



About the electronic version

Shi Jing [Book of Odes]

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Creation of machine-readable version: Xuepen Sun and Xiaoqian Zheng, University of Virginia Chinese Text Initiative

Creation of digital images:

Conversion to TEI.2-conformant markup: Xuepen Sun and Xiaoqian Zheng, University of Virginia Chinese Text Initiative

University of Virginia Library

Charlottesville, Virginia

Chinese, AnoShih

Publicly-accessible

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1998

Chinese Text Initiative

Chinese characters which were not available in the Chinese word processor (NJStar) were substituted with synonymous characters.

About the print version

Shi Ji Zhuan

Zhu Xi

Zhong Hua Xue Yi She

Shanghai

1936

Print copy consulted: in UVa Makiam collection

The English translation text was taken from The Chinese Classics, vol. 4 by James Legge (1898) and checked against a reprinted edition by Wen Zhi Zhe chu pan she (Taiwan, 1971). Transliteration of Chinese names in the English translation were converted to PinYin from Legge's own.

Prepared for the University of Virginia Library Electronic Text Center.

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Some keywords in the header are a local Electronic Text Center scheme to aid in establishing analytical groupings.

詩集傳序

或有問予曰、詩何為而作也。予應之曰、人生而靜、天之性也、感於物而動、性之欲也。夫既有欲矣、則不能無思。既有思矣、則不能無言。既有言矣、則言之所不能盡、爾發於咨嗟詠歎之餘者、必有自然之音響節族（音奏）而不能已焉。此詩之所以作也。曰、然則其所以教者何也。曰、詩者、人心之感物而形於言之餘也。心之所感而邪正、故言之所形有是非。惟聖人在上、則其所感者無不正、而其言皆足以為教。其或感之之雜、而所發不能無可擇者、則上之人必思所以自反、而因有以勸懲之、是亦所以為教也。昔周盛之時、上自郊廟朝廷而下達於鄉黨閭巷、其言粹然而不出於正者、聖人固已協之聲律、而用之鄉人、用之邦國、以化天下。至於列國之詩、則天子巡狩、亦必陳而觀之、以行黜陟之典。降自昭穆而後、寢以陵夷。至於東遷、而遂廢不講矣。孔子生於其時、既不得位、無以行勸黜陟之政、於是特舉其籍而討論之、去其重複、正其紛亂、而其善之不足以為法、惡之不足以為戒者、則亦刊而去之、以從簡約、示久遠、使夫學者即是而有以考其得失、善者師之而惡者改焉。是以前正雖不足以行於一時、而其教實被於萬世、是則詩之所以為教者然也。曰、然則國風雅頌之體、其不同若是、何也。曰、吾聞之、凡詩之所謂風者、多出於里巷歌謠之作、所謂男女相與詠歌、各言其情者也。惟周南昭南親被文王之化以成德、而人皆有以得其性情之正、故其發於言者、樂而不過於淫、哀而不及於傷、是以而篇獨為風詩之正經。自邶而下、則其國之治亂不同、人之賢否亦異、其所感而發者、有邪正是非之不齊、而所謂先王之風者、於此焉變矣。若夫雅頌之篇、則皆成周之世、朝廷郊廟樂歌之辭、其語和而莊、其義寬而密、其作者往往聖人之徒、固所以為萬師法程而不可易者也。至於雅之變者、亦皆一時賢人君子、閱時病俗之所為、而聖人取之、其忠厚惻怛之心、陳善之意、尤非後世能言之士所能及之。此詩之為經、所以人事浹於天下、天道備於上、而無一理之不具也。曰、然則其學之也當奈何。曰、本之二南以求其端、參之列國以盡其變、正之於雅以大其規、和之於頌以要其止、此學詩之大旨也。於是乎章句以綱之、訓詁以紀之、諷詠以昌之、涵濡以體之、察之性情隱微之間、審之言行樞機之始、則修身及家、平均天下之道、亦不待他求而得之於此矣。問者唯唯而退、余時方輯詩傳、因悉次是語以冠其篇云。

淳熙四年丁酉冬十月戊子、新安朱熹序

國風 (LESSONS FROM THE STATES)

國者、諸侯所封之域、而風者、民俗歌謠之詩也。謂之風者、以其被上之化以有言、而其言又足以感人、如物因風之動以有聲、而其聲又足以動物也。是以諸侯采之以貢於天子、天子受之而列於樂官、於以考其俗尚之美惡、而知其政治之得失焉。舊說二南為正風、所以用之

閨門鄉黨邦國而化天下也。十三國為變風、則亦領在樂官、以時存肄、備觀省而垂監戎耳、合之凡十五國云。

周南 (THE ODES OF ZHOU AND THE SOUTH)

1. 關雎 GUAN SUI

關關雎鳩、在河之洲。
窈窕淑女、君子好逑。

參差荇菜、左右流之。
窈窕淑女、寤寐求之。
求之不得、寤寐思服。
悠哉悠哉、輾轉反側。

參差荇菜、左右采之。
窈窕淑女、琴瑟友之。
參差荇菜、左右芼之。
窈窕淑女、鍾鼓樂之。

Guan-guan go the ospreys ,
On the islet in the river .
The modest , retiring , virtuous , young lady : --
For our prince a good mate she .

Here long , there short , is the duckweed ,
To the left , to the right , borne about by the current .
The modest , retiring , virtuous , young lady : --
Waking and sleeping , he sought her .
He sought her and found her not ,
And waking and sleeping he thought about her .
Long he thought ; oh ! long and anxiously ;
On his side , on his back , he turned , and back again .

Here long , there short , is the duckweed ;
On the left , on the right , we gather it .
The modest , retiring , virtuous , young lady : --
With lutes , small and large , let us give her friendly welcome .
Here long , there short , is the duckweed ;
On the left , on the right , we cook and present it .
The modest , retiring , virtuous , young lady : --
With bells and drums let us show our delight in her .

2. 葛覃 GE TAN

葛之覃兮、施于中谷。
維葉萋萋、黃鳥于飛。
集于灌木、其鳴喈喈。

葛之覃兮、施于中谷。
維葉莫莫、是刈是漙。
為絺為綌、服之無斃。

言告師氏、言告言歸。
薄污我私、薄澣我衣。
害澣害否、歸寧父母。

How the dolichos spread itself out ,
Extending to the middle of the valley !
Its leaves were luxuriant ;
The yellow birds flew about ,
And collected on the thickly growing trees ,
Their pleasant notes resounding far .

How the dolichos spread itself out ,
Extending to the middle of the valley !
Its leaves were luxuriant and dense .
I cut it and I boiled it ,
And made both fine cloth and coarse ,
Which I will wear without getting tired of it .

I have told the matron ,
Who will announce that I am going to see my parents .
I will wash my private clothes clean ,
And I will rinse my robes .
Which need to be rinsed , which do not ?
I am going back to visit my parents.

3. 卷耳 JUAN ER

采采卷耳、不盈頃筐。
嗟我懷人、真彼周行。

陟彼崔嵬、我馬虺隤。
我姑酌彼金罍、維以不永懷。

陟彼高岡、我馬玄黃。
我姑酌彼兕觥、維以不永傷。

陟彼砠矣、我馬瘠矣、我僕痡矣、云何吁矣。

I was gathering and gathering the mouse-ear ,
But could not fill my shallow basket .

With a sigh for the man of my heart ,
I placed it there on the highway .

I was ascending that rock-covered height ,
But my horses were too tired to breast it .
I will now pour a cup from that gilded vase ,
Hoping I may not have to think of him long .

I was ascending that lofty ridge ,
But my horses turned of a dark yellow .
I will now take a cup from that rhinoceros' horn ,
Hoping I may not have long to sorrow .

I was ascending that flat-topped height ,
But my horses became quite disabled ,
And my servants were [also] disabled .
Oh ! how great is my sorrow !

4. 樛木 JIU MU

南有樛木、葛藟纍之。
樂只君子、福履綏之。

南有樛木、葛藟荒之。
樂只君子、福履將之。

南有樛木、葛藟縈之。
樂只君子、福履成之。

In the south are trees with curved drooping branches ,
With the doliches creepers clinging to them .
To be rejoiced in is our princely lady : --
May she repose in her happiness and dignity !

In the south are the trees with curved drooping branches ,
Covered by the dolichos creepers .
To be rejoiced in is our princely lady : --
May she be great in her happiness and dignity !

In the south are the trees with curved drooping branches ,
Round which the dolichos creepers twine .
To be rejoiced in is our princely lady : --
May she be complete in her happiness and dignity !

5. 蠡斯 ZHONG SI

螽斯羽、詵詵兮。
宜爾子孫、振振兮。

螽斯羽、薿薿兮。
宜爾子孫、繩繩兮。

螽斯羽、揖揖兮。
宜爾子孫、蟄蟄兮。

Ye locusts , winged tribes ,
How harmoniously you collect together !
Right is it that your descendants
Should be multitudinous !

Ye locusts , winged tribes ,
How sound your wings in flight !
Right is it that your descendents
Should be as in unbroken strings !

Ye locusts , winged tribes ,
How you cluster together !
Right is it that your descendents
Should be in swarms !

6. 桃夭 TAO YAO

桃之夭夭、灼灼其華。
之子于歸、宜其家室。

桃之夭夭、有蕢其實。
之子于歸、宜其室家。

桃之夭夭、其葉蓁蓁。
之子于歸、宜其家人。

The peach tree is young and elegant ;
Brilliant are its flowers .
This young lady is going to her future home ,
And will order well her chamber and house .

The peach tree is young and elegant ;
Abundant will be its fruits .
This young lady is going to her future home ,
And will order well her chamber and house .

The peach tree is young and elegant ;
Luxuriant are its leaves .
This young lady is going to her future home ,
And will order well her family .

7. 兔置 TU JU

肅肅兔置、椽之丁丁。
赳赳武夫、公侯干城。

肅肅兔置、施于中逵。
赳赳武夫、公侯好仇。

肅肅兔置、施于中林。
赳赳武夫、公侯腹心。

Carefully adjusted are the rabbit nets ;
Clang clang go the blows on the pegs .
That stalwart , martial man
Might be shield and wall to his prince .

Carefully adjusted are the rabbit nets ,
And placed where many ways meet .
That stalwart , martial man
Would be a good companion for his prince .

Carefully adjusted are the rabbit nets ,
And placed in the midst of the forest .
That stalwart , martial man
Might be head and heart to his prince .

8. 采芣 FOU YI

采采芣苢、薄言采之。
采采芣苢、薄言有之。

采采芣苢、薄言掇之。
采采芣苢、薄言捋之。

采采芣苢、薄言袪之。
采采芣苢、薄言漚之。

We gather and gather the plantains ;
Now we may gather them .
We gather and gather the plantains ;
Now we have got them .

We gather and gather the plantains ;
Now we pluck the ears .

We gather and gather the plantains ;
Now we rub out the seeds .

We gather and gather the plantains ;
Now we place the seeds in our skirts .
We gather and gather the plantains ;
Now we tuck out skirts under our girdles .

9. 漢廣 HAN GUANG

南有喬木、不可休息。
漢有游女、不可求思。
漢之廣矣、不可泳思。
江之永矣、不可方思。

翹翹錯薪、言刈其楚。
之子于歸、言秣其馬。
漢之廣矣、不可泳思。
江之永矣、不可方思。

翹翹錯薪、言刈其蔓。
之子于歸、言秣其駒。
漢之廣矣、不可泳思。
江之永矣、不可方思。

In the south rise the trees without branches ,
Affording no shelter .
By the Han are girls rambling about ,
But it is vain to solicit them .
The breadth of the Han
Cannot be dived across ;
The length of the Jiang
Cannot be navigated with a raft .

Many are the bundles of firewood ;
I would cut down the thorns [to form more] .
Those girls that are going to their future home , --
I would feed their horses .
The breadth of the Han
Cannot be dived across ;
The length of the Jiang ,
Cannot be navigated with a raft .

Many are the bundles of firewood ;
I would cut down the southern wood [to form more] .
Those girls that are going to their future home , --
I would feed their colts .
The breadth of the Han
Cannot be dived across ;

The length of the Jiang
Cannot be navigated with a raft .

10. 汝墳 RU FEN

遵彼汝墳、伐其條枚。
未見君子、惄如調飢。

遵彼汝墳、伐其條肆。
既見君子、不我遐棄。

魴魚頰尾、王室如燬。
雖則如燬、父母孔邇。

Along those raised banks of the Ru ,
I cut down the branches and slender stems .
While I could not see my lord ,
I felt as it were pangs of great hunger .

Along those raised banks of the Ru ,
I cut down the branches and fresh twigs .
I have seen my lord ;
He has not cast me away .

The bream is showing its tail all red ;
The royal House is like a blazing fire .
Though it be like a blazing fire ,
Your parents are very near .

11. 麟之趾 LIN ZHI ZHI

麟之趾、振振公子。
于嗟麟兮。

麟之定、振振公姓。
于嗟麟兮。

麟之角、振振公族。
于嗟麟兮。

The feet of the Lin : --
The noble sons of our prince ,
Ah ! they are the Lin !

The forehead of the Lin : --
 The noble grandsons of our prince ,
 Ah ! they are the Lin !

The horn of the Lin : --
 The noble kindred of our prince ,
 Ah ! they are the Lin !

召南 (THE ODES OF SHAO AND THE SOUTH)

12. 鵲巢 QUE CHAO

維鵲有巢、維鳩居之。
 之子于歸、百兩御之。

維鵲有巢、維鳩方之。
 之子于歸、百兩將之。

維鵲有巢、維鳩盈之。
 之子于歸、百兩成之。

The nest is the magpie's ;
 The dove dwells in it .
 This young lady is going to her future home ;
 A hundred carriages are meeting her .

The nest is the magpie's ;
 The dove possesses it .
 This young lady is going to her future home ;
 A hundred carriages are escorting her .

The nest is the magpie's ;
 The dove fills it .
 This young lady is going to her future home ;
 These hundreds of carriages complete her array .

13. 采芣 CAI FAN

于以采芣、于沼于沚。
 于以用之、公侯之事。

于以采芣、于澗之中。
 于以用之、公侯之宮。

被之僮僮、夙夜在公。
 被之祁祁、薄言還歸。

She gathers the white southernwood ,
 By the ponds , on the islets .
 She employs it ,
 In the business of our prince .

She gathers the white southernwood ,
 Along the streams in the valleys .
 She employs it ,
 In the temple of our prince .

With head-dress reverently rising aloft ,
 Early , while yet it is night, she is in the prince's temple ;
 In her dead-dress, slowly retiring ,
 She returns to her own apartments .

14. 草蟲 CAO CHONG

嘒嘒草蟲、趯趯阜螽
 未見君子、憂心忡忡。
 亦既見止、亦既覯止、我心則降。

陟彼南山、言采其蕨。
 未見君子、憂心惓惓。
 亦既見止、亦既覯止、我心則說。

陟彼南山、言采其薇。
 未見君子、我心傷悲。
 亦既見止、亦既覯止、我心則夷。

Yao-yao went the grass-insects ,
 And the hoppers sprang about .
 While I do not see my lord ,
 My sorrowful heart is agitated .
 Let me have seen him ,
 Let me have met him ,
 And my heart will then be stilled .

I ascended that hill in the south ,
 And gathered the turtle-foot ferns .
 While I do not see my lord ,
 My sorrowful heart is very sad .
 Let me have seen him ,
 Let me have met him ,
 And my heart will then be pleased .

I ascended that hill in the south ,
 And gathered the thorn-ferns .
 While I do not see my lord ,
 My sorrowful heart is wounded with grief .

Let me have seen him ,
 Let me have met him ,
 And my heart will then be at peace .

15. 采蘋 CAI PING

于以采蘋、南澗之濱。
 于以采藻、于彼行潦。

于以盛之、維筐及筥。
 于以湘之、維錡及釜。

于以奠之、宗室牖下。
 誰起尸之、有齊季女。

She gathers the large duckweed ,
 By the banks of the stream in the southern valley .
 She gathers the pondweed ,
 In those pools left by the floods .

She deposits what she gathers ,
 In her square baskets and round ones
 She boils it ,
 In her tripods and pans .

She sets forth her preparations ,
 Under the window in the ancestral chamber .
 Who superintends the business ?
 It is [this] reverent young lady .

16. 甘棠 GAN TANG

蔽芾甘棠、勿翦勿伐、召伯所茇。

蔽芾甘棠、勿翦勿敗、召伯所憩。

蔽芾甘棠、勿翦勿拜、召伯所說。

[This] umbrageous sweet pear-tree ; --
 Clip it not, hew it not down .
 Under it the chief of Zhou lodged .

[This] umbrageous sweet pear-tree ; --
 Clip it not , break not a twig of it .
 Under it the chief of Zhou rested .

[This] umbrageous sweet pear-tree ; --
 Clip it not , bend not a twig of it .
 Under it the chief of Zhou halted .

17. 行露 XING LU

厭浥行露、豈不夙夜、謂行多露。

誰謂雀無角、何以穿我屋。
 誰謂女無家、何以速我獄。
 雖速我獄、室家不足。

誰謂鼠無牙、何以穿我墉。
 誰謂女無家、何以速我訟。
 雖速我獄、亦不女從。

Wet lay the dew on the path : --
 Might I not [have walked there] in the early dawn ?
 But I said there was [too] much dew on the path .

Who can say the sparrow has no horn ?
 How else can it bore through my house ?
 Who can say that you did not get me betrothed ?
 How else could you have urged on this trial ?
 But though you have forced me to trial ,
 Your ceremonies for betrothal were not sufficient .

Who can say that the rat has no molar teeth ?
 How else could it bore through my wall ?
 Who can say that you did not get me betrothed ?
 How else could you have urged on this trial ?
 But though you have forced me to trial ,
 I will still not follow you .

18. 羔羊 GAO YANG

羔羊之皮、素絲五紵。
 退食自公、委蛇委蛇。

羔羊之革、素絲五緘。
 委蛇委蛇、自公退食。

羔羊之縫、素絲五總。
 委蛇委蛇、退食自公。

[Those] lamb-skins and sheep-skins ,
 With their five braidings of white silk !
 They have retired from the court to take their their meal ;
 Easy are they and self-possessed .

[Those] lamb-skins and sheep-skins ,
 With their five seams wrought with white silk !
 Easy are they and self-possessed ;
 They have retired from the court to take their their meal .

The seams of [those] lamb-skins and sheep-skins ,
 The five joinings wrought with white silk !
 Easy are they and self-possessed ;
 They have retired to take their their meal from the court .

19. 殷其雷 YIN QI LEI

殷其雷、在南山之陽。
 何斯違斯、莫敢或遑。
 振振君子、歸哉歸哉。

殷其雷、在南山之側。
 何斯違斯、莫敢遑息。
 振振君子、歸哉歸哉。

殷其雷、在南山之下。
 何斯違斯、莫敢遑處。
 振振君子、歸哉歸哉。

Grandly rolls the thunder ,
 On the south of the southern hill !
 How was it he went away from this ,
 Not daring to take a little rest ?
 My noble lord !
 May he return ! May he return !

Grandly rolls the thunder ,
 About the sides of the southern hill !
 How was it he went away from this ,
 Not daring to take a little rest ?
 My noble lord !
 May he return ! May he return !

Grandly rolls the thunder ,
 At the foot of the southern hill !
 How was it he went away from this ,
 Not remaining a little at rest ?
 My noble lord !
 May he return ! May he return !

20. 標有梅 BIAO YOU MEI

標有梅、其實七兮。
求我庶士、迨其吉兮。

標有梅、其實三兮。
求我庶士、迨其今兮。

標有梅、頃筐墜之。
求我庶士、迨其謂之。

Dropping are the fruits from the plum-tree ;
There are [but] seven [tenths] of them left !
For the gentlemen who seek me ,
This is the fortunate time !

Dropping are the fruits from the plum-tree ;
There are [but] three [tenths] of them left !
For the gentlemen who seek me ,
Now is the time .

Dropt are the fruits from the plum-tree ;
In my shallow basket I have collected them .
Would the gentlemen who seek me
[Only] speak about it !

21. 小星 XIAO XING

嘽彼小星、三五在東。
肅肅宵征、夙夜在公、寔命不同。

嘽彼小星、維參與昴。
肅肅宵征、抱衾與裯、寔命不猶。

Small are those starlets ,
Three or five of them in the east ,
Swiftly by night we go ;
In the early dawn we are with the prince .
Our lot is not like hers .

Small are those starlets ,
And there are Orion and the Pleiades .
Swiftly by night we go ,

Carrying our coverlets and sheets .
Our lot is not like hers .

22. 江有汜 JIANG YOU SI

江有汜、之子歸、不我以。
不我以、其後也悔。

江有渚、之子歸、不我與。
不我與、其後也處。

江有沱、之子歸、不我過。
不我過、其嘯也歌。

The Jiang has its branches , led from it and returning to it .
Our lady , when she was married ,
Would not employ us .
She would not employ us ;
But afterwards she repented .

The Jiang has its islets .
Our lady , when she was married ,
Would not let us be with her .
She would not let us be with her ;
But afterwards she repressed [such feelings] .

The Jiang has the Tuo .
Our lady , when she was married ,
Would not come near us
She would not come near us ;
But she blew that feeling away , and sang .

23. 野有死麋 YE YOU SI JUN

野有死麋、白茅包之。
有女懷春、吉士誘之。

林有樸櫨、野有死鹿。
白茅純束、有女如玉。

舒而脫脫兮、無感我帨兮、無使龍也吠。

In the wild there is a dead antelope ,
And it is wrapped up with the white grass .

There is a young lady with thoughts natural to the spring ,
And a fine gentleman would lead her astray .

In the forest there are the scrubby oaks ;
In the wild there is a dead deer ,
And it is bound round with the white grass .
There is a young lady like a gem .

[She says] , Slowly ; gently , gently ;
Do not move my handkerchief ;
Do not make my dog bark .

24. 何彼穠矣 HE BI NONG YI

何彼穠矣、唐棣之華。
曷不肅雝、王姬之車。

何彼穠矣、華如桃李。
平王之孫、齊侯之子。

其釣維何、維絲伊緝。
齊侯之子、平王之孫。

How great is that luxuriance ,
Those flowers of the sparrow-plum !
Are they not expressive of reverence and harmony , --
The carriages of the king's daughter ?

How great is that luxuriance ,
The flowers like those of the peach-tree or the plum !
[See] the grand-daughter of the tranquillizing king ,
And the son of the reverent marquis !

What are used in angling ?
Silk threads formed into lines .
The son of the reverent marquis ,
And the grand-daughter of the tranquillizing king !

25. 騶虞 ZOU YU

彼茁者葭、壹發五豝。
于嗟乎騶虞。

彼茁者蓬、壹發五豝。
于嗟乎騶虞。

Strong and abundant grow the rushes ;
 He discharges [but] one arrow at five wild boars .
 Ah ! he is the Zou-yu !

Strong and abundant grow the artemisia ;
 He discharges [but] one arrow at five wild boars .
 Ah ! he is the Zou-yu !

邶風 (THE ODES OF BEI)

26. 柏舟 BO ZHOU

汎彼柏舟、亦汎其流。
 耿耿不寐、如有隱憂。
 微我無酒、以敖以遊。

我心匪鑿、不可以茹。
 亦有兄弟、不可以據。
 薄言往愬、逢彼之怒。

我心匪石、不可轉也。
 我心匪席、不可卷也。
 威儀棣棣、不可選也。

憂心悄悄、慍于群小。
 覯閔既多、受侮不少。
 靜言思之、寤辟有標。

日居月諸、胡迭而微。
 心之憂矣、如匪澣衣。
 靜言思之、不能奮飛。

It floats about , that boat of cypress wood ;
 Yea , it floats about on the current .
 Disturbed am I and sleepless ,
 As if suffering from a painful wound .
 It is not because I have no wine ,
 And that I might not wander and saunder about .

My mind is not a mirror ; --
 It cannot [equally] receive [all impressions] .
 I , indeed , have brothers ,
 But I cannot depend on them ,
 I meet with their anger .

My mind is not a stone ; --
 It cannot be rolled about .
 My mind is not a mat ; --
 It cannot be rolled up .
 My deportment has been dignified and good ,
 With nothing wrong which can be pointed out .

My anxious heart is full of trouble ;
 I am hated by the herd of mean creatures ;
 I meet with many distresses ;
 I receive insults not a few .
 Silently I think of my case ,
 And , starting as from sleep , I beat my breast .

There are the sun and moon , --
 How is it that the former has become small , and not the latter ?
 The sorrow cleaves to my heart ,
 Like an unwashed dress .
 Silently I think of my case ,
 But I cannot spread my wings and fly away .

27. 綠衣 LU YI

綠兮衣兮、綠兮黃裏。
 心之憂矣、曷維其已。

綠兮衣兮、綠兮黃裳。
 心之憂矣、曷維其亡。

綠兮絲兮、女所治兮。
 我思古人、俾無訖兮。

稀兮綌兮、淒其以風。
 我思古人、實獲我心。

Green is the upper robe ,
 Green with a yellow lining !
 The sorrow of my heart , --
 How can it cease ?

Green is the upper robe ,
 Green the upper , and yellow the lower garment !
 The sorrow of my heart , --
 How can it be forgotten ?

[Dyed] green has been the silk ; --
 It was you who did it .
 [But] I think of the ancients ,
 That I may be kept from doing wrong .

Linen , fine or coarse ,
 Is cold when worn in the wind .
 I think of the ancients ,
 And find what is in my heart .

28. 燕燕 YAN YAN

燕燕于飛、差池其羽。
之子于歸、遠送于野。
瞻望弗及、泣涕如雨。

燕燕于飛、頡之頡之。
之子于歸、遠于將之。
瞻望弗及、佇立以泣。

燕燕于飛、下上其音。
之子于歸、遠送于南。
瞻望弗及、實勞我心。

仲氏任只、其心塞淵。
終溫且惠、淑慎其身。
先君之思、以勗寡人。

The swallows go flying about ,
With their wings unevenly displayed .
The lady was returning [to her native state] ,
And I escorted her far into the country .
I looked till I could no longer see her ,
And my tears fell down like rain .

The swallows go flying about ,
Now up , now down .
The lady was returning [to her native state] ,
And far did I accompany her .
I looked till I could no longer see her ,
And long I stood and wept .

The swallows go flying about ;
From below , from above , comes their twittering .
The lady was returning [to her native state] ,
And far did I escort her to the south .
I looked till I could no longer see her ,
And great was the grief of my heart .

Lovingly confiding was lady Zhong ;
Truly deep was her feeling .
Both gentle was she and docile ,
Virtuously careful of her person .
In thinking of our deceased lord ,
She stimulated worthless me .

29. 日月 RI YUE

日居月諸、照臨下土。
乃如之人兮、逝不古處。
胡能有定、寧不我顧。

日居月諸、下土是冒。
乃如之人兮、逝不相好。
胡能有定、寧不我報。

日居月諸、出自東方。
乃如之人兮、德音無良。
胡能有定、俾也可忘。

日居月諸、東方自出。
父兮母兮、畜我不卒。
胡能有定、報我不述。

O sun ; O moon ,
Which enlightens this lower earth !
Here is the man ,
Who treats me not according to the ancient rule .
How can he get his mind settled ?
Would he then not regard me ?

O sun ; O moon ,
Which overshadow this lower earth !
Here is this man ,
Who will not be friendly with me .
How can he get his mind settled ?
Would he then not respond to me ?

O sun ; O moon ,
Which come forth from the east !
Here is the man ,
With virtuous words , but really not good .
How can he get his mind settled ?
Would he then allow me to be forgotten ?

O sun ; o moon ,
From the east which come forth !
O father , O mother ,
There is no sequel to your nourishing of me .
How can he get his mind settled ?
Would he then respond to me , contrary to all reason ?

30. 終風 ZHONG FENG

終風且暴、顧我則笑。
謔浪笑敖、中心是悼。

終風且霾、惠然肯來。
莫往莫來、悠悠我思。

終風且噎、不日有噎。
寤言不寐、願言則嚏。

噎噎其陰、虺虺其雷。
寤言不寐、願言則懷。

The wind blows and is fierce ,
He looks at me and smiles ,
With scornful words and dissolute , -- the smile of pride .
To the center of my heart I am grieved .

The wind blows , with clouds of dust .
Kindly he seems to be willing to come to me ;
[But] he neither goes nor comes .
Long , long , do I think of him .

The wind blew , and the sky was cloudy ;
Before a day elapses , it is cloudy again .
I awake , and cannot sleep ;
I think of him , and gasp .

All cloudy is the darkness ,
And the thunder keeps muttering .
I awake and cannot sleep ;
I think of him , and my breast is full of pain .

31. 擊鼓 JI GU

擊鼓其鏜、踊躍用兵。
土國城漕、我獨南行。

從孫子仲、平陳與宋。
不我以歸、憂心有忡。

爰居爰處、爰喪其馬。
于以求之、于林之下。

死生契闊、與子成說。
執子之手、與子偕老。

于嗟闊兮、不我活兮。
于嗟洵兮、不我信兮。

Hear the roll of our drums !
See how we leap about , using our weapons !
Those do the fieldwork in the State , or fortify Cao ,
While we alone march to the south .

We followed Sun Zizhong ,
Peace having been made with Chen and Song;
[But] he did not lead us back ,
And our sorrowful hearts are very sad .

Here we stay , here we stop ;
Here we lose our horses ;
And we seek for them ,
Among the trees of the forest .

For life or for death , however separated ,
To our wives we pledged our word .
We held their hands ; --
We were to grow old together with them .

Alas for our separation !
We have no prospect of life .
Alas for our stipulation !
We cannot make it good .

32. 凱風 KAI FENG

凱風自南、吹彼棘心。
棘心天天、母氏劬勞。

凱風自南、吹彼棘薪。
母氏聖善、我無令人。

爰有寒泉、在浚之下。
有子七人、母氏勞苦。

睨皖黃鳥、載好其音。
有子其人、莫慰母心。

The genial wind from the south
Blows on the heart of that jujube tree ,
Till that heart looks tender and beautiful .
What toil and pain did our mother endure !

The genial wind from the south
Blows on the branches of that jujube tree ,
Our mother is wise and good ;
But among us there is none good .

There is the cool spring
Below [the city of] Jun .
We are seven sons ,
And our mother is full of pain and suffering .

The beautiful yellow birds
Give forth their pleasant notes .
We are seven sons ,
And cannot compose our mother's heart .

33. 雄雉 XIONG ZHI

雄雉于飛、泄泄其羽。
我之懷矣、自詒伊阻。

雄雉于飛、下上其音。
展矣君子、實勞我心。

瞻彼日月、悠悠我思。
道之云遠、曷云能來。

百爾君子、不知德行。
不忮不求、何用不臧。

The male pheasant flies away ,
Lazily moving his wings .
The man of my heart ! --
He has brought on us this separation .

The pheasant has flown away ,
But from below, from above, comes his voice .
Ah ! the princely man ! --
He afflicts my heart .

Look at that sun and moon !
Long , long do I think .
The way is distant ;
How can he come to me ?

All ye princely men ,
Know ye not his virtuous conduct ?
He hates none ; he covets nothing ; --
What does he which is not good ?

34. 匏有苦葉 PAO YOU KU YE

匏有苦葉、濟有深涉。
深則厲、淺則揭。

有彌濟盈、有鷺雉鳴。
濟盈不濡軌、雉鳴求起牡。

雝雝鳴鴈、旭日始旦。
士如歸妻、迨冰未泮。

招招舟子、人涉卬否。
人涉卬否、卬須我友。

The gourd has [still] its bitter leaves ,
And the crossing at the ford is deep .
If deep , I will go through with my clothes on ;
If shallow , I will do so , holding them up .

The ford is full to overflowing ;
There is the note of the female pheasant .
The full ford will not wet the axle of my carriage ;
It is the pheasant calling for her mate .

The wild goose , with its harmonious notes ,
At sunrise , with the earliest dawn ,
By the gentleman , who wishes to bring home his bride ,
[Is presented] before the ice is melted .

The boatman keeps beckoning ;
And others cross with him , but I do not .
Others cross with him, but I do not ; --
I am waiting for my friend .

35. 谷風 GU FENG

習習谷風、以陰以雨。
黽勉同心、不宜有怒。
采芣采葑、無以下體。
德音莫違、及爾同死。

行道遲遲、中心有違。
不遠伊邇、薄送我畿。
誰謂荼苦、其甘如薺。
宴爾新昏、如兄如弟。

涇以渭濁、湜湜其止。
 宴爾新昏、不我屑以。
 毋逝我梁、毋發我笱。
 我躬不閱、遑恤我後。

就其深矣、方之舟之。
 就其淺矣、泳之游之。
 何有何亡、黽勉求之。
 凡民有喪、匍匐救之。

不我能慤、反以我為讎。
 既阻我德、賈用不售。
 昔育恐育鞫、及爾顛覆。
 既生既育、比予以毒。

我有旨蓄、亦以御冬。
 宴爾新昏、以我御窮。
 有泂有潰、既詒我肄。
 不念昔者、伊余來墜。

Gently blows the east wind ,
 With cloudy skies and with rain .
 [Husband and wife] should strive to be of the same mind ,
 And not let angry feelings arise .
 When we gather the mustard plant and earth melons ,
 We do not reject them because of their roots .
 While I do nothing contrary to my good name ,
 I should live with you till our death .

I go along the road slowly , slowly ,
 In my inmost heart reluctant .
 Not far , only a little way ,
 Did he accompany me to the threshold .
 Who says that the sowthistle is bitter ?
 It is as sweet as the shepherd's purse .
 You feast with your new wife ,
 [Loving] as brothers .

The muddiness of the King appears from the Wei ,
 But its bottom may be seen about the islets .
 You feast with your new wife ,
 And think me not worth being with
 Do not approach my dam ,
 Do not move my basket .
 My person is rejected ; --
 What avails it to care for what may come after ?

Where the water was deep ,
 I crossed it by a raft or a boat .
 Where it was shallow ,
 I dived or swam across it .
 Whether we had plenty or not ,

I exerted myself to be getting .
 When among others there was a death ,
 I crawled on my knees to help them .

You cannot cherish me ,
 And you even count me as an enemy .
 You disdain my virtues , --
 A pedlar's wares which do not sell .
 Formerly , I was afraid our means might be exhausted ,
 And I might come with you to destitution .
 Now , when your means are abundant ,
 You compare me to poison .

My fine collection of vegetables ,
 Is but a provision against the winter .
 Feasting with your new wife ,
 You think of me as a provision [only] against your poverty .
 Cavalierly and angrily you treat me ;
 You give me only pain .
 You do not think of the former days ,
 And are only angry with me .

36. 式微 SHI WEI

式微式微、胡不歸。
 微君之故、胡為乎中露。

式微式微、胡不歸。
 微君之躬、胡為乎泥中。

Reduced ! Reduced !
 Why not return ?
 If it were not for your sake , O prince ,
 How should we be thus exposed to the dew ?

Reduced ! Reduced !
 Why not return ?
 If it were not for your person , O prince ,
 How should we be here in the mire ?

37. 旄丘 MAO QIU

旄丘之葛兮、何誕之節兮。
 叔兮伯兮、何多日也。

何其處也、必有與也。
何其久也、必有以也。

狐裘蒙戎、匪車不東。
叔兮伯兮、靡所與同。

瑣兮尾兮、流離之子。
叔兮伯兮、褻如充耳。

The dolichos on that high and sloping mound ; --
How wide apart are [now] its joints !
O ye uncles ,
Why have ye delayed these many days ?

Why do they rest without stirring ?
It must be they expect allies .
Why do they prolong the time ?
There must be a reason for their conduct .

Our fox-furs are frayed and worn .
Came our carriages not eastwards ?
O ye uncles ,
You do not sympathize with us .

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

38. 簡兮 JIAN XI

簡兮簡兮、方將萬舞。
日之方中、在前上處。

碩人俣俣、公庭萬舞。
有力如虎、執轡如組。

左手執籥、右手秉翟。
赫如渥赭、公言錫爵。

山有榛、隰有苓。
云誰之思、西方美人。
彼美人兮、西方之人兮。

Easy and indifferent ! easy and indifferent !
I am ready to perform in all dances ,
Then when the sun is in the meridian ,
There in that conspicuous place .

With my large figure ,
I dance in the ducal courtyard .
I am strong [also] as a tiger ;
The reins are in my grasp like ribbons .

In my left hand I grasp a flute ;
In my right I hold a pheasant's feather .
I am red as if I were rouged ;
The duke gives me a cup [of spirits] .

The hazel grows on the hills ,
And the liquorice in the marshes .
Of whom are my thoughts ?
Of the fine men of the west .
O those fine men !
Those men of the west !

39. 泉水 QUAN SHUI

愔彼泉水、亦流于淇。
有懷于衛、靡日不思。
變彼諸姬、聊與之謀。

出宿于泂、飲餞于禰。
女子有行、遠父母兄弟。
問我諸姑、遂及伯姊。

出宿于干、飲餞于言。
載脂載牽、還車言邁。
遄臻于衛、不瑕有害。

我思肥泉、茲之永歎。
思須與漕、我心悠悠。
駕言出游、以寫我憂。

How the water bubbles up from that spring ,
And flows away to the Qi !
My heart is in Wei ;
There is not a day I do not think of it .
Admirable are those , my cousins ;
I will take counsel with them .

When I came forth , I lodged in Ji ,
And we drank the cup of convoy at Ni .
When a young lady goes [to be married] ,
She leaves her parents and brothers ;
[But] I would ask for my aunts ,
And then for my elder sister .

I will go forth and lodge in Gan,
 And we drink the cup of convoy at Yan .
 I will grease the axle and fix the pin ,
 And the returning chariot will proceed .
 Quickly shall we arrive in Wei ; --
 But would not this be wrong ?

I think of the Feiquan ,
 I am ever sighing about it .
 I think of Xu and Cao ,
 Long , long , my heart dwells with them .
 Let me drive forth and travel there ,
 To dissipate my sorrow .

40. 北門 BEI MEN

出自北門、憂心殷殷。
 終窶且貧、莫知我艱。
 已焉哉、天實為之、謂之何哉。

王事適我、政事一埤益我。
 我入自外、室人交遍謫我。
 已焉哉、天實為之、謂之何哉。

王事敦我、政事一埤遺我。
 我入自外、室人交遍摧我。
 已焉哉、天實為之、謂之何哉。

I go out at the north gate ,
 With my heart full of sorrow .
 Straited am I and poor ,
 And no one takes knowledge of my distress .
 So it is !
 Heaven has done it ; --
 What then shall I say ?

The king's business comes on me ,
 And the affairs of our government in increasing measure .
 When I come home from abroad ,
 The members of my family all emulously reproach me .
 So it is !
 Heaven has done it ; --
 What then shall I say ?

The king's business is thrown on me ,
 And the affairs of our government are left to me more and more .
 When I come home from abroad ,
 The members of my family all emulously thrust at me .
 So it is !

Heaven has done it ; --
 What then shall I say ?

41. 北風 BEI FENG

北風其涼、雨雪其雱。
 惠而好我、攜手同行。
 其虛其邪、既亟只且。

北風其噤、雨雪其霏。
 惠而好我、攜手同歸。
 其虛其邪、既亟只且。

莫赤匪狐、莫黑匪烏。
 惠而好我、攜手同車。
 其虛其邪、既亟只且。

Cold blows the north wind ;
 Thick falls the snow .
 Ye who love and regard me ,
 Let us join hands and go together .
 Is it a time for delay ?
 The urgency is extreme !

The north wind whistles ;
 The snow falls and drifts about .
 Ye who love and regard me ,
 Let us join hands , and go away for ever .
 Is it a time for delay ?
 The urgency is extreme !

Nothing red is seen but foxes ,
 Nothing black but crows .
 Ye who love and regard me ,
 Let us join hands , and go together in our carriages .
 Is it a time for delay ?
 The urgency is extreme !

42. 靜女 JING NU

靜女其姝、俟我於城隅。
 愛而不見、搔首踟躕。

靜女其變、貽我彤管。
 彤管有煒、說懌女美。

自牧歸蕘、洵美且異。
匪女以為美、美人之貽。

How lovely is the retiring girl !
She was to await me at a corner of the wall .
Loving and not seeing her ,
I scratch my head , and am in perplexity .

How handsome is the retiring girl !
She presented to me a red tube .
Bright is the red tube ; --
I delight in the beauty of the girl .

From the pasture lands she gave a shoet of the white grass ,
Truly elegant and rare .
It is not you , O grass , that are elegant ; --
You are the gift of an elegant girl .

43. 新臺 XIN TAI

新臺有泚、河水彌彌。
燕婉之求、籩蔌不鮮。

新臺有洒、河水浼浼。
燕婉之求、籩蔌不殄。

魚網之設、鴻則離之。
燕婉之求、得此戚施。

Fresh and bright is the New Tower ,
On the waters of the He , wide and deep .
A pleasant , genial mate she sought ,
[And has got this] vicious bloated mass !

Lofty is the New Tower ,
On the waters of the He , flowing still .
A pleasant , genial mate she sought ,
[And has got this] vicious bloated mass !

It was a fish net that was set ,
And a goose has fallen into it .
A pleasant , genial mate she sought ,
And she has got this hunchback .

44. 二子乘舟 ER ZI CHENG ZHOU

二子乘舟、汎汎其景。
願言思子、中心養養。

二子乘舟、汎汎其逝。
願言思子、不瑕有害。

The two youths got into their boats ,
Whose shadows floated about [on the water] .
I think longingly of them ,
And my heart is tossed about in uncertainty .

The two youths got into their boats ,
Which floated away [on the stream] .
I think longingly of them ,
Did they not come to harm ?

鄘風 (THE ODES OF YONG)

45. 柏舟 BO ZHOU

汎彼柏舟、在彼中河。
髮彼兩髦、實維我儀。
之死矢靡它。
母也天只、不諒人只。

汎彼柏舟、在彼河側。
髮彼兩髦、實維我特。
之死矢靡慝。
母也天只、不諒人只。

It floats about , that boat of cypress wood ,
There in the middle of the He .
With his two tufts of hair falling over his forehead ,
He was my mate ;
And I swear that till death I will have no other .
O mother , O Heaven ,
Why will you not understand me ?

It floats about , that boat of cypress wood ,
There by the side of the He .
With his two tufts of hair falling over his forehead ,
He was my only one ;
And I swear that till death I will not do the evil thing .
O mother , O Heaven ,
Why will you not understand me ?

46. 牆有茨 QIANG YOU CI

牆有茨、不可埽也。
 中冓之言、不可道也。
 所可道也、言之醜也。

牆有茨、不可襄也。
 中冓之言、不可詳也。
 所可詳也、言之長也。

牆有茨、不可束也。
 中冓之言、不可讀也。
 所可讀也、言之辱也。

The tribulus grows on the wall ,
 And cannot be brushed away .
 The story of the inner chamber ,
 Cannot be told .
 What would have to be told ,
 Would be the vilest of recitals .

The tribulus grow on the wall ,
 And cannot be removed .
 The story of the inner chamber ,
 Cannot be particularly related .
 What might be particularly related
 Would be a long story .

The tribulus grow on the wall ,
 And cannot be bound together , [and taken away] .
 The story of the inner chamber
 Cannot be recited ,
 What might be recited ,
 Would be the most disgraceful of things .

47. 君子偕老 JUN ZI XIE LAO

君子偕老、副笄六珈。
 委委佗佗、如山如河、象服是宜。
 子之不淑、云如之何。

玼兮玼兮、其之翟也。
 鬢髮如云、不屑_{di}也。
 玉之瑱也、象之掇也、揚且之皙也。
 胡然而天也、胡然而帝也。

嗟兮嗟兮、其之展也。
 蒙彼縵絺、是繼袷也。

子之清揚、揚且之顏也。
展如之人兮、邦之媛也。

影+也

The husband's to their old age ,
In her headdress , and the cross-pins , with their six jewels ;
Easy and elegant in her movements ;
[Stately] as a mountain , [majestic] as a river ,
Well beseeeming her pictured robes : --
[But] with your want of virtue , O lady ,
What have you to do with these things ?

How rich and splendid
Is her pleasant-figured robe !
Her black hair in masses like clouds ,
No false locks does she descend to .
There are her ear-plugs of jade ,
Her comb-pin of ivory ,
And her high forehead , so white .
She appears like a visitant from heaven !
She appears like a goddess !

How rich and splendid
Is her robe of state !
It is worn over the finest muslin of dolichos ,
The more cumbrous and warm garment being removed .
Clear are her eyes ; fine is her forehead ;
Full are her temples .
Ah ! such a woman as this !
The beauty of the country !

