʃiæng), ju ch'uan chi fang chi, yi mo pu tseng (tsæng). 4. Ki k'uan wei chi', shi yung hiao hiang (ʃiæng), yue si ch'eng chi'ang (d'jà), yu kung sien wang (gwiæng), kùn yue pu er, wan shou wu k'iang (k'iang). 5. Shen chi tiao (ti) yi, yi er to fu (piük), min chi chi yi, ji yung yin shi (d'jak), k'ûn li po sing, pien wei er te (tak). 6. Ju yue chi heng (ʃeng), ju ji chi sheng (ʃiæng), ju nan shan chi shou (d'jà), pu k'ien pu peng (pæng), ju sung po chi mou (mijog), pu pu er huo ch'eng (d'jà).

1. Heaven protects and secures you, doing it very solidly; it causes you to be richly endowed; what felicity is not heaped (on you); it causes you to have much (increase:) prosperity, so that there is nothing that is not (numerous:) abundant. — 2. Heaven protects and secures you; it causes you to (cut:) reap your grain, so that (exhaustingly —) to the last straw there is nothing that is not (proper:) good; you receive the hundred emoluments from Heaven, it sends down to you a far-reaching felicity; only the days are not sufficient (to hold so much blessing). — 3. Heaven protects and secures you, so that there is nothing that does not rise prosperingly; like a mountain, like a hill, like a ridge, like a range, like a river at its highest flood, so that there is
nothing that is not increased. — 4. Auspicious and pure are your sacrificial wine and food; with them you make filial offerings; you perform summer, spring, winter and autumn sacrifices, to princes and former kings; the (dead) lords say: «We predict for you a myriad years of life, without limits». — 5. The Spirits are good, they bestow upon you much felicity; the people are simple, daily they enjoy their drink and food; all the numerous (people of) the hundred clans everywhere practise your virtue. — 6. Like the moon's advancing to the full, like the rising of the sun (a), like the longevity of the Southern mountains, which are never injured, never falling, like the luxuriance of the fir and the cypress, there is nothing that will not be (continued:) everlasting for you.

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

167. Ts'ai wei.

1. Ts'ai wei ts'ai wei (miwér), wei yi tso (tsâk) chi, yüe kuei yüe kuei (kiwér), suei yi mu (mâg) chi, mi shî mi kia (kâ), Hien yün chi ku (ko), pu huang k'i ku (kiô), Hien yün chi ku (ko). 2. —, wei yi jou (niwâg) chi, —, sin yi yu (iyôg) chi, yu sin lie lie (liâj), tsai ki tsai k'o (k'ât), wo shu wei ting (d'îng), mi shî kuei p'ing (p'êng). 3. —, wei yi kâng (kâng) chi, —, suei yi yang (dyâng) chi, wang shî mi ku (ko), pu huang k'i chi'ü (t'îo), yu sin k'ung kiu (kiûg), wo hing pu lai (lyâg). 4. Pi ni [sic] wei ho, wei ch'ang chi hua (g'wa), pi lu si ho, kûn
are very sore; we marched away but do not come (back). — 4. What is that amenity? It is the flowers of the ch'ang-ti tree; what chariot is that? It is the carriage of the lord; the war chariots are yoked, the four stallions are robust; how dare we settle down and sit still! In one month there are three victories. — 5. We have yoked these four stallions, the four stallions are strong; the lord (leans on =) is conveyed by them and the (small men =) common soldiers are (legging them =) following them on foot; the four stallions are orderly; there are ivory bow-ends and fish-skin quivers; should we not daily be on our guard? The Hien-yin are very harassing. — 6. Long ago, when we marched, the willows were luxuriant; now when we come (back), the falling snow is thick; we travel the road slowly, we are hungry, we are thirsty; our hearts are pained, nobody (knows:) understands our woe.

168. Ch'u k'i.

1. Wo ch'u wo ku (ki'o), yü pi mu (mio'k), yi, ts'ai tien tsi so (sio), wei wo lai (lao) yi, chao pi p'u'fu, wei chi tsai (de'ng) yi, weng shi to nan, wei k'i ki (ki'o) yi. 2. —, yü pi kiao (kio) yi, shé ts'ai chao (d'io) yi, kien pi mao (mio) yi, yu yü chao (d'io) si, hu pu pei pei (b'waid), yu sin ts'ai ao ts'ai ao (ts'io), p'u fu huang tseui (dz'waid). 3. Wang ming Nan chung, wang ch'eng yü Fang (piwang), ch'u k'i pang pang (piwang), k'i chao ying ying (yiio), tien ts'ai ming wo, ch'eng pi Shuo fang (piwang), ho ho Nan chung, Hien yin yu siang (siyio). 4. Si wo weng yi, shu ts'ai shang hua (g'wad), chin wo lai si, yu süe tsai t'u (d'io), weng shi to nan, pu huang k'i k'i (ki'o), k'i pu huai kuei, wei ts'ai kien shu (sio). 5. Yao yao ts'ao ch'ung (d'io), t'i t'i fou chung (tio), wei kien kien tsi, yu sin ch'ung ch'ung (tio), kien kien k'io, wo sin ti chung (g'io), —, fo fa si Jung (jiio). 6. Ch'io che ts'io che (ts'io), huei mu ts'ai ts'ai (ts'io), ts'ang keng kie kie (ker), ts'ai fan k'i k'i (k'io), chin huo ch'ou, po yen ts'an kuei (kio), —, Hien yin yu yi (d'io).

1. We bring out our carriages on that pasture-ground; from the place of the Son of Heaven, they tell us to come; we call those grooms, and tell them to load; the service to the king has many difficulties, but it is urgent. — 2. We bring out our carriages to that suburb; we raise this tortoise-and-snake banner, we set up that oxtail flag; that falcon flag and that tortoise-and-snake banner, do they not flutter! Our grieved hearts are pained; the grooms are distressed and exhausted. 3. The king has ordered Nan-chung to go and build a wall in Fang (a); the out-going carriages go piwang-piwn, the dragon banner and tortoise-and-snake banner are brilliant; the Son of Heaven ordered us to build a wall in that Shuo-fang (a); awe-inspiring is Nan-chung; the Hien-yin are expelled. — 4. Long ago, when we marched, the millets were just in flower; now when we come (back), the falling snow settles on the mud; the service to the king has many difficulties, we have no leisure to kneel down or sit at rest; do we not long to go home? But we fear these bamboo-slip documents. — 5. Log'-tio sound the insects in the grass; jumping are the grasshoppers; when I have not yet seen my lord, my grieved heart is agitated; but when I have seen my lord, my heart calms down (b); awe-inspiring is Nan-chung, he attacks the Western Jung. — 6. The spring-days are lengthening out, the plants and trees are luxuriant; the orioles sing in unison; in crowds they gather the southernwood; we have seized prisoners for the question and caught a crowd; and now we return home; awe-inspiring is Nan-chung, the Hien-yin are pacified.

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

169. Ti tu.

1. Yu ti chi tu (d'io), yu huan k'i shi (diio), weng shi mi ku (ko), ki si wo ji (nuio), ji yue yang (dian) chi, nü sin shang (dian) chi,
170. Yü li.

1. Yü li yü liu (liüg), ch’ang sha (sa), kün tsi yu tsiu (tsiüg), chi ts’an’ie to (tåi). 2. —, fang li (liär), to ts’ie chi (liär). 3. —, yen li (liüg), —, chi ts’an’ie yu (jiüg). 4. Wu k’i to (tåi) yi, wei k’i kia (ka) yi. 5. Wu k’i chi (liär) yi, wei k’i kie (ker) yi. 6. Wu k’i yu (jiüg) yi, wei k’i shi (diög) yi.

1. The fishes fasten in the trap (a), they are ch’ang fish and sand fish; the lord has wine, it is good and plentiful. 2. The fishes fasten in the trap, they are bream and i fish; the lord has wine, it is plentiful and good. — 3. The fishes fasten in the trap, they are yen fish and carp; the lord has wine, it is good and in quantities. — 4. The things (b) are plentiful, and yet they are good (c). — 5. The things are good and yet they are plentiful. — 6. The things are in quantities, and yet they are (correct =) good.

(a) A kind of basket for trapping fish. (b) The food and drink just mentioned. (c) Wei ‘only’ has here an adversative sense: ‘They are plentiful — (only)’ but they are good; the quantity does not prevent a high quality.
guests feast and comfort him. — 4. Flying are the chuei birds, in great numbers they come; the lord has wine, fine guests feast and second him.

(a) In st. 3 and 4 we have the final verb as transitive; they feast and comfort him, they feast and second him, and we might therefore be tempted to take 10 here also as a transitive verb; ‘they feast and rejoice (him)’. But the par. in other odes show that when the line ends with the verb, this is intransitive, e.g. ode 161: kia pin shi yen yi ao; ode 195: wu lun su yi pai, etc.
(b) So the clients cling to the lord, cf. ode 4 above.

172. Nan shan yu t'ai.

1. Nan shan yu t'ai (d'ag), pei shan yu lai (log), lo chi kun ts'ai, pang kia chi ki (kiag), — wa shou wu k'i (g'ag). 2. Nan shan yu sang (sang), pei shan yu yang (d'ang), — pang kia chi kuang (kwang), —, wu shou k'ou kiang (k'ang). 3. Nan shan yu k'i (k'ag), pei shan yu li (kiag), —, min chi f'ou mu (mog), —, t'yin pu yi (ziag). 4. Nan shan yu k'ao (k'ag), pei shan yu niu (miog), —, hia pu mei (wei) shou (d'og), —, t'yin shi mou (miog). 5. Nan shan yu k'u (kiu), pei shan yu yu (d'iu), —, hia pu huang kou (ku), — pao yi [sic] er hou (g'u).

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

(a) Or, with another school: happy and good be the lords. (b) Properly: yellow old age. The comm. assert that huan 'yellow' refers to the faded hair.

173. Lu siao.

1. Lu pi siao si, ling lu si (sio) hi, ki kien kun ts'ai, wo sin sie (sia or sio) hi, yen siao yi (sgi) hi, shi yu yu chu (t'io) hi. 2. —, ling lu jiang jag (siag), —, wei chu'ung (sic) we kuang (kwang), k'i te pu shuang (siaag), shou k'a pu wang (mg'uang). 3. —, ling lu ni ni (mior), —, k'ung yen k'ai ti, yi hiung yi ti (d'iar), ling te shou k'ai (sic) (k'er). 4. —, ling lu nung nung (nong), —, t'iao le [sic] chu'ung chu'ung (d'iong), ho luan yung yung (iung), wan fu yu t'ung (d'ung).

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

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

174. Pan lu.

1. Chan chan lu si, fei yang pu hi (s'iaar), yen yen ye rin, pu tsuei wu kuei (kiwar). 2. — tsai pi feng ts'ao (ts'io), —, tsai tsang tsai k'ao
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B. KARLGREN: THE BOOK OF ODES

175. T'ung kung.

1. T'ung kung ch'ao hi, shou yen ts'ang (da'ang) chi, wo yu kia pin, chung sin huang (ch'uang) chi, chung ku ki shē, yi chao hiang (chiang) chi. 2. —, shou yen tsai (tsay) chi, —, chung sin hi (zi'ang) chi, —, yi chao yu (giyug) chi. 3. —, shou yen kao (k'ou) chi, —, chung sin hao (ych'ou) chi, —, yi chao ch'ou (diyug) chi.

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

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

176. Tsing tsing chê ngo.


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

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

177. Liu yüe.

1. Liu yüe si si (s i s i r), jüng kù kí ch'i (t ' i t k), si mu k'iue' k'uei (g' i w e r), ts'ai shí ch'ang fu (b' i t ā k), Hien yün k'ung ch'i (i t' i y ō), [Mao: wo shi yung ki, replaced by Ts'i var. 45:] wo shi yung kie (k e y), wang yü chu' cheng, yí k'ung hang kuo (k w ò k). 2. Pi wu si li, hien ch'i wei tsê (t sā k), wei tsî liu yüe, kí ch'eng wo fu (b' i t ā k), wo fu kí ch'eng (d' i ê n g), yü sān shí li (l ' i y ō), wang yü chu' cheng (t' i ê n g), yi tsö t'ien ts'í (i s' í g). 3. Si mu siu kuang, kí ' t a yu yung (n g i u n g), po fa Hien yün, yi tsö fu kung (k ū ng), yu yen yu yu (g' i t k), kung wu ch'i fu (b' i t ā k), — yi ting wang kuo k w ò k). 4. [Mao: Hien yün fei ju, replaced by var. 46:] Hien yün fei to (d' ä k), cheng kú Tsiao Hu (g' u ō g), ts'in Hao kí Fang (p' i w â n g), chî yu King yang (d' i â n g), chi wen niao chang (l' i â n g), po pei ying (s i c y i n g) (j'iâng), yüan jüng shí sheng, yi sien kí hing (g' i â n g). 5. Jung kí kí an (d' â n), ju chî ju hien (g' iâ n g), si mu kí kí, kí kí'si hien (g' iâ n g), po fa Hien yün, chî yu Tai yün (n w n w â n), wen wu Ki fu, wan pang wei hien (g' iâ n g). 6. Ki fu yen hi (g' iâ ng), kí to shou ch'i (t' i t' â ng), lai kuei tsî Hao, wo hing yung kiu (k i ū g), yin yü chu' yu (g' iâ ng), pao pie kuâ li (l' i â ng), hou shuie ts'ai yî (z' i a g), Chang chang hiao yu (g' iâ ng).

1. In the (roosting =) quiet rest of the sixth month, the war chariots were equipped; the four stallions (of each chariot) were strong; we loaded (on the cars) the (regulation clothes =) uniforms; the Hien-yün were greatly ablaze, we were thereby pressed (harassed); the king sent out a war expedition (a), in order to (correct) set aright the king's state. — 2. We matched according to quality (strength) the four black horses (of each chariot), we trained them according to the rules; in this sixth month we (completed:) prepared our clothes; our clothes were prepared in our (areas of) 30 li (our homesteads) (b); the king sent out a war expedition, it was to help the Son of Heaven. — 3. The four stallions were long and broad, they were large and bulky; we attacked the Hien-yün, and achieved fine (c) deeds; we were grave and reverent, we provided the war clothes; we provided the war clothes, in order to (settle:) stabilize the king's state. — 4. The Hien-yün did not calculate, they arrayed (their hosts) and occupied Tsiao and Hu, they invaded Hao and Fang, they came to the north bank of the King; but (on our flags) there were woven patterns, bird emblems, the white streamers were brilliant; the great war chariots, ten piece, by them we went in front and opened up the march. — 5. The war chariots were steady, they were as if heavily weighed down and (yet) as if rising tall; the four stallions were (straight, orderly:) unserv ing; they were unserving and well-trained; we attacked the Hien-yün, and came to T'ai-yüan (the Great Plain); the accomplished and martial Ki-fu, to the myriad states he is a pattern. — 6. Ki-fu feasts and rejoicings, he has received ample blessings; he has returned home from Hao, our march was distant and long; he serves drink and food to all his friends, roast turtle and minced carp; who is there present? Chang-chung, the filial and friendly (d).

(a) It would seem most natural to translate: 'The king goes out on a war expedit ions, but this is not plausible in st. 2 (it was to help the Son of Heaven), and moreover, it is shown by st. 3 and 4 that the king did not go in person, but the leader was Ki-fu. (b) The Chinese comm. all think, with Mao, that yu san shí ī 1 li means swe march 30 li sc. in a day (this idea of Mao's that an army should march 30 li has been embroidered upon in Han shu: Lü li chi, in Po hu t'ung: San fu p'i'en etc.). But Waley adds a par. in ode 277, where it is clear that the 30 li means the area of agriculture in the homestead, and this ode par. is quite conclusive. (c) The comm. all define f u here as = 'great'; but we have it in the sense of 'beautiful, fine' in odes 160 and 235, and it is hardly likely that the same word has different meanings in these various odes. (d) Probably Chang-chung is the poet who has written the ode to celebrate the host at the feast, the great Ki-fu. There are several par. cases where the poet alludes to himself in the last st.; ode 200: 'The eunuch Meng-t'ai has made the ode, oh, all you noblemen; listen to it respectfully!'; ode 191: 'Kia-fu has made this song; ode 259: 'Ki-fu has made this poem', etc.
arrived; his chariots were three thousand; the dragon banner and the
tortoise-and-snake banner were brilliant; Fang-shu led (the army);
there were bandaged wheel-axes and ornate yokes; the eight bit-bells
tinkled; he was dressed in his dress of (royal) charge; the red knee-
coverts were resplendent; tinkling was the onion-green top-gem of
the girdle-pendants. — 3. Swift is that flying hawk, it flies and reaches
heaven; but again it settles and then stops; Fang-shu arrived; his
chariots were three thousand, for use as a host of protectors; Fang-shu
led (the army); (there were) cheng bull-men and drum-beaters; he
marshalled the army and harangued the cohorts; illustrious and faithful
is Fang-shu; they beat the drum, (it sounded) sien-sien; he marshalled
the cohorts, (it sounded) dien-dien. — 4. Moving are you, King-
people of the Man-tribes, to the great state you are foes; Fang-shu,
the great senior, he is able to make strong his plans; Fang-shu led
the (army); he seized prisoners for the question and caught a crowd;
the war chariots were numerous; they were numerous and ample;
they (sounded) like claps and rolls of thunder; illustrious and faithful
is Fang-shu; he attacked and smote the Hien-yun, and the King-people
of the Man-tribes he came and overawed.

179. Ku kung.

1. Wo ku ki kun (kung), wo ma ki t'ung (d'ung), si mu lung lung
(lung), kia yen ta'u tung (tung). 2. T'ien ku ki hao (chao), si mu k'ung
fou (v'øg), tung yu yu ts'a'o (ts'og), kia yen hing shou (sd'og). 3. Chi tsi
yu miao (m'øg), sian t'u hiao hiao (ch'øg), kien chao shse mao (mcg), po
shou yu Ao (nsog). 4. Kia pi si mu, si mu yi (zi'g), chi fu kin si
(sj'a'g), huai t'ung yu yu (di'g). 5. Kue shi kis ts'i (ts'sor), kung shis kis
k'iao (d'g), shes fe ki t'ung (d'ung), chu wo ku tse [sic] (ts'sor). 6. Si
huang kia kia (ka), liang ts'an pu yi (ta), pu shes kis ch'is d'iu, she shes
jus p'o (p'wær). 7. Siao siao ma ming (m'sjng), yu yu pei tsing (tséng),
t'u yu pu king (kìng), ta p'ao pu ying (dïng). 8. Chi tsi yu cheng (tsi'g),
yu wen wu sheng (s'ëng), yuin yu kuin, chyen yu cu ch'i (d'ung). 9. Our
Our carriages are well-worked, our horses are (assorted); well-
matched; the four stallions are fat, we yoke them and march to the
East. — 2. The hunting carriages are fine, the four stallions are very
big; in the East there are the grasslands of the (royal) parks, we yoke
and go (there) to hunt. — 3. These gentlemen go to the summer
hunt, they count the feet of animals with great clamour; they set up the
tortoise-and-snake banner and the oxtail flag; they catch animals in
Ao (a). — 4. We yoke those four stallions, the four stallions are large;
there are red knee-coverts and gold-adorned slippers; the meeting
(the princes) is grand. — 5. The thimbles and armlets are (helpful);
convenient; the bows and arrows are well-adjusted; the archers are
assorted (b), they help us to rear a pile (c). — 6. The four yellow
horses are yoked, the two outer horses do not deviate to the sides;
(the drivers) do not fall when they gallop the horses; when (the archers)
let off the arrows, they (split:) pierce the (game). — 7. (Whistling —)
with light whinnies the horses neigh; long-trailing are the pennons and banners; if the footmen and charioteers are not attentive, the great kitchen will not be filled. — 8. These gentlemen go on the expedition, it is audible but there is no noise; truly, they are noblemen; indeed a great achievement!

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

180. Ki ji.

1. Ki ji wei mou (mu), ki po ki tao (tō), t’ien kū ki hao (χo), sī mu k’un fou (b’iō), sheng pi ta fou (b’iō), ts’ung k’i k’un ch’ou (l’iō).

2. Ki keng wu (nuo), ki ch’a wo ma (mā), shou chi so t’ung (d’ung), yu lu yú yú (γiγo), Ts’ai Ts’ai ch’i ts’ung (d’iung), t’ien ts’i ch’i so (sio).

3. Chan pi chung yuān, k’i k’i k’ung yu (γiγo), piao piao sī sī (d’iγ), huo k’un huo yu (γiγo), sī shuai tso yu (γiγo), yī yu yu t’ien ts’i (t’soγ).

4. Ki chang wo kung, k’ie wo wo shi (σiγ̅), fa pi siao pa, yī Ts’ai ta sī (dz’iγ̅), yū yū pin k’o, ts’i’e yi cho li (liγ̅).

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

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

181. Hung yen.

1. Hung yen yu fēi, su su k’i yu (q’iγ), chi t’ai yu cheng, k’u lao yu ye (d’iγ̅), yuān ki ki king (kin) jen, ai ts’i kuan kua (k’uγ̅). 2. —, ts’i yū chung tse (d’iāk), chi t’ai yu yuān, po tu kie ts’o (ts’ak), suei ts’i k’u lao, k’i kiu an tse (d’iāk). 3. —, ai ming ao ao (nuoγ̅), wei ts’i ch’en, wei wo k’u lao (loγ̅), wei pi yu jen, wei wo sian kiao (k’oγ̅).

1. The wild geese go flying, beating are their wings; these gentlemen go on an expedition, they toil in the wilds; alas both for those pitiable men, and for these solitary ones and widows. — 2. The wild geese go flying, they settle in the middle of the marsh; these gentlemen go and build walls, a hundred t’u measures (of wall) (a) all arise; although they toil, in the end they will find rest in their dwellings. — 3. The wild geese go flying, their woeful cry is (clamouring:) resounding; these wise men say that we are toiling and suffering, but those stupid men say that we are boastful and arrogant» (b).

(a) There are different statements in the early sources as to the size of a t’u.
(b) The last lines quote the complaint of the men who are out on the expedition.

182. Ting liao.

1. Ye ju ho ki [sic], ye wei yang (γiang), t’ing liao chi kuang (k’uγ̅), k’un ts’i chi chi, luan sheng ts’i lang ts’i γang (ts’iγ̅). 2. —, ye wei yī
下，鱼在石，可以为错，鱼鸣于九皋，声闻于户，鱼潜于渊，或在渊，或在渊。

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

183. Mien shuei.

1. Mien pi liu shuei (sēow), ch’ao tsung yū hai (xmag), yū pi fei sun (sīwom), tsai fei tsai chì (liad), tsie wo hiung ti (d’iir), pang jen chu yu (qiug), mo k’en nien huan, shuei wu fu mu (mang). 2. — k’i liu shang [sic] shang (sīang), —, tsai fei tsai yang (d’iàng), nien pi pu tai, tsai k’i tsai hing (g’iàng), sin chì yu yì, pu k’o mi wang (mīwang). 3. —, shuai pi chung ling (liang), min chì ngo yen, ning mo chì ch’eng (d’iàng), wo yu king yì, ch’an yen k’i hing (xiang).

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

(a) Wo yu kung yi: The final yi does not prevent the line from being an imperative, cf. ode 165 siang píniao yi «Look at those birds».

184. Ho ming.

1. [Mao: ho ming yü kiu kao, replaced by the emendation 47:] ho ming yü kiu tsé, sheng wen yu’ yu (d’iā), yu ts’ien tsai yu’an, huo tsai yu chu (tio), lo pi chi yuān (qiwom), yuān yu shu t’an (d’iān), k’i hia wei t’o, t’o shan chi shì, k’o yì wei ts’o (ts’ok). 2. —, sheng wen yu’ t’ien (t’iēn), yu tsai yu chu, huo ts’ien tsai yu’an (iwen), =, k’i hia wei ku (kuk), =, k’o yì kung yu (njūk).

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

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

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

185. K’i fu.

1. K’i fu, [Mao: yü wang chī chao ya, replaced by Han var. 48:] wei wang chī chao ya (ngo), hu chuan yü yu sü, mi so chī kū (kio). 2. —, wei wang chī chao shi (ds’iēg), —, mi so chī chī (liēng). 3. —, tan pu ts’üng (ts’iüng), —, yu mu chü shì yung (xiüng).

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

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

1. Kiao kiao po kù, shì wo ch'ang miao (miyó), chī chī wei chī, yì yùng kín chao (tiòg), so wei yì jen, yū yì yíng yáo (diòg). 2. —, shī wo ch'äng huo (chòg), —, yì yùng kín sī (diík), —, yū yì yíng kó (k'íkù). 3. —, pi jin lài (lag) sī, er kung er hou, yū yù wù kí (g'íg), shēn er yù yu, měn er tún sī (síg). 4. —, [Mao: ts'ai pi k'íng ku, replaced by Han var. 49:] ts'ai pi k'íng ku (kuk), sheng ch'ü yi shu (etj), kí jen ju yú (nigjík), wu kín yù yé yìn (yém), er yú hia sīn (sím).

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

187. Huang niao.

1. Huang niao huang niao, wu tsī yū ku (kuk), wu cho wō su (sík), tsī'í pang chī jen, pu wō k'en ku (kuk), yēn sūn yēn kuei, fu wō pāng tsu (d'úk). 2. —, wu tsī yū sāng (sáng), wu cho wō liāng (liáng), —, pu k'ō yū ming (miáng), —, fu wō chu hūng (tsiáng). 3. —, wu tsī yū hū (yúog), wu cho wō shū (sar), —, pu k'ō yū ch'ū (t'īg), wu cho wō su (b'ūog).

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

188. Wo hing k'i ye.

1. Wo hing k'i ye (d'ék), pi fei k'i ch'ú (t'ík), hun yin ch'i ku (ku), yēn tsī su kú (kú), er pū wō hū, fu wō pāng kā (kā). 2. —, yēn ts'ai k'i ch'ú (t'ík), —, yēn tsī su su (sík), —, yēn kuei sī su (b'úk). 3. —, yēn ts'ai k'i su (pík), pi ku kü yin, ku'ī sī su tsè (d'úk), ch'êng pū su fa (piáog), yi ch'i yi yi (g'ég).

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

189. Si kan.

1. Chī chī sī kan (kán), yu yu nan shan (sán), ju chu pao (p'ōg) yi, ju sung mou (miyó) yi, huīng ki ti yi, shī shàng hao (ch'áog) yi, wu shàng yu (ziog) yi. 2. Sī sǐ pi tsu (tsó), chu shī po tu (to), sī nan k'i hú (g'o), yuān kū yūn ch'ú (t'īg), yuān sāo yūn yū (niog). 3. Yè chī ko ko (kláog), cho chī t'o t'o (t'áog), fèng yu yu ch'ú (d'íg), nuo shu yu k'ú (k'túg) k'i'áog), [Mao: kün tsí yu hú, replaced by var. 50:] kün tsí yu yú (g'ég). 4. Jü k'í sī yì (g'ég), ju shí sī kí (kíg), ju náo sī ko (ho) (kek, g'ek), ju hui sī fei (píváog), kün tsí yu tsí (tsívó).

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

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

190. Wu yang.

1. Shuei wei er wu yang, san po wei k’un (g’iwen), shuei wei er wu niu, kiu shi k’i jun (niwen), er yang lai sǐ, k’i kui chi chi (ts’iop), er niu lai sǐ, k’i er shhi (ts’iop). 2. Huo kyang yü ngo (‘d’a), huo yin yü chi’ (d’ai), huo ts’in huo ngo (nuwa), er mu lai sǐ, ho so ho li (liao), huo fu k’i hou (g’u), san shi wei wu, er sheng tsé kǔ (g’iu). 3. — yi sin yi cheng (t’iang), yi ts’i yi hou (g’iong), — kin kin king king (k’iang), pu k’iun pu peng (p’ieng), hou shi yi kung (kgweun), pi lai k’i sheng (k’iang). 4. Mu jen nai meng, chung wei yü (nuwa) yi, chao wei yü (zio) yi, t’ai jen chan chi, — shi wei feng nien (niwen), — shi kia chia chen (liao).

1. Who says that you have no sheep? Three hundred form the herd; who says that you have no cattle? Ninety are those which are seven feet high; your sheep come, their horns are crowded together; your cattle come, their ears are flapping. — 2. Some descend (on =) from that sloping hill, some drink in the pool; some are sleeping, some are moving; your herdsmen come, they carry rush cloaks, they carry bamboo hats; some carry on their backs their provisions; thirty (beasts) form a (colour) category (a); your victims are thus (complete:) in full number. — 3. Your herdsmen come, with firewood, with brushwood, with female game, with male game; your sheep come, they are vigorous and strong; they are not defective, they do not (collapse:) break down; (the herdsmen) wave to them with the arms, they all come; and now they have gone up (into the fold). — 4. And the herdsmen dreams: there are locusts, there are fishes, there are tortoise-and-snake banners, there are falcon banners; the Great Man
Tsie pi nan shan, wei shi yen yen (ngamg), ho ho shi Yin, min kū er chan (tiam), yu sin ju t'an (d'âm), pu kan hie t'an (d'âm), kuo ki tsu chan (tsám), ho yung pu kien (klam). 2. —, yu shi k'i yi (ia), —, pu p'ing wei ho (g'a), t'ien fang tsien ts'o (dz'â), sang luan hung to (tâ), min yen wu kia (ka), ts'an mo ch'eng tsie (teâ). 3. Yin shi t'ai shi (siôr), wei Chou chi ti (tier), ping kuo chi kün, sâ fang shi wei (d'ôwar), t'ien tsi shi p'i (b'îer), pei min pu mi (miôr), pu tiao hao t'en, pu yi k'ung wo shi (siôr). 4. Fu kung fu ts'in (ts'ên), shu min fu sin (sîen), fu wen fu shi (d'ôjîg), wu wang kün tsi (ts'îag), shi yi shi yi (ziq), wu siao jen tai (d'ag), so so yin ya, tsê wu wu shi (d'ôjîg). 5. Hao tien pu ch'ung (t'îju), kiang ts'i kâ hiung (ziông), hao t'ien pu huiu (gi'weiad), kiang ts'i ta li (ltôd), kün ts'i jü kie (k'ebôd), kün ts'i ju yi (d'ôjî), wu nu shi wei (gi'weiad). 6. Pu tiao hao t'en, luan mi yu ting (d'êîg), shi yue si sheng (sêng), pei min pu ning (niêng), yu sin ju ch'êng (d'êîg), shuîei ping kuo ch'êng (d'ôjîg), pu tsê wei cheng (tiông), tsuei [sîê] lâo po sing (sîêng). 7. Kia pi si mu, si mu hiang ling (liông), wo chan sî fang, tsu tsu mi so ch'êng (t'ôjeô). 8. Fang mou er ngo ('ák), siao er mao (miôg) yi, ki yi ki yi (diôk), ju siang ch'ou (d'ôjô) yi. 9. Hao t'ien pu p'ing (b'ôjeô), wo wang pu ning (niêng), pu ch'êng k'i sin, fu yuân k'i cheng (liông). 10. Kia fu tso sung (dzêung), yî kiu wang hiung (ziông), shî ngo er sin, yi hû wan pang (pûng). 1. Crest-like is that Southern mountain, its rocks are massed high; oh, majestic Master Yin, the people all look at you; the grieved hearts are as if burning, they dare not jest or chat; the state is entirely (cut off =) destroyed (a), why do you not make a scrutiny! 2. Crest-like is that Southern mountain, full is its richness (of vegetation); oh, majestic Master Yin, your iniquity, (what does it say?): what does it mean? Heaven now repeatedly causes epidemics, death and disorders are widespread and many; the words of the people have nothing good, there is nobody who stops their lamentations. — 3. Oh, Grand-master Yin, you should be the base of Chou; you should hold the (equalizing =) ordering of the state; the four regions, them you should unite; the Son of Heaven, him you should (augment:) strengthen; you should cause the people not to go astray; oh, merciless Heaven, you ought not to exhaust our crowd. — 4. You do not appear in person, you do not act yourself, the people do not trust (you); you do not (inquire:) take counsel, you do not give office — do not cheat the noble men; be (chief diviner) divines it: there are locusts, there are fishes — that is rich years; there are tortoise-and-snake banners, there are falcon banners — your house will be multitudinous.

(a) In each colour-group there are 30 beasts.
peaceful, be (stopping=) moderate, do not (have the danger of =) let yourself be endangered by mean men; then your petty relatives will not enjoy great offices. — 5. The great Heaven is not just (b), it sends down these (full:) ample quarrels; the great Heaven is not kind, it sends down these great transgressions; if noble men are moderate, the hearts of the people are set at rest; if the noble men are peaceful, hate and anger are removed. — 6. Oh, merciless Heaven, the disorder is never settled, every month it grows; it causes the people to have no peace; the grieved hearts are as if (intoxicated=) stupefied; who holds the ordering of the state? If you do not effect the government, you will cause the people suffering and toil. — 7. I yoke those four stallions, the four stallions (neck their necks:) stretch their necks; I look to the four quarters; they are greatly harassed, I have nowhere to drive. — 8. Just now you give force to your (evil=) cruelty, we see your lances; but when we have got peace and joy, we shall require you. — 9. The great Heaven is iniquitous; our king is not at peace; he does not correct his heart; on the contrary he is annoyed with those who correct him. — 10. Kia-fu has made this poem, in order to (exhaust =) get to the bottom of the king's (quarrels:) disorders; you should (move=) change your heart, in order to cherish the myriad states.

