



INTRODUCTION TO
ORIENTAL
CIVILIZATIONS

Wm. Theodore de Bary, EDITOR

*Sources of
Chinese Tradition*

COMPILED BY

Wm. Theodore de Bary

Wing-tsit Chan

Burton Watson

WITH CONTRIBUTIONS BY

Yi-pao Mei *Leon Hurvitz*

T'ung-tsu Ch'u *Chester Tan* *John Meskill*

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proper days. He made uniform the pichipipes, the measures of length, the measures of capacity, and the weights. . . . He delimited the twelve provinces and raised altars on twelve mountains and he deepened the river. (Shao Kao Ho²)

THE ANNOUNCEMENT TO THE DUKE OF SHAO

The preface to this document attributed to Confucius states: "King Ch'eng, being in Feng and wishing to fix his residence at Lo, sent the Duke of Shao ahead to survey the locality. Thus was made the Announcement to the Duke of Shao." King Ch'eng, at this time still very young, was the third king of the Chou dynasty and the second to actually reign. The Duke of Shao and the Duke of Chou were his chief advisors. It was at this time that the capital of the Chou state was first fixed at the city of Lo.

[From *Shu ching*, Shao kao]

In the second month, third quarter, sixth day *i-wei*,² the king in the morning proceeded from Chou and arrived in Feng. The Grand Guardian, the Duke of Shao, preceded the Duke of Chou to inspect the site. In the third month, the day *mou-shen*, the third day after the first appearance of the new moon on *ping-wu*, the Grand Guardian arrived in the morning at Lo and consulted the tortoise oracle about the site. When he had obtained the oracle he planned and laid out the city. On the third day *keng-hsi*, the Grand Guardian with all the Yin people started work on the emplacements at the bend of the Lo River, and on the fifth day *chia-yin* the emplacements were determined. The next day *i-mao*, the Duke of Chou arrived in the morning at Lo and thoroughly inspected the plans for the new city. On the third day *ting-shu*, he sacrificed two oxen as victims on the suburban altar, and on the next day *mou-wu* he sacrificed to the God of the Soil in the new city one ox, one sheep, and one pig. On the seventh day *chia-tzu* the Duke of Chou by written documents gave charges to all the rulers of the states of the Hou, Tien, and Nan zones in the Yin realm. When orders had been given to the Yin multitude they arose with vigor to do their work. The Grand Guardian then together with all the ruling princes of the states went out and took gifts and entered again and gave them to the Duke of Chou. The Duke of Chou said: "I salute and bow down my head and I exult the king and your Grace. I make an announcement to all Yin and managers of affairs. Oh, august

² Designation in the sixty-day cycle. See Chapter IX.

Heaven, the Lord-on-High, has changed his principal son [i.e., the ruler] and this great state Yin's mandate. Now that the king has received the mandate, unbounded is the grace, but also unbounded is the solicitude. Oh, how can he be but careful! Heaven has removed and made an end to the great state Yin's mandate. There are many former wise kings of Yin in Heaven, and the later kings and people here managed their mandate. But in the end [under the last king] wise and good men lived in misery so that, leading their wives and carrying their children, wailing and calling to Heaven, they went to where no one could come and seize them. Oh, Heaven had pity on the people of the four quarters, and looking with affection and giving its mandate, it employed the zealous ones [i.e., the leaders of the Chou]. May the king now urgently pay careful attention to his virtue. Look at the ancient predecessors, the lords of Hsia; Heaven indulged them and cherished and protected them. They strove to comprehend the obedience to Heaven; but in these times they have lost their mandate. Now a young son is the successor; may he not neglect the aged elders. Then he will comprehend our ancient men's virtue, nay still more it will occur that he is able to comprehend and endeavor to follow Heaven. . . . May the king come and take over the work of the Lord-on-High, and himself manage the government in the center of the land. I, Tan, say: having made the great city, he shall from here be a counter-part to august Heaven. He shall carefully sacrifice to the upper and lower spirits, and from here centrally govern. . . . We should not fail to mirror ourselves in the lords of Hsia; we likewise should not fail to mirror ourselves in the lords of Yin. We do not presume to know and say that the lords of Hsia undertook Heaven's mandate so as to have it for so-and-so many years; we do not presume to know and say that it could not have been prolonged. It was that they did not reverently attend to their virtue, and so they prematurely renounced their mandate. We do not presume to know and say that the lords of Yin received Heaven's mandate for so-and-so many years; we do not know and say that it could not have been prolonged. It was that they did not reverently attend to their virtue and so they prematurely threw away their mandate. Now the king has succeeded to and received their mandate. We should then also remember the mandates of these two states and in succeeding to them equal their merits. . . . Being king, his position will be that of a leader in virtue; the small people will then imitate him in all the world. . . . May those

above and below [i.e., the king and his servants] labor and be anxiously careful; may they say: we have received Heaven's mandate, may it grandly equal the span of years of the lords of Hsia and not miss the span of years of the lords of Yin."

Book of Odes

THE GREATER ODES AND SACRIFICIAL ODES OF CHOU
[From *Shih ching*, Ta ya, Wen wang; Chou sung, Feng nien]

King Wen

1

King Wen is on high;
Oh, he shines in Heaven!
Chou is an old people,
But its charge is new.

The leaders of Chou became illustrious;
Was not God's charge timely given?
King Wen ascends and descends
On the left and right of God.

.....

4

August was King Wen,
Continuously bright and reverent.
Great, indeed, was the appointment of Heaven.
There were Shang's grandsons and sons,
Shang's grandsons and sons;
Was their number not a hundred thousand?
But the Lord-on-High gave his command
And they bowed down to Chou.

.....

7

The charge is not easy to keep;
May it not end in your persons.
Display and make bright your good fame.
And consider what Yin had received from Heaven.
The doings of high Heaven

Have no sound, no smell.
Make King Wen your pattern
And all the states will trust in you.

Rich Year

Rich is the year with much millet and rice;
And we have tall granaries
With hundreds and thousands and millions of sheaves.
We make wine and sweet spirits
And offer them to our ancestors, male and female;
Thus to fulfill all the rites
And bring down blessings in full.

AIRS FROM THE STATES

The "Airs" are folk songs from the various feudal states of early Chou times telling of the joys and sorrows of the common people in their daily lives. Some of them are love songs, while others lament the hardships of war or complain against the ills of government. Of the two selections given here, "Big Rat" is clearly such a complaint against high taxes and corrupt officials. The other is probably a song of love, but it is worth noting that from very early times it has been given a strictly political interpretation by the Confucian school. Thus the Confucianists turned even the old folk songs into lessons on political morality.

[From *Shih ching*, Wei feng, Shih sha]

Big Rat

1

The farmers of Wei complain of the tax officials.
Big rat, big rat,
Do not eat my millet!
Three years I have served you,
But you will not care for me.
I am going to leave you
And go to that happy land;
Happy land, happy land,
Where I will find my place.

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