48. 桑中 SANG ZHONG

爰采唐矣、沫之鄉矣。
云誰之思、美孟姜矣。
期我乎桑中、要我乎上宮、送我乎淇之上矣。

爰采麥矣、沫之北矣。
云誰之思、美孟弋矣。
期我乎桑中、要我乎上宮、送我乎淇之上矣。

爰采葑矣、沫之東矣。
云誰之思、美孟庸矣。
期我乎桑中、要我乎上宮、送我乎淇之上矣。

I am going to gather the dodder ,
In the fields of Mei .
But of whom are my thoughts ?

Of that beauty , the eldest of the Jiang .
 She made an appointment with me in Sangzhong ;
 She will meet me in Shanggong ;
 She will accompany me to Qishang.

I am going to gather the wheat,
 In the north of Mei.
 But of whom are my thoughts?
 Of that beauty, the eldest of the Yi.
 She made an appointment with me in Sangzhong;
 She will meet me in Shanggong;
 She will accompany me to Qishang.

I am going to gather the mustard plant,,
 In the east of Mei.
 But of whom are my thoughts?
 Of that beauty, the eldest of the Yong.
 She made an appointment with me in Sangzhong;
 She will meet me in Shanggong;
 She will accompany me to Qishang.

49. 鶉之奔奔 CHUN ZI BEN BEN

鶉之奔奔、鵲之疆疆。
 人之無良、我以為兄。

鵲之疆疆、鶉之奔奔。
 人之無良、我以為君。

Boldly faithful in their pairings are quails ;
 Vigorously so are magpies .
 This man is all vicious ,
 And I consider him my brother !

Vigorously faithful in their pairings are magpies ;
 Boldly so are quails .
 This woman is all vicious ,
 And I regard her as marchioness .

50. 定之方中 DING ZHI FANG ZHONG

定之方中、作于楚宮。
 揆之以日、作于楚室。
 樹之榛栗、椅桐梓漆、爰伐琴瑟。

升彼虛矣、以望楚矣。
望楚與堂、景山與京。
降觀于桑、卜云其吉、終然允臧。

靈雨既零、命彼信人。
星言夙駕、說于桑田。
匪直也人、秉心塞淵、騾牝三千。

When [Ding] culminated [at night fall],
He began to build the palace at Chu .
Determining its aspects by means of the sun ,
He built the mansion at Chu .
He planted about it hazel and chesnut trees ,
The yi , the tong , the zi , and the varnish-tree ,
Which , when cut down , might afford materials for lutes .

He ascended those old walls ,
And thense surveyed [the site of] Chu .
He surveyed Chu and Tang ,
With the high hills and lofty elevations about :
He descended and examined the mulberry trees ;
He then divined , and got a fortunate response ;
And thus the issue has been truly good .

When the good rain had fallen ,
He would order his groom ,
By starlight , in the morning , to yoke his carriage ,
And would then stop among the mulberry trees and fields .
But not only thus did he show what he was ; --
Maintaining in his heart a profound devotion to his duties ,
His tall horses and mares amounted to three thousand .

51. 蠓螭 DI DONG

蠓螭在東、莫之敢指。
女子有行、遠兄弟父母。

朝濟于西、崇朝其雨。
女子有行、遠兄弟父母。

乃如之人也、懷昏姻也。
大無信也、不知命也。

There is a rainbow in the east ,
And no one dares to point to it .
When a girl goes away [from her home] ,
She separates from her parents and brothers .

In the morning [a rainbow] rises in the west ,
 And [only] during the morning is there rain .
 When a girl goes away [from her home] ,
 She separates from her brothers and parents .

This person
 Has her heart only on being married .
 Greatly is she untrue to herself ,
 And does not recognize [the law of] her lot .

52. 相鼠 XIANG SHU

相鼠有皮、人而無儀。
 人而無儀、不死何為。

相鼠有齒、人而無止。
 人而無止、不死何俟。

相鼠有體、人而無禮。
 人而無禮、胡不遄死。

Look at a rat , -- it has its skin ;
 But a man should be without dignity of demeanour .
 If a man have no dignity of demeanour ,
 What should he but die ?

Look at a rat , -- it has its teeth ;
 But a man shall be without any right deportment .
 If a man have not right deportment ,
 What should he wait for but death ?

Look at a rat , -- it has its limbs ;
 But a man shall be without any rules of propriety .
 If a man observe no rules of propriety ,
 Why does he not quickly die ?

53. 干旄 GAN MAO

子子干旄、在浚之郊。
 素絲紕之、良馬四之。
 彼姝者之、何以畀之。

子子干旟、在浚之都。
 素絲組之、良馬五之。
 彼姝者之、何以予之。

子子干旌、在浚之城。
素絲祝之、良馬六之。
彼姝者之、何以告之。

Conspicuously rise the staffs with their ox-tails ,
In the distant suburbs of Jun ,
Ornamented with the white silk bands ;
There are four carriages with their good horses ,
That admirable gentleman , --
What will he give them for [this] ?

Conspicuously rise the staffs with their falcon-banners ,
In the nearer suburbs of Jun ,
Ornamented with the white silk ribbons ;
There are four carriages with their good horses ,
That admirable gentleman , --
What will he give them for [this] ?

Conspicuously rise the staffs with their feathered streamers ,
At the walls of Jun ,
Bound with the white silk cords ;
There are six carriages with their good horses ,
That admirable gentleman , --
What will he give them for [this] ?

54. 載馳 ZAI CHI

載馳載驅、歸唁衛侯。
驅馬悠悠、言至于漕。
大夫跋涉、我心則憂。

既不我嘉、不能旋反。
視而不臧、我思不遠。
既不我嘉、不能旋濟。
視而不臧、我思不闕。

陟彼阿丘、言采其虻。
女子善懷、亦各有行。
許人尤之、眾穉且狂。

我行其野、芃芃其麥。
控于大邦、誰因誰極。
大夫君子、無我有尤。
百爾所思、不如我所之。

I would have galloped my horses and whipt them ,
Returning to condole with the marquis of Wei .
I would have urged them all the long way ,

Till I arrived at Cao .
A great officer has gone , over the hills and through the rivers ;
But my heart is full of sorrow .

You disapproved of my [proposal] ,
And I cannot return to [Wei] ;
But I regard you as in the wrong ,
And cannot forget my purpose .
You disapproved of my purpose ,
But I cannot return across the streams ;
But I regard you as in the wrong ,
And cannot shut out my thoughts .

I will ascend that mound with the steep side ,
And gather the mother-of-pearl lilies .
I might, as a woman , have many thoughts ,
But every one of them was practicable .
The people of Xu blame me ,
But they are all childish and hasty [in their conclusions] .

I would have gone through the country ,
Amidst the wheat so luxuriant .
I would have carried the case before the great State .
On whom should I have relied ? Who would come [to the help of Wei] ?
Ye great officers and gentlemen ,
The hundred plans you think of
Are not equal to the course I was going to take .

衛風 (THE ODES OF WEI)

55. 淇奧 QIAO

瞻彼淇奧、綠竹猗猗。
有匪君子、如切如磋、如琢如磨。
瑟兮僩兮、赫兮咺兮。
有匪君子、終不可諼兮。

瞻彼淇奧、綠竹青青。
有匪君子、充耳琇瑩、會弁如星。
瑟兮僩兮、赫兮咺兮。
有匪君子、終不可諼兮。

瞻彼淇奧、綠竹如簣。
有匪君子、如切如錫、如圭如璧。
寬兮綽兮、猗重較兮。
善戲謔兮、不為虐兮。

Look at those recesses in the banks of the Qi ,
With their green bamboos , so fresh and luxuriant !
There is our elegant and accomplished prince , --
As from the knife and the file ,

As from the chisel and the polisher !
 How grave is he and dignified !
 How commanding and distinguished !
 Our elegant and accomplished prince , --
 Never can he be forgotten !

Look at those recesses in the banks of the Qi ,
 With their green bamboos , so strong and luxuriant !
 There is our elegant and accomplished prince , --
 With his ear-stoppers of beautiful pebbles ,
 And his cap , glittering as with stars between the seams !
 How grave is he and dignified !
 How commanding and distinguished !
 Our elegant and accomplished prince , --
 Never can he be forgotten !

Look at those recesses in the banks of the Qi ,
 With their green bamboos , so dense together !
 There is our elegant and accomplished prince , --
 [Pure] as gold and as tin ,
 [Soft and rich] as a sceptre of jade !
 How magnanimous is he and gentle !
 There he is in his chariot with its two high sides !
 Skilful is he at quips and jokes ,
 But how does he keep from rudeness from them !

56. 考槃 KAO PAN

考槃在澗、碩人之寬。
 獨寐寤言、永矢弗諼。

考槃在阿、碩人之適。
 獨寐寤歌、永矢弗過。

考槃在陸、碩人之軸。
 獨寐寤宿、永矢弗告。

He has reared his hut by the stream in the valley ,
 -- That large man , so much at his ease .
 Alone he sleeps , and wakes , and talks .
 He swears he will never forgets [his true joy] .

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

He has reared his hut on the level height ,
 -- That large man , so self-collected .

Alone , he sleeps and wakes , and sleeps again .
He swears he will never tell [of his delight] .

57. 碩人 SHUO REN

碩人其碩、衣錦褰衣。
齊侯之子、衛侯之妻、東宮之妹、邢侯之姨、譚公維私。

手如柔荑。
膚如凝脂。
領如蝤蠐。
領如蝤蠐。
齒如瓠犀。
螭首蛾眉。
巧笑倩兮。
美目盼兮。

碩人敖敖、說于農郊。
四牡有驕、朱幘鑣鑣、翟芾以朝。
大夫夙退、無使君勞。

河水洋洋、北流活活。
施罝濯濯、鱸鮪發發、葭茨揭揭。
庶姜孽孽、庶士有揭。

Large was she and tall ,
In her embroidered robe , with a [plain] single garment over it : --
The daughter of the marquis of Qi .
The wife of the marquis of Wei ,
The sister of the heir-son of Tong
The sister-in-law of the marquis of Xing ,
The viscount of Tan also her brother-in-law .

Her fingers were like the blades of the young white-grass ;
Her skin was like congealed ointment ;
Her neck was like the tree-grub ;
Her teeth were like melon seeds ;
Her forehead cicada-like ; her eyebrows like [the antennae of] the silkworm moth ;
What dimples , as she artfully smiled !
How lovely her eyes , with the black and white so well defined !

Large was she and tall ,
When she halted in the cultivated suburbs .
Strong looked her four horses ,
With the red ornaments so rich about their bits .
Thus in her carriage , with its screens of pheasant feathers ,
she proceeded to our court .

Early retire , ye great officers ,
And do not make the marquis fatigued !

The waters of the He , wide and deep ,
Flow northwards in majestic course .
The nets are dropt into them with a plashing sound ,
Among shoals of sturgeon , large and small ,
While the rushes and sedges are rank about .
Splendidly adorned were her sister ladies ;
Martial looked the attendant officers .

58. 氓 MANG

氓之蚩蚩、抱布貿絲。
匪來貿絲、來即我謀。
送子涉淇、至于頓丘。
匪來愆期、子無良媒。
將子無怒、秋以為期。

乘彼坳垣、以望復關。
不見復關、泣涕漣漣。
既見復關、載笑載言。
爾卜爾筮、體無咎言。
以爾車來、以我賄遷。

桑之未落、其葉沃若。
于嗟鳩兮、無食桑葚。
于嗟女兮、無與士耽。
士之耽兮、猶可說也、
女之耽兮、不可說也。

桑之落矣、其黃而隕。
自我徂爾、三歲食貧。
淇水湯湯、漸車帷裳。
女也不爽、士貳其行。
士也罔極、二三其德。

三歲為婦、靡室勞矣。
夙興夜寐、靡有朝矣。
言既遂矣、至于暴矣。
兄弟不知、啜其笑矣。
靜言思之、躬自悼矣。

及爾偕老、老使我怨。
淇則有岸、隰則有泮。
總角之宴、言笑晏晏。

信誓旦旦、不思其反。
反是不思、亦已焉哉。

A simple-looking lad you were ,
Carrying cloth to exchange it for silk .
[But] you came not so to purchase silk ; --
You came to make proposals to me .
I convoyed you through the Qi ,
As far as Dunqiu .
' It is not I , ' [I said] , ' who would protract the time ;
But you have had no good go-between .
I pray you be not angry ,
And let autumn be the time . '

I ascended that ruinous wall ,
To look towards Fuguan ;
And when I saw [you] not [coming from] it ;
My tears flowed in streams .
When I did see [you coming from] Fuquan ,
I laughed and I spoke .
You had consulted , [you said] , the tortoise-shell and the reeds ,
And there was nothing unfavourable in their response .
' Then come , ' [I said] , ' with your carriage ,
And I will remove with my goods .

Before the mulberry tree has shed its leaves ,
How rich and glossy are they !
Ah ! thou dove ,
Eat not its fruit [to excess] .
Ah ! thou young lady ,
Seek no licentious pleasure with a gentleman .
When a gentleman indulges in such pleasure ,
Something may still be said for him ;
When a lady does so ,
Nothing can be said for her .

When the mulberry tree sheds its leaves ,
They fall yellow on the ground .
Since I went with you ,
Three years have I eaten of your poverty ;
And [now] the full waters of the Qi ,
Wet the curtains of my carriage .
There has been no difference in me ,
But you have been double in your ways .
It is you , Sir , who transgress the right ,
Thus changeable in your conduct .

For three years I was your wife ,
And thought nothing of my toil in your house .
I rose early and went to sleep late ,
Not intermitting my labours for a morning .
Thus [on my part] our contract was fulfilled ,
But you have behaved thus cruelly .
My brothers will not know [all this] ,

And will only laugh at me .
 Silently I think of it ,
 And bemoan myself .

I was to grow old with you ; --
 Old , you give me cause for sad repining .
 The Qi has its banks ,
 And the marsh has its shores .
 In the pleasant time of my girlhood , with my hair simply gathered in a knot ,
 Harmoniously we talked and laughed .
 Clearly were we sworn to good faith ,
 And I did not think the engagement would be broken .
 That it would be broken I did not think ,
 And now it must be all over !

59. 竹竿 ZHU GAN

藹藹竹竿、以釣于淇。
 豈不爾思、遠莫致之。

泉源在左、淇水在右。
 女子有行、遠兄弟父母。

淇水在右、泉源在左。
 巧笑之瑳、佩玉之儺。

淇水泂泂、檜楫松舟。
 駕言出遊、以寫我憂。

With your long and tapering bamboo rods ,
 You angle in the Qi .
 Do I not think of you ?
 But I am far away , and cannot get you .

The Quanyuan is on the left ,
 And the waters of the Qi are on the right .
 But when a young lady goes away , [and is married] ,
 She leaves her brothers and parents .

The waters of the Qi are on the right
 And the Quanyuan is on the left .
 How shine the white teeth through the artful smiles !
 How the girdle gems move to the measured steps !

The waters of the Qi flow smoothly ;
 There are the oars of cedar and boats of pine .
 Might I but go there in my carriage and ramble ,
 To dissipate my sorrow !

60. 芄蘭 WAN LAN

芄蘭之支、童子佩觿。
雖則佩觿、能不我知。
容兮遂兮、垂帶悸兮。

芄蘭之葉、童子佩鞮。
雖則佩鞮、能不我甲。
容兮遂兮、垂帶悸兮。

There are the branches of the sparrow-gourd ; --
There is that lad , with the spike at his girdle .
Though he carries a spike at his girdle ,
He does not know us .
How easy and conceited is his manner ,
With the ends of his girdle hanging down as they do !

There are the leaves of the sparrow-gourd ; --
There is that lad with the archer's thimble at his girdle .
Though he carries an archer's thimble at his girdle ,
He is not superior to us .
How easy and conceited is his manner ,
With the ends of his girdle hanging down as they do !

61. 河廣 HE GUANG

誰謂河廣、一葦杭之。
誰謂宋遠、跂予望之。

誰謂河廣、曾不容刀。
誰謂宋遠、曾不崇朝。

Who says that the He is wide ?
With [a bundle of] reeds I can cross it .
Who says that Song is distant ?
On tiptoe I can see it .

Who says that the He is wide ?
It will not admit a little boat .
Who says that Song is distant ?
It would not take a whole morning to reach it .

62. 伯兮 BO XI

伯兮朅兮、邦之桀兮。
伯也執殳、為王前驅。

自伯之東、首如飛蓬。
豈無膏沐、誰適為容。

其雨其雨、杲杲出日。
願言思伯、甘心首疾。

焉得諼草、言樹之背。
願言思伯、使我心痠。

My noble husband is now martial-like !
The hero of the country !
My husband , grasping his halberd ,
Is in the leading chariot of the king's [host] .

Since my husband went to the east ,
My head has been like the flying [pappus of the] artemisia .
It is not that I could not anoint and wash it ;
But for whom should I adorn myself ?

O for rain ! O for rain !
But brightly the sun comes forth .
Longingly I think of my husband ,
Till my heart is weary , and my head aches .

How shall I get the plant of forgetfulness ?
I would plant it on the north of my house .
Longingly I think of my husband ,
And my heart is made to ache .

63. 有狐 YOU HU

有狐綏綏、在彼淇梁。
心之憂矣、之子無裳。

有狐綏綏、在彼淇厲。
心之憂矣、之子無帶。

有狐綏綏、在彼淇側。
心之憂矣、之子無服。

There is a fox , solitary and suspicious ,
 At that dam over the Qi .
 My heart is sad ; --
 That man has no lower garment .

There is a fox , solitary and suspicious ,
 At that deep ford of the Qi .
 My heart is sad ; --
 That man has no girdle .

There is a fox , solitary and suspicious ,
 By the side there of the Qi .
 My heart is sad ; --
 That man has no clothes .

64. 木瓜 MU GUA

投我以木瓜、報之以瓊琚。
 匪報也、永以為好也。

投我以木桃、報之以瓊瑤。
 匪報也、永以為好也。

投我以木李、報之以瓊玖。
 匪報也、永以為好也。

There was presented to me a papaya ,
 And I returned for it a beautiful Ju-gem ;
 Not as a return for it ,
 But that our friendship might be lasting .

There was presented to me a peach ,
 And I returned for it a beautiful Yao-gem ;
 Not as a return for it ,
 But that our friendship might be lasting .

There was presented to me a plum ,
 And I returned for it a beautiful Jiu-gem ;
 Not as a return for it ,
 But that our friendship might be lasting .

王風 (THE ODES OF WANG)

65. 黍離 SHU LI

彼黍離離、彼稷之苗。
 行邁靡靡、中心搖搖。

知我者、謂我心憂、不知我者、謂我何求。
悠悠蒼天、此何人哉。

彼黍離離、彼稷之穗。
行邁靡靡、中心如醉。
知我者、謂我心憂、不知我者、謂我何求。
悠悠蒼天、此何人哉。

彼黍離離、彼稷之實。
行邁靡靡、中心如噎。
知我者、謂我心憂、不知我者、謂我何求。
悠悠蒼天、此何人哉。

There was the millet with its drooping heads ;
There was the sacrificial millet into blade .
Slowly I moved about ,
In my heart all-agitated .
Those who knew me ,
Said I was sad at heart .
Those who did not know me ,
Said I was seeking for something .
O distant and azure Heaven !
By what man was this [brought about] ?

There was the millet with its drooping heads ;
There was the sacrificial millet in the ear .
Slowly I moved about ,
My heart intoxicated , as it were , [with grief] .
Those who knew me ,
Said I was sad at heart .
Those who did not know me ,
Said I was seeking for something .
O thou distant and azure Heaven !
By what man was this [brought about] ?

There was the millet with its drooping heads ;
There was the sacrificial millet in grain .
Slowly I moved about ,
As if there were a stoppage at my heart .
Those who knew me ,
Said I was sad at heart .
Those who did not know me ,
Said I was seeking for something .
O thou distant and azure Heaven !
By what man was this [brought about] ?

66. 君子于役 JUN ZI YU YI

君子于役、不知其期、曷至哉。
 雞棲于埭、日之夕矣、羊牛下來。
 君子于役、如之何勿思。

君子于役、不日不月、曷其有佸。
 雞棲于桀、日之夕矣、羊牛下括。
 君子于役、苟無飢渴。

My husband is away on service ,
 And I know not when he will return .
 Where is he now ?
 The fowls roost in their holes in the walls ;
 And in the evening of the day ,
 The goats and cows come down [from the hill] ;
 But my husband is away on service .
 How can I but keep thinking of him ?

My husband is away on service ,
 Not for days [merely] or for months .
 When will he come back to me ?
 The fowls roost on their perches ;
 And in the evening of the day ,
 The goats and cows come down down and home ;
 But my husband is away on service .
 Oh if he be but kept from hunger and thirst !

67. 君子陽陽 JUN ZI YANG YANG

君子陽陽、左執簧、右招我由房。
 其樂只且。

君子陶陶、左執翮、右招我由敖。
 其樂只且。

My husband looks full of satisfaction .
 In his left hand he holds his reed-organ ,
 And with his right he calls me to the room .
 Oh the joy !

My husband looks delighted .
 In his left hand he holds his screen of feathers ,
 And with his right he calls me to the stage .
 Oh the joy !

68. 揚之水 YANG ZHI SHUI

揚之水、不流束薪。
彼其之子、不與我戍申。
懷哉懷哉、曷月予還歸哉。

揚之水、不流束楚。
彼其之子、不與我戍甫。
懷哉懷哉、曷月予還歸哉。

揚之水、不流束蒲。
彼其之子、不與我戍許。
懷哉懷哉、曷月予還歸哉。

The fretted waters ,
Do not carry on their current a bundle of firewood !
Those , the members of our families ,
Are not with us here guarding Shen .
How we think of them ! How we think of them !
What month shall we return home ?

The fretted waters ,
Do not carry on their current a bundle of thorns !
Those , the members of our families ,
Are not with us here guarding Pu .
How we think of them ! How we think of them !
What month shall we return ?

The fretted waters ,
Do not carry on their current a bundle of osiers !
Those , the members of our families ,
Are not with us here guarding Xu .
How we think of them ! How we think of them !
What month shall we return ?

69. 中谷有蓷 ZHONG GU

中谷有蓷、嘆其乾矣。
有女化離、慨其歎矣。
慨其歎矣、遇人之艱難矣。

中谷有蓷、嘆其修矣。
有女化離、條其嘯矣。
慨其嘯矣、遇人之不淑矣。

中谷有蕓、嘆其濕矣。
有女化離、啜其泣矣。
啜其泣矣、嗟何及矣。

In the valleys grows the mother-wort ,
But scorched is it in the drier places .
There is a woman forced to leave her husband ;
Sadly she sighs !
Sadly she sighs !
She suffers from his hard lot .

In the valleys grows the mother-wort ,
But scorched is it where it had become long .
There is a woman forced to leave her husband ;
Long-drawn are her groanings !
Long-drawn are her groanings !
She suffers from his misfortune .

In the valleys grows the mother-wort ,
But scorched is it even in the moist places .
There is a woman forced to leave her husband ;
Ever flow her tears !
Ever flow her tears !
But of what avail is her lament ?

70. 兔爰 TU YUAN

有兔爰爰、雉離于羅。
我生之初、尚無為。
我生之後、逢此百罹。
尚寐無吽。

有兔爰爰、雉離于罌。
我生之初、尚無造。
我生之後、逢此百憂。
尚寐無覺。

有兔爰爰、雉離于置。
我生之初、尚無庸。
我生之後、逢此百凶。
尚寐無聰。

The hare is slow and cautious ;
The pheasant plumps into the net .
In the early part of my life ,
Time still passed without commotion .
In the subsequent part of it ,

We are meeting with all these evils .
I wish I might sleep and never move more .

The hare is slow and cautious ;
The pheasant plumps into the snare .
In the early part of my life ,
Time still passed without anything stirring .
In the subsequent part of it ,
We are meeting with all these sorrows .
I wish I might sleep and never move more .

The hare is slow and cautious ;
The pheasant plumps into the trap .
In the early part of my life ,
Time still passed without any call for our services .
In the subsequent part of it ,
We are meeting with all these miseries .
I would that I might sleep , and hear of nothing more .

71. 葛藟 GE LEI

綿綿葛藟、在河之滸。
終遠兄弟、謂他人父。
謂他人父、亦莫我顧。

綿綿葛藟、在河之涘。
終遠兄弟、謂他人母。
謂他人母、亦莫我有。

綿綿葛藟、在河之漚。
終遠兄弟、謂他人昆。
謂他人昆、亦莫我聞。

Thickly they spread about , the dolichos creepers ,
On the borders of the He .
For ever separated from my brothers ,
I call a stranger father .
I call a stranger father ,
But he will not look at me .

Thickly they spread about , the dolichos creepers ,
On the banks of the He .
For ever separated from my brothers ,
I call a stranger mother .
I call a stranger mother ,
But she will not recognize me .

Thickly they spread about , the dolichos creepers ,
On the lips of the He .
For ever separated from my brothers ,

I call a stranger elder-brother .
 I call a stranger elder-brother ,
 But he will not listen to me .

72. 采葛 CAI GE

彼采葛兮。
 一日不見、如三月兮。

彼采蕭兮。
 一日不見、如三秋兮。

彼采艾兮。
 一日不見、如三歲兮。

There he is gathering the dolichos !
 A day without seeing him ,
 Is like three months !

There he is gathering the oxtail-southern-wood !
 A day without seeing him ,
 Is like three seasons !

There he is gathering the mugwort !
 A day without seeing him ,
 Is like three years !

73. 大車 DA CHE

大車檻檻、毳衣如綦。
 豈不爾思、畏子不敢。

大車噶噶、毳衣如璫。
 豈不爾思、畏子不奔。

穀則異室、死則同穴。
 謂予不信、有如皦日。

His great carriage rumbles along ,
 And his robes of rank glitter like the young sedge .
 Do I not think of you ?
 But I am afraid of this officer , and dare not .

His great carriage moves heavily and slowly ,
 And his robes of rank glitter like a carnation-gem .

Do I not think of you ?
But I am afraid of this officer , and do not rush to you.

While living , we may have to occupy different apartments ;
But when dead , we shall share the same grave .
If you say that I am not sincere ,
By the bright sun I swear that I am .

74. 丘中有麻 QIU ZHONG YOU MA

丘中有麻、彼留子嗟。
彼留子嗟、將其來施施。

丘中有麥、彼留子國。
彼留子國、將其來食。

丘中有李、彼留之子。
彼留之子、貽我佩玖。

On the mound where is the hemp ,
Some one is detaining Zijie .
Some one is there detaining Zijie ; --
Would that he would come jauntily [to me] !

On the mound where is the wheat ,
Some one is detaining Ziguo .
Some one is there detaining Ziguo ; --
Would that he would come and eat with me !

On the mound where are the plum trees ,
Some one is detaining those youths .
Some one is there detaining those youths ; --
They will give me Jiu-stones for my girdle .

鄭風 (THE ODES OF ZHENG)

75. 緇衣 ZI YI

緇衣之宜兮、敝、予又改為兮。
適子之館兮、還、予授子之粲兮。

緇衣之好兮、敝、予又改造兮。
適子之館兮、還、予授子之粲兮。

緇衣之蓆兮、敝、予又改作兮。
適子之館兮、還、予授子之粲兮。

How well do the black robes befit you !
 When worn out , we will make others for you .
 We will go to your court ,
 And when we return [from it] , we will send you a feast !

How good on you are the black robes !
 When worn out , we will make others for you .
 We will go to your court ,
 And when we return [from it] , we will send you a feast !

How easy sit the black robes on you !
 When worn out , we will make others for you .
 We will go to your court ,
 And when we return [from it] , we will send you a feast !

76. 將仲子 JIANG ZHONG ZI

將仲子兮、無踰我里、無折我樹杞。
 豈敢愛之、畏我父母。
 仲可懷也、父母之言、亦可畏也。

將仲子兮、無踰我牆、無折我樹桑。
 豈敢愛之、畏我諸兄。
 仲可懷也、諸兄之言、亦可畏也。

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

I pray you , Mr. Zhong ,
 Do not come leaping into my hamlet ;
 Do not break my willow trees .
 Do I care for them ?
 But I fear my parents .
 You , O Zhong , are to be loved ,
 But the words of my parents ,
 Are also to be feared .

I pray you , Mr. Zhong ,
 Do not come leaping over my wall ;
 Do not break my mulberry trees .
 Do I care for them ?
 But I fear the words of my brothers .
 You , O Zhong , are to be loved ,
 But the words of my brothers ,
 Are also to be feared .

I pray you , Mr. Zhong ,
 Do not come leaping into my garden ;

Do not break my sandal trees .
 Do I care for them ?
 But I dread the talk of people .
 You , O Zhong , are to be loved ,
 But the talk of people ,
 Is also to be feared .

77. 叔于田 SHU YU TIAN

叔于田、巷無居人。
 豈無居人、不如叔也、洵美且仁。

叔于狩、巷無飲酒。
 豈無飲酒、不如叔也、洵美且好。

叔適野、巷無服馬。
 豈無服馬、不如叔也、洵美且武。

Shu has gone hunting ;
 And in the streets there are no inhabitants .
 Are there indeed no inhabitants ?
 [But] they are not like Shu ,
 Who is truly admirable and kind .

Shu has gone to the grand chase ;
 And in the streets there are none feasting .
 Are there indeed none feasting ?
 [But] they are not like Shu ,
 Who is truly admirable and good .

Shu has gone into the country ;
 And in the streets there are none driving about .
 Are there indeed none driving about ?
 [But] they are not like Shu ,
 Who is truly admirable and martial .

78. 大叔于田 DA SHU YU TIAN

叔于田、乘乘馬、執轡如組、兩驂如舞。
 叔在藪、火烈具舉。
 禮褻暴虎、獻于公所。
 將叔無狃、戒其傷女。

叔于田、乘乘黃、兩服上襄、兩驂雁行。
 叔在藪、火烈具揚。

叔善射忌、又良御忌、抑磬控忌、抑縱送忌。

叔于田、乘乘鵠、兩服齊首、兩驂如手。

叔在藪、火烈具阜。

叔馬慢忌、叔發罕忌、抑釋棚忌、抑鬯弓忌。

Shu has gone hunting ,
 Mounted in his chariot and four .
 The reins are in his grasp like ribbons ,
 While the two outside horses move [with regular steps] , as dancers do .
 Shu is at the marshy ground ; --
 The fire flames out all at once ,
 And with bared arms he seizes a tiger ,
 And presents it before the duke .
 O Shu , try not [such sport] again ;
 Beware of getting hurt .

Shu has gone hunting ,
 Mounted in his chariot with four bay horses .
 The two insides are two finest possible animals ,
 And the two outsides follow them regularly as in a flying flock of wild geese .
 Shu is at the marshy ground ; --
 The fire blazes up all at once ,
 A skillful archer is Shu !
 A good charioteer also !
 Now he gives his horse the reins ; now he brings them up ;
 Now he discharges his arrows ; now he follows it .

Shu has gone hunting ,
 Mounted in his chariot with four grey horses .
 His two insides have their heads in a line ,
 And the two outsides come after like arms .
 Shu is at the marsh ; --
 The fire spreads grandly all together .
 His horses move slowly ;
 He shoots but seldom ;
 Now he lays aside his quiver ;
 Now he returns his bows to his case .

79. 清人 QING REN

清人在彭、駟介旁旁、二矛重英、河上乎翱翔。

清人在消、駟介麇麇、二矛重喬、河上乎逍遙。

清人在軸、駟介陶陶、左旋右抽、中軍作好。

The men of Qing are in Peng ;
 The chariot with its team in mail ever moves about ;

The two spears in it , with their ornaments , rising , one above the other .
So do they roam about the He .

The men of Qing are in Xiao ;
The chariot with its team in mail looks martial ;
And the two spears in it , with their hooks , rise one above the other .
So do they saunter about by the He .

The men of Qing are in Zhou ;
The mailed team of the chariot prance proudly .
[The driver] on the left wheels it about , and [the spearman] on the right brandishes his weapon ,
While the general in the middle looks pleased .

80. 羔裘 GAO QIU

羔裘如濡、洵直且侯。
彼其之子、舍命不渝。

羔裘豹飾、孔武有力。
彼其之子、邦之司直。

羔裘晏兮、三英粲兮。
彼其之子、邦之彥兮。

His lambs's fur is glossy ,
Truly smooth and beautiful .
That officer ,
Rests in his lot and will not change .

His lambs's fur , with its cuffs of leopard-skin .
Looks grandly martial and strong .
That officer ,
In the country will ever hold to the right .

How splendid is his lamb's fur !
How bright are its three ornaments !
That officer ,
Is the ornament of the country .

81. 遵大路 ZUN DA LU

遵大路兮、摯執子之怯兮。
無我惡兮、不寔故也。

遵大路兮、摯執子之手兮。
無我醜兮、不寔好也。

Along the highway ,
I hold you by the cuff .
Do not hate me ; --
Old intercourse should not be suddenly broken off .

Along the highway ,
I hold you by the hand .
Do not think me vile ; --
Old friendship should not hastily be broken off .

82. 女曰雞鳴 NU YUE JI MING

女曰雞鳴、士曰昧旦。
子興視夜、明星有爛。
將翱將翔、弋鳧與雁。

弋言加之、與子宜之。
宜言飲酒、與子偕老。
琴瑟在御、莫不靜好。

知子之來之、雜佩以贈之。
知子之順之、雜佩以問之。
知子之好之、雜佩以報之。

Says the wife , ' It is cock-crow ; '
Says the husband , ' It is grey dawn . '
' Rise , Sir , and look at the night , -- '
If the morning star be not shining .
Bestir yourself , and move about ,
To shoot the wild ducks and geese .

When your arrows and line have found them ,
I will dress them fitly for you .
When they are dressed , we will drink [together over them] ,
And I will hope to grow old with you .
Your lute in your hands ,
Will emits its quiet pleasant tones .

When I know those whose acquaintance you wish ,
I will give them off the ornaments of my girdle .
When I know those with whom you are cordial ,
I will send to them of the ornaments of my girdle .
When I know those whom you love ,
I will repay their friendship from the ornaments of my girdle .

83. 有女同車 YOU NU TONG CHE

有女同車、顏如舜華。
將翱將翔、佩玉瓊琚。
彼美孟姜、洵美且都。

有女同行、顏如舜英。
將翱將翔、佩玉將將。
彼美孟姜、德音不忘。

There is the lady in the carriage [with him] ,
With the countenance like the flower of the ephermeral hedge-tree .
As they move about ,
The beautiful Ju-gems of her girdle-pendant appear .
That beautiful eldest Jiang ,
Is truly admirable and elegant .

There is the young lady walking [with him] ,
With a countenance like the ephermeral blossoms of the hedge-tree .
As they move about ,
The gems of her girdle-pendant tinkle .
Of that beautiful eldest Jiang ,
The virtuous fame is not to be forgotten .

84. 山有扶蘇 SHAN YOU FU SU

山有扶蘇、隰有荷華。
不見子都、乃見狂且。

山有橋松、隰有游龍。
不見子充、乃見狡童。

On the mountain is the mulberry tree ;
In the marshes is the lotus flower .
I do not see Zidu ,
But I see this mad fellow .

On the mountain is the lofty pine ;
In the marshes is the psreading water-polygonum . .
I do not see Zichong ,
But I see this artful boy .

85. 蓍兮 TUO XI

蓍兮蓍兮、風其吹女。
叔兮伯兮、倡予和女。

蓍兮蓍兮、風其漂女。
叔兮伯兮、倡予要女。

Ye withered leaves ! Ye withered leaves !
How the wind is blowing you away !
O ye uncles ,
Give us the first note , and we will join in with you .

Ye withered leaves ! Ye withered leaves !
How the wind is carrying you away !
O ye uncles ,
Give us the first note , and we will complete [the song] .

86. 狡童 JIAO TONG

彼狡童兮、不與我言兮。
維子之故、使我不能餐兮。

彼狡童兮、不與我食兮。
維子之故、使我不能息兮。

That artful boy !
He will not speak with me !
But for the sake of you , Sir ,
Shall I make myself unable to eat ?

That artful boy !
He will not eat with me !
But for the sake of you , Sir ,
Shall I make myself unable to rest ?

87. 褻裳 QIAN CHANG

子惠思我、褻裳涉溱。
子不我思、豈無他人。
狂童之狂也且。

子惠思我、褰裳涉洧。
子不我思、豈無他士。
狂童之狂也且。

If you , Sir , think kindly of me ,
I will hold up my lower garments , and cross the Zhen .
If you do not think of me ,
Is there no other person [to do so] ?
You , foolish , foolish fellow !

If you , Sir , think kindly of me ,
I will hold up my lower garments , and cross the Wei .
If you do not think of me ,
Is there no other gentleman [to do so] ?
You , foolish , foolish fellow !

88. 丰 FENG

子之丰兮、俟我乎巷兮。
悔予不送兮。

子之昌兮、俟我乎堂兮。
悔予不將兮。

衣錦褰裳、裳錦褰裳。
叔兮伯兮、駕予與行。

裳錦褰裳、衣錦褰衣。
叔兮伯兮、駕予與歸。

Full and good looking was the gentleman ,
Who waited for me in the lane !
I repent that I did not go with him .

A splendid gentleman was he ,
Who waited for me in the hall !
I regret that I did not accompany him .

Over my embroidered upper robe , I have put on a [plain] single garment ;
Over my embroidered lower robe , I have done the same .
O Sir , O Sir ,
Have your carriage ready to take me home with you .

Over my embroidered lower robe , I have put on a [plain] single garment ;
Over my embroidered upper robe , I have done the same .
O Sir , O Sir ,
Have your carriage ready to take me home with you .

89. 東門之墀 DONG MEN ZHI SHAN

東門之墀、茹蘆在阪。
其室則邇、其人甚遠。

東門之栗、有踐家室。
豈不爾思、子不我即。

Near the level ground at the east gate ,
Is the madder plant on the bank .
The house is near there ,
But the man is very far away .

By the chestnut trees at the east gate ,
Is a row of houses .
Do I not think of you ?
But you do not come to me .

90. 風雨 FENG YU

風雨淒淒、雞鳴喈喈。
既見君子、云胡不夷。

風雨瀟瀟、雞鳴膠膠。
既見君子、云胡不瘳。

風雨如晦、雞鳴不已。
既見君子、云胡不喜。

Cold are the wind and the rain ,
And shrilly crows the cock .
But I have seen my husband ,
And should I but feel at rest ?

The wind whistles and the rain patters ,
While loudly crows the cock .
But I have seen my husband ,
And could my ailment but be cured ?

Through the wind and rain all looks dark ,
And the cock crows without ceasing .
But I have seen my husband ,
And how should I not rejoice ?

91. 子衿 ZI JIN

青青子衿、悠悠我心。
縱我不往、子寧不嗣音。

青青子佩、悠悠我思。
縱我不往、子寧不來。

挑兮達兮、在城闕兮。
一日不見、如三月兮。

O you , with the blue collar ,
Prolonged is the anxiety of my heart .
Although I do not go [to you] ,
Why do you not continue your messages [to me] ?

O you with the blue [strings to your] girdle-gems ,
Long , long do I think of you .
Although I do not go [to you] ,
Why do you not come [to me] ?

How volatile are you and dissipated ,
By the look-out tower on the wall !
One day without the sight of you ,
Is like three months .

92. 揚之水 YANG ZHI SHUI

揚之水、不流束楚。
終鮮兄弟、維予與女。
無信人之言、人實迂女。

揚之水、不流束薪。
終鮮兄弟、維予二人。
無信人之言、人實不信。

The fretted waters ,
Do not carry on their current a bundle of thorns .
Few are our brethren ;
There are only I and you .
Do not believe what people say ;
They are deceiving you .

The fretted waters ,
 Do not carry on their current a bundle of firewood .
 Few are our brethren ;
 There are only we two .
 Do not believe what people say ;
 They are not to be trusted .

93. 出其東門 CHU QI DONG MEN

出其東門、有女如雲。
 雖則如雲、匪我思存。
 縞衣綦巾、聊樂我員。

出其闔閭、有女如荼。
 雖則如荼、匪我思且。
 縞衣茹蘆、聊可與娛。

I went out at the east gate ,
 Where the girls were in clouds .
 Although they are like clouds ,
 It is not on them that my thoughts rest .
 She in the thin white silk , and the grey coiffure , --
 She is my joy !

I went out by the tower on the covering wall ,
 Where the girls were like flowering rushes .
 Although they are like flowering rushes ,
 It is not of them that I think .
 She in the thin white silk , and the madder-[dyed coiffure] , --
 It is she that makes me happy !

94. 野有蔓草 YE YOU MAN CAO

野有蔓草、零露漙兮。
 有美一人、清揚婉兮。
 邂逅相遇、適我願兮。

野有蔓草、零露瀼瀼。
 有美一人、婉如清揚。
 邂逅相遇、與子偕臧。

On the moor is the creeping grass ,
 And how heavily is it loaded with dew !
 There was a beautiful man ,
 Lovely , with clear eyes and fine forehead !

We met together accidentally ,
And so my desire was satisfied .

On the moor is the creeping grass ,
Heavily covered with dew !
There was a beautiful man ,
Lovely , with clear eyes and fine forehead !
We met together accidentally ,
And he and I were happy together .

95. 溱洧 QIN WEI

溱與洧、方渙渙兮。
士與女、方秉蘭兮。
女曰觀乎。
士曰既且。
且往觀乎。
洧之外、洵訏且樂。
維士與女、伊其相謔、贈之以勺藥。

溱與洧、瀏其清矣。
士與女、殷其盈兮。
女曰觀乎。
士曰既且。
且往觀乎。
洧之外、洵訏且樂。
維士與女、伊其將謔、贈之以勺藥。

The Qin and Wei ,
Now present their broad sheets of water .
Ladies and gentlemen ,
Are carrying flowers of valerian .
A lady says , ' Have you been to see ? '
A gentleman replies , ' I have been . '
' But let us go again to see .
Beyond the Wei ,
The ground is large and fit for pleasure . '
So the gentlemen and ladies .
Make sport together ,
Presenting one another with small peonies .

The Qin and Wei ,
Show their deep , clear streams .
Gentlemen and ladies ,
Appear in crowds .
A lady says , ' Have you been to see ? '
A gentleman replies , ' I have been . '
' But let us go again to see .
Beyond the Wei ,

The ground is large and fit for pleasure . '
 So the gentlemen and ladies .
 Make sport together ,
 Presenting one another with small peonies .

齊風 (THE ODES OF QI)

96. 雞鳴 JI MING

雞既鳴矣、朝既盈矣。
 匪雞則鳴、蒼蠅之聲。

東方明矣、朝既昌矣。
 匪東方則明、月出之光。

蟲飛薨薨、甘與子同夢。
 會且歸矣、無庶予子憎。

' The cock has crowed ;
 The court is full . '
 But it was not the cock that was crowing ; --
 It was the sound of the blue flies .

' The east is bright ;
 The court is crowded . '
 But it was not the east that was bright ; --
 It was the light of the moon coming forth .

' The insects are flying in buzzing crowds ;
 It would be sweet to lie by you and dream . '
 But the assembled officers will be going home ; --
 Let them not hate both me and you . '

97. 還 XUAN

子之還兮、遭我乎狃之間兮。
 並驅從兩肩兮、揖我謂我儂兮。

子之茂兮、遭我乎狃之道兮。
 並驅從兩牡兮、揖我謂我好兮。

子之昌兮、遭我乎狃之陽兮。
 並驅從兩狼兮、揖我謂我臧兮。

How agile you are !
 You met me in the neighbourhood of Nao ,

And we pursued together tow boars of three years .
You bowed to me , and said that I was active .

How admirable your skill !
You met me in the way to Nao ,
And we drove together after two males .
You bowed to me , and said that I was skilful .

How complete your art !
You met me on the south of Nao ,
And we pursued together two wolves .
You bowed to me , and said that I was dexterous .

98. 著 ZHU

俟我於著乎而、充耳以素乎而、尚之以瓊華乎而。

俟我於庭乎而、充耳以青乎而、尚之以瓊瑩乎而。

俟我於堂乎而、充耳以黃乎而、尚之以瓊英乎而。

He was waiting for me between the door and the screen .
The strings of his ear-stoppers were of white silk ,
And there were appended to them beautiful Hua-stones .

He was waiting for me in the open court .
The strings of his ear-stoppers were of green silk ,
And there were appended to them beautiful Ying-stones .

He was waiting for me in the hall .
The strings of his ear-stoppers were of yellow silk ,
And there were appended to them beautiful Ying-stones .

99. 東方之日 DONG FANG ZHI RI

東方之日兮。
彼姝者子、在我室兮。
在我室兮、履我即兮。

東方之月兮。
彼姝者子、在我闥兮。
在我闥兮、履我發兮。

The sun is in the east ,
And that lovely girl ,
Is in my chamber .

She is in my chamber ;
She treads in my footsteps , and comes to me .