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

192. Cheng yue.

1. Cheng yue fan shuang (shiang), wo sin yu shang (shiang), min chi ngo yen, yi k'ung chi tsiang (leiang), nien wo tu hi, yu sin king king (klifeng), ai wo siao sin, shu yu yi yang (zhang). 2. Fu mu sheng wo, hu pei wo yu (diiu), pu tsi wo sien, pu tsi wo hou (g'u), hao yen tsi k'ou (k'u), yi yen tsi k'ou (k'u), yi sin yu (diu), shi yu yi wu (miu). 3. Yu sin k'ung k'iang, nien wo wu lu (luk), min chi wu ku, ping k'i chi'en p'u (b'uk), ai wo jen st, yu ho ts'ung lu (luk), chan wu yian chi, yi shuei chi wu (uk). 4. Chan pi chung lin, hou sin hou cheng (lieng), min kin fan tai, shi t'ieng meng (miing), k'i k'o yu ting, mi jen fu sheng (zhang), yi huang Shing ti, yi shuei yin tseng (tseng). 5. Wei shan kai hei, wei kang wei ling (liing), min chi ngo yen, ning mo chi ch'eng (d'iang), chao pi k'u lio, sin chi chan meng (miing), k'i yue yu sheng, shuei chi wu chi ts'i hiung (giung). 6. Wei t'ieng kai kao, pu kan pu k'u (g'uku), wei ti kai hou, pu kan pu tsi (tieljek), wei hao si yen, yu lun yu tsi (tieljek), ai kin chi jen, hu wei hui yi (d'iek). 7. Chan pi fan t'ieng, yu yu k'i ti (d'iek), t'en chi wu wo, ju pu wo k'o (k'ek), pi k'i'uw wo tse (tseljek), ju pu wo tse (tsek), chi k'u k'u li, yu pu wo li (tiek). 8. Sin chi yu yi, ju huo kie (kiet), kin t'ai chi cheng, hu jan li (liad) yi, liao chi fan yang, ning hoo mie (miad) chi, ho tsung Chou, Pao Si hie (pyinivet) chi. 9. Chu k'ing yun huai, yu k'iu yin yu (g'wo), k'i k'i ki tsai, nai k'i er fu (b'wo), tsai shu er tsai, ts'iang [sic] po chu yu (diyo). 10. Wu k'i er fu, yuin yu er fu (p'ijk), lü ku er p'u (b'uk), pu shu er tsai (tsaj), chung yu tsue hien, ts'eng shi pu yu (iag). 11. Yu tsai yu cho (tijog), yi fei k'o lo (gliek), ts'en suei fu yi, [Mao; yu k'ung ch'ao, replaced by var. 51:] yi k'ung chi cho (mok), [Mao; you sin ts'an ts'ian, replaced by emend. 52:] yu sin ts'ao ts'ao (tseg), nien kuo chi wei nue (miqek). 12. Pi yu chi tsiu, yu yu kia yao (g'go), hia pi k'i lin, hun yin k'ung yun (g'wei), nien wo tu hi, yu sin yin yin (iun). 13. Ts'i ts'i pi yu wu ('uk), su su fang yu ku (kuk), min kin chi wu lu (luk), t'ien yao shi cho (tiek), ko yu jen, ai ts'i k'uang tu (d'uk).
come; the august God on High, whom does he hate? — 5. They (sc. the foolish leaders) say that the mountains are low (h) — and yet there are ridges and cliffs! The false speeches of the people, why is there nobody who stops them? They call those veterans, to take counsel with them for divining the dreams; they all say; swe are wise — but who can (know =) distinguish the male and the female of the raven (i)? — 6. They say that heaven is high (j) — and yet we dare not but stoop! (k) They say that the earth is thick (l) — and yet we dare not but step waryly! (k) They cry out their assertions, as having principles, having (spine =) reason; alas for the men of the time, why are they lizards! — 7. Look at that field on the slope, luxuriant is its straight-rising (grain); Heaven shakes me, but it does not crush me; they (seek my pattern:) try to emulate me, but they do not attain to me (cannot vie with me); they have seized me, enemy-fashion, and yet they cannot force me. — 8. The grief of the heart! It is as if something tied it; the present rulers, how cruel they are; when the fire is just flaming high, how can anyone extinguish it? The majestic Tsung Chou, (lady) Si of Pao has destroyed it. — 9. Everlasting is the constant anxiety; moreover we are harassed by soaking rain (m); when your carriage is loaded, you throw away your side-boards; then your let fall your load, and beg your leader: help us! — 10. Do not throw away your side-boards, (the cargo) will fall down on your spokes, look often after your driver, do not let fall your load; then in the end you will pass over the highest steeps; you do not think of that. — 11. The fish is in the pond, but it cannot rejoice; although by diving down it can lie on the bottom, still (the light) greatly (illuminates it =) makes it visible (n); the grieved heart is very pained, I think of the oppression in the state. — 12. Those have good wine, and they have also fine viands; they assemble their neighbours, their relatives are very numerous; I think of how I am alone, the grieved heart is very distressed. — 13. Those petty ones have houses, the mean ones have emoluments; that the people now have no blessings, (it is because) Heaven's (killing) destruction strikes them; all is well with the rich people, alas for those who are (solitary: =) helpless and alone.

(a) I was born in the very middle of a time of distress. Cf. ode 264, where we have the same phrase in the same sense. (b) Referring to the false speeches of
the peoples in st. 1. (c) Because I alone have the courage to denounce the wicked men of the time. (d) For k' i u n g k' i u n g see gl. 299. (e) The black raven, a bird of ill omen (cf. ode 41): who is the next to be struck by calamity? Nobody is safe, since anybody, guilty or innocent, may be punished. (f) There are no really fine trees — a metaphor for the worthlessness of the men in office. (g) Ki yu ting — t'ing here in the same sense as in ode 190: 6 li an mi yu ting ; the disorder is never settled. (h) That there are no difficulties to overcome. (i) They are both black birds of ill omen. (j) There is no risk of being crushed. (k) We are in constant danger. (l) There is no risk of its bursting beneath your feet. (m) Heaven shows its displeasure by calamities of nature. (n) Nobody can escape the calamities by hiding away.

193. Shi yue chi kiao.

1. Shi yue chi kiao, shuo ji sin mao (miog), ji yu shi chi, yi k'ung chi ch'ou (t'io), pi yue er wei (miow), ts' i ji er wei (miow), kin to hia min, yi k'ung chi ai (or). 2. Ji yue kao hiung, pu chou k'i hing (g'ang), si kuo wu cheng, pu yung k'i liang (liang), pi yue er shi, ts'e wei k'i ch'ang (diang), ts' i ji er shi, yu ho pu tsang (tsang). 3. Ye ye chen tiu (d'ien), pu nung pu ling (lieng, lien), po ch'uan fei t'eng (d'eng), [Mao: shan chung tsu peng, replaced by emendation 53:] shan chung sgei peng (peng), kao an wei ku, shen ku wei ling (liang), ak kin chi jen, hu ts'an mo ch'eng (d'ang). 4. Huang fu k'ing shi (dz'io), Fan wei si t'u (t'o), Kia po chung tsai (tsao), Chung yuen shan fu (piwo), Tsou tsai nei shi (sliag), Kuei wei ts'ou (sic) ma (ma), Kui wei shi shi, yen ts' i shan fang ch'u (ti). 5. Yi ts'i Huang fu, k'i yue pu shi (diag), hu wei wo tso, pu ts'i wo mou (miog), ch'e wo ts'iang wu, t'ien tsu wu lai (log), yue yu pu ts'iang, li ts'ehan yi (log). 6. Huang fu k'ung sheng, tso tu yu Shang, ts'e san yu shi, tan hou to tsang (dz'ang), pu yin yi yu lao, pei shou wo wu (gijiang), ts'e yu ku ma, yi ku ts'u Shang (siang). 7. Min mien ts'ing shi, pu kan kao lao (log), wu tsuie wu ku, ch'an k'ou ao ao (ngog), hia min chi nie, fei kiang tsi t'ien (t'ien), tsun ta pei tseng, chi king yu jen (nieng). 8. Yu yu wo li (liag), k'ung chi mei (muog), si fang yu sien, wo tu ku yu (t'io), min mo pu yi, wo tu pu kan hiu (chiag), t'ien ming pu ch'e (t'iat), wo pu kan hiao, wo yu ts'i yu (diel).

1. At the conjunction of sun and moon (in the tenth month, on the first day of the moon, the day sin mao (28th day of the cycle of 60), the sun was eclipsed, we found it greatly (ugly) ominous (a); that moon was (reduced: eclipsed, this sun was eclipsed; now this lower people also greatly laments it. — 2. Sun and moon announce calamity, they do not (use) follow their paths; the states of the four quarters lack (proper) government, one does not employ their good (men); that this moon is eclipsed, is but an ordinary matter; but that this sun is eclipsed — wherein lies the evil? (b). — 3. Flashing is the lightning of the thunder; things are not peaceful, not good; all the streams bubble up and rise, the mountain tops break and collapse; high banks become valleys, deep valleys become hills; alas for the men of this time; why has nobody stopped (the disorders)? — 4. Huang-fu is prime minister; Fan is director of the multitudes (minister of the interior); Kia-po is grand intendant; Chung-yun is master of the Royal table; Tsou is grand scribe; Kuei is director of the horse (minister of war); Yu is commander of the guard; the beautiful wife splendidly side by side (with the king) has her place. — 5. However, this Huang-fu, does he (say) admit that he is (unseasonable:) acting out of season? Why, when we are set in action, does he not come to us and lay plans? He tears away our walls and houses, our fields are all weed-covered; he says: I do not maltreat you, according to law it is like that. — 6. Huang-fu is very clever, he made a city in Shang; he selected three ministers, who are truly avaricious (c); he was not even willing to lose a single old man, whom he could let guard our king; he selected those who had carriages and horses, and in order to take up an abode he went to Shang. — 7. I strive to perform my service; I dare not report fatigue; I have committed no offense, have no guilt; but the slanderous mouths are clamouring; the evils of the lower people, they do not come down from Heaven; they chatter and babble and show hatred behind one's back; it is simply that the quarrels come from men. — 8. (Caus-
ing long-brooding:) distressing is my suffering. I am also greatly pained by it; in the four quarters there is affluence, I alone dwell in grief; among the people there are none who do not take their relief, I alone dare not rest; Heaven's decrees are impenetrable. I dare not imitate my friends, and myself take relief.

(a) Yí k’ung ch’i ch’óu: the ch’ou is a transitive verb, with ch’i as object; for the construction see ode 157, note c. (b) Which evil is the cause of the sun's thus pressing calamity? Yú hó is generally taken as being equal to náiháo (Han), ju hó (Pi Kia-yu etc.), but yú can have no such meaning. (c) Properly: «men with» much hoarding.

194. Yú wú cheng.

1. Hao hao hao t’ien, pu tsún k’i té (tsk), kiàng sang ki kin, chan fa sī kuo (kwok), [orthodox text: min t’ien tsé wei, replaced by orig. Mao 53:] hao t’ien tsí wei, fu lù fu t’u (d’o), shè pi yu tsuei, ki fu k’i ku (ko), jo ts’i wu tsuei, lun sù yí p’u (p’wó). 2. Chou tsung ki mie (mjiat), mi so ch’í li (liád), cheng ta fu li kí, mo ch’í wo yi (ziád), san shí ta fu, mo k’én su ye (ziád), pang kún chu hou, mo k’én chao si (dziák), shu yúi shí tsáng, fu ch’u wèi ngo (ták). 3. Ju hó hao t’ien (t’ièn), pi yén pu sin (nién), ju pi hing mai, tèi mi so chen (tshên), fan po kün tsí, ko king er shén (shên), hu pi siang wei, pu wei yú t’ien (t’ièn). 4. Jung ch’eng pu t’uei (t’uàd), ki ch’eng pu suèi (dziád), ts’eng wo sè yú, ts’án ts’án jì tsuei (dziád), fan po kún tsí, [Mao: mo k’én yung sin, replaced by emendation 54:] mo k’én yung suéi (ziád), t’íng yen tèi ta, chen yen tsé t’uei (t’uàd). 5. Ai tsai pu neng yen, fei shé shí ch’uei [sic] (t’uàd), wei kung shí suèi (dziád), ko yi neng yen, k’iao yen jù liú (lió), pei kung ch’u hiú (chióó). 6. Wei yú yú shí (dziád), kung’í ts’í tsai (t’é), yún pu k’ó shí (slíá), tè suèi yú t’ien tsí (tsíá), yi yún ko shí (slíá), yúan kí p’eng yó (p’íó). 7. Wei er ts’ièn yú wang tu (tsó), yúé yú weí yu shí kia (ká), shu sí kí húe (chióó), wu yen pu tsí (dziád), si er ch’u kú (kijo), shuei ts’úng tso er shí (dziád).

1. The wide and great Heaven, it does not prolong its grace; it sends down death and famine; it (cuts down:) destroys and strikes the states of the four quarters; great Heaven is terrible, it does not ponder, it does not plan; it cares not about those who have guilt, they have already undergone their punishment; even such as these who have no guilt are (indiscriminately:) all together made to suffer. — 2. Tsung Chou has destroyed, there is nowhere to settle down; the chiefs and dignitaries live in dispersion; nobody knows (understands) my toil; three ministers and the dignitaries, none of them are willing to (be there) early and late (a); the rulers of the states, the feudal princes, none of them are willing to (be there) morning and evening; would that they might be good! (b) But on the contrary they proceed to do evil. — 3. How is it, great Heaven? The words of the rulers are not reliable; they are like those wayfarers who come nowhere; all you many lords, each of you be careful about your persons; why do you not (fear:) respect each other! You do not (even) fear Heaven. — 4. The weapons truly are not withdrawn, the famine truly is not (achieved:) relieved, I, a personal attendant, am grieved and daily more exhausted; all you many lords, you are not willing to (use =) heed the admonitions; when there are (hearable words:) words deserving to be heard, then respond; when there are slanderous words, then keep aloof. — 5. How pitiful, not to be able to speak! (c) I (do not:) cannot bring out my tongue; I only exhaust the body; how suitable to be able to speak! The artful words are like a flow; they cause the body to live in (rest:) comfort (d). — 6. You say: to go and take office is very harassing and dangerous; if one is not willing (e) to take a commission, one offends against the Son of Heaven; if one is willing to take a commission, the odium (one incurs) reaches to (befalls also) one's friends. — 7. When I tell you (f) to remove to the king's capital, you say: we still have no chamber and house; grieved I brood over it and weep blood; there is no word (of mine) which is not urgent (g); formerly when you went out to take up an abode (elsewhere), who followed you to make your houses? (h).

(a) Serving at court. (b) Shù yù shí tsàng. It would be tempting to translate: «they all say: we will be good». But shù as a rule stands as an adjective combined with a noun: shù jén, shù mín etc. Alone, as a noun, it
generally means 'the crowd, the people'. It is therefore better to take shu as the common optative adverb: 'hoffentlich, would that'. This is confirmed by the analogous phrase in ode 217 shu k'i yu tsaang. (c) The simplest translation would be: alas, I cannot speak; but this is vetoed by the par. in the 3rd line: k'o y'i, neng yen. (d) The sycophants have an easy lot, whereas the loyal officer toils unhired. (e) The two yün...yün do not mean sto say, for in this sense the word yün never occurs in the hsi. It is here a particle marking the two alternatives. (f) Legge: 'I say to you: remove etc.' This is inadmissible, for wei never introduces an oratio recta (then it should be yü e). (g) Mao: which is not resented; this is also possible, but does not suit the context so well. (h) Your having no houses in the new royal capital is merely a pretext.

195. Siao min.

1. Min t'ien tai wei, fu yü hia t'u (t'o), mou yu hui yü, ho ji si tsü (dz'io), mou tsang pu ts'ung (dz'iong), pu tsang fu yung (dz'iong), wo shi mou yu, yi k'ung chi k'iong (dz'iong). 2. [Mao: hi hi ts'i ts'i, replaced by Han var. 55:] hi hi ts'i ts'i, yi k'ung chi ai (t'o), mou chi k'i ts'an, tsé k'i shi wei (g'iong), mou chi pu tsang, tsé k'i shi yi (t'o), wo shi mou yu, yi yü hu chi (t'o). 3. Wo kuei ki yen, pu wo kuo yu (zi'g), mou fu k'ung to, [Mao: shi yung pu tsi, replaced by Han var. 56:] shi yung pu ts'in (zi'g), fa yen ying t'ing, shuei kan chi k'ü kiu (g'iong), ju fei hing mai mou, shi yung pu tê yü tao (g'iong). 4. Ai tsai wei yu, fei sien min shi ch'eng (dn'iong), fei ta yu shi kung (d'iong), wei er yen shi t'ing (t'iong), ju pi chu shi yü tao mou, shi yung pu hui yü ch'eng (dn'iong). 5. Kuo suei mi chi (t'o), huo sheng huou (pi'a), [Mao: min suen mi wu, replaced by Han var. 57:] min suen mi mei (n'iong), huo c'hê huo mou (m'iong), huo su huo yi (n'iong), ju pi ts'ian liu, wu lun sii yi pai (b'wad). 6. Pu kan pao hu, pu kan p'ing ho (g'ia), jen chi k'i yi, mo chi k'i t'o (t'o), chan chan kung king (k'iong), ju lin shen yian, ju li po ping (pi'a).

1. The severe Heaven is terrific; it extends over the earth below; the counsels and plans are crooked and awry, (what day;) when will this stop? When the counsels are good, they are not followed, when not good, on the contrary they are followed; when I look at the counsels and plans, I grieve greatly over this. — 2. They league together and are slanderous, I greatly lament it; when the counsels are good, then they all act against them, when the counsels are not good, then they all follow them; I (look at:) consider the counsels and plans: if one (goes =) follows them, what does one come? — 3. Our tortoises are (satiated =) weary, they do not tell us the (proper) plans; the counsellors are very many, therefore there is nothing achieved; the proffered speeches fill the court, but who dares to take the (blame:) responsibility? They are like those wayfarers who consult (people), and therefore make no progress on the road. — 4. How pitiful, their making their plans! They do not make the ancient people their standard, they do not make the great counsels their norm; only shallow words do they live with other (in uttering); they are like those house-builders who consult (people) on the road: therefore they are not (rushing =) energetic in the achievement (of the work). 5. Though the state (has no settling =) is unsettled, some (men) are wise, some are not; though the people are not numerous, some are clever, some are plotting; some are respectful, some are (governed =) forced to obedience (a), but they are like the flow of that spring (falling down headlong); may they not (indiscriminately:) all together go to ruin. — 6. One dare not overpower a tiger, one dare not without boat cross the river; people know one thing, but they do not know other things (b); tremble, be cautious, as if approaching a deep abyss, as if treading on thin ice!

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

196. Siao yüan.

1. Yüan pi ming kiu, han fei li t'ien (t'o), wo sin yu shang, nien si sien jen (n'ien), ming fa pu mei, yu huai er jen (n'ien). 2. Jen ch'i ts'ai sheng, yin tsiu wen k'o (k'ak), pi hun pu ch'i, yi tsuei ji fü (pi'g), ko king er yi, t'ien ming pu yu (pi'a). 3. Chung yüan yu shu, shu min ts'ai (ts'a) ch'i, ming ling yu ts'i, kuo lo fu (b'io) ch'i, kiao hui er ts'i,
mulberry insect has young ones, the solitary wasp carries them on its back; teach and instruct your sons, then in goodness they will be like (you). — 4. Look at that tsi-ling bird, it flies and it sings; we progress every month; rise early and go to sleep late; do not disgrace those of whom you were born. — 5. Crosswise fly the sang-hu birds, all along the threshing-arena they peck the grain; alas for our exhausted (a) and solitary ones, they are liable to be imprisoned (b); with a handful of grain I go out and divine: (from what can there be good:) how can there be luck? — 6. Be mild and courteous, like (birds) settling together on a tree; be fearless, be careful, as if (approaching:) being on the brink of a valley; tremble, be cautious, as if treading on thin ice!

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

197. Siao p'an (fan).

1. P'an (recte: fan) pi yu si (tiêg), kuei fei chi' [sic] chi' (diêg), min mo pu ku, wo tu yu li (liâ), ho ku yu ti'en, wo tseui yi ho (g'd), sin chi yu yi, yin ju chi ho (g'd). 2. Ti ti Chao ts'ai (toûg), kui wei mou ts'ao (ts'og), wo sin yu shang, ni yen ju tao (tôg), kia mei yung t'an, wei yu yung luo (lôg), —, ch'en ju tsi shou (siêg). 3. Wei sang yu ts'ai (siêg), yu sung king chi (tîg), mi chan fei fu, mi yi fei mu (maq), pu chu yu mao, pu li yu li (tiêg), tien chi sheng wu, wo ch'en an ts'ai (di'og). 4. Yu pi liu si, ming t'iao huih hui (xiwod), yu ts'uei chi yian, huan wei pi' p'i (p'âd), p'i pi chu liu, pi chi so kie (ked), —, —, pu huang kia mei (miêd). 5. Lu si chi pen, wei tsu k'i k'i (g'êg), chi chao kou, shang k'i k'i ts'i, p'i pi huai mu, tsu yung wu chi (tiêg), —, ning mo chi chi (tiêg). 6. Siang pi tou' tu, shang huo sien (siân) chi, hing yu si jen, shang huo kin (g'ên) chi, kiu ts'e ping sin, wei k'i jen (niêt) chi, —, ti ki yin (jîvên) chi. 7. Kiu ts'e sin chan, ju huo ch'ou (diôg) chi, kiu ts'i pu hui, pu shu kiu (kiôg) chi, fa mu ki (kia) yi, si sin chi (d'a) yi, shê pi yu tsuei, yu chi t'o (t'd) yi. 8. Mo kao fei shan (sâm), mo sün fei ts'êan (dz'êvan), kiu ts'i pu yu yi yen (njiân), er chu yu yuân (jîvân), wu shi wu liang, wu fa wu kou (ku), [Mao: wo kun pu yue, replaced by var. 7j] wo kin pu yie, huan sün wo hou (g'wu).

1. Flying are those crows, they fly home and flock to rest; among the people there are none who are not (good:) happy, I alone am in misery; what guilt have I against Heaven, what is my offence? The grief of the heart, what can I do about it? — 2. Even is the road of Chou, but it is (entirely rank grass:) all overgrown with rank grass; my heart is grieved and pained, I am hungrily dissatisfied as if in bowelpains; I can only steal a moment's sleep, and long I am sighing; through grief I grow old; oh, the grief of the heart! I am feverish, as if with a headache. — 3. The mulberry tree and the Catalpa tree, one absolutely has reverence for them (a); nobody is to be looked up to if it is not the father; nobody is to be depended on if it is not the mother; but I am not attached to (the garment's) outside, I am not attached to (the garment's) lining (b); when Heaven gave me birth, (where was my
deep if it is not the spring (f); the lord should not lightly (follow his words =) let the tongue run away with him: ears are applied to the walls; do not go to my dam, do not open my fish-trap (g); I am now not liked, how do I have leisure to be anxious about my future? (h).

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

198. Ki'ao yen.

1. Yu yu hao t'ien, yue fù mu tuš (ts'o), wu tsuei wu ku (ko), lu'an ju ts' li hu (wu) (χμω, χιω), hao t'ien yi wei ('iwar), yu shen wu tsuei (dz'wod), hao t'ien t'ai hu (wu) (χμω, χιω), yu shen wu ku (ko).

2. Luan chi ch' u sheng, [Mao: tsien shi ki han, replaced by Han var. 58:] tsien shi ki kien (k'em), luan chi yu sheng, kün ts' sin chan (dz'äm), kün ts' ju nu (no), luan shu ch' uan ts'ai (dz'yo), kün ts' ju ch'i (t'iq), luan shu ch' uan yi (ziq). 3. Kün ts' lü meng (miăng), luan shu yung ch' ang (d'jang), kün ts' sin tao (d'ög), luan shi yung pao (b'og), tao yen k' ung kan (käm), luan shi yung t'an (d'äm), fei k' i kung (k'uang), fei wang chi k' uang (g'uang). 4. Yi yi ts' in mio, kün ts' tso (tsäk) chi, chi chi ta yu, sheng jen mo (mäk) chi, t'o jen yu sin, yì ts' tun to (däk) chi, t'i t'i ch'an t'u, [Mao: yù k' ian huo chi, replaced by var. 59:] yu k' ian huo (g'wäk) chi. 5. Jen jan jiu mu, kün ts' shu (düj) chi, wang lai hing yen, sin yen shu (sij) chi, yi yi shi yen, ch' u ts' k' ou (k'u) yi, k' iao yen ju huan, yen chi hou (g'au) yi. 6. Pi ho jen si, kù ho chi mi (mjör), wu k' ian wu yung (dijüng), chi wei luän kie (ker), kì wei ts' le chung (dijung), er yung yi ho (g'är), wu yi tsiang to (tä), er kù t' u ho (g'är).

1. Oh, distant, great Heaven, you are called (our) father and mothers; there is no offence, there is no guilt, but the disorder is as great as this! Great Heaven is very terrific, but I truly have committed no offence; great Heaven is tremendous, but I truly have no guilt. — 2. When disorder is first bred, the falsehoods are first (reduced =) refuted; but when disorder is again bred, the lord believes the slander; if the lord would show anger (sc. against the bad ones), the disorder would (hoffentlich:) probably be quickly stopped; if the lord would bestow blessings (sc. on the good ones), the disorder would probably quickly cease. — 3. The lord frequently makes covenants, the disorder thereby grows; the lord believes the scoundrels, the disorder thereby becomes violent; the words of the scoundrels are very sweet, the disorder is thereby (taught forward:) elicited; they are not courteous and respectful,
199. Ho jen si.

1. Pi ho jen sī, k'i sin k'ung kien (kên), hu shi wo liang, pu ju wo men (muwen), yi shuei yun ts'ung, wei pao chi yun (g'iu'en). 2. Er jen ts'ung hing, shuei wei ts'i huo (g'wâ), —, pu ju yen wo (n Estado), shi chezhe ju ju kín, yun pu wo k'o (k'á). 3. Pi jen sī, hu shi wo ch'en (d'êtn), wo wen k'i sheng, pu kien k'i shen (sî'êtn), pu kuei yu jen (niën), pu wei yu yu tien (tîen). 4. —, k'i wei p'ao feng (g'iu'en), hu pu tse pei, hu pu tse nan (nâm), —, chi kiao wo sin (sî'âm). 5. Er chi an hing, yi huang shè (siâ), er chi kî hing, huang chi er kî (k'io), yi chezhe lai, yun ho kî hû (gyio). 6. Er suan er ju, wo sin yi (diê) ye, suan er pu ju, fou nan chi (tîê) ye, —, pei wo k'i (g'wê) ye. 7. Po shi chei huan, Chung chi chei chi (d'êtg), ki er ju kuan, liang pu wo chi (tîê), ch'iu t'si san wu, yi tsu er sî (siê). 8. Wei chei wei yu (g'iu'en), tsê pu k'o tê (tok), yu t'ien mien mu, shi jen wang ki (g'ioê), tso t'si hao ko, yi chi fan t'sê (tî'ê).}

In the Wei Hung preface an anecdote is told of how a prince of Su, who had been slandered by the prince of Pao, in consequence composed this complaining ode. There is no mention whatever in the ode text of any Su, and the word Pao occurs in st. 1 without any attribute which could indicate that it is a place name.

In Tso: Wen 8 it is said that a covenant was concluded in Pao, which the comm. state was a place in Cheng, but there is no clue whatever to its ever having been a fief. In any case a prince of Pao would not have been called simply Pao, as in our ode. There is, indeed, no reason to take the word Pao as a name at all. This ode contains no very difficult words or phrases, but the mode of expression is throughout so general and vague that it allows of the most varying interpretations. All the commentators have accepted Wei Hung's yarn, which has influenced their interpretation all through. Once this baseless anecdote is rejected, the whole tenor of the ode will be quite different from the traditionally accepted one. The ode resembles many other odes in which a lady complains that the gentleman she loves is unfaithful and does not come to see her, as he did earlier. He passes close by her home (comes to her dam), but does not enter; or he steps inside her gate on the path leading from the gate to the hall, but only to send a perfunctory message of polite inquiry (a hên g'ê), not coming to see her personally. There are two other ladies who have taken the foremost place in his heart and ousted her from her place there.

1. What kind of man is that? His heart is very intriguing; why does he come to my dam, and does not enter my gate? Who are following him? I call them cruel ones. — 2. Two persons are going in his suite, who are they that cause (me) this distress? Why does he come to my dam, and does not enter and console me? In the beginning it was not like now, I dare say he does not approve of me. — 3. What kind of man is that? Why does he come to the path inside my gate? I hear his voice, but do not see his (body:) person; he is not ashamed before men, he does not fear Heaven. — 4. What kind of man is that? He is a whirl-wind; why does he not come from the north, why does he not come from the south? (a) Why does he come to my dam? He only disturbs my heart. — 5. When you go leisurely, you yet have no

they are the kings' grief. — 4. Grand is the temple, a lord has made it; orderly are the great plans, wise men have laid them; other men have their (hearts:) thoughts, but I can (measure:) understand them; jumping about is the crafty hare, but (even) a stupid dog catches him (a). — 5. Tender are the soft trees, the lord plants them (b); the current talk of goers and comers, in the heart one (calculates:) evaluates them; (shallow =) pretentious are the great words, they come (only) from the mouths; the artful words are like a reed-organ; that (is =) shows the thickness of their face (their shamelessness). — 6. What kind of men are those! They are situated on the brink of the river (c); they have no strength or courage, they are simply the (steps of =) promoters of disorder; you are small and (swollen:) inflated, what is your courage like? You make plans that are great and many, but your (dwelling followers =) clients, how many are they?

(a) Even myself, a simple-minded subordinate, can see through the falsehoods of the bad men; how much more should the lord, who represents the traditional highest power and wisdom, be able to distinguish the good from the bad.  
(b) He prefers trees with useful wood. (c) In a risky position.
time to (halt:) stop at night; when you go quickly, how do you even have leisure to grease your cart (wheels) (to make a short pause)? If you would come but once! Oh, how I am pained. — 6. When you come round and enter, my heart is easy; when you come round and do not enter, that you do not is difficult to understand; if you would come but once! You cause me (to be ill:) to suffer. — 7. The Eldest lady plays the ocarina, the Second-eldest lady plays the flute; they are as if strung together with you; you truly do not take cognizance of me; I will bring out these three objects (for sacrifice), in order to bind you by an oath. — 8. If you were a spectre or a demon, you could not be caught hold of; but since you as a normal face have a countenance and eyes (b), I regard you, the man, (having no limit:) acting recklessly; I have made this good song, in order to (exhaust =) express to the full my restlessness.

(a) He is not coming in a regular, calculable fashion, but like a whirl-wind without fixed course, unstable and unseizable. (b) Being an ordinary man, who should act responsibly.

200. Hiang po.

1. Ts'i hi fei hi, ch'eng shi pei kin (kiém), pi chen jen chê, yi yi t'ai shen (dùm). 2. Ch'hê hi ch'i hi, ch'eng shi nan Ki (kio̍h), —, shuei shi yu mou (miūg). 3. Ts'i ts'i fan fan, mou yu chen jen (nienia), shen er yen ye, wei er pu sin (şījen). 4. Tsie tsie fan fan (p'iu̍hān), mou yű chen yen (niān), k'i pu er shou, ki k'i ju ts'aien (tsìn). 5. Kiao jen hao hao (gōg), lao jen ts'ao ts'ao (ts'ōg), ts'ang t'en ts'ang t'en (t'ien), shi pi kiao jen (niān), king (kin) ts'ai lao jen (niān). 6. Pi chen jen chê (l'iō), shuei shi yu mou, ts'ü pi chen jen, tou pi ch'ai hu (go), ch'ai hu pu shi (d'jak), tou pi Yu pei (puk), Yu pei pu shou (d'gōg), tou pi Yu hao (gōg). 7. Yang yuan chi tao, yi yu mou k'iu (k'iu), si jen Meng ts'i (tsiōg), tso wei ts'i shi (sījō), fan po kün ts'i, king er t'ing chi (sīg).

1. Rich and ornate is truly this shell-brodathe; those slanderers, they are verily too excessive. — 2. Great and large is truly that southern Winnowing Basket; those slanderers, who likes to consult with them? — 3. Tattling and glib-tongued, you plan and would slander people; be careful about your words, one will say that you are not reliable. — 4. Nimble-minded and versatile, you plan and would speak slanderingly; how would one not accept you (so. when coming with your statements)? But afterwards one will remove you. — 5. The arrogant men are pleased, the toiling men are anxious; blue Heaven,
whom shall one rely? If one has no mother, on whom shall one depend? Abroad one (carries in the mouth =) harbours grief, at home one has nobody to go to. — 4. Oh father, you begat me, oh mother, you nourished me; you comforted me, you cherished me, you brought me up, you reared me, yo looked after me, (reverted =) constantly attended to me, abroad and at home you carried me in your bosom; I wished to requite you by goodness, but great Heaven (has no limit:) goes to excess (c). — 5. The Southern mountain (is rank-like =) has peak after peak, the whirl-wind rushes (d); among the people there are none that are not happy, why am I alone harmed? 6. The Southern mountain (is row-like =) has top after top, the whirl-wind rushes; among the people there are none that are not happy, I alone cannot have a (good) end (e).

(a) Things are not so good as they may appear. (b) The smaller bottle is refilled from the larger amphora: when one is in need, one should have a family that comes to one's aid. (c) Treats me too cruelly: you are dead and I cannot requite you (that the parents were dead follows from st. 3). (d) The mountains look imposing and terrifying, the wind is frightening: I feel very depressed. (e) Pu tu su 'not finish' = 'not reach the end of one's natural life', not live happily until a natural death (a common expression).