The moon is in the east ,
And that lovely girl ,
Is inside my door .
She is inside my door ;
She treads in my footsteps , and hastens away .

100. 東方未明 DONG FANG WEI MING

東方未明、顛倒衣裳。
顛之倒之、自公召之。

東方未晞、顛倒裳衣。
倒之顛之、自公令之。

折柳樊圃、狂夫瞿瞿。
不能辰夜、不夙則莫。

Before the east was bright ,
I was putting on my clothes upside down ;
I was putting them on upside down ,
And there was one from the court calling me .

Before there was a streak of dawn in the east ,
I was putting on my clothes upside down ;
I was putting them on upside down ,
And there was one from the court with orders for me .

You fence your garden with branches of willow ,
And the reckless fellows stand in awe .
He , [however] , cannot fix the time of night ;
If he be not too early , he is sure to be late .

101. 南山 NAN SHAN

南山崔崔、雄狐綏綏。
魯道有蕩、齊子由歸。
既曰歸止、曷又懷止。

葛屨五兩、冠綏雙止。
魯道有蕩、齊子庸止。
既曰庸止、曷又從止。

蓺麻如之何、衡從其畝。
取妻如之何、必告父母。
既曰告止、曷又鞠止。

析薪如之何、匪斧不克。
取妻如之何、匪媒不得。
既曰得止、曷又極止。

High and large is the south hill ,
And a male fox is on it , solitary and suspicious .
The way to Lu is easy and plain ,
And the daughter of Qi went by it to her husband's .
Since she went to her husband's ,
Why do you further think of her ?

The five kinds of dolichos shoes are [made] in pairs ,
And the string-ends of a cap are made to match ;
The way to Lu is easy and plain ,
And the daughter of Qi travelled it .
Since she travelled it ,
Why do you still follow her ?

How do we proceed in planting hemp ?
The acres must be dressed lengthwise and crosswise .
How do we proceed in taking a wife ?
Announcement must first be made to our parents .
Since such announcement was made ,
Why do you still indulge her desires ?

How do we proceed in splitting firewood ?
Without an axe it cannot be done .
How do we proceed in taking a wife ?
Without a go-between it cannot be done .
Since this was done ,
Why do you still allow her to go to this extreme ?

102. 甫田 FU TIAN

無田甫田、維莠騫騫。
無思遠人、勞心忉忉。

無田甫田、維莠桀桀。
無思遠人、勞心怛怛。

婉兮變兮、總角丱兮。
未幾見兮、突而弁兮。

Do not try to cultivate fields too large ; --
 The weeds will only grow luxuriantly .
 Do not think of winning people far away ; --
 Your toiling heart will be grieved .

Do not try to cultivate fields too large ; --
 The weeds will only grow proudly .
 Do not think of winning people far away ; --
 Your toiling heart will be distressed .

How young and tender ,
 Is the child with his two tufts of hair !
 When you see him after not a long time ,
 Lo ! he is wearing the cap !

103. 盧令 LU LING

盧令令、其人美且仁。

盧重環、其人美且鬢。

盧重鋠、其人美且偲。

Ling-ling go the hounds ; --
 Their master is admirable and kind .

There go the hounds with their double rings ; --
 Their master is admirable and good .

There go the hounds with their triple rings ; --
 Their master is admirable and able .

104. 敝筥 BI GOU

敝筥在梁、其魚魴鰈。
 齊子歸止、其從如雲。

敝筥在梁、其魚魴鱖。
 齊子歸止、其從如雨。

敝筥在梁、其魚唯唯。
 齊子歸止、其從如水。

Worn out is the basket at the dam ,
 And the fishes are the bream and the Guan ,

The daughter of Qi has returned ,
With a cloud of attendants .

Worn out is the basket at the dam ,
And the fishes are the bream and the tench ,
The daughter of Qi has returned ,
With a shower of attendants .

Worn out is the basket at the dam ,
And the fishes go in and out freely ,
The daughter of Qi has returned ,
With a stream of attendants .

105. 載驅 ZAI QU

載驅薄薄、簞芘朱鞞。
魯道有蕩、齊子發夕。

四驪濟濟、垂轡瀾瀾。
魯道有蕩、齊子豈弟。

汶水湯湯、行人彭彭。
魯道有蕩、齊子翱翔。

汶水滔滔、行人儻儻。
魯道有蕩、齊子游遨。

She urges on her chariot rapidly ,
With its screen of bamboos woven in squares , and its vermilion coloured leather .
The way from Lu is easy and plain ,
And the daughter of Qi's started on it in the evening .

Her four black horses are beautiful ,
And soft look their reins as they hang .
The way from Lu is easy and plain ,
And the daughter of Qi's is delighted and complacent .

The waters of the Wen flow broadly on ;
The travellers are numerous .
The way from Lu is easy and plain ,
And the daughter of Qi's moves on with unconcern .

The waters of the Wen sweep on ;
The travellers are in crowds .
The way from Lu is easy and plain ,
And the daughter of Qi's proceeds at her ease .

106. 猗嗟 YI JIE

猗嗟昌兮、頎而長兮、抑若揚兮、美目揚兮。
巧趨蹌兮、射則臧兮。

猗嗟名兮、美目清兮。
儀既成兮。
終日射侯、不出正兮。
展我甥兮。

猗嗟變兮、清揚婉兮。
舞則選兮、射則貫兮。
四矢反兮、以禦亂兮。

Alas for him , so handsome and accomplished !
How grandly tall !
With what elegance in his high forehead !
With what motion of his beautiful eyes !
With what skill in the swift movements of his feet !
With what mastery of archery !

Alas for him , so famous !
His beautiful eyes how clear !
His manners how complete !
Shooting all day at the target ,
And never lodging outside the bird-square !
Indeed our [ruler's] nephew !

Alas for him , so beautiful !
His bright eyes and high forehead how lovely !
His dancing so choice !
Sure to send his arrows right through !
The four all going to the same place !
One able to withstand rebellion !

魏風 (THE ODES OF WEI)**107. 葛屨 GE JU**

糾糾葛屨、可以履霜。
摻摻女手、可以縫裳。
要之襍之、好人服之。

好人提提、宛然左辟、佩其象揅。
維是褊心、是以為刺。

Shoes thinly woven of the dolichos fibre ,
May be used to walk on the hoarfrost .
The delicate fingers of a bride ,

May be used in making clothes .
 [His bride] puts the waistband to his lower garment and the collar to his upper ,
 And he , a wealthy man , wears them .

Wealthy , he moves about quite at ease ,
 And politely he stands aside to the left .
 From his girdle hangs his ivory comb-pin .
 It is the narrowness of his disposition ,
 Which makes him a subject for satire .

108. 汾沮洳 FEN JU RU

彼汾沮洳、言采其莫。
 彼其之子、美無度。
 美無度、殊異乎公路。

彼汾一方、言采其桑。
 彼其之子、美如英。
 美如英、殊異乎公行。

彼汾一曲、言采其蕒。
 彼其之子、美如玉。
 美如玉、殊異乎公族。

There in the oozy grounds of the Fen ,
 They gather the sorrel .
 That officer ,
 Is elegant beyond measure .
 He is elegant beyond measure .
 But , perhaps , he is not what the superintendent of the ruler's carriages ought to be .

There along the side of the Fen ,
 They gather the mulberry leaves .
 That officer ,
 Is elegant as a flower .
 He is elegant as a flower ;
 But , perhaps , he is not what the marshaller of the carriages ought to be .

There along the bend of the Fen ,
 They gather the ox-lips .
 That officer ,
 Is elegant as a gem .
 He is elegant as a gem ;
 But , perhaps , he is not what the superintendent of the ruler's relations should be .

109. 園有桃 YUAN YOU TAO

園有桃、其實之穀。
 心之憂矣、我歌且謠。
 不我知者、謂我士也驕。
 彼人是哉、子曰何其。
 心之憂矣、其誰知之。
 其誰知之、蓋亦勿思。

園有棘、其實之食。
 心之憂矣、聊以行國。
 不我知者、謂我士也罔極。
 彼人是哉、子曰何其。
 心之憂矣、其誰知之。
 其誰知之、蓋亦勿思。

Of the peach trees in the garden ,
 The fruit may be used as food .
 My heart is grieved ,
 And I play and sing .
 Those who do not know me ,
 Say I am a scholar venting his pride .
 ' Those men are right ;
 What do you mean by your words ? '
 My heart is grieved ;
 Who knows [the cause of] it ?
 Who knows [the cause of] it ?
 [They know it not] , because they will not think .

Of the jujube trees in the garden ,
 The fruit may be used as food .
 My heart is grieved ,
 And I think I must travel about through the State .
 Those who do not know me ,
 Say I am an officer going to the verge of license .
 ' Those men are right ;
 What do you mean by your words ? '
 My heart is grieved ;
 Who knows [the cause of] it ?
 Who knows [the cause of] it ?
 [They do not know it] , because they will not think .

110. 陟岵 ZHI HU

陟彼岵兮、瞻望父兮。
父曰嗟、予子行役、夙夜無已。
上慎旃哉、猶來無止。

陟彼屺兮、瞻望母兮。
母曰嗟、予季行役、夙夜無寐。
上慎旃哉、猶來無棄。

陟彼岡兮、瞻望兄兮。
兄曰嗟、予弟行役、夙夜必偕。
上慎旃哉、猶來無死。

I ascend that tree-clad hill ,
And look towards [the residence of] my father .
My father is saying , ' Alas ! my son , abroad on the public service ,
Morning and night never rests .
May he be careful ,
That he may come [back] , and not remain there ! '

I ascend that bare hill ,
And look towards [the residence of] my mother .
My mother is saying , ' Alas ! my child , abroad on the public service ,
Morning and night has no sleep .
May he be careful ,
That he may come [back] , and not leave his body there ! '

I ascend that ridge ,
And look towards [the residence of] my elder brother .
My brother is saying , ' Alas ! my younger brother , abroad on the public service ,
Morning and night must consort with his comrades .
May he be careful ,
That he may come back , and not die ! '

111. 十畝之間 SHI MU ZHI JIAN

十畝之間兮、桑者閑閑兮。
行與子還兮。

十畝之外兮、桑者泄泄兮。
行與子逝兮。

Among their ten acres ,
The mulberry-planters stand idly about .
' Come , ' [says one to another] , ' I will go away with you . '

Beyond those ten acres ,
The mulberry-planters move idly about .
' Come , ' [says one to another] , ' I will go away with you . '

112. 伐檀 FA TAN

坎坎伐檀兮、寘之河之干兮、河水清且漣漪。
不稼不穡、胡取禾三百廛兮。
不狩不獵、胡瞻爾庭有縣貍兮。
彼君子兮、不素餐兮。

坎坎伐輻兮、寘之河之側兮、河水清且直猗。
不稼不穡、胡取禾三百億兮。
不狩不獵、胡瞻爾庭有縣特兮。
彼君子兮、不素食兮。

坎坎伐輪兮、寘之河之漚兮、河水清且淪漪。
不稼不穡、胡取禾三百困兮。
不狩不獵、胡瞻爾庭有縣鶉兮。
彼君子兮、不素飧兮。

Kan-kan go his blows on the sandal trees ,
And he places what he hews on the river's bank ,
Whose waters flow clear and rippling .
You sow not nor reap ; --
How do you get the produce of those three hundred farms ?
You do not follow the chase ; --
How do we see the badgers hanging up in your court yards ?
O that superior man !
He would not eat the bread of idleness !

Kan-kan go his blows on the wood for his spokes ,
And he places it by the side of the river ,
Whose waters flow clear and even .
You sow not nor reap ; --
How do you get your three millions of sheaves ?
You do not follow the chase ; --
How do we see the three-year-olds hanging up in your court yards ?
O that superior man !
He would not eat the bread of idleness !

Kan-kan go his blows on the wood for his wheels ,
And he places it by the lip of the river ,
Whose waters flow clear in rippling circles .
You sow not nor reap ; --
How do you get the paddy for your three hundred round bins ?
You do not follow the chase ; --
How do we see the quails hanging in your court yards ?
O that superior man !
He would not eat the bread of idleness !

113. 碩鼠 SHUO SHU

碩鼠碩鼠、無食我黍。
 三歲貫女、莫我肯顧。
 逝將去女、適彼樂土。
 樂土樂土、爰得我所。

碩鼠碩鼠、無食我麥。
 三歲貫女、莫我肯德。
 逝將去女、適彼樂國。
 樂國樂國、爰得我直。

碩鼠碩鼠、無食我苗。
 三歲貫女、莫我肯勞。
 逝將去女、適彼樂郊。
 樂郊樂郊、誰之永號。

Large rats ! Large rats !
 Do not eat our millet .
 Three years have we had to do with you ,
 And you have not been willing to show any regard for us .
 We will leave you ,
 And go to that happy land .
 Happy land ! Happy land !
 There shall we find our place .

Large rats ! Large rats !
 Do not eat our wheat .
 Three years have we had to do with you ,
 And you have not been willing to show any kindness to us .
 We will leave you ,
 And go to that happy State .
 Happy State ! Happy State !
 There shall we find ourselves right .

Large rats ! Large rats !
 Do not eat our springing grain !
 Three years have we had to do with you ,
 And you have not been willing to think of our toil .
 We will leave you ,
 And go to those happy borders .
 Happy borders ! Happy borders !
 Who will there make us always to groan ?

唐風 (THE ODES OF TANG)**114. 蟋蟀 XI SHUAI**

蟋蟀在堂、歲聿其莫。
 今我不樂、日月其除。
 無已大康、職思其居。
 好樂無荒、良士瞿瞿。

蟋蟀在堂、歲聿其逝。
 今我不樂、日月其邁。
 無已大康、職思其外。
 好樂無荒、良士蹶蹶。

蟋蟀在堂、役車其休。
 今我不樂、日月其慆。
 無已大康、職思其憂。
 好樂無荒、良士休休。

The cricket is in the hall ,
 And the year is drawing to a close .
 If we do not enjoy ourselves now ,
 The days and months will be leaving us .
 But let us not go to great excess ;
 Let us first think of the duties of our position ;
 Let us not be wild in our love of enjoyment .
 The good man is anxiously thoughtful .

The cricket is in the hall ,
 And the year is passing away .
 If we do not enjoy ourselves now ,
 The days and months will have gone .
 But let us not go to great excess ;
 Let us first send our thoughts beyond the present ;
 Let us not be wild in our love of enjoyment .
 The good man is ever diligent .

The cricket is in the hall ,
 And our carts stand unemployed .
 If we do not enjoy ourselves now ,
 The days and months will have gone by .
 But let us not go to an excess ;
 Let us first think of the griefs that may arise ;
 Let us not be wild in our love of enjoyment .
 The good man is quiet and serene .

115. 山有樞 SHAN YOU SHU

山有樞、隰有榆。
 子有衣裳、弗曳弗婁。

子有車馬、弗馳弗驅。
宛其死矣、他人是愉。

山有栲、隰有杻。
子有廷內、弗洒弗埽。
子有鐘鼓、弗鼓弗考。
宛其死矣、他人是保。

山有漆、隰有栗。
子有酒食、何不日鼓瑟。
且以喜樂、且以永日。
宛其死矣、他人入室。

On the mountains are the thorny elms ,
In the low , wet grounds are the white elms .
You have suits of robes ,
But you will not wear them ;
You have carriages and horses ,
But you will not drive them .
You will drop off in death ,
And another person will enjoy them .

On the mountains is the Kao ,
In the low wet grounds is the Niu .
You have courtyards and inner rooms ,
But you will not have them sprinkled or swept ;
You have drums and bells ,
But you will not have them beat or struck ,
You will drop off in death ,
And another person will possess them .

On the mountains are the varnish trees ,
In the low wet grounds are the chestnuts .
You have spirits and viands ; --
Why not daily play your lute ?
Both to give a zest to your joy ,
And to prolong the day ?
You will drop off in death ,
And another person will enter your chamber .

116. 揚之水 YANG ZHI SHUI

揚之水、白石鑿鑿。
素衣朱襮、從子于沃。
既見君子、云何不樂。

揚之水、白石皓皓。
素衣朱繡、從子于鵠。

既見君子、云何其憂。

揚之水、白石粼粼。
我聞有命、不敢以告人。

Amidst the fretted waters ,
The white rocks stand up grandly .
Bringing a robe of white silk , with a vermillion collar ,
We will follow you to Wo .
When we have seen the princely lord ,
Shall we not rejoice ?

Amidst the fretted waters ,
The white rocks stand glistening .
Bringing a robe of white silk , with a vermillion collar , and embroidered ,
We will follow you to Hu .
When we have seen the princely lord ,
What sorrow will remain to us ?

Amidst the fretted waters ,
The white rocks clearly show .
We have heard your orders ,
And will not dare to inform any one of them .

117. 椒聊 JIAO LIAO

椒聊之實、蕃衍盈升。
彼其之子、碩大無朋。
椒聊且、遠條且。

椒聊之實、蕃衍盈匊。
彼其之子、碩大且篤。
椒聊且、遠條且。

The clusters of the pepper plant ,
Large and luxuriant , would fill a pint .
That hero there
Is large and peerless .
O the pepper plant !
How its shoots extend !

The clusters of the pepper plant ,
Large and luxuriant , would fill both your hands .
That hero there
Is large and generous .
O the pepper plant !
How its shoots extend !

118. 網繆 CHOU MOU

網繆束薪、三星在天。
 今夕何夕、見此良人。
 子兮子兮、如此良人何。

網繆束芻、三星在隅。
 今夕何夕、見此邂逅。
 子兮子兮、如此邂逅何。

網繆束楚、三星在戶。
 今夕何夕、見此粲者。
 子兮子兮、如此粲者何。

Round and round the firewood is bound ;
 And the Three Stars appear in the sky .
 This evening is what evening ,
 That I see this good man ?
 O me ! O me !
 That I should get a good man like this !

Round and round the grass is bound ;
 And the Three Stars are seen from the corner .
 This evening is what evening ,
 That we have this unexpected meeting ?
 Happy pair ! Happy pair !
 That we should have this unexpected meeting !

Round and round the thorns are bound ;
 And the Three Stars are seen from the door .
 This evening is what evening ,
 That I see this beauty ?
 O me ! O me !
 That I should see a beauty like this !

119. 杖杜 DI DU

有杖之杜、其葉湑湑。
 獨行踽踽。
 豈無他人、不如我同父。
 嗟行之人、胡不比焉。
 人無兄弟、胡不攸焉。

有杕之杜、其葉菁菁。
 獨行曩曩。
 豈無他人、不如我同姓。
 嗟行之人、胡不比焉。
 人無兄弟、胡不飲焉。

There is a solitary russet pear tree ,
 [But] its leaves are luxuriant .
 Alone I walk unbefriended ; --
 Is it because there are no other people ?
 But none are like the sons of one's father .
 O ye travellers ,
 Why do ye not sympathize with me ?
 Without brothers as I am ,
 Why do ye not help me ?

There is a solitary russet pear tree ,
 [But] its leaves are abundant .
 Alone I walk uncared for ; --
 Is it that there are not other people ?
 But none are like those of one's own surname .
 O ye travellers ,
 Why do ye not sympathize with me ?
 Without brothers as I am ,
 Why do ye not help me ?

120. 羔裘 GAO QIU

羔裘豹祛、自我人居居。
 豈無他人、維子之故。

羔裘豹褻、自我人究究。
 豈無他人、維子之好。

Lamb's fur and leopard's cuffs ,
 You use us with unkindness .
 Might we not find another chief ?
 But [we stay] because of your forefathers .

Lamb's fur and leopard's cuffs ,
 You use us with cruel unkindness .
 Might we not find another chief ?
 But [we stay] from our regard to you .

121. 鵙羽 BAO YU

肅肅鵙羽、集于苞栩。
王事靡盬、不能蓺稷黍、父母何怙。
悠悠蒼天、曷其有所。

肅肅鵙翼、集于苞棘。
王事靡盬、不能蓺黍稷、父母何食。
悠悠蒼天、曷其有極。

肅肅鵙行、集于苞桑。
王事靡盬、不能蓺稻粱、父母何嘗。
悠悠蒼天、曷其有常。

Su-su go the feathers of the wild geese ,
As they settle on the bushy oaks .
The king's affairs must not be slackly discharged ,
And [so] we cannot plant our sacrificial millet and millet ; --
What will our parents have to rely on ?
O thou distant and azure Heaven !
When shall we be in our places again ?

Su-su go the wings of the wild geese ,
As they settle on the bushy jujube trees .
The king's affairs must not be slackly discharged ,
And [so] we cannot plant our millet and sacrificial millet ; --
How shall our parents be supplied with food ?
O thou distant and azure Heaven !
When shall [our service] have an end ?

Su-su go the rows of the wild geese ,
As they rest on the bushy mulberry trees .
The king's business must not be slackly discharged ,
And [so] we cannot plant our rice and maize ; --
How shall our parents get food ?
O thou distant and azure Heaven !
When shall we get [back] to our ordinary lot ?

122. 無衣 WU YI

豈曰無衣七兮、不如子之衣、安且吉兮。

豈曰無衣六兮、不如子之衣、安且燠兮。

How can it be said that he is without robes ?
He has those of the seven orders ;

But it is better that he get those robes from you .
That will secure tranquillity and good fortune .

How can it be said that he is without robes ?
He has those of the six orders ;
But it is better that he get those robes from you .
That will secure tranquillity and permanence .

123. 有杕之杜 YOU DI ZHI DU

有杕之杜、生于道左。
彼君子兮、嚙肯適我。
中心好之、曷飲食之。

有杕之杜、生于道周。
彼君子兮、嚙肯來游。
中心好之、曷飲食之。

There is a solitary russet pear tree ,
Growing on the left of the way .
That princely man there !
He might be willing to come to me .
In the centre of my heart I love him ,
[But] how shall I supply him with drink and food ?

There is a solitary russet pear tree ,
Growing where the way makes a compass .
That princely man there !
He might be willing to come and ramble [with me] .
In the centre of my heart I love him ,
[But] how shall I supply him with drink and food ?

124. 葛生 GE SHENG

葛生蒙楚、藋蔓于野。
予美亡此、誰與獨處。

葛生蒙棘、藋蔓于域。
予美亡此、誰與獨息。

角枕粲兮、錦衾爛兮。
予美亡此、誰與獨旦。

夏之日、冬之夜、百歲之後、歸於其居。

冬之夜、夏之日、百歲之後、歸於其室。

The dolichos grows , covering the thorn trees ;
The convolvulus spreads all over the waste .
The man of my admiration is no more here ;
With whom can I dwell ? -- I abide alone .

The dolichos grows , covering the jujube trees ;
The convolvulus spreads all over the tombs .
The man of my admiration is no more here ;
With whom can I dwell ? -- I rest alone .

How beautiful was the pillow of horn !
How splendid was the embroidered coverlet !
The man of my admiration is no more here ; --
With whom can I dwell ? -- Alone [I wait for] the morning .

Through the [long] days of summer ,
Through the [long] nights of winter [shall I be alone] ,
Till the lapse of a hundred years ,
When I shall go home to his abode .

Through the [long] nights of winter ,
Through the [long] days of summer [shall I be alone] ,
Till the lapse of a hundred years ,
When I shall go home to his chamber .

125. 采苓 CAILING

采苓采苓、首陽之巔。
人之為言、苟亦無信。
舍旃舍旃、苟亦無然。
人之為言、胡得焉。

采苦采苦、首陽之下。
人之為言、苟亦無與。
舍旃舍旃、苟亦無然。
人之為言、胡得焉。

采葑采葑、首陽之東。
人之無言、苟亦無從。
舍旃舍旃、苟亦無然。
人之為言、胡得焉。

Would you gather the liquorice , would you gather the liquorice ,
On the top of Shouyang ?
When men tell their stories ,
Do not readily believe them ;

Put them aside , put them aside .
 Do not readily assent to them ;
 And , when men tell their stories ,
 How will they find course ?

Would you gather the sowthistle , would you gather the sowthistle ,
 At the foot of Shouyang ?
 When men tell their stories ,
 Do not readily approve them ;
 Put them aside , put them aside .
 Do not readily assent to them ;
 And , when men tell their stories ,
 How will they find course ?

Would you gather the mustard plant , would you gather the mustard plant ,
 On the east of Shouyang ?
 When men tell their stories ,
 Do not readily listen to them ; --
 Put them aside , put them aside .
 Do not readily assent to them ;
 And , when men tell their stories ,
 How will they find course ?

秦風 (THE ODES OF QIN)

126. 車鄰 CHE LIN

有車鄰鄰、有馬白顛。
 未見君子、寺人之令。

阪有漆、隰有栗。
 既見君子、並坐鼓瑟。
 今者不樂、逝者其臺。

阪有桑、隰有楊。
 既見君子、並坐鼓簧。
 今者不樂、逝者其亡。

He has many carriages , giving forth their Lin-Lin ;
 He has horses with their white foreheads .
 Before we can see our prince ,
 We must get the services of eunuch .

On the hill-sides are varnish trees ;
 In the low wet grounds are chestnuts .
 When we have seen our prince ,
 We sit together with him , and they play on their lutes .
 If now we do not take our joy ,
 The time will pass till we are octogenarians .

On the hill-sides are mulberry trees ;
 In the low wet grounds are willows .

When we have seen our prince ,
 We sit together with him , and they play on their organs .
 If now we do not take our joy ,
 The time will pass till we are no more .

127. 駟臧 SI TIE

駟臧孔阜、六轡在手。
 公之媚子、從公于狩。

奉時辰牡、辰牡孔碩。
 公曰左之、舍拔則獲。

遊于北園、四馬既閑。
 輶車鸞鑣、載獫歇驕。

His four iron-black horses are in very fine condition ;
 The six reins are in the hand [of the charioteer] .
 The ruler's favourites ,
 Follow him to the chase .

The male animals of the season are made to present themselves ,
 The males in season , of very large size .
 The ruler says , ' To the left of them ; '
 Then he lets go his arrows and hits .

He rambles in the northern park ;
 His four horses display their training .
 Light carriages , with bells at the horses' bits ,
 Convey the long and short-mouthed dogs .

128. 小戎 XIAO RONG

小戎儻收、五檠梁輶。
 游環脅驅、陰鞞塗續、文茵暢轂、駕我騏驎。
 言念君子、溫其如玉。
 在其板屋、亂我心曲。

四牡孔阜、六轡在手、騏驎是中、駟驎是驂、龍盾之合、鋈以觶輶。
 言念君子、溫其在邑。
 方何為期、胡然我念之。

儻駟孔群、公矛鋈錡、蒙伐有苑、虎軛鏤膺、交軛二弓、竹閉緄滕。
 言念君子、載寢載與。

厭厭良人、秩秩德音。

[There is] his short war carriage ; --
 With the ridge-like end of its pole , elegantly bound in five places ;
 With its slip rings and side straps ,
 And the traces attached by gilt rings to the masked transverse ;
 With its beautiful mat of tiger's skin , and its long naves ;
 With its piebalds , and horses with white left feet .
 When I think of my husband [thus] ,
 Looking bland and soft as a piece of jade ;
 Living there in his blank house ;
 It sends confusion into all the corners of my heart .

His four horses are in very fine condition ,
 And the six reins are in the hand [of the charioteer] .
 Piebald , and bay with black mane , are the insides ;
 Yellow with black mouth , and black , are the outsides ;
 Side by side are placed the dragon-figured shields ;
 Gilt are the buckles for the inner reins .
 I think of my husband [thus] ,
 Looking so mild in the cities there .
 What time can be fixed for his return ?
 Oh ! how I think of him !

His mail-covered team moves in great harmony ;
 There are the trident spears with their gilt ends ;
 And the beautiful feather-figured shield ;
 With the tiger-skin bow-case , and the carved metal ornaments on its front .
 The two bows are placed in the case ,
 Bound with string to their bamboo frames .
 I think of my husband ,
 When I lie down and rise up .
 Tranquil and serene is the good man ,
 With his virtuous fame spread far and near .

129. 蒹葭 JIAN JIA

蒹葭蒼蒼、白露為霜。
 所謂伊人、在水一方。
 溯洄從之、道阻且長。
 溯游從之、宛在水中央。

蒹葭淒淒、白露未晞。
 所謂伊人、在水之湄。
 溯洄從之、道阻且躋。
 溯游從之、宛在水中坻。

蒹葭采采、白露未已。
 所謂伊人、在水之涘。
 溯洄從之、道阻且右。
 溯游從之、宛在水中沚。

The reeds and rushes are deeply green ,
 And the white dew is turned into hoarfrost .
 The man of whom I think ,
 Is somewhere about the water .
 I go up the stream in quest of him ,
 But the way is difficult and long .
 I go down the stream in quest of him ,
 And lo ! he is right in the midst of the water .

The reeds and rushes are luxuriant ,
 And the white dew is not yet dry .
 The man of whom I think ,
 Is on the margin of the water .
 I go up the stream in quest of him ,
 But the way is difficult and steep .
 I go down the stream in quest of him ,
 And lo ! he is on the islet in the midst of the water .

The reeds and rushes are abundant ,
 And the white dew is not yet ceased .
 The man of whom I think ,
 Is on the bank of the river .
 I go up the stream in quest of him ,
 But the way is difficult and turns to the right .
 I go down the stream in quest of him ,
 And lo ! he is on the island in the midst of the water .

130. 終南 ZHONG NAN

終南何有、有條有梅。
 君子至止、錦衣狐裘。
 顏如渥丹、其君也哉。

終南何有、有紀有堂。
 君子至止、黻衣繡裳、佩玉將將、壽考不忘。

What are there on Zhongnan ?
 There are white firs and plum trees .
 Our prince has arrived at it ,
 Wearing an embroidered robe over his fox-fur ,
 And with his countenance rouged as with vermilion .
 May he prove a ruler indeed !

What are there on Zhongnan ?
 There are nooks and open glades .
 Our prince has arrived at it ,
 With the symbol of distinction embroidered on his lower garment ,
 And the gems at his girdle emitting their thinking .
 May long life and an endless name be his ?

131. 黃鳥 HUANG NIAO

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

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

交交黃鳥、止于楚。
 誰從穆公、子車鍼虎。
 維此鍼虎、百夫之禦。
 臨其穴、惴惴其慄。
 彼蒼者天、殲我良人。
 如可贖兮、人百其身。

They flit about , the yellow birds ,
 And rest upon the jujube trees .
 Who followed duke Mu [to the grave] ?
 Ziche Yansi .
 And this Yansi ,
 Was a man above a hundred .
 When he came to the grave ,
 He looked terrified and trembled .
 Thou azure Heaven there !
 Thou art destroying our good men .
 Could he have been redeemed ,
 We should have given a hundred lives for him .

They flit about , the yellow birds ,
 And rest upon the mulberry trees .
 Who followed duke Mu [to the grave] ?
 Ziche Zhongheng .
 And this Zhongheng ,

Was a match for a hundred .
 When he came to the grave ,
 He looked terrified and trembled .
 Thou azure Heaven there !
 Thou art destroying our good men .
 Could he have been redeemed ,
 We should have given a hundred lives for him .

They flit about , the yellow birds ,
 And rest upon the thorn trees .
 Who followed duke Mu [to the grave] ?
 Ziche Qianhu .
 And this Ziche Qianhu ,
 Could withstand a hundred men .
 When he came to the grave ,
 He looked terrified and trembled .
 Thou azure Heaven there !
 Thou art destroying our good men .
 Could he have been redeemed ,
 We should have given a hundred lives for him .

132. 晨風 CHEN FENG

歔彼晨風、鬱彼北林。
 未見君子、憂心欽欽。
 如何如何、忘我實多。

山有苞櫟、隰有六駸。
 未見君子、憂心靡樂。
 如何如何、忘我實多。

山有苞棣、隰有樹檉。
 未見君子、憂心如醉。
 如何如何、忘我實多。

Swift flies the falcon ,
 To the thick-wooded forest in the north .
 While I do not see my husband ,
 My heart cannot forget its grief .
 How is it , how is it ,
 That he forgets me so very much ?

On the mountain are the bushy oaks ;
 In the low wet grounds are six elms .
 While I do not see my husband ,
 My sad heart has no joy .
 How is it , how is it ,
 That he forgets me so very much ?

On the mountain are the bushy sparrow-plums ;
 In the low wet grounds are the high , wild pear trees .
 While I do not see my husband ,
 My heart is as if intoxicated with grief .
 How is it , how is it ,
 That he forgets me so very much ?

133. 無衣 WU YI

豈曰無衣、與子同袍。
 王于興師、修我戈矛、與子同仇。

豈曰無衣、與子同澤。
 王于興師、修我矛戟、與子偕作。

豈曰無衣、與子同裳。
 王于興師、修我甲兵、與子偕行。

How shall it be said that you have no clothes ?
 I will share my long robes with you .
 The king is raising his forces ;
 I will prepare my lance and spear ,
 And will be your comrade .

How shall it be said that you have no clothes ?
 I will share my under clothes with you .
 The king is raising his forces ;
 I will prepare my spear and lance ,
 And will take the field with you .

How shall it be said that you have no clothes ?
 I will share my lower garments with you .
 The king is raising his forces ;
 I will prepare my buffcoat and sharp weapons ,
 And will march along with you .

134. 渭陽 WEI YANG

我送舅氏、曰至渭陽。
 何以贈之、路車乘黃。

我送舅氏、悠悠我思。
 何以贈之、瓊瑰玉佩。

I escorted my mother's nephew ,
 To the north of the Wei ,
 What did I present to him ?
 Four bay horses for his carriage of state .

I escorted my mother's nephew ,
 Long , long did I think of him .
 What did I present to him ?
 A precious jasper , and gems for his girdle-pendant .

135. 權輿 QUAN YU

於我乎、夏屋渠渠、今也每食無餘。
 于嗟乎、不承權輿。

於我乎、每食四簋、今也每食不飽。
 于嗟乎、不承權輿。

He assigned us a house large and spacious ;
 But now at every meal there is nothing left .
 Alas that he could not continue as he began !

He assigned us at every meal four dishes of grain ;
 But now at every meal we do not get our fill .
 Alas that he could not continue as he began !

陳風 (THE ODES OF CHEN)

136. 宛丘 WAN QIU

子之湯兮、宛丘之上兮。
 洵有情兮、而無望兮。

坎其擊鼓、宛丘之下。
 無冬無夏、值其鷺羽。

坎其擊缶、宛丘之道。
 無冬無夏、值其鷺翮。

How gay and dissipated you are ,
 There on the top of Wanqiu !
 You are full of kindly affection indeed ,
 But you have nothing to make you looked up to !

How your blows on the drum resound ,
 At the foot of Wanqiu !

Be it winter , be it summer ,
You are holding your egret's feather !

How you beat your earthen vessel ,
On the way to Wanqiu !
Be it winter , be it summer ,
You are holding your egret-fan !

137. 東門之枌 DONG MEN ZHI FEN

東門之枌、宛丘之栩。
子仲之子、婆娑其下。

穀旦于差、南方之原。
不績其麻、市也婆娑。

穀旦于逝、越以鞿邁。
視爾如荻、貽我握椒。

[There are] the white elms at the east gate .
And the oaks on Wanqiu ;
The daughter of Zizhong ,
Dances about under them .

A good morning having been chosen ,
For the plain in the South ,
She leaves twisting her hemp ,
And dances to it through the market-place .

The morning being good for excursion ,
They all proceed together .
' I look on you as the flower of the thorny mallow ;
You give me a stalk of the pepper plant .

138. 衡門 HENG MEN

衡門之下、可以棲遲。
泌之洋洋、可以樂飢。

豈其食魚、必河之魴。
豈其取妻、必齊之姜。

豈其食魚、必河之鯉。
豈其取妻、必宋之子。

Beneath my door made of cross pieces of wood ,
 I can rest at my leisure ;
 By the wimpling stream from my fountain ,
 I can joy amid my hunger .

Why , in eating fish ;
 Must we have bream from the He ?
 Why , in taking a wife ,
 Must we have a Jiang of Qi ?

Why , in eating fish ;
 Must we have carp from the He ?
 Why , in taking a wife ,
 Must we have a Zi of Song ?

139. 東門之池 DONG MEN ZHI CHI

東門之池、可以漚麻。
 彼美淑姬、可與晤歌。

東門之池、可以漚紵。
 彼美淑姬、可與晤語。

東門之池、可以漚菅。
 彼美淑姬、可與晤言。

The moat at the east gate ,
 Is fit to steep hemp in .
 That beautiful , virtuous , lady ,
 Can respond to you in songs .

The moat at the east gate ,
 Is fit to steep the boehmeria in .
 That beautiful , virtuous , lady ,
 Can respond to you in discourse .

The moat at the east gate ,
 Is fit to steep the rope-rush in .
 That beautiful , virtuous lady ,
 Can respond to you in conversation .

140. 東門之楊 DONG MEN ZHI YANG

東門之楊、其葉牂牂。
 昏以為期、明星煌煌。

東門之楊、其葉肺肺。
昏以為期、明星哲哲。

On the willows at the east gate ,
The leaves are very luxuria....
The evening was the time agreed on ,
And the morning star is shining bright .

On the willows at the east gate ,
The leaves are dense .
The evening was the time agreed on ,
And the morning star is shining bright .

141. 墓門 MU MEN

墓門有棘、斧以斯之。
夫也不良、國人知之。
知而不已、誰昔然矣。

墓門有梅、有鴞萃止。
夫也不良、歌以訊之。
訊予不顧、顛倒思予。

At the gate to the tombs there are jujube trees ; --
They should be cut away with an axe .
That man is not good ,
And the people of the State know it .
They know it , but he does not give over ; --
Long time has it been thus with him .

At the gate to the tombs there are plum trees ;
And there are owls collecting on them .
That man is not good ,
And I sing [this song] to admonish him .
I admonish him , but he will not regard me ; --
When he is overthrown , he will think of me .

142. 防有鵲巢 FANG YOU QUE CHAO

防有鵲巢、邛有旨苕。
誰俯予美、心焉忉忉。

中唐有璧、邛有旨鷦。
誰俯予美、心焉惕惕。

On the embankment are magpies' nests ;
 On the height grows the beautiful pea .
 Who has been imposing on the object of my admiration ?
 -- My heart is full of sorrow .

The middle path of the temple is covered with its tiles ;
 On the height is the beautiful medallion plant .
 Who has been imposing on the object of my admiration ?
 -- My heart is full of trouble .

143. 月出 YUE CHU

月出皎兮、佼人僚兮。
 舒窈糾兮、勞心悄兮。

月出皓兮、佼人憫兮。
 舒憂受兮、勞心慄兮。

月出照兮、佼人燎兮。
 舒天紹兮、勞心慘兮。

The moon comes forth in her brightness ;
 How lovely is that beautiful lady !
 O to have my deep longings for her relieved !
 How anxious is my toiled heart !

The moon comes forth in her splendour ;
 How attractive is that beautiful lady !
 O to have my anxieties about her relieved !
 How agitated is my toiled heart !

The moon comes forth and shines ;
 How brilliant is that beautiful lady !
 O to have the chains of my mind relaxed !
 How miserable is my toiled heart !

144. 株林 ZHU LIN

胡為乎株林、從夏南。
 匪適株林、從夏南。

駕我乘馬、說于株野。
 乘我乘駒、朝食于株。

What does he in Zhulin ?
 He is going after Xianan .
 He is not going to Zhulin ;
 He is going after Xianan .

' Yoke for me my team of horses ;
 I will rest in the country about Zhu .
 I will drive my team of colts ,
 And breakfast at Zhu !

145. 澤陂 ZE PO

彼澤之陂、有蒲與荷。
 有美一人、傷如之何。
 寤寐無為、涕泗滂沱。

彼澤之陂、有蒲與蘭。
 有美一人、碩大且卷。
 寤寐無為、中心悁悁。

彼澤之陂、有蒲菡萏。
 有美一人、碩大且儼。
 寤寐無為、輾轉伏枕。

By the shores of that marsh ,
 There are rushes and lotus plants .
 There is the beautiful lady ; --
 I am tortured for her , but what avails it ?
 Waking or sleeping , I do nothing ;
 From my eyes and nose the water streams .

By the shores of that marsh ,
 There are rushes and the valerian .
 There is the beautiful lady ;
 Tall and large , and elegant .
 Waking or sleeping , I do nothing ;
 My inmost heart is full of grief .

By the shores of that marsh ,
 There are rushes and lotus flowers .
 There is the beautiful lady ;
 Tall and large , and majestic .
 Waking or sleeping , I do nothing ;
 On my side , on my back , with my face on the pillow , I lie .

檜風 (THE ODES OF KUAI)

146. 羔裘 GAO QIU

羔裘逍遙、狐裘以朝。
豈不爾思、勞心忉忉。

羔裘翱翔、狐裘在堂。
豈不爾思、我心憂傷。

羔裘如膏、日出有曜。
豈不爾思、中心是悼。

In your lamb's fur you saunter about ;
In your fox's fur you hold your court .
How should I not think anxiously about you ?
My toiled heart is full of grief .

In your lamb's fur you wander aimlessly about ;
In your fox's fur you appear in your hall .
How should I not think anxiously about you ?
My heart is wounded with sorrow .

Your lamb's fur , as if covered with ointment ;
Glistens when the sun comes forth .
How should I not think anxiously about you ?
To the core of my heart I am grieved .

147. 素冠 SU GUAN

庶見素冠兮、棘人欒欒兮、勞心博博兮。

庶見素衣兮、我心傷悲兮、聊與子同歸兮。

庶見素韠兮、我心蘊結兮、聊與子如一兮。

If I could but see the white cap ,
And the earnest mourner worn to leanness ! --
My toiled heart is worn with grief !

If I could but see the white [lower] dress ! --
My heart is wounded with sadness !
I should be inclined to go and live with the wearer !

If I could but see the white knee-covers ! --
Sorrow is knotted in my heart !
I should almost feel as of one soul with the wearer !

148. 隰有萋楚 XI YOU CHANG CHU

隰有萋楚、猗儺其枝。
天之沃沃、樂子之無知。

隰有萋楚、猗儺其華。
天之沃沃、樂子之無家。

隰有萋楚、猗儺其實。
天之沃沃、樂子之無室。

In the low wet grounds is the carambola tree ;
Soft and pliant are its branches ,
With the glossiness of tender beauty .
I should rejoice to be like you , [O tree] , without consciousness .

In the low , damp grounds is the carambola tree ;
Soft and delicate are its flowers ,
With the glossiness of its tender beauty .
I should rejoice to be like you , [O tree] , without a family .

In the low , damp grounds is the carambola tree ;
Soft and delicate is its fruit ,
With the glossiness of its tender beauty .
I should rejoice to be like you , [O tree] , without a household .

149. 匪風 FEI FENG

匪風發兮、匪車偈兮、顧瞻周道、中心怛兮。

匪風飄兮、匪車嘒兮。
顧瞻周道、中心弔兮。

誰能亨魚、漑之釜鬻。
誰將西歸、懷之好音。

Not for the violence of the wind ;
Not for a rushing motion of a chariot ; --
But when I look to the road to Zhou ,
Am I pained to the core of my heart .

Not for the whirlwind ;
Not for the irregular motion of a chariot ; --
But when I look to the road to Zhou ,
Am I sad to the core of my heart .

Who can cook fish ?
 I will wash his boilers for him .
 Who will loyally go to the west ?
 I will cheer him with good words .

曹風 (THE ODES OF CAO)

150. 蜉蝣 FU YOU

蜉蝣之羽、衣裳楚楚。
 心之憂矣、於我歸處。

蜉蝣之翼、采采衣服。
 心之憂矣、於我歸息。

蜉蝣掘閱、麻衣如雪。
 心之憂矣、於我歸說。

The wings of the ephemera ,
 Are robes , bright and splendid .
 My heart is grieved ; --
 Would they but come and abide with me !

The wings of the ephemera ,
 Are robes , variously adorned .
 My heart is grieved ; --
 Would they but come and rest with me !

The ephemera bursts from its hole ,
 With a robe of hemp like snow .
 My heart is grieved ; --
 Would they but come and lodge with me !

151. 候人 HOU REN

彼候人兮、何戈與祿。
 彼其之子、三百赤芾。

維鷓在梁、不濡其翼。
 彼其之子、不稱其服。

維鷓在梁、不濡其味。
 彼其之子、不遂其媾。

薈兮蔚兮、南山朝隰。
 婉兮孌兮、季女斯飢。

Those officers of escort ,
 Have their carriers of lances and halberds .
 But these creatures ,
 With their three hundred red covers for the knees ! --

The pelican is on the dam ,
 And will not wet his wings !
 These creatures ,
 Are not equal to their dress !

The pelican is on the dam ,
 And will not wet his beak !
 These creatures ,
 Do not respond to the favour they enjoy .

Extensive and luxuriant is the vegetation ,
 And up the south hill in the morning rise the vapours .
 Tender is she and lovely ,
 But the young lady is suffering from hunger .