203. Ta tung.
1. Yu meng kuei sun, yu k'iu ki pi (pîjîr), Chou tao ju chî (tiîjîr), k'i chî ju shî (sîjîr), k'un tsî so li (liîjîr), siao jen so shî (diîjîr), k'uan yen ku chî, shen yen ch'î t'î (lîjîr). 2. Siao tung ta tung (tîng), chu chu ki' k'ung (k'în'gîn), kiu kiu ko k'i, k'o yo li shuang (shîng), tiao tiao kung tsî, hing pi Chou hing (g'îng), ki wang ki lai (lîlag), shî wi so kiu (kîjüg). 3. Yu jie kuei ts'ian (dzû巨大), wu tain huo sin (sîn'gîn), k'i k'i wu t'an (tîn'gîn), ai wo tan (to) jen (nîjîn), sin sh'i huo sin (sîngîn), shang k'o tsai (tsâgîn) ye, —, yi k'o si (sîjîgîn) ye. 4. Tung jen chî tsai (tsêgîr), chî lao pu lai (lîlag), si jen chî tsî (tsêjîr), ts'an ts'an yi fu (bîjîgîn), Chou jen chî tsî (tsîjîn), huang pi shî kiu (g'îjîgîn), sî jen chî tsî (tsêjîrn), po liao shî shî (sîjîgîn). 5. Huo yî k'i tsau, pu yî k'i ts'ian (tsêjîn), huan huan pai suie, pu yî k'i chang (tiång), we i'ien yu Han, kien yi yu kuang (kuång), k'i pi Chi nü, chung jî ts'i siang (siyang). 6. Suii ts'e ts'i siang (siyang), pu ch'eng pao chang (tiång), huan pi k'I'en nu, pi yu fu siyang (siyang), tung yu K'i ming (miång), si yu Ch'ang keng (kång), yu k'I'Tien pi, tsai shi chî hang (g'îng). 7. Wei nan yu Ku, pi k'o yi po yang (diång), wei pei yu Tou, pu k'o yi tsiu ts'ian (tsêjîn), —, tsai hî k'i shê (dî'jîât), —. si ping chî kie (g'jîat).

A man from the East thinks longingly of the splendid Chou capital of the West: the rich banquets, the fine roads frequented by elegant gentlemen. With this he contrasts the poverty and distress of the people in the eastern states; particularly unfair he finds it that the men of the West not only lead a life of luxury, but also, together with their henchmen, who are placed in lucrative offices, are wholly incompetent, lazy and useless; he ends with a simile of various constellations which are very bright and fine-looking but serve no useful purpose.
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B. KARLGRÈN: THE BOOK OF ODES

1. In full measure is the cooked grain in the kuei vessels, long and curved are the spoons of thorn-wood; the road of Chou is (smooth) like a whetstone, it is straight like an arrow; that is where the noblemen tread, where the (small men: commoners) look on; with longing regards I look towards it, flowingly I shed tears. — 2. In the smaller East and in the Greater East, the shuttles and warp-cylinders are empty; but twisted are (the strands of) the dolichos shoes, with them one can walk on hoar-frost (a) — the going and coming gentlemens, walking in the road of Chou, they have been going and coming, they cause my heart to ache. — 3. Cool is the spring issuing from the rock — but it must not wet the cut firewood (b); distressed I lie awake and sigh, alas for our exhausted people; when we have made firewood of (i.e. chopped small) that cut firewood, may it be possible to (load it =) convey it home (c); alas for our exhausted people, they also should have rest. — 4. The sons of the men of the East, they only toil and are not encouraged; the sons of the men of the West, they have beautiful clothes; the sons of the men of Chou, they have the (skins of) black bears and brown-and-white bears for furs; the sons of their petty

hencmen, they (use:) are in possession of all the offices. — 5. They will use their wine, but they do not use their congee (d); pure are the suei gems suspended at their girdles, but they do not use their excellence (e): in the heavens there is the (celestial) Han (the Milky Way), it looks down and is bright (f); (slanting =) triangular is the Weaving Lady (g), during one day-(and-night) she is seven times removed (i.e. from one emansions to another in the firmament). — 6. Although she is seven times removed, she does not achieve any interwoven pattern (h); brilliant is the Draught Ox (i), but one does not yoke it to any carriage; in the east there is the Opener of Light (Lucifer); in the west there is the Long Continuer (Hesperus); long and curved is the Heavenly Fork (j), but it is just placed there in its row (k). — 7. In the south there is the Winnowing Basket (l), but one cannot winnow with it, in the north there is the Ladle (m), but one cannot ladle wine or congee with it; in the south there is the Winnowing Basket, it draws in its tongue; in the north there is the Ladle, it raises its western handle.

(a) Light and comfortable and yet quite effective, fit for use even on frosty ground (cf. ode 107): the fine gentlemen walking in the roads of Chou have dainty shoes, whereas in the poor East the looms are empty, even the most necessary clothes are missing. (b) The pleasant life in the capital must not endanger the livelihood of the toiling people; the cutting of firewood symbolizes the toil of the poor people. (c) And have done with it. (d) They scorn a frugal fare. (e) They do not attend to the useful work of their high offices. (f) But does nothing else — so are the brilliant but useless officers. (g) a in Vega and e, in Lyra. (h) Though she passes through the whole firmament, like the shuttle with the wool through the warp, she makes no useful stuff for our use — equally useless are the fine men at court. (i) Certain stars in the Capricorn. (j) Eight stars in Hyades, see gl. 634. (k) And is quite useless for practical purposes. (l) Certain stars in the Sagittarius. (m) Ursa major.

204. Si yüe.

1. Si yüe wei hia (gā), liu yüe tsu shu (dio), sien tsu fei jen, hu ning jen yü (dio). 2. Ts’iu ji ts’i ts’ai (ts’i-ar), po hui kū fei (bi’wor), luan li mo yi, yuān k’i shī kuei (k’i-wor). 3. Tung ji lie lie (liat), p’iaofeng fa fa (pi’oa-wai), min mo pu ku, wo tu ho hai (g’ad). 4. Shan yu kia hui, hou li hou mei (mwaug), fei wei ts’an tsei, mo chî k’i yu (g’iug). 5. Siang pi ts’u’an shuei, tsai ts’ing tsai cho (tsik), wo ji kou hou, ho yün neng ku (kuk). 6. T’ao t’iao Kiang Han, nan kuo chî kî (k’iug), tsiin tseu yi shî (d’iug), ming mo wo yu (g’iug). 7. Fei t’uan fei yuān, han fei li t’ien (t’ien), fei chan fei wei, ts’ien t’ao yi yün (t’iun). 8. Shan yu kie wei, si yu k’i yi (diar), kün ts’i tao ko, wei yî kao aî (’ar).

1. In the fourth month there is summer, in the sixth month there it is the (passing:) retreating heat; were the ancestors not men? Why are they callous to me? — 2. The days of the autumn are chilly, the many plants all (become sick:) decay; the disorder and dispersion are painful, I will go and return home. 3. The days of the winter are bitterly cold, the whirl-wind rushes; among the people there are none that are
not happy, why am I alone harmed? — 4. On the mountain there are fine plants, and chestnut trees, plum trees; but greatly they destroy and damage (them), nobody knows their fault (a), — 5. Look at that spring water, now it is clear, now it is muddied; I am every day incurring misfortune, how can I have any luck? — 6. Amply-flowing are the Kiang and Han (rivers), they are the leading threads of the southern states; exhausted am I with service, why does nobody befriend me? — 7. I am not an eagle, I am not a hawk, who fly up and reach heaven; I am not a shan sturgeon, I am not a we i sturgeon, who plunge and escape into the deep. — 8. On the mountain there are ferns and we i plants, in the swamp there are k' i willows and yi trees; a nobleman has made the song, in order to make known his woe.

(a) Why the trees should suffer — a metaphor for the oppression of the officers against the innocent people. Y u 'fault' has lent itself to various interpretations: Cheng: «None (of the miscreants) know their own faults»; Chu: «Nobody knows whose fault it is». But y u regularly means 'blame, to find fault with' (ode 54, bis), so the idea is that the trees are found fault with and hence punished (unjustly).

205. Pei shan.

1. Ch'i pi pei shan, yen ts'ai k' i k' i (k' i yôg), kie kie shî tsei (tse' yôg), chao si ts'ung shî (d' yôg), wang shî mi ku, yu wo fu mu (mağ). 2. P' u t' ien chi hia (g' a), mo fei wang t' u (t' o), [Mao: shuai t' u chi pin, replaced by Lu and Ts'i var. 60:] shuai t' u chi pin (piên), mo fei wang ch'en (diên), ta fu pu kiu (kiyen), wo ts'ung shî huien (g' ien). 3. Si mu pang pang (piâng), wang shî peng peng (pâng), kia wo wei lao, sien wo fang tsiang (tsiâng), li li fang kung (kâng), king ying si fang (piâng). 4. Huo yen yen kû si (siak), huo tsin tseau shî kuo (kuak), huo si yen tsai ch' uang (d' yêng), huo pu yi yi hing (g' âng). 5. Huo pu chi kiao hao (g' ey), huo ts' an ts' an k' u lao (lo), huo si chi yen yang (niاغ), hung si shî yang chang (tâng). 6. Huo tan lo yin tsii (tsiôy), huo ts' an ts' an wei kiu (g' iyôg), huo ch' u ju fung yi (ngia), huo mi shî pu wei (gouia).

1. I ascend that Northern mountain, I gather the k' i willows; all the many officers, morning and evening they (follow =) attend to the service; the service to the king must not be defective; but I grieve for my father and mother (a). — 2. Under the vast heaven there is nothing that is not the land of the king; of all the subjects (tributaries)
on the earth, there are none who are not the servants of the king; but
the dignitaries are iniquitous, I alone, in my attending to the service,
am wise (b).—3. The four stallions go puäng-puäng, the king's (service,
business =) expedition goes päng-päng (c); they think it fine that I
am not yet old, they find it good that I am just now (great =) powerful;
my backbone and sinews are just now hard, I regulate and dispose the
(regions of) the four quarters.—4. Some are feasting peacefully
and live at rest, some exhaust themselves in serving the country; some
rest and lie on their beds, some never cease going on their (marches;)
expeditions.—5. Some (do not know of =) never hear any calling
or summons, some painfully toil and work; some are (roosting =)
resting and lie on the back, some are disconcerted (at their wit's end)
by the king's (service:) business.—6. Some are steeped in pleasure
and drink wine, some are praised and fear blame; some criticize abroad
and at home, some (have no service which they must not do =) must
perform every (service:) business.

(a) To whom I cannot attend properly. (b) The comm. have forced into this
the meaning: "The dignitaries are (iniquitous =) unfair, they (consider that) I
alone am wise in the service," i.e. they leave all the work to me! A curious
straining of the text. (c) The waäng sá hí 'king's service' here is a war expedition
already referred to in st. 1: "the service to the king must not be defective",
In all the odes where we have this phrase (waäng sá hí mi kú) it is a question
of expeditions which take the men away from their homes, e.g. in odes 121, 162,
167, 169. Here, moreover, it is expressly stated that the speaker speaks to
the regions of the four quarters, and he complains that some (i.e. himself)
ever cease in their marches.

206. Wu tsiang ta kúi.

1. Wu tsiang ta kúi, chí tsí ch'én (d'jêen) hi, wu sî po yu, [Mao: chí
tsi kí hi, replaced by var. 61:] chí tsí ti (tîer) hi. 2. —, wei ch'ên ming
ming (miêng), —, pu ch'u yú kiuo (kiwêng). 3. —, wei ch'ên yung
(yúng) hi, —, chí tsí chung (d'üng) hi.

1. Do not (take, support:) help forward the great carriage, you will
only make yourself dusty; do not think of the many anxieties, you
will only make yourself ill. — 2. Do not help forward the great carriage,
the dust will (darker =) blind you; do not think of the many anxieties,
you will not (be able to) come out in the light. — 3. Do not help
forward the great carriage, the dust will cover you; do not think of
the many anxieties, you will only weigh yourself down.

207. Siao ming.

1. Ming ming shang t'ien, chao lin hia t'u (t'ô), wo cheng ts'u si,
ch'i yú k'iu ye (djâ), er yüe ch'u ki, tsai li han shu (siô), sin chî yu yi,
k'i tu ta k'iu (k'ô), niên pi kung jen, ti'ing ju yu (qiyo), k'i pu huai
kuei, wei ts'i tsuei ku (ko). 2. Si wo wang yi, ji yüe fang ch'u [sic]
(d'ô), ho yün k'i huan, suei yü yün mu (maâ > maô), niên wo tu hi,
wo shi k'ung shu (stiwo > siô'), —, to [sic] wo pu hia (g'â), —, kuan
kiên huai ku (ko), —, wei ts'i k'ien nu (no). 3. —, ji yüe fang yu
(yôk), —, cheng shi yü tsu (tsiôk), —, ts'ai siao huo shu (siôk), —, tai
yi ts'i ts'i (ts'ôk), —, hing yen ch'u su (siôk), —, wei ts'ai fan fu (p'ôk).
4. Tsie er kün tsî, wu heng an ch'u (t'ô), tsing kung er wei, chêng chî
shî yü (zio), shen chî t'ing chî, shî kû yî ju (nîo). 5. —, wu heng an
si (siôk), —, hao shî chêng chî (d'ôk), —, kie er king fu (p'ôk).

1. Bright is the high Heaven, it shines down on the earth below;
we went on an expedition and marched west, we came to the remote
wilderness; from the first decade of the second month, we have success-
ively passed through cold and heat; oh the grief of the heart, its poison
is greatly bitter; I think of those (courteous, polite men =) fine courtiers
(a), my tears fall like rain; do we not long to return home? But we
fear this guilt (blame). — 2. Long ago when we marched, the days
and months were just (passing away, dwindling =) coming to an end
(b); when shall we return? The year will then be drawing to a close;
I think of how I am alone, my duties are very many; oh the grief of
the heart, it exhausts me and I have no leisure; I think of those fine
couriers, with longing regards I yearningly look towards them; do we not long to return home? But we fear this reproof and anger. 3. Long ago when we marched, the days and months were just warm; when shall we return? The affairs of administration are ever more pressing; the year will then be drawing to a close, they gather the southernwood, reap the beans; oh the grief of the heart, I have myself (bequeathed to myself) drawn upon me this grief (c); I think of those fine couriers, I rise and go out and pass the night (d); do we not long to return home? But we fear these (incalculations): repeated orders.

- 4. Oh you noblemen, do not constantly live at ease! Quietly thoughtful, be respectful in your official positions; (associate with:) side with the correct and straight ones; the spirits will hearken to you, in a good way they will (use you —) treat you. — 5. Oh you noblemen, do not constantly take ease and rest! Quietly thoughtful, be respectful in your official positions, love those correct and straight ones; the spirits will hearken to you (e) and enlarge (increase) your great felicity.

(a) At home in the capital. (b) It was at the end of the year. (c) By accepting this charge, as officer on an expedition. In gloss 89 I had translated: «You have yourself caused this grief, but the context here demands the first person, unlike the similar passage in ode 83. (d) I cannot sleep quietly indoors. (e) Shen ch'ing ch'i does not mean «When the spirits hear it», for 'to hear is' wen t'ing means 'to listen, hearken to', as is proved by the par. in ode 165. Thus ch'i, ordinarily the pronoun of the 3rd person, here serves for the 2nd, cf. ode 230 and gl. 228.

208. Ku chung.

1. Ku chung ts'ian ts'iang (ts'iang), Huai shuei shang [sic] shang (sip), ju sin ts'e shang (sip), shu jen k'en ts'ai, huai yun pu wang (miu)wang. 2. Ku chung kie kie (ker), Huai shuei hie hie (g'er), ju sin ts'e pei (pij), —, k'i te pu huiu (g'wet). 3. Ku chung fah fao (k'oj), Huai yun san chou (tijet), ju sin ts'e ch'ou (tijet), —, k'i te pu yu (pij). 4. Ku chung k'ie k'ie (k'oj), ju se k'ie k'ie (g'oj), sheng k'ing t'ung yin (jip), yi ya yi nan (nom), yi yu pu tsien (tsi). 5. They strike the bells resoundingly; the waters of the Huai (river) are voluminous; I am grieved in my heart and pained; the good man, my lord, I think of him and truly do not forget him (a). — 2. They strike the bells harmoniously; the waters of the Huai are cold; I am grieved in my heart and unhappy; the good man, my lord, his virtue is (not reflected —) without fault. — 3. They strike the bells and beat the big drum; in the Huai there are three islands; I am grieved in my heart and agitated; the good man, my lord, his virtue is unequalled. — 4. They strike the bells solemnly; they (beat:) play the lutes, they (beat:) play the guitars; the treble-organs and the musical stones blend their sounds; (with them —) accompanied by them they perform the Ya, the Nan (b); they wield their flutes without error (c).

(a) He is away on an expedition to the east, the Huai region. (b) Odes sung accompanied by ritual dances. (c) The ritual dancers had a flute in one hand, a plume in the other, see ode 38.

209. Ch'u ts'ai.

1. Ch'u ch'u ch'e ts'ai, yen ch'ou k'i ki (jio), ts'ai si ho wei, wo yi shu ts'i (tsi), wo shu yi yi, wo ts'i yi yi (jio), wo ts'ang ki ying, wo yi wi yi (jio), yi wei tsiu shi (d'oj), yi hian gi si (dziaj), yi t'o yi ju (pij), yi kie king fu (pij). 2. Ts'i ts'ai ts'ian ts'ang (ts'ang), kie er niu yang (zij), yi wang cheng ch'ang (d'oj), huo pu ho p'eng (p'eng), huo si huo ts'ai (ts'ai), chu ts'i yieng (p'eng), si shi k'ang ming (mio), tu ko shu huang (g'oj), shen pao shi hian (g'oj), hiao sun yu k'eng (k'eng), hiao yu kie fu, wan shou wu k'ang (k'ang). 3. Chi ts'ai uan ts'ei ts'ai (tsi), ts'ai ts'ai shi (dzi), huo fan hao chi (dzi), k'ie hu mo mo (mio), toi ko k'ang shu, wei pin wei k'o (k'oj), hien ch'ou kiao ts'o (tsi), yi t'o ts'o (dzi), siao yu tsu huo (g'oj), shen pao shi ko (k'oj), pao yi kie fu, wan shou yu tso (dz'oj). 4. Wo k'ang juan yi, shi li mo k'ien (k'oj), kung chu chu kao, ts'u lai hiao sun (twen), pi fen hiao si (dziaj), shen shi yin shi (dzi), pu er po fu (pij), ju k'ie hu shi (zi), shen shi yin shi (dzi), pu er po fu (pij), ju k'ie hu shi (zi), shen shi yin shi (dzi), pu er po fu (pij)
fragrant is the pious sacrifice, the spirits enjoy the wine and food; they predict for you a hundred blessings; according to the (how much =) proper quantities, according to the (proper) rules, you have brought sacrificial grain, you have brought millet; you have brought baskets, you have arranged them; forever they will give you the utmost (blessings); those will be in myriads, in myriads of myriads. — 5. The ceremonies are now completed, the bells and drums have given their warning; the pious descendant goes to his place, the officiating invoker makes his announcement: The spirits are all drunk, the august representative of the dead then rises, the drums and bells (by their sound) escort away the representative; the divine protectors (the spirits) then return (leave the temple); all the attendants and the noble wives clear away (the stands and dishes) without delay; then all the (sisters and brothers =) male members of the clan celebrate the lay feast. — 6. The musicians all come in and play, so that you can tranquilly enjoy the following blessings; your viands have been set forth, nobody is dissatisfied, all are happy; they are drunk, they are satiated; small and great bow their heads; the spirits have enjoyed the wine and food, they will cause the lord to have a long life; you have been very compliant, very (correct:) good, doing everything to the utmost; may sons and grandsons without interruption (prolong) continue it.

(a) Who is expressly mentioned in st. 5. (b) Kie 'pure' could of course be taken as a verb (you purify your oxen), but it is simpler to take it as an adjective in emphatic position, cf. st. 4 below: pi fen hiao si fragrant is the pious sacrifice; this construction is very common in the Shi.
210. Sin (shen) nan shan.

1. Shen [sic] pi nan shan, wei Yü tien (d'ien) chî, yün yün yüan si, tseng sun t'ien (d'ien) chî, wo kiang wo li (liog), nan tung k'i mou (mug). 2. Shang t'ien t'ung yün (giow), [Mao: yü siu fen fen, replaced by var. 62:] yü siu fen fen (p'iuow), yi chî yi mo mu (muw), ki yu ki wo (iuk), ki chan ki tsu (tsiuw), sheng wo po ku (kuk). 3. Kiang yi yi (jiok), shu tsi yu yu (juok), tseng sun chî sê (jiok), yi wei tsiu shî (diolk), pi wo shî pin (piow), shou k'ao wan nien (niow). 4. Chung t'ien yu lu (lio), kiang yi yu kua (kuow), shi po shî tsu (tsiu), hien chî huang tsu (tsiu), tseng sun shou k'ao (k'og), shou tien chî hu (g'oe). 5. Ts'i yi ts'ing tsu (tsiuw), ts'ing yi sing mu (mug), kiang yu tsu k'ao (k'og), chî k'i luân tao (tlo), yi k'i k'i mao (mug), ts'u k'i hie liao (liow).

6. Shî cheng shî hiiang (x'iang), pi yi fen fen, sî shî k'ung ming (miow), sien tsu shî huang (g'woang), pao yi kie fu, wan shou wu kiang (k'iang).

1. Extended is that Southern mountain, it was Yü who put it in order (for cultivation); cleared into even plots are the highlands and lowlands, his descendant cultivates them; we draw boundaries, we divide them into sections; running towards the south or running towards the east are the acres (a). — 2. High Heaven (brings together =) masses the clouds, the rain and snow are mixed; it adds to it drizzling rain, it is ample, it is moistening, it is soaking, it is abundant; it gives life to our (hundred =) many (kinds of) grain. — 3. The boundaries and divisions are (carefully adjusted:) orderly, the paniced millet and the glutinous millet are luxuriant; the descendant harvests them, and makes wine and food; he presents them to our representative of the dead and to our guests; a longevity of a myriad years! — 4. In the middle of the fields there are huts, by the boundaries and divisions there are gourds; them we cut up, them we pickle, and present them to the august ancestors; the descendant will have long life and receive Heaven's blessing. — 5. He sacrifices with clear wine, and follows up with a red bull; he offers them to the ancestors, he holds his bell-knife; with that he opens up the hair, and takes the blood and fat. — 6. Those he presents, those he offers, it is odorous and fragrant; the sacrificial service is very brilliant; the deceased ancestors are august; they require him by increased felicity, a longevity of a myriad (years) without limit.

(a) I. e. the furrows and the dividing dykes either go north-south or west-east. Cf. ode 101, st. 3: 'You make west-east and north-south (furrows) on the acres. For this meaning of t'ung 'east' = 'to run towards the east', to have the furrows and dykes going east, see fully Tso: Ch'eng 2, quoting this ode.

211. Fu t'ien.

1. Cho pi fu t'ien (d'ien), suei ts'û shi ts'ien (ts'ien), wo ts'û k'i ch'en (d'ên), shî wo neng jen (jiow), t'ei ku yu nien (niow), kin shî nan mou (mug), huo yün huo ts'i (tsiu), shu tsi yî yî (niow), yu kie yu chî [sic] (t'iuo), cheng wo mao shî (dz'iuo). 2. Yi wo tsi [sic] ming (miow), yû wo hî yang (z'iang), yi shê yi fang (pioang), wo t'ien ki tsang (tsaow), neng fu chî k'ing (k'iaow), k'in sê ki ku (ko), yi ya [sic] t'ien tsu (tsiu), yi k'î kan yu (jiow), yu kie wo tsu shi (tsiu), yi ku wo shî nü (niow). 3. Tseng sun lai chî (tsiu), yi k'î fu ts (tsiu), ye pi nan mou (mug), t'ien t'iu in chî hi (jiow), jang k'î tso yu (jiow), châng k'î fîou (piow), huo yi ch'ang mou (mug), chung shan ts'ie yu (jiow), tseng sun pu nu, neng fu k'o mei (mug — this reading indicated by the phonetic of the char.). 4. Tseng sun chi kiu, ju ts'î ju liang (liow), tseng sun chi yu, ju chî ju king (liow), nai k'îu ts'ien sî ts'ang (tsiu), nai k'îu wan si siang (siow), shu tso tao liang (liow), neng fu chî k'ing (k'iaow), pao yî kie fu, wan shou wu kiang (k'iang).

1. Great are those (great:) wide fields, we take (for ten, one thousand =) a hundredfold harvest; we take our old (grain) and feed our husbandmen; from of old we have had good years' crops; now we go to the southern acres, some weed, some earth up (the plants); the paniced millet and the glutinous millet are luxuriant, we are (increased =) enriched, we are blessed, we offer gifts to our fine officers. — 2. With our pure grain and our victim-cattle and sheep, we sacrifice to the Soil, to the (four) Quarters; our fields are good, that is the happiness of the husbandmen; we play guitars, we play lutes and beat
drums, in order to (meet, welcome:) invoke the Father of husbandry, to pray for sweet rain, to increase our glutinous millet and our paniced millet, to bring good to our men and women. — 3. The descendant comes, through their wives and children he sends food to (the men in) those southern acres (a); the inspector of the fields comes and is pleased; he thrusts aside his attendants and (himself) tastes whether it is good or not; the grain is well-cultivated (on the length of the acres =) all over the acres, it is both good and abundant; the descendant is not annoyed, the husbandmen have been able to be prompt (in their work). — 4. The growing grain of the descendant is like thatch (so thick), like poles (so sturdy and tall); the stacks of the descendant are like islands, like hills; he will seek for a thousand granaries, he will seek for ten thousand carts; the paniced millet and the glutinous millet, the rice, the spiked millet, they are the happiness of the husbandmen: (Heaven) rewards him with increased felicity; a longevity of a myriad (years) without limit!

(a) Cf. ode 154, note.

212. Ta t'ien.

1. Ta t'ien to kia, ki chung ki kie (keg), ki pei nai shi (dz'ieg), yi wo yen [sic] si (dz'ieg), chu' tsai nan mou (mog), po khi po ku, ki t'ing tsie shi (dz'iek), tseng sun shi jo (nijak). 2. Ki fang ki tsoao (dz'ieg), ki kien ki hao (dz'ieg), pu lang pu yu (dz'ieg), k'i k'i ming te (dz'ier), ki k'i mou taei (dz'iek), wu hai wo t'ien chi (dz'ier), t'ien tsu yu shen, ping pi yen huo (dz'ier). 3. Yu yen ts'i ts'i (ts'ier), hing yu k'i k'i (dz'ier), yu wo kung t'ien, suei ki wo si (dz'ier), pi yu pu huo chi (dz'ier), ts'i yu pu lien ts'i (dz'ier), pi yu yu chi suei (dz'iewad), yi kua fu chi li (dz'ijad). 4. Tseng sun lai chi (dz'ieg), yu k'i fu tsii (dz'iek), ye pi nian mou (mog), t'ien tsun chi hi (dz'ieg), lai fang yin si (dz'ieg), yu k'i sing hei (dz'mak), yu k'i shu tsii (dz'iek), yi hiang yi si (dz'iek), yu kie king fu (dz'iek).

1. The great fields give a large crop; we have seen to the seed-grain, we have seen to the tools; when all is ready, we go to work; with our sharp plough-shares we start (work) on the southern acres; we sow the (hundred;) many (kinds of) grain, they (are =) grow straight and large; the descendant approves of it (is satisfied with it). — 2. It is (regular:) evenly-growing, it is soft-kerneled, it hardens, it becomes fine; there is no lango weed, no yu weed; we remove the noxious insects from the ears and leaves, and the grubs from roots and stems; they may not damage the young grain of our fields; the Father of husbandry is divine (a), he will take and deliver them to the blazing fire. — 3. (The sky) is densely covered; the rain-(clouds) rise (b) amply; it rains on our public field, and then comes to our private fields; there is some un-cut (young grain:) unripe grain, here are some un-harvested bunches, there are handfuls forgotten, here are some ears left behind; they are the gain of the widows. — 4. The descendant comes; through their wives and children he sends food to (the men in) those southern acres; the inspector of the fields comes and is pleased; he comes to worship the

(four) Quarters, and offer yin and si sacrifices; with his red ones and black ones (sc. victims), and his paniced millet and glutinous millet, whom he brings offerings, with them he sacrifices, so as to increase our great felicity.

(a) For yu in T'ien tsu yu shen, cf. the yu in sin t'ai yu ts'i (ode 43), si mu yu kiao (ode 57), Lu tao yu tangle (ode 101) etc. (b) Or, with another school: The clouds rise.

213. Chan pi Lo yi.

1. Chan pi Lo yi (dz'ieg), wei shuei yang yang, k'ien tsi chi chi (dz'ieg), fu lu ju ts'i (ts'ier), mei kia yu [shi], yi tao liu shi (dz'ier). 2. =, —, pi peng yu pi (piet), k'iin tsi wan nien, pao k'i kia shi (pet). 3. =, —, fu lu ki t'ung (d'ung), —, pao k'i kia ping (piet).

1. Look at that Lo (river), its waters are deep and wide; the lord comes, felicity and blessings are as if piled up (on him); the knee-covers of dyed leather are red; and so he raises the six armies (of the king).

2. Look at that Lo, its waters are deep and wide; the lord comes; on the scabbard there is an upper ornament and also a lower ornament; may the lord have a myriad years, and preserve his house.

3. Look at that Lo, its waters are deep and wide; the lord comes;
felicity and blessings are united (in him); may the lord have a myriad years, and preserve his house and state.

214. Shang shang chè hua.
1. Shang shang chè hua, k'i ye sū (sio) hi, wo kou chī t'ai, wo sīn sie (siag > sio) hi, —, shī yì yu yū ch'u (t'io) hi. 2. —, yün k'í huang (g'wang) yi, —, wei k'í yu chang (liang) yi, —, shī yì yu k'íng (k'íang) yi. 3. —, huo huang huang po (b'ak, ch'engan k'i sī lo (glāk, —), liu pei wu jio (niak). 4. Tso chī tso (tsd) chī, kūn tī shī yī (ngia) chī, yu chī yu (giig) chī, kūn tī yu (giig) chī, —, shī yī sī (dziag) chī.

1. Magnificent are the flowers, their leaves are luxuriant; I have seen this young person; my heart is relieved, my heart is relieved, therefore there is joy and tranquility. — 2. Magnificent are the flowers, ample are the yellow ones; I have seen this young person; just because he has refinement, just because he has refinement, therefore there is happiness. — 3. Magnificent are the flowers, some are yellow, some are white; I have seen this young person; he rides after his four black-maned white horses, he rides after his black-maned white horses, the six reins are (as moist) glossy. — 4. He swerves to the left, to the left, the nobleman does it properly; he swerves to the right, to the right, the nobleman (possesses it =) knows how to do it; just because he knows how to do it, therefore (he looks like it =) it shows in his whole appearance.

215. Sang hu.
1. Kiao kiao sang hu (g'o), yu ying k'i yü (giwo), kūn tśi lo sū (sio), shou t'ien ch'i hu (g'o). 2. —, yu ying k'i líng (lieng), —, wang ch'i p'ing (b'iendo). 3. Ch'i p'ing ch'i han (g'dān), po pi wei hien (jiān), pu ch'i pu jan (sic) (niann), shou fo pu no (ndar). 4. Sī kuang k'i k'i (g'ěg), ch'i tsiu si jou (nīg), pi kiao fo ao (ngog), wan fu lai k'i (g'ěg).

This ode, like ode 222, probably describes how the feudal princes come to court and receive their favours. The swarm of beautifull coloured sang-hu birds are a simile for these brightly-dressed noblemen.

1. Crosswise fly the sang-hu birds, finely marked are their wings; the lords are joyful, they will receive Heaven's blessing. — 2. Crosswise fly the sang-hu birds, finely marked are their necks; the lords are joyful, they are screening (protecting) the myriad states. — 3. Them they screen, them they (prop up =) support (a), for all the (rulers:) chiefs they are a pattern; are they not concordant, are they not respectful, will they not receive much happiness! — 2. The kuang vase of rhinoceros horn is long and curved, the good wine is mellow; they associate without being haughty (b); a myriad blessings will come and unite (in them).

(a) Ch'i p'ing ch'i han: the ch'i is the pronoun as object, as in ode 28 sien kūn ch'i sī 「The former princes, of them I think, ode 40 yēn yuān ch'i k'iu 「A beautiful one, him she sought」, etc. It is thus synon. with

shī in phr. like ode 2 shī yī shī huo 「That I cut, that I boil」 (etc., very common). So ch'i p'ing does not, with Legge and Couvreur, mean these screens, for ch'i in this sense occurs exclusively in the phrase ch'i t'ai in the Shī. (b) Or, with Tso: 「They are not rude, not haughty」, or, with Ts'ī: 「They are not in too high spirits, not haughty」.

216. Yüan yang.
1. Yüan yang yü fei, pi ch'i lo (lā) chī, kūn tśi wan nien, fu lu yī (ngia) chī. 2. Yüan yang tsai liang, ch'i k'i tso yī (giak), —, yi k'i hia fu (piūk). 3. Sheng ma tsai kiu, ts'ui ch'i mo (môd) chī, —, fu lu yī (sic) (ngiād) chī. 4. —, mo ch'i ts'ui (dz'wər) chī, —, fu lu sūi (snīwar) chī.

1. The ducks go flying, we take them with hand-nets and spread-nets; may the lord have a myriad years, may felicity and blessings come to him as (his) due. — 2. The ducks are on the dam, they gather in their left wings; may the lord have a myriad years, may he have as his (right:) due a far-reaching happiness. — 3. The teams of horses are in the stable, we give them cut fodder, we give them grain; may the lord have a myriad years, may felicity and blessings (regulate:) stabilize him. — 4. The teams of horses are in the stable, we give them grain, we give them cut fodder; may the lord have a myriad years, may felicity and blessings tranquillize him.
217. Kʻuei pien.

1. Yu kʻuei chʻe pien, shi wei yi ho (gʻā), er tsiu ki chʻi, er yao ki kia (ka), kʻi yi yi jen, hiung ti fei tʻo (tʻā), tiao yu nu lo (lā), yi yi sung po (pāk), wei kien kün tsi, yu sin yi yi (ziāk), ki kien kün tsi, shu ki yie yi (diāk). 2. —, shi wei ho kʻi (gʻiāg), —, er yao ki shí (diāg), —, hiung ti kū lai (lāg), —, yi yu sung shang (dājang), —, yu sin ping ping (piāng), —, shu ki yu tsang (tsāng). 3. —, shi wei tsai shou (siāg), —, er yao ki fou (biāg), —, hiung ti sheng kiu (gʻiāg), ju pi yi sūe, sien tsi wei sien (sian), sī sang wu jū, wu ki shian kiang (kian), lo tsiu kūn si, kūn tśi wei yen (tian).

The brothers and kinsmen of a lord go to feast with him.

2. There are leather caps with cleft bands, what (time:) occasion is this? Your wine is good, your viands are (correct:) good; is it for strangers? (No,) your brothers all come; the mistletoe and the dodder spread themselves over the pine; when we have not yet seen the lord, the grief of the heart is intensive; when we have seen the lord, there is sure to be (good =) happiness. — 3. There are leather caps with cleft bands, they are on the heads; your wine is good, your viands are ample; is it for strangers? (No,) for brothers, nephews, uncles; it is like that snowfall: gathering before it is the sleet (c) — death and burial may come any day, only a short time can we see each other; may we enjoy the wine this evening; the lord feasts!

(a) Cling to them — as the lord's brothers to the lord. (b) 'Grief, grieve, the grief of the heart' etc. is used, throughout the Shī, as a strong expression for 'longing, to long for', and is particularly common in describing the longing of lady for her lover, cf. odes 14, 132, 168 etc. (c) So we first grow old an weak and then die.

218. Kū hia.

1. Kien kuan kū chʻi hia (gʻā), hi, sī luan ki nū shī (dijād) hi, fei ki fei kʻo (kʻāt), tē yin lai kuo (kūdō), suei wu hao yu (gīōg), shi yen teʻe (gīyōg). 2. Yī pi pʻing lin, yu tsı wei kiao (kiōg), [Mao: chʻen pı
shí nù, replaced by Lu var. 63; chan pí shī nù (njo), ling tè lai kiao (kōg), shī yen ts’ie yü (zio), hao er wu yi (dījīk). 3. Sui wu ch’i tsiu (tshi), shī yin shu ku, suie wu kia yao (g’ōg), shī shī shu ku, sui wu tè yu ju (njo), shī ko ts’ie wu (mjiwo). 4. Chī pí kao kang, si k’i tso sin, — k’i ye sū (sio) hi, sien wu kou er, wo sin sie (siqg > sio’h) hi. 5. Kao shan yang (ngyang) chī, king hing hing (g’ānung) chī, si mu fei fei, liu pei ju k’in (g’jäm), kou er sin hun, yi wei wo sin (siqm).

A nobleman welcomes his bride, whom he goes to meet; modestly he depreciates what he has to offer her — no great gathering of wedding guests, no very fine wine and food; and yet, he feels confident, they will rejoice together.

1. Inserted are the linch-pins of the carriage; I think of the beautiful young girl and go (to meet her); it is not that I am hungry and thirsty (for her), but her fair reputation comes and binds us together (a); even though there are no fine companions, we will feast and be glad. — 2. Luxuriant is that forest in the plain, those who settle there are the pheasants; truly that grand lady with her good virtue comes and (instructs:) guides me; we will feast and rejoice; I shall love you without becoming weary of you. — 3. Even though I have no good wine, the drink will be (approximate =) fairly good; even though I have no fine viands, the food will be fairly good; even though I have no bounty to give you, we will have song and dance. — 4. I ascended that high ridge and split the firewood of the oaks; I split the firewood of the oaks, their leaves were luxuriant (b); happily I (see:) meet you, and my heart is relieved. — 5. The high mountains, I look up at them, the great road, I travel it (c); the four stallions run uneasingly, the six reins are like (the strings of) a guitar; I (see:) meet you, my bride, and so I comfort my heart.

(a) With her flawless reputation she will be a fine match. (b) I take great pains to obtain the very best. (c) To meet you.

219. Ts’ing ying.

1. Ying ying ts’ing ying, chī yü fan (b’jwǎn), k'ai [sic] ti kūn tāi, wu sin ch’ān yen (ngiān). 2. — chī yü kī (ki,k), ch’an jen wang ki (g’i,k), kiao luān sī kuo (kwo,sk). 3. — chī yü ch’en (tšien), —, kou wo er jen (nijen).

1. The green flies go buzzing about, they settle on the fence; joyous and pleasant lord, do not believe slanderer words. — 2. The green flies go buzzing about, they settle on the jujube tree; the slanderous men (have no limit:) are reckless, they bring into disorder the states of the four quarters. — 3. The green flies go buzzing about, they settle on the hazel tree; the slanderous men are reckless, they (entangle us two =) brings us two into conflict.

220. Pin ch’i ch’u yen.

1. Pin ch’i ch’u yen, tso yu ch’i ch’i (dījēt), pien tou yu ch’u (ts’i,lo), yao ho wei lū (gli,jo), tsiu ki ho ch’i (tšor), yin tsiu k’ung kie (ker), chung, ku ki shē (šiat), kū ch’ou yu yi (dījēt), ta hou ku k’ang (k’āng), kung shí

sī chang (ti,ng), shè fu ti k’ung (d’unj), hien er fa kung (kung), fa pi yu ti (ti,ok), yī k’i er tsie (tsi,ok). 2. Yüe wu sheng ku (ko), yie ki ho tsou, cheng k’an liu tsu (ts,ho), yi hia po li (li,or), po li k’i chī (t’iē), yu yu lin (qjöm), si er ch’un kia (kā), tāi sun k’i tan (t’an), k’i tan yue lo, ko tsou er neng (nong), pin tsai shou k’iu, shi jen ju ju (qi,g), cho pi k’ang tsie, yi tsou er shi (dīy). 3. Pin chī ch’ü yen (dian), wen wen k’i kung, k’i we tsuei chī, [Mao: wei yi yi fan, replaced by Han var. 64:] wei yi pan pan (b’wǎn), yüe ki tsuei chī, wei yi fan fan (p’i,ti,nu), shè k’i tsou ts’ien (ts’t,an), li liu sien sien (sian), —, wei yu yi yi (t’i,ti), —, wei yi pi pi (b’jēt), shī yüe ki tsuei, pi chī k’i chī (dī,ēt). 4. Pin ki tsuei chī, tsai hao tsai nao, luan wo pien tou, lü wu k’i ki (k’i,k), shī yüe ki tsuei, pu chī k’i ju (qi,g), ts’ē pien chī ngo (ngd), li wu ts’o ts’o (te’ā), ki tsuei er ch’u, ping shou k’i fu (pi,Ū), tsuei er pu ch’u, shī wei fa tê (tak), yin tsiu k’ung kia (ka), we k’i ling yi (nigu). 5. Fan ts’i yin tsiu, huo tsuei huo fou (qi,g), li k’i kien, huo ts’u chī shō (shi,q), pi tsuei pu tsang, pu tsuei fan ch’i (t’i,sk), shī wu ts’ung wei, wu pei ta tai (d’aig), fei yen wu yen, yě yu yu yu (n’jio), yu tsuei yen, pei ch’u k’ung ku (ko), san tsue pu chī (t’i,g), shen kan to ju (qi,g).

1. When the guests first go to their (mats:) seats, they go to left and right in good order; the pin and tou vessels are there in full array, the viands and kernel-fruits are displayed; the wine is well-blended and good, they drink the wine that is very plentiful; the bella
and drums are set up, they pocate and offer response cups at their ease; the great target is put up, the bows with their arrows are stringed; the archers are assorted (into pairs or groups); display your skill in shooting, shoot at that mark, and so (pray for =) strive for your t'süe cup! — 2. With flutes they dance to reed-organs and drums, the musicians perform in unison; they offer rejoicing to the illustrious ancestors, and so consummate the (hundred:) many rites; the many rites are perfect, they are grand, they are numerous; they bestow on you a great abundance; the sons and grandsons may rejoice, they may rejoice and be happy; one (performs music for =) celebrates each of you who has been capable (in the shooting); the guests then (lay hands on =) select their partners (a), and the (man of the house =) host comes (in =) forward and assists; then they fill that cup of rest, and one (performs music for =) celebrates those of you who have been correct (in the shooting). — 3. When the guests first go to their (mats:) seats, they are mild and courteous; when they are not yet drunk, their deportment is grand; but when they are drunk, their deportment is (changeable, instable =) frivolous; they leave their seats and move away, they (repeatedly dance =) keep dancing and capering; when they are not yet drunk, their deportment is (repressed:) dignified; but when they are drunk, their deportment is reckless; for when they are drunk they do not know of any order. — 4. When the guests are drunk, they shout and bawl; they upset our pien and t'ou vessels, they keep dancing like demon-mask dancers; for when they are drunk they do not know their blunders; with slanting cap sliding, they keep dancing round after round; if they, when drunk, go out (retire), they will receive the blessing (of the feast) along with (the rest); but if they, when drunk, do not go out (retire), then it is called destroying the (virtue =) beneficial influence; to drink wine is very fine, but only with a good deportment. — 5. Of all these who drink wine, some are drunk, some are not; (therefore) one has appointed an inspector, and perhaps also given him for assistant a scribe; when those drunken ones are (not good =) misbehaving, those who are not drunk are ashamed: do not humour them (the drunken men), do not speak to them, do not cause them to be too careless; what is not proper to say should not be said; what is not admissible should not be told; if you admit the speeches of the drunkards you cause them to (bring out, display =) show themselves to be hornless rams (infantile adults); with three t'süe cups they (do not remember:) lose their memory, how then dare they go on and (even more repeat =) drink still more!

(a) For a second bout of the shooting contest, with less rigorous rules, the archers being free to select their partners at their own pleasure.

221. Yü tsaọ.

1. Yü tsaọ tsaọ (tsog), yun fen k'i shou (siог), wang tsaọ tsaọ Hao (g'og), k'ai [sic] lo yin tsiu (lsiог). 2. —, yu shen k'i wei (miюв), —, yin tsiu lo k'ai (k'or). 3. —, yu yü k'i p'u (b'wo), —, yu no k'i k'i (kio).

B. KARLGREN: THE BOOK OF ODES

222. Ts'ai shu.

1. Ts'ai shu ts'ai shu, k'uang chi k'i (kljo) chi, k'un tsi lai ch'ao, ho si yü (diю) chi, suie wu yü chi, lu k'i sheng ma (m'd), yu ho yü chi, huan kun ki fu (piюo). 2. Pi fu hien ts'ian, yen ts'ai k'i k'in (g'jen), —, yen kuan k'i k'i (g'ier), k'i k'i p'i (p'jad), huan sheng huei huei (yiusad), tsaọ ts'an tsaọ si (siюad), k'un tsi so kio (k'er) 3. Chi'fu tsaọ ku (ko), sie fu tsaọ hia (g'd), pi kiao fei shu (siю), t'ien tsi so yü (diю), lo chi k'un tsi, t'ien tsi ming (miюw, miюen) chi, —, fu lu shen (siюen) chi. 4. Wei tso chi chi, k'i ye p'eng p'eng (b'ung), —, t'ien tien tsi chi pang (piюang), —, wan fu yu tu'ng (d'ung), p'i'en [sic] p'i'en tso yu, yu shi shuai ts'ung (dz'iюang). 5. F'an fan yang shou, fu li wei (diюw) chi, —, t'ien tsi k'uei (g'iwer) chi, —, fu lu p'i (b'or) chi, yu tsai yu tsaọ, yu shi li (liюad) yu.

1. We gather the beans, we gather the beans, we put them in square baskets and in round; the lords come to court for an audience, what will
one give them? Although there is nothing (much) to give them (a),
there are state carriages and teams of horses; what will one further
give them? Black ceremonial robes and embroidered skirts. — 2.
Squirt is the straight-jetted fountain; we gather the cress; the
lords come to court for an audience, we see their banners; their banners
flutter, the bit-bells chime; there are teams of three horses, teams of
four; this is where the lords arrive. — 3. There are red knee-covers
over their upper legs, there are slantingly tied puttees below; they
associate without being remiss (b); they are rewarded by the Son of
Heaven; happy be the lords, the Son of Heaven gave them their charges;
happy be the lords, felicity and blessing (extend, prolong them:) cause
them to continue (in favour). 4. The branches of the oaks — their
leaves are abundant; happy be the lords, they protect the state of the
Son of Heaven; happy be the lords, on whom a myriad blessings gather;
their punctilious attendants also (follow them:) go in their suite. — 5.
Drifting is that willow-wood boat, but the painter (ties it:) holds
it fast; happy be the lords, the Son of Heaven (measures, scrutinizes:)
supervises them; happy be the lords, may felicity and blessings
(augment, make ample =) strengthen them; how pleasant, how
(rambling =) easy they are when arriving!

(a) In proportion to what they deserve. (b) Or, with Lu: «They are not rude,
not remiss».
225. Tu jen shi.

1. Pi tu jen shi, hu kiu huang huang (q’wăng), k’í jing pu kai, ch’u yen yu chang (liang), hing kuei yu Chou, wan ming so weng (mjwang). 2. —, t’ai li ts’i ts’o (ts’ud’), pi k’un ts’i nü, ch’ou ch’i ju fa (pjiwát), wo pu ju ni, hi, wo sin pu yie (diwát). 3. —, ch’ung er siu shi (d’ièt), —, wei chi yin ki (k’ièt), —, wo sin yu kie (kiet). 4. —, ch’uei tai er li (liad), —, k’un fa ju ch’ai (t’ad), —, yen ts’ung chi mai (mwad). 5. Fei yi chi ne’i chi, tai ts’i yu yu (djo), fei yi k’uán chi, fa tsé yu yu (ziö), —, yün ho hú (ziwö) yi.

1. Those officers of the capital, their fox furs are very yellow; their bearing is unchanging, when they speak it is refined; they proceed to Chou, they are gazed at by (the myriad people:) all the people. — 2. Those officers of the capital, they have t’ai i plant broad-hats or black caps; those noble ladies, how thick and long their hair! When I do not see them, my heart is not glad. — 3. Those officers of the capital, their ear-stoppers are of rich s i u stones; those noble ladies, they call them straight and good; when I do not see them, my heart is (stopped up and tied =) full of pent-up feelings. — 4. Those officers of the capital, they train their sashes as if (a) having sash-trains; those noble ladies, their curling hair is like (the tail of) a scorpion; when I do not see them, I walk along after them. — 5. It is not that they (really) train them (sc. the sashes), it is because the sashes (have a surplus =) are extra long; it is not that they curl it (sc. the hair), it is because the hair (naturally) turns upwards; when I do not see them, oh how I am grieved!

(a) Er = jü as often, e. g. ode 47 hu j(an)er ti’en How is she so like Heaven.

226. Ts’ai lü.


1. The whole morning I have gathered the 1 ü plant (royal fodder), but it does not fill my joined hands; my hair is (curling:) rumpled, I go home to wash it. — 2. The whole morning I have gathered the indigo plant, but it does not fill my apron; five days was the appointed time, after six days I (still) do not see (him). — 3. This gentleman went hunting, I encased his bow; this gentleman went angling, I twisted the line for him. — 4. What is he angling? It is bream and tench; it is bream and tench, it is a sight!

227. Shu miao.

1. P’eng p’eng shu miao, yin yü kao (kog) chi, yu yu nan hing, Shao po lao (log) chi. 2. Wo jen wo lien, wo kü wi niu (ngyüg), wo
229. Po hua.

1. Po hua kien hi, po mao shu (siuk) hi, chî tsî chî yûan, pei wo tu (d'uk) hi. 2. Ying ying po hua, lu pi kien mao (mo'g), tîen pu kien nan, chî tsî pu yu (zi'g). 3. Piao chî pi liu, tsin pi tao tien (d'ien), siao ko shang huai, niem pi shî jen (niên). 4. Ts'iao pi sang sin (sjen), ang hung yû shen (dsam), wei pi shi jen, shî luo wu sin (sjem). 5. Ku chung yû kung, sheng wên yû wai (ngwdd), niem ts'iao ts'ao, shî wo k'î ye yu yu (zi'g), —, tê yin k'ung kiao (klo). 4. Sin hu ai (a'd) yi, hia pu wei (gwead) yi, chung sin ts'ang (dz'ang) chî, ho ji wang (miwang) chî.

1. The mulberry trees of the lowlands are beautiful, their leaves are ample; when I have seen my lord, how (great) is the joy! — 2. The mulberry trees of the lowlands are beautiful, their leaves are (moist): glossy; when I have seen my lord, how should I not be happy! — 3. The mulberry trees of the lowlands are beautiful, their leaves are dark; when I have seen my lord, his fine reputation (greatly glues us =) closely unites us. — 4. In my heart I love him, why should I not tell it? In the core of my heart I treasure him, (what day:) when shall I forget him?

hing kî tsi, kai yûn kuei tsaï (ts'ag). 3. Wo t'u wo yû (ng'o), wo shî wo lû (glo), —, kai yûn kuei ch'u (t'yo). 4. Su su sie kung, Shao po ying (gwe'ng) chî, lie lie cheng shî, Shao po ch'êng (di'eng) chî. 5. Yûan si kî p'îng (b't'êng), tsia'ian liu ki ts'ing (ts'êng), Shao po yu chêng (di'eng), wang sin tsê ning (niêng).

1. Luxuriant is the young millet, the rain of the clouds fattens it; far away we marched to the south, the prince of Shao has rewarded us. — 2. We loaded our hand-carts, we put carriages to our oxen; our (march:) expedition was achieved: and so we went home! — 3. We formed footmen escort to our chariots, we marshalled our cohorts; our expedition was achieved: and so we went home to rest. — 4. Swift was the work at Sie, the prince of Shao planned it; majestic was the marching host, the prince of Shao achieved it. — 5. Highlands and lowlands were cleared, the springs and streams were made pure; the prince of Shao had (his work) achieved, the heart of the king was set at rest.

228. Si sang.

1. Si sang yu ngo (a'), kî ye yu no (na'r), ki kien kün tsî, kî lo ju ho (g'd'). 2. —, kî ye yu wu (ok'), —, yûn ho pu lo (glâk). 3. —,
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B. KARLGREN: THE BOOK OF ODES

1. The white-flowered kien plant, with white grass one bundles it (a); this gentleman goes far away (b), he causes me to be alone. — 2. Brilliant are the white clouds (c), they shed drops on the kien plants and the (white) grass; Heaven's course is calamitous; this gentleman is no good (d). — 3. The running pools flow northward, they wet those rice fields; (crooning:) wailingly I sing with pained bosom, I am thinking of that tall man. — 4. They gather for fuel that firewood of the mulberry trees, we burn it in the stove; oh, but that tall man, he truly distresses my heart. — 5. They play the drums and the bells in the palace, the sound is heard without; I think of you and am grieved, you look at me with disfavour. — 6. There are storks on the dam, there are cranes in the forest; oh, but that tall man, he truly distresses my heart. — 7. The ducks are on the dam, they gather in their left feet; this gentleman has no goodness, he has been very variable in his conduct (e). — 8. Flat and thin are those stones, if one treads on them, one stands low (f); this gentleman goes far away, he causes me to suffer.

(a) For things bundled as symbols of holding together (here two lovers) cf. odes 68, 92. (b) Ch'i = 'to go', as in odes 113, 257 etc. (c) Or, with Han: 'flowing are the white clouds'. (d) pu yu = pu jio 'not equal to' (what he should be). (e) Properly: made two and three his ways of conduct cf. ode 58, st. 4. (f) One does not come high enough to look for and follow the departing lover with the eyes.


1. Mien man huang niao, chi yu kiu ngo ('d'), tao chi yin yuan, wo lao ju ho (g'd), yin chi s'i (dzag) chi, kiao chi huei (xmuag) chi, ming pi hou k'u, wei chi tsai (taog) chi. 2. —, ch'i yu kiu yu (ngiu), k'i kan tan hing, wei pu neng ts'u (ts'iu), yin chi etc. 3. —, chi yu kiu ts'e (tsiq), —, wei pu neng ki (g'iq), yin chi etc.

1. Delicate are the yellow birds, they settle on the slope of the hill (a); the way being so long, how tired we are! You should give us drink (b), give us food, teach us, instruct us, give orders to those (after carriages): baggage carriages and tell them to carry us. — 2. Delicate are the yellow birds, they settle in the corner of the hill; how dare we fear marching? But we fear that we shall not be able to run on; you should give (etc., as in st. 1). — 3. Delicate are the yellow birds, they settle at the side of the hill; how dare we fear marching? But we fear that we shall not be able to arrive (at the goal); you should give (etc., as in st. 1).

(a) When tired, they can take their rest. (b) Ch'i, ordinarily the pronoun of the 3rd person: 'him, them', occasionally serves for the 1st person ('me, us') or the 2nd person ('you'), see gl. 228 and ode 207, note.

231. Hu ye.

1. Fan fan hu ye, ts'ai chi p'eng (p'ang) chi, k'un ts'i yu tsiu, cho yen ch'ang (dzang) chi. 2. Yu tu s'i shou (sio), p'ao chi fan (b'iu'an) chi, k'un ts'i yu tsiu (tsiq), cho yen hien (xian) chi. 3. —, fan chi ch'i (tiak) chi, —, cho yen ts'o (dzak) chi. 4. —, fan chi p'ao (b'io) chi, —, cho yen ch'ou (tio) chi.

1. Waving about are the gourd leaves, we gather them and boil them; the lord has wine, he fills the cup and tastes it. — 2. There is that hare, we bake it, we roast it; the lord has wine, he fills the cup

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233. T'iao ch'i hua.

1. T'iao ch'i hua, yün k'i huang (g'wâng) yi, sin chî yu yi, we k'i shang (siâng) yi. 2. k'i ye ts'ing [sic] ts'ing (ts'êng), chi wo jî t'sî, pu ju wu sheng (t'sîng). 3. Tsang yang fên shou (sîjîg), san sing ts'ai liu (t'sîg), jen k'o yî shî, sien k'o yî pao (pöy). 1. Oh, the flowers of the Bignonia, ample are the yellow ones; the grief of the heart, how painful it is. — 2. Oh, the flowers of the Bignonia, their leaves are luxuriant; If I had known that I should be like this, it would have been better not to be born. — 3. The ewes have big (horned) heads (a); the Three Stars are (seen) in the central roof-hole (b); even if people can get something to eat, there are few who can be satiated.

(a) Our leaders are weak creatures, though apparently strong. (b) Our leaders are seen in their splendor, far above the suffering people, doing nothing.

234. Ho ts'ao pu huang.

1. Ho ts'ao pu huang (g'wâng), ho jî p'i hing (g'âng), ho jen pu tsiang (tsiâng), king ying sî fang (piwang). 2. Ho ts'ao pu huan (g'ìwen), ho jen pu (king, recte): k'în (g'îjen), ai wo cheng fu, tu wei fei min (mîjen). 3. Fei sî fei hu (yö), shuai pi k'uang ye (dîd), —, chao si pi hia (g'å). 4. Yu p'eng chê hu (g'wö), shuai pi ju ts'ao (ts'ög), yu chan chî kû (kîo), hing pi Chou tao (d'ög).

1. What plant is not yellow; what day do we not march; what man is not going (to help in) regulating and disposing the (regions of)


1. Wen Wang ts'ai shang, wu c'au yû t'ien (t'ìen), Chou sui kiu pang, k'i ming wei sin (siên), ju Chou p'ei [sic] hien, ti ming pu shî (t'üg), Wen Wang chî kiang, ts'ai tî tso yu (giiy). 2. Wei wî Wen Wang, ling wen pu ùi (t'üg), ch'en si ts'ai Chou, hou Wen Wang sun tsî (t'üg), Wen Wang sun tsî, pen chî po shî (sîdî), fan Chou chî shî (d'üg), [Mao: p'ei hien yî shî, replaced by var. 65:] p'ei hien yî shî (sîdî). 3. Shî chî p'ei hien, k'î yu yî yî (gîkî), si huang to shî, sheng ts'ai wang ku (kuok), wang ku o'ko sheng (sîng), Wei Chou chî chîng (t'sîng), ts'ai to shî, Wen Wang yi ning (nieng). 4. Mu mu Wen Wang, wu ts'î hi king chî (t'sîg), kia ts'ai t'ien ming, yu Shang sun tsî (t'üg), Shang chî shî t'sî, k'i li pu yî (t'ük), Shang ti ki ming, hou yî Chou fu (b'tük). 5. Hou fu yî Chou, t'ien ming mi ch'ang (t'üjâng), Yin shî fu min (recte: mei), kuan tsiang yü king (kît'sîng), kye tso kuan tsiang (t'siâng), ch'ang fu fu hî (t'sîwö), wâng chî tsin ch'en, wu nien er tsu (too). 6. yu siu kuei to (tak), yung yen p'ei ming, ts'î k'iu to fu (p'ük), Yin chî wei sang shî, k'o' p'ei Shang ti (t'üg), yi kien yi Yin, tsin ming pu yî (d'üg). 7. Ming chi pu yi, [Mao: wu ngo er kung, replaced by emulation 66:] wu ngo er shen (siên), suan chiao yî wen, yu Yû Yin ts'i t'ien (t'ìen), shang ts'i chî ts'ai, wu sheng wu ch'ou (t'sîg), yi hing Wen Wang, wan pang tao fu (p'üg).

1. Wen Wang is on high, oh, he shines in heaven; though Chou is an old state, its (heavenly) appointment is new; the house of Chou became amply illustrious, was not the appointment of God timely? Wen Wang ascends and descends (a), he is on the left and right of God. — 2. Vigorous was Wen Wang, his good fame never ceases; amply endowed, indeed, was (the house of) Chou; there were the grandsons and sons of Wen Wang; the grandsons and sons of Wen Wang, (they are) the trunk
and the branches (of the family) for a hundred generations! All the officers of Chou, they are amply illustrious for (ample =) many generations. — 3. Amply illustrious for generations, their plans (have been carefully laid:) are very orderly; fine are the many officers who are born in this kingdom; the kingdom has been able to bear them, they are the supporters of Chou; stately are the many officers; Wen Wang through them enjoys his repose. — 4. August was Wen Wang, continuously bright and reverent; great, indeed, was the appointment of Heaven; there were Shang's grandsons and sons; Shang's grandsons and sons, their number, was it not a hundred thousand! But God on High gave his appointment, and so they became subject to Chou. — 5. They became subject to Chou; Heaven's appointment is not for ever; the officers of Yin were fine and active, but their libations were presented in the capital (of Chou); when they made their presentation of libations, they wore, as (regular =) ritual garments, the embroidered skirts and ceremonial caps; oh, you promoted servants of the king, should you not think of your ancestors? — 6. Should you not think of your ancestors, and so cultivate their virtues? For ever (be a match for =) be worthy of (Heaven's) appointment, and seek for yourself much felicity; when Yin had not yet lost the multitudes, it was able to be a counterpart to God on High (b); you ought to mirror yourself in (the fate of) Yin; the great appointment is not easy (to keep). — 7. The appointment not being easy (to keep), may it not cease in your persons (c); display and make bright your good name; the lord of Yü (d) and (the house of) Yin got their investiture from Heaven; but the actions of High Heaven have no sound, no smell (e); you should (now) make Wen Wang your pattern; all the states will then have confidence.

(a) Descendings when coming, as a spirit, to accept sacrificial gifts. (b) Rulers on earth, corresponding to God in heaven. (c) But continue in your descendants. (d) The dynasty prior to the Hia. (e) They are ineradicable, Heaven has rejected Yin.

236. Ta ming.

1. Ming ming tsai hia, ho ho tsai shang (djang), t'ien nan shen si, pu yi wei wang (giwang), t'ien wei Yin ti, shi pu tsie si fang (giwang). 2. Chi Chung shi Jen, tai pi Yin Shang (diang), lai kia yu Chou, yue pin yu king (kiang), vai ki Wang Ki, wei te chi hing (qiang), T'ai Jen yu shen, sheng ts'i Wen Wang (giwang). 3. Wei ts'i Wen Wang, siao sin yi yi (giok), chao shi Shang ti, yu huai to fu (pijk), kue te pu huei, yi shou fang kuo (kwok). 4. T'ien kien tsai hia, yu ming ki ts'i (dzjap), Wen Wang chu' tsai (tsaq), t'ien tao chi ho (ghap), tsai Hia chi yang, tsai Wei chi si (dzjag), Wen Wang kia chi (fijag), ta pang yu ts'i (isjag). 5. —, k'ien tien chi mei (moon), Wen ting kue siang, ts'in ying yu Wei (gjwag), tsao chou wei liang (liang), pei hien ki' k'i kuang (kwag). 6. Yu ming ts'ai t'ien (t'ien), ming ts'i Wen Wang (giwang), yu Chou
238. Yu pu.

1. P'eng p'eng yü pu, sin chi ju (sîog) chi, tsai tsai pi wang, tsou yu ts'u (sîo) chi. 2. Tsai tsai pi wang (giwang), tsou yu feng chang (liang), feng chang ngo ngo (ngi), mao shi yu yi (ngia). 3. Ti'pi king chou, cheng t'u tsie (tseip) chi, Chou wang yu mai, liu shi ki (gi'ap) chi. 4. Cho pi Yün Han, wei chang yu t'ien (t'ien), Chou wang shou k'ao, hia pu tso jen (niên). 4. Tuei [sic] cho k'i chang (liang), kin yu k'i siang (siang), mien mien wo wang (giwang), wang ki si fang (giwang).

1. Luxuriant are the oak clumps, we make firewood of them, we heap them; stately is our ruler and king; to the left and the right they hasten to him. — 2. Stately is our ruler and king; to the left and the right (of him) they hold insignia; they hold the insignia high, as befits the fine officers. — 3. Floating alone are those boats on the King (river), many men are rowing them; the king of Chou marches, and the six armies go along with him. — 4. Great is the Heavenly Han river (a), it forms a pattern on heaven; may the king of Chou have a high old age, is he not a man indeed! — 5. (As if) carved and chiselled is his (decor =) exterior, (like) gold and jade is his (look =) appearance; vigorous is our king, he makes laws and rules for (the states of) the four quarters.

(a) Properly: the Cloud Han = the Milky Way.

239. Han lu.

1. Chan pi Han lu, chen hu tsai tsie (tseor), k'ai ti kuin tsie, kan lu k'ai ti (d'or). 2. Se pi yu tsan, hung liu tsai chung (tiông), —, fu lu yu kiang (kiong). 3. Yuan fei li tien, yü yu yu yuan (iucen), —, hia pu tso jen (niên). 4. Ts'ing t'ai ki tsai (teog), sing nu ki pei (bi'og), yi hial yu si (dziog), yi kie kung fu (pi'uk). 5. Se pi tso yu, min so liao (liog) yi, —, shen so lao (log) yi. 6. Mo mo ko lei (lior), yi yu t'iao mei (meor), —, kiu fu pu hui (g'or).

1. Look at that foot of the Han hill, the hazels and h u trees are numerous; joyous and pleased is the lord, in his striving for blessings he is joyous and pleased. — 2. Bright is that libation-ladle of jade, the yellow liquid is within; joyous and pleased is the lord, on whom felicity and blessings descend. — 3. The hawk flies and reaches heaven; the fish leaps in the deep; joyous and pleased is the lord, is he not a man indeed! — 4. The clear wine is filled in, the red male (victim) is ready; with them he makes offering and sacrifice, and increases his great felicity. — 5. (Bright =) fresh-looking are those oaks, they are fired in sacrifice by the people; joyous and pleased is the lord, he is (encouraged =) rewarded by the spirits. — 6. Luxuriant are those k'o creepers and l e i creepers, they (reach =) spread out over branches and boughs (a); joyous and pleased is the lord, in seeking felicity he does not swerve (b).
240. Si chai.

1. Si chai T'ai Jen, Wen Wang chi mu (māg), sī mei Chou Kiang, King shī chī fu (bǐēg), T'ai Sī sī hui yin ('töm), tsé po sī sān (näm). 2. Hui yū tsung kung (kung), shen wāng shī yūān, shen wāng shī t'ung (t'ung), hing yu kua ts'i (ts'ear), chī yū hiung ti (d'íər), yū yù kia pang (piäng). 3. Yung yung tsai kung, su su tsai miao (miəg), p'ei hien yī lin, wu yī yī pao (piəg). 4. Si jūng tsı pu ti'en, lie kia pu hia, pu wen yi shi, pu kieng yį ju. 5. Si ch'eng jen yu tê (tak), siao tsǐ yu tsa, ku chen wu yi, yū mao si shi (dz'ying).

241. Huang yi.

1. Huang yi Shang ti, lin hia yu ho (gák), kien kuan si fang, k'iu min chī mo (māk), weı ts'ei er kuò, k'iu cheng pu hou (g'wák), weı sī kuo, yüan kiu yuán to (d'ik), Shang ti ch'i (sic) ch'i, tseng k'ı shí k'u (k'wák), nai kuan si ku, tsı weı yu tsı (d'ak). 2. Tso ch'ı p'ing ch'i, [Mao: k'ı tsı k'ı yį, replaced by Han var. 69:] k'ı tsı k'ı yį ('ied), si ch'ı p'ing ch'i, k'ı kuan kiu li (liad), k'ı ch'i pi (b'ik) ch'i, k'ı ch'ıng k'ı kū (kjo), jang ch'i t'i (t'iæk) ch'i, k'ı yen k'ı chē (liag > ljo), Ti ts'ıen ming tê, kuan yì tsai lu (g'lag > gol), t'ien li kie p'eı, shou ming ki ku (ko). 3. Ti sing k'ı shan, tso yū si peı (b'wād), sung po sī t'ueı (t'wād), Ti tso sang tso tueı (tweed), tsi T'ai Po Wang Ki (kwed), weı tsı Wang...
Ki, yin sin tsê yu, tsê yu k’i hiung (qiwâng), tsê tu k’i k’ing (k’iâng), tsai si chi kuang (kêng), shou lu wu sang (sâng), yen yu si fang (piwâng).