152. 鷓鴣 SHI JIU

鷓鴣在桑、其子七兮。
 淑人君子、其儀一兮。
 其儀一兮、心如結兮。

鷓鴣在桑、其子在梅。
 淑人君子、其帶伊絲。
 其帶伊絲、其弁伊騏。

鷓鴣在桑、其子在棘。
 淑人君子、其儀不忒。
 其儀不忒、正是四國。

鷓鴣在桑、其子在榛。
 淑人君子、正是國人。
 正是國人、胡不萬年。

The turtle dove is in the mulberry tree ,
 And her young ones are seven .
 The virtuous man , the princely one ,
 Is uniformly correct in his deportment .
 He is uniformly correct in his deportment ,
 His heart is as if it were tied to what is correct .

The turtle dove is in the mulberry tree ,
 And her young ones are in the plum tree .
 The virtuous man , the princely one ,

Has his girdle of silk .
 His girdle is of silk ,
 And his cap is of spotted deer-skin .

The turtle dove is in the mulberry tree ,
 And her young ones are in the jujube tree .
 The virtuous man , the princely one ,
 Has nothing wrong in his department .
 He has nothing wrong in his department ,
 And thus he rectifies the four quarters of the State .

The turtle dove is in the mulberry tree ,
 And her young ones are in the hazel tree .
 The virtuous man , the princely one ,
 Rectifies the people of the State .
 He rectifies the people of his State : --
 May he continue for ten thousand years !

153. 下泉 XIA QUAN

冽彼下泉、浸彼苞稂。
 愴我寤嘆、念彼周京。

冽彼下泉、浸彼苞蕭。
 愴我寤嘆、念彼京周。

冽彼下泉、浸彼苞著。
 愴無寤歎、念彼京師。

芃芃黍苗、陰雨膏之。
 四國有王、郇伯勞之。

Cold come the waters down from that spring ,
 And overflow the bushy wolf's-tail grass ,
 Ah me ! I awake and sigh ,
 Thinking of that capital of Zhou .

Cold come the waters down from that spring ,
 And overflow the bushy southernwood ,
 Ah me ! I awake and sigh ,
 Thinking of that capital of Zhou .

Cold come the waters down from that spring ,
 And overflow the bushy divining plants,
 Ah me ! I awake and sigh ,
 Thinking of that capital-city .

Beautifully grew the fields of young millet ,
 Enriched by fertilizing rains .

The States had their sovereign ,
And there was the chief of Xun to reward their princes .

豳風 (THE ODES OF BIN)

154. 七月 QI YUE

七月流火、九月授衣。
一之日鶩發、二之日栗烈。
無衣無褐、何以卒歲。
三之日于耜、四之日舉趾。
同我婦子、饁彼南畝、田畯至喜。

七月流火、九月授衣。
春日載陽、有鳴倉庚。
女執懿筐、遵彼微行、爰求柔桑。
春日遲遲、采繁祁祁。
女心傷悲、殆及公子同歸。

七月流火、八月萑葦。
蠶月條桑、取彼斧斨、以伐遠揚、猗彼女桑。
七月鳴鵙、八月載績。
載玄載黃、我朱孔陽、為公子裳。

四月秀葽、五月鳴蜩。
八月其穫、十月隕穽。
一之日于貉、取彼狐狸、為公子裘。
二之日其同、載纘武功、言私其縱、獻豸于公。

五月斯螽動股、六月莎雞振羽。
七月在野、八月在宇、九月在戶。
十月蟋蟀、入我床下。
穹窒熏鼠。
塞向墜戶。
嗟我婦子、日為改歲、入此室處。

六月食鬱及薺、七月亨葵及菽。
八月剥棗、十月穫稻。
為此春酒、以介眉壽。
七月食瓜、八月斷壺、九月叔苴、采荼薪樗。
食我農夫。

九月築場圃、十月納禾稼。
黍稷重穋、禾麻菽麥。
嗟我農夫、我稼既同、上入執宮功。
晝爾于茅、宵爾索綯。
亟其乘屋、其始播百穀。

二之日鑿冰沖沖、三之日納于凌陰。
 四之日其蚤、獻羔祭韭。
 九月肅霜、十月滌場。
 朋酒斯饗、日殺羔羊。
 躋彼公堂、稱彼兕觥、萬壽無疆。

In the seventh month , the Fire Star passes the meridian ;
 In the 9th month , clothes are given out .
 In the days of [our] first month , the wind blows cold ;
 In the days of [our] second , the air is cold ; --
 Without the clothes and garments of hair ,
 How could we get to the end of the year ?
 In the days of [our] third month , they take their ploughs in hand ;
 In the days of [our] fourth , they take their way to the fields .
 Along with my wife and children ,
 I carry food to them in those south-lying acres .
 The surveyor of the fields comes , and is glad .

In the seventh month , the Fire Star passes the meridian ;
 In the ninth month , clothes are given out .
 With the spring days the warmth begins ,
 And the oriole utters its song .
 The young women take their deep baskets ,
 And go along the small paths ,
 Looking for the tender [leaves of the] mulberry trees .
 As the spring days lengthen out ,
 They gather in crowds the white southernwood .
 That young lady's heart is wounded with sadness ,
 For she will [soon] be going with one of our princess as his wife .

In the seventh month , the Fire Star passes the meridian ;
 In the eighth month are the sedges and reeds .
 In the silkworm month they strip the mulberry branches of their leaves ,
 And take their axes and hatchets ,
 To lop off those that are distant and high ;
 Only stripping the young trees of their leaves .
 In the seventh month , the shrike is heard ;
 In the eighth month , they begin their spinning ; --
 They make dark fabrics and yellow .
 Our red manufacture is very brilliant ,
 It is for the lower robes of our young princes .

In the fourth month , the Small grass is in seed .
 In the fifth , the cicada gives out its note .
 In the eighth , they reap .
 In the tenth , the leaves fall .
 In the days of [our] first month , they go after badgers ,
 And take foxes and wild cats ,
 To make furs for our young princes .
 In the days of [our] second month , they have a general hunt ,
 And proceed to keep up the exercises of war .
 The boars of one year are for themselves ;
 Those of three years are for our prince .

In the fifth month , the locust moves its legs ;
 In the sixth month , the spinner sounds its wings .
 In the seventh month , in the fields ;
 In the eighth month , under the eaves ;
 In the ninth month , about the doors ;
 In the tenth month , the cricket
 Enters under our beds .
 Chinks are filled up , and rats are smoked out ;
 The windows that face [the north] are stopped up ;
 And the doors are plastered .
 ' Ah ! our wives and children ,
 ' Changing the year requires this :
 Enter here and dwell . '

In the sixth month they eat the sparrow-plums and grapes ;
 In the seventh , they cook the Kui and pulse ,
 In the eighth , they knock down the dates ;
 In the tenth , they reap the rice ;
 And make the spirits for the spring ,
 For the benefit of the bushy eyebrows .
 In the seventh month , they eat the melons ;
 In the eighth , they cut down the bottle-gourds ;
 In the ninth , they gather the hemp-seed ;
 They gather the sowthistle and make firewood of the Fetid tree ;
 To feed our husbandmen .

In the ninth month , they prepare the vegetable gardens for their stacks ,
 And in the tenth they convey the sheaves to them ;
 The millets , both the early sown and the late ,
 With other grain , the hemp , the pulse , and the wheat .
 ' O my husbandmen ,
 Our harvest is all collected .
 Let us go to the town , and be at work on our houses .
 In the day time collect the grass ,
 And at night twist it into ropes ;
 Then get up quickly on our roofs ; --
 We shall have to recommence our sowing . '

In the days of [our] second month , they hew out the ice with harmonious blows ;
 And in those of [our] third month , they convey it to the ice-houses ,
 [Which they open] in those of the fourth , early in the morning ,
 Having offered in sacrifice a lamb with scallions .
 In the ninth month , it is cold , with frost ;
 In the tenth month , they sweep clean their stack-sites .
 The two bottles of spirits are enjoyed ,
 And they say , ' Let us kill our lambs and sheep ,
 And go to the hall of our prince ,
 There raise the cup of rhinoceros horn ,
 And wish him long life , -- that he may live for ever . '

155. 鴟鵂 CHI XIAO

鴟鴞鴟鴞、既取我子、無毀我室。
 恩斯勤斯、鬻子之閔斯。

迨天之未陰雨、徹彼桑土、綯繆牖戶。
 今女下民、或敢侮予。

予手拮据、予所捋荼、予所蓄租、予口卒瘁、日予未有室家。

予羽譙譙、予尾脩脩、予室翹翹、風雨所漂搖、予維音嘒嘒。

O owl , O owl ,
 You have taken my young ones ; --
 Do not [also] destroy my nest .
 With love and with toil ,
 I nourished them . -- I am to be pitied .

Before the sky was dark with rain ,
 I gathered the roots of the mulberry tree ,
 And bound round and round my window and door .
 Now ye people below ,
 Dare any of you despise my house ?

With my claws I tore and held .
 Through the rushes which I gathered ,
 And all the materials I collected ,
 My mouth was all sore ; --
 I said to myself , ' I have not yet got my house complete . '

My wings are all-injured ;
 My tail is all-broken ;
 My house is in a perilous condition ;
 It is tossed about in the wind and rain : --
 I can but cry out with this note of alarm .

156. 東山 DONG SHAN

我徂東山、惓惓不歸。
 我來自東、零雨其濛。
 我東曰歸、我心西悲。
 制彼裳衣、勿士行枚。
 蜎蜎者蠋、烝在桑野。
 敦彼獨宿、亦在車下。

我徂東山、惓惓不歸。
 我來自東、零雨其濛。
 果臝之實、亦施于宇。
 伊威在室、蠨蛸在戶。

町曠鹿場、熠燿宵行。
不可畏也、伊可懷也。

我徂東山、惛惛不歸。
我來自東、零雨其濛。
鸛鳴于垤、婦歎于室。
洒掃穹窒、我征聿至。
有敦瓜苦、烝在栗薪。
自我不見、于今三年。

我徂東山、惛惛不歸。
我來自東、零雨其濛。
倉庚于飛、熠燿其羽。
之子于歸、皇駁其馬。
親結其縵、九十其儀。
其新孔嘉、其舊如之何。

We went to the hills of the east ,
And long were we there without returning ,
When we came from the east ,
Down came the rain drizzlingly .
When we were in the east , and it was said we should return ,
Our hearts were in the west and sad ;
But there were they preparing our clothes for us ,
As to serve no more in the ranks with the gags .
Creeping about were the caterpillars ,
All over the mulberry grounds ;
And quietly and solitarily did we pass the night ,
Under our carriages .

We went to the hills of the east ,
And long were we there without returning ,
When we came from the east ,
Down came the rain drizzlingly .
The fruit of the heavenly gourd ,
Would be hanging about our eaves ;
The sowbug would be in our chambers ;
The spiders webs would be in our doors ;
Our paddocks would be deer-fields ;
The fitful light of the glow-worms would be all about .
These thoughts made us apprehensive ,
And they occupied our breasts .

We went to the hills of the east ,
And long were we there without returning ,
On our way back from the east ,
Down came the rain drizzlingly .
The cranes were crying on the ant-hills ;
Our wives were sighing in their rooms ;
They had sprinkled and swept , and stuffed up all the crevices .
Suddenly we arrived from the expedition ,
And there were the bitter gourds hanging ,

From the branches of the chestnut trees .
 Since we had seen such a sight ,
 Three years were now elapsed .

We went to the hills of the east ,
 And long were we there without returning ,
 On our way back from the east ,
 Down came the rain drizzlingly .
 The oriole is flying about ,
 Now here , now there , are its wings .
 Those young ladies are going to be married ,
 With their bay and red horses , flecked with white .
 Their mothers have tied their sashes ;
 Complete are their equipments .
 The new matches are admirable ; --
 How can the reunions of the old be expressed ?

157. 破斧 PO FU

既破我斧、又缺我斨。
 周公東征、四國是皇。
 哀我人斯、亦孔之將。

既破我斧、又缺我錡。
 周公東征、四國是吡。
 哀我人斯、亦孔之嘉。

既破我斧、又缺我鉞。
 周公東征、四國是遘。
 哀我人斯、亦孔之休。

We broke our axes ,
 And we splintered our hatchets ;
 But the object of the duke of Zhou , in marching to the east ,
 Was to put the four States to rights .
 His compassion for us people ,
 Is very great .

We broke our axes ,
 And we splintered our chisels ;
 But the object of the duke of Zhou , in marching to the east ,
 Was to reform the four States .
 His compassion for us people ,
 Is very admirable .

We broke our axes ,
 And splintered our clubs .
 But the object of the duke of Zhou , in marching to the east ,
 Was to save the alliance of the four States .

His compassion for us people ,
Is very excellent .

158. 伐柯 FA KE

伐柯如何、匪斧不克。
取妻如何、匪媒不得。

伐柯伐柯、其則不遠。
我覲之子、籩豆有踐。

In hewing [the wood for] an axe-handle , how do you proceed ?
Without [another] axe it cannot be done .
In taking a wife , how do you proceed ?
Without a go-between it cannot be done .

In hewing an axe-handle , in hewing an axe-handle ,
The pattern is not far off .
I see the lady ,
And forthwith the vessels are arranged in rows .

159. 九罭 JIU YU

九罭之魚、鱒魴。
我覲之子、袞衣繡裳。

鴻飛遵渚、公歸無所、於女信處。

鴻飛遵陸、公歸不復、於女信宿。

是以有袞衣兮、無以我公歸兮、無使我心悲兮。

In the net with its nine bags ,
Are rudd and bream .
We see this prince ,
With his grand-ducal robe and embroidered skirt .

The wild geese fly [only] about the islets .
The duke is returning ; -- is it not to his proper place ?
He was stopping with you [and me] but for a couple of nights .

The wild geese fly about the land .
The duke is returning , and will not come back here ?
He was lodging with you [and me] but for a couple of nights .

160. 狼跋 LANG BA

狼跋其胡、載寔其尾。
公孫碩膚、赤舄几几。

狼寔其尾、載跋其胡。
公孫碩膚、德音不瑕。

The wolf springs forward on his dewlap ,
Or trips back on his tail .
The duke was humble , and greatly admirable ,
Self-composed in his red slippers .

The wolf springs forward on his dewlap ,
Or trips back on his tail .
The duke was humble , and greatly admirable ,
There is no flaw in his virtuous fame .

小雅 (MINOR ODES OF THE KINGDOM)

雅者、正也、正樂之歌也。其篇本有大小之殊、而先儒說又各有正變之別。以今考之、正小雅、燕饗之樂也、正大雅、會朝之樂、受釐陳戒之辭也。故或歡欣和說、以盡群下之情、或恭敬齊莊、以發先王之德、詞氣不同、音節亦異、多周公制作時所定也。及其變也、則事未必同、而各以其聲附之。其次序時世、則有不可考者矣。

鹿鳴之什(DECADE OF LU MING)

161. 鹿鳴 LU MING

呦呦鹿鳴、食野之苹。
我有嘉賓、鼓瑟吹笙。
吹笙鼓簧、承筐是將。
人之好我、示我行周。

呦呦鹿鳴、食野之蒿。
我有嘉賓、德音孔昭。
視民不佻、君子是則是倣。
我有旨酒、嘉賓式燕以敖。

呦呦鹿鳴、食野之芩。
 我有嘉賓、鼓瑟鼓琴。
 鼓瑟鼓琴、和樂且湛。
 我有旨酒、以嘉樂嘉賓之心。

With pleased sounds the deer call to one another ,
 Eating the celery of the fields .
 I have here admirable guests ;
 The lutes are struck , and the organ is blown [for them] ; --
 The organ is blown till its tongues are all moving .
 The baskets of offerings [also] are presented to them .
 The men love me ,
 And will show me the perfect path .

With pleased sounds the deer call to one another ,
 Eating the southernwood of the fields .
 I have here admirable guests ;
 Whose virtuous fame is grandly brilliant .
 They show the people not to be mean ;
 The officers have in them a pattern and model .
 I have good wine ,
 Which my admirable guests drink , enjoying themselves .

With pleased sounds the deer call to one another ,
 Eating the salsola of the fields .
 I have here admirable guests ;
 For whom are struck the lutes , large and small .
 The lutes , large and small , are struck ,
 And our harmonious joy is long-continued .
 I have good wine ,
 To feast and make glad the hearts of my admirable guests .

162. 四牡 SI MU

四牡駢駢、周道倭遲。
 豈不懷歸、王事靡盬、我心傷悲。

四牡駢駢、嘽嘽駘馬。
 豈不懷歸、王事靡盬、不遑啟處。

翩翩者騅、載飛載下、集于苞栩。
 王事靡盬、不遑將父。

翩翩者騅、載飛載止、集于苞杞。
 王事靡盬、不遑將母。

駕彼四駟、載驟馿馿。
 豈不懷歸、是用作歌、將母來詒。

My four steeds advanced without stopping ;
 The way from Zhou was winding and tedious .
 Did I not have the wish to return ?
 But the king's business was not to be slackly performed ;
 And my heart was wounded with sadness .

My four steeds advanced without stopping ;
 They panted and snorted , the white steeds black-maned .
 Did I not have the wish to return ?
 But the king's business was not to be slackly performed ;
 And I had not leisure to kneel or to sit .

The Filial doves keep flying about ,
 Now soaring aloft , and now descending ,
 Collecting on the bushy oaks ;
 But the king's business was not to be slackly performed ;
 And I had not leisure to nourish my father .

The Filial doves keep flying about ,
 Now flying , now stopping ,
 Collecting on the bushy medlars ;
 But the king's business was not to be slackly performed ;
 And I had not leisure to nourish my mother .

I yoked my four white steeds , black-maned ;
 They hurried away with speed .
 [But] did I not wish to return ?
 Therefore I make this song ,
 Announcing my wish to nourish my mother .

163. 皇皇者華 HUANG HUANG ZHE HUA

皇皇者華、于彼原隰。
 駉駉征夫、每懷靡及。

我馬維駒、六轡如濡。
 載馳載驅、周爰咨諏。

我馬維騏、六轡如絲。
 載馳載驅、周爰咨謀。

我馬維駉、六轡沃若。
 載馳載驅、周爰咨度。

我馬維駟、六轡既均。
 載馳載驅、周爰咨詢。

Brilliant are the flowers ,
 On those level heights and the low grounds.

Complete and alert is the messenger , with his suite ,
Ever anxious lest he should not succeed .

My horses are young ;
The six reins look as if they were moistened .
I gallop them , and urge them on ,
Everywhere pushing my inquiries .

My horses are piebald ;
The six reins are like silk .
I gallop them , and urge them on ,
Everywhere seeking information and counsel .

My horses are white and black-maned ;
The six reins look glossy .
I gallop them , and urge them on ,
Everywhere seeking information and advice .

My horses are grey ;
The six reins are well in hand .
I gallop them , and urge them on ,
Everywhere seeking information and suggestions .

164. 常棣 CHANG DI

常棣之華、鄂不韡韡。
凡今之人、莫如兄弟。

死喪之威、兄弟孔懷。
原隰哀矣、兄弟求矣。

脊今在原、兄弟急難。
每有良朋、況也永歎。

兄弟鬩于牆、外禦其務。
每有良朋、烝也無戎。

喪亂既平、既安且寧。
雖有兄弟、不如友生。

儻爾籩豆、飲酒之饌。
兄弟既具、和樂且孺。

妻子好合、如鼓瑟琴。
兄弟既翕、和樂且湛。

宜爾室家、樂爾妻帑。
是究是圖、亶其然乎。

The flowers of the cherry tree --
 Are they not gorgeously displayed ?
 Of all the men in the world ,
 There are none equal to brothers .

On the dreaded occasions of death and burial ,
 It is brothers who greatly sympathize .
 When fugitives are collected on the heights and low grounds ,
 They are brothers who will seek one another out .

There is the wagtail on the level height ; --
 When brothers are in urgent difficulties ,
 Friends , though they may be good ,
 Will [only] heave long sighs .

Brothers may quarrel inside the walls ,
 But they will oppose insult from without ,
 When friends , however good they may be ,
 Will not afford help .

When death and disorder are past ,
 And there are tranquillity and rest ;
 Although they have brothers ,
 [Some] reckon them not equal to friends .

Your dishes may be set in array ,
 And you may drink to satiety ;
 But it is when your brothers are all present ,
 That you are harmonious and happy , with child-like joy .

Loving union with wife and children ,
 Is like the music of lutes ;
 But it is the accord of brothers ,
 Which makes the harmony and happiness lasting .

For the ordering of your family ,
 For your joy in your wife and children ,
 Examine this and study it ; --
 Will you not find that it is truly so ?

165. 伐木 FA MU

伐木丁丁、鳥鳴嚶嚶。
 出自幽谷、遷于喬木。
 嚶其鳴矣、求其友聲。
 相彼鳥矣、猶求友聲。
 矧伊人矣、不求友生。
 神之聽之、終和且平。

伐木許許、醜酒有藇。
 既有肥羜、以速諸父。
 寧適不來、微我弗顧。
 於粲洒掃、陳饋八簋。
 既有肥牡、以速諸舅。
 寧適不來、微我有咎。

伐木于阪、醜酒有衍。
 籩豆有踐、兄弟無遠。
 民之失德、乾餱以愆。
 有酒湑我、無酒酤我。
 坎坎鼓我、蹲蹲舞我。
 迨我暇矣、飲此湑矣。

On the trees go the blows ding-ding ;
 And the birds cry out ying-ying .
 One issues from the dark valley ,
 And removes to the lofty tree ,
 While ying goes its cry ,
 Seeking with its voice its companion .
 Look at the bird ,
 Bird as it is , seeking with its voice its companion ;
 And shall a man ,
 Not seek to have his friends ?
 Spiritual beings will then hearken to him ;
 He shall have harmony and peace .

Xu-xu they go , as they fell the trees .
 I have strained off my spirits , till they are fine ,
 And the fatted lambs are provided ,
 To which to invite my paternal uncles .
 It is better that something should keep them from coming ,
 Than that I should not have regarded them .
 Oh ! brightly I have sprinkled and swept my courtyard ,
 And arranged my viands , with eight dishes of grain , along with my fatted meat ,
 To which to invite my maternal uncles .
 It is better that something should keep them from coming ,
 Than that there should be blame attaching to me .

They fell down the trees along the hill-side .
 I have strained off my spirits in abundance ;
 The dishes stand in rows ,
 And none of my brethren are absent .
 The loss of kindly feeling among people ,
 May arise from faults in the matter of dry provisions .
 If I have spirits I strain them , do I ;
 If I have no spirits , I buy them , do I ;
 I make the drums beat , do I ;
 I lead on the dance , do I .
 Whenever we have leisure ,
 Let us drink the sparkling spirits .

166. 天保 TIAN BAO

天保定爾、亦孔之固。
 俾爾單厚、何福不除。
 俾爾多益、以莫不庶。

天保定爾、俾爾戩穀。
 罄無不宜、受天百祿。
 降爾遐福、維日不足。

天保定爾、以莫不興。
 如山如阜、如岡如陵。
 如川之方至、以莫不增。

吉蠲為饗、是用孝享。
 禴祠烝嘗、于公先王。
 君曰卜爾、萬壽無疆。

神之弔矣、詒爾多福。
 民之質矣、日用飲食。
 群黍百姓、邊為爾德。

如月之恒、如日之升。
 如南山之壽、不騫不崩。
 如松柏之茂、無不爾或承。

Heaven protects and establishes thee ,
 With the greatest securtiy ;
 Makes thee entirely virtuous ,
 That thou mayest enjoy every happiness ;
 Grants thee much increase ,
 So that thou hast all in abundance .

Heaven protects and establishes thee ,
 It grants thee all excellence ,
 So that thine every matter is right ,
 And thou receivest every heavenly favour .
 It sends down to thee long-during happiness ,
 Which the days are not sufficient to enjoy .

Heaven protects and establishes thee ,
 So that in every thing thou dost prosper ,
 Like the high hills , and the mountain masses ,
 Like the topmost ridges , and the greatest bulks ;
 That , as the stream ever coming on ,
 Such is thine increase .

With happy auspices and purifications , thou bringest the offerings ,
 And dost filially present them ;
 In spring , summer , autumn , and winter ,
 To the dukes and former kings ,
 Who says , ' We give to thee ,
 Myriad of years of duration unlimited . '

The spirits come ,
 And confer on thee many blessings .
 The people are simple and honest ,
 Daily enjoying their meat and drink .
 All the black-haired race , in all their surnames ,
 Universally practise your virtue .

Like the moon advancing to the full ,
 Like the sun ascending the heavens ,
 Like the age of the southern hills ,
 Never waning , never falling ,
 Like the luxuriance of the fir and the cypress ; --
 May such be thy succeeding line !

167. 采薇 CAI WEI

采薇采薇、薇亦作止。
 日歸日歸、歲亦莫止。
 靡室靡家、玁狁之故。
 不遑啟居、玁狁之故。

采薇采薇、薇亦柔止。
 日歸日歸、心亦憂止。
 憂心烈烈、載飢載渴。
 我戍未定、靡使歸聘。

采薇采薇、薇亦剛止。
 日歸日歸、歲亦陽止。
 王事靡盬、不遑啟處。
 憂心孔疚、我行不來。

駕彼四牡、四牡騤騤。
 君子所依、小人所腓。
 四牡翼翼、象弭魚服。
 豈不日戒、玁狁孔亟。

彼爾維何、維常之華。
 彼路斯何、君子之車。
 戎車既駕、四牡業業。
 豈敢定居、一月三捷。

駕彼四牡、四牡騤騤。
君子所依、小人所腓。
四牡翼翼、象弭魚服。
豈不日戒、玁狁孔亟。

昔我往矣、楊柳依依。
今我來思、雨雪靡靡。
行道遲遲、載渴載飢。
我心傷悲、莫知我哀。

Let us gather the thorn-ferns , let us gather the thorn-ferns ;
The thorn-ferns are now springing up .
When shall we return ? When shall we return ?
It will be late in the [next] year .
Wife and husband will be separated ,
Because of the Xian-yun .
We shall have no leisure to rest ,
Because of the Xian-yun .

Let us gather the thorn-ferns , let us gather the thorn-ferns ;
The thorn-ferns are now tender .
When shall we return ? When shall we return ?
Our hearts are sorrowful ;
Our hearts are sad and sorrowful ;
We shall hunger , we shall thirst .
While our service on guard is not finished ,
We can send no one home to enquire about our families .

Let us gather the thorn-ferns , let us gather the thorn-ferns ;
The thorn-ferns are now hard .
When shall we return ? When shall we return ?
The year will be in the tenth month .
But the king's business must not be slackly performed ;
We shall have no leisure to rest .
Our sorrowing hearts are in great distress ;
But we shall not return from our expedition .

What is that so gorgeous ?
It is the flowers of the cherry tree .
What carriage is that ?
It is the carriage of our general .
His war carriage is yoked ;
The four steeds are strong .
Dare we remain inactive ?
In one month we shall have three victories .

The four steeds are yoked ,
The four steeds , eager and strong ; --
The confidence of the general ,
The protection of the men .
The four steeds move regularly , like wings ; --
There are the bow with its ivory ends , and the seal-skin quiver .

Shall we not daily warn one another ?
The business of the Xian-yun is very urgent .

At first , when we set out ,
The willows were fresh and green ;
Now , when we shall be returning ,
The snow will be falling in clouds .
Long and tedious will be our marching ;
We shall hunger ; we shall thirst .
Our hearts are wounded with grief ,
And no one knows our sadness .

168. 出車 CHU CHE

我出我車、于彼牧矣。
自天子所、謂我來矣。
召彼僕夫、謂之載矣。
王事多難、維其棘矣。

我出我車、于彼郊矣。
設此旃矣、建彼旄矣。
彼旃旃斯、胡不旆旆。
憂心悄悄、僕夫況瘁。

王命南仲、往城于方。
出車彭彭、旂旐央央。
天子命我、城彼朔方。
赫赫南仲、玁狁于襄。

昔我往矣、黍稷方華。
今我來思、雨雪載塗。
王事多難、不遑啟居。
豈不懷歸、畏此簡書。

嘒嘒草蟲、趯趯阜螽。
未見君子、憂心忡忡。
既見君子、我心則降。
赫赫南仲、薄伐西戎。

春日遲遲、卉木萋萋。
倉庚喈喈、采芣祁祁。
執訊獲醜、薄言還歸。
赫赫南仲、玁狁于夷。

We proceeded with our carriage ,
To those pasture grounds .
' From the place of the son of Heaven ,

Came an order to me to march , ' [said the general] .
 So he called his carriage-officers,
 And told them to get the carriages all ready .
 ' The king's business , ' [said he] , ' is surrounded with difficulties ;
 We must use despatch . '

We proceeded with our carriage ,
 To that suburban region .
 The banner with tortoises and serpents was raised ,
 And the ox-tails set up at the top of its staff ;
 Did not it and the falcon banner ,
 Fly about grandly ?
 The [general's] heart was anxious and sad ,
 And the carriage-officers appeared full of care .

The king charged Nan Zhong ,
 To go and build a wall in the [disturbed] region .
 How numerous were his chariots !
 How splendid his dragon , his tortoise and serpent flags !
 The son of Heaven had charged us ,
 To build a wall in that northern region .
 Awe-inspiring was Nan Zhong ;
 The Xian-yun were sure to be swept away !

When we were marching at first ,
 The millets were in flower .
 Now that we are returning ,
 The snow falls , and the roads are all mire .
 The king's business was not to be slackly performed ,
 And we had not leisure to rest .
 Did we not long to return ?
 But we were in awe of the orders in the tablets .

' Yao-yao go the grass-insects ,
 And the hoppers leap about .
 While we do not see our husbands ,
 Our hearts must be full of grief .
 Let us but see our husbands ,
 And our hearts will be at rest . '
 The awe-inspiring Nan Zhong ,
 Is smiting the Rong of the west .

The spring-days are lengthening out ;
 The plants and trees grow full of verdure ;
 The oriole's cry comes jie-jie ;
 [Our wives] go in crowds to gather the white southernwood .
 With our prisoners for the question and our captive crowd ,
 We return .
 Awe-inspiring is Nan zhong ;
 The Xian-yun are pacified .

169. 杖杜 DI DU

有杖之杜、有皖其實。
王事靡盬、繼嗣我日。
日月陽止、女心傷止、征夫遑止。

有杖之杜、其葉萋萋。
王事靡盬、我心傷悲。
卉木萋止、女心悲止、征夫歸止。

陟彼北山、言采其杞。
王事靡盬、憂我父母。
檀車幘幘、四牡瘡瘡、征夫不遠。

匪載匪來、憂心孔疚。
期逝不至、而多為恤。
卜筮偕止、會言近止、征夫邇止。

Solitary stands the russet pear tree ,
With its fruit so bright .
The king's business must not be slackly performed ,
And the days are prolonged with us one after another .
The sun and moon are in the tenth month .
My woman's heart is wounded ;
My soldier might have leisure [to return] !

Solitary stands the russet pear tree ,
With its leaves so luxuriant .
The king's business must not be slackly performed ,
And my heart is wounded and sad .
The plants and trees are luxuriant ,
But my heart is sad .
O that my soldier might return !

I ascended that hill in the north ,
To gather the medlars .
The king's business must not be slackly performed ,
And our parents are made sorrowful .
His chariot of sandal wood must be damaged ;
His four horses must be worn out ;
My soldier cannot be far off .

They have not packed up , they do not come ;
My sorrowing heart is greatly distressed .
The time is past , and he is not here ,
To the multiplication of my sorrows .
Both by the tortoise shell and the reeds have I divined ,
And they unite in saying he is near .
My soldier is at hand !

南陔(NAN GAI)

笙詩無辭

白華之什(DECADE OF BAIHUA)**白華(BAI HUA)**

笙詩無辭

華黍(HUA SHU)

笙詩無辭

170. 魚麗 YU LI

魚麗于罌、鱮鯢。
君子有酒、旨且多。

魚麗于罌、魴鱧。
君子有酒、多且旨。

魚麗于罌、鰻鯉。
君子有酒、旨且有。

物其多矣、維其嘉矣。

物其旨矣、維其偕矣。

物其有矣、維其時矣。

The fish pass into the basket ,
Yellow-jaws and sand-blowers .
Our host has spirits ,
Good and abundance of them .

The fish pass into the basket ,
Bream and tench .

Our host has spirits ,
Abundance of them and good .

The fish pass into the basket ,
Mud-fish and carp .
Our host has spirits ,
Good and in quantities .

The viands are abundant ,
And they are admirable .

The viands are excellent ,
Both from the land and the sea .

The viands are in quantities ,
And all in season .

由庚(YOU GENG)

笙詩無辭。

171. 南有嘉魚 NAN YOU JIA YU

南有嘉魚、烝然罩罩。
君子有酒、嘉賓式燕以樂。

南有嘉魚、烝然汕汕。
君子有酒、嘉賓式燕以衍。

南有樛木、甘瓠爨之。
君子有酒、嘉賓式燕綏之。

翩翩者雛、烝然來思。
君子有酒、嘉賓式燕又思。

In the south is the barbel ,
And , in multitudes , they are taken under baskets .
The host has spirits ,
On which his admirable guests feast with him joyfully .

In the south is the barbel ,
And , in multitudes , they are taken with wicker nets .
The host has spirits ,
On which his admirable guests feast with him , delighted .

In the south are trees with curved drooping branches ,
 And the sweet gourds cling to them .
 The host has spirits ,
 On which his admirable guests feast with him cheerfully .

The Filial doves keep flying about ,
 Coming in multitudes .
 The host has spirits ,
 On which his admirable guests feast with him again and again .

崇丘(CHONG QIU)

笙詩無辭

172. 南山有臺 NAN SHAN YOU TAI

南山有臺、北山有萊。
 樂只君子、邦家之基。
 樂只君子、萬壽無期。

南山有桑、北山有楊。
 樂只君子、邦家之光。
 樂只君子、萬壽無疆。

南山有杞、北山有李。
 樂只君子、民之父母。
 樂只君子、德音不已。

南山有栲、北山有杻。
 樂只君子、遐不眉壽。
 樂只君子、德音是茂。

南山有枸、北山有楸。
 樂只君子、遐不黃耇。
 樂只君子、保艾爾後。

On the hills of the south is the Tai plant ,
 On those of the north is the Lai .
 To be rejoiced in are ye , noble men ,
 The foundations of the State .
 To be rejoiced in are ye , noble men ; --
 May your years be myriads and without end !

On the hills of the south are the mulberry trees ,
 On those of the north are willows .
 To be rejoiced in are ye , noble men ,
 The light of the State .
 To be rejoiced in are ye , noble men ; --
 May your years be myriads , unlimited !

On the hills of the south are medlars ;
 On those of the north are plum trees .
 To be rejoiced in are ye , noble men ,
 Parents of the people .
 To be rejoiced in are ye , noble men ; --
 May your virtuous fame have no end !

On the hills of the south is the Kao ;
 On those of the north is the Niu .
 To be rejoiced in are ye , noble men ,
 Have ye not the eyebrows of longevity ?
 To be rejoiced in are ye , noble men ; --
 May your virtuous fame be abundant !

On the hills of the south is the Ju ;
 On those of the north is the Yu .
 To be rejoiced in are ye , gentlemen ; --
 Will ye not have the grey hair and wrinkled face ?
 To be rejoiced in are ye , gentlemen ; --
 May ye preserve and maintain your posterity !

由儀(YOU YI)

無辭

173. 蓼蕭 LIAO XIAO

蓼彼蕭斯、零露漙兮。
 既見君子、我心寫兮。
 燕笑語兮、是以有譽處兮。

蓼彼蕭斯、零露瀼瀼。
 既見君子、為龍為光。
 其德不爽、壽考不忘。

蓼彼蕭斯、零露泥泥。
 既見君子、孔燕豈弟。
 宜兄宜弟、令德壽豈。

蓼彼蕭斯、零露濃濃。
既見君子、偉革冲冲。
和鸞雝雝、萬福攸同。

How long grows the southernwood ,
With the dew lying on it so bright !
Now that I see my noble men ,
My heart is entirely satisfied .
As we feast , we laugh and talk ; --
It is right they should have fame and prosperity !

How long grows the southernwood ,
With the dew lying on it so abundantly !
Now that I see my noble men ,
I appreciate their favour and their brightness .
Their virtue is without taint of error ; --
May they live long , and not be forgotten !

How high is the southernwood ,
All wet with the fallen dew !
Now that I see my noble men ,
Grandly we feast , delighted and complacent .
May their relations with their brothers be right !
May they be happy in their excellent virtue to old age !

How high is the southernwood ,
With the dew lying on it so richly !
I have seen my noble men ,
With the ends of their reins hanging down ,
With the bells tinkling on their cross-boards and bits .
May all happiness gather upon them .

174. 湛露 ZHAN LU

湛湛露斯、匪陽不晞。
厭厭夜飲、不醉無歸。

湛湛露斯、在彼豐草。
厭厭夜飲、在宗載考。

湛湛露斯、在彼杞棘。
顯允君子、莫不令德。

其實其椅、其實離離。
豈弟君子、莫不令儀。

Heavy lies the dew ;
Nothing but the sun can dry it .

Happily and long into the night we drink ; --
Till all are drunk , there is no retiring .

Heavy lies the dew ;
On that luxuriant grass .
Happily and long into the night we drin .
In the honoured apartment we complete our carousal .

Heavy lies the dew ;
On those willows and jujube trees .
Distinguished and true are my noble quests , --
Every one of excellent virtue .

From the Tong and the Yi ,
Their fruit hangs down .
Happy and self-possessed are my noble quests , --
Every one of them of excellent deportment .

彤弓之什(DECADE OF TONG GONG)

175. 彤弓

彤弓昭兮、受言藏之。
我有嘉賓、中心貺之。
鐘鼓既設、一朝饗之。

彤弓昭兮、受言載之。
我有嘉賓、中心喜之。
鐘鼓既設、一朝右之。

彤弓昭兮、受言囊之。
我有嘉賓、中心好之。
鐘鼓既設、一朝酬之。

175. TONG GONG

The red bows unbent ,
Were received and deposited .
I have here an admirable quest ,
And with all my heart I bestow one on him .
The bells and drums have been arranged in order ,
And all morning will I feast him .

The red bows unbent ,
Were received and fitted on their frames .
I have here an admirable quest ,
And with all my heart I rejoice in him .

The bells and drums have been arranged in order ,
And all morning will I honour him .

The red bows unbent ,
Were received and placed in their cases .
I have here an admirable quest ,
And with all my heart I love him .
The bells and drums have been arranged in order ,
And all morning will I pledge him .

176. 菁菁者莪 JING JING ZHE E

菁菁者莪、在彼中阿。
既見君子、樂且有儀。

菁菁者莪、在彼中沚。
既見君子、我心則喜。

菁菁者莪、在彼中陵。
既見君子、錫我百朋。

汎汎楊舟、載沉載浮。
既見君子、我心則休。

Luxuriantly grows the aster-southernwood ,
In the midst of that large mound .
Since we see our noble lord ,
We rejoice , and he shows us all courtesy .

Luxuriantly grows the aster-southernwood ,
In the midst of that islet .
Since we see our noble lord ,
Our hearts are full of joy .

Luxuriantly grows the aster-southernwood ,
In the midst of that great height .
We see our noble lord ,
And he gives us a hundred sets of cowries .

It floats about , -- the willow boat ,
Now sinking , now rising again .
Since we see our noble lord ,
Our hearts are at rest .

177. 六月 LIU YUE

六月棲棲、戎車既飭。
四牡騤騤、載是常服。
玁狁孔熾、我是用急。
王于出征、以匡王國。

比物四驪、閑之維則。
維此六月、既成我服。
我服既成、于三十里。
王于出征、以佐天子。

四牡脩廣、其大有顛。
薄伐玁狁、以奏膚公。
有嚴有翼、共武之服。
共武之服、以定王國。

玁狁匪茹、整居焦穫。
侵鎬及方、至于涇陽。
織文鳥章、白旆央央。
元戎十乘、以先啟行。

戎車既安、如輕如軒。
四牡既佶、既佶且閑。
薄伐玁狁、至于大原。
文武吉甫、萬邦為憲。

吉甫燕喜、既多受祉。
來歸自鎬、我行永久。
飲御諸友、魚鱉膾鯉。
侯誰在矣、張仲孝友。

In the sixth month all was bustle and excitement .
The war carriages had been made ready ,
With the four steeds [of each] , strong and eager ;
And the regular accountments had been placed in the carriages .
The Xian-yun were in blazing force ,
And thence was the urgency .
The king had ordered their expedition ,
To deliver the royal kingdom .

Matched in strength were the four black steeds ,
Well trained to observe every rule .
On this sixth month ,
We completed our accountments .
Our accountments were completed ,
And we marched thirty Li [every day] .
The king had ordered their expedition ,
To help the son of Heaven .

The four steeds were long , and stout ,
And large-headed .
We smote the Xian-yun ,

And achieved great merit .
 Severely strict and careful [was our leader] ,
 Discharging his military service , --
 Discharging his military service ,
 And settling thereby the royal kingdom .

Badly reckoned the Xian-yun ,
 When they confidently occupied Jiao and Huo ,
 And overran Hao and Fang ,
 As far as to the north of the Jing .
 On our flags was their blazonry of birds ,
 While their white streamers fluttered brightly .
 Ten large war chariots ,
 Led the way in front .

The war carriages were well made .
 Nicely balanced , before and behind .
 Their four steeds were strong ,
 Both strong and well trained .
 We smote the Xian-yun ,
 As far as Tai-yuan .
 For peace or for war fit is Ji-fu ,
 A pattern to all the States .

Ji-fu feasts and is glad ;
 Great happiness is his .
 In returning from Hao ,
 Distant and long had been our march .
 He entertains and feasts his friends ,
 With roast turtle and minced carp .
 And who are there ?
 There is Zhang Zhong , the filial and brotherly .

178. 采芑 CAI QI

薄言采芑、于彼新田、于此菑畝。
 方叔蒞止、其車三千、師干之試。
 方叔率止、乘其四騏、四騏翼翼。
 路車有奭、簞箎魚服、鉤膺鞶革。

薄言采芑、于彼新田、于此中鄉。
 方叔蒞止、其車三千、旂旐央央。
 方叔率止、約軼錯衡、八鸞瑯瑯。
 服其命服、朱芾斯皇、有瓊蔥珩。

馱彼飛隼、其飛戾天、亦集爰止。
 方叔蒞止、其車三千、師干之試。
 方叔率止、鉦人伐鼓、陳師鞠旅。
 顯允方叔、伐鼓淵淵、振旅闐闐。

蠹爾蠻荊、大邦為讎。
 方叔元老、克壯其猶。
 方叔率止、執訊獲醜。
 戎車曄曄、曄曄焯焯、如霆如雷。
 顯允方叔、征伐玁狁、蠻荊來威。

They were gathering the white millet ,
 In those new fields ,
 And in these acres brought only one year under cultivation ,
 When Fang Shu came to take the command .
 His chariots were three thousand ,
 With a host of well-disciplined warriors .
 Fang Shu led them on ,
 In his carriage drawn by four piebalds ,
 Four piebalds orderly moving .
 Red shone his grand carriage ,
 With its chequered bamboo screen , and seal-skin quivers ,
 With the hooks for the trappings of the breast-bands , and the rein-ends .

They were gathering the white millet ,
 In those new fields ,
 And all about these villages ,
 When Fang Shu came to take the command .
 His chariots were three thousand ;
 His banners , with their blazonry of dragons , and of serpents and tortoises , fluttered gaily .
 Fang Shu led them on ,
 The naves of his wheels bound with leather , and his yoke ornamented .
 Tinkle-tinkle went the eight bells at the horses' bits .
 He wore the robes conferred [by the king] ;
 His red knee-covers were resplendent ,
 And the gems of his girdle-pendant sounding .

Rapid is the flight of the hawk ,
 Soaring to the heavens ,
 And again descending and settling in its place .
 Fang Shu came to take the command .
 His chariots were three thousand ,
 With a host of well disciplined warriors .
 Fang Shu led them on .
 With his jinglers and drummers ,
 He marshalled his hosts and addressed them .
 Intelligent and true is Fang Shu ,
 Deep rolled the sound of his drums ;
 With a lighter sound he led the troops back .

Foolish were the savage tribes of King ,
 Presuming to oppose our great region .
 Fang Shu is of great age ,
 But full of vigour were his plans .
 He led his army on ,
 Seized [the chiefs] for the question , and made captives of a crowd [besides] .
 Numerous were his war chariots ,
 Numerous and in grand array ,
 Like the clap or the roll of thunder their onset .

Intelligent and true is Fang Shu .
 He had gone and smitten the Xian-yun ,
 And the tribes of King came , awed by his majesty .