4. [Current version:] Wei ts’i Wang Ki, replaced by the orig. Mao version:] Wei ts’i Wen Wang, Ti to k’i sin (siâm), mo k’i tê yin (t’iâm), k’i tê k’o ming, k’o ming k’o lei (liwâd), k’o chang k’o k’iân, wang ts’i ta pang, k’o shun k’o pi (piwân), pi yu Wen Wang, k’i ti mi hui (yâmâo), ki shou Ti chi (t’iâm), yi yu sun tsê (tsâj). 5. Ti wei Wen Wang, wu jen p’an yüan (giwân), wu jan hin sien (dejân), tan sien teng yu an (ngân), Mi jen pu kung (kung), kan k’u ta pang (piwân), ts’in Yüan ts’u Kung (kung), wang ho si nu (mo), yüan cheng k’i lü (gliâo), [Mao: yi an ts’u lü, replaced by var. 70:] yi an ts’u Kû (kliô), yi tu Chou hu (g’ô), yi tuei yu tien hia (gâ’dû). 6. Yí i tsai king (kíâng), ts’i sin ts’i Yüan khang (kiâng), chi wu kao kung (kêng), wu shi wu ling, wo ling wu ngo (’dè), wu wu yu ts’uian, wo ts’üan wo ch’i (d’ia), (to =) ts’i k’i sin yüan, kû Kî chi yang (díâng), tsai Wei chi tsiang (tsiâng), wuang chi fang (piwâng), hia min chi wang (giwâng). 7. Ti wei Wen Wang, yu huai ming tê (tok), pu ta sheng yi sê (siât), pu chiang hia yi ko (kêk), pu shi chi, shun Ti chi tsê (tok), Ti wei Wen Wang (piwâng), sin er k’iu fang (piwâng), [Mao: t’ung er hiung ti, replaced by var. 71:] t’ung er ti hiung (qiwâng), yi er kou yüan, yu er lin ch’un (t’iâm), yi fa Ch’ung yung (diâng). 8. Lin ch’un kien hien (g’ân), Ch’ung yung yen yen (ngiân), chi sin lien hia (liên), yu kuo an an (’ân), shi le shi ma, shi chi shi fu (b’iü), shi fang yi wi wu (m’iu), lin ch’un fu fu (piwâd), Ch’ung yung yi yi (ngiâd), shi fa shi sê (siâd), shi tsie shi hia (zywâd), si fang yi wi fu (b’iüêst).

1. August is God’s month; looking down, he is majestic; he inspected and regarded the (states of) the four quarters; he sought tranquillity for the people; these two kingdoms (sc. of Hia and Yin), their government had failed; throughout those states of the four (quarters) he investigated and (measured =) estimated; God on High brought it to a settlement; hating their (using amplenness =) extravagance, he looked about and turned his gaze to the West; and here he gave an abode (a). 2. They cleared them away, they removed them, the standing dead trees, the (fallen) dead trees; they dressed them, levelled them, the bushy clumps, the li trees; they opened them up, they cleared them, the taramiskas, the k’û trees; they cleared them away, they cut them, the wild mulberry trees, the chê trees; God transferred the bright virtue (sc. from Yin to Chou), their customs and institutions then became grand; Heaven established for itself a counterpart (on earth), the given appointment became (solid:) sure. 3. God examined the mountains: the oaks were thinned, the pines and cypress were cleared; God made a state, made a counterpart of himself (b); it began with T’ai-po and Wang Ki; now this Wang Ki, in his loving heart he was friendly; he was friendly to his brothers, he affirmed his happiness; and so there was given him (brightness =) glory, he received blessings that he never lost, (coveringly =) extensively he possessed the (states of) the four quarters. 4. Now this Wen Wang (c), God (measured =) probed his heart: settled was his reputation, in his virtue he was able to be enlightened; he was able to be enlightened, to be good; he was able to preside, to be ruler, to be king over this great kingdom; he was able to be accommodating, to be concordant (with the subjects); and when they were concordant with Wen Wang, his virtue had nothing that caused regret (d); he received God’s blessings; it (extended:) reached to his grandsons and sons. 5. God said to Wen Wang: »Do not like that be relaxed, do not like that indulge your desires;« and so he (the king) first ascended a high bank (sc. to look out): the people of Mi were not (respectful =) obedient, they dared to oppose the great kingdom; they invaded Yüan and marched against Kung; the king was majestically angry at this; and so he marshalled his cohorts; in order to stop them he marched to Kû, to affirm the prosperity of Chou, to respond to (the wishes of) the whole world. 6. Firmly settled he was in his capital; they invaded from the borders of Yüan and ascended our high ridges; but they (did not =) could not marshal their forces on our hills, on our hills, our slopes; they (did not =) could not drink at our springs, at our springs, our pools; he (the king) dwelt in the freshly bright plain, he lived to the south of (mount) K’i, on the course of the Wei; to the myriad states he was a pattern, the king of
po niao ho ho ( فمن ń), waing tsa ling chao (īōng), wu jen yú yue (dıok).
3. Kū ye wei ts'ung (ts'ınıg), jen ku wei yung (dıın), wu lun ku chung (tıng), wu lo pi yung (tıng).
4. Wu lun ku chung (tıng), wu lo pi yung (tıng), t'ı ku p'ıng p'ıng (bún), meng sou tsou kung (kung).

1. He planned and commenced the Divine Tower, he planned it and built it; the people worked at it, in less than a day they achieved it, he planned and commenced it, without urging them on; but the people diligently came (to work).—2. The king was in the Divine Park, where the does and stags lay (resting); the does and stags were glossey, the white birds were glistening; the king was by the Divine Pool; oh, the plentiful fishes leapt. —3. (There were) vertical posts and horizontal boards (forming the bell frames), there were dented ornaments, there were big drums, there were big bells; oh, assorted were the drums and bells, oh, pleasant was the (Hall of the) Circular Moat (a).—4. Oh, assorted were the drums and bells, oh, pleasant was the (Hall of the) Circular Moat; the alligator-skin drums (sounded) b'ıng-b'ıng; the blind (musicians) executed their (work =) performance.

(a) The archery school hall.

243. Hia wu.

1. Hia wu wei Chou, shí yu ché wáng (gívăng), san hou ts'ai t'ien, wang p'ei yú k'ıng (kliăng). 2. — shí tè sō k'ın (g'ıōg), yung yen p'ei ming, ch'ıng wáng chí fu (p'ııg). 3. —, hia t'ú chí shí (šík), yung yen hiao sī, hiao sī wei tse (tsok). 4. Méi tsi yí jen, ying hou shun tē (tak), —, chao ts'ai sī fu (b'ıık). 5. [Mao: chao ts'ai lai hū (þıı), sheng k'ı tsu wu (mıwō), wu wan sī nien, shou t'ıen chī hu (g'ıı). 6. —, sī fang lai ho (g'd), —, pu hia yu tso (tsıı).

1. (Descending footsteps =) successors in a line are the Chou; from generation to generation there have been wise kings; three rulers are in heaven, the king is their counterpart in the capital. —2. The king is their counterpart in the capital; the hereditary virtue he actively seeks; forever he is (a match for =) worthy of (Heaven's) appointment, he has achieved the trustworthiness of a king. —3. He has achieved the trustworthiness of a king; (he is) a pattern to the earth below; forever he is filial and thoughtful; filial and thoughtful he is a norm (to others). —4. Lovable is this (One man =) sovereign, responsive (a) is his compliant virtue; forever he is filial and thoughtful (of the ancestors), brightly he continues their task. —5. Brightly he comes and is permitted to continue in the footsteps of his ancestors; oh, a myriad are his years (b); he receives Heaven's blessings. —6. He receives Heaven's blessings, the (people of) the four quarters come to felicitate him; oh, a myriad are his years, there will surely be helpers (for him).

(a) To the love and expectations of the people. (b) I.e. his and his descendants.
244. Wen Wang yu sheng.

1. Wen Wang yu sheng (jiéng), yú tsūn yu sheng (jiéng), yú k’iü k’uì ning (niêng), yú kuan k’uì ch’êng (diéng), Wen Wang cheng tsai.

2. Wen Wang shou ming, yu ts’i wu kung (kung), ki fa yu Ch’ung (dz’iêng), tso yu yu Feng (ph’iêng), —. 3. [Mao: chu ch’êng yi hû, replaced by Han var. 73:] chu ch’êng yi hû (zîwêi), tso Feng yi pî (piêi), [Mao: fei kî kî yû, replaced by Ts’i var. 74:] fei ko kî yu (ziôg), yû chuei lai hiao (ziôg), wang hou cheng tsai. 4. Wang Kung yi cho, wei Feng chi yuân (qiôwân), si fang yu ts’ung, wang hou wei hân (g’âin). —. 5. Feng shuei tung ch’êng, wei Yû chi ts’i (tsêjî), —. huang wang wei pi (piêk), huang wang cheng tsai. 6. Hao kung pi yung (diêng), têi si têi ts’ung (tung), tai nan ts’i pei (pêk), wu si pû fu (b’iûkê), —. 7. K’ai pù wu wang (qiôwân), tsê shi Hao kung (kliêng), wei kuei cheng (tiêng) chi, Wu Wang ch’êng (dz’iêng) chi, Wu Wang cheng tsai. 8. Feng shuei yu k’i (ziôg), Wu Wang k’i pû shi (diôz’iôg), yi kuei sun mou (miûg), yi yen yi tsê (tsêjî), —.

1. Wen Wang has fame; he made great his fame (a), he sought their (sc. the people’s) tranquility; he saw his work achieved; Wen Wang was splendid. — 2. Wen Wang received the appointment, he had these martial achievements; when he had made the attack on Ch’ung, he made a city in Feng; Wen Wang was splendid. — 3. The wall he built was moated, the (city) Feng he built matched it; he did not alter his plans (b), (going backwards =) mindful of his predecessors, he came and was filial; the royal ruler was splendid. — 4. The king’s work was (bright =) splendid; the walls of Feng were where (the peoples of) the four quarters came together; the royal ruler was their support; the royal ruler was splendid. — 5. The river of Feng flowed to the east, is was the vestige of Yû (c), that was where (the people of) the four quarters came together; the august king was a (true) ruler; the august king was splendid. — 6. The capital of Hao (had) the (Hall of the) Circular Moat; from west, from east, from south, from north, there were none who thought of not submitting; the august king was splendid. — 7. The one who examined the oracle was the king; he took his residence in the Hao capital; the tortoise (d) directed it, Wu Wang (e) completed it; Wu Wang was splendid. — 8. In the Feng river there are k’i plants; did Wu Wang not work? He handed down his plans to his (grandsons =) descendants, in order to tranquilize and assist his son; Wu Wang was splendid.

(a) We could translate: «Great was his fame, but the par. lines that follow show that t’su n is here a transitive verb. (b) Which followed up the plans of his predecessors. (c) The legendary ruler who regulated all the great rivers. (d) Tortoise-shell oracle. (e) The son and successor of Wen Wang.

245. Sheng min.

1. K’ue ch’u sheng min (miên), shî wei Kiang Yüan (nîwân), sheng min ju ho, k’o yîn k’o sî (diôz’iôg), yi fu wu tsî (tsêjî), li Ti wu mu [sic] (moaq), hin yu kie yu ch’î [sic] (t’êsej), tsai chen tsai su (jiôk), tsai sheng tsai yû (diôk), shî wei Hou Tsi (tsêjî). 2. Tan mi kû yûe (nîwâtê), shien sheng ju ta (d’êît), pu ts’ê pu p’i, wu tsai wu hai (g’âd’î), yi ho kûe king (liêng), Shang ti pu ning (niêng), pu k’ang yin sî (dz’iêng), k’i ju sheng tsai (tsêjî). 3. Tan ch’î ch’î ai hiang, niu yang fei tsî (dz’iêng) chi, tan ch’î ch’î p’îng lin (gliâm), huei fa p’îng lin (gliâm), tan ch’î chi han ping (piông), niao fu yi (qiôk) chi, niao nai k’û (k’iêbô > k’i’ô) yi, Hou Tsi ku (kwô) yi, shi t’ân shi hû (xiôwô), kûe sheng tsai lu (glôg > glo’). 4. Tan shi p’u po (b’êk), k’ô k’ô k’i yu (qiôkê), tiyû kou sh’ü (dz’iêng), yi ch’î jen shu, jen shu pei pei (b’êwêd), huo yi suei suei (dz’êwôd), ma meng meng (mung), kua tie peng peng (pung). 5. Tan Hou Tsi chi sê, yu shiăng chi tao (diôg), fu kûe feng ts’ao (tsêjî), chung chi huang mou (miûg), shî shang shu pao (pôg), shî huang shu yu (ziôg), shi fa shi shi, shi kien shi hao (ziôg), yu ying shi li (lîtê), tsî yu T’ai kia shi (sêjî). 6. Tan kiang kia chung, wei kî weî p’iê (p’êjî), wei men wei kî (k’iêg), keng ch’î k’ê p’iê (p’êjî), shu hoi shu mou (maq), keng ch’î men kî (k’iêg), shi jen shu fu (b’iûg), yi kuei choi sî (dz’iêng). 7. Tan wo si ju ho, [Mao: huo ch’ung huo yû, replaced by var. 75:] huo chu’ung huo yu (ziôg), huo po huo jou (ziôg), shî chi sou sou (qiôk), chung chi hoi fôu (b’êg), tsai mou tsai we (diwôr), tsû siáo chi (t’êjô), tsû’i ti yi po (b’êwêd),
him on cold ice, birds covered and protected him; then the birds went away, and Hou Tsı waited; it carried far, its tail was (great =) strong, its voice then became (great =) loud. — 4. And then he crawled, (then) he was able to (straddle =) stride, to stand firmly; and so he sought food for his mouth; he planted it (sc. the soil) with large beans; the large beans were (streamer-like =) rankly-waving; the (culture of grain =) grain cultivated had plenty of ears, the hemp and wheat was (covering =) thick, the gourd stems bore ample fruit. — 5. Hou Tsı's husbandry had the method of helping (the growth); he cleared away the rank grass; he sowed it (so. the ground) with the yellow riches; it was (regular =) of even growth and luxuriant; it was sown, it became tall, it grew, it flowered and set ears, it became firm and fine; it had ripe ears, it had solid kernels; and then he had his house in T'ai. — 6. He sent down (to the people) the fine cereals; there was black millet, double-kernelled black millet, millet with red sprouts, with white sprouts; he extended over it (sc. the ground) the black millet and the double-kernelled, he reaped it, he (acred it =) took it by acres; he extended over it the millet with red sprouts and with white, he carried them on the shoulder, he carried them on the back; with them he went home and initiated a sacrifice. — 7. Our sacrifice, what it is like? Some pound (the grain), some bale it out, some sift it, some tread it; we wash it so as to become soaked, we steam it so as to become steamed through; and then we lay plans, we think it over, we take
southern wood, we sacrifice fat; we take a ram to sacrifice to the Spirits of the road; and then we roast, we broil, in order to start the following year. — 8. We fill (food) in the tou vessels, in the tou and the teng vessels; as soon as the fragrance ascends, God on High (tranquilly =) placidly enjoys it; the far-reaching fragrance is truly (correct =) good; Hou Tsi initiated the sacrifice, and the (multitude:) people has given no offence nor cause for regret (co) unto the present day.

(a) After the sacrifice to obtain child. (b) The miraculous conception. (c) By neglecting the sacrifice.

246. Hing wei.

1. T‘uan pi hing wei (gisor), niu yang wu tsien li (lisor), fang pao fang t‘i (lisor), wei ye ni ni (nisir), ts‘i ts‘i hiung ti (pisor), mo yuan ku er (nijer), huo si chi yen, huo sou chi ki (kisor). 2. Si yen she si (dziaker), shou ki yu ts‘i yu (ngisor), huo hien huo tso (dziaker), sien tsue tien kia (kak), t‘an hai yi tsien, huo fan huo chi (dziaker), kia yao p‘i kue (gisor), huo ko hoo ngo (ngisor). 3. Tuei kung ki kien (kien), si hou ki kiu (kiwer), shu she ki kun (kiwer), sus pin yu hien (gisor), tuei kung ki kou (kou), ki hie si hou (gisor), si hou ju shu (dziaker), sus pin yi pu wu (miuer). 4. Tseng sun wei chu (dziaker), tsiu li wei ju (nijer), cho yu ta tou (tu), yi ki huang kou (kou), huang kou t’ai pei (puquer), yi yin yi yu (gisor), shou k’ai wei ki (gisor), yi kie king fu (piaker).

1. Numerous are the rushes by the road; may oxen and sheep not trample them; they become ample and take shape, their leaves are luxuriant; beloved are brothers, none are absent, all are near; some spread mats for them, some hand them stools. — 2. They spread mats, they put on upper mats; in presenting stools there are (continuous =) a row of attendants; some present cups, some offer cups in response; they wash the ts‘ie vessels, they put down the ki vessels (before the guests); sauces and pickles are presented, some roast, some broil; there are fine viands, tripe and tongue; some sing, some beat the drum. — 3. The carved bows are strong, the four arrows are well balanced; they shoot the arrows, all alike; they arrange the guests according to their (elegance =) skill; the carved bows are curved; they grasp the four arrows, the four arrows are as if planted (in the target); they arrange the guests according to their (not being offensive =) decorous demeanour. — 4. The descendant (of the ancestors) presides; the spirits and the sweet unclarified wine are rich; he fills the cups with a ladle, and (prays for =) wishes them a (yellow = faded-haired =) high old age; a high old age and a (globular =) rounded back; (he does it) in order to (pull them forward =) encourage them and help them; a high old age is propitious (a); and so they increase the great felicity.

(a) The clause shou k’a wei k‘i must be an independent, principal clause, for it balances two analogous lines earlier in the st.: Tseng sun wei ch u T‘uan pi hing wei ju. The spirits are rich.

247. Ki tsuei.


1. We are drunk with wine; we are satiated with bounties; for the lord a myriad years; increased be your great felicity. — 2. We are drunk with wine; your viands have passed round; for the lord a myriad years, increased be your brightness. — 3. May your brightness be extensive, may your high brilliance (have =) last to a good end; the good end has its beginning (a); the representative of the (dead) princes makes a happy announcement. — 4. What is his announcement? The pien and tou vessels are pure and fine; the guests are assisted (b); they are assisted with a dignified demeanour. — 5. Your dignified demeanour is very (correct =) good; the lord has pious sons; the pious sons will never be lacking; forever there will be given you good (things). — 6. What are those good (things)? (The alleys of your
house (=) your house with its alleys (i.e., your big establishment); for the lord a myriad years; forever there will be given you blessing and posterity. — 7. What is that posterity? Heaven covers you with blessings; for the lord a myriad years, the great appointment and followers. — 8. What are those followers? It (Heaven) gives you young ladies and young gentlemen (children); it gives you young ladies and young gentlemen; you will be followed by grandsons and sons.

(a) It is a result of the preceding merits. (b) Assisted = encouraged to eat and drink.

248. Fu yi.

1. Fu yi tsai King (kieng), kung shi lai yen lai ning (nieng), or tsu' ki ts'ing (ts'eng), er yao ki hing (ching), kung shi yen yin, fu lai lai ch'eng (d'eng). 2. Fu yi tsai sha (sha), kung shi lai yen lai yi (n'gia), er tsu' ki to (t'o), er yao ki kia (ka), —, fu lai wei (gcia). 3. Fu yi tsai chu (t'io), kung shi lai yen lai chu' (t'io), er tsu' ki sii (s'io), er yao yi fu (pi'wo), —, fu lai hia (g'io). 4. Fu yi tsai ts'ung (ds'ung), kung shi lai yen lai tsung (ts'ong), kung yu tsung (ts'ong), fu liu yu hia (g'io), —, fu lai chu'ng (ds'io). 5. Fu yi tsai men (m'ien), [Mao: kung shi lai chi hun hia, replaced by var. 76:] kung shi lai yen hia hun (t'ioen), ch'i tsai hia hun (x'ien), fan chi fen fen (p'wen), —, wu yu hou kien (ken).

1. The wild ducks are on the King (river); the representative of the (dead) princes comes and feasts and is at peace; your wine is clear, your viands are fragrant; the representative feasts and drinks; felicity and blessings come and (achieve, complete you =) make you perfect. — 2. The wild ducks are on the sands; the representative of the (dead) princes comes and feasts and (approves =) finds it good; your wine is plentiful, your viands are fine; the representative feasts and drinks; felicity and blessings come and (act for =) favour you. — 3. The wild ducks are on the island; the representative of the (dead) princes comes and feasts and reposes; your wine is strained, your viands are sliced; the representative feasts and drinks; felicity and blessings come and descend on you. — 4. The wild ducks are at the junction of the river; the representative of the (dead) princes comes and feasts and is (treated in temple-fashion =) revered; the feast is in the temple, that is where felicity and blessings descend; the representative feasts and drinks; felicity and blessings come and are piled up (heavily =) amply on you. — 5. The wild ducks are in the gorge; the representative of the (dead) princes comes and feasts and is befumed (by the spirits); the good wine makes you merry; the roast and broiled things are fragrant; the representative feasts and drinks; there will be no after trouble.

249. Kia lo.

1. Kia lo kun tsi (t'si), kuo, hien ling to (to), yi min yi jen (n'jen), shou lu yu tien (t'ien), pao yu ming (m'ang, m'jen) chi, tsi t'ien shen (s'jen) chi. 2. Kan lu po fu (p'juk), tsi sun ts'ien yi (t'ok), mu mu huang huang (g'wang), yi kuen yi wang (giwang), pu k'ien pu wang (miwang), shuai yu ku chang (t'ang). 3. Wei yu yi yi (t'iet), tay yin ch'i chi (d'iet), wu yian wu wu, shuai yu k'uen p'i (p'i'iet), shou fu wu kiang (k'jang), si fang chi kwa (k'ang). 4. Chi kung chi kia (k'ia), yen ki p'ing yu (giag), po pi k'ing shi (ds'si), mei yu yien ts'i (is'et'), pu hie yu wei (giwed), min chi yu hi (h'id).

1. Greatly happy (a) be the lord; illustrious is his good virtue; he orders well the people, he orders well the men; he receives blessings from Heaven; it protects and helps and appoints him; from Heaven (comes the favour) that keeps him in power (b). — 2. He seeks dignity and a hundred blessings; his sons and grandsons will be a thousand, a hundred thousand; august and majestic (c), he is fit to be ruler, to be king; he does not err, he does not forget, he follows the ancient statutes. — 3. His deportment is (repressed =) dignified, his virtue is pure; he has no resentment, no hatred, he follows the path of all his peers; he receives felicity without limit; the (states of) the four quarters, them he regulates. — 4. They he regulates, he directs; the peace reaches to his friends; the hundred rulers and ministers have love for
the Son of Heaven; he is not slack in the exalted place; he is the one in whom the people find rest.

(a) Or, with Tsai: fine and happy. (b) Properly: »From Heaven it extends him, prolongs him«. (c) Or, with Lu: august and brilliant.

250. Kung Liu.

1. Tu Kung Liu, fei kū fei k'ang (k'āng), nai yang nai kiang (kiāng), nai ts'ai nai ts'ang (ts'āng), nai kuo hou liang (liāng), yü t'o yü nang (nāng), s'i ts'ai yung kuang (kuāng), kung shi shi chang (tiāng), kuo kuo ts'i yang (diāng), yüan fang k'i hing (g'āng). 2. —, yü s'i yüan (niān), kiu shu ku fan (biōuān), kiu shu nai sian (siān), er wu yung ts'un (t'ān), chi tsē ts'ai yen (niān), f'u k'ang ts'ai yüan (niān), ho yi chiu chi, wei yü k'i yao (diō), ping peng jung tao (tāo). 3. —, sh'i po ts'ai tsuān (dēiān), chan pi p'ū yūan (niān), nai nai nan kāng (kāng), nai kou yu k'ing (kīāng), king shi chi ye (diā), yü shi chu' ch'u (t'ūo), yü shē liā (gōu), yü shē yen yen, yü shē yu yu (niō). 4. —, yu k'ing s'i yi (ts'ēr) ts'ai ts'ang ts't'ai (ts'ei), pei yen pi k'i (k'èr), keng nai yi (ts'ēr), nai ts'ao k'i ts'ao (diō), chi shi yë lao (tāo), cho chi yung p'ao (b'ōu), s'i chi yin (tām) chi, kùn chi tsung (tsōng) chi.

5. —, ki p'u k'i ch'ang (d'āng), ki kíng nai kāng (kāng), siāng k'i yin yang (diāng), kuan k'i lū ts'ūan (dēiān), k'i kūn san tan (tān), to k'i s'i yüan (niān), ch'i t'ai liang liang (liāng), to k'i s'i yang (diāng), Pin kū yūn huang (yùng). 6. —, yū Pin s'i kuan (kūn), shē Wei wei kuān (kūn), ts'ai lī ts'ai tuān (tuān), chi k'i nai li (liē), yüan chung yüan (yū), k'a k'i Huāng kien (ts'ē), su k'i Kuo kien (ts'ē), chi lū nai mî (miē), jue k'i chi ts'ai (tsāi).

1. Staunich was prince Liu; he did not sit still, he did not enjoy ease; he made baulks and boundaries, he collected, he stored, he tied up provisions in bags, in sacks; his collecting (stores) was thus extensive; he (displayed =) brought out bows and arrows, shields and dagger-axes, axes and battle-axes; and then he (opened up =) commenced his march. — 2. Staunich was prince Liu; he went and (lingered =) stayed in that plain; it was abundant; it was flourishing; it was suitable, and so he made his proclamation (sc. to settle there); there were no long-drawn sighs (a); ascending, he was on the hill-tops, again descending, he was in the plain; what was he engirdled with? With jade and yāo stones, (sabbaud ornaments =) ornamented scabbard and ceremonial knife. — 3. Staunich was prince Liu; he went to those hundred springs, he gazed at that wide plain; and so he ascended the southern ridge, he looked at the (planned) capital, the lands for the capital; there he dwelt, there he lodged, there he spoke, there he talked. — 4. Staunich
was prince Liu, (on the capital place he was relying, leaning =) in the capital place he was firmly settled; he came with stately movements; they supplied mat and stool; he stepped up on (the mat) and leaned on (the stool); he sent out his servants to take a swine from the pen; he served them (his followers) wine in calabash cups, gave them food, gave them drink; he was a sovereign to them, he was a founder. — 5. Staunch was prince Liu; he widened, he extended (his realm); he measured by the shadow and (ridges =) made use of the ridge (b); he inspected the north-slopes, the south-slopes; he looked at the streams and springs; his army was three (singles =) units; he measured the swamps and the plains; he taxed the fields for the provision of grain; he measured the (evening slope =) west-facing slope; the settlement in Pin became truly great. — 6. Staunch was prince Liu; in Pin he sojourned; for fording the Wei he made a crossing (place); he took whetstones and hammering stones; the settlements were well distributed; they were numerous and (having =) rich, on both sides of the Huang-stream valley, pushing upwards to the Kuo-stream valley; the lodgings were dense, they reached to both sides of the river bend (c).

(a) The people were satisfied. (b) For the measuring. (c) Properly: they reached to the jüei inner side and the kù outer side of the bends.

251. Hiung cho.

1. Hiung cho pi hing luo, yi pi chu ts'ai (tṣaj), k'oi yi fen ch'î (t'īj), k'ai ti kün tsi, min chî fu mu (mog). 2. =, k'oi yi cho lei (tuor), =, min chî yu kuei (kweor). 3. =, k'oi yi cho kai (ked), =, min chî yu hi (t'īd).

1. Far away we draw water from that running pool; we ladle it there and pour it out here; with that one can steam the food; the joyous and pleasant lord is the father and mother of the people. — 2. Far away we draw water from that running pool; we ladle it there and pour it out here; with that one can wash the I'ei vessels; the joyous and pleasant lord is the one to whom the people (go =) turn. — 3. Far away we draw water from that running pool; we ladle it there and pour it out here; with that one can wash and cleanse; the joyous and pleasant lord is the one in whom the people find rest.

252. K'üan ngo.

1. Yu k'üan chè ngo (d'), p'iao feng tsi nan (nam), k'ai ti kün tsi, lai yu lai ko (kō), yi shi k'î yin ('iom). 2. P'an huan er yu (diy) yi, yu yu er hiu (t'īd) yi, =, pei er mi er sing, si sien kung ts'ai (ds'īj) yi. 3. Er t'u yu pan chang, yi k'ung chî hou (g'u) yi, =, po shen er chu (t'ii) yi. 4. Er shou ming ch'ang (d'jang) yi, fu lu er k'ang (k'āng) yi, =, ch'un kia er ch'ang (d'ýang) yi. 5. Yu p'ing yu yi (gijk), yu hiao yu tê (tsk), yin yin yi yi (gījk), k'ai ti kün tsi, si fang wei tsê (t'sk). 6. Yung yung ang ang (nang), ju kuei ju chang (ti'y), ling wen ling wang (mijwāng), =, si fang wei käng (kāng). 7. Feng huan yu fêi, hœi hœi k'î yi, yi ts'i yüan chî (t'īj), ai ai wang to kî shî (ds'īj), wei

kün tsi shî (sīj), mei yu t'ien tsi (tṣaj). 8. =, yi fu yu t'ien (t'ien), ai ai wang to ki jen (niën), wei kün tsi ming (mijang, miën), mei yu shu jen (niën). 9. Feng huan ming (mijing) yi, yu pi kao käng (kāng), wu t'ung sheng (sēng) yi, yu pi chiao yang (diy), peng peng ts'ai ti (ts'îor), yung yung kie kie (ker). 10. Kün tsi chi kü (kō), ki shu ts'ie to (tā), kün tsi chi ma (mā), ki hien ts'ie ch'i (d'ia), shî shû pu to (tā), wei yi suei ko (kō).

1. There is a curving slope; the whirl-wind comes from the south; the joyous and pleasant lord comes and (rambles: diverts himself and sings, and so lets forth his airs (a). — 2. Relaxed is your (rambling) diversion, pleasant and (rambling =) easy is your rest; joyous and pleasant lord, may you (end =) fulfill your natural years and the former princes (your ancestors) end them (b). — 3. Your domain is great and splendid, and you also grandly enrich it; joyous and pleasant lord, may you fulfill your natural years; all the Spirits make you their host (c). — 4. The appointment that you have received will be long-

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lasting, in happiness and felicity you shall be at peace; joyous and pleasant lord, may you fulfil your natural years, a great abundance will be yours forever. — 5. You have something to depend on, something to help you; you have filial piety, you have virtue, to lead you on and help you; joyous and pleasant lord, to the (states of) the four quarters you are a model. — 6. You are great and high, like a k u e i sceptre, like a c h i a n g sceptre, with good fame, (with good contemplation =) fine to look at; joyous and pleasant lord, to the (states of the) four quarters you are a regulator. — 7. The phoenixes go flying, χυδαί-χυδά (sound) their wings; again they settle and then stop; a great crowd are the king’s many fine officers, the lord gives them their charges; they have love for the Son of Heaven. — 8. The phoenixes go flying, χυδαί-χυδά (sound) their wings; they even (touch =) reach heaven; a great crowd are the king’s many fine officers, the lord appoints them; they have love for the common people. — 9. The phoenixes sing on the high ridge; the elaeococcas grow on that (morning =) east-facing slope; they are dense and luxuriant; (they sing) harmoniously and in unison. — 10. The carriages of the lord are numerous and many; the horses of the lord are well-trained and swift; I have composed a few verses, in order to have them sung (d).

(a) Yin is synonymous with the f e n g air, melody of odes 259, 260, see gl. 757, cf. Tso: Ch’eng 9, where both terms occur; n a n y i n an air of the South, and t’ u f e n g an air of the native countries. (b) Die a good and natural death. (c) Come and enjoy your sacrificial gifts. (d) By the musicians, in your praise.

253. Min lao.

1. Min yi lao chi, hi k’o siao k’ang (k’āng), huei ts’i chung kuo, yi sui si fang (piwāng), wu tsung kuei sui, yi kin wu liang (liāng), shi ngo k’ou nüe, ts’an pu wei ming (miāng), jou yüan neng er, yi ting wo wang (giwāng). 2. — hi k’o siao hiu (ziōg), — yi wei min k’iu (q’yōg), — yi kin hui niao (n’yōg), — wu pei min yu (ziōg), wu k’i er lao, yi wei wang hiu (ziōg). 3. — hi k’o siao si (sīōg), huei ts’i king shi, yi sui si kuo (kuāk), — yi kin wang k’i (q’yōk), shi ngo k’ou nüe, wu pei tuo t’e (t’ēn), king shen wei yi, yi kin yu tē (t’ēk). 4. — hi k’o siao k’i (k’iād), — pei min yu (ziād), — yi kin ch’ou li (liād), — wu pei cheng pai (b’uēd), jueg sui siao ts’i, er shi hung ta (d’ād). 5. — hi k’o siao an (ān), — kuo wu yu ts’ān (dz’ān), — yi kin k’iān k’iō (k’iān), — wu pei cheng fan (piwān), wu yu yu ju, shi yung ta kien (k’lān).

The people is fatigued, it has come to (the point that) it should have a little rest; be kind to this central kingdom, and so give peace to the (states of) the four quarters; give no indulgence to the wily and obsequious, and so make the turbulent and obstreperous careful; repress the robbers and tyrants, do not let the people suffer; do not (reject =) desist from your exertions, in order to make the king (at ease) happy. — 3. The people is fatigued, it has come to (the point that) it should have a little repose; be kind to the capital, and so give peace to the states of the four (quarters); give no indulgence to the wily and obsequious, and so make those who (have no limit =) go to excess careful; repress the robbers and tyrants, do not let them do evil; be careful about your demeanour, and so keep near to those who have virtue. — 4. The people is fatigued, it has come to (the point that) it should have a little rest; be kind to this central kingdom, let the people’s suffering be relieved; give no indulgence to the wily and obsequious, and so make the evil and wicked ones careful; repress the robbers and tyrants, do not let the straight be ruined;
though you are small children, your (use, employment =) task is vast
and great. — 5. The people is fatigued, it has come to (the point that)
its should have a little peace; be kind to this central kingdom, so
that the state has no injury; give no indulgence to the wily and
obsequious, and so make the (clinging ones =) parasites careful; repress
the robbers and tyrants, do not let the straight be (deflected =)
perverted; the king wants to (consider you as jade =) find you like jade, therefore I
make this great remonstration.