179. 車攻 CHE GONG

我車既攻、我馬既同。
 四牡龐龐、駕言徂東。

田車既好、四牡孔阜。
 東有甫草、駕言行狩。

之子于苗、選徒囂囂。
 建旒設旒、搏獸于敖。

駕彼四牡、四牡奕奕。
 赤芾金舄、會同有繹。

決拾既飲、弓矢既調。
 射夫既同、助我舉柴。

四黃既駕、兩驂不猗。
 不失其馳、舍矢如破。

蕭蕭馬鳴、悠悠旆旌。
 徒御不驚、大庖不盈。

之子于征、有聞無聲。
 允矣君子、展也大成。

Our chariots were strong ,
 Our horses were well matched ,
 And with four steeds [for each] , sleek and large ,
 We yoked and proceeded to the east .

Our hunting carriages were good ,
 And their four steeds in fine condition .
 Eastwards were the grassy plains of Fu ; --
 We yoked and went there to hunt .

Of the officers in charge of the hunt ,
 The voices resounded as they told off the men .
 They set up the banners , with ox-tails displayed ,
 And we proceeded to pursue the chase in Ao .

With their four-horsed chariots [they came] ,
 Forming a long train ,
 In their red knee-covers and gold-adorned slippers ,
 Like the crowd of an occasional or a general audience .

The bowstring thimbles and armlets were fitted on ;
 The bows and arrows were adjusted to one another ;
 The archers acted in unison ,
 Helping us to rear a pile of game .

Of the four yellow horses of each chariot ,
 The two outsiders inclined not to either side .
 No error in driving was committed ,
 And the arrows went forth like downright blows .

As if at their ease , the horses neighed ,
 Long and slow moved the line of pennons and banners ;
 The footmen and charioteers created no alarms ;
 The great kitchen did not claim its full complement .

So did the officers conduct this expedition ,
 Without any clamour in the noise of it .
 Truly a princely man is [the king] ;
 Great indeed are his achievements !

180. 吉日 JI RI

吉日維戊、既伯既禱。
 田車既好、四牡孔阜。
 升彼大阜、從其群醜。

吉日庚午、既差我馬。
 獸之所同、麀鹿麀麀。
 漆沮子從、天子之所。

瞻彼中原、其祁孔有。
 儻儻俟俟、或群或友。
 悉率左右、以燕天子。

既張我弓、既挾我矢。
 發彼小豝、殪此大兕。
 以御賓客、且以酌醴。

A lucky day was wu ,
 And we sacrificed on it to the Ruler [of horses] , and prayed .
 Our hunting carriages were good ;
 The team for each was in fine condition .
 We would ascend the greatest heights ,
 And pursue the herds [of the game] .

A lucky day was geng-wu .
 We had selected our horses ;
 The haunts of the animals ,
 Where the does and stags lay numerous ,

The grounds by the Qi and the Ju , --
That was the place for the son of Heaven [to hunt] .

We looked to the midst of the plain ,
Where the animals were large and abundant ,
Now rushing about , now waiting together ,
Here in threes , there in twos .
We led on all our attendants ,
To give pleasure to the son of Heaven .

We have bent our bows ;
We have our arrows on the string .
Here is a small boar transfixed ;
There is a large rhinoceros killed .
The spoil will be presented to the visitors and guests ,
Along with the cup of sweet wine .

181. 鴻雁 HONG YAN

鴻雁于飛、肅肅其羽。
之子于征、劬勞于野。
爰及矜人、哀此鰥寡。

鴻雁于飛、集于中澤。
之子于垣、百堵皆作。
雖則劬勞、其究安宅。

鴻雁于飛、哀鳴嗷嗷。
維此哲人、謂我劬勞。
維彼愚人、謂我宣驕。

The wild geese are flying about ;
Su-su goes the rustle of their wings .
[There were] those officers engaged on the commission .
Pained were we and toiled in the open fields ;
All were objects of pity ,
But alas for those wifeless and widows !

The wild geese are flying about ;
And they settle in the midst of the marsh .
[There were] those officers directing the rearing of the walls ; --
Five thousand cubits of them arose at once .
Though there was pain and toil ,
In the end we had rest in our dwellings .

The wild geese are flying about ,
And melancholy is their cry of ao-ao .
There were they , wise men ,
Who recognized our pain and toil ;

If they had been stupid men ,
They would have said we were proclaiming our insolence .

182. 庭燎 TING LIAO

夜如何其、夜未央、庭燎之光。
君子至止、鸞聲將將。

夜如何其、夜未艾、庭燎哲哲。
君子至止、鸞聲噦噦。

夜如何其、夜鄉晨、庭燎有輝。
君子至止、言觀其旂。

How goes the night ?
It is not yet midnight .
The torch is blazing in the court-yard .
My princely men are arriving ; --
There is the tinkling of their bells .

How goes the night ?
The night is not yet through .
The torch is growing pale in the court-yard .
My princely men are arriving ; --
There is the sound of their bells , regular and near .

How goes the night ?
It is getting towards morning .
The torch is smoking in the court-yard .
My princely men are arriving ; --
I see their banners .

183. 沔水 MIAN SHUI

沔彼流誰、朝宗于海。
馱彼飛隼、載飛載止。
嗟我兄弟、邦人諸友、莫肯念亂、誰無父母。

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

歛彼飛隼、率彼中陵。
民之訛言、寧莫之懲。
我友敬矣、讒言其興。

In large volume , those flowing waters ,
Go to the court of the sea .
Rapid is that flying falcon ,
Now soaring , now resting .
Alas ! among my brethren ,
My countrymen , my friends ,
No one is willing to think of the prevailing disorder ;
[But] who has not parents [to suffer from it] ?

In large volume , those flowing waters ,
Roll on their swollen flood .
Rapid is that flying falcon ,
Now soaring , now rising higher .
When I think of those lawless men ,
Now I rise up , now I walk about .
The sorrow of my heart ,
Cannot be repressed nor forgotten .

Rapid is that flying falcon ,
Yet he keeps along the middle of the height .
The talk of the people , --
Is there no means of stopping it ?
If my friends would reverently [watch over themselves] ,
Would slanderous speeches be made ?

184. 鶴鳴 HE MING

鶴鳴于九皋、聲聞于野。
魚潛在淵、或在于渚。
樂彼之園、爰有樹檀、其下維蘄。
它山之石、可以為錯。

鶴鳴于九皋、聲聞于天。
魚在于渚、或潛在淵。
樂彼之園、爰有樹檀、其下維穀。
它山之石、可以攻玉。

The crane cries in the ninth pool of the marsh ,
And her voice is heard in the [distant] wilds .
The fish lies in the deep ,
And now is by the islet .
Pleasant is that garden ,
In which are the sandal trees ;
But beneath them are only withered leaves .

The stones of those hills ,
May be made into grind-stones .

The crane cries in the ninth pool of the marsh ,
And her voice is heard in the sky .
The fish is by the islet ,
And now it lies hid in the deep .
Pleasant is that garden ,
In which are the sandal trees ;
But beneath them is the paper-mulberry tree ,
The stones of those hills ,
May be used to polish gems .

祈父之什(DECADE OF QI FU)

185. 祈父 QI FU

祈父、予王之爪牙。
胡轉予于恤、靡所止居。

祈父、予王之爪士。
胡轉予于恤、靡所底止。

祈父、亶不聰。
胡轉予于恤、有母之尸饗。

Minister of war ,
We are the claws and teeth of the king .
Why have you rolled us into this sorrow ,
So that we have no abiding place ?

Minister of war ,
We are the taloned soldiers of the king .
Why have you rolled us into this sorrow ,
So that there is no end [of our toils] ?

Minister of war ,
You have indeed acted without discrimination .
Why have you rolled us into this sorrow ,
So that our mothers have to do all the labour of cooking ?

186. 白駒 BAI JU

皎皎白駒、食我場苗。
繫之維之、以永今朝。
所謂伊人、於焉逍遙。

皎皎白駒、食我場藿。
 繫之維之、以永今夕。
 所謂伊人、於焉嘉客。

皎皎白駒、賁然來思。
 爾公爾侯、逸豫無期。
 慎爾優遊、勉爾遁思。

皎皎白駒、在彼空谷。
 生芻一束、其人如玉。
 毋金玉爾音、而有遐心。

Let the brilliant white colt ,
 Feed on the young growth of my vegetable garden .
 Tether it by the foot , tie it by the collar ,
 To prolong this morning .
 So may its owner of whom I think ,
 Spend his time here at his ease !

Let the brilliant white colt ,
 Feed on the bean sprouts of my vegetable garden .
 Tether it by the foot , tie it by the collar ,
 To prolong this evening .
 So may its owner of whom I think ,
 Be here , an admired quest !

If [you with] the brilliant white colt ,
 Would brightly come to me ,
 You should be a duke , you should be a marquis ,
 Enjoying yourself without end .
 Be on your guard against idly wandering ;
 Deal vigorously with your thoughts of retirement .

The brilliant white colt ,
 Is there in that empty valley ,
 With a bundle of fresh grass .
 Its owner is like a gem .
 Do not make the news of you rare as gold and gems , --
 Indulging your purpose to abandon me .

187. 黃鳥 HUANG NIAO

黃鳥黃鳥。
 無集于穀。
 無啄無粟。
 此邦之人。
 不我肯穀。

言旋言歸。
復我邦族。

黃鳥黃鳥。
無集于桑。
無啄我梁。
此邦之人。
不可與明。
言旋言歸。
復我諸兄。

黃鳥黃鳥。
無集于栩。
無啄我黍。
此邦之人。
不可與處。
言旋言歸。
復我諸父。

Yellow bird , yellow bird ,
Do not settle on the broussonetias ,
Do not eat my paddy .
The people of this country ,
Are not willing to treat me well .
I will return , I will go back ,
Back to my country and kin .

Yellow bird , yellow bird ,
Do not settle on the mulberry trees ,
Do not eat my maize .
The people of this country ,
Will not let me come to an understanding with them .
I will return , I will go back ,
Back to my brethren .

Yellow bird , yellow bird ,
Do not settle on the oaks ,
Do not eat my grand millet .
The people of this country ,
I cannot dwell with .
I will return , I will go back ,
Back to my uncles .

188. 我行其野 WO XING QI YE

我行其野、蔽芾其樛。
婚姻之故、言就爾居。

爾不我畜、復我邦家。

我行其野、言采其蓫。
婚姻之故、言就爾宿。
爾不我畜、言歸思復。

我行其野、言采其菑。
不思舊姻、求爾新特。
成不以富、亦祇以異。

I travelled through the country ,
Where the Fetid tree grew luxuriant .
Because of our affinity by marriage ,
I went to reside with you .
But you do not entertain me ;
And I go back to my country and clan .

I travelled through the country ,
Gathering the sheep's-foot .
Because of our affinity by marriage ,
I came to lodge with you .
But you do not entertain me ;
And I will return , I will go back .

I travelled through the country ,
Gathering the pokeweed .
You do not think of our old affinity ,
And seek to please your new relative .
If indeed you are not influenced by her riches ,
You still are so by the difference [between the new and the old] .

189. 斯干 SI GAN

秩秩斯干、幽幽南山。
如竹苞矣、如松茂矣。
兄及弟矣、式相好矣、無相猶矣。

似續妣祖、築室百堵、西南其戶。
爰居爰處、爰笑爰語。

約之閣閣、椽之橐橐。
風雨攸除、鳥鼠攸去、君子攸芋。

如跂斯翼、如矢斯棘、如鳥斯革。
如翬斯飛、君子攸躋。

殖殖其庭、有覺其楹、噲噲其正、噦噦其冥、君子攸寧。

下莞上簟、乃安斯寢。
 乃寢乃興、乃占我夢。
 吉夢維何、維熊維羆、維虺維蛇。

大人占之。
 維熊維羆、男子之祥。
 維虺維蛇、女子之祥。

乃生男子、載寢之床、載衣之裳、載弄之璋。
 其泣啍啍、朱芾斯皇、室家君王。

乃生女子、載寢之地、載衣之裼、載弄之瓦。
 無非無儀、唯酒食是議、無父母詒罹。

By the graceful sweep of these banks ,
 With the southern hill , so calm in the distance ,
 [Has the palace arisen] , firm as the roots of a clump of bamboos ,
 [With its roof] like the luxuriant head of a pine tree .
 May the brothers [here] ,
 Be loving among themselves ,
 And have no schemings against one another !

Having entered into the inheritance of his ancestors ,
 He has built his chambers , five thousand cubits of walls ,
 With their doors to the west and to the south .
 Here will he reside ; here will he sit ;
 Here will he laugh ; here will he talk .

They bound the frames for the earth , exactly over one another ;
 Tuo-tuo went on the pounding ; --
 Impervious [the walls] to wind and rain ,
 Offering no cranny to bird or rat .
 A grand dwelling is it for our noble lord .

Like a man on tip-toe , in reverent expectation ;
 Like an arrow , flying rapidly ;
 Like a bird which has changed its feathers ;
 Like a pheasant on flying wings ;
 Is the [hall] which our noble lord will ascend .

Level and smooth is the court-yard ,
 And lofty are the pillars around it .
 Pleasant is the exposure of the chamber to the light ,
 And deep and wide are its recesses ; --
 Here will our noble lord repose .

On the rush-mat below , and that of fine bamboos above it ,
 Here may he repose in slumber !
 May he sleep and awake ,
 [Saying] ' Divine for me my dreams .
 What dreams are lucky ?
 They have been of bears and grisly bears ;
 They have been of cobras and [other] serpents . '

The chief diviner will divine them .
 The bears and grisly bears ,
 Are the auspicious intimations of sons .
 The cobras and [other] serpents ,
 Are the auspicious intimations of daughters .

Sons shall be born to him : --
 They will be put to sleep on couches ;
 They will be clothed in robes ;
 They will have sceptres to play with ;
 Their cry will be loud .
 They will be [hereafter] resplendent with red knee-covers ,
 The [future] king , the princes of the land .

Daughters shall be born to him : --
 They will be put to sleep on the ground ;
 They will be clothed with wrappers ;
 They will have tiles to play with .
 It will be theirs neither to do wrong nor to do good .
 Only about the spirits and the food will they have to think ,
 And to cause no sorrow to their parents .

190. 無羊 WU YANG

誰謂爾無羊、三百維群。
 誰謂爾無牛、九十其犝。
 爾羊來思、其角濊濊。
 爾牛來思、其耳濕濕。

或降于阿、或飲于池、或寢于訛。
 爾牧來思、何蓑何笠、或負其緡。
 三十維物、爾牲則具。

爾牧來思、以薪以蒸、以雌以雄。
 爾羊來思、矜矜兢兢、不騫不崩。
 麾之以肱、畢來既升。

牧人乃夢、眾維魚矣、旒維旟矣。
 大人占之、眾維魚矣、實維豐年。
 旒維旟矣、室家溱溱。

Who can say that you have no sheep ?
 There are three hundred in [each] herd .
 Who says that you have no cattle ?
 There are ninety , which are black-lipped .
 Your sheep come ,
 Horned , but all agreeing .
 Your cattle come ,
 Flapping their ears .

Some are descending among the mounds ;
 Some are drinking at the pools ;
 Some are lying down , some are moving about .
 Your herdsmen come ,
 Bearing their rain-coats and bamboo-hats ,
 Or carrying on their backs their provisions .
 In thirties are the creatures arranged according to their colours ;
 For your victims there is abundant provision .

Your herdsmen come ,
 With their large faggots , and smaller branches ,
 And with their prey of birds and beasts .
 Your sheep come ,
 Vigorous and strong ,
 None injured , no infection in the herd .
 At the wave of the [herdsman's] arm ,
 All come , all go up [into the fold] .

Your herdsmen shall dream , --
 Of multitudes and then of fishes ;
 Of the tortoise-and serpent ; and then of the falcon banners .
 The chief diviner will divine the dreams ,
 How the multitudes dissolving into fishes ,
 Betoken plentiful years ;
 How the tortoise-and-serpent dissolving into falcon banners ,
 Betoken the increasing population of the kingdom .

191. 節南山 JIE NAN SHAN

節彼南山、維石巖巖。
 赫赫師尹、民具爾瞻。
 憂心如惔、不敢戲談。
 國既卒斬、何用不監。

節彼南山、有實其猗。
 赫赫師尹、不平謂何。
 天方薦瘥、喪亂弘多。
 民言無嘉、憯莫懲嗟。

尹氏大師、維周之氏。
 秉國之均、四方是維。
 天子是毗、俾民不迷。
 不弔昊天、不宜空我師。

弗躬弗親、庶民弗信。
 弗問弗仕、勿罔君子。
 式夷式已、無小人殆。
 瑣瑣姻亞、則無臚仕。

昊天不傭、降此鞠 [xiong](#) 。
 昊天不惠、降此大戾。
 君子如屆、俾民心闕。
 君子如夷、惡怒是違。

不弔昊天、亂靡有定。
 式月斯生、俾民不寧。
 憂心如醒、誰秉國成。
 不自為政、卒勞百姓。

駕彼四牡、四牡項領。
 我瞻四方、蹙蹙靡所騁。

方茂爾惡、相爾矛矣。
 既夷既懌、如相酬矣。

昊天不平、我王不寧。
 不懲其心、覆怨其正。

家父作誦、以究王 [xiong](#) 。
 式訛爾心、以畜萬邦。

言+凶

Lofty is that southern hill ,
 With its masses of rocks !
 Awe-inspiring are you , O [Grand] master Yin ,
 And the people all look to you !
 A fire burns in their grieving hearts ;
 They do not dare to speak of you even in jest .
 The kingdom is verging to extinction ; --
 How is it that you do not consider the state of things ?

Lofty is that southern hill ,
 And vigorously grows the vegetation on it !
 Awe-inspiring are you , O [Grand] master Yin ,
 But how is it that you are so unjust ?
 Heaven is continually redoubling its afflictions ;
 Deaths and disorder increase and multiply ;
 No words of satisfaction come from the people ;
 And yet you do not correct nor bemoan yourself !

The Grand-master Yin ,
 Is the foundation of our Zhou ,
 And the balance of the State is in his hands .
 He should be keeping together the four quarters [of the kingdom] ;
 He should be aiding the Son of Heaven ,
 So as to preserve the people from going astray .
 O unpitying great Heaven ,
 It is not right he should reduce us all to such misery !

Doing nothing himself personally ,
 The people have no confidence in him ,
 By making no inquiry , and no trial of their services ,
 He should not deal deceitfully with superior men .
 By dismissing them on the requirement of justice ,
 Mean men would not be endangering [the common weal] ;
 And his mean relatives ,
 Would not be in offices of importance .

Great Heaven , unjust ,
 Is sending down these exhausting disorders .
 Great Heaven , unkind ,
 Is sending down these great miseries .
 Let superior men come [into office] ,
 And that would bring rest to the people's hearts .
 Let superior men do justly ,
 And the animosities and angers would disappear .

O unpitying , great Heaven ,
 There is no end to the disorder !
 With every month it continues to grow ,
 So that the people have no repose .
 I am as if intoxicated with the grief of my heart .
 Who holds the ordering of the kingdom ?
 Not attending himself to the government ,
 The issue is toil and pain to the people .

I yoke my four steeds ,
 My four steeds , long-necked .
 I look to the four quarters [of the kingdom] ;
 Distress is everywhere ; there is nowhere I can drive to .

Now your evil is rampant ,
 And I see your spears .
 Again you are pacified and friendly ,
 As if you were pledging one another .

From great Heaven is the injustice ,
 And our king has no repose .
 [Yet] he will not correct his heart ,
 And goes on to resent endeavours to rectify him .

I , Jia-fu , have made this song ,
 To lay bare the king's disorders .
 If you would but change your heart ,
 And nourish the myriad States ! --

192. 正月 ZHENG YUE

正月繁霜、我心憂傷。
 民之訛言、亦孔之將。

念我獨兮、憂心京京。
哀我小心、瘋憂以痒。

父母生我、胡俾我瘡。
不自我先、不自我後。
好言自口、莠言自口。
憂心愈愈、是以有侮。

憂心惻惻、念我無祿。
民之無辜、并其臣僕。
哀我人斯、于何從祿。
瞻烏爰止、于誰之屋。

瞻彼中林、侯薪猴蒸。
民今方殆、視天夢夢。
既克有定、靡人弗勝。
有皇上帝、伊誰云憎。

謂山蓋卑、為岡為陵。
民之訛言、寧莫之懲。
召彼故老、訊之占夢。
具曰予聖、誰知烏之雌雄。

謂天蓋高、不敢不局。
謂地蓋厚、不敢不踏。
維號斯言、有倫有脊。
哀今之人、胡為虺蜴。

瞻彼阪田、有苑其特。
天之扞我、如不我克。
彼求我則、如不我得。
執我仇仇、亦不我力。

心之憂矣、如或結之。
今茲之正、胡然厲矣。
燎之方揚、寧或滅之。
赫赫周宗、褒姒滅之。

終其永懷、又窘陰雨。
其車既載、乃棄爾輔。
載輸爾載、將伯助予。

無棄爾輔、員于爾輻。
屢顧爾僕、不輸爾載。
終踰絕險、曾是不意。

魚在于沼、亦匪克樂。
潛雖伏矣、亦孔之炤。
憂心慘慘、念國之為虐。

彼有旨酒、又有嘉殽。
洽比其鄰、昏姻孔云。
念我獨兮、憂心慙慙。

岵岵彼有屋、蔌蔌方有穀。
民今之無祿、天天是椽。
哿矣富人、哀此惇獨。

In the first month [of summer] the hoar-frost abounds ,
And my heart is wounded with sorrow .
The false calumnies of the people ,
Also wax greater and greater .
I think how I stand alone ,
And the sorrow of my heart grows intense .
Alas ! through my anxious cares ,
My hidden sorrow goes on to make me ill .

Ye parents who gave me birth !
Was it to make me suffer this pain ?
[Why was this time] not before me ?
Or [why was it] not after me ?
Their good words are [only] from the mouth ;
Their bad words are [only] from the mouth .
The sorrow of my heart becomes greater ,
And because of this I incur contempt .

My sorrow heart is very sad ;
I think of my unfortunate position .
The innocent people ,
Will all be reduced to servitude with me .
Alas for me !
From whom shall I henceforth get support ?
I see a crow which will rest ,
-- But on whose house ?

Look into the middle of the forest ;
There are [only] large faggots and small branches in it .
The people now amidst their perils ,
Look to Heaven , all dark .
But let its determination be fixed ,
And there is none whom it will not overcome .
There is the great God , --
Does He hate any one ?

If one say of a hill that it is low ,
There are its ridges , and its large masses .
The false calumnies of the people , --
How is it that you do not repress them ?
You call those experienced ancients ;
You consult the diviner of dreams :
They all say , ' We are wise ;
But who can distinguish the male and female crow ? '

We say of the heavens that they are high ,
 But I dare not but stoop under them .
 We say of the earth that it is thick ,
 But I dare not but walk daintily on it .
 For my freely expressing myself thus ,
 I have reason , I have good ground .
 Alas for the men of this time !
 Why are they such cobras and efts ?

Look at that rugged and stony field ; --
 Luxuriantly rises in it the springing grain !
 [But] Heaven moves and shakes me ,
 As if it could not overcome me .
 They sought me [at first] to be a pattern [to them] ,
 [Eagerly] as if they could not get me .
 [Now] they regard me with great animosity ,
 And will not use my strength .

My heart with its sorrow ,
 Feels as if it were tied and bound by something .
 This government of the present time , --
 How oppressive it is !
 The flames , when they are blazing ,
 May still perhaps be extinguished ;
 But the majestic honoured capital of Zhou ,
 Is being destroyed by Si of Bao .

This issue is ever my anxious thought .
 Moreover , you have the embarrassment of soaking rain .
 Your carriage is loaded ,
 And if you throw away your wheel-aids ,
 Your load will be overturned ,
 And you will be crying , ' O sir , help me ! '

If you do throw away your wheel-aids ,
 Which give assistance to the spokes ;
 And if you constantly look after the driver ,
 You will not overturn your load ,
 And in the end will get over the most difficult places ;
 But you have not thought of this .

The fish are in the pond ,
 But they cannot enjoy themselves .
 Although they dive to the bottom ,
 They are very clearly seen .
 My sorrow heart is deeply pained ,
 When I think of the oppression in the kingdom .

They have their good spirits ,
 And their fine viands along with them .
 They assemble their neighbours ,
 And their relatives are full of their praise .
 When I think of my solitariness ,
 My sorrowing heart is full of distress .

Mean-like , those have their houses ;
 Abjects , they will have their emoluments .
 But the people now have no maintenance .
 For Heaven is pounding them with its calamities ,
 The rich may get through ,
 But alas for the helpless and solitary !

193. 十月之交 SHI YUE ZI JIAO

十月之交、朔日辛卯。
 日有食之、亦孔之醜。
 彼月而微、此日而微。
 今此下民、亦孔之哀。

日月告凶、不用其行。
 四國無政、不用其良。
 彼月而食、則維其常。
 此日而食、于何不臧。

燁燁震電、不寧不令。
 百川沸騰、山冢峯崩。
 高岸為谷、深谷為陵。
 哀今之人、胡憊莫懲。

皇父卿士。
 番維司徒。
 家伯維宰。
 仲允膳夫。
 聚子內史。
 蹶維趣馬。
 禡維師氏。
 豔妻煽方處。

抑此皇父、豈曰不時。
 胡為我作、不即我謀。
 徹我牆屋、田卒汙萊。
 曰予不戕、禮則然矣。

皇父孔聖、作都于向。
 擇三有事、宣侯多藏。
 不憚遺一老、俾守我王。
 擇有車馬、以居徂向。

黽勉從事、不敢告勞。
 無罪無辜、讒口囁囁。

下民之孽、匪降自天。
 噂沓背憎、職競由人。

悠悠我里、亦孔之瘳。
 四方有羨、我獨居憂。
 民莫不逸、我獨不敢休。
 天命不徹、我不敢做我友自逸。

At the conjunction [of the sun and moon] in the tenth month ,
 On the first day of the moon , which was Xin-mao ,
 The sun was eclipsed ,
 A thing of very evil omen .
 Then the moon became small ,
 And now the sun became small .
 Henceforth the lower people ,
 Will be in a very deplorable case .

The sun and moon announce evil ,
 Not keeping to their proper paths .
 All through the kingdom there is no [proper] government ,
 Because the good are not employed .
 For the moon to be eclipsed ,
 Is but an ordinary matter .
 Now that the sun has been eclipsed , --
 How bad it is !

Grandly flashes the lightning of the thunder ; --
 There is a want of rest , a want of good .
 The streams all bubble up and overflow .
 The crags on the hill-tops fall down .
 High banks become valleys ;
 Deep valleys become hills .
 Alas for the men of this time !
 How does [the king] not stop these things ?

Huang-fu is the president ;
 Fan is the minister of instruction ;
 Jia-bo is the [chief] administrator ;
 Zhong-yun is the chief cook ;
 Zou is the recorder of the interior ;
 Jue is master of the house ;
 Yu is captain of the guards ;
 And the beautiful wife blazes , now in possession of her place .

This Huang-fu ,
 Will not acknowledge that he is acting out of season .
 But why does he call us to action ,
 Without coming and consulting with us ?
 He has removed our walls and roofs ,
 And our fields are all either a marsh or a moor .
 He says , ' I am not injuring you ;
 The laws require that thus it should be ? '

Huang-fu is very wise ;
 He has built a great city for himself in Xiang .
 He chose three men as his ministers ,
 All of them indeed of great wealth .
 He could not bring himself to leave a single minister ,
 Who might guard our king .
 He [also] selected those who had chariots and horses ,
 To go and reside in Xiang . !

I have exerted myself to discharge my service ,
 And do not dare to make a report of my toils .
 Without crime or offense of any kind ,
 Slandorous mouths are loud against me .
 [But] the calamities of the lower people ,
 Do not come down from Heaven .
 A multitude of [fair] words , and hatred behind the back , --
 The earnest , strong pursuit of this is from men .

Distant far is my village ,
 And my dissatisfaction is great .
 In other quarters there is ease ,
 And I dwell here alone and sorrowful .
 Every body is going into retirement ,
 And I alone dare not seek rest .
 The ordinances of Heaven are inexplicable ,
 But I will not dare to follow my friends and leave my post .

194. 雨無正 YU WU ZHENG

浩浩昊天、不駿其德。
 降喪飢饉、斬伐四國。
 旻天疾威、弗盧弗圖。
 舍彼有罪、既伏其辜。
 若此無罪、淪胥以鋪。

周宗既滅、靡所止戾。
 正大夫離居、莫知我勩。
 三事大夫、莫肯夙夜。
 邦君諸侯、莫肯朝夕。
 庶曰式臧、覆出為惡。

如何昊天。
 辟言不信。
 如彼行邁、則靡所臻。
 凡百君子、各敬爾身。
 胡不相畏、不畏于天。

戎成不退、飢成不遂。
 曾我 [xie](#) 御、憊憊日瘁。
 凡百君子、莫肯用訊。
 聽言則答、譖言則退。

哀哉不能言、匪舌是出、維躬是瘁。
 哿矣能言、巧言如流、俾躬處休。

維曰于仕、孔棘且殆。
 云不可使、得罪于天子。
 亦云可使、怨及朋友。

謂爾遷于王都、曰予未有室家。
 鼠思泣血、無言不疾。
 昔爾出居、誰從作爾室。

[執](#)+[曰](#)

Great and wide Heaven ,
 How is it you have contracted your kindness ,
 Sending down death and famine ,
 Destroying all through the kingdom ?
 Compassionate Heaven , arrayed in terrors ,
 How is it you exercise no forethought , no care ?
 Let alone the criminals : --
 They have suffered for their offences ;
 But those who have no crime ,
 Are indiscriminately involved in ruin .

The honoured House of Zhou is [nearly] extinguished ,
 And there is no means of stopping or settling [the troubles] .
 The Heads of the officers have left their places ,
 And no one knows my toil .
 The three high ministers , and [other] great officers ,
 Are unwilling [to attend to their duties] early and late .
 The lords of the various States ,
 Are unwilling [to appear at court] morning and evening .
 If indeed he would turn to good , --
 But on the contrary he proceeds to [greater] evil .

How is it , O great Heaven ,
 That he will not hearken to the justest words ?
 He is like a man going [astray] ,
 [Who knows] not where he will proceed to .
 All ye officers ,
 Let each of you reverently attend to his duties .
 How do ye not stand in awe of one another ?
 Ye do not stand in awe of Heaven .

War has done its work , but he withdraws not [from evil] ;
 Famine has done its work , but he goes not on [to good] ;
 So that I , a [mere] groom of the chambers ,
 Am full of grief and in pain daily .

All ye officers ,
 Ye are unwilling to declare [the truth to him] .
 When you hear a question , you [simply] answer it ,
 And when slander touches you , you withdraw .

Alas that [right words] cannot be spoken ,
 Which come not from the tongue [only] !
 The speakers of them are sure to suffer .
 Well is it for the words that can be spoken !
 The artful speech flows like a stream ,
 And the speakers dwell at ease in prosperity .

It may be said about taking office ,
 That it is full of hazard and peril .
 By [advice] that he says cannot be followed ,
 You offend against the Son of Heaven .
 By advice that he says will be followed ,
 You excite the resentment of your friends .

I say to you , ' Remove to the royal capital , '
 And ye say that you have not got houses there .
 Painful are my inmost thoughts , and I weep blood ; --
 Every word I speak makes me hated ;
 But when you formerly left to reside elsewhere ,
 Who was it that made houses for you ?

小旻之什(DECADE OF XIAO MIN)

195. 小旻 XIAO MIN

旻天疾威、敷于下土。
 謀猶回譎、何日斯沮。
 謀臧不從、不臧覆用。
 我視謀猶、亦孔之邛。

滄滄訖訖、亦孔之哀。
 謀之其臧、則具是違。
 謀之不臧、則具是依。
 我視謀猶、伊于胡底。

我龜既厭、不我告猶。
 謀夫孔多、是用不集。
 發言盈庭、誰敢執其咎。
 如匪行邁謀、是用不得于道。

哀哉為猶、匪先民是程、匪大猶是經、維邇言是聽、維邇言是爭。
 如彼築室于道謀、是用不潰于成。

國雖靡止、或聖或否。
 民雖靡盬、或哲或謀、或肅或艾。
 如彼泉流、無淪胥以敗。

不敢暴虎、不敢馮河。
 人知其一、莫知其它。
 戰戰兢兢、如臨深淵、如履薄冰。

The angry terrors of Compassionate Heaven ,
 Extend through this lower world ;
 [The king's] counsels and plans are crooked and bad ; --
 When will he stop [in the course] ?
 Counsels which are good he will not follow ,
 And those which are not good he employs ,
 When I look at his counsels and plans ,
 I am greatly pained .

Now they agree , and now they defame one another ; --
 The case is greatly to be deplored .
 If a counsel be good ,
 They all are found opposing it .
 If a counsel be bad ,
 They all are found according with it .
 When I look at such counsels and plans ,
 What will they come to ?

Our tortoises are wearied out ,
 And will not tell us anything about the plans .
 The counsellors are very many ,
 But on that account nothing is accomplished .
 The speakers fill the court ,
 But who dares to take any responsibility on himself ?
 We are as if we consulted [about a journey] without taking a step in advance ,
 And therefore did not get on on the road .

Alas ! our formers of plans ,
 Do not take the ancients for their pattern ,
 And do not regulate them by great principles .
 They only hearken to shallow words ,
 And quarrel about shallow words ,
 They are like one taking counsel with wayfarers about building a house .
 Which will consequently never come to completion .

Although the kingdom be unsettled ,
 There are some who are wise , and others who are not .
 Although the people may not be numerous ,
 Some have perspicacity , some have counsel ,
 Some have gravity , and some have orderliness .
 But we are going on like the stream flowing from a spring ,
 And will sink together in a common ruin .

They dare not without weapons attack a tiger ;
 They dare not without a boat cross the He .
 They know one thing ,
 But they only know that one .
 We should be apprehensive and careful ,
 As if we were on the brink of a deep gulf ,
 As if we were treading on thin ice .

196. 小宛 XIAO WAN

宛彼鳴鳩、翰飛戾天。
我心憂傷、念昔先人。
明發不寐、有懷二人。

人之齊聖、飲酒溫克。
彼昏不知、壹醉日富。
各敬爾儀、天命不又。

中原有菽、庶民采之。
螟蛉有子、蜾蠃負之。
教誨爾子、式穀似之。

題彼脊令、載飛載鳴。
我日斯邁、而月斯征。
夙興夜寐、無忝爾所生。

交交桑扈、率場啄粟。
哀我填寡、宜岸宜獄。
握粟出卜、自何能穀。

溫溫恭人、如集于木。
惴惴小心、如臨于谷。
戰戰兢兢、如履薄冰。

Small is the cooing dove ,
But it flies aloft up to heaven .
My heart is wounded with sorrow ,
And I think of our forefathers .
When the dawn is breaking , and I cannot sleep ,
The thoughts in my breast are of our parents .

Men who are grave and wise ,
Though they drink , are mild and masters of themselves ;
But those who are benighted and ignorant ,
Are devoted to drink , and more so daily .
Be careful , each of you , of your deportment ; --
What Heaven confers , [when once lost] , is not regained .

In the midst of the plain there is pulse ,
And the common people gather it .
The mulberry insect has young ones ,
And the sphex carries them away .
Teach and train your sons ,
And they will become good as you are .

Look at the wagtail ,
 Flying , and at the same time twittering .
 My days are advancing ;
 Your months are going on .
 Rising early and going to sleep late ,
 Do not disgrace those who gave you birth .

The greenbeaks come and go ,
 Pecking up grain about the stack-yard .
 Alas for the distressed and solitary ,
 Deemed fit inmates for the prisons !
 With a handful of grain I go out and divine ,
 How I may be able to become good .

We must be mild , and humble ,
 As if we were perched on trees .
 We must be anxious and careful ,
 As if we were on the brink of a valley .
 We must be apprehensive and cautious ,
 As if we were treading upon thin ice .

197. 小弁 XIAO BIAN

弁彼鸞斯、歸飛提提。
 民莫不穀、我獨于罹。
 何辜于天、我罪伊何。
 心之憂矣、云如之何。

踧踧周道、鞠為茂草。
 我心憂傷、怒焉如擣。
 假寐永嘆、維憂用老。
 心之憂矣、疢如疾首。

維桑與梓、必恭敬止。
 靡瞻匪父、靡依匪母。
 不屬於毛、不離于裏。
 天之生我、我辰安在。

菀彼柳斯、鳴蜩嘒嘒。
 有漙者淵、萑葦淠淠。
 譬彼舟流、不知所屆。
 心之憂矣、不遑假寐。

鹿斯之奔、維足伎伎。
 雉之朝雊、尚求其雌。
 譬彼壞木、疾用無枝。
 心之憂矣、寧莫之知。

相彼投兔、尚或先之。
 行有死人、尚或瑾之。
 君子秉心、維其忍之。
 心之憂矣、涕既隕之。

君子信讒、如或酬之。
 君子不惠、不舒究之。
 伐木掎矣、析薪柅矣。
 舍彼有罪、予之佗矣。

莫高匪山、莫浚匪泉。
 君子無易由言、耳屬于垣。
 無逝我梁、無發我笱。
 我躬不閱、遑恤我後。

With flapping wings the crows ,
 Come back , flying all in a flock .
 Other people all are happy ,
 And I only am full of misery .
 What is my offence against Heaven ?
 What is my crime ?
 My heart is sad ; --
 What is to be done ?

The way to Zhou should be level and easy ,
 But it is all overgrown with rank grass .
 My heart is wounded with sorrow ,
 And I think till I feel as if pounded [all over] .
 I lie down undressed , and sigh continually ;
 Through my grief I am growing old .
 My heart is sad ; --
 It puts me in pain like a headache .

Even the mulberry trees and the Zi ,
 Must be regarded with reverence :
 But no one is to be looked up to like a father ;
 No one is to be depended on like a mother .
 Have I not a connection with the hairs [of my father] ?
 Did I not dwell in the womb [of my mother] ?
 O Heaven who gave me birth !
 How was it at such an inauspicious time ?

Luxuriant grow those willows ,
 And the cicadas [on them] go hui-hui .
 Deep looks the pool ,
 And abundantly grow the rushes and reeds [about it] ,
 [But] I am like a boat adrift , --
 Where it will go you know not .
 My heart is sad ; --
 I have not leisure to lie down [even] undressed .

The stag is running away ,
 But his legs move slowly .

The pheasant crows in the morning ,
 Seeking his mate .
 I am like a ruined tree ,
 Stript by disease of all its branches .
 My heart is sad ; --
 How is it that no one knows me ?

Look at the hare seeking protection ; --
 Some one will step in before and save it .
 One the road there is a dead man ;
 Some one will bury him .
 [But] such is the heart of our sovereign ,
 That there is nothing he cannot bear to do .
 My heart is sad ,
 So that my tears are falling down .

Our sovereign believes slanders ,
 As readily as he joins in the pledge cup .
 Our sovereign is unkind ,
 And does not leisurely examine into things .
 The tree-fellers follow the lean of the tree ;
 The faggot-cleavers follow the direction of the grain ;
 [But] he lets alone the guilty ,
 And imputes guilt to me .

There is nothing higher than a mountain ;
 There is nothing deeper than a [great] spring .
 Our sovereign should not lightly utter his words ,
 Lest an ear be laid close to the wall .
 Do not approach my dam ;
 Do not remove my basket .
 My person is rejected ; --
 Of what use is it to care for what may come after ?

198. 巧言 QIAO YAN

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

亂之初生、僭始既涵。
 亂之又生、君子信讒。
 君子如怒、亂庶遄沮。
 君子如祉、亂庶遄已。

君子屢盟、亂是用長。
 君子信盜、亂是用暴。

盜言孔甘、亂是用餒。
匪其止共、維王之邛。

奕奕寢廟、君子作之。
秩秩大猷、聖人莫之。
他人有心、予忖度之。
躍躍鳧兔、遇犬獲之。

荏染柔木、君子樹之。
往來行言、心焉數之。
蛇蛇碩言、出自口矣。
巧言如簧、顏之厚矣。

彼何人斯、居河之麋。
無拳無勇、職為亂階。
既微且嫗、爾勇伊何。
為猶將多、爾居徒幾何。

O vast and distant Heaven ,
Who art called our parent ,
That without crime or offence ,
I should suffer from disorders thus great !
The terrors of great Heaven are excessive ,
But indeed I have committed no crime .
[The terrors of] great Heaven are very excessive ,
But indeed I have committed no offence .

Disorder then comes to the birth ,
When the first untruth is received .
Its further increase ,
Is from our sovereign's believing the slanderers .
If he were to be angry [with them] ,
The disorder would probably quickly be abated ;
If he were to show his joy [in the good] ,
The disorder would probably quickly cease .

Our sovereign makes frequent covenants ,
And the disorders are thereby increased .
He believes the scoundrels ,
And the disorders thereby grow into oppression .
Their words are very sweet ,
And the disorders thereby advance .
They do not discharge their duties ,
But only create distress to the king .

Very grand is the ancestral temple ; --
A true sovereign made it .
Wisely arranged are the great plans ; --
Sages determined them .
What other men have in their minds ,
I can measure by reflection .

Swiftly runs the crafty hare ,
But it is caught by the hound .

Trees of soft wood , easily wrought ,
Are planted by wise men .
The words of way-farers that come and go ,
Can be discriminated by the mind .
Their easy and grand words ,
[Only] issue from their mouths .
Their artful words , like organ-tongues ,
Show how unblushing are their faces .

Who are they ?
They [are like men who] dwell on the banks of the river ;
And they have neither strength nor courage ,
While yet they rear the steps of disorder !
With legs ulcerated and swollen ,
What courage can you have ?
You form plans great and many ,
But your followers about you are few .

199. 何人斯 HE REN SI

彼何人斯、其心孔艱。
胡逝我梁、不入我門。
伊誰云從、維暴之云。

二人從行、誰為此禍。
胡逝我梁、不入唁我。
始者不如今、云不我可。

彼何人斯、胡逝我陳。
我聞其聲、不見其身。
不愧于人、不畏于天。

彼何人斯、其為飄風。
胡不自北、胡不自南。
胡逝我梁、祇攬我心。

爾之安行、亦不遑舍。
爾之亟行、遑脂爾車。
壹者之來、云何其盱。

爾還而入、我心易也。
還而不入、否難知也。
壹者之來、俾我祇也。

伯氏吹壘、仲氏吹箎。
及爾如貫、諒不我知。
出此三物、以詛爾斯。

為鬼為蜮、則不可得。
有靦面目、視人罔極。
作此好歌、以極反側。

What man was that ?
His mind is full of dangerous devices .
Why did he approach my dam ,
Without entering my gate ?
Of whom is he a follower ?
I venture to say , -- of Bao .

Those two follow each other in their goings ; --
Which of them wrought me this calamity ?
Why came he to my dam ,
Without entering to condole with me ?
Our former relations were different from the present ,
When he will have nothing to do with me .

What man was it ?
Why came he to the path inside my gate ?
I heard his voice ,
But did not see his person .
He is not ashamed before men ;
He does not stand in awe of Heaven .

What man was it ?
He is like a violent wind .
Why came he not from the north ?
Or why not from the south ?
Why did he approach my dam ,
Doing nothing but perturb my mind ?

You go along slowly ,
And yet you have not leisure to stop !
You go along rapidly ,
And yet you have leisure to grease your wheels !
If you would come to me but once ! --
Why am I kept in a state of expectation ?

If on your return you entered my house ,
My heart would be relieved .
When on your return you do not enter it ,
It is hard to understand your denial .
If you would come to me but once ,
It would set me at rest .

The elder of us blew the porcelain whistle ,
And the younger blew the bamboo flute ;
I was as if strung on the same string with you .
If indeed you do not understand me ,

Here are the three creatures [for sacrifice] ,
And I will take an oath to you .

If you were an imp or a water-bow ,
You could not be got at .
But when one with face and eyes stands opposite to another ,
The man can be seen through and through .
I have made this good song ,
To probe to the utmost your veerings and turnings .

200. 巷伯 XIANG BO

萋兮斐兮、成是貝錦。
彼譖人者、亦已大甚。

哆兮侈兮、成是南箕。
彼譖人者、誰適與謀。

緝緝翩翩、謀欲譖人。
慎爾言也、謂爾不信。

捷捷幡幡、謀欲譖言。
豈不爾受、既其女遷。

驕人好好、勞人草草。
蒼天蒼天、視彼驕人、矜此勞人。

彼譖人者、誰適與謀。
取彼譖人、投畀豺虎。
豺虎不食、投畀有北。
有北不受、投畀有昊。

楊園之道、猗于畝丘。
寺人孟子、作為此詩。
凡百君子、敬而聽之。

A few elegant lines ,
May be made out to be shell-embroidery .
Those slanderers ,
Have gone to great excess .

A few diverging points ,
May be made out to be the southern Sieve .
Those slanderers !
Who devised their schemes for them ?

With babbling mouths you go about ,
Scheming and wishing to slander others ,

[But] be careful of your words ; --
 [People] will [yet] say that you are untruthful .

Clever you are , and ever changing .
 In your schemes and wishes to slander .
 They receive it [now] indeed ,
 But by and by it will turn to your own hurt .

The proud are delighted ,
 And the troubled are in sorrow .
 O azure Heaven ! O azure Heaven !
 Look on those proud men ,
 Pity those troubled .

Those slanderers !
 Who devised their schemes for them ?
 I would take those slanderers ,
 And throw them to wolves and tigers .
 If these refused to devour them ,
 I would cast them into the north .
 If the north refused to receive them ,
 I would throw them into the hands of great [Heaven] .

The way through the willow garden ,
 Lies near the aced height .
 I , the eunuch Meng-zi ,
 Have made this poem .
 All ye officers ,
 Reverently hearken to it .

201. 谷風 GU FENG

習習谷風、維風及雨。
 將恐將懼、維予與女。
 將安將樂、女轉棄予。

習習谷風、維風及頹。
 將恐將懼、真予于懷。
 將安將樂、棄予如遺。

習習谷風、維山崔嵬。
 無草不死、無木不萎。
 忘我大德、思我小怨。

Gently blows the east wind ; --
 The wind followed by the rain .
 In the time of fear and dread ,
 It was all I and you .
 In your time of rest and pleasure ,
 You have turned and cast me off .

Gently blows the east wind ; --
 And the wind is followed by the tornado .
 In the time of fear and dread ,
 You placed me in your breast .
 In your time of rest and pleasure ,
 You have cast me off like an abandoned thing .

Gently blows the east wind ; --
 And on the rock-covered tops of the hills .
 There is no grass which is not dying ,
 No tree which is not withering .
 You forget my great virtues ,
 And think of my small faults .

202. 蓼莪 LIAO E

蓼蓼者莪、匪莪伊蒿。
 哀哀父母、生我劬勞。

蓼蓼者莪、匪莪伊蔚。
 哀哀父母、生我勞瘁。

餅之罄矣、維罍之恥。
 鮮民之生、不如死之久矣。
 無父何怙、無母何恃。
 出則銜恤、入則靡至。

父兮生我、母兮鞠我。
 拊我畜我、長我育我。
 顧我復我、出入腹我。
 欲報之德、昊天罔極。

南山烈烈、飄風發發。
 民莫不穀、我獨何害。

南山律律、飄風弗弗。
 民莫不穀、我獨不卒。

Long and large grows the e ; --
 It is not the e but the hao .
 Alas ! alas ! my parents ,
 With what toil ye gave me birth !

Long and large grows the e ; --
 It is not the e but the wei .
 Alas ! alas ! my parents ,
 With what toil and suffering ye gave me birth !

When the pitcher is exhausted ,
 It is the shame of the jar .
 Than to live an orphan ,
 It would be better to have been long dead .
 Fatherless , who is there to rely on ?
 Motherless , who is there to depend on ?
 When I go abroad , I carry my grief with me ;
 When I come home , I have no one to go to .

O my father , who begat me !
 O my mother , who nourished me !
 Ye indulged me , ye fed me ,
 Ye held me up , ye supported me ,
 Ye looked after me , ye never left me ,
 Out and in ye bore me in your arms .
 If I would return your kindness ,
 It is like great Heaven , illimitable ,

Cold and bleak is the Southern hill ;
 The rushing wind is very fierce .
 People all are happy ; --
 Why am I alone thus miserable ?

The Southern hill is very steep ;
 The rushing wind is blustering .
 People all are happy ; --
 I alone have been unable to finish [my duty] .

203. 大東 DA DONG

有饜簋飧、有球棘匕。
 周道如砥、其直如矢。
 君子所履、小人所視。
 瞻言顧之、潛焉出涕。

小東大東、杼柚其空。
 糾糾葛屨、可以履霜。
 佻佻公子、行彼周行。
 既往既來、使我心疚。

有冽洿泉、無浸穫薪。
 契契寤歎、哀我憚人。
 薪是穫薪、尚可載也。
 哀我憚人、亦可息也。

東人之子、職勞不來。
 西人之子、粲粲衣服。

舟人之子、熊羆是裘。
私人之子、百僚是試。

或以其酒、不以其漿。
鞞鞞佩璲、不以其長。
維天有漢、監亦有光。
跂彼織女、終日七襄。

雖則七襄、不成報章。
皖彼牽牛、不以服箱。
東有啟明、西有長庚。
有球天畢、載施之行。

維南有箕、不可以簸揚。
維北有斗、不可以挹酒漿。
維南有箕、載翕其舌。
維北有斗、西柄之揭。

Well loaded with millet were the dishes ,
And long and curved were spoons of thorn-wood .
The way to Zhou was like a whetstone ,
And straight as an arrow .
[So] the officers trod it ,
And the common people looked on it .
When I look back and think of it ,
My tears run down in streams .

In the States of the east , large and small ,
The looms are empty .
Thin shoes of dolichos fibre ,
Are made to serve to walk on the hoar-frost .
Slight and elegant gentlemen ,
Walk along that road to Zhou .
Their going and coming ,
Makes my heart ache .

Ye cold waters , issuing variously from the spring ,
Do not soak the firewood I have cut .
Sorrowful I awake and sigh ; --
Alas for us toiled people !
The firewood has been cut ; --
Would that it were conveyed home !
Alas for us the toiled people !
Would that we could have rest !

The sons of the east ,
Are only summoned [to service] , without encouragement ;
While the sons of the west ,
Shine in splendid dresses .
The sons of boatmen ,
Have furs of the bear and grisly bear .

The sons of the poorest families ,
Form the officers in public employment .

If we present them with spirits ,
They do not look on them as liquor .
If we give them long girdle-pendants with their stones ,
They do not think them long enough .
There is the milky way in heaven ,
Which looks down on us in light ;
And the three stars together are the Weaving Sisters ,
Passing in a day through seven stages [of the sky] .

Although they go through their seven stages ,
They complete no bright work for us .
Brilliant shine the Draught Oxen ,
But they do not serve to draw our carts .
In the east there is Lucifer ;
In the west there is Hesperus ;
Long and curved is the Rabbit Net of the sky ; --
But they only occupy their places .

In the south is the Sieve ,
But it is of no use to sift .
In the north is the Ladle ,
But it lades out no liquor .
In the south is the Sieve ,
Idly showing its mouth .
In the north is the Ladle ,
Raising its handle in the west .

204. 四月 SI YUE

四月維夏、六月徂暑。
先祖匪人、胡寧忍予。

秋日淒淒、百卉具腓。
亂離瘼矣、爰其適歸。

冬日烈烈、飄風發發。
民莫不穀、我獨何害。

山有嘉卉、侯栗侯梅。
廢為殘賊、莫知其尤。

相彼泉水、載清載濁。
我日構禍、曷云能穀。

滔滔江漢、南國之紀。
盡瘁以仕、寧莫我有。

匪黷匪鳶、翰飛戾天。
匪鱸匪鮪、潛逃于淵。

山有蕨薇、隰有杞棗。
君子作歌、維以告哀。

In the fourth month comes summer ,
And in the sixth month the heat begins to decrease .
Were not my forefathers men ?
How can they endure that I should be [thus] ?

The autumn days become cold ,
And the plants all decay .
Amid such distress of disorder and dispersion ,
Whither can I betake myself ?

The winter days are very fierce ,
And the storm blows in rapid gusts .
People all are happy ;
Why do I alone suffer this misery ?

On the mountain are fine trees , --
Chestnut trees and plum trees .
Of their degenerating into ravening thieves ,
I know not the evil cause .

Look at the water of that spring ,
Sometimes clear , sometimes muddy .
I am every day coming into contact with misfortune ;
How can I be happy ?

Grandly flow the Jiang and the Han ,
Regulators of the southern States .
Worn out as I am with service ,
He yet takes no notice of me .

I am not an eagle nor a hawk ,
Which flies aloft to heaven .
I am not a sturgeon , large or small ,
Which can dive and hide in the deep .

On the hills are the turtle-foot and thorn ferns ;
In the marshes are the medlar and the yi .
I , an officer , have made this song ,
To make known my plaint .

北山之什(DECADE OF BEI SHAN)

205. 北山 BEI SHAN

涉彼北山、言采其杞。
偕偕士子、朝夕從事。

王事靡盬、憂我父母。

溥天之下、莫非王土。
率土之濱、莫非王臣。
大夫不均、我從事獨賢。

四牡彭彭、王事傍傍。
嘉我未老、鮮我方將。
旅力方剛、經營四方。

或燕燕居息、或盡瘁事國。
或息偃在床、或不已于行。

或不知叫號、或慘慘劬勞。
或棲遲偃仰、或王事鞅掌。

或湛樂飲酒、或慘慘畏咎。
或出入風議、或靡事不為。

I ascend that northern hill ,
And gather the medlars .
An officer , strong and vigorous ,
Morning and evening I am engaged in service .
The king's business is not to be slackly performed ;
And my parents are left in sorrow .

Under the wide heaven ,
All is the king's land .
Within the sea-boundaries of the land ,
All are the king's servants .
His great officers are unfair , --
Making me serve thus as if I alone were worthy .

My four horses never halt ;
The king's business allows no rest .
They praise me as not yet old ;
They think few like me in vigour .
While the backbone retains its strength ,
I must plan and labour in all parts of the kingdom .

Some enjoy their ease and rest ,
And some are worn out in the service of the State ;
Some rest and loll upon their couches ,
And some never cease marching about .

Some never hear a sound ,
And some are cruelly toiled ;
Some lazily roost , on their backs looking up ,
And some are all-bustled in the service of the king .

Some indulge long in pleasure and drinking ,
And some are miserable , in apprehension of blame ;

Some , at home and abroad , pass critical remarks ,
And some have everything to do .

206. 無將大車 WU JIANG DA CHE

無將大車、祇自塵兮。
無思百憂、祇自疢兮。

無將大車、維塵冥冥。
無思百憂、不出于頰。

無將大車、維塵離兮。
無思百憂、祇自重兮。

Do not push forward a waggon ; --
You will only raise the dust about yourself .
Do not think of all your anxieties ; --
You will only make yourself ill .

Do not push forward a waggon ; --
The dust will only blind you .
Do not think of all your anxieties ; --
You will not emerge from imperfect views .

Do not push forward a waggon ; --
The dust will only becloud you .
Do not think of all your anxieties ; --
You will only weigh yourself down .

207. 小明 XIAO MING

明明上天、照臨下土。
我征徂西、至于朁野。
二月初吉、載離寒暑。
心之憂矣、其毒大苦。
念彼共人、涕零如雨。
豈不懷歸、畏此罪罟。

昔我往矣、日月方除。
曷云其還、歲聿云莫。
念我獨兮、我事孔庶。
心之憂矣、憚我不暇。
念彼共人、睠睠懷顧。
豈不懷歸、畏此譴怒。

昔我往矣、日月方奧。
 曷云其還、政事愈蹙。
 歲聿云莫、采蕭穫菽。
 心之憂矣、自始伊戚。
 念彼共人、興言出宿。
 豈不懷歸、畏此反覆。

嗟爾君子、無恆安處。
 靖共爾位、正直是興。
 神之聽之、式穀以女。

嗟爾君子、無恆安息。
 靖共爾位、好是正直。
 神之聽之、介爾景福。

O bright and high Heaven ,
 Who enlightenest and rulest this lower world !
 I marched on this expedition to the west ,
 As far as this wilderness of Qiu .
 From the first day of the second month ,
 I have passed through the cold and the heat .
 My heart is sad ;
 The poison [of my lot] is too bitter .
 I think of those [at court] in their offices ,
 And my tears flow down like rain .
 Do I not wish to return ?
 But I fear the net for crime .

Formerly , when I set out ,
 The sun and moon had renewed the year .
 When shall I return ?
 The year is now late .
 I think how I am alone ,
 While the affairs devolving on me are very many .
 My heart is sad ;
 And I am toiled without any leisure .
 I think of those [at court] in their offices ,
 Looking back to them with fond regard .
 Do I not wish to return ?
 But I am afraid of reproof and anger .

Formerly , when I set out ,
 The sun and moon were giving a mild warmth .
 When shall I return ?
 The affairs of government are become more urgent .
 It is late in the year ,
 And we are gathering the southernwood , and reaping the beans .
 My heart is sad ;
 I give myself nothing but distress .
 When I think of those [at court] in their offices ,
 I rise and pass the night outside .
 Do I not wish to return ?
 But I am afraid of the vicissitudes of things .

Ah ! ye gentlemen !
 Do not reckon on your rest being permanent .
 Quietly fulfil the duties of your offices ,
 Associating with the correct and upright .
 So shall the Spirits hearken to you ,
 And give you good .

Ah ! ye gentlemen !
 Do not reckon on your repose being permanent .
 Quietly fulfil the duties of your offices ,
 Loving the correct and upright .
 So shall the Spirits hearken to you ,
 And give you large measures of bright happiness .

208. 鼓鍾 GU ZHONG

鼓鍾將將、淮水湯湯。
 憂心且傷。
 淑人君子、懷允不忘。

鼓鍾喑喑、淮水潏潏。
 憂心且悲。
 淑人君子、其德不回。

鼓鍾伐馨、淮有三洲。
 憂心且妯。
 淑人君子、其德不猶。

鼓鍾欽欽、鼓瑟鼓琴。
 笙磬同音。
 以雅以南、以籥不僭。

His bells ring out jiang-jiang ,
 While the waters of the Huai go sweeping on ;
 Sad is my heart and wouDED .
 The virtuous sovereigns [of old] , --
 In my heart , indeed , I cannot forget them .

His drums ring out jie-jie ,
 While the waters of the Huai rush along ;
 My heart is sad and grieved .
 Of the virtuous sovereigns [of old] ,
 The virtue was without flaw .

His bells ring out , his large drums resound ,
 There are the three islands in the Huai ;
 Sad is my heart and moved .
 Of the virtuous sovereigns [of old] ,
 The virtue was different from this .

His bells ring out qin-qin ;
 His lutes , large and small , give their notes ;
 The tones of his organs and sounding stones are in unison .
 They sing the Ya and the Nan ,
 Dancing to their flutes without error .

209. 楚茨 CHU CI

楚楚者茨、言抽其棘。
 自昔何為、我蓺黍稷。
 我黍與與、我稷翼翼。
 我倉既盈、我庾維億。
 以為酒食、以饗以祀。
 以妥以侑、以介景福。

濟濟跄跄、絜爾牛羊、以往烝嘗。
 或剝或亨、或肆或將。
 祝祭于祊、祀事孔明。
 先祖是皇、神保是饗。
 孝孫有慶。
 報以介福、萬壽無疆。

執爨蹠蹠、為俎孔碩、或燔或炙。
 君婦莫莫、為豆孔庶。
 為賓為客、獻酬交錯。
 禮儀卒度、笑語卒獲。
 神保是格。
 報以介福、萬壽攸酢。

我孔熯矣、式禮莫愆。
 工祝致告、徂賚孝孫。
 苾芬孝祀、神嗜飲食。
 卜爾百福、如幾如式。
 既齊既稷、既匡既勅。
 永錫爾極、時萬時億。

禮儀既備、鍾鼓既戒。
 孝孫徂位、工祝致告。
 神具醉止、皇尸載起。
 鼓鍾送尸、神保聿歸。
 諸宰君婦、廢徹不遲。
 諸父兄弟、備言燕私。

樂具入奏、以綏後祿。
 爾殽既將、莫怨具慶。
 既醉既飽、小大稽首。

神嗜飲食、使君壽考。
 孔惠孔時、維其盡之。
 子子孫孫、勿替引之。

Thick grew the tribulus [on the ground] ,
 But they cleared away its thorny bushes .
 Why did they this of old ?
 That we might plant our millet and sacrificial millet ;
 That our millet might be abundant ,
 And our sacrificial millet luxuriant .
 When our barns are full ,
 And our stacks can be counted by tens of myriads ,
 We proceed to make spirits and prepare viands ,
 For offerings and sacrifice ;
 We seat the representatives of the dead , and urge them to eat : --
 Thus seeking to increase our bright happiness .

With correct and reverent deportment ,
 The oxen and sheep all pure ,
 We proceed to the winter and autumnal sacrifices .
 Some flay [the victims] ; some boil [their flesh] ;
 Some arrange [the meat] ; some adjust [the pieces of it] .
 The priest sacrifices inside the temple gate ,
 And all the service is complete and brilliant .
 Grandly come our progenitors ;
 Their Spirits happily enjoy the offerings ;
 Their filial descendent receives blessing : --
 They will reward him with great happiness ,
 With myriads of years , life without end .

They attend to the furnaces with reverence ;
 They prepare the trays , which are very large ; --
 Some for the roast meat ; some for the broiled .
 Wives presiding are still and reverent ,
 Preparing the numerous [smaller] dishes .
 The guests and visitors ,
 Present the cup , and drink all round .
 Every form is according to rule ;
 Every smile and word are as they should be .
 The Spirits quietly come ,
 And respond with great blessings ; --
 Myriads of years as the [fitting] reward .

We are very much exhausted ,
 And have performed every ceremony without error .
 The able priest announces [the will of the Spirits] ,
 And goes to the filial descendent to convey it .
 ' Fragrant has been your filial sacrifice ,
 And the Spirits have enjoyed your spirits and viands .
 They confer upon you a hundred blessings ;
 Each as it is desired , each as sure as law .
 You have been exact and expeditious ;
 You have been correct and careful :

They will ever confer on you the choicest favours ,
In myriads and tens of myriads . '

The ceremonies having thus been completed ,
And the bells and drums having given their warning ,
The filial descendent goes to his place ,
And the able priest makes his announcement ,
' The Spirits have drunk to the full . '
The great representative of the dead then rises ,
And the bells and drums escort his withdrawal ,
[On which] the Spirits tranquilly return [to their place] .
All the servants, and the presiding wives ,
Remove [the trays and dishes] without delay .
The [descendant's] uncles and cousins ,
All repair to the private feast .

210. 信南山 XIN NAN SHAN

信彼南山、維禹甸之。
昞昞原隰、曾孫田之。
我疆我理、南東其畝。

上天同雲、雨雪雰雰。
益之以霡霂、既優既渥、既霑既足、生我百穀。

疆場翼翼、黍稷彧彧。
曾孫之穡、以為酒食。
畀我尸賓、壽考萬年。

中田有廬、疆場有瓜。
是剝是菹、獻之皇祖。
曾孫壽考、受天之祜。

祭以清酒、從以騂牡、享于祖考。
執其鸞刀、以啟其毛、取其血膋。

是烝是享、苾苾芬芬、祀事孔明。
先祖是皇。
報以介福、萬壽無疆。

Yes , [all about] that southern hill ,
Was made manageable by Yu .
Its plains and marshes being opened up ,
It was made into fields by the distant descendant .
We define their boundaries , we form their smaller divisions ,
And make the acres lie , here to the south , there to the east .

The heavens over head are one arch of clouds ,
Snowing in multitudinous flakes .

There is superadded the drizzling rain .
 When [the land] has received the moistening ,
 Soaking influence abundantly ,
 It produces all our kinds of grain .

The boundaries and smaller divisions are nicely adjusted ,
 And the millets yield abundant crops ,
 The harvest of the distant descendant .
 We proceed to make therewith spirits and food ,
 To supply our representatives of the dead , and our guests ; --
 To obtain long life , extending over myriads of years .

In the midst of the fields are the huts ,
 And along the bounding divisions are gourds .
 The fruits is sliced and pickled ,
 To be presented to our great ancestors ,
 That their distant descendant may have long life ,
 And receive the blessing of Heaven .

We sacrifice [first] with pure spirits ,
 And then follow with a red bull ;
 Offering them to our ancestors .
 [Our lord] holds the knife with tinkling bells ,
 To lay open the hair of the victim ,
 And takes its flesh and fat .

Then we present , then we offer ;
 All round the fragrance is diffused .
 Complete and brilliant is the sacrificial service ;
 Grandly come our ancestors .
 They will reward [their descendant] with great blessing , --
 Long life , years without end .

211. 甫田 FU TIAN

倬彼甫田、歲取十千。
 我取其陳、食我農人。
 自古有年。
 今適南畝、或耘或耔、黍稷薿薿。
 攸介攸止、烝我髦士。

以我齊明、與我犧羊、以社以方。
 我田既臧、農夫之慶。
 琴瑟擊鼓、以御田祖。
 以祈甘雨、以介我稷黍、以穀我士女。

曾孫來止、以其婦子、饁彼南畝、田峻至喜。
 攘其左右、嘗其旨否。

禾易長畝、終善且有。
曾孫不怒、農夫克敏。

曾孫之稼、如茨如梁。
曾孫之庾、如坻如京。
乃求千斯倉、乃求萬斯箱。
黍稷稻粱、農夫之慶。
報以介福、萬壽無疆。

Bright are those extensive fields ,
A tenth of whose produce is annually levied .
I take the old stores ,
And with them feed the husbandmen ,
From of old we have had good years ,
And now I go to the south-lying acres ,
Where some are weeding , and some gather the earth about the roots .
The millets look luxuriant ;
And in a spacious resting place ,
I collect and encourage the men of greater promise .

With my vessels full of bright millet ,
And my pure victim-rams ,
We sacrificed to [the Spirits of] the land , and to [those of] the four quarters .
That my fields are in such good condition ,
Is matter of joy to my husbandmen .
With lutes , and with drums beating ,
We will invoke the Father of husbandry ,
And pray for sweet rain ,
To increase the produce of our millets ,
And to bless my men and their wives .

The distant descendant comes ,
When their wives and children ,
Are bringing food to those [at work] in the south-lying acres .
The surveyor of the fields [also] comes , and is glad .
He takes [of the food] on the left and the right ,
And tastes whether it be good or not .
The grain is well cultivated , all the acres over ;
Good will it be and abundant .
The distant descendant has no displacency ;
The husbandmen are encouraged to diligence .

The crops of the distant descendant ,
Look [thick] as thatch , and [swelling] like a carriage cover .
The stacks of the distant descendant ,
Will stand like islands and mounds .
He will seek for thousands of granaries ;
He will seek for myriads of carts .
The millets , the paddy , and the maize ,
Will awake the joy of the husbandmen ;
[And they will say] , ' May he be rewarded with great happiness .
With myriads of years , life without end !

212. 大田 DA TIAN

大田多稼、既種既戒。
 既備乃事、以我覃耜、俶載南畝、播厥百穀。
 既庭且碩、曾孫是若。

既方既皂、既堅既好。
 不稂不莠、去其螟螣。
 及其蠹賊、無害我田稚。
 田祖有神、秉畀炎火。

有渰萋萋、興雨祁祁。
 雨我公田、遂及我私。
 彼有不穫、此有不斂穧。
 彼有遺秉、此有滯穗、伊寡婦之利。

曾孫來止、以其婦子。
 饁彼南畝、田峻至喜。
 來方禋祀、以其騂黑。
 與其黍稷、以享以祀。
 以介景福。

Large are the fields , and various is the work to be done .
 Having selected the seed , and looked after the implements ,
 So that all preparations have been made for our labour ,
 We take our sharp plough-shares ,
 And commence on the south-lying acres .
 We sow all the kinds of grain ,
 Which grow up straight and large ,
 So that the wish of the distant descendant is satisfied .

It ears , and the fruit lies soft in its sheath ;
 It hardens and is of good quality ;
 There is no wolf ' s-tail grass , nor darnel .
 We remove the insects that eat the heart and the leaf ,
 And those that eat the roots and the joints .
 So that they shall not hurt the young plants of our fields .
 May the Spirit , the Father of husbandry ,
 Lay hold of them , and put them in the blazing fire !

The clouds form in dense masses ,
 And the rain comes down slowly .
 May it rain first on our public fields ,
 And then come to our private !
 There shall be young grain unreaped ,
 And here some sheaves ungathered ;

There shall be handfuls left on the ground ,
And here ears untouched : --

The distant descendant will come ,
When their wives and children ,
Are bringing food to those [at work] on the south-lying acres .
The surveyor of the fields [also] will come and be glad .
They will come and offer pure sacrifices to the Spirits of the four quarters ,
With their preparations of millet :
Thus offering , thus sacrificing ,
Thus increasing our bright happiness .

213. 瞻彼洛矣 ZHAN BI LUO YI

瞻彼洛矣、維水泱泱。
君子至止、福祿如茨。
韎韐有奭、以作六師。

瞻彼洛矣、維水泱泱。
君子至止、韞琇有珌。
君子萬年、保其家室。

瞻彼洛矣、維水泱泱。
君子至止、福祿既同。
君子萬年、保其家邦。

Look at the Luo ,
With its waters broad and deep .
Thither has come our lord ,
In whom all happiness and dignity are concentrated .
Red are his madder-dyed knee covers ,
In which he might raise his six armies .

Look at the Luo ,
With its waters broad and deep .
Thither has our lord come ,
The gems at his scabbard ' s mouth all-gleaming .
May our lord live myriads of years ,
Preserving his House !

Look at the Luo ,
With its waters broad and deep .
Thither has our lord come ,
In whom all happiness and dignities are united .
May our lord live myriads of years ,
Preserving his clans and States !

214. 裳裳者華 CHANG CHANG ZHE HUA

裳裳者華、其葉湑兮。
我覯之子、我心寫兮。
我心寫兮、是以有譽處兮。

裳裳者華、芸其黃矣。
我覯之子、維其有章矣。
維其有章矣、是以有慶矣。

裳裳者華、或黃或白。
我覯之子、乘其四駱。
乘其四駱、六轡沃若。

左之左之、君子宜之。
右之右之、君子有之。
維其有之、是以似之。

Splendid are the flowers ,
And the leaves are luxuriant .
I see these princes ,
And my heart is entirely satisfied .
My heart is entirely satisfied .
Right is it they should have praise and prosperity !

Splendid are the flowers ,
And deep is their yellow .
I see these princes ,
Full of all elegance .
They are full of all elegance ; --
Right is it they should have every blessing !

Splendid are the flowers ,
Some yellow , some white .
I see these princes ,
Drawn by their four white steeds , black-maned .
They are drawn by their four white steeds , black-maned .
And the six reins are glossy !

To the left [they move] , to the left ,
And they execute the movement properly .
To the right [they move] , to the right ,
And they execute the movement properly .
They are possessed of the ability ,
And right is it their movements should indicate it .

桑扈之什(DECADE OF SANG HU)

215. 桑扈 SANG HU

交交桑扈、有鶯其羽。
君子樂胥、受天之祜。

交交桑扈、有鶯其領。
君子樂胥、萬邦之屏。

之屏之翰、百辟為憲。
不戢不難、受福不那。

兕觥其觶、旨酒思柔。
彼交匪敖、萬福來求。

They flit about , the green-beaks ,
With their variegated wings .
To be rejoiced in are these princes !
May they receive the blessing of Heaven !

They flit about , the green-beaks ,
With their glancing necks .
To be rejoiced in are these princes !
They are screens to all the States .

These screens , these buttresses , --
All the chiefs will take them as a pattern .
Are they not self-restrained ? Are they not careful ?
Will they not receive much happiness ?

How long is that cup of rhinoceros ' horn !
Good are the spirits in it and soft .
While it passes round , they show no pride ;
All blessing must come to seek them .

216. 鴛鴦 YUAN YANG

鴛鴦于飛、畢之羅之。
君子萬年、福祿宜之。

鴛鴦在梁、戢其左翼。
君子萬年、宜其遐福。

乘馬在廄、摧之秣之。
君子萬年、福祿艾之。

乘馬在廄、秣之摧之。
君子萬年、福祿綏之。

The Yellow ducks fly about ,
And are taken with hand-nets and spread-nets .

May our sovereign live for ten thousand years ,
Enjoying the happiness and wealth which are his due !

The Yellow ducks are on the dam ,
With their left wings gathered up .
May our sovereign live for ten thousand years ,
Enjoying the happiness and wealth which are his due !

The teams of steeds are in the stable ,
Fed with forage and grain .
May our sovereign live for ten thousand years ,
Sustained in his happiness and wealth !

The teams of steeds are in the stable ,
Fed with grain and forage .
May our sovereign live for ten thousand years ,
In the comfort of his happiness and wealth !

217. 頍弁 KUI BIAN

有頍者弁、實維伊何。
爾酒既旨、爾殽既嘉。
豈伊異人、兄弟匪他。
蔦與女蘿、施于松柏。
未見君子、憂心弈弈。
既見君子、庶幾說懌。

有頍者弁、實維何期。
爾酒既旨、爾殽既時。
豈伊異人、兄弟具來。
蔦與女蘿、施于松上。
未見君子、憂心忼忼。
既見君子、庶幾有臧。

有頍者弁、實維在首。
爾酒既旨、爾殽既阜。
豈伊異人、兄弟甥舅。
如彼雨雪、先集維霰。
死喪無日、無幾相見。
樂酒今夕、君子維宴。

Those in the leather caps , --
Who are they ?
Since your spirits are [so]good ,
And your viands are [so] fine ,
How can they be strangers ?
They are your brethren , and no others .
[They are like] the mistletoe and the dodder .

Growing over the pine and the cypress .
 While they do not see you , O king ,
 Their sorrowful hearts are all-unsettled .
 When they do see you ,
 They begin to be happy and glad .

Those in the leather caps , --
 Who are they ?
 Since your spirits are [so]good ,
 And your viands are all of the season .
 How can they be strangers ?
 They are your brethren , all assembled .
 [They are like] the mistletoe and the dodder .
 Growing over the pine .
 While they do not see you , O king ,
 Their hearts are full of sorrow .
 When they do see you ,
 They begin to feel that things are right .

There are those in the leather caps ,
 Which they wear on their heads .
 Since your spirits are [so] good ,
 And your viands are [so] abundant ,
 How can they be strangers ?
 They are your brethren , and your relatives by affinity .
 When there is going to be a fall of snow ,
 There is first the descent of sleet .
 Death and ruin may come any day ,
 It is not long that you will see one another .
 Rejoice over your spirits for the present evening ;
 O king , enjoy the feast .

218. 車羣 CHE XIA

間關車之羣兮、思變季女逝兮。
 匪飢匪渴、德音來括。
 雖無好友、式燕且喜。

依彼平林、有集維鷗。
 辰彼碩女、令德來教。
 式燕且譽、好爾無射。

雖無旨酒、式飲庶幾。
 雖無嘉殽、式食庶幾。
 雖無德與女、式歌且舞。

陟彼高岡、析其柞薪。
 析其柞薪、其葉湑兮。
 鮮我覯爾、我心寫兮。

高山仰止、景行行止。
四牡駢駢、六轡如琴。
覲爾新昏、以慰我心。

Jian-guan went the axle ends of my carriage ,
As I thought of the young beauty , and went [to fetch her] .
It was not that I was hungry or thirsty ,
But [I longed] for one of such virtuous fame to come and be with me .
Although no good friends be with us ,
We will feast and be glad .

Dense is that forest in the plain ,
And there sit the long-tailed pheasants .
In her proper season that well-grown lady ,
With her admirable virtue , is come to instruct me .
We will feast , and I will praise her .
' I love you , and will never be weary of you . '

Although I have no good spirits ,
We will drink [what I have] , and perhaps [be satisfied] .
Although I have no good viands ,
We will eat [what I have] , and perhaps [be satisfied] .
Although I have no virtue to impart to you ,
We will sing and dance .

I ascend that lofty ridge ,
And split the branches of the oaks for firewood .
I split the branches of the oaks for firewood ,
Amid the luxuriance of their leaves .
I see you whose match is seldom to be seen ,
And my whole heart is satisfied .

The high hill is looked up to ;
The great road is easy to be travelled on .
My four steeds advanced without stopping ;
The six reins [made music] in my hands like lute-[strings] .
I see you my bride ,
To the comfort of my heart .

219. 青蠅 QING YING

營營青蠅、止于樊。
豈弟君子、無信讒言。

營營青蠅、止于棘。
讒人罔機、交亂四國。

營營青蠅、止于榛。
讒人罔機、構我二人。

They buzz about , the blue flies ,
Lighting on the fences .
O happy and courteous sovereign ,
Do not believe slanderous speeches .

They buzz about , the blue flies ,
Lighting on the jujube trees .
The slanderous observe no limits ,
And throw the whole kingdom into confusion .

They buzz about , the blue flies ,
Lighting on the hazel trees .
The slanderous observe no limits ,
And set us two at variance .

220. 賓之初筵 BIN ZHI CHU YAN

賓之初筵、左右秩秩。
籩豆有楚、殽噶維旅。
酒既和旨、飲酒孔偕。
鐘鼓既設、舉酬逸逸。
大侯既抗、弓矢斯張。
射夫既同、獻爾發功。
發彼有的、以祈爾爵。

籥舞笙鼓、樂既和奏。
烝衎烈祖、以洽百禮。
百禮既至、有壬有林。
錫爾純嘏、子孫其湛。
其湛曰樂、各奏爾能。
賓載手仇、室人入又。
酌彼康爵、以奏爾時。

賓之初筵、溫溫其恭。
其未醉止、威儀反反。
日既醉止、威儀幡幡。
舍其坐遷、屢舞僊僊。
其未醉止、威儀抑抑。
日既醉止、威儀忸忸。
是日既醉、不知其秩。

賓既醉止、載號載呶。
亂我籩豆、屢舞僛僛。
是日既醉、不知其郵。
側弁之俄、屢舞傴傴。
既醉而出、並受其福。

醉而不出、是謂伐德。
飲酒孔嘉、維其令儀。

凡此飲酒、或醉或否。
既立之監、或佐之史。
彼醉不臧、不醉反恥。
式勿從謂、無俾大怠。
匪言勿言、匪由勿語。
由醉之言、俾出童羖。
三爵不識、矧敢多又。

When the guests first approach the mats ,
They take their places on the left and the right in an orderly manner .
The dishes of bamboo and wood are arranged in rows ,
With the sauces and kernels displayed in them .
The spirits are mild and good ,
And they drink , all equally reverent .
The bells and drums are properly arranged ;
And they raise their pledge-cups with order and ease .
[Then] the great target is set up ;
The bows and arrows are made ready for the shooting ;
The archers are matched in classes .
' Show your skill in shooting , ' [it is said] .
' I shall hit that mark , ' [it is responded] ,
'And pray you to drink the cup . '

The dancers move with their flutes to the notes of the organ and drum ,
While all the instruments perform in harmony .
All this is done to please the meritorious ancestors ,
Along with the observance of all ceremonies .
When all the ceremonies have been performed ,
Grandly and fully ,
'We confer on you great blessings , ' [says the representative of the dead] ,
'And may your descendants [also] be happy ! '
They are happy and delighted ,
And each of them exerts his ability .
A guest draws the spirits ,
An attendant enters again , with a cup ,
And fills it , -- the cup of rest .
Thus are performed your seasonal ceremonies .

When the guests first approach the mats ,
All harmonies are they and reverent .
Before they have drunk too much ,
Their deportment is carefully observant of propriety ;
But when they have drunk too much ,
Their deportment becomes light and frivolous : --
They leave their seats , and go elsewhere ,
They keep dancing and capering .
Before they have drunk too much ,
Their deportment is cautious and grave : --
But when they have drunk too much ,
Their deportment becomes indecent and rude : --

Thus when they have too much ,
They lose all sense of orderliness .

When the guests have drunk too much ,
They shout out and brawl .
They disorder the dishes ;
They keep dancing in a fantastic manner .
Thus when they have drunk too much ,
They become insensible of their errors .
With their caps on one side , and like to fall off ,
They keep dancing the will not stop .
If , when they have drunk too much , they went out ,
Both they [and their host] would be happy ;
But remaining after they are drunk ,
Is what is called doing injury to virtue .
Drinking is a good institution ,
Only when there is good deportment in it .

On every occasion of drinking ,
Some get drunk , and some do not .
An inspector is appointed ,
With a recorder to assist him .
But those drunkards , in their vileness ,
Are shamed of those who do not get drunk .
These have no opportunity to speak ,
And prevent the others from proceeding to such great abandonment .
[They might say] , ' Do not speak what you ought not to speak ;
Do not say what you have no occasion to say ,
If you speak , drunk as you are ,
We will make you produce a ram without horns .
With three cups you lose your memories ; --
How dare you go on to more ? '

221. 魚藻 YU ZAO

魚在在藻、有頡其首。
王在在鎬、豈樂飲酒。

魚在在藻、有莘其尾。
王在在鎬、飲酒樂豈。

魚在在藻、依于其蒲。
王在在鎬、有那其居。

The fishes are there , there among the pondweed ,
Showing their large heads .
The king is here , here in Hao ,
At ease and happy , while he drinks .

The fishes are there , there among the pondweed ,
 Showing their long tails .
 The king is here , here in Hao ,
 Drinking , happy and at ease .

The fishes are there , there among the pondweed ,
 Sheltered by the rushes .
 The king is here , here in Hao ,
 Dwelling in tranquillity .

222. 采菽 CAI SHU

采菽采菽、筐之筥之。
 君子來朝、何錫予之。
 雖無予之、路車乘馬。
 又何予之、玄袞及黼。

鬻沸檻泉、言采其芹。
 君子來朝、言觀其旂。
 其旂淠淠、鸞聲嘒嘒。
 載驂載駟、君子所屆。

赤芾在股、邪幅在下。
 彼交匪紓、天子所予。
 樂只君子、天子命之。
 樂只君子、福祿申之。

維柞之枝、其葉蓬蓬。
 樂只君子、殿天子之邦。
 樂只君子、萬福攸同。
 平平左右、亦是率從。

汎汎楊舟、紼纜維之。
 樂只君子、天之葵之。
 樂只君子、福祿臚之。
 優哉游哉、亦是戾矣。

They gather the beans , they gather the beans ,
 In their baskets , square and round .
 The princes are coming to court ,
 And what gifts have I to give them ?
 Although I have none to give them ,
 There are the state carriages and their teams .
 What more have I to give them ?
 The dark-coloured [upper] robes with the dragon ,
 And the [lower garments with the] hatchet .

Right up bubbles the water from the spring ,
 And they gather the cress [about it] .
 The princes are coming to court ,
 And I see their dragon flags ; --
 Their dragon flags moving [in the wind] ,
 While the sound of their bells comes hui-hui .
 There are the two outside horses , there are the whole teams , --
 Proofs that the princes are come .

Their red covers on their knees ,
 And their buskins below ,
 There is no remissness in their demeanour ; --
 Of such should the son of Heaven approve .
 To be rejoiced in are the princes ,
 And the son of Heaven gives them the badges of his favour .
 To be rejoiced in are the princes ,
 And their happiness and dignities are renewed and extended .

On the branches of the oaks ,
 How abundant are the leaves !
 To be rejoiced in are the princes ,
 Guardians of the regions of the son of Heaven .
 To be rejoiced in are the princes ,
 Around whom all the blessings collect .
 Discriminating and able are their attendants ,
 Who also have followed them hither .

It floats about , the boat of willow wood ,
 Fastened by the band of the rope .
 To be rejoiced in are the princes ,
 And the son of Heaven scans [their merits] .
 To be rejoiced in are the princes ,
 And their happiness and dignities are enlarged .
 How joyous , how happy ,
 Is their coming here !

223. 角弓 JIAO GONG

駢駢角弓、翩其反矣。
 兄弟昏姻、無胥遠矣。

爾之遠矣、民胥然矣。
 爾之教矣、民胥傲矣。

此令兄弟、綽綽有裕。
 不令兄弟、交相為瘡。

民之無良、相怨一方。
 受爵不讓、至于已斯亡。

老馬反為駒、不顧其後。
如食宜齷、如酌孔取。

毋教獠升木、如塗塗附。
君子有微猷、小人與屬。

雨雪濛濛、見晁日消。
莫肯下遺、式居婁驕。

雨雪浮浮、見晁日流。
如蠻如髦、我是用憂。

Well fashioned is the bow adorned with horn ,
And swift is its recoil .
Brothers and relatives by affinity ,
Should not be treated distantly .

When you keep yours at a distance ,
The people all do the same with theirs .
What you teach ,
The people all imitate .

Those brothers who are good ,
Continue to display much generous feeling ;
But between brothers who are not good ,
Their intercourse is marked by troubles .

People who have no conscience ,
Repine against each other , each one holding his own point of view ;
One gets a place , and shows no humility --
Till they all come to ruin .

An old horse , notwithstanding , thinks himself a colt ,
And has no regard to the future .
It is like craving a superabundance of food ,
And an excess of drink .

Do not teach a monkey to climb trees ; --
[You act] like adding mud to one in the mud .
If the sovereign have good ways ,
The small people will accord with them .

The snow may have fallen abundantly ,
But when it feels the sun's heat , it dissolves .
You are not willing to discountenance [those parties] ,
And so they become [more] troublesome and arrogant .

The snow may have fallen largely ,
But when it feels the sun's heat , it flows away .
They become like the Man or the Mao ; --
This is what make me sad .

224. 菀柳 WAN LIU

有菀者柳、不尚息焉。
上帝甚蹈、無自暱焉。
俾予靖之、後予極焉。

有菀者柳、不尚愒焉。
上帝甚蹈、無自瘵焉。
俾予靖之、後予邁焉。

有鳥高飛、亦傳于天。
彼人之心、于何其臻。
曷予靖之、居以凶矜。

There is a luxuriant willow tree ; --
Who would not wish to rest [under it] ?
[But this] god is very changeable ; --
Do not approach him .
If I were to [try and] order his affairs ,
His demands afterwards would be extreme .

There is a luxuriant willow tree ; --
Who would not wish to take shelter [under it] ?
[But this] god is very changeable ,
Do not get yourself into trouble with him .
If I were to [try and] order his affairs ,
His demands on me afterwards would be beyond measure .

There is a bird flying high ,
Even up to heaven .
The heart of that man , --
To what will it proceed ?
Why should I [try to] order his affairs ?
I should only find myself in pitiable misery .

都人士之什(DECADE OF DU REN SHI)

225. 都人士 DU REN SHI

彼都人士、狐裘黃黃。
其容不改、出言有章。
行歸于周、萬民所望。

彼都人士、臺笠緇撮。
彼君子女、綢直如髮。
我不見兮、我心不說。

彼都人士、充耳琇實。
 彼君子女、謂之尹吉。
 我不見兮、我心苑結。

彼都人士、垂帶而厲。
 彼君子女、卷髮如蠶。
 我不見兮、言從之邁。

匪伊垂之、帶則有餘。
 匪伊卷之、髮則有旃。
 我不見兮、云何盱矣。

Those officers of the [old] capital ,
 With their fox-furs so yellow ,
 Their deportment unvaryingly [correct] ,
 And their speech full of elegance ! --
 If we could go back to [the old] Zhou ,
 They would be admiringly looked up by all the people .

Those officers of the [old] capital ,
 With their hats of Tai leaves and small black caps ! --
 Those ladies of noble Houses .
 With their hair so thick and straight ! --
 I do not see them [now] ,
 And my heart is dissatisfied .

Those officers of the [old] capital ,
 With their ear-plugs of xiu-stones ! --
 Those ladies of noble Houses ,
 Each fit to be called a Yin or a Ji ! --
 I do not see them [now] ,
 And my heart grieves with indissoluble sorrow .

Those officers of the [old] capital ,
 With their girdles hanging elegantly down ! --
 Those ladies of great Houses ,
 With their [side] hair curving up like a scorpion's tail ! --
 I do not see them [now] ,
 [If I could] , I would walk along after them .

Not that they purposely let their girdles hang down ; --
 The girdles were naturally long .
 Not that they gave their hair that curve ; --
 The hair had a natural curl .
 I do not see them [now] ,
 And how do I long for them !

226 . 采綠 CAI LU

終朝采綠、不盈一掬。
予髮曲局、薄言歸沐。

終朝采藍、不盈一擔。
五日為期、六日不儋。
我不見兮、我心不說。

彼都人士、充耳琇實。
彼君子女、謂之尹吉。
我不見兮、我心苑結。

彼都人士、垂帶而厲。
彼君子女、卷髮如蠶。
我不見兮、言從之邁。

匪伊垂之、帶則有餘。
匪伊卷之、髮則有旃。
我不見兮、云何盱矣。

All the morning I gather the king-grass ,
And do not collect enough to fill my hands .
My hair is in a wisp ; --
I will go home and wash it .

All the morning I gather the indigo plant ,
And do not collect enough to fill my apron .
Five days was the time agreed on ; --
It is the sixth , and I do not see him .

When he went a hunting ,
I put the bow in its case for him .
When he went to fish ,
I arranged his line for him .