(a) Or, with another school: «do not follow the wily and obsequious.»

254. Pan.

1. Shang ti pan pan (qîwàn), hia min sau tan (tân), ch'ur huâ pu jan
(yînian), wei yu pu yînâ (qîwàn), mi sheng kuan kuan (kuâ), pu shi
yû tan (tân), yu chî wei yian (qîwàn), shi yung ta kioen (klan). 2. T'ien
chî fang nan (mân), wu jian hien hien (jîân), t'ien chî fang kuei (kiwâd),
wu jian yi yi (zjâd), tsâ chî tsâ (dz'âp) yi, min chî hia (g'êp) yi, tsâ chî yi
(yidzâ) yi, min chî mo (mâk) yi. 3. Wo suyi yi shi, ki er t'ung liao
(lîo), wo ki er mou, [Mao: t'ing wo ao ao, replaced by Lu var. 77:]
t'ing wo ao ao (nqo), wo yên wei fü, wu yi wei siao (sîo), sien min yu
yen, sün yu ch'ü jao (nîqo). 4. T'în chî fang nüe (nqîo), wu jian hüe
hüe (lîo), [Mao: lao fu kuan kuan, replaced by var. 78:] lao fu huan
huan, siao tsâ kiu hüe (qîo), fei wu yên mao (mog), er yung yu hüe
(lîo), [to tsiang hu hu, replaced by Lu var. 78:] to tsiang hiao hiao
(yîq), pu k'iu kiu yue (dibîk). 5. T'în chî fang tsâ (dz'âr), wu wei
k'ua pî (b'îjâr), wei yî tsu mi (miqo), shan jen tsai shî (sîjâr), min chî
fâng tien hî (chiyer), tsâ mo wu kan k'uei (q'üwer), sang luân mie tsî
(tsijâr), ts'âng mo hucî wo shî (qiyer). 6. T'în chî yu min, ju hûn ju
chî (dîyer), ju chang kuei (kiwêg), ju tsû ju hî (q'iwêg), hu wû yüe
(yi'êk), yu min k'ung yî (dîgê), min chî to pî (p'êk), wu tsî li pî (p'êk).
7. Kie jen wei fan (qîwân), ta shî wei yüan (qîwân), ta phâng wei pîng
(b'îngê), ta tsung wei han (g'ân), huâl te wei ning (niqo), tsung
tsî wei ch'eng (dâqêng), wu pei ch'eng huâi (g'üwer), wu tu si wei (sîwêr).
8. King t'în chû (no), wu kan hû yû (diao), king t'în chû yû (dju),
wu kan chî k'ü (k'ju), hao t'în yüe ming (miqo), ki er ch'ü wang
(qiwâng), hao tîn yüe tan (tân), ki er yu yen (qian).

1. God on High is very grand; but the lower people are utterly
exhausted; you (a) make speeches that are not true, you make plans
that are not (far-reaching:) far-seeing; you have no wise men and are
(exhausted =) helpless, you are not true in your sincerity; because your
plans are not far-seeing, therefore I make this great remonstration.

2. Since Heaven now causes (difficulties:) calamities, do not be so
elated; since Heaven now causes commotion, do not be so garrulous; if
your words are harmonious, the people will be concordant (b); if your
words are kind, the people will be tranquillized (c). — 3. Though I
have a different service, I am a colleague of yours; but when I go to
you and deliberate, you listen to me arrogantly; my words are about
the service, do not make them a matter for laughter; the ancient people
had a saying: «Consult the grass- and fuel-gatherers». — 4. Since
Heaven is now oppressive, do not jest so; the old men (among you)
are clamouring, the young ones are arrogant; it is not that my words
are senile, but you make cruel jests about them; if you will merely make
camouflag, you cannot be saved or cured. — 5. Since Heaven is
now angry, do not be boastful; your demeanour is utterly (gone astray =)
at fault; the good men sit motionless and silent (d); though the people
are now groaning, there is nobody who dare (estimate me =) appreciate
my words; there is death and disorder and destruction of resources,
no one has been kind to our multitude. — 6. Heaven's guiding the
people is like an ocarina, like a flute, like a châng jade, like a kuei jade (e);
it is like taking hold of them, like leading them by the hand;
leading them by the hand and nothing more; to guide the people is
very easy; now when the people have many depravities, do not yourself
start depravities. — 7. The great men are a fence; the great multitude
is a wall; the great (feudal) states are a screen; the great (royal) clan is
a support; their cherishing the virtue (is =) gives peace; the men of the (royal) clan are a fortified wall; do not let that wall be ruined; may he (sc. the king) not fear (solitariness =) to be left alone. — 8. Fear the anger of Heaven, dare not play and enjoy yourselves; fear the change (of grace) of Heaven, dare not race about; great Heaven is called (bright =) intelligent, it (reaches to =) observes your goings; great Heaven is called (clear =) clear-seeing, it (reaches to =) observes your sporting and extravagances.

(a) The ode is an officer’s remonstrance with his colleagues, just like the preceding ode; that this is so is clearly shown in st. 3. (b) Properly: ‘The harmony of the words is the concord of the people’. (c) Properly: ‘The kindness of the words is the tranquillity of the people’. (d) Properly: ‘The good men act the corpse’, play the part of a representative of the dead at a sacrifice, who sits still and silent during the whole ceremony; here then: remain inactive, do nothing to help. (e) It is mildly persuasive, like guiding people by the sound of mild music or by the sight of fine insignia of authority — not by violence or force.

255. Tang.

1. Tang tang Shang ti (tieq), hia min chi pi (piā), tsi wei Shang ti (tieq), k'ım ming to pi (b'iēk), t'ien sheng cheng min, k'ım ming fei shen (d'êjôm), mi pu yu ch'u, sien k'o yu chung (t'iông). 2. Wen Wang yüe tsi, tsi ju Yin Shang, ts'eng shî k'iang yu, ts'eng shî pou [sic] k'o (k'êk), ts'êng shî tsai wei, ts'êng shî tsai fu (b'iêk), t'ien kiang t'a o tê (toâk), ju hing shî li (liêk). 3. =, er ping yî lei (liâwad), k'iang yû to chuei (d'êwad), liu yen yi tuei (tuvad > tuwad), k'ou jang shî nei (nuwad > nuwad), hou tso hou chu (tîgô), mi kie mi kiu (kiôg). 4. =, [Mao: ju p'a o hiao yû chung kuo, replaced by var. 79:] ju p'a o hiao yû chung kuo (kvok), lien yuân yi wei tê (toâk), pu ming er tê (toâk), [shi wu pê wuâ, replaced by Ts'i var. 80:] yi wu pê wu tsê (tîjak), er tê pê ming (miêng), yi wu pê'ei wu k'ûng (k'êjâng). 5. =, t'ïen pê mien er yû tsau, pu yi ts'ung shî (têjôk), k'ie kieh er chi (têjôk), mi ming mi hui (jêmôjûg), shî hao shî hu (go), pei chuou tse yu (êjô > zjô). 6. =, ju t'iao ju t'ang (d'âng), ju fei ju k'êng (kâng), siao ta kîn sang (sâng), jen shang hu huy hing (êjông), nei pî yû chung kuo, t'an ki Kuei fang (piwâng). 7. =, fei Shang ti pî shî (têjôk), Yin pu yung kiu (g'êtô), suiei wu lao ch'êng jen, shang yu tien hing (g'êng), ts'êng shî mo t'êng (t'êng), ta ming yi k'êng (k'têjông). 8. =, jen yi yu yen, tien pei chi kie (g'êatô), chi ye wei yu hai (g'êdô), pen shî sien po (b'êwûtô), Yin kien pu yûân, tsaï Hia hou shî (shïjôd).

1. Grand is Man on High, he is the ruler of the people below; terrible is God on High, his charge has many rules; Heaven gives birth to the multitudinous people, but its charge is not to be relied on (a); there is nobody who has not a beginning, but few can have a (normal) end (b). — 2. Wen wang said: Alas! Alas, you Yin-Shang! Those (men) are refractory, they are (crushing and subduing =) oppressive, but they are in official positions, they are in the services; Heaven (sent down =) gave them a reckless disposition, but you raise them and give them power. — 3. Wen wang said: Alas! Alas, you Yin-Shang! You should hold on to what is right and good; the refractory have much ill-will, with false words they answer you; robbers and thieves are used in the (interior =) government, they stand up and (imprecate =) call down evil, without limit, without end. — 4. Wen Wang said: Alas! Alas, you Yin-Shang! You shout and brawl in this central kingdom; you make it a virtue to heap ill-will upon yourself; you do not make (bright =) intelligent your virtue, and so you (have no disloyal ones =) do not distinguish the disloyal and perverse; your virtue is not intelligent, and so you (have no supporters =) do not distinguish the supporters, the (true) ministers. — 5. Wen Wang said: Alas! Alas, you Yin-Shang! It is not Heaven that steeps you in wine; it is not right that you (pursue =) are bent on it and use it; you have erred in your demeanour; you (have no light, you have no darkness =) make no distinction between light and darkness, you shout and glamour, you turn day into night. — 6. Wen Wang said: Alas! Alas, you Yin-Shang!
You are (noisy) like cicadas, like grass-hoppers, you are (chattering) like bubbling water, like boiling soup; small and great are approaching to ruin, but people still (following it walk =) pursue this course; (inside =) here you are overbearing in the central kingdom, and it extends even to (the country) Kuei-fang (e). — 7. Wen Wang said: Alas! Alas, you Yin-Shang! It is not that God on High is not (correct =) good; Yin does not use the old (ways); but though there are no old and perfected men there still are the statutes and the laws; you have not listened to them; the great appointment therefore is tumbling down. — 8. Wen Wang said: Alas! Alas, you Yin-Shang! The people have a saying: "When (a tree) fallen down and uprooted is lifted, the branches and leaves are yet uninjured; the root is then first disposed of (d); the mirror for Yin is not far off, it is in the age of the lords of Hia."

(a) Its grace may easily be lost. (b) Live to a good and natural end. (c) A country to the northwest of the Yin kingdom. (d) So the roots of the state, the royal house, is disposed of, without the branches and leaves, i.e. the people coming to any harm.

256. Yi.

1. Yi yi wei yi, [Mao: wei te chi yu, replaced by var. 81:] wei te chi ou (nqie), jen yi yu yen, mi chi pu yu (nqie), shu jen chi yu, yi chi wei ts (dz'jei), chi jen chi yu, yi wei si li (liad). 2. Wu king wei jen, sei fang k'i hun (giwan) chi, yi kue te hing, si kuo shun (dz'jwun) chi, hu mo (recte: mu) ting ming, yuan yu ch'en ku (k'ok), king shen wei yi, wei min chi ts (tsak). 3. K'i tsai yu kin, hing mi luan yu cheng (izeng), tien fu kue te, huang tan yi tsiu (tsaj), [Mao: tsui tai tan lo ts'ung, replaced by emendation 82:] ju wei tai tan lo ts'ung, fu nien kue shao (dz'jog), wang fu k'u uen wang, k'o kung ming hing (g'izeng). 4. Si huang t'en fu shang (dz'jan), ju pi ts'ailan lu, lu lun su yi wang (miwun), su hing ye mei (miad), shai sao t'ing nei (miwob > miwob), wei min chi chang (tian), siu er ki ma, kung shiu jung ping (piang), yung kie jung tso, yung ti Man fang (piwun). 5. Chi er jen min, kin er hou tu (dz'ay > dz'o'), yung kie pu yu (nqijiu), shen er ch'eu hua, king er wei yi (nqia), pu ju kou (ka), po kuei chi tien, shang k'o mo (mwa) ye, si yen chi tien, pu k'o wei (gwa) ye. 6. Wu yi yi yen, wu yu kou yi, mo men chen shen (dz'jat), yen pu k'o shi (dz'kai), yi, wu pu chou (dz'jog), wu pu pu pao (pog), huei yu p'eng yu (piag), shu min siao ts (tsaj), ta' sun sheng sheng (dz'jeng), wan min mi ch'eng (dz'jeng). 7. Shi er yu kun t'sei, t'sei jor eu yen (nqan), pu hia yu k'ien (k'ian), shang tsai er shi, shang pu kuei yu wu lou (lu), wu yie p'ei [sic] hien, mo yu yuin kou (ku), shen chi ko (klak) si, pu k'o to (dz'ak) si, shen k'o yi [sic] (dz'ak) si. 8. Pi er wei te, p'ei tsang p'ei kia (ka), shu er chi; pu k'ien yu y (nqia), pu tsien pu tsai (dz'sk), siu pu wei ts (tsak), t'ou wo yi t'a, pao chi yu li (liad), p'i t'ung er kue, shi hung siao t'si (tsaj). 9. Jen jian ju mu, yen min chi s (siad), wen kung jen, wei te chi ki (kiad), k'i wei chi jen (itien), kao chi hua yen, shun te chi hing, k'i wei yu jen (itien), fu wei wo tsien (tsiem), min ko yu sin (sitien). 10. Wu hu siao t'si (tsaj), wei chi tsang fou (piqiao), fei shou hi chi, yen shi chi sh (dz'qai), fei mien ming chi, yen ti k'ei er (nqai), tsie yue wei chi, yi kai pao tsai (tsaj), min chi mi ying (djieng), shuei su chi er mu ch'eng (dz'jeng). 11. Hao t'en k'ung chao (liad), wo sheng mi lo (glo), shi er meng meng, [Mao: wo sin ts'an ts'an, replaced by var. 83:] wo sin ts'ao ts'ao (ts'og), hui er chun chun, t'ing wo miao [sic] (miqai), fei yung wei kiao (k'og), fu yung wei nue (nqik), tsie yue wei chi, yi yi kai mo (mog). 12. Wu hu siao ts (tsaj), kao er kiu chi (liad), t'ing yung wo mao (mijang), shu wu tu hui (xmeiow), t'en fang kien nan (nian), yue sang kie kuo (kweq), tsu pit pu yu (gwa), hao tien pu t'ei (t'ok), hui yu k'ei t'ek (tok), pei min ti ka (kitok).

1. A (repressed, restricted =) dignified demeanour is the counterpart of the (inner) virtue; people have a saying: "There is no wise man who has no follys; the folly of the common people is simply a natural fault; but the folly of the wise man is a (deliberate) offence. — 2. Is he not strong, the (real) man! The (states of) the four quarters take their lesson from him; straight is his virtuous conduct, the states of the four (quarters) obey him; with great schemes he stabilizes his (heavenly) appointment; with far-reaching plans he makes (seasonal =) timely announcements; he is careful of his demeanour; he is the pattern of
the people. - 3. Those who are in the present, they raise disorder in the government; they overthrow their virtue, they are excessively steeped in wine; you are bent on being steeped in pleasure, you do not think of your (continuance =) heritage, you do not widely (seek =) study the former kings, so as to be able to hold fast their bright laws. - 4. And so the august Heaven does not approve of you; you are like the flow of that spring (sc. falling down headlong); may you not (indiscriminately =) all together go to ruin; rise early and go to sleep late, sprinkle and sweep your courtyard; be a pattern to the people; keep in good order your chariots and horses, the bows and arrows, the arms and weapons; and so be ready for war undertakings, and keep at a distance (a) the (tribes of the) Man regions. - 5. Make assurances of good faith to your people; observe carefully the measures of your feudal princes, and so prepare against the unforeseen; be cautious about the words you utter, be careful about your demeanour; in all things be mild and good; a flaw in a white kuei tessera can still be ground away; a flaw in those words (of yours), for that nothing can be done.

6. Do not (easily follow your words =) let the tongue run away with you; do not say: I do not care, there is nobody who holds my tongues; the words cannot (simply pass away (b)); there are no words that are not answered, there is no kindness that is not required; be kind to your friends, your common people, your young ones, and your sons and grandsons will be continuous, among the myriad people there will be none who do not serve you. - 7. When you see the noblemen your friends, make your countenance friendly and mild, or there is risk that you will be at fault (c); observe carefully how you are in your house; may you be free from shame even in the secluded (north-west) corner of the house; do not say: Of the amply illustrious ones (sc. the ancestors) there are none who see me; the arrival of the Spirits cannot be calculated; how much the less should they be made to feel disgusted (d). - 8. Make (lawful =) correct your practising of virtue, cause it to be good, cause it to be fine; be nicely careful of your demeanour, do not fail in your deportment; do not be untruthful, do not be injurious, and few will not make their model; if somebody throws me a peach, I require him with a plum (e); but those (young kids with horns =) precocious youths are truly disorderly youngsters. - 9. Tender is the soft wood, one strings it with silk (f); the mild and courteous are the fundament of virtue; one who is a wise man, when I tell him my lessons, he follows the path of virtue; one who is a foolish man, on the contrary he says that I am untruthful; of the people, each one has his own mind. - 10. Oh, You youngsters! You do not know what is good or not; when I do not lead you by the hand, I show you your work; when I do not, face to face, give you orders, I take you by the ear; you allege that I do not understand, and yet I have carried you in my arms; when the people are not satisfied, who knows it in the morning and deals with it in the evening (g)? - 11. Great Heaven is very (bright; enlightened, but I am living without joy; when I see you so (darkened =) unenlightened, my heart is very sad; I instruct you

cincately, but you listen to me with (slighting =) contempt; you do not use (my words) for taking instructions from them, on the contrary you use them for making cruel jests; you allege that I do not understand, and yet I am an octogenarian. - Oh, you youngsters, I tell you the old ways; if you listen to my counsels, you will have no cause for great regret; Heaven is now calamitous, it is destroying our state; the example to be taken is not far off (h); great Heaven does not err; if you deflect your virtue, you will cause the people to be greatly distressed.

(a) Or, with Han: and (cut to pieces =) destroys. (b) Without having their effect. (c) Properly: It is not far from there being faults. (d) Properly: satiated, fed up with, see gl. 9. (e) I require good by good. (f) Making luths. (g) Making bows, but s 'silk' is regularly used in the sense of 'stringed instrument'. (g) Who can afford to be dilatory. (h) This is the oft-reverting theme of the fall of the Yin as a warning example.
B. KARLGREN: THE BOOK OF ODES

number, they are all struck by calamity and (combustion =) destroyed; Oh! Ahas! The country's course is (pressing =) critical. — 3. The country's course is a destruction of resources; Heaven does not support us; there is nowhere to settle (e); if we were to march, where should we go? The one who is a noble man holds a heart that is not violent; but who has been born a (steps =) promotor of cruelty, and caused suffering unto this day? (d). — 4. My grieving heart is very distressed; I am thinking of our domain; I was born (untimely =) at an unhappy time, I have met with the ample anger of Heaven; from west to east there is nowhere to settle; I have seen much distress; they (sc. the enemies) greatly burden our borders. — 5. I plan for you, I caution you: if the disorder increases, it will destroy you; I admonish you to (grieve over =) take to heart the anxieties; I teach you to order well the (ranks =) officials; who can grasp anything hot? — there are few who do not (first) (use washing =) moisten the hand (e); (if you say:) What can be the good of it?, then you will all together sink in ruin (f). — 6. You are like that head-wind, one greatly loses the breath from it; the people have an eager mind, but you cause them not to come forward; (and yet) they love that husbandry, the doughty people

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257. Sang jou.

1. Yū pi sang jou (niwó), k'ì hia hou sūn (dzjwén), lo ts'ai k'í liu (liój), mo ts'ai hia min (mijen), pu t'ien sin yu (jó), chu'ang [sic] huang [sic] t'ien (d'ien) hi, chi po hao t'ien (t'ien), ning pu wo [king, recte] kin (g'jén). 2. Si mu k'uei k'uei (g'jiuer), yū chao yu p'ien (p'jan), huan sheng pu yì (dzjér), mi kuo pu min (mijen), min mi yu li (liór), kù huo yì tsái (dzjén), wu hu hu yu (aor), kuo pu si p'ín (b'jén). 3. Kuo pu mie t'sėr (tsjér), t'ien pu wo tsiang (tsjang), mi so chi yì, yün ts'ú ho wang (gjiwàng), kìn ts'ì shí wei (džiwer), ping sin wu king (g'jàng), shuei sheng li kie (ker), chi kin weig (kóng). 4. Yu sin yin yin (jón), nien wo t'u yū (gjiwò), wo sheng pu ch'en (dzjén), feng t'ien tan nu (no), [Mao: ts'i si ts'á tung, replaced by emendation 84:] ts'ing t'én ts'ai si (dzjér), mi so ting ch'u (t'ió), to wo kou hun (zmwén), k'ung kí wo yú (ngió). 5. Wei mo wéi pi (pjéér), luan huan sù sū (sójok), kao er yu su (sóit), huel er sù tsué (tsjok), shuei neng chi jé (niat), [Mao: shí pu yì cho, replaced by the Mó-tei var. 85:] sien pu yung cho (d'ok), k'í ho neng shu, ts'ai sú kí ni (niok). 6. Ju pi su feng (pjúm), yí k'ung chi ai (aér), min yu su sin (sójer), p'eng yün pu tai (d'ód), hao shí kia sè (g'jiok), li min tsái shí (dzok), kia sè wei pao (pój), tai shí wei hao (yój). 7. T'ien sang sang huan, mie wo li wang (gjiwàng), kiang ts'í mou tse (dzjér), kia sè tsu yang (tsjöng), ai t'ung chung kuo (kwók), kú chuei tsu huan (zmwén), mi yú lo li (ljój), yi nien ki'ung ts'ang (tsjöng). 8. Wei tsai huel kún, min jen so chan (lijém), ping sin súan yu, k'ao shen kí sjiang (siang), wei pi pu shun, ts'ai tu pei tsang (tsjäng), t'si yu fòi ch'ang (d'jäng), mei ts'ai k'ua (g'jiwàng). 9. Pan pi chung lin (ghémon), shen shen k'í lu (luók), p'eng yu yu chen (tsjém), pu sú yü ku (kuk), jen yi yu yen, ts'ai chu'ang ch'äng (d'jäng), wei pi pu shun, cheng yu chung kou (ku). 10. Wei ts'ai sheng jen, chan yen po li (liój), wei pi yu jen, fu k'uaung yí hi (g'jój), fei yen pu neng, hú sì wei kí (g'jiój). 11. Wei ts'ai liang jen, fu k'íu fu ti (d'íók), wei pi jen sin, shí ku shì ku (b'jók), min chi t'an huan, ning wei t'u tu (d'ók). 12. Ta féng yu suei, yu k'ung ta ku (kuk), wei ts'ai liang jen, tso wei shí ku (kuk), wei pi pu shun, cheng yu chung kou (ku). 13. Ta féng yu suei (dzjwéd), t'an jen pai lei (ljwéd), t'ing yen tsé tuei (twów > twód), sung yen ju tsuei (tsjwéd), yong kíang liang, fu pei wo pei (b'wód). 14. Tsé er p'eng yu, yú kí pu chi er tso (tzák), ju pi fèi ch'ung, shí ku yì huo (g'wák), ki chi yin ju, fan yü lai ho (yák). 15. Min chi wang ki (g'jok), chi liang shan pei (b'jók), wei min pu li, ju yün pu ko' (k'ók), min chi huel yu, chi kíng yung li (ljók). 16. Min chi wei li, chi tao wei k'ou, liang yue pu k'o (k'd), fu pei shan li, suei yue fu yü, ki tso er ko (kó).
11. 现在这个好人，他不求我，他不求自己仕进；但他（硬头心＝不坏心）马马虎虎的，他要找我，他（归之于它＝）是永远要它；他的人总不知道；但那放荡不羁的，他（行＝）做他所要做的事。——12. 这个好风，他破坏了这个大谷；他（归之于它＝）是永远要它，他的人总不知道；但那放荡不羁的，他（行＝）做他所要做的事。——13. 这个好风，他破坏了这个大谷；他（归之于它＝）是永远要它，他的人总不知道；但那放荡不羁的，他（行＝）做他所要做的事。——14. 啊！你们这些坏人！——15. 而那放荡不羁的，他（行＝）做他所要做的事。——16. 而那放荡不羁的，他（行＝）做他所要做的事。——17. 而那放荡不羁的，他（行＝）做他所要做的事。——18. 而那放荡不羁的，他（行＝）做他所要做的事。——19. 而那放荡不羁的，他（行＝）做他所要做的事。——20. 而那放荡不羁的，他（行＝）做他所要做的事。——21. 而那放荡不羁的，他（行＝）做他所要做的事。——22. 而那放荡不羁的，他（行＝）做他所要做的事。——23. 而那放荡不羁的，他（行＝）做他所要做的事。——24. 而那放荡不羁的，他（行＝）做他所要做的事。——25. 而那放荡不羁的，他（行＝）做他所要做的事。——26. 而那放荡不羁的，他（行＝）做他所要做的事。——27. 而那放荡不羁的，他（行＝）做他所要做的事。——28. 而那放荡不羁的，他（行＝）做他所要做的事。——29. 而那放荡不羁的，他（行＝）做他所要做的事。——30. 而那放荡不羁的，他（行＝）做他所要做的事。——31. 而那放荡不羁的，他（行＝）做他所要做的事。——32. 而那放荡不羁的，他（行＝）做他所要做的事。——33. 而那放荡不羁的，他（行＝）做他所要做的事。——34. 而那放荡不羁的，他（行＝）做他所要做的事。——35. 而那放荡不羁的，他（行＝）做他所要做的事。——36. 而那放荡不羁的，他（行＝）做他所要做的事。——37. 而那放荡不羁的，他（行＝）做他所要做的事。——38. 而那放荡不羁的，他（行＝）做他所要做的事。——39. 而那放荡不羁的，他（行＝）做他所要做的事。——40. 而那放荡不羁的，他（行＝）做他所要做的事。——41. 而那放荡不羁的，他（行＝）做他所要做的事。——42. 而那放荡不羁的，他（行＝）做他所要做的事。
kung ming shen, yi wu huei nu (no). 7. —, san wu yu k'i (kiag), k'i tsai shu cheng, kiu tsai chung tsai (tsaq), ts'ou ma shi shi, shan fu tso yu (güag), mi jen pu chou, wu pu neng chi (liag), chan yang hao t'ien, yün ju ho li (liag). 8. Chan yang hao t'ien, yi huei k'i sing (sieng), ta fu k'un t'si, chao kiu wu ying (dieng), ta mung kín ch'i, wu k'e er ch'eng (dieng), ho k'iu wei wo, yi li shu cheng (tieng), —, ho huei k'i ming (nieng).

1. Bright is that Heavenly Han river (a), it shines and revolves in the sky; the king says: Alas, what guilt rests on the present men? Heaven sends down death and disorder, famine comes repeatedly; there are no Spirits to which sacrifices are not made, we do not grudge those victims; the kuei jades and pi jades (b) are exhausted, why does nobody (c) listen to us? — 2. The drought is excessive, it is sultry and thundery and exceedingly hot; we have not ceased offering the yi n and ai sacrifices; from the suburban altar we have gone to the temple hall; (upwards and downwards =) to the powers above and below we have offered up and buried (sacrificial gifts); there are no Spirits which we have not honoured; but Hou Tsi is powerless, and God on High does not (approach us =) favour us; he wastes and destroys the earth below; why does he strike us? — 3. The drought is excessive, it cannot be (pushed away =) removed (d); it is fearsome, it is terrible, like lightning, like thunder; of the crowd of people that remained of the Chou, there is not an (integer =) undamaged body left; Great Heaven, God on High does not let us survive, how should we not all fear; the ancestors repress us (e). — 4. The drought is excessive, it cannot be stopped; it is fiery and burning, we have no (place =) refuge; the great fate is drawing near, we have none to look up to, none to look round to; the many princes and former rulers do not help us, oh father and mother, oh ancestors, why are you callous towards us? — 5. The drought is excessive, mountains and rivers are dried up; the demon of drought is hurtful, as if flaming, as if burning; our hearts fear the heat, our grieved hearts are as if aflame; the many princes and former rulers take no cognizance of us; Great Heaven, God on High, why does he cause us to skulk (for fear)? — 6. The drought is excessive, with all our forces we loathe and (try to) eliminate it (f); why does one (sc. Heaven) make us suffer by drought — we do not know the cause of it; our prayers for the (year =) harvest have been very (early =) betimes, the sacrifices to the (four) Quarters and the Soil have not been late; but Great Heaven,
God on High does not (think about =) consider us; we have been reverent to the bright Spirits (g), there ought to be no grudge or anger. — 7. The drought is excessive, the dispersion (has no rules =) is uncontrolled; (exhausted =) reduced to extremities are the heads of the departments; distressed are the premier minister, the director of the horse, the commander of the guard, the minister of the Royal table, the attendants; yet there is no man who is not succoured, there is nobody who cannot stay; I look up to the Great Heaven, oh how distressed I am! — 8. I look up to the Great Heaven, small are its stars; oh you dignitaries and noblemen, come brightly forward (h) (without surplus =) none remaining; the great fate is drawing near; do not obtain your (achievements =) duties; for what do I pray for myself? (I pray) in order to (settle =) give rest to all the principal officers; I look up to the Great Heaven; when will it kindly give us peace?

(a) The Milky Way. (b) Offered in sacrifice. (c) Of the Spirits. (d) By our sacrifices and prayers. (e) Disapprove of us, do not listen to our prayers. (f) By sacrifices. (g) Or, with another version: "We have reverently attended to the bright sacrifices." (h) Like the many stars in the heaven.

259. Sung kao.

1. Sung kao wei yue, tsün ki yü t'ien (T'ien), wei yue kiang shen (d'ên), sheng Fu ki Shen (shên), wei Shen ki Fu, wei Chou ch'i han (g'ân), sî kuo yü fan (piêuân). [Mao: sî fang yü sîan, replaced by emendation 86:] sî fang yü yüan (g'ûân). 2. Wei wei Shen po, wang tsuan chî shâ (dâ'êg), yû yî yî Sie, nan kuo shî shî (sîgâk), wang ming Shao po (pâk), ting Shen po chî tsê (d'âk), teng shî nan pang (piêuêng), shî shî ki kung (kung). 3. Wang ming Shen po, shî shî nan pang (piêuêng), yin shî Sie jen, yi tso er yung (dîung), wang ming Shao po, chê Shen po t'u t'ien (d'ên), wang ming fu yü, ts'ên kî sî jen (nîën). 4. Shen po chî kung, Shao po shî ying (piêuêng), yu ch'ê ki ch'êng (dîêng), ts'in miao ki ch'êng (dîêng), ki ch'êng mo mo (môê), wang sî Shen po, sî mu kûe kie (g'êk), kou ying cho cho (d'âk). 5. Wang k'ien Shen po, lu kâ sheng ma (mû), wo t'u er kî (kîo), mo ju nan t'u (t'o), sî er kie kuei, yi tso er pao (pôêg), [current version: wang kîng wân kiu, replaced by orig. Mao reading 87:] wang kî kung wân, nan t'u shî pao (pôêg). 6. Shen po sin mai, wang tsien yü Mei (mîên), Shen po huan nan, Sie yü ch'êng kuei (kîwô), wang ming Shao po, chê Shen po t'u kiang (kîang), yi chî kî ch'ang (tîang), shî ch'uan kî hing (g'êng). 7. Shen po po (piêuê), ki ju yü Sie, t'u yü t'an t'an (t'ên), Chou pang hien hi (g'êg), Jung yu liang han (g'ân), pêi [sic] hien Shen po, wang shî yuan kiu (g'ûân), wen wu shî hien (kîtên). 8. Shen po shî tê (têk), jou hui ts'ê chî (d'êk), jou ts'i wan pang, wen yü sî kuo (kêwôk), Ki fu tso sung, kî shî kung shî (dîêk), ki fêng si hao, yi tseng Shen po (pâk).

1. Lofty is the Sacred Mountain (a), grandly it reaches to Heaven; the Sacred Mountain sent down a Spirit who bore (the princes of) Fu and Shen; (the princes of) Shen and Fu became the supports of Chou; the states in the four (quarters) they went to (fence, be a fence to =)

protect, the (states of) the four quarters they went to (wall, be a wall to =) defend. — 2. Vigorous was the prince of Shen, the king let him continue (his ancestors) in the service (b); he went and took his residence in Sie (c), to the southern states he became a model; the king charged the prince of Shao to establish the dwelling of the prince of Shen; he went up to that southern state, hereditarily to hold the meritorious charge. — 3. The king charged the prince of Shen to be a model to those southern states: «Avail yourselves of those men of Sie to make your walls; the king charged the prince of Shao to tax the soil of the prince of Shen; the king charged the stewards to send over his (the prince's) henchmen. — 4. The work of the prince of Shen — the prince of Shao planned it; they started work on the walls, and the ancestral temple was built; it was achieved and it was very (far-reaching =) extensive; the king bestowed a gift on the prince of Shen: the four stallions were robust, their breast-plates with hooks were bright. — 5. The king sent to the prince of Shen a state carriage and a team of four horses: «I have planned for your residence, (nothing is like =) the best is the southern land; I bestow upon you a great kûâei tesseras, to be your treasure; go, you king's uncle, and protect the land of the south. — 6. The prince of Shen indeed went; the king gave him a parting feast in Mei; the prince of Shen turned to the south, he went indeed to Sie; the king charged the prince of Shao to tax the soil and territory of the prince of Shen, in order to furnish his provisions of grain; and so he hurried on his march. — 7. The prince of Shen was
260. Cheng min.