What did he take in angling ?
Bream and tench ; --
Bream and tench ,
While people [looked on] to see .

227. 黍苗 SHU MIAO

芃芃黍苗、陰雨膏之。
悠悠南行、召伯勞之。

我任我輦、我車我牛。
我行既集、蓋云歸哉。

我徒我御、我師我旅。
我行既集、蓋云歸處。

肅肅謝功、召伯營之。
烈烈征師、召伯成之。

原隰既平、泉流既清。
召伯有成、王心則寧。

Tall and strong grows the young millet ,
Fattened by the genial rains .
Very long was our journey to the south ,
But the earl of Zhou encouraged and cheered us .

We carried our burdens ; we pushed along our barrows ;
We drove our waggons ; we led our oxen .
When our expedition was accomplished ,
We knew we should return .

We went along on foot ; we rode in our chariots ; --
Our whole host , and our battalions .
When our expedition was accomplished ,
We knew we should return home .

Severe was the work at Su ,
But the earl of Zhou built the city .
Majestic was the march of our host ; --
The earl of Zhou directed it .

The plains and low lands were regulated ; --
The springs and streams were cleared .
The earl of Zhou completed his work ,
And the heart of the king was at rest .

228. 隰桑 XI SANG

隰桑有阿、其葉有難。
既見君子、其樂如何。

隰桑有阿、其葉有沃。
既見君子、云何不樂。

隰桑有阿、其葉有幽。
既見君子、德音孔膠。

心乎愛矣、遐不謂矣。
中心藏之、何日忘之。

In the low , wet grounds , the mulberry trees are beautiful ,
 And their leaves are luxuriant .
 When I see the princely men ,
 How great is the pleasure !

In the low , wet grounds , the mulberry trees are beautiful ,
 And their leaves are glossy .
 When I see the princely men ,
 How can I be other than glad ?

In the low , wet grounds , the mulberry trees are beautiful ,
 And their leaves are dark .
 When I see the princely men ,
 Their virtuous fame draws them close [to my heart] .

In my heart I love them ,
 And why should I not say so ?
 In the core of my heart I keep them ,
 And never will forget them .

229. 白華 BAI HUA

白華菅兮、白茅束兮。
 之子之遠、俾我獨兮。

英英白雲、露彼菅茅。
 天步艱難、之子不猶。

澎池北流、浸彼稻田。
 嘯歌傷懷、念彼碩人。

樵彼桑薪、印烘于燧。
 維彼碩人、實勞我心。

鼓鍾于宮、聲聞于外。
 念子懍懍、視我邁邁。

有鷺在梁、有鶴在林。
 維彼碩人、實勞我心。

鴛鴦在梁、戢其左翼。
 之子無良、二三其德。

有扁斯石、履之卑兮。
 之子之遠、俾我底兮。

The fibres from the white flowered rush ,
 Are bound with the white grass .

This man's sending me away ,
Makes me dwell solitary .

The light and brilliant clouds ,
Bedew the rush and the grass .
The way of Heaven is hard and difficult ; --
This man does nto confirm [to good principle] .

How the water from the pools flows away to north ,
Flooding the rice fields !
I whistle and sing with wounded heart ,
Thinking of that great man .

They gather firewood of branches of the mulberry trees ,
And I burn them [only] in a [small] furnace .
That great man ,
Does indeed toil and trouble my heart .

Their drums and bells are beaten in the palace ,
And their sound is heard without .
All-sorrowful I think of him ; --
He thinks of me without any regard .

The marabou is on the dam ;
The [common] crane is in the forest .
That great man ,
Does indeed toil and trouble my heart .

The Yellow ducks are on the dams ,
With their left wings gathered up .
That man is bad ,
Ever varying in his conduct .

How thin is that slab of stone !
He that stands on it is low .
That man's sending me away ,
Makes me full of affliction .

230. 綿蠻 MIAN MAN

綿蠻黃鳥、止于丘阿。
道之云遠、我勞如何。
飲之食之、教之誨之、命彼後車、謂之載之。

綿蠻黃鳥、止于丘隅。
豈敢憚行、畏不能趨。
飲之食之、教之誨之、命彼後車、謂之載之。

綿蠻黃鳥、止于丘側。
豈敢憚行、畏不能極。

飲之食之、教之誨之、命彼後車、謂之載之。

There is that little oriole ,
Resting on a bend of the mound .
The way is distant ,
And I am very much wearied .
Give me drink , give me food ;
Inform me , teach me ;
Order one of the attending carriages ,
And tell them to carry me .

There is that little oriole ,
Resting on a corner of the mound .
It is not that I dare to shrink from the journey ,
But I am afraid of not being able to go on .
Give me drink , give me food ;
Inform me , teach me ;
Order one of the attending carriages ,
And tell them to carry me .

There is that little oriole ,
Resting on the side of the mound .
It is not that I dare to shrink from the journey ,
But I am afraid of not getting to the end of it .
Give me drink , give me food ;
Inform me , teach me ;
Order one of the attending carriages ,
And tell them to carry me .

231. 瓠葉 HU YE

幡幡瓠葉、采之亨之。
君子有酒、酌言嘗之。

有兔斯首、炮之燔之。
君子有酒、酌言獻之。

有兔斯首、燔之炙之。
君子有酒、酌言酢之。

有兔斯首、燔之炮之。
君子有酒、酌言酬之。

Of the gourd leaves , waving about ,
Some are taken and boiled ;
[Then] the superior man , from his spirits ,
Pours out a cup , and tastes it .

There is but a single rabbit ,
 Baked , or roasted .
 [But] the superior man , from his spirits ,
 Fills the cup and presents it [to his guests] .

There is but a single rabbit ,
 Roasted , or broiled .
 [But] from the spirits of the superior man ,
 [His guests] fill the cup , and present it to him .

There is but a single rabbit ,
 Roasted , or baked .
 [But] from the spirits of the superior man ,
 [His guests and he] fill the cup and pledge one another .

232. 漸漸之石 JIAN JIAN ZHI SHI

漸漸之石、維其高矣。
 山川悠遠、維其勞矣。
 武人東征、不遑朝矣。

漸漸之石、維其卒矣。
 山川悠遠、曷其沒矣。
 武人東征、不遑出矣。

有豕白蹄、烝涉波矣。
 月離于畢、俾滂沱矣。
 武人東征、不遑他矣。

Those frowning rocks , --
 How high they rise !
 Over such a distance of hills and streams ,
 How toilsome is the march !
 The warrior , in charge of the expedition to the east ,
 Has not a morning's leisure .

Those frowning rocks , --
 How they crown the heights !
 Over such a distance of hills and streams ,
 When shall we have completed our march ?
 The warrior , in charge of the expedition to the east ,
 Has no leisure [to think] how he will withdraw .

There are swine , with their legs white ,
 All wading through streams .
 The moon also is in the Hyades ,
 Which will bring still greater rain .
 The warrior , in charge of the expedition to the east ,
 Has no leisure [to think] of anything but this .

233. 苕之華 TIAO ZHI HUA

苕之華、芸其黃矣。
心之憂矣、維其傷矣。

苕之華、其葉青青。
知我如此、不如無生。

牂羊墳首、三星在罽。
人可以食、鮮可以飽。

The flowers of the bignonia ,
Are of a deep yellow .
My heart is sad ;
I feel its wound .

The flowers of the bignonia [are gone] ,
[There are only] its leaves all-green .
If I had known it would be thus with me ,
I had better not have been born .

The ewes have large heads ;
The Three stars are [seen] in the fish-trap .
If some men can get enough to eat ,
Few can get their fill .

234. 何草不黃 HE CAO BU HUANG

何草不黃、何日不行。
何人不將、經營四方。

何草不玄、何人不矜。
哀我征夫、獨為匪民。

匪兕匪虎、率彼曠野。
哀我征夫、朝夕不暇。

有芄者孤、率彼幽草。
有棧之車、行彼周道。

Every plant is yellow ;
Every day we march .
Every man is moving about ,
Doing service in some quarter of the kingdom .

Every plant is purple ;
 Every man is torn from his wife .
 Alas for us employed on these expeditions !
 How are we alone dealt with as if we were not men ?

We are not rhinoceroses , we are not tigers ,
 To be kept in these desolate wilds .
 Alas for us employed on these expeditions !
 Morning and night we have no leisure .

The long-tailed foxes ,
 May keep among the dark grass .
 And our box-carts ,
 Keep moving along the great roads .

大雅 (GREATER ODES OF THE KINGDOM)

[說見小雅](#)

文王之什(DECADE OF WEN WANG)

235. 文王 WEN WANG

文王在上、於昭于天。
 周雖舊邦、其命維新。
 有周不顯、帝命不時。
 文王陟降、在帝左右。

亶亶文王、令聞不已。
 陳錫哉周、侯文王孫子。
 文王孫子、本支百世。
 凡周之士、不顯亦世。

世之不顯、厥猶翼翼。
 思皇多士、生此王國。
 王國克生、維周之禎。
 濟濟多士、文王以寧。

穆穆文王、於緝熙敬止。
 假哉天命、有商孫子。
 商之孫子、其麗不億。
 上帝既命、侯於周服。

侯服于周、天命靡常。
 殷士膚敏、裸將于京。
 厥作裸將、常服黼黻。
 王之蓋臣、無念爾祖。

無念爾祖、聿脩厥德。
 永言配命、自求多福。
 殷之未喪師、克配上帝。
 宜鑒于殷、駿命不易。

命之不易、無遘爾躬。
 宣昭義問、有虞殷自天。
 上天之載、無聲無臭。
 儀刑文王、萬邦作孚。

King Wen is on high ;
 Oh ! bright is he in heaven .
 Although Zhou was an old country ,
 The [favouring] appointment lighted on it recently .
 Illustrious was the House of Zhou ,
 And the appointment of God came at the proper season .
 King Wen ascends and descends ,
 On the left and the right of God .

Full of earnest activity was king Wen ,
 And his fame is without end .
 The gifts [of God] to Zhou ,
 Extend to the descendants of king Wen ; --
 To the descendants of king Wen ,
 In the direct line and the collateral branches for a hundred generations .
 All the officers of Zhou ,
 Shall [also] be illustrious from age to age .

They shall be illustrious from age to age ,
 Zealously and reverently pursuing their plans .
 Admirable are the many officers ,
 Born in this royal kingdom .
 The royal kingdom is able to produce them , --
 The supporters of [the House of] Zhou .
 Numerous is the array of officers ,
 And by them king Wen enjoys his repose .

Profound was king Wen ;
 Oh ! continuous and bright was his feeling of reverence .
 Great is the appointment of Heaven !
 There were the descendants of [the sovereigns] of Shang ; --
 The descendants of the sovereigns of Shang ,
 Were in number more than hundreds of thousands ;
 But when God gave the command ,
 They became subject to Zhou .

They became subject to Zhou .
 The appointment of Heaven is not constant .

The officers of Yin , admirable and alert ,
 Assist at the libations in [our] capital ; --
 They assist at those libations ,
 Always wearing the hatchets on their lower garment and their peculiar cap .
 O ye loyal ministers of the king ,
 Ever think of your ancestor !

Ever think of your ancestor ,
 Cultivating your virtue ,
 Always striving to accord with the will [of Heaven] .
 So shall you be seeking for much happiness .
 Before Yin lost the multitudes ,
 [Its kings] were the assessors fo God .
 Look to Yin as a beacon ;
 The great appointment is not easily [preserved] .

The appointment is not easily [preserved] ,
 Do not cause your own extinction .
 Display and make bright your righteousness and name ,
 And look at [the fate of] Yin in the light of Heaven .
 The doings of High Heaven ,
 Have neither sound nor smell .
 Take your pattern from king Wen ,
 And the myriad regions will repose confidence in you .

236. 大明 DA MING

明明在下、赫赫在上。
 天難忱斯、不易維王。
 天位殷適、使不挾四方。

摯仲氏任、自彼殷商、來嫁于周、曰嬪于京。
 乃及王季、維德之行。
 大任有身、生此文王。

維此文王、小心翼翼。
 昭事上帝、聿懷多福。
 厥德不回、以受方國。

天監在下、有命既集。
 文王初載、天作之合。
 在洽之陽、在渭之涘。
 文王嘉止、大邦有子。

大邦有子、佻天之妹。
 文定厥祥、親迎于渭。
 造舟為梁、不顧其光。

有命自天、命此文王。
 于周于京、纘女維莘。

長子維行、篤生武王。
保右命爾、變伐大商。

殷商之旅、其會如林。
矢于牧野、維予侯興。
上帝臨女、無貳爾心。

牧野洋洋、檀車煌煌、駟驥彭彭。
維師尚父、時維鷹揚、涼彼武王、肆伐大商。
會朝清明。

The illustration of illustrious [virtue] is required below ,
And the dread majesty is on high .
Heaven is not readily to be relied on ;
It is not easy to be king .
Yin's rightful heir to the heavenly seat ,
Was not permitted to possess the kingdom .

Jin , the second of the princesses of Zhi ,
From [the domain of] Yin-shang ,
Came to be married to the prince of Zhou ,
And because his wife in his capital ,
Both she and king Ji ,
Were entirely virtuous .
[Then] Da-ren became pregnant ,
And gave birth to our king Wen .

This king Wen ,
Watchfully and reverently ,
With entire intelligence served God ,
And so secured the great blessing .
His virtue was without deflection ;
And in consequence he received [the allegiance of] the States from all quarters .

Heaven surveyed this lower world ;
And its appointment lighted [on king Wen] .
In his early years ,
It made for him a mate ; --
On the north of the Qia ;
On the banks of the Wei .
When king Wen would wive ,
There was the lady in a large State .

In a large State was the lady ,
Like a fair denizen of Heaven .
The ceremonies determined the auspiciousness [of the union] .
And in person he met her on the Wei .
Over it he made a bridge of boats ; --
The glory [of the occasion] was illustrious .

The favouring appointment was from Heaven ,
Giving the throne to our king Wen ,
In the capital of Zhou .
The lady-successor was from Xin ,

Its eldest daughter , who came to marry him .
 She was blessed to give birth to king Wu ,
 Who was preserved , and helped , and received also the appointment ,
 And in accordance with it smote the great Shang .

The troops of Yin-shang ,
 Were collected like a forest ,
 And marshalled in the wilderness of Mu .
 We rose [to the crisis] ; --
 'God is with you , ' [said Shang-fu to the king] ,
 'Have no doubts in your heart . '

The wilderness of Mu spread out extensive ;
 Bright shone the chariots of sandal ;
 The teams of bays , black-maned and white-bellied , galloped along ;
 The grand-master Shang-fu ,
 Was like an eagle on the wing ,
 Assisting king Wu ,
 Who at one onset smote the great Shang .
 That morning's encounter was followed by a clear bright [day] .

237. 綿 MIAN

綿綿瓜瓞。
 民之初生、自土沮漆。
 古公亶父、陶父陶穴、未有家室。

古公亶父、來朝走馬。
 率西水滸、至于岐下。
 爰及姜女、聿來胥宇。

周原膺膺、董荼如飴。
 爰始爰謀、爰契我龜。
 日止日時、築室于茲。

迺慰迺止、迺左迺右、迺疆迺理、迺宣迺畝、自西徂東、周爰執事。

乃召司空、乃召司徒、俾立室家。
 其繩則直、縮版以載、作廟翼翼。

球之陲陲、度之薨薨、築之登登、削屨馮馮、百堵皆興、鼙鼓弗勝。

迺立皋門、皋門有伉。
 迺立應門、應門將將。
 迺立冢土、戎醜攸行。

肆不殄厥愠、亦不隕厥問。
 柞棫拔矣、行道兌矣。

混夷駟矣、維其喙矣。

虞芮質厥成、文王蹶厥生。

予曰有疏附、予曰有先後、予曰有奔奏、予曰有禦侮。

In long trains ever increasing grow the gourds .
When [our] people first sprang ,
From the country about the Ju and the Qi ,
The ancient duke Tan-fu ,
Made for them kiln-like huts and caves ,
Ere they had yet any houses .

The ancient duke Tan-fu ,
Came in the morning , galloping his horses ,
Along the banks of the western rivers ,
To the foot of [mount] Qi ;
And there , he and the lady Jiang ,
Came , and together looked out for a site on which to settle .

The plain of Zhou looked beautiful and rich ,
With its violets and sowthistles [sweet] as dumplings .
There he began with consulting [his followers] ;
There he singed the tortoise-shell , [and divined] .
The responses were - there to stay , and then ;
And they proceeded there to build their houses .

He encouraged the people and settled them ;
Here on the left , there on the right .
He divided the ground into larger tracts and smaller portions ;
He dug the ditches ; he defined the acres ;
From the west to the east ,
There was nothing which he did not take in hand .

He called his superintendent of works ;
He called his minister of instruction ;
And charged them with the building of the houses .
With the line they made everything straight ;
They bound the frame-boards tight , so that they should rise regularly .
Uprose the ancestral temple in its solemn grandeur .

Crowds brought the earth in baskets
They threw it with shouts into the frames ;
They beat it with responsive blows ;
They pared the walls repeatedly , and they sounded strong .
Five thousand cubits of them arose together ,
So that the roll of the great drum did not overpower [the noise of the builders] .

They set up the gate of the enceinte ;
And the gate of the enceinte stood high .
They set up the court gate ;
And the court gate stood grand .
They reared the great altar [to the Spirits of the land] ,
From which all great movements should proceed .

Thus though he could not prevent the rage [of his foes] ,
 He did not let fall his own fame .
 The oaks and the Yu were [gradually] thinned ,
 And roads for travelling were opened .
 The hordes of the Hun disappeared ,
 Startled and panting .

[The chiefs of] Yu and Rui were brought to an agreement ,
 By king Wen's stimulating their natural virtue .
 Then , I may say , some came to him , previously not knowing him ;
 And some , drawn the last by the first ;
 And some , drawn by his rapid success ;
 And some , by his defence [of the weak] from insult .

238. 棫樸 YU PU

芄芄棫樸。
 薪之標之。
 濟濟辟王。
 左右趣之。

濟濟辟王。
 左右奉璋。
 奉璋峨峨。
 髦士攸宜。

淠彼涇舟。
 烝徒楫之。
 周王于邁。
 六師及之。

倬彼雲漢。
 為章于天。
 周王壽考。
 遐不作人。

追琢其章。
 金玉其相。
 勉勉我王。
 綱紀四方。

Abundant is the growth of the yu and the pu ,
 Supplying firewood ; yea , stores of it .
 Elegant and dignified was our prince and king ;
 On the right and the left they hastened to him .

Elegant and dignified was our prince and king ;
 On his left and his right they bore their half-mace [libation-cups] ; --

They bore their instruments with solemn gravity ,
As beseeemed such eminent officers .

They rush along , -- those boats on the King .
All the rowers labouring at their oars .
The king of Zhou marched on ,
Followed by his six hosts .

Vast is that Milky Way ,
Making a brilliant figure in the sky .
Long years did the king of Zhou enjoy ; --
Did he not exert an influence upon men ?

Engraved and chiselled are the ornaments ;
Of metal and of jade is their substance .
Ever active was our king ,
Giving law and rules to the four quarters [of the kingdom] .

239. 早麓 ZAO LU

瞻彼早麓、榛楛濟濟。
豈弟君子、于祿豈弟。

瑟彼玉瓚、黃流在中。
其弟君子、福祿攸降。

鳶飛戾天、魚躍于淵。
豈弟君子、遐不作人。

清酒既載、騂牡既備。
以享以祀、以介景福。

瑟彼柞棫、民所燎矣。
豈弟君子、神所勞矣。

莫莫葛藟、施于條枚。
豈弟君子、求福不回。

Look at the foot of the Han ,
How abundantly grow the hazel and the arrow-thorn !
Easy and self-possessed was our prince ,
In his pursuit of dignity [still] easy and self-possessed !

Massive is that libation-cup of jade ,
With the yellow liquid [sparkling] in it .
Easy and self-possessed was our prince ,
The fit recipient of blessing and dignity .

The hawk flies up to heaven ;
The fishes leap in the deep .
Easy and self-possessed was our-prince ; --
Did he not exert an influence upon men ?

His clear spirits are in vessel ;
 His red bull is ready ; --
 To offer , to sacrifice ,
 To increase his bright happiness .

Thick grow the oaks and the yu ,
 Which the people use for fuel .
 Easy and self-possessed was our prince ,
 Cheered and encouraged by the Spirits .

Luxuriant are the dolichos and other creepers ,
 Clinging to the branches and stems ,
 Easy and self-possessed was our prince ,
 Seeking for happiness by no crooked ways .

240. 思齊 SI QI

思齊大任、文王之母、思媚周姜、京室之婦。
 大妣嗣徽音、則百斯男。

惠于宗公、神罔時怨、神罔時恫。
 刑于寡妻、至于兄弟、以御于家邦。

雝雝在宮、肅肅在廟。
 不顯亦臨、無射亦保。

肆戎疾不殄、烈假不瑕。
 不聞亦式、不諫亦入。

肆成人有德、小子有造。
 古之人無斁、譽髦斯士。

Pure and reverent was Da-ren ,
 The mother of king Wen ;
 Loving was she to Zhou Jiang ; --
 A wife becoming the House of Zhou .
 Da-si inherited her excellent fame ,
 And from her came a hundred sons .

He conformed to the example of his ancestors ,
 And their Spirits had no occasion for complaint .
 Their Spirits had no occasion for dissatisfaction ,
 And his example acted on his wife ,
 Extended to his brethren ,
 And was felt by all the clans and States .

Full of harmony was he in his palace ;
 Full of reverence in the ancestral temple .
 Out of sight he still felt as under inspection ;
 Unweariedly he maintained [his virtue] .

Though he could not prevent [some] great calamities ,
 His brightness and magnanimity were without stain .
 Without previous instruction he did what was right ;
 Without admonition , he went on [in the path of goodness] .

So , grown up men became virtuous [through him] ,
 And young men made [constant] attainments .
 [Our] ancient prince never felt weariness ,
 And from him were the fame and eminence of his officers .

241. 皇矣 HUANG YI

皇矣上帝、臨下有赫。
 監觀四方、求民之莫。
 維此二國、其政不獲。
 維彼四國、爰究爰度。
 上帝耆之、憎其式廓。
 乃眷西顧、止維與宅。

作之屏之、其菑其翳。
 脩之平之、其灌其柅。
 啟之辟之、其櫪其楛。
 攘之剔之、其^{yan}其柘。
 帝遷明德、串夷載路。
 天立厥配、受命既固。

帝省其山、柞棫斯拔、松柏斯兌。
 帝作邦作對、自大伯王季。
 維此王季、因心則友。
 則友其兄、則篤其慶。
 載錫之光、受祿無喪、奄有四方。

維此王季、帝度其心、貺其德音。
 其德克明、克明克類、克長克君。
 王此大邦、克順克比。
 比于文王、其德靡悔。
 既受帝祉、施于孫子。

帝謂文王、無然畔援、無然歆羨、誕先登于岸。
 密人不恭、敢距大邦、侵阮徂共。
 王赫斯怒、爰整其旅、以按徂旅、以篤于周祜、以對于天下。

依其在京、侵自阮疆、陟我高岡。
 無矢我陵、我陵我阿。
 無飲我泉、我泉我池。
 度其鮮原、居岐之陽、在渭之將。
 萬邦之方、下民之王。

帝謂文王、予懷明德、不大聲以色、不長夏以革。
 不識不知、順帝之則。
 帝謂文王、詢爾仇方、同爾兄弟、以爾鉤援、與爾臨衝、以我崇墉。

臨衝閑閑、崇墉言言。
 執訊連連、攸馘安安。
 是類是禡、是致是附。
 四方以無侮。
 臨衝薿薿、崇墉仡仡。
 是伐是肆、是絕是忽。
 四方以無拂。

厭+木

Great is God ,
 Beholding this lower world in majesty .
 He surveyed the four quarters [of the kingdom] ,
 Seeking for some one to give settlement to the people .
 Those two [earlier] dynasties ,
 Had failed to satisfy Him with their government ;
 So throughout the various States ,
 He sought and considered ,
 For one on which he might confer the rule .
 Hating all the great [States] ,
 He turned His kind regards on the west ,
 And there gave a settlement [to king Da] .

[King Da] raised up and removed ,
 The dead trunks , and the fallen trees .
 He dressed and regulated ,
 The bushy clumps , and the [tangled] rows .
 He opened up and cleared ,
 The tamarix trees , and the stave-trees .
 He hewed and thinned ,
 The mountain-mulberry trees .
 God having brought about the removal thither of this intelligent ruler ,
 The Guan hordes fled away .
 Heaven raised up a helpmeet for him .
 And the appointment he had received was made sure .

God surveyed the hills ,
 Where the oaks and yu were thinned ,
 And paths made through the firs and cypresses .
 God , who had raised the State , raised up a proper ruler for it ; --
 From the time of Da-bo and king Ju [this was done] .
 Now this king Ju ,
 In his heart was full of brotherly duty .
 Full of duty to his elder brother ,
 He gave himself the more to promote the prosperity [of the country] ,
 And secured to him the glory [of his act] .
 He accepted his dignity , and did not lose it ,
 And [ere long his family] possessed the whole kingdom .

The king Ju ,
 Was gifted by God with the power of judgement ,
 So that the fame of his virtue silently grew .
 His virtue was highly intelligent ; --
 Highly intelligent and of rare discrimination ;
 Able to lead , able to rule , --
 To rule over this great country ;
 Rendering a cordial submission , effecting a cordial union .
 When [the sway] came to king Wen ,
 His virtue left nothing to be dissatisfied with .
 He received the blessing of God ,
 And it was extended to his descendants .

God said to king Wen ,
 ' Be not like those who reject this and cling to that ;
 Be not like those who are ruled by their likings and desires ; '
 So he grandly ascended before others to the height [of virtue] .
 The people of Mi were disobedient ,
 Daring to oppose our great country ,
 And invaded Yuan , marching to Gung .
 The king rose majestic in his wrath ;
 He marshalled his troops ,
 To stop the invading foes ;
 To consolidate the prosperity of Zhou ;
 To meet [the expectations of] all under heaven .

He remained quietly in the capital ;
 But [his troops] went on from the borders of Yuan .
 They ascended our lofty ridges ,
 And [the enemy] arrayed no forces on our hills ,
 On our hills , small or large ,
 Nor drank at our springs ,
 Our springs or our pools .
 He then determined the finest of the plains ,
 And settled on the south of Ju ,
 On the side of the Wei ;
 The centre of all the States ,
 The resort of the lower people .

God said to king Wen ,
 ' I am pleased with your intelligent virtue ,
 Not loudly proclaimed nor pourtrayed ,
 Without extravagance or changeableness ,
 Without consciousness of effort on your part ,
 In accordance with the pattern of God . '
 God said to king Wen ,
 ' Take measures against the country of your foes .
 Along with your brethren ,
 Get ready your scaling ladders ,
 And your engines of onfall and assault ,
 To attack the walls of Chong . '

The engines of onfall and assault were gently plied ,
 Against the walls of Chong high and great ;

Captives for the question were brought in one after another ;
 ' The left ears [of the slain] were taken leisurely .
 He sacrificed to God , and to the Father of War ,
 Thus seeking to induce submission ;
 And throughout the kingdom none dared to insult him .
 The engines of onfall and assault were vigorously plied ,
 Against the walls of Chong very strong ;
 He attacked it , and let loose all his forces ;
 He extinguished [its sacrifices] , and made an end of its existence ;
 And throughout the kingdom none dared to oppose him . '

242. 靈臺 LING TAI

經始靈臺、經之營之。
 庶民攻之、不日成之。
 經始勿亟、庶民子來。

王在靈囿、麀鹿攸伏、麀鹿濯濯、白鳥嚶嚶。
 王在靈沼、於物魚躍。

虞業維樅、賁鼓維鏞。
 於論鼓鐘、於樂辟靡。

於論鼓鐘、於樂辟靡。
 鼉鼓逢逢、朦瞍奏公。

When he planned the commencement of the marvellous tower ,
 He planned it , and defined it ;
 And the people in crowds undertook the work ,
 And in no time completed it .
 When he planned the commencement , [he said] , ' Be not in a hurry ; '
 But the people came as if they were his children .

The king was in the marvellous park ,
 Where the does were lying down , --
 The does , so sleek and fat ;
 With the white birds glistening .
 The king was by the marvellous pond ; --
 How full was it of fishes leaping about !

On his posts was the toothed face-board , high and strong ,
 With the large drums and bells .
 In what unison were their sounds !
 What joy was there in the hall with its circlet of water !

In what unison sounded the drums and bells !
 What joy was there in the hall with its circlet of water !
 The lizard-skin drums rolled harmonious ,
 As the blind musicians performed their parts .

243. 下武 XIA WU

下武維周、世有哲王。
三后在天、王配于京。

王配于京、世德作求。
永言配命、成王之孚。

成王之孚、下土之式。
永言考思、考思維則。

媚茲一人、應侯順德。
永言考思、昭哉嗣服。

昭茲來許、繩其祖武。
於萬斯年、受天之祜。

受天之祜、四方來賀。
於萬斯年、不遐有佐。

Successors tread in the steps [of their predecessors] in our Zhou .
For generations there had been wise kings ;
The three sovereigns were in heaven ;
And king [Wu] was their worthy successor in his capital .

King [Wu] was their worthy successor in his capital ,
Rousing himself to seek for the hereditary virtue ,
Always striving to accord with the will [of Heaven] ;
And thus he secured the confidence due to a king .

He secured the confidence due to a king ,
And became a pattern of all below him .
Ever thinking how to be filial ,
His filial mind was the model [which he supplied] .

Men loved him , the One man ,
And responded [to his example] with a docile virtue .
Ever thinking how to be filial ,
He brilliantly continued the doings [of his fathers] .

Brilliantly ! and his posterity ,
Continuing to walk in the steps of their forefathers ,
For myriads of years ,
Will receive the blessing of Heaven .

They will receive the blessing of Heaven .
And from the four quarters [of the kingdom] will felicitations come to them .
For myriads of years ,
Will there not be their helpers ?

244. 文王有聲 WEN WANG YOU SHENG

文王有聲、遹駿有聲。
 遹求厥寧、遹觀厥成。
 文王烝哉。

文王受命、有此武功。
 既伐于崇、作邑于豐。
 文王烝哉。

築城伊瀆、作豐伊匹。
 匪棘其欲、遹追來孝。
 王后烝哉。

王公伊濯、為豐之垣。
 四方攸同、王后維翰。
 王后烝哉。

豐水東注、維禹之績。
 四方攸同、皇王維辟。
 皇王烝哉。

鎬京辟廡。
 自西自東、自南自北、無思不服。
 皇王烝哉。

考卜維王、宅是鎬京。
 維龜正之、武王成之。
 武王烝哉。

豐水有芑、武王豈不仕。
 詒厥孫謀、以燕翼子。
 武王烝哉。

King Wen is famous ;
 Yea , he is very famous .
 What he sought was the repose [of the people] ;
 What he saw was the completion [of his work] .
 A sovereign true was king Wen !

King Wen received the appointment [of Heaven] ,
 And achieved his martial success .
 Having overthrown Chong ,
 He fixed his [capital] city in Feng .
 A sovereign true was king Wen !

He repaired the walls along the [old] moat :
 His establishing himself in Feng was according to [the pattern of his forefathers] ,
 It was not that he was in haste to gratify his wishes ; --
 It was to show the filial duty which had come down to him .
 A sovereign true was [our] royal prince !

His royal merit was brightly displayed ,
 By those walls of Feng .
 There were collected [the sympathies of the people of] the four quarters ,
 Who regarded the royal prince as their protector .
 A sovereign true was [our] royal prince !

The Feng-water flowed on to the east [of the city] ,
 Through the meritorious labour of Yu .
 There were collected [the sympathies of the people of] the four quarters ,
 Who would have the great king as their ruler .
 A sovereign true was the great king !

In the capital of Hao he built his hall with its circlet of water ;
 From the west to the east ,
 From the south to the north ,
 There was not a thought but did him homage .
 A sovereign true was the great king !

He examined and divined , did the king ,
 About settling in the capital of Hao .
 The tortoise-shell decided the site ,
 And king Wu completed the city .
 A sovereign true was king Wu !

By the Feng-water grows the white millet ; --
 Did not king Wu show wisdom in his employment of officers ?
 He would leave his plans to his descendants ,
 And secure comfort and support to his son .
 A sovereign true was king Wu !

生民之什(DECADE OF SHENG MIN)

245. 生民 SHENG MIN

厥初生民、時維姜嫄。
 生民如何、克禋克祀、以弗無子。
 履帝武敏歆、攸介攸止、載震載夙、載生載育、時維后稷。

誕彌厥月、先生如達、不坼不副、無嚚無害。
 以赫厥靈、上帝不寧、不康禋祀、居然生子。

誕真之隘巷、牛羊腓字之。
 誕真之平林、會伐平林。
 誕真之寒冰、鳥覆翼之。
 鳥乃去矣、后稷呱矣、實覃實訏、厥聲載路。

誕實匍匐、克岐克嶷、以就口食。
 蓺之荏菽、荏菽旆旆、禾役穰穰、麻麥愞愞、瓜瓞嗶嗶。

誕后稷之穡、有相之道。
 芴厥豐草、種之黃茂。
 實方實苞、實種實稂、實發實秀、實堅實好、實穎實栗。
 即有邠家室。

誕降嘉種、維秬維秠、維糜維芑。
 恆之秬秠、是穫是畝。
 恆之糜芑、是任是負。
 以歸肇祀。

誕我祀如何。
 或舂或揄、或簸或蹂。
 釋之叟叟、烝之浮浮。
 載謀載惟、取蕭祭脂、取羝以較。
 載燔載烈、以興嗣歲。

印盛于豆、于豆于登。
 其香始升、上帝居歆。
 胡臭亶時、后稷肇祀、庶無罪悔、以迄于今。

The first birth of [our] people ,
 Was from Jiang Yuan .
 How did she give birth to [our] people ?
 She had presented a pure offering and sacrificed ,
 That her childlessness might be taken away .
 She then trod on a toe-print made by God , and was moved ,
 In the large place where she rested .
 She became pregnant ; she dwelt retired ;
 She gave birth to , and nourished [a son] ,
 Who was Hou-ji .

When she had fulfilled her months ,
 Her first-born son [came forth] like a lamb .
 There was no bursting , nor rending ,
 No injury , no hurt ; --
 Showing how wonderful he would be .
 Did not God give her the comfort ?
 Had He not accepted her pure offering and sacrifice ,
 So that thus easily she brought forth her son ?

He was placed in a narrow lane ,
 But the sheep and oxen protected him with loving care .
 He was placed in a wide forest ,
 Where he was met with by the wood-cutters .
 He was placed on the cold ice ,
 And a bird screened and supported him with its wings .
 When the bird went away ,
 Hou-ji began to wail .

His cry was long and loud ,
So that his voice filled the whole way .

When he was able to crawl ,
He looked majestic and intelligent .
When he was able to feed himself ,
He fell to planting large beans .
The beans grew luxuriantly ;
His rows of paddy shot up beautifully ;
His hemp and wheat grew strong and close ;
His gourds yielded abundantly .

The husbandry of Hou-ji ,
Proceeded on the plan of helping [the growth] .
Having cleared away the thick grass ,
He sowed the ground with the yellow cereals .
He managed the living grain , till it was ready to burst ;
Then he used it as seed , and it sprang up ;
It grew and came into ear ;
It became strong and good ;
It hung down , every grain complete ; --
And thus he was appointed lord of Tai .

He gave his people the beautiful grains : --
The black millet , and the double-kernelled ;
The tall red , and the white .
They planted extensively the black and the double-kernelled ,
Which were reaped and stacked on the ground .
They planted extensively the tall red and the white ,
Which were carried on their shoulders and backs ,
Home for the sacrifices which he founded .

And how as to our sacrifices [to him] ?
Some hull [the grain] ; some take it from the mortar ;
Some sift it ; some tread it .
It is rattling in the dishes ;
It is distilled , and the steam floats about .
We consult ; we observe the rites of purification ;
We take southernwood and offer it with the fat ;
We sacrifice a ram to the Spirit of the path ;
We offer roast flesh and broiled : --
And thus introduce the coming year .

We load the stands with the offerings ,
The stands both of wood and of earthenware .
As soon as the fragrance ascends ,
God , well pleased , smells the sweet savour .
Fragrant is it , and in its due season !
Hou-ji founded the sacrifice ,
And no one , we presume , has given occasion for blame or regret in regret to it ,
Down to the present day .

246. 行葦 XING WEI

敦彼行葦。
 牛羊勿踐履。
 方苞方體。
 維葉泥泥。
 戚戚兄弟。
 莫遠具爾。
 或肆之筵。
 或受之几。

肆筵設席。
 授几有緝御。
 或獻或酢。
 洗爵奠斝。
 醢醢以薦。
 或燔或炙。
 嘉穀脾臄。
 或歌或嘏。

敦弓既鈞。
 舍矢既均。
 序賓以賢。
 敦弓既句。
 既挾四鍤。
 四鍤如樹。
 序賓以不侮。

曾孫維主。
 酒醴維醕。
 酌以大斗。
 以祈黃耆。
 黃耆台背。
 以引以翼。
 壽考維祺。
 以介景福。

In thick patches are those rushes , springing by the way (-side) ;
 Let not the cattle and sheep trample them .
 Anon they will burst up ; anon they will be completely formed ,
 With their leaves soft and glossy .
 Closely related are brethren ; --
 Let none be absent , let all be near .
 For some there are spread mats ;
 For some there are given stools [besides] .

The mats are spread , and a second one above ;
 The stools are given , and there are plenty of servants .
 [The guests] are pledged , and they pledge [the host] in return ;
 He rinses the cup , and the guests put theirs down .
 Sauces and pickles are brought in ,
 With roast meat and broiled .
 Excellent provisions there are [also] of tripe and cheek ;
 With singing to lutes , and with drums .

The ornamented bows are strong ,
 And the four arrows are all balanced .
 They discharge the arrows , and all hit ,
 And the guests are arranged according to their skill .
 The ornamented bows are drawn full ,
 And the four arrows are grasped in the hand .
 They go straight to the mark as if planted in it ,
 And the quests are arranged by the humble propriety of their demeanour .

The distant descendant presides over the feast ;
 His sweet spirits are strong .
 He fills their cups from a measure ,
 And prays for the hoary old [among his quests] ; --
 That with hoary age and wrinkled back ,
 They may lead on one another [to virtue] , and support one another [in it] ;
 That so their old age may be blessed ,
 And their bright happiness [ever] increased .

247. 既醉 JI JUI

既醉以酒、既飽以德。
 君子萬年、介爾景福。

既醉以酒、爾殽既將。
 君子萬年、介爾昭明。

昭明有融、高朗令終。
 令終有俶、公尺嘉告。

其告維何、籩豆靜嘉。
 朋友攸攝、攝以威儀。

威儀孔時、君子有孝子。
 孝子不匱、永錫爾類。

其類維何、室家之壺。
 君子萬年、永錫祚胤。

其胤維何、天被爾祿。
 君子萬年、景命有僕。

其僕維何、釐爾女士。
釐爾女士、從以孫子。

You have made us drink to the full of your spirits ;
You have satiated us with your kindness ,
May you enjoy , O our lord , myriads of years !
May your bright happiness [ever] be increased !

You have made us drink to the full of your spirits ;
Your viands were all set out before us .
May you enjoy , O our lord , myriads of years !
May your bright intelligence [ever] be increased !

May your bright intelligence become perfect ,
High and brilliant , leading to a good end !
That good end has [now] its beginning : --
The personator of your ancestors announced it in his blessing .

What was his announcement ?
' [The offerings in] your dishes of bamboo and wood are clean and fine .
Your friends assisting at the service ,
Have done their part with reverent demeanour .

' Your reverent demeanour was altogether what the occasion required ,
And not yours only , but that also of your filial son .
For such filial piety , without ceasing ,
There will ever be conferred blessing on you .

' What will the blessings be ?
That along the passages of your palace ,
You shall move for ten thousand years ;
And there will be granted to you for ever dignity and posterity .

' How as to your posterity ?
Heaven invests you with your dignity ,
Yea for ten thousand years ,
The bright appointment is attached to your person .

' How will it be attached ?
There is given you a heroic wife .
There is given you a heroic wife ,
And from her shall come [the line of] descendants . '

248. 鳧鷖 FU YI

鳧鷖在涇、公尺來燕來寧。
爾酒既清、爾殽既馨、公尺燕飲、福祿來成。

鳧鷖在沙、公尺來燕來宜。
爾酒既多、爾殽既嘉、公尺燕飲、福祿來為。

鳧鷖在渚、公尺來燕來處。
爾酒既清、爾殽伊脯、公尺燕飲、福祿來下。

鳧鷖在澤、公尺來燕來宗。
既燕于宗、福祿攸降。
公尺燕飲、福祿來崇。

鳧鷖在臚、公尺來止熏熏。
旨酒欣欣、燔炙芬芬、公尺燕飲、無有後艱。

The wild-ducks and widgeons are on the King ;
The personators of your ancestors feast and are happy .
Your spirits are clear ,
Your viands are fragrant ;
The personators of your ancestors feast and drink ; --
Their happiness and dignity are made complete .

The wild-ducks and widgeons are on the sand ;
The personators of the dead enjoy the feast , their appropriate tribute .
Your spirits are abundant ,
Your viands are good ;
The personators of your ancestors feast and drink ; --
Happiness and dignity lend them their aids .

The wild ducks and widgeons are on the islets ;
The personators of your ancestors feast and enjoy themselves .
Your spirits are strained ,
Your viands are in slices ;
The personators of your ancestors feast and drink ; --
Happiness and dignity descend on them .

The wild ducks and widgeons are where the waters meet ;
The personators of your ancestors feast , and are honoured .
The feast is spread in the ancestral temple ,
The place where happiness and dignity descend .
The personators of your ancestors feast and drink ; --
Their happiness and dignity are at the highest point .

The wild ducks and widgeons are in the gorge ;
The personators of your ancestors rest , full of complacency .
Your fine spirits are delicious ,
Your flesh , roast and broiled , is fragrant ;
The personators of your ancestors feast and drink ; --
No troubles shall be theirs after this .

249. 假樂 JIA LE

假樂君子、顯顯令德。
宜民宜人、受祿于天。

保右命之、自天申之。

千祿百福、子孫千億。
穆穆皇皇、宜君宜王。
不愆不忘、率由舊章。

威儀抑抑、德音秩秩。
無怨無惡、率由群匹。
受福無疆、四方之綱。

之綱之紀、燕及朋友。
百辟卿士、媚于天子。
不解于位、民之攸暨。

Of [our] admirable , amiable , sovereign ,
Most illustrious is the excellent virtue .
He orders rightly the people , orders rightly the officers ,
And receives his dignity from heaven ,
Which protects and helps him , and [confirms] his appointment ,
By repeated acts of renewal from heaven .

[So] does he seek for the emoluments of dignity , [and obtain] all blessings , --
Thousands and hundreds of thousands of descendants ,
Of reverent virtue and admirable character ,
Fit to be rulers [of States] , fit to be king ,
Erring in nothing , forgetful of nothing ,
Observing and following the old statutes .

[May they] manifest all self-restraint in deportment ,
And their virtuous fame be without fail !
Without resentments , without dislikes ,
[May they] give free course to [the good among] the officers ,
Receiving blessing without limit ,
And regulating all within the four quarters [of the kingdom] !

Regulating all , and determining each point ,
Giving repose to his friends ,
All the princes and ministers ,
Will love the son of Heaven .
Not idly occupying his office ,
The people will find rest in him .

250. 公劉 GONG LIU

篤公劉、匪居匪康、迺場迺疆、迺機迺倉。
迺裹餼糧、于橐于囊、思輯用光。
弓矢斯張、干戈戚揚、爰方啟行。

篤公劉、于胥斯原、既庶既繁、既順迺宣、而無永歎。
陟則在巘、復降在原。
何以舟之、維玉及瑤、鞞琫容刀。

篤公劉、逝彼百泉、瞻彼溇原。
迺陟南岡、乃觀于京。
京師之野、于時處處、于時廬旅、于時言言、于時語語。

篤公劉、于京斯依。
蹇蹇濟濟、俾筵俾几。
既登乃依。
乃造其曹、執豕于牢、酌之用匏。
食之飲之、君之宗之。

篤公劉、既溇既長、既景迺岡、相其陰陽、觀其流泉、其軍三單。
度其隰原、徹田為糧。
度其夕陽、豳居允荒。

篤公劉、于豳斯館。
涉渭為亂、取厲取鍛。
止基迺理、爰眾爰有。
夾其皇澗、溯其過澗。
止旅迺密、芮鞠之即。

Of generous devotion to the people was duke Liu ,
Unable to rest or take his ease [where he was] ,
He divided and subdivided the country into fields ;
He stored up the produce in the fields and in barns ;
He tied up dried meat and grain ,
In bottomless bags and in sacks ; --
That he might hold [the people] together , and glorify [his tribe] .
Then with bows and arrows all ready ,
With shields and spears , and axes , large and small ,
He commenced his march .