1. T'ien sheng cheng min, yu wu yu tsê (tsê), min chi ping yi, hao shi yi tê (tê), t'ien kien yu Chou, chao kia yü hia (gâu), pao tsê t'ien tê, sheng Chung Shan fu (pîwo). 2. Chung Shan fu chi tê (tê), jiau kia wei tsê (tsê), ling yi ling sê (sê), siao sin yi yi (gû), kuan shi shi (sê), wei yi shi li (li), t'ien tê shi jo, ming ming shi fu. 3. Wang ming Chung Shan fu, shi shi po pi, tsuan jing tsu k'ao (k'ao), wang kung shi pao (pû), ch'yu na wang ming, wang chi hou shê (d'û), fu cheng yü wai (mgû), si fang yûan fa (pû). 4. Su su wang ming, Chung Shan fu tsiang (tî) chi, pango kuo jo fou, Chung Shan fu ming (mû), chi ming tsâe chi, yî pao kî shen (shên), su ye fei hie, yi shi yi jen (nî). 5. Jîn yî yen, jiau tsê ji (jî), kung tsê t'üo (t'o), chi, wei Chung Shan fu (pîwo), jiau yi ju (ji), kung yi ju t'üo (t'o), pu wu kuan kua (kû), pu we k'yang yû (ngio). 6. Tê yu ju mao, min sin k'o kû (kio) chi, wo yi t'üo (d'o) chi, wei Chung Shan fu (kio) chi, ai mo chu (dui) chi, kun chi ju k'ûe, wei Chung Shan fu pu (pîo) chi. 7. Chung Shan fu ch'u tsu, si mi ye ye (ngiû), chung fu tsu tsie (d'û), mei hui mi ki (g'û), si mi pang pang (pû), puan ts'ai ts'ang (t's'ang), wang ming Chung Shan fu, chêng pi tung fang (pûang). 8. Si mi k'uei k'uei (g'û), puan kie kie (kér), Chung Shan fu ts'ai T's'ai (t's'û), shi chu'ma ki k'uei (kûer), Kû fu tuo sung, mu ju ts'ang fang (piûm), Chung Shan fu yung huai (g'û), yî wei k'i sin (sîm).

1. Heaven gave birth to the multitude of people, they have (concrete objects =) bodies, they have (moral) rules; that the people hold on to the norms is because they love that beautiful virtue; Heaven looked down upon the domain of Chou, and brightly approached the world below; it protected this Son of Heaven, and gave birth to Chung Shan-fu (a). — 2. The virtue of Chung Shan-fu is mild and kind and just; he has a good deportment, a good appearance, he is careful and reverent, he has the ancient precepts as his (model =) norm; he is strenuous about his fine deportment, and obedient to the Son of Heaven; he causes the bright decrees to be promulgated. — 3. The king charged Chung Shan-fu: "Be a model to those (hundred =) many rulers, continue (the service of) your ancestors, protect the king's person, give out and bring in (reports about) the king's decrees; (be) the king's throat and tongue; promulgate the government abroad; in (the states of) the four quarters it will then be (started =) set in function. — 4. Solemn (is) the king's charge, Chung Shan-fu handles it; whether the states are (concordant =) obedient or not, Chung Shan-fu brightly discerns it; he is (bright =) enlightened and wise, and so he protects his person; morning and evening he does not slacken, in the service of the One Man. — 5. The people have a saying: "If soft, then eat it, if hard, then spit it out;" but Chung Shan-fu neither eats the soft, nor spits out the hard; he does not oppress the solitary and the widows, he does not fear the strong and the refractory. — 6. The people have a saying: "Virtue is light as a hair, but among the people few can lift its;" we (only) estimate and consider it, but Chung Shan-fu alone can lift it; we love him, but nobody can help him; when the embroidered fabric (of the royal robe) has a hole (c), Chung Shan-fu alone can mend it. — 7. Chung Shan-fu went out and sacrificed to the Spirit of the Road;
the four stallions were robust; the soldiers (d) were brisk, each of them (anxiously thinking of not reaching =) afraid of lagging behind; the four stallions went bang-bang; the eight bit-bells tinkled; the king charged Chung Shan-fu to (wall =) fortify that eastern region. — 8. The four stallions were strong; the eight bit-bells tinkled in unison; Chung Shan-fu marched to Ts'i, and quick was his returning home; Ki-fu has made the song, stately is the pure-(sounding) air; Chung Shan-fu has constant anxieties; by (the song) I comfort his heart.

(a) His coadjutor. (b) Or, with Ts'i: «majestic». (c) When the king has any shortcomings. (d) Properly: «The marching men».

291. Han yi.

1. Yi yi Liang shan, wei Yu tien (d'ien) chi, yu cho k' i tao (d'rog), Han hou shou ming, wang ts'in ming (miéng, miên) chi, tsuan jung tsu k' ao (k'rog), wu fei chen ming, su ye fei hie (g'ey), k'ien kung er wei, chen ming pu yi (diégy), kan pu t'ing fang, yi tso jung pi (piék). 2. Si mu yi yi, k'ung siu ts'ie chang (tiang), Han hou ju kin, yi k' i kie kuei, ju kin yu wang (giwam), wang si Han hou, shu k' i sui chang (tiang), tien fu ts'o heng, huan kun chi si, kou ying lou yang (diang), k'uo k'ung [ts'ing mi] (miek), t'iao le [sic] kin ngo ('ëk). 3. Han hou chu tsu (teo), ch' u su yu T' u (d'o), Hien fu tsien chi, ts'ing tsiu po hu (g'o), k' i yao we ho, p'ao pie sien yu (ngjo), k' i su we ho, wei sin ki p' u (b'wo), k' i tseng wei ho, sheng ma lu kù (kjo), pien tou yu tsü (tejo), hou shi yen su (sjo). 4. Han hou ts' u ts', Fen wang chi sheng, Kuei fu chi ts' i (tiay), Han hou ying chi (tiay), yü Kuei chi hi (liay), po liang pang pang (pweyng), pa luam ts' ian ts' iang (ts' iang), p' e i [sic] hien k' i kuang (kuwang), chu ti ts' ung chi, k' i k' i ju yün (giwam), Han hou ku chi, lan k' i ying men (mun). 5. Kuei fu k'ung wu, mi kuo pu tao (top), wei Han k' i siang yu, mo ju Han lo (glak), k' ung lo Han t' u (t'o), ch' uan ts' hö.hu (giwo), fang su fu (piwo), yu lu yu yu (ngiwo), yu hiong yu pi, yu mao yu hu (gø), k' i ng kling kù (kjo), Han K' i yen yu (zio). 6. P' u pi Han ch' eng. Yen shi so wan (g'ueda), yi sien tsou shing ming, yin shi po Man (miwam), wang si Han hou, k' i Chuei k' i Mo (mök), yen shou pei kuo, yen yi k' i po (pak), shi yung shi ho (yak), shi mou shi ts i (dz' iak), hien k' i pi p' i (b' iu), ch' i pao huang pi (pia).

1. Great is the Liang-shan (a), it was Yu who put it in order (for cultivation); grand are its roads; the prince of Han received the appointment, the king himself gave him the charge: «Continue (the service of) your ancestors, do not reject my charge; morning and evening, never slacken, be respectable in your official position; the charge I give you is not easy; (stay =) keep in order the states that do not come to court (i. e. are not submissive), and so assist your sovereign. — 2. The four stallions were large, very long and broad; the prince of Han came in to an audience; with his great k u e i tesser a he came in to an audience with the king; the king gave the prince of Han a fine banner and pennon ornaments, a bamboo-mat cover (for the carriage) and a patterned yoke, a dark emblazoned robe and red slippers, breast-plates with hooks (for the horses), engraved (horse's) frontlets, leathern front-rail casing (for the carriage), a short-haired covering fell (b), metal-adorned reins and metal yoke-bows (c). — 3. The prince of Han went out and sacrificed to the Spirit of the Road; he went out and lodged in T' u; Hien-fu gave him a parting feast, (there was) clear wine in a hundred hu vessels; what were the viands? Roast turtle and fresh fish; what were the vegetables? Bamboo sprouts and reed shoots; what were the gifts? A team of horses and a carriage of state; the p i e n and t o u vessels (were there) in full number; the princes feasted. — 4. The prince of Han took a wife, the niece of the king at Fen, the daughter of Kuei-fu; the prince of Han went to meet her in the town of Kuei; the hundred carriages went bang-bang; the eight bit-bells tinkled; greatly illustrious was the splendour; all the younger sisters (d) followed her, in great number like a cloud; the prince of Han looked round at them, resplendent they filled the gate. — 5. Kuei-fu was very martial, there was no state which he had not gone to; for the lady Ki of Han (e) he looked for a place, there was none so pleasant as Han; very pleasant is the land of Han, the rivers and pools are large, the bream and tench are big, the does and stags are (in great number =) numerous; there are (black) bears and brown-and-white bears, there are wild-cats and tigers; he found it good and caused her to live there; lady Ki of Han feasted and
rejoiced. — 6. Extensive are those walls of Han, they were built by the hosts of Yen; because the ancestors had received the charge to lean on those many Man tribes (as their subjects), the king gave the prince of Han the Chaeul and the Mo (tribes); (coveringly =) extensively he received the northern states, and leaned on them in the capacity of their chief; in those (regions) he made walls (l), he made moats, he made acres of fields, he made divisions for the tax, he presented (to the king) skins of leopards, of red panthers and of brown-and-white bears.

(a) A mountain tract. (b) For the front-rail. (c) The central part of the yoke; a bow gripping the neck of the horse, with a rising stem having a loop through which to pass the reins; see the gloss. (d) The younger sisters and cousins of the same generation. (e) His daughter, lady Ki, who now, through her marriage, became lady Ki of Han. (f) Properly: s'Those he walled'.

262. Kiang Han.

1. [Traditional text: Kiang Han fou fou, wu fu t’ao t’ao; the original Mao text had 88:] Kiang Han t’ao t’ao (t’ioj), wu fu fou fou (b’i’oj), fei an fei yu (djoj), Huai Yi lai k’iu (g’joj), ki ch’u wo kù (k’ioj), ki shè wo yù (sjjoj), fei an fei she (sjio), Huai Yi lai p’u (p’wo). 2. Kiang Han
reported the achievement to the king; (the regions of) the four quarters were pacified, the king’s state began to be settled; then there was no strife, and the king’s heart was at peace. — 3. On the banks of the Kiang and the Han, the king charged Hu of Shao: “Open up (b) the (regions of) the four quarters, tax my territories and soil, without distressing, without pressuring (the people); go all through the royal state, go and draw boundaries, go and make divisions, as far as the southern sea.” — 4. The king charged Hu of Shao: “Go everywhere and distribute my orders; when Wen and Wu received the appointment (of Heaven), the prince of Shao was their support; do not say: I am only a small child; the prince of Shao, you are like him; you have been active in your work, therefore I give you blessings. — 5. I give you a ku e i ladle (c), and a yu vessel of aromatic wine from black millet (d); report to your ancestors (e); I give you hills and soil and fields; from Chou you receive a charge, it (follows =) continues the charge of your ancestors in Shao; Hu made obeisance and bowed the head; (he wished) the Son of Heaven ten thousand years. — 6. Hu made obeisance and bowed the head, in response he extolled the king’s grace; he was the achiever of (the deeds of) the prince of Shao; (he wished) the Son of Heaven a longevity of ten thousand (years); bright is the Son of Heaven, his good fame never ceases; he spreads his fine virtue and unites these (states of the) four quarters.

(a) Tribes of the Huai river region. (b) Clear for cultivation. (c) Libation ladle with a jade handle in the shape of a ku e i tessera. (d) For sacrifice in the ancestral temple. (e) Properly:accomplished men, traditional term for dead ancestors.

263. Ch'ang wu.

1. Ho ho ming ming, wang ming k'ing shi, Nan chung t'ai tsu (tsō), t'ai shi Huang fu (p'iwō), cheng wo liu shi, yi siu wo jung, ki king ki kie (k'ēi), hui ti'nan kuo (kwāk). 2. Wang wei Yin shī, ming Ch'eng Po Hiu fu (p'iwō), tso yu ch'en hing, kie wo shi liu (g'io), shuai pi Huai p'u (p'wō), sing tei Sū t'u (t'ō), pu liu pu ch'u (t'io), san shi t'iu sū (dējo). [Ho ho ye ye emendated into:] ye ye ho ho (zāk), yu yen t'ien tsī, wang shu pao tso (sdok), fei ch'ao [sic] fei yu (džō), Sū fang yi sao (sōg), chen king Sū fang, ji le ju t'ing (d'ēng), Sū fang chen king (k'ēng). 4. Wang fen kue wu (miwō), ju chen ju nu (no), tsin kue hu ch'en, hien ju hiao-hu (yo), yu tuun Hui fēn, jeng ch'ou lu (lo), tsie pi Huai p'u (p'wō), wang shi ch'ī so (sio). 5. Wang lü t'an tan (t'ān), ju fei ju han (g'dān), ju Kiang ju Han (yān), ju shan ch'i pao (pōg), ju ch'uanshī liu (liāo), mien mien yi yī (g'ēk), pu tsē pu k'o (k'ēk), cho cheng Sū kuo (kwāk). 6. Wang yu yin sē (sāk), Sū fang ki lai (lag), Sū fang ki t'ung (d'ung), t'ien tsī ch'i kung (kung), sī fang ki ping (b'ēng), Sū fang lai t'ing (d'ēng), Sū fang pu huei (p'wār), wang yue suan kuei (p'wār).

1. Majestically, brightly, the king charged the minister Nan-chung in (the temple of) the great ancestors, and the Grand Master Huang-fu: «Dispose my six armies and prepare my arms; having shown your care and solicitude (a), (go and) comfort those southern states». — 2. The king told Master Yin to charge Po Hiu-fu of Ch'eng: «Assist in arraying the ranks, warn my legions and cohorts (b); go along those banks of the Huai, inspect this territory of Sū; do not loiter, do not stay; oh you three functionaries, go to your works». — 3. Majestic, awe-inspiring, august was the Son of Heaven; the king acted slowly and safely, but he did not (relax =) tarry, he did not (ramble =) loiter; the Sū country was grandly shaken; he shook and scared the country of Sū, like a roll of thunder, like a clap of thunder; the country of Sū was shaken and scared. — 4. The king exerted his warlike ardour, as if (shocked =) roused, as if angry; he sent forward his braves (c), they shouted like roaring tigers; (widely =) extensively he massed his troops on the Huai-river banks, (repeatedly, accumulating =) in ever greater numbers he took crowds of prisoners; he (trimmed =) brought into order those (regions of) the Huai banks, the place for the royal hosts. — 5. The king's troops were numerous, they were as if flying, as if
winged, they were like the Kiang and the Han (rivers), they were massive
like a mountain (d); flowing like a river (e); they were continuous and
orderly; they were immeasurable, invincible; (brightly =) splendidly
they marched against the state of Sū. — 6. The king's plans were true
and sincere (f); the country of Sū (came =) submitted; the country of
Sū was joined (to the realm), that was the deed of the Son of Heaven;
the (states of) the four quarters were pacified, the country of Sū came
to court (g); the country of Sū did not swerve (h); the king returned
home.

(a) In the preparations for the war. (b) For such warnings before battle,
exhortations to bravery and threats of punishment for those who failed, see
for instance Shu: Mu shī. (c) Literally: 'tiger officers'. (d) Properly: 'Like a
mountain's massivity'. (e) Properly: 'Like a rivers' flows'. (f) He had only
good intentions towards the people of Sū. (g) To pay homage. (h) From its
allegiance.

264. Chan yang.

1. Chan yang hao t'ien, tsē pu wo hui (q'iwa), k'ung ch'en [sic]
pu ning (nieng), k'iang ts'i ta li (t'ia), pang mi yu ting (d'ien), shi min
k'i ch'ai (ts'ad), mou tsei mou tai (dz'at), mi yu yu k'ie (ked), tsuei ku
pu shou (sjög), mi yu yu ch'ou (t'jög). 2. Jen yu tu t'ien (d'ien), ju
fan yu (gi) ch'i, jen yu min jen (ni'en), ju fu to (d'ou) ch'i, ts'i yu
wu t'suei, ju fan shou (sjög) ch'i, pi yu yu tsuei, ju fu to (t'ou) ch'i.
3. Chê fu ch'eng (d'jög) ch'eng, chê fu k'ing (k'jög) ch'eng, yi k'ie
chê fu, wei kiao wei ch'i (t'jar), fu yu ch'ang shê, wei li ch'i ch'ie (ker),
luan fei k'ang t'ai t'ien (t'ien), sheng t'ai jen (ni'en), fei kiao fei hui
(yjög), shi wei fu si (dziog). 4. Kû jen ch'i t'ê (ts'ê), chên shi k'i
pei (b'wog), k'i yîe pu ku (g'jog), yu wei t'ê (ts'êk), ju ku san pei
(b'wog), kûn t'ai shi shi (sjög), fu wu kung shi (dz'jög), hu i 'k'san ch'i
(ts'êk). 5. T'ien ho yu ts'i (ts'êk), ho shen pu fu (pijög), shê er kie t'i
(sie) (t'ieq), wei yu su ku (q'jog), pu tiao pu siang (dziog), wei yu pu
lei (liwa), jen ch'i yun wang (mjiwa), pang kuo t'ien tsuei (dziwa).
6. T'ien ch'i k'iang wang (mjiwa), wek'i yu ('jög) yu, jen ch'i yun
wang (mjiwa), sin ch'i yu ('jög) yu, t'ien ch'i k'iang wang (mjiwa),
wek'i k'i (jior) yu, jen ch'i yun wang (mjiwa), sin ch'i pei (pijor) yu.
7. Pi fu hien ts'ai'an, wek'i shen (sjem) yu, sin ch'i yu yu, ning ts'i
kin (kjem) yu, pu ts'wo sien (sien), pu ts'i wou hou, mo mo hao t'ien (t'ien),
wu pu k'o kung (kjung), wu t'ien huang tse, [Mao: sh'i kiu er hou,
replaced by emendation 89:] shi kiu er kung (kjeng).

1. I look up to the great Heaven, but it is not kind to us; for very
long we have had no peace, has sent down these great evils; in the
state nothing is settled, officers and people suffer; noxious insects (a)
gnaw and injure, there is no peace, no (limit, restraint =) moderation;
the guilty ones are not apprehended; there is no peace, no cure. — 2.
People have their land and fields; you, however, take possession of
them; people have their commoners (b); you, however, snatch them;
these who ought to be held guiltless, you on the contrary apprehend them;
those who ought to be held guilty, you on the contrary let them loose.

— 3. A clever man builds a city wall, a clever woman overthrows it;
beautiful is the clever woman, but she is an owl, a hooting owl; a woman
with a long tongue, she is a (steps =) promoter of evil; disorder is not
sent down from Heaven, it is produced by women; those who cannot
be taught or instructed are women and eunuchs. — 4. When they
(exhaust people =) pick people to pieces, their slander is first entirely
(cold-shouldered =) disregarded; but how can you say: 'They (do not
arrive =) can come nowhere, what evil can those do?' They are
like those who sell at a triple profit (c); the nobleman knows this,
and (therefore) the women have no public service, they have to
(rest =) abide by their silkworm work and their weaving. — 5. Why
does Heaven reprove you, why do the Spirits not bless you? You
(leave aside =) do not care about your great anxieties (troubles), you
only feel hatred against us; you are not good, not felicitous; your
demeanour is not (up to the standard =) good; when people flee
the country, the state is exhausted and distressed. — 6. When Heaven
sends down (confusion =) disorder, it is really (ample =) widespread;
when people flee the country, it is a grief to the heart; when Heaven
sends down disorder, it is really near (the end); when people flee the
country, it is a pain to the heart. — 7. Squirming is the straight-
jetted spring, it is really deep (d); oh, the grief of the heart, why is
the distress of the present time, not before me, not after me? The
distant great Heaven, there is nobody whom it cannot steady; do not
disgrace your ancestors, then you will save your person.

(a) Wicked officials. (b) The common people owned by the gentry. (c) Their
calamities find eager customers. (d) So my grief has deep sources.

265. Shao min.

1. Min t’ien tsi wei, t’ien tu kiang sang (săng), tien wo ki kin, min
tsu liu wang (miu wang), wo kii yu tsu huang (chiu huang). 2. T’ien kiang tsuei ku, mou tsu nei hung (g’ung), hun cho mi kung (kung), hui
eu huei yu, shi tsing yi wo pang (pang). 3. Kao kao tsi tsi, ts’eng
pu chi ki tien (liam), king king ye ye, kung chi’en pu ning, wo wei
k’ung pien (pian). 4. Ju pi suei han, [Mao: ts’ao pu hui mou, replac-
ced by Ts’i var. 90:] ts’ao pu hui mou (miog), ju pi si ts’u, wo siang
tsi’i pang, pu hui chi (liag). 5. Wei si chi fu (p’iag), pu ju shi
(d’iag), wei kin chi kiu (k’iag), pu ju tsi (tsiag), pi su si pai (b’eg), hu pu
tsi’i, [Mao: chi huang si yin, replaced by emendation 91:] chi huang
ying si (siag). 6. Chi chi kie (g’iag) yi, pu yin ts’i p’in, ts’ian chi kie
(g’iag) yi, pu yin ts’i chang (t’iag), pu su si hai (g’ada) yi, chi huang si
hung (huang), pu tsai wo kung (kiag). 7. Si wiang shou ming, yu ju
Shao kung, ji p’i’i kuo po li (liag), kin ye ji tsu kuo po li (liag),
wu hu ai tsai (tsiag), wei kin chi jen, pu shang yu kiu (g’iag).

1. Great Heaven is terrific. Heaven (massively =) heavily sends
down death, and causes us to suffer by famine; the people all (flow
away =) disperse and flee the country, our settlements and border
lands are all waste. — 2. Heaven sends down crime and guilt,
necorous insects (a) cause disorder in the (interior =) government; the
eunuchs have no respect, they are turbulent and perverse; those (are
the men who) shall tranquilize our country! — 3. They are lazy and
slanderous, they do not know their flaws; it is fearsome, it is terrible,
for very long there has been no peace; our official positions are greatly
(reduced =) weakened. — 4. It is like that year of drought: the plants
are not numerous and luxuriant, they are (dry =) like those bird’s-nest
straws; I look at this state, there are none who are not turbulent and
(stopping =) obstructive. — 5. The opulence of former times, (was
it not like that =) how great it was! The present distress, (is it not
like this =) how great it is! Yet those ate coarse grain, these eat fine
grain (b); why do they not take themselves away? They only moreover
prolong this. — 6. When a pool (becomes exhausted =) dries up, is
it not (a lack of affluent) from the banks? When a spring dries up, is
it not (a lack) from within? (c) They spread everywhere this injury,
and only moreover enhance it; will they not bring calamity on our
persons? — 7. Anciently, when the former kings received the
appointment, there were such as the prince of Shao; in one day he
enlarged the state a hundred li; now, in one day they (compress =)
reduce the state a hundred li; oh, alas, the present men! Would I
not wish to have the ancient ones! (d).

(a) Wicked officials, see ode 264. (b) The men of old lived frugally, in spite
of their prosperity. (c) The state has no helpers from without, no good men in
the centre, in the government. This alludes to what follows in st. 7. (d) For
pushang yu cf. ode 224 pushang si yen. "Would I not wish to rest
under its.

266. Ts’ing miao.

Free rime system (cf. B. Karlgren, The rimes in the Sung section of the
Shi king, Göteborg 1935): Wu mu ts’ing miao (miog), su
yung hien siang, ts’i tsi to shi (di’iag), ping wen chi te (tok), tuei yue
tsai t’ien, ts’un pen tsou tsai miao (miog), p’ei [sic] hien p’ei ch’eng,
wu yu yu jen si (siag).

Oh, august is the pure temple, solemn and (concordant =) acting in
unison are the illustrious assistants (a); stately are the many officers,
they possess a fine virtue; they respond to and (proclaim =) extol those
in Heaven, quickly they hurry about in the temple; the greatly illustrious, greatly honoured ones (b) never weary of (the homage of)
men.

(a) At the sacrifice. (b) The ancestors.

267. Wei t’ien chi ming.

Free rime system: 1. Wei t’ien chi ming (miang, mi’en), wu mu pu
yi, wu hu p’ei hien (xian), Wen Wang chi to chi ch’un (di’iaw). 2. Kia
yi yi wo, wo k’i shou (siag) chi, ts’un hui wu Wen Wang, tseng sun tu
(tok) chi.

1. The appointment of Heaven, oh, it is august and never-ending;
oh, the greatly illustrious one (a), oh, the greatness of Wen Wang’s
virtue! — 2. With (ampleness =) ample blessings he overwhelms us,
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(states of) the four quarters all obey him; greatly illustrious is his virtue, (the hundred rulers =) all the rulers make him their model; oh, the former kings are never forgotten!

(a) I.e. ancestors. (b) All feudal states in the world are subject to the Chou.

270. T'ien tso.

T'ien tso kao shan, T'ai wang huang (zhung) chi, pi tso yi, Wen Wang k'ang (k'ang) chi, pi ts' u yi, k'i yu chi hing (g'ang), ts'i sun pao chi.

Heaven made the high hill, T'ai Wang found it grand (a); it was he who felled the trees, and Wen Wang (b) dwelt happily there; it was he who marched about (c) and K'i obtained level roads; may sons and grandsons preserve it!

(a) And made a settlement there, as described in ode 241. (b) His descendant. (c) Extending the realm and building roads.

271. Hao t'ien yu ch'eng ming.

Free rime system: Hao t'ien yu ch'eng ming (miang) er hou shou (t'ang) chi, Ch'eng Wang pu kan k'ang (k'ang), su ye ki ming (miang), yu mi wu ts' i hi (ziang), tan kue sin, si k'i tsing (dzei) chi.

Great Heaven had a definite charge, two sovereigns received it (a); Ch'eng Wang did not dare to dwell in happy idleness, morning and evening (b) he laid the foundations of his (appointment =) great task, magnanimous and quiet; oh, continuously bright, he made (ample =) generous his heart, and so he could secure tranquility.

(a) Wen Wang and Wu Wang. (b) Untiringly.

272. Wo tsiang.

1. Wo tsiang (tsiang) wo hiang (xiang), wei yang (ziang) wei niu (miu), wei t'ien k'i yu (ziang) chi. 2. Yi shi hing Wen Wang chi tien, ji tsing si fang (pih), yi kia Wen Wang (gian), ki yu hiang (xiang) chi. 3. Wo k'i su ye, wei t'ien chi wei, yu shi pao (pui) chi.

1. We present our offerings, there are sheep, there are oxen; may Heaven esteem them. — 2. We should make Wen Wang's (statutes =) rites (a) our pattern; we daily secure the tranquillity of the (states of) the four quarters (b); the great Wen Wang has esteemed and enjoyed them (the offerings). — 3. May we night and day fear the majesty of Heaven, and thereby preserve it (c).

(a) Or, with another school: «Wen wang's virtue». (b) By our sacrifices. (c) What Heaven has conferred, cf. odes 269, 270, 273, 283.

273. Shi mai.

No rimes: 1. Shi mai k'i pang, hao t'ien k'i ts'ai chi. 2. Shi yu sii yu Chou, po yen chen chi, mo pu chen tie, huai jow po shen, ki ho kiao yue, yin wang wei hou. 3. Ming chao yu Chou, shi sii tsai wei,
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自彼成康，奄有四方，斥斥其明，鐘鼓喤喤。ACLEAD

1. He makes his seasonal tour in his state; may Heaven cherish him as a son. — 2. It has truly (helped =) favoured and (let continue =) given the succession to the house of Chou; when he shakes (overawes) them, there are none who do not shake and fear; he cherishes and mollifies all the Spirits, even to the (Spirits of the) River and High Mountain; it is truly the king who is the sovereign. — 3. Bright and brilliant is the house of Chou; it has succeeded and is on the throne; now we gather in the shields and dagger-axes, we encase on the throne and arrows; we seek the fine virtue and spread it in the Hia states (a); truly the king will preserve it (b).

(a) The genuine Chinese states, as opp. to the aliens. (b) Wsun Heaven has conferred, cf. odes 269, 270, 272, 283.

274. Chhi king.

1. Chhi king Wu Wang (giwang), wu king wei lie, p’ei hien Ch’eng K’ang (k’ang), Shang ti shi huang (g’uang). 2. Ts’i pi Ch’eng K’ang

(k’ang), yen yu si fang (piwang), kin kin k’i ming (miang). 3. Chung ku hung hung (g’wong), k’ing kuan ts’i’ang ts’i’ang (ts’iang), kiang fu jiang jiang (miang). 4. Kiang fu kien kien (kan), [Mao: wei yi fan fan, replaced by var. 64:] wei yi pan pan (b’wan), ki tsuei ki pao, fu lu lai fan (piwan).

1. Terrifying and strong was Wu Wang; was it not strong, his ardour! Greatly illustrious were Ch’eng and K’ang, God on High made them augst (sovereigns). — 2. From the time of those Ch’eng and K’ang, we have (coveringly =) extensively possessed the (states of the) four quarters; (bright =) clear-sighted was their enlightenment. — 3. Bells and drums peal, musical stones and flutes resound; (Heaven) sends down blessings that are very great. — 4. (Heaven) sends down blessings that are very great; our deportment is very grand; we are drunk, we are satiated, felicity and blessings repeatedly come to us.

275. Si wen.

1. Si wen Hou Tsi (ts’ik), k’o p’ei pi t’ien, li wo cheng min, mo fei er ki (g’ok). 2. Yi wo lai mou (miyo), Ti ming shuai yu (dijok), wu (miwo) ts’i kiang er kie, ch’en ch’ang yu shi Hia (g’da).

1. Fine are you, Hou Tsi, you are able to be a counterpart to that Heaven; you have given grain-food to our multitude, it is all due to
your attainments (a). — 2. You have given us the wheat and the barley; God decreed that all should be nourished, without having these confines and (near =) narrow limits (b); the rules have been spread in all those Hia states.

(a) Properly: «There is nothing which is not your attainments». (b) Not only in the king’s domain proper but in all his vassal states.

276. Ch’en kung.

Only some occasional rimes: 1. Tsie tsie ch’en kung (kung), king er tsai kung (kung), wang li er ch’eng, lai tai lai ju (niō). 2. Tsie tsie pao kie, wei mu ch’i sh’un, yi yu ho k’iu (g’iōg), ju ho sin yü (diō), wu huang lai mou (miōg), tsiang shou kue ming. 3. Ming chao Shang ti, hi yung k’ang nien (nien), ming wo chung jen (niēn), ch’i nai tsien po, yen kuān ch’i yi.

1. Oh you ministers and officers! Be attentive in your tasks; the king regulates your achievements; come and deliberate, come and scrutinize. — 2. Oh you assistants! It is the end of the spring; what do you then further (seek =) wait for? How are the second year’s and the third year’s fields! Oh, fine is the wheat and the barley, we shall (receive =) gather in their bright (grain). — 3. Bright is God on High; it has come to our having a happy year; order our multitude: «Prepare your spades and hoes; (extensively =) everywhere we shall see the sickles mow.

277. Yi hi.

No rimes: Yi hi Ch’eng Wang, ki chao kia er, shuai shì neng fu, po kūe po ku, tsūn fa er sī, chung san shì li, yī fu er keng, shī ts’ien wei ou.

Oh, Ch’eng Wang, brightly he came and drew near: «Lead on those husbandmen to sow the many kinds of grain; quickly (open up =) break the soil on your private fields, all over the (areas of) thirty li; grandly perform your ploughing; (for ten, one thousand =) a hundredfold harvest to each pair of farmers!»

278. Chen lu.

1. Chen lu yū fei, yū pi si yung (tiung), wo k’o li chı, yi yu si jung (diung). 2. Tsai pi wu wu (dāg), tsai ts’i wu yì (diāk), shu k’i su ye (ziāg > ziō), yi yung chung yū (ziō).

1. (In numerous array =) in a flock the egrets go flying, on that western moat; our guests arrive (a); they also have that appearance. — 2. There, there is nothing to dislike, here, there is nothing to disrelish (b); may we constantly be in attendance (c), in order to perpetuate the fame (d).

(a) Dignitaries assisting at the sacrifice. (b) For the Spirits; all our offerings are perfect. (c) In the temple; properly: «May we (be there) morning and evening». (d) Of the ancestors.

279. Feng nien.

Feng nien to shu (šjo) to t’u (t’o), yi yu kao lin, wan yi ki tsı (tšor), wei tsien wei li (tšer), cheng pi tsu pi (qijo), yi hia po li (tšer), kiang fu ku’ung kio (ker).

In this rich year there is much millet and rice; but we also have high granaries, for myriads and hundreds of thousands and even millions (of sheaves); we make wine and sweet unclarified wine; we offer it to ancestors and ancestresses and so consummate the (hundred =) many rites; (Heaven) sends down blessings that are very plentiful (a).

(a) Properly: that are very complete, in full number.

280. Yu ku.

Yu ku yu ku (ko), tsai Chou chi t’ing (tieng), shè ye shè kū (g’jio), ch’ung ya shu yu (gjio), [Mao: ying yin huan ku, replaced by Lu and T’si. Var. 92:] Ying yin huan ku (ko), t’ao k’ing chu yu (ngjio), k’i pei naï tsou, siao kuan pei k’i (ki), tsung hung kue sheng (dieng), su yung ho ming (mieng), sien tsu shi t’ing (tieng), wo k’o li chı, yung kuan kue ch’eng (dieng).

There are blind men (musicians), there are blind men in the courtyard of Chou; we have arranged the horizontal boards and the vertical posts
281. Ts’ien.

1. Yi yü Ts’i Ts’ü (ts’io), ts’ien yu to yü (ng’io), yu chan yu wei (qi’wag), t’iao ch’ang yen li (li’lag), yi hiang yi sî (dz’lag), yi kie king fu (pi’uk).

Oh, in the Ts’i and the Ts’ü (rivers), plunging in the deep are many fishes; there are shan sturgeons and wei sturgeons, che a o fish, che a n g fish, yen fish and carp; with them we make offerings and sacrifice, and so we increase our great felicity.

282. Yung.

1. Yu lai yung yung (‘iung), chi chi su su (si’ok), siang wei pi kung (kung), ts’ien ts’i mu mu (m’oik). 2. Wu tsien kuang mu (m’oy), siang yu sî sî (dz’i’og), kia tsai huang k’ao (k’oîg), suei yu hiao ts’i (ts’iog). 3. Sian chê wei jen (ni’en), wen wu wei hou (g’u), yen ki huang t’ien (ti’en), k’o ch’ang kue hou (g’u). 4. Sui wo mei [wei] shou (dz’i’og), kie yi fan chî (ti’og), yi yu lie k’ao (k’oîg), yi yu wen mu (m’oy).

1. There are those who come, very concordant; they arrive and stand, very solemn; assisting (at the sacrifice) are the rulers and princes; the Son of Heaven is very august. — 2. »Oh, we offer the large male animal, assist us in setting forth the sacrifice; great was my august father, he (tranquillizes =) comforts me, his pious son. — 3. Of all-embracing wisdom was the man, in peace and war he was a sovereign; he appeased even the Great Heaven, he can make prosperous his descendants. — 4. He comforts me with a vigorous old age, he (increases =) enriches me with ample blessings; I wait upon my brilliant (dead) father, and also upon my fine mother.

283. Tsai hien.

1. Tsai hien pi wang (qi’wag), yu e k’iu kue chang (li’ang), lung k’i yang yang (dz’ang), ho ling ying ying (‘iang), t’iao le [sic] yu ts’iang (ts’i’ang), hiu yu lie kuang (ko’wag). 2. Shuai hien ch’ao [sic] k’ao, yu hiao yi hiang (zi’ang); yi kie mei [wei] shou (dz’i’og), yung yen pao (p’oîg) chî, sî huang to hu (g’o’), lie wen pi kung, suei yî to fu, pei ts’i hi yu ch’un kia (k’oî).

1. They appear before their sovereign king, they seek their emblems of distinction; the dragon banners are bright, the carriages bells and the banner bells chime, the metal-ornamented reins tinkle, happy is their brilliant splendour. — 2. They are led to appear before the shrined dead father (a), to show their piety (b), to bring offerings, to increase their vigorous old age; long will they preserve it; fine are the many favours (c); the brilliant and fine rulers and princes (i. e. the ancestors) (tranquillize =) comfort them with many blessings; they make them continuously bright in their great abundance.

(a) Properly: e h’ao k’ao »dead father of the even series in the sanctuaries«. (b) Properly: sî huang to shî »fine are the many officers«; ode 276 wu huang lai mow »oh, fine is the wheat and the barley«.

284. Yu k’o.

1. Yu k’o yu k’o, yi po k’i ma (m’d), tu i ts’i tu sî (ts’io), tuei cho k’i lu (gl’oî). 2. Yu k’o su su, yu k’o sin sin, yen shou chî ch’î, yi chî k’i ma. 3. Po yen chuei (tiwr) chî, tso yu sune (siwr) chî, ki yu yin wei (‘iwr), kiang fu k’un yî (dz’oî).

1. There is a guest, there is a guest, white are his horses; in ample array and numerous, his retainers are (as if) carved, (as if) chiselled (a). — 2. There is a guest who stays one night, there is a guest who stays two nights; we hand him tethers, to tether his horses. — 3. We escort him, we attend upon him and comfort him; he has great dignity, (Heaven) sends down felicity (upon him) that is very restful.

(a) So refined; a common metaphor.
2. I think of these august ancestors who ascend and descend in the court; I, the little child, morning and evening I will be reverent. — 3. Oh, you august kings, (continuously =) for ever you will not be forgotten.

287. Fang lo.

Free rime system: Fang yü lo ch'i, shuai shih ch'ao k'ao (k'üg), wu hu yu (dióq) tsai, chen wei yi yi, tsiang yu tsiu (dz'üq) chi, ki yu p'an huan (xián), wei yu siao tsi, k' an kia to nan (nán), shao t'ing shang hia (g'd), chi kiang kue kia (k'd), hiu yi huang k'ao, yi pao ming k'i shen (štên).

I scrutinize my deceased one, I will follow (the example of) that shrined father of mine; oh, how distressing, I have not yet (regulated =) achieved order (in the state); if later on I achieve it (a), in the sequel I shall (still) be (relaxed =) slack; I, the little child, am not equal to the many difficulties of our house; but they (the Spirits) continuously go up and down in the court, they ascend and descend in their house (b); gracing me is the august dead father, thereby preserving and enlightening my person.

(a) Properly: 'if it will be that I achieve it.' (b) They are ever coming to visit and protect us.

288. King chi.

1. King chi king chi (t'üg), t'ien wei hien sî (tse), ming pu yi tsai (tsaig), wu yue kao kao tsai shang, chi kiang kue shi (dz'üg), ji kien tsai tsi (tse). 2. Wei yu siao tsi (tse), pu ts'ung king chi (t'üg), ji tsu yue tsiang (tsaing), hui yu tsi hi yu kuang ming (miçois), fu shi tsi kien, shi wo hien tê hing (g'üg).

1. Be reverent; be reverent; Heaven is (brightness =) splendid, its charge is not easy (to keep); do not say: 'It is very high above (a); it ascends and descends in its workings, and daily inspects us who are here.' — 2. I, the little child, am not wise or reverent; but I will every day progress and every month advance; I will learn from those who are continuously bright in their (brightness =) enlightenment; great is the burden on my shoulder; but it (Heaven) shows me the bright path of virtue.

(a) Taking no cognizance of our doings.

289. Siao pi.

1. Yü k'i ch'eng, er pi hou huan, mo yü p'eng feng (p'üng), ts'ai k'iu sin shi, chao yün pi t'o'ao ch'ung (d'üng), fan fei wei niao (tio, sic), wei k'an kia to nan, yü yi tsü yü liao (gliüg).

I have been chastised (a), and I will guard against future calamities; nobody has caused me to be (swasped =) wasp-stung, I have myself (sought =) drawn upon me this bitter sting; smart indeed are those wrens, they fly up and are birds (they can escape); I am unequal to
the younger men of the family, the volunteers (a), the employees; many are those who bring food, lovable are the wives, grand are the men; sharp are the ploughs, they start work on the southern acres. — 4. They sow their many kinds of grain, those contain the life; (ample =) amply-growing are the sprouting blades, fine is every single plant. — 5. Very fine are (all the) sprouts; (long-drawn-out =) in a continuous row (are =) go the weeder. — 6. And then they reap, in great crowds, richly it (the grain) is heaped up (b); there are myriads and hundreds of thousands and even millions (of sheaves); we make wine and sweet unclarified wine; we offer it to ancestors and ancestresses and so we consume the (hundred =) many rites. — 7. Aromatic is the odour, that is the glory of the state; fragrant is the smell, that is (secures) the tranquillity of those with a great old age. — 8. It is not that temporarily it occurs for the time being, it is not that just now it is so for the present: from of old it has been thus.

(a) Properly, 'the strong men', capable of doing more than their own plots.
(b) Properly, 'full, rich is its accumulation'.

291. Liang sî.

1. Chî chî liang sî (dziâg), ch'ü ts'ai nan mou (mag). 2. Po kû po ku, shî hàn sî huo. 3. Huo lai chan ju (nio), ts'ai k'uang ki kû (kîo), k'i shang yi shu (sio). 4. K'i li yi kiu (kiôg), k'i po sî tiao [sic] (d'iôg), yi hao t'u liao (gliôg). 5. T'u liao hiu (chiôg) chî, shu tsî mou (miôg) chî. 6. Huo chî chî chî (tiêt), tsî hî li li (tîêt), k'i ch'ung ju yung, k'i pi ju chî (têêt), yi k'ai po shî (sîêt). 7. Po shî ying (diêng) chî, fu tsî nîng (niêng) chî. 8. Sha shî jun mu, yu k'iu k'i kû (kûk), yî sî yî sû (dziûk), sî ku chî jen.

1. Sharp-cutting are the good ploughs; they start work on the southern acres. — 2. They sow the many kinds of grain, those contain the life. — 3. There are those who come to see you, they have stowed in round baskets and square; the food brought is millet. — 4. The bamboo hats (a) are plaited, their hoes pierce (the ground), to clear away t'u plants and smartweed. — 5. The t'u plants and smartweed decay, the millets become luxuriant. — 6. They reap, stroke upon stroke, they heap it densely; (the stacks) are high like a wall, they are closely-arrayed like a comb; and so they open the hundred houses. — 7. The hundred houses are full, wives and children repose. — 8. They kill that bull that is seven feet high, curved are his horns; and so they (resemble =) imitate, they continue, they continue (the work of) the ancient men.

(a) Of the workers.

292. Si yi.

1. Sî yi k'i fû (pîôg), ts'ai pien k'iu k'iu (gîôg), ts'i t'ang ts'u ki (kîôg), ts'ai yang ts'u niu (nîôg), nai ting ki tsî (tsêg), siu kuang k'iu k'iu (gîôg), chî ts'ai sî jou (nîôg), pu wu pu ao (nîôg), hu k'ao chî hiu (chiôg).
The silk robes are freshly bright, they carry caps that are gem-adorned; from the hall they go to the gate-house base, from the sheep they go to the oxen; (there are) big tripods and small, the k'uang vase of rhinoceros horn is long and curved; the good wine is (soft =) mellow; they are not noisy, not clamorous; that (is =) secures the (rest =) tranquillity of those of a great old age.

293. Cho.

No rimes: Wu shuo wang shi, tsun yang shi huei, shi ch'un hi yi, shi yung ta kie, wo ch'ung [sie] shou chi, kiao kiao wang chi tsao, tsai yung ju shi, shi wei er kung yun shi.

Oh, fine is the king's army! According as he reared it, it was first obscure and then it became greatly bright; therefore it became very great; we have been favoured and received it; martial were the king's deeds, thereby they (had a continuance =) were lasting; this through your work is truly an army!

294. Huan.

Suei wan pang, lu feng nien, t'ien ming fei hie, huan huan Wu Wang (gwiang), pao yu kue shi (d'jag), yu yi si fang (piawang), k'o ting kue kia, wu chao yu t'ien, huang yi kien ch'i (jag).

He tranquillized the myriad states, and (reiterated the rich years =) caused repeated rich years; Heaven's charge (did not slacken =) was never remitted; the very martial Wu Wang protected and held his officers; he went and (used =) held sway over the (states of the) four quarters, and was able to settle his house; oh, he was bright in the sight of Heaven, augustly he (made a replacement =) came to the succession.

295. Lai.

No rimes: Wen Wang ki k'in chi, wo ying shou chi, fu shi yi si, wo ts'u wei k'iu, ting shi Chou chi ming, wu yi si.

Wen Wang laboured, we receive it; he spred everywhere that (ampleness =) abundance; we go and seek to establish firmly that (heavenly) charge of this Chou; oh, the abundance!

296. Pan.

No rimes: Wu huang shi Chou, chi k'i kao shan, to shan k'iao yue, yun yu hi ho, fu t'ien chi hia, p'ou shi chi tuel, shi Chou chi ming.

Oh, august are those Chou! They ascended the high mountains, the long, narrow ridges, the high peaks, they went along the roaring River; all under the vast heaven, to (the wishes of) all those (lands) they responded (a); that was the (heavenly) appointment of the Chou.

(a) They responded to the wishes of all the world and were welcomed as rulers; cf. ode 241, st. 5.

297. Kuang.

1. Kiung kiung mu ma (ma), tsai kiung chi ye (d'ja), po yen kiung che (jia), yu yu yu huang (g'wang), yu li yu huang (g'wang), yi ku pang pang (puwang), si wu kiang (kjang), si ma si tsang (tsieng). 2. =,
—, yu chuei yu p'ei (p'ē)g, yu sing yu k'i (q'ē)g, yi kū p'ei p'ei (p'ē)g, sī wu k'i (q'ē)g, sī ma sī ts'ai (dzē)g. 3. —, yu t'o yu lo (glāk), yu liu yu lo (glāk), yu kū yī yī (díāk), sī wu yi (díāk), sī ma sī ts'o (tsāk). 4. —, yu yin yu hia (g'ā), yu tien yu yu (ngio), yì kū kū k'ū (k'āb > k'ō), sī wu sī dzā (dzē)g, sī ma sī ts'ū (dzō).

1. Sturdy are the stallions, in the distant open grounds; among those sturdy ones there are white-breached black ones, there are lightyellow ones, there are black ones, there are bay ones; with their chariots they go bang-bang (without limit =) for any length of time; the horses are good. — 2. Sturdy are the stallions, in the distant open grounds; among those sturdy ones, there are grey-and-white ones, there are brown-and-white ones, there are red ones, there are black-mottled grey ones; with their chariots they go strongly (without time limit =) for any amount of time; the horses are of fine quality. — 3. Sturdy are the stallions, in the distant open grounds; among those sturdy ones, there are flecked ones, there are white ones with black manes, there are red ones with black manes, there are black ones with white manes; with their chariots they go grandly without becoming tired; the horses are active. — 4. Sturdy are the stallions, in the distant open grounds; among those sturdy ones, there are dark-and-white ones, there are redand-white ones, there are hairy-legged ones, there are fish-eyed ones; with their chariots they go vigorously without swerving; the horses (run =) are fleet.

298. Yu pi.

1. Yu pi yu pi, pi pi sheng huang (g'wāng), su ye tsai kung, tsai kung ming ming (mīāng), chen chen lu, lu yū hia (g'ā), ku yīān yūān, tsuei yen wu (miwo), yū sū lo hī. 2. —, pi pi sheng mu (mō), —, tsai kung yen tsīu (tsēō), —, lu yū fei (piwō), —, tsuei yen kuei (kīwō). 3. —, pi pi sheng hūan (ziwān), —, tsai kung tsai yen (ian), tsī kīn yī shī (sēō), suē kī k'yū (gīā), kūn tsī yu ku, yī sun tsī (tsēō).

1. Well-fed, well-fed, well-fed are the teams of bays; morning and evening they (sc. the officers) are in the palace; in the palace they are very bright; (in numerous array =) in a flock go the egrets, the egrets go and alight (a); the drums (sound) iwen-iwen; when drunk they will dance; they go to rejoice together. — 2. Well-fed, well-fed, well-fed are the teams of stallions; morning and evening they are in the palace; in the palace they drink wine; in a flock go the egrets, the egrets go flying; the drums (sound) iwen-iwen; when drunk they will go home; they go to rejoice together. — 3. Well-fed, well-fed, well-fed are the teams of iron greys; morning and evening they are in the palace; in the palace they feast; from this time forth the years will be (having =) rich; the lord has (good =) luck, he transmits it to his grandsons and sons; they (the officers) go to rejoice together.

(a) The courtiers are likened to a flock of brilliant egrets, cf. ode 278, glosa 1095.

299. P'an shuei.

1. Sī lo p'an shuei, po ts'ai k'i k'in (g'ān), Lu hou li chī, yen kuăn k'i k'i (g'ēr), k'i k'i pei pei (b'wēd), huan sheng hui hui (g′wād), wu hsiao wu ta (d'ēd), ts'ūng kung yī ma (m`ūad). 2. —, po ts'ai k'i tsao (tsōg), —, k'ma kiao kiao (kīg), —, k'i yin chao chao (t'ōg), tsai sē tsai siao (sīō), fei nu yī kiao (kōg). 3. —, po ts'ai k'i mao (mō), —, ts'ai p'an yin tsīu (tsōg), k'i yin chī tsīu (tsōg), yung sī nan làng (lōg), shun pi ch'ang tao (dōg), k'i tsī k'ūn ch'ou (t'ōg). 4. Mu mu Lu hou, king ming k'i tē (tāk), king shen wēi yī, wei mǐn chī tē (tsāk), yīn wēn yūn wu (miwo), chao kia lie tsu (tō), mi yu pu hiao, kis k'i yu hu (g′ō). 5. Ming ming Lu hou, k'o ming k'i tē (tāk), kis p'an kung, Huai Yi yu fu (b'āūk), kiao kiao hú chēn, tsai p'an hien kung (kūsē), shu wen ju Kao Yao, tsai p'an hien siu (dīsē). 6. Tsai tsī shū, k'o kuang tē sin (sīēm), huan huan yù chēng, t'ī pi tīng nañ (nām), cheng cheng huang huang (g′wāng), pu wu pu yang (diāng), pu kuo yī huang (ziwāng), tsai p'an hien kung (kūng). 7. Kūe kung k'i k'ū (g′ōg), shu shī sī sou (sīōg), jung kū k'ung po (pāk), t'u yū wu yī (dīsē), kis k'o Huai Yi, k'ūng shu ju yī (ngīāk), shì ku er yu, Huai Yi tsū hū (g′wāk). 8. P'ien pi fei yao, tsī yu p'an lin (giām), shī wō sang shēn (dīsēm), huái wō hào yin (tīm), kung pi Huai Yi, lai hēn k'i ch'en (t'ēm), yūān kuei siang ch'i, ta la nan kīn (kiām).
heads; the good examiners (d) are like Kao Yao; by the semi-circular water one presents the captives. — 6. Stately are the many officers, they are able to enlarge the (virtuous hearts =) virtue of their hearts; materially they went on the warlike expedition, to keep at a distance those (tribes of) the south-east; they are splendid and august, they do not shout, do not raise their voice, they do not report in contention with each other; by the semi-circular water they (present =) announce their deeds. — 7. The horn-(adorned) bows were long and curved, the bundled arrows were numerous; the war chariots were large; the footmen and charioteers were never weary; they vanquished the Huai tribes, who are (now) very good and not rebellious; you made strong your plans, and the Huai tribes were utterly conquered. — 8. Fluttering are those flying y a o birds, they settle on the grove of the semi-circular water; they eat the fruits of our mulberry trees, and (cherish =) comfort us with their fine notes; far away are those Huai tribes, but they come to present their treasures, big tortoises, elephant tusks; they largely present us with southern metal.

(a) The semi-circular moat of the P'an kung archery school, see gloss 854. (b) To the south-east, see st. 5—8. (c) Properly: 'tiger-officers.' (d) Who have to question the prisoners; Kao Yao was a mythical sage, minister of crime to Shun, see Shu, Yao tien (Shun tien).

Oh, pleasant is the semi-circular water (a), we gather its cress; the prince of Lu has come, we see his banners; his banners flutter, the sound of the bit-bells (goes) χωδ-χωδ; without distinction between small and great, all follow the prince in his going. — 2. Oh, pleasant is the semi-circular water, we gather its t s a o - water-plants; the prince of Lu has come, his horses are vigorous, his fame is bright; he looks fine, he smiles; without (anger =) impatience he teaches us. — 3. Oh, pleasant is the semi-circular water, we gather its Brassenia; the prince of Lu has come, by the semi-circular water he is drinking wine; he has drunk the good wine; for long there will be given him a rare old age; he has followed that long road (b), and subdued all this multitude. — 4. August is the prince of Lu, reverently he makes bright his virtue; he is careful about his deportment, he is a pattern to the people; he is refined in peace and martial in war; brightly he goes to the illustrious ancestors, there are none (of them) whom he does not revere; for himself he prays for their blessing. — 5. Very bright is the prince of Lu, he is able to make bright his virtue; he has made the Hall of the semi-circular water, where the Huai tribes come and submit; martial are the braves (c), by the semi-circular water they present the cut (enemy)
B. KARLGREN: THE BOOK OF ODES

夫庶土邦国是有, 既多受祉, 黄髮儿

1. The Closed Temple is still; it is (built) very solid, board upon board; majestic was Kiang Yüan, her virtue was (not deflected =) without fault; God on High made her (ample =) fruitful; without injury, without hurt, fulfilling her months but not late, she bore Hou Tsi; he sent down to them (the people) a hundred blessings, the glutinous millet and the paniced millet, the slowly ripening and the quickly ripening grain, the early sown and the late sown grain, the pulse, the wheat; he (coveringly =) extensively possessed the lands below, and caused the people to sow and reap; there was paniced millet and glutinous millet, there was rice and black millet; he extensively possessed the lands below, continuing the work (a) of Yü. — 2. A descendant of Hou Tsi was T'ai Wang; he dwelt on the south of (mount) K'i; he began the clipping of Shang; when it came to Wen and Wu, they continued the work of T'ai Wang; he (sc. Wu Wang) effected Heaven's limit (sc. to the rule of Shang), in the field of Mu: »Do not break faith, do not be anxious, God on High looks down upon you; he brought together the multitudes of Shang, and was able to make his work complete; the king said: »Uncle, I set up your eldest son, and make him prince in Lu; I grandly open up for you a domain, to be a support for the house of Chou. » — 3. And so he appointed

chi sung, Sin fu ch'i po (pák), shi t'uan shi to (d'ák), shi sün shi ch'i (l'jak), sung kue yu si (sjak), lu ts'in k'ung shi (djak), sin miao yî yi (sjak), hi sî so tso (tsâk), k'ung wan ts'ie shi (djak), wan min shî jo (njak).
the prince of Lu, and made him prince in the east; he gave him mountains and rivers, lands and fields and attached states; the descendant of the Prince of Chou (Chou Kung), the son of prince Chuang, with dragon banners (he comes and) presents sacrifices; the six reins are like sinews (so strong); in spring and autumn he never (slackens =) is negligent, he offers the sacrifices without error; the very august sovereign God, the august ancestor Hou Tsi, he sacrifices to them with red victims; they enjoy them, they approve of them, they send down blessings that are many; the Prince of Chou, the august ancestor, will also bestow blessings upon you. — 4. In autumn we set about the ch’ang sacrifice; in summer we cross-bar the horns of the white bull and the red (b); the sacrificial vases are very great, (there is) scalded and roast pigs, sliced meat and soup; (there are) pien and tou vessels, and the great foodstand; the wăn dance is grand; the pious descendants are blessed; (the ancestors) make you resplendent and prosperous, make you long-lived and good, you will preserve this eastern region, the state of Lu you will have forever, you will not be injured, not break down, you will not be shaken, not overcome; you will be the peers of those of a treble age, (old) like the ridges, the hills. — 5. The prince’s chariots are a thousand; there are red (lace) ornaments and green (bow) cords, two mao lances and a pair of bows; the prince’s footmen are thirty thousand, there are helmets with cowries on red strings; the many footmen are a great (accumulation =) crowd; the Jung and Ti barbarians, then he (breasted =) withstood, King and Shu, them he repressed; and so there is nobody who dare to (receive =) meet us (in battle); they (the ancestors) make you (sc. the princes of Lu) prosperous and resplendent, make you long-lived and rich, with faded hair and (globular =) rounded back; in longevity you will (test each other =) vie with each other (c); they make you prosperous and great, make you aged and white-haired; for a myriad and again a thousand years you will have a vigorous old age and have no harm. — 6. Very lofty is the T’ai-shan, to which the state of Lu looks up; extensively we took possession of Kuei and Meng, and then we (enlarged =) extended our sway to the great East; we came to the lands by the sea; the Huai tribes came and joined themselves (to us); there are none who do not (follow =) obey us; that is the achievement of the prince of Lu. — 7. Having in our keeping Fu and Yi, we then extended our sway to the seat of the Si, we came to the lands by the sea; of the Huai tribes, the Man and Mo, and those southern tribes, there are none who do not obey (us), there are none who dare not to (assent =) give their allegiance, the prince of Lu, him they (accord with =) obey. — 8. Heaven gives the prince great abundance; with vigorous old age he preserves Lu; he sojourns in Ch’ang and Hù, and restores the domain of the Prince of Chou (Chou Kung); the prince of Lu feasts and rejoices; (there are) the good wife, the aged mother, the (suitable =) capable dignitaries and officers; the land and state, them he possesses; he has received much blessing, a faded hair (and yet) a child’s teeth (d). —

9. The pines of Ts’u and Lai, the cypresses of Sin-fu, them they cut, them they measured, them they computed in fathoms, in feet; the pine roof-beams are large, the grand apartment is very great; the New Temple is grand, it was made by Hi Si; it is very wide and large; the myriad people, (them it accords with =) for them it is appropriate.

(a) Properly: the succession, inheritance, work taken over from the predecessors.
(b) Which to are be sacrificed in the autumn. (c) Test each other to see which of you can reach the highest age: a competition in longevity. (d) Still youthful and vigorous, with the undamaged teeth of a boy.

301. No.

1. Yi yü no yü, chí wo t’ao ku (ko), tsou ku kien kien, k’an wo lie tsu (tso). 2. T’ang sun tsou kia (kia), suei wo si ch’eng (d’eng), t’ao ku yian yuan, huei hui kuan sheng (sieng), ki ho tsie ping (b’eng), yi wo king sheng (sieng), wu ho T’ang sun, mu ku kie sheng (sieng). 3. Yung ku yu yi (diyak), wak wu yu yi (ziyak), wo yu king k’o (k’lak), yi pu yi yi (diyak). 4. Ts’i ku tsai si (siak), sien min yu tso (tsuk), weng kong chai si (diyak), chi shi yu k’o (k’lak). 5. Ku yu cheng ch’ang (diyak), T’ang sun chi tsiang (tisuk).

1. How rich, how ample! We set up our hand-drums and drums, we beat the drums (greatly =) loudly, and rejoice our illustrious ancestors.

2. The descendant of T’ang hastens forward and arrives; they (the ancestors) comfort us with (completion =) perfect happiness; the
hand-drums and drums din, resounding are the notes of the flutes; it is both harmonious and peaceful, following the sounds of our musical stones; oh, majestic is the descendant of T'ang, august is his music.”

3. The bells and drums are ample-sounding, the w an dance is great; we have fine guests; are they not also at ease and pleased? — 4. Of old, in ancient times, the former people instituted it; meek and reverent, morning and evening, we perform the service respectfully. — 5. They look favourably upon our winter and autumn sacrifices; the descendant of T'ang presents them.

302. Lie tsu.

1. Tsie tsie lie tsu (ts'au), yu ch'i si hu (g'o), shen si wu kiang, ki er si so (sjo). 2. Ki tsai ts'ing hu (g'o), lai wo si ch'eng (d'eng), yi yu ho keng, ki kie ki ping (b'eng), tsung kia wu yen, shi mi yu cheng (te'ng), suci wo mei [wei] shou, huang kou wu kiang (k'iang). 3. Yue k'i ts'o heng (g'ang), pa luau ts'iau ts'thang (ts'ang), yi kia yi hiang (x'iang), wo shou ming pu tsiau (ts'ang), ts'ai ts'en kiang k'ang (k'ang), peng nien jang jang (ni'ang), lai kia lai hiang (x'iang), kiang fu wu kiang (k'iang). 4. Ku yu cheng ch'ang (d'ang), T'ang sun chu tsiau (ts'ang).

1. Oh, oh, the illustrious ancestors, constant are their blessings; (there are) repeated bounties without limit, they reach to the places (all an). — 2. We have filled in (in the sacrificial vessels) the clear overnight-wine, and they recompense us with (completion —) perfect happiness; there is also the well-seasoned soup; we are careful and quiet, we come forward and arrive silently; now there is no contention; they comfort us with a vigorous old age, a high (b longevity without end. — 3. There are bandaged wheel-naves (c) and ornate yokes; the eight bit-bells tinkle; and so we go forward and present our offerings; we have received a charge that is vast and great; from Heaven is sent down prosperity, rich years that are very abundant; we come forward, we come and present our offerings; they send down blessings without limit. — 4. They look favourably upon our winter and autumn sacrifices; the descendant of T'ang presents them.

(a) Word for word: ‘They reach to your those places. (b) Properly: ‘yellow’ = ‘faded’. (c) When the dignitaries go to the temple.

303. Huan niao.

1. T'ien ming huan niao, kiang er sheng Shang (si'ang), ts'ei Yin t'u mang mang (mu'ang), ku Ti ming Wu T'ang (t'ang), cheng yu pi si fang (pi'ang). 2. Fang ming kue hou, yen ku kiu ku (qu'a), Shang chi sien hou, shou ming pu tai (d'ag), [in the following 3 lines of the traditional text, the names Wu Ting and Wu Wang should change place:] tsai Wu Wang sun tsunami (si'ang). 3. Wu Wang sun tai, Wu Ting mi pu sheng (si'ang), lung k'i shi sheng (d'ang), ta chi shi ch'eng (d'ang). 4. Fang k'i ts'ien li (liag), wei min so chi (l'eng), chao yu pi si hai (yi'ang). 5. S'i hai lai kia, lai kia k'i k'i, king yuan [sic] wei ho (g'o), Yin shou ming hien yi (ngia), po lu shi ho (g'o).

1. Heaven ordered the black bird to descend and bear Shang; he dwelt in the land of Yin that was very vast; of old God gave the appointment to the martial T'ang; he regulated and set boundaries for those (states of the) four quarters. — 2. And then it (Heaven) charged the sovereign extensively to hold the nine possessions; Shang's first sovereign received an appointment never imperilled. — 3. When it rested with the descendant of the Martial King (i. e. T'ang), the descendant of the Martial King, Wu Ting, had none whom he did not vanquish; with dragon banners and ten chariots he (went and) presented the great sacrificial grain. — 4. The Royal domain was of a thousand 1 i, that was where the people (of our tribe) settled; but he (also) delimited and set boundaries for those (states between the) four seas. — 5. The (states between the) four seas came (in homage), they came in crowds; the great (circle =) encircling boundary (a) was the River; that Yin received the appointment was entirely right; a hundred blessings they bore.

(a) Of the Yin state proper.

304. Ch'ang fa.

1. Sun ch'e wei Shang (si'ang), ch'ang fa k'i siang (dz'ang), hung shuei mang mang (mu'ang), Yu fu hia t'u fang (pi'ang), wai ta kuo
encircling boundary was long; the house of Sung began to become great; God appointed their child to bear Shang. — 2. The Dark King martially (disposed =) established order; when he received a small state, it prospered, when he received a large state, it prospered; he (himself) followed the rules of conduct without (transgressing =) error, and then he saw that they were set in function; Shiang-t'u was illustrious; beyond the seas there was (trimming =) order. — 3. God's commands were never disobeyed; all down to T'ang they were all alike (in this); T'ang came down (not late =) in good time; his wisdom and reverence daily (arose =) advanced; brightly he advanced (slowly =) steadily; God on High, him he revered; God charged him to be a model to the nine circumpriences. — 4. He received the small k'iu jade and the large k'in jade (regalia), and thus was badged and ensigned by the states below; he (sustained =) received the grace of Heaven; he was not forceful, not pressing; he was not hard, nor (too) soft; he spread his government (tranquilly =) gently; all the blessings he (collected =) combined in his person. — 5. He received the small kung-pi jade and the large kung-pi jade, and (thus) was magnified by the states below; he received the favour of Heaven; extensively he applied his valour, he was not shaken, not moved, not fearful, not afraid; all the blessings he united in himself. — 6. The Martial King then set out, killingly he grasped the axe: he was like fire so blazing; and so there was nobody who could dare to check us; luxuriantly there were three new shoots (esc. of the enemy
houses), but they could not advance, not prosper; the nine possessions were brought into order: Wei and Ku were smitten, and Kun-wu and Kie of Hia. — 7. Formerly, in the middle period (a), there was one who was majestic and awe-inspiring, truly a Son of Heaven (b); there was sent down to us a minister, that was O-heng: he assisted the king of Shang.

(a) Of the Shang house. (b) Sc. T'ang, the «Martial King.»

305. YIN WU.

1. T'ai pi Yin Wu (miyoe), fen fa King Ch'u (ts'io), mi ju k'i tsu (ts'io), p'ou King ch'i lü (qio), yu tsie k'i so (tsio), T'ang sun ch'i sii (dzio). 2. Wei ju King Ch'u, kuu nan hiang (yiang), si yu Ch'eng T'ang (t'ang), ts'i ti K'i'ang (k'ang), mo kan pu lai hiang (yiang), mo kan pu lai wang (qiang), yue Shang shi ch'ang (d'iang). 3. T'ien ming to pi (pijek), shu tu yu Yu ch'i tsi (tsi), sui shi lai pi (pijek), wu yu huo ch'i [sic] (d'ekk), kia se he he (g'eq). 4. T'ien ming kong kien (klam), hia min yu yen (nguam), pu tsien pu lan (glam), pu kan t'ai hiang, ming yu hua kuo (kuko), feng kien k'i ju (piji), 5. Shang yi yi (qijok), si fang ch'i k' (q'ok), ho ho kue sheng (siyen), cho cho kue ling (lieng), shou k'ao ts'ie ning (nieng), yi pao wo hou sheng (seng). 6. Ch'i pi King shan (sian), sung po huan huan (quean), shi tui shi ts'en (t'ian), fang cho shi k'ien (q'ian), sung kue yu chan (t'ian), li ying juu (qian), ts'in ch'eng k'ung an ('ân).

1. Brisk was that Wu (Ting) of Yin, he rushed and attacked King-Ch'u; to their full (extent =) depth he entered its defiles, he brought together the multitudes of King: (trimmed =) brought into order was their (place =) region; that was the work of the descendant of T'ang. — 2. You King-Ch'u, you dwell in the southern region of the state; ancienly there was T'ang the Achiever; all from those Ti and K'iang, there were none who dared not come and bring offerings: there were none who dared not come to audience; Shang will have them forever. — 3. Heaven charged the many princes to establish the capital in the tracks of Yu; about their (service =) work of the year they came to audience; «do not chastise and punish us, in husbandry we have not been slack.» — 4. Heaven charged (the king) to go down and inspect; the people below were reverent; there were no disorders, no excesses, they dared not be lazy or indolent; it charged him in the states below grandly to establish their happiness. — 5. The city of Shang was (orderly =) carefully laid out, it is the centre of the four quarters: majestic is its fame, bright is its divine power: in longevity and peace it protects us, the descendants. — 6. They ascended that King mountain; the pines and cypress were pillar-like: they cut them down, they brought them, they hewed them square, they cut them (into shape); the pine beams were long, the many pillars were large; the temple hall was achieved, it was very still.

— Here follows a list of the variants and emendations indicated in the transcription paragraphs:
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