Of generous devotion to the people was duke Liu ,
He had surveyed the plain [where he was settled] ;
[The people] were numerous and crowded ;
In sympathy with them , he made proclamation [of his contemplated measure] ,
And there were no perpetual sighings about it
He ascended to the hill-tops ;
He ascended again to the plains .
What was it that he carried at his girdle ?
Pieces of jade , and yao gems ,
And his ornamented scabbard with its sword .

Of generous devotion to the people was duke Liu ,
He went there to [the place of] the hundred springs ,
And saw [around him] the wide plain .
He ascended the ridge on the south ,
And looked at a large [level] height ,
A height affording space for multitudes .

Here was room to dwell in ;
 Here might booths be built for strangers ;
 Here he told out his mind ;
 Here he entered on deliberations .

Of generous devotion to the people was duke Liu ,
 When he had found rest on the height ,
 With his officers all in dignified order ,
 He caused mats to be spread , with stools upon them ;
 And they took their places on the mats and leaned on the stools .
 He had sent to the herds ,
 And taken a pig from the pen .
 He poured out his spirits into calabashes ;
 And so he gave them to eat and to drink ,
 Acknowledged by them as ruler , and honoured .

Of generous devotion to the people was duke Liu ,
 [His territory] being now broad and long ,
 He determined the points of the heavens by means of the shadows ; and then , ascending the ridges ,
 He surveyed the light and the shade ,
 Viewing [also] the [course of the] streams and springs .
 His armies were three troops ;
 He measured the marshes and plains ;
 He fixed the revenue on the system of common cultivation of the fields ;
 He measured also the fields west of the hills ;
 And the settlement of Bin became truly great .

Of generous devotion to the people was duke Liu ,
 Having settled in temporary lodging houses in Bin ,
 He crossed the Wei by means of boats ,
 And gathered whetstones and iron .
 When his settlement was fixed , and all boundaries defined ,
 The people became numerous and prosperous ,
 Occupying both sides of the Huang valley ,
 And pushing on up that of Guo ;
 And as the population became dense ,
 They went on to the country beyond the Ju .

251. 洞酌 JIONG ZHUO

洞酌彼行潦、挹彼注茲、可以饋饗。
 豈弟君子、民之父母。

洞酌彼行潦、挹彼注茲、可以濯鬢。
 豈弟君子、民之攸歸。

洞酌彼行潦、挹彼注茲、可以濯漑。
 豈弟君子、民之攸墜。

Take the pool-water from a distance ;
 Draw it into one vessel and let it flow to another ,
 And it may be used to stream rice or millet .
 [How much more should] the happy and courteous sovereign ,
 Be the parent of the people !

Take the pool-water from a distance ;
 Draw it into one vessel and let it flow to another ,
 And it may be used to wash a [spirit] vase .
 [How much more should] the happy and courteous sovereign ,
 Be the centre of attraction to the people !

Take the pool-water from a distance ;
 Draw it into one vessel and let it flow to another ,
 And it may be used for all purpose of cleansing .
 [How much more should] the happy and courteous sovereign ,
 Be the centre of rest to the people !

252. 卷阿 JUAN A

有卷者阿、飄風自南。
 豈弟君子、來游來歌、以矢其音。

伴奂爾游矣、優游爾休矣。
 豈弟君子、俾爾彌爾性、似先公酋矣。

爾土宇畷章、亦孔之厚矣。
 豈弟君子、俾爾彌爾性、百神爾主矣。

爾受命長矣、萑祿爾康矣。
 豈弟君子、俾爾彌爾性、純嘏爾常矣。

有馮有翼、有孝有德、以引以翼。
 豈弟君子、四方為則。

顯顯印印、如圭如璋、令聞令望。
 豈弟君子、四方為綱。

鳳凰于飛、翩翩其羽、亦集爰止。
 藹藹王多吉士、維君子使、媚於天子。

鳳凰于飛、翩翩其羽、亦傳于天。
 藹藹王多吉人、維君子命、媚于庶人。

鳳凰鳴矣、于彼高岡。
 梧桐生矣、于彼朝陽。
 萑萑萑萑、離離喈喈。

君子之車、既庶且多。
 君子之馬、既閑且馳。
 矢詩不多、維以遂歌。

Into the recesses of the large mound ,
 Came the wind whirling from the south .
 There was [our] happy , courteous sovereign ,
 Rambling and singing ;
 And I took occasion to give forth my notes .

'Full of spirits you ramble ;
 Full of satisfaction you rest .
 O happy and courteous sovereign ,
 May you fulfill your years ,
 And end them like your ancestors !

'Your territory is great and glorious ,
 And perfectly secure .
 O happy and courteous sovereign ,
 May you fulfill your years ,
 As the host of all the Spirits !

'You have received the appointment long-acknowledged ,
 With peace around your happiness and dignity .
 O happy and courteous sovereign ,
 May you fulfill your years ,
 With pure happiness your constant possession !

'You have helpers and supporters ,
 Men of filial piety and of virtue ,
 To lead you on , and act as wings to you ,
 [So that] , O happy and courteous sovereign ,
 You are a pattern to the four quarters [of the kingdom] .

'Full of dignity and majesty [are they] ,
 Like a jade-mace [in its purity] ,
 The subject of praise , the contemplation of hope .
 O happy and courteous sovereign ,
 [Through them] the four quarters [of the kingdom] are guided by you .

'The male and female phoenix fly about ,
 Their wings rustling ,
 While they settle in their proper resting place .
 Many are your admirable officers , O king ,
 Ready to be employed by you ,
 Loving you , the son of Heaven .

'The male and female phoenix fly about ,
 Their wings rustling ,
 As they soar up to heaven .
 Many are your admirable officers , O king ,
 Waiting for your commands ,
 And loving the multitudes of the people .

'The male and female phoenix give out their notes ,
On that lofty ridge .
The dryandras grow ,
They grow luxuriantly ;
And harmoniously the notes resound .

'Your carriages , O sovereign ,
Are many , many .
Your horses , O sovereign ,
Are well trained and fleet .
I have made my few verses ,
In prolongation of your song . '

253. 民勞 MIN LU

民亦勞止、汙可小康。
惠此中國、以綏四方。
無縱詭隨、以謹無良。
式遏寇虐、憚不畏明。
柔遠能邇、以定我王。

民亦勞止、汙可小休。
惠此中國、以為民逌。
無縱詭隨、以謹愷恂。
式遏寇虐、無俾民憂。
無棄爾勞、以為王休。

民亦勞止、汙可小息。
惠此京師、以綏四國。
無縱詭隨、以謹罔極。
式遏寇虐、無俾作慝。
敬慎威儀、以近有德。

民亦勞止、汙可小愒。
惠此中國、俾民憂泄。
無縱詭隨、以謹醜厲。
式遏寇虐、無俾正敗。
戎雖小子、而式弘大。

民亦勞止、汙可小安。
惠此中國、國無有殘。
無縱詭隨、以謹繡縵。
式遏寇虐、無俾正反。
王欲玉女、是用大諫。

The people indeed are heavily burdened ,
But perhaps a little ease may be got for them .

Let us cherish this centre of the kingdom ,
 To secure the repose of the four quarters of it .
 Let us give no indulgence to the wily and obsequious ,
 In order to make the unconscientious careful ,
 And to repress robbers and oppressors ,
 Who have no fear of the clear will [of Heaven] .
 Then let us show kindness to those who are distant ,
 And help those who are near ; --
 Thus establishing [the throne of] our king .

The people indeed are heavily burdened ,
 But perhaps a little rest may be got for them .
 Let us cherish this centre of the kingdom ,
 And make it a gathering-place for the people .
 Let us give no indulgence to the wily and obsequious ,
 In order to make the noisy braggarts careful ,
 And to repress robbers and oppressors ; --
 So the people shall not have such sorrow .
 Do not cast away your [former] service ,
 But secure the quiet of the king .

The people indeed are heavily burdened ,
 But perhaps a little relief may be got for them .
 Let us cherish this capital ,
 To secure the repose of the States in the four quarters .
 Let us give no indulgence to the wily and obsequious ,
 To make careful those who set no limit to themselves ,
 And to repress robbers and oppressors ; --
 Not allowing them to act out their evil .
 Then let us be reverently careful of our demeanour ,
 To cultivate association with the virtuous .

The people indeed are heavily burdened ,
 But perhaps a little repose may be got for them .
 Let us cherish this centre of the kingdom ,
 That the sorrow of the people may be dispelled .
 Let us give no indulgence to the wily and obsequious ,
 In order to make the multitudes of the evil careful ,
 And to repress robbers and oppressors ,
 So that the right shall not be over thrown .
 Though you may be [but as] little children ,
 Your work is vast and great .

The people indeed are heavily burdened ,
 But perhaps a little tranquillity may be got for them .
 Let us cherish this centre of the kingdom ,
 That it may not everywhere suffer such wounds .
 Let us give no indulgence to the wily and obsequious ,
 In order to make the parasites careful ,
 And to repress robbers and oppressors ,
 So that the right shall not be reversed .
 The king wishes to hold you as [sceptres of] jade ,
 And therefore I thus strongly admonish you .

254. 板 BAN

上帝板板、下民卒瘞。
出話不然、為猶不遠。
靡聖管管、不實於亶。
猶之未遠、是用大諫。

天之方難、無然憲憲。
天之方蹶、無然泄泄。
辭之輯矣、民之洽矣。
辭之懌矣、民之莫矣。

我雖異事、及爾同僚。
我即而謀、聽我囂囂。
我言維服、勿以為笑。
先民有言、詢于芻蕘。

天之方虐、無然謔謔。
老夫灌灌、小子躑躑。
匪我言耄、爾用憂謔。
多將熇熇、不可救藥。

天之方憊、無為夸毗。
威儀卒迷、善人載尸。
民之方殿屎、則莫我敢葵。
喪亂蔑資、曾莫惠我師。

天之牖民、如壘如篴。
如璋如圭、如取如攜。
攜無日益、牖民孔易。
民之多辟、無自立辟。

价人維藩、大師維垣、大邦維屏、大宗維翰、懷德維寧、宗子維城。
無俾城壞、無獨斯畏。

敬天之怒、無敢戲豫。
敬天之渝、無敢馳驅。
昊天曰明、及爾出王。
昊天曰旦、及爾游衍。

God has reversed [His usual course of procedure] ,
And the lower people are full of distress .
The words which you utter are not right ;
The plans which you form are not far-reaching .
As there are not sages , you think you have no guidance ;
You have no reality in your sincerity .

[Thus] your plans do not reach far ,
And I therefore strongly admonish you .

Heaven is now sending down calamities ; --
Do not be so complacent .
Heaven is now producing such movements ; --
Do not be so indifferent .
If your words were harmonious ,
The people would become untied .
If your words were gentle and kind ,
The people would be settled .

Though my duties are different from yours ,
I am your fellow-servant .
I come to advise with you ,
And you hear me with contemptuous indifference .
My words are about the [present urgent] affairs ; --
Do not think them matter for laughter .
The ancients had a saying : --
'Consult the grass and firewood-gatherers . '

Heaven is now exercising oppression ; --
Do not in such a way make a mock of things .
An old man , [I speak] with entire sincerity ;
But you , my juniors , are full of pride .
It is not that my words are those of age ,
But you make a joke of what is sad .
But the troubles will multiply like flames ,
Till they are beyond help or remedy .

Heaven is now displaying its anger ; --
Do not be either boastful or flattering ,
Utterly departing from all propriety of demeanour ,
Till good men are reduced to personators of the dead .
The people now sigh and groan ,
And we dare not examine [into the causes of their trouble] .
The ruin and disorder are exhausting all their means of living ,
And we show no kindness to our multitudes .

Heaven enlightens the people ,
As the bamboo flute responds to the porcelain whistle ;
As two half maces form a whole one ;
As you take a thing , and bring it away in your hand ,
Bringing it away without any more ado .
The enlightenment of the people is very easy .
They have [now] many perversities ; --
Do not you set up your perversity [before them] .

Good men are a fence ;
The multitudes of the people are a wall ;
Great States are screens ;
Great Families are buttresses ;
The cherishing of virtue secures repose ;
The circle of [the king's] Relatives is a fortified wall .

We must not let the fortified wall get destroyed ;
We must not let him solitary be consumed with terrors .

Revere the anger of Heaven ,
And presume not to make sport or be idle .
Revere the changing moods of Heaven ,
And presume not to drive about [at your pleasure] .
Great Heaven is intelligent ,
And is with you in all your goings .
Great Heaven is clear-seeing ,
And is with you in your wandering and indulgences .

蕩之什(DECADE OF DANG)

255. 蕩 DANG

蕩蕩上帝、下民之辟。
疾威上帝、其命多辟。
天生烝民、其命匪謀。
靡不有初、鮮克有終。

文王曰咨、咨女殷商。
曾是彊禦、曾是掎克。
曾是在位、曾是在服。
天降慆德、女輿是力。

文王曰咨、咨女殷商。
而秉義類、彊禦多愆。
流言以對、寇攘式內。
侯作侯祝、靡屆靡究。

文王曰咨、咨女殷商。
女魚然于中國、斂怨以為德。
不明爾德、時無背無側。
爾德不明、以無陪無卿。

文王曰咨、咨女殷商。
天不洎爾以酒、不義從式。
既愆爾止、靡明靡晦。
式號式呼、俾晝作夜。

文王曰咨、咨女殷商。
如蝸如蟻、如沸如羹。
小大近喪、人尚乎由行。
內爨于中國、覃及鬼方。

文王曰咨、咨女殷商。
匪上帝不時、殷不用舊。

雖無老成人、尚有典刑。
曾是莫聽、大命以傾。

文王曰咨、咨女殷商。
人亦有言、顛沛之揭。
枝葉未有害、本實先撥。
殷鑒不遠、在夏后之世。

How vast is God ,
The ruler of men below !
How arrayed in terrors is God ,
With many things irregular in His ordinations !
Heaven gave birth to the multitudes of the people ,
But the nature it confers is not to be depended on .
All are [good] at first ,
But few prove themselves to be so at the last .

King Wen said , 'Alas !
Alas ! you [sovereign of] Yin-shang ,
That you should have such violently oppressive ministers ,
That you should have such extortionate exactors ,
That you should have them in offices ,
That you should have them in the conduct of affairs !
Heaven made them with their insolent dispositions ,
But it is you who employ them , and gave them strength . '

King Wen said , 'Alas !
Alas ! you [sovereign of] Yin-shang ,
You ought to employ such as are good ,
But [you employ instead] violent oppressors , who cause many dissatisfactions .
They respond to you with baseless stories ,
And [thus] robbers and thieves are in your court .
Thence come oaths and curses ,
Without limit , without end . '

King Wen said , 'Alas !
Alas ! you [sovereign of] Yin-shang ,
You show a strong fierce will in the centre of the kingdom ,
And consider the contracting of enmities a proof of virtue .
All unintelligent are you of your [proper] virtue ,
And so you have no [good] men behind you , nor by your side .
Without any intelligence of your [proper] virtue ,
You have no [good] intimate adviser nor minister . '

King Wen said , 'Alas !
Alas ! you [sovereign of] Yin-shang ,
It is not Heaven that flushes your face with spirits ,
So that you follow what is evil and imitate it .
You go wrong in all your conduct ;
You make no distinction between the light and the darkness ;
But amid clamour and shouting ,
You turn the day into night . '

King Wen said , 'Alas !
 Alas ! you [sovereign of] Yin-shang ,
 [All around you] is like the noise of cicadas ,
 Or like the bubbling of boiling soup .
 Affairs , great and small , are approaching to ruin ;
 And still you [and your creatures] go on in this course .
 Indignation is rife against you here in the Middle kingdom ,
 And extends to the demon regions . '

King Wen said , 'Alas !
 Alas ! you [sovereign of] Yin-shang ,
 It is not God that has caused this evil time ,
 But it arises from Yin's not using the old [ways] .
 Although you have not old experienced men ,
 There are still the ancient statutes and laws .
 But you will not listen to them ,
 And so your great appointment is being overthrown . '

King Wen said , 'Alas !
 Alas ! you [sovereign of] Yin-shang ,
 People have a saying ,
 'When a tree falls utterly ,
 While its branches and leaves are yet uninjured ,
 It must first have been uprooted . '
 The beacon of Yin is not far-distant ; --
 It is in the age of the [last] sovereign of Xia . '

256. 抑 YI

抑抑威儀、維德之隅。
 人亦有言、靡哲不愚。
 庶人之愚、亦職維疾。
 哲人之愚、亦維斯戾。

無競維人、四方其訓之。
 有覺德行、四國順之。
 訏謨定命、遠猶辰告。
 敬慎威儀、維民之則。

其在于今、興迷亂于政。
 顛覆厥德、荒湛于酒。
 女雖湛樂從、弗念厥紹。
 罔敷求先生、克共明刑。

肆皇天弗尚、如彼泉流、無淪胥以亡。
 夙興夜寐、洒掃廷內、維民之章。
 脩爾車馬、弓矢戎兵。
 用戒戎作、用逖蠻方。

質爾人民、謹爾侯度、用戒不虞。
 慎爾出話、敬爾威儀、無不柔嘉。
 白圭之玷、尚可磨也。
 斯言之玷、不可為也。

無易由言、無日苟矣。
 莫捫朕舌、言不可逝矣。
 無言不讎、無德不報。
 惠于朋友、庶民小子、子孫繩繩、萬民靡不承。

視爾友君子、輯柔爾顏、不遐有愆。
 相在爾室、尚不媿于屋漏。
 無日不顧、莫予云覯。
 神之格思、不可度思、矧可射思。

辟爾為德、俾臧俾嘉。
 淑慎爾止、不愆于儀。
 不僭不賊、鮮不為則。
 投我以桃、報之以李。
 彼童而角、實虹小子。

荏染柔木、言緝之絲。
 溫溫恭人、維德之基。
 其維哲人、告之話言、順德之行。
 其維愚人、覆謂我僭。
 民各有心。

於乎小子、未知藏否。
 匪手攜之、言示之事。
 匪面命之、言提其耳。
 借日未知、亦既抱子。
 民之靡盈、誰夙知而莫成。

昊天孔昭、我生靡樂。
 視爾夢夢、我心慘慘。
 誨爾諄諄、聽我藐藐。
 匪用為教、覆用為虐。
 借日未知、亦聿既耄。

於乎小子、告爾舊子。
 聽用我謀、庶無大悔。
 天方艱難、日喪厥國。
 取譬不遠、昊天不忒。
 回遙其德、俾民大棘。

An outward demeanour , cautious and grave ,
 Is an indication of the [inward] virtue .
 People have the saying ,
 'There is no wise man who is not [also] stupid . '

The stupidity of the ordinary man ,
Is determined by his [natural] defects .
The stupidity of the wise man ,

What is most powerful is the being the man ; --
In all quarters [of the State] men are influenced by it .
To an upright virtuous conduct ,
All in the four quarters of the State render obedient homage .
With great counsels and determinate orders ,
With far-reaching plans and timely announcements ,
And with reverent care of his outward demeanour ,
One will become the pattern of the people .
Is from his doing violence [to his natural character] .

As for the circumstances of the present time ,
You are bent on error and confusion in your government .
Your virtue is subverted ;
You are besotted by drink .
Although you thus pursue nothing but pleasure ,
How is it you do not think of your relation to the past ,
And do not widely study the former kings ,
That you might hold fast their wise laws ?

Shall not those whom great Heaven does not approve of ,
Surely as the waters flow from a spring ,
Sink down together to ruin ?
Rise early and go to bed late ,
Sprinkle and sweep your court-yard ; --
So as to be a pattern to the people .
Have in good order your chariots and horses ,
Your bows and arrows , and [other] weapons of war ; --
To be prepared for warlike action ,
To keep at a distance [the hordes of] the South .

Perfect what concerns your officers and people ;
Be careful of your duties as a prince [of the kingdom] ; --
To be prepared for unforeseen dangers .
Be cautious of what you say ;
Be reverently careful of your outward demeanour ;
In all things be mild and correct .
A flaw in a mace of white jade ,
May be ground away ,
But for a flaw in speech ,
Nothing can be done .

Do not speak lightly ; -- your words are your own : --
Do not say , ' This is of little importance . '
No one can hold my tongue for me ;
Words are not to be cast away .
Every word finds its answer ;
Every good deed has its recompense .
If you are gracious among your friends ,
And to the people , as if they were your children ,
Your descendants will continue in unbroken line ,
And all the people will surely be obedient to you .

Looked at in friendly intercourse with superior men ,
 You make your countenance harmonious and mild ; --
 Anxious not to do anything wrong .
 Looked at in your chamber ,
 You ought to be equally free from shame before the light which shines in .
 Do not say , ' This place is not public ;
 No one can see me here . '
 The approaches of spiritual Beings ,
 Cannot be calculated [beforehand] ;
 But the more should they not be slighted .

O prince , let your practice of virtue ,
 Be entirely good and admirable .
 Watch well over your behaviour ,
 And allow nothing wrong in your demeanour .
 Committing no excess , doing nothing injurious ; --
 There are few who will not in such a case take you for their pattern .
 When one throws to me a peach ,
 I return to him a plum .
 To look for horns on a young ram ,
 Will only weary you , my son .

The soft and elastic wood ,
 Can be fitted with the silken string .
 The mild and the respectful man ,
 Possesses the foundation of virtue .
 There is a wise man ; --
 I tell him [good] words ,
 And he yields to them the practice of docile virtue .
 There is a stupid man ; --
 He says on the contrary that my words are not true : --
 So different are people's minds .

Oh ! my son ,
 When you did not know what was good , and what was not good ,
 Not [only] did I lead you on by the hand ,
 But I showed the difference by appealing to affairs .
 Not [only] did I charge you face to face ,
 But I held you by the ears .
 And still perhaps you do not know ,
 Although you have held a son in your arms .
 If people are not self-sufficient ,
 Who comes [only] to a late maturity after early instruction ?

Great Heaven is very intelligent ,
 And I pass my life without pleasure .
 When I see you so dark and stupid ,
 My heart is full of pain .
 I taught you with assiduous repetition ,
 And you listened to me with contempt .
 You would nto consider me your teacher ,
 But regarded me as troublesome .
 Still perhaps you do not know ; --
 But you are very old .

Oh ! my son ,
 I have told you the old ways .
 Hear and follow my counsels ; --
 Then shall you have no cause for great regret .
 Heaven is now inflicting calamities ,
 And is destroying the State .
 My illustrations are not taken from things remote ; --
 Great Heaven makes no mistakes .
 If you go on to deteriorate in your virtue ,
 You will bring the people to great distress .

257. 桑柔 SANG ROU

苑彼桑柔、其下侯甸。
 捋采其劉、瘼此下民。
 不殄心憂、倉兄填兮。
 倬彼昊天、寧不我矜。

四牡騤騤、旗旒有翩。
 亂生不夷、靡國不泯。
 民靡有黎、具禍以燼。
 於乎有哀、國步斯頻。

國步蔑資、天不我將。
 靡所止疑、云徂何往。
 君子實維、秉心無競。
 誰生厲階、至今為梗。

憂心愬愬、念我土宇。
 我生不辰、逢天憊努。
 自西徂東、靡所定處。
 多我覯瘡、孔棘我圉。

為謀為毖、亂況斯削。
 告爾憂恤、誨爾序爵。
 誰能執熱、逝不以濯。
 其何能淑、載胥及溺。

如彼溯風、亦孔之優。
 民有肅心、莽云不逮。
 好是稼穡、力民代食。
 稼穡維寶、代食維好。

天降喪亂、滅我立王。
 降此蠹賊、稼穡卒痒。

哀恫中國、具贅卒荒。
靡有旅力、以念穹蒼。

維此惠君、民人所瞻。
秉心宣猶、考慎其相。
維彼不順、自獨俾臧。
自有肺腸、俾民卒狂。

瞻彼中林、牲牲其鹿。
朋友已譖、不胥以穀。
人亦有言、進退維谷。

維此聖人、瞻言百里。
維彼愚人、覆狂以喜。
匪言不能、胡斯畏忌。

維此良人、弗求弗迪。
維彼忍心、是顧是復。
民之貪亂、寧為荼毒。

大風有隧、有空大谷。
維此良人、作為式穀。
維彼不順、征以中垢。

大風有隧、貪人敗類。
聽言則對、誦言如醉。
匪用其良、覆俾我悖。

嗟爾朋友、予豈不知而作。
如彼飛蟲、時亦弋獲。
既之陰女、反予來赫。

民之罔極、職涼善背。
為民不利、如云不克。
民之回遘、職競用力。

民之未戾、職盜為寇。
涼曰不可、覆背善詈。
雖曰匪予、既作爾歌。

Luxuriantly is that young mulberry tree ,
And beneath it wide is the shade ;
But they will pluck its leaves till it is quite destroyed .
The distress inflicted on these [multitudes of the] people ,
Is an unceasing sorrow to my heart ; --
My commiseration fills [my breast] .
O thou bright and great Heaven ,
Shouldest thou not have compassion on us ?

The four steeds [gallop about] , eager and strong ;
 The tortoise-and-serpent and the falcon banners fly about .
 Disorder grows , and no peace can be secured .
 Every State is being ruined ;
 There are no black heads among the people ;
 All are reduced to ashes , [as it were] , by calamity .
 Oh ! alas !
 The doom of the kingdom hurries on .

There is nothing to arrest the doom of the kingdom ;
 Heaven does not nourish us .
 There is no place in which to stop securely ;
 There is no place to which to go .
 Superior men are the bonds [of the social state] ,
 Allowing no love of strife in their hearts .
 Who reared the steps of the dissatisfaction ,
 Which has reached the present distress ?

The grief of my heart is extreme ,
 And I dwell on [the condition of] our territory .
 I was born at an unhappy time ,
 To meet with the severe anger of Heaven .
 From the west to the east ,
 There is no quiet place of abiding .
 Many are the distresses I meet with ;
 Very urgent is the trouble on our borders .

You have your counsels ; you employ caution ;
 But the disorder grows and dismemberments ensue .
 I tell you the subjects for anxiety ;
 I instruct you how to distinguish the orders of men .
 Who can hold anything hot ?
 Must he not dip it [first] in water ?
 How can you [by your method] bring a good state of things about ?
 You [and your advisers] will sink together in ruin .

[The state of things] is like going in the teeth of the wind ,
 Which makes one quite breathless .
 Some have a mind to go forward ,
 But they are made to think it is of no use to do so .
 They attach themselves to husbandry ,
 And labour like the people instead of eating [the bread of office] .
 Their sowing and reaping are precious to them ;
 They love this substitute for [official] emolument .

Heaven is sending down death and disorder ,
 And has put an end to our king .
 It is sending down those devourers of the grain ,
 So that the husbandry is all in evil case .
 All is in peril and going to ruin ;
 I have no strength [to do anything] ,
 And think of [the Power in] the azure vault .

Here is a good and righteous ruler ,
 Who is looked up to by the people and by all ; --

He keeps his heart , and his plans are formed on mature deliberation ,
 Searching carefully for helpers .
 There is one who has no such character ,
 But reckons only to his own views to be good ; --
 He holds only to his own thoughts ,
 And causes the people to be distracted .

Look into the middle of that forest ,
 At the herds of deer roaming together .
 [But here] friends are insincere ,
 And do not help one another in what is good .
 People have the saying ,
 'To go forwards or backwards is alike impracticable . '

Here is a wise man ; --
 His views and words reach to a hundred Li ,
 There is a stupid man ; --
 He on the contrary rejoices in his madness .
 It is not that I could not speak [all this] ; --
 How is it I was withheld by my fear ?

Here is a good man ,
 But he is not sought out nor employed .
 There is a hard-hearted man ,
 And he is thought of and promoted once and again .
 The people [in consequence] desire disorder ,
 And find enjoyment in bitter , poisonous ways .

Great winds have a path ; --
 They come from the large empty valleys .
 Here is a good man ,
 Whose doings will be good .
 There is a man unobservant of the right ,
 Whose goings will be according to his inward filthiness .

Great winds have a path ; --
 The covetous men try to subvert their peers .
 I would speak , if he would hear my words ,
 But I can [only] croon them over as if I were drunk .
 He will not employ the good ,
 And on the contrary causes me [such] distress .

Ah ! my friends ,
 Is it in ignorance that I make [this ode]?
 [But it may happen] as in the case of a bird on the wing ,
 Which sometimes is hit and caught .
 I go to do you good ,
 But you become the more incensed against me .

The unlimited disorder of the people ,
 Is owing to those hypocrites , skilful to prevaricate .
 They work out the injury of the people ,
 As if their efforts were not equal to it .
 The depravity of the people ,
 Is brought about by their strenuous endeavours .

That the people are unsettled ,
 Is owing to the robbers that prey on them .
 Hypocritical , they say ' These men will not do ; '
 But when their backs are turned , they show their skill in reviling [the good] .
 Although you say , ' We did not do this , '
 I have made this song about you .

258. 雲漢 YUN HAN

倬彼雲漢、昭回于天。
 王曰於乎、何辜今之人。
 天降喪亂、饑饉薦臻。
 靡神不舉、靡愛斯牲。
 圭璧既卒、寧莫我聽。

旱既大甚、蘊隆蟲蟲。
 不殄禋祀、自郊徂宮。
 上下尊瘞、靡神不宗。
 后稷不克、上帝不臨。
 耗斁下土、寧丁我躬。

旱既大甚、則不可推。
 兢兢業業、如霆如雷。
 周餘黎民、靡有子遺。
 昊天上帝、則我不遺。
 胡不相畏、先祖于摧。

旱既大甚、則不可沮。
 赫赫炎炎、云我無所。
 大命近止、靡瞻靡顧。
 群公先正、則不我助。
 父母先祖、胡寧忍予。

旱既大甚、滌滌山川。
 旱魃為虐、如惓如焚。
 我心憚暑、憂心如熏。
 群公先正、則不我聞。
 昊天上帝、寧俾我遯。

旱既大甚、黽勉畏去。
 胡寧瘖我以旱、憯不知其故。
 祈年孔夙、方社不莫。
 昊天上帝、則我不虞。
 敬恭明神、宜無悔怒。

旱既大甚、散無友紀。
 鞠哉庶正、疚哉冢宰。
 趣馬師氏、膳夫左右。
 靡人不周、無不能正。
 瞻印昊天、云如何里。

瞻印昊天、有嘒其星。
 大夫君子、昭假無贏。
 大命近止、無棄爾成。
 何求為我、以戾庶正。
 瞻印昊天、曷惠其寧。

Bright was that milky way ,
 Shining and revolving in the sky .
 The king said , 'Oh !
 What crime is chargeable on us now ,
 That Heaven [thus] sends down death and disorder ?
 Famine comes again and again .
 There is no victim I have grudged ;
 Our maces and other tokens are exhausted : --
 How is it that I am not heard ?

'The drought is excessive ;
 Its fervours become more and more tormenting .
 I have not ceased offering pure sacrifices ;
 From the border altars I have gone to the ancestral temple .
 To the [Powers] above and below I have presented my offerings and then buried them : --
 There is no Spirit whom I have not honoured .
 Hou-ji is not equal to the occasion ;
 God does not come to us .
 This wasting and ruin of our country , --
 Would that it fell [only] on me !

'The drought is excessive ;
 And I may not try to excuse myself .
 I am full of terror and feel the peril ,
 Like the clap of thunder or the roll .
 Of the remnant of Zhou , among the black-haired people ,
 There will not be half a man left ;
 Nor will God from His great heaven ,
 Exempt [even] me .
 Shall we not mingle our fears together ?
 [The sacrifices to] my ancestors will be extinguished .

'The drought is excessive ;
 And it cannot be stopped .
 More fierce and fiery ,
 It is leaving me no place .
 My end is near ; --
 I have none to look up to , none to look around to .
 The many dukes and their ministers of the past ,
 Give me no help .

O ye parents and [nearer] ancestors ,
How can ye bear to see us thus ?

'The drought is excessive ; --
Parched are the hills , and the streams are dried .
The demon of drought exercises his oppression .
As if scattering flames and fire .
My heart is terrified with the heat ; --
My sorrowing heart is as if on fire .
The many dukes and their ministers of the past ,
Do not hear me ,
O God , from Thy great heaven ,
Grant me the liberty to withdraw [into retirement] !

'The drought is excessive ; --
I struggle , and fear to go away .
How is it I am afflicted with this drought ?
I cannot ascertain the cause of it .
In praying for a good year I was abundantly early ;
I was not late [in sacrificing] to [the Spirits] of the four quarters and of the land .
God in the great heaven ,
Does not consider me .
Reverent to the intelligent Spirits ,
I ought not to be thus the object of their anger .

'The drought is excessive ; --
All is dispersion , and the bonds of government are relaxed .
Reduced to extremities are the Heads of departments ;
Full of distress are my chief minister ,
The master of the horse , the commander of the guards ,
The chief cook , and my attendants .
There is no one who has not [tried to] help [the people] ;
They have not refrained on the ground of being unable .
I look up to the great heaven ; --
Why am I plunged in this sorrow ?

'I look up to the great heaven ,
But its stars sparkle bright .
My great officers and excellent men ,
Ye have drawn near [to Heaven] with reverence with all your powers .
Death is approaching ,
But do not cast away what you have done .
You are seeking not for me only ,
But to give rest to all our departments .
I look up to the great heaven ; --
When shall I be favoured with repose ?

259. 崧高 SONG GAO

崧高維嶽、駿極于天。
維嶽降神、生甫及申。

維申及甫、維周之翰。
四國于蕃、四方于宣。

饗饗申伯、王纘之事。
于邑于謝、南國是式。
王命召伯、定申伯之宅。
登是南邦、世執其功。

王命申伯、式是南邦。
因是謝人、以作爾庸。
王命召伯、徹申伯土田。
王命傅御、遷其私人。

申伯之功、召伯是營。
有俶其城、寢廟既成。
既成藐藐、王錫申伯。
四牡躑躑、鉤膺濯濯。

王遣申伯、路車乘馬。
我圖爾居、莫如南土。
錫爾介圭、以作爾寶。
往近王舅、南土是保。

申伯信邁、王餞于郟。
申伯還南、謝于誠歸。
王命召伯、徹申伯土疆。
以峙其糧、式遄其行。

申伯番番、既入于謝、徒御嘽嘽。
周邦咸喜、戎有良翰。
不顯申伯、王之元舅、文武是憲。

申伯之德、柔惠且直。
揉此萬邦、聞于四國。
吉甫作誦、其詩孔碩、其風肆好、以贈申伯。

Grandly lofty are the mountains ,
With their large masses reaching to the heavens .
From these mountains was sent down a Spirit ,
Who gave birth to [the princes of] Fu and shen .
Fu and Shen ,
Are the support of Zhou ,
Screens to all the States ,
Diffusing [their influence] over the four quarters of the kingdom .

Full of activity is the chief of Shen ,
And the king would employ him to continue the services [of his fathers] ,
With his capital in Xie ,
Where he should be a pattern to the States of the south .
The king gave charge to the earl of Zhou ,

To arrange all about the residence of the chief of Shen ,
 Where he should do what was necessary for the regions of the south ,
 And where his posterity might maintain his merit .

The king gave charge to the chief of Shen ,
 'Be a pattern to the regions of the south ,
 And by means of those people of Xie ,
 Proceed to display your merit .'
 The king gave charge to the earl of Zhou ,
 To make the statutory definition of the territory and fields of the chief of Shen .
 The king gave charge to the chief 's steward ,
 To remove the members of his family to the spot .

Of the services of the chief of Shen ,
 The foundation was laid by the earl of Zhou ,
 Who built first the walls [of this city] ,
 And then completed his ancestral temple .
 When the temple was completed , wide and grand ,
 The king conferred on the chief of Shen ,
 Four noble steeds ,
 With their hooks for the trappings of the breast-bands , glittering bright .

The king sent away the chief of Shen ,
 With its carriage of state and its team of horses .
 'I have consulted about your residence ,
 That it had best be fixed in the South .
 I confer on you a great sceptre ,
 As the symbol of your dignity .
 Go , my uncle ,
 And protect the country of the South .'

The chief of Shen took his departure ,
 And the king gave him a parting feast in Mei .
 Then the chief of Shen returned , [and proceeded] to the south ,
 And found himself at last in Xie .
 The king had given charge to the earl of Zhou ,
 To make the statutory division of the lands ,
 And to lay up stores of provisions ,
 That the progress of the chief might be accelerated .

Martial-like , the chief of Shen ,
 Entered into Xie .
 His footmen and charioteers were numerous ,
 And throughout the regions of Zhou all rejoiced .
 'You have got a good support : --
 Very distinguished is the chief of Shen ,
 The great uncle of the king ,
 The pattern of the officers , both civil and military .'

The virtue of the chief of Shen ,
 Is mild , and regulated , and upright .
 He will keep all these countries in order ,
 And be famed throughout the kingdom .
 [I] , Ji-fu , made this song ,
 An ode of great excellence ,

Of influence good ,
To present to the chief of Shen .

260. 烝民 ZHENG MIN

天生烝民、有物有則。
民之秉彝、好是懿德。
天監有周、昭假于下、保茲天子、生仲山甫。

仲山甫之德、柔嘉維則。
令儀令色、小心翼翼。
古訓是式、威儀是力、天子是若、明命使賦。

王命仲山甫、式是百辟。
纘戎祖考、王躬是保。
出納王命、王之喉舌。
賦政于外、四方爰發。

肅肅王命、仲山甫將之。
邦國若否、仲山甫明之。
既明且哲、以保其身。
夙夜匪解、以事一人。

人亦有言、柔則茹之、剛則吐之。
維仲山甫、柔亦不茹、剛亦不吐、不侮矜寡、不畏疆禦。

人亦有言、德輶如毛、民鮮克舉之。
我儀圖之、維仲山甫舉之、愛莫助之。
袞職有闕、維仲山甫補之。

仲山甫出祖、四牡業業、征夫捷捷、每懷靡及。
四牡彭彭、八鸞鏘鏘。
王命仲山甫、城彼東方。

四牡騤騤、八鸞喈喈。
仲山甫徂齊、式遄其歸。
吉甫作誦、穆如清風。仲山甫永懷、以慰其心。

Heaven , in giving birth to the multitudes of the people ,
To every faculty and relationship annexed its law .
The people possess this normal nature ,
And they [consequently] love its normal virtue .
Heaven beheld the ruler of Zhou ,
Brilliantly affecting it by his conduct below ;
And to maintain him , its Son ,
Gave birth to Zhong Shan-fu .

The virtue of Zhong Shan-fu ,
 Is mild and admirable , according as it ought to be .
 Good is his deportment ; good his looks ;
 The lessons of antiquity are his law ;
 He is strenuously attentive to his deportment .
 In full accord with the Son of Heaven ,
 He is employed to spread abroad his bright decrees .

The king gave charge to Zhong Shan-fu : --
 'Be a pattern to all the princes ;
 Continue [the services of] your ancestors .
 You have to protect the royal person ;
 Give out the royal decrees , and report on them .
 Be the king's throat and tongue ;
 Spread his government abroad ,
 So that in all quarters it shall be responded to . '

Most dignified was the king's charge ,
 And Zhong Shan-fu carries it into execution .
 In the States , the princes , be they good or bad ,
 Are clearly distinguished by Zhong Shan-fu .
 Intelligent is he and wise ,
 Protecting his own person ;
 Never idle , day or night ,
 In the service of the One man .

The people have a saying : --
 'The soft is devoured ,
 And the hard is ejected from the mouth . '
 But Zhong Shan-fu ,
 Does not devour the soft ,
 Nor eject the powerful .
 He does not insult the poor or the widow ;
 He does not fear the strong or the oppressive .

The people have a saying : --
 'Virtue is light as a hair ,
 But few are able to lift it . '
 When I think of the matter ,
 It is only Zhong Shan-fu that can lift it .
 I love him , but can do nothing to help him .
 Any defects in the king's duties ,
 Are supplied by Zhong Shan-fu .

Zhong Shan-fu went forth , having sacrificed to the Spirit of the road .
 His four steeds were strong ;
 His men were alert ;
 He was always anxious lest he should not be equal to his commission ;
 His steeds went on without stopping ,
 To the tinkling of their eight bells .
 The king had given charge to Zhong Shan-fu ,
 To fortify the city there in the east .

With his four steeds so strong ,
 And their eight bells , all tinkling ,

Zhong Shan-fu proceeded to Qi ; --
 And he will soon return .
 I , Yin Ji-fu , have made this song : --
 May it enter like a quiet wind ,
 Among the constant anxieties of Zhong Shan-fu ,
 To soothe his mind !

261. 韓奕 HAN YI

奕奕梁山、維禹甸之、有倬其道。
 韓侯受命、王親命之、纘戎祖考。
 無廢朕命、夙夜匪解。
 虔共爾位、朕命不易。
 榦不庭方、以佐戎辟。

四牡奕奕、孔脩且張。
 韓侯入覲、以其介圭、入覲于王。
 王錫韓侯、淑旂綬章。
 簞芘錯衡。
 玄衮赤舄、鉤膺鏤錫、鞞鞞淺幟、幃革金厄。

韓侯出祖、出宿于屠。
 顯父餞之、清酒百壺。
 其殽維何、魚鱉鮮魚。
 其蔌維何、維筍及蒲。
 其贈維何、乘馬路車。
 籩豆有且、侯氏燕胥。

韓侯取妻、汾王之甥、蹶父之子。
 韓侯迎止、于蹶之里。
 百兩彭彭、八鸞鏘鏘、不顯其光。
 諸娣從之、祁祁如雲。
 韓侯顧之、爛其盈門。

蹶父孔武、靡國不到。
 為韓媾相攸、莫如韓樂。
 孔樂韓土、川澤訏訏、魴鱖甫甫、麀鹿嘯嘯、有熊有羆、有貓有虎。
 慶既令居、韓媾燕譽。

溥彼韓城、燕師所完。
 以先祖受命、因時百蠻。
 王錫韓侯、其追其貊、奄受北國、因以其伯。
 實墉實壑、實畝實籍、獻其貔皮、赤豹黃羆。

Very grand is the mountain of Liang ,
 Which was made cultivable by Yu .

Bright it is the way from it ,
 [Along which came] the marquis of Han to receive investiture .
 The king himself gave the charge : --
 'Continue the services of your ancestors ;
 Let not my charge to you come to nought .
 Be diligent , early and late ,
 And reverently discharge your duties ; --
 So shall my appointment of you not change .
 Be a support against those princes who do not come to court ,
 Thus assisting your sovereign . '

With his four steeds , all noble ,
 Very long , and large ,
 The marquis of Han came to court ,
 With the large sceptre of his rank ; --
 He entered and appeared before the king .
 The king gave him ,
 A fine dragon-flag , with its feathery ornaments ;
 A chequered bamboo-screen , and an ornamented yoke ;
 A dark-coloured robe with the dragons on it , and the redslippers ;
 The hooks for the trappings of the breast-bands , and the carved frontlets ;
 The leaning-board bound with leather , and a tiger's skin to cover it ,
 The ends of the reins , with their metal rings .

When the marquis of Han left the court , he sacrificed to the Spirit of the road ;
 He went forth , and lodged for the night in Tu .
 There Xian-fu gave him the parting feast ; --
 With a hundred vases of clear spirits .
 And what were the viands ?
 Roast turtle and fresh fish .
 And what were the vegetables ?
 Bamboo sprouts and pu .
 And what were the gifts ?
 A carriage of state with its team .
 Many were the vessels of sauces and fruits ;
 And the other princes [at court] joined in the feast .

The marquis of Han took to himself a wife , --
 A niece of king Fen ,
 The daughter of Jue-fu .
 The marquis of Han went to receive her .
 To the residence of Jue .
 His hundred chariots were in grand array ,
 The eight bells of each emitting their tinkling ; --
 Illustrious was the glory [of the occasion] .
 The virgins , her companions , followed the lady ,
 Leisurely like a beautiful cloud .
 The marquis of Han looked round at them ,
 Filling the gate with their splendour .

Jue-fu is very martial ,
 And there is no State which he had not visited .
 When he would select a home for Han-ji ,
 There seemed none so pleasant as Han ,

Very pleasant is the territory of Han ,
 With its large streams and meres ,
 Full of big bream and tench ;
 With its multitudes of deer ,
 With its bears and grisly bears ;
 With its wild-cats and tigers .
 Glad was he of so admirable a situation ,
 And here Han-ji found rest and joy .

Large is the wall of [the city of] Han ,
 Built by the multitudes of Yan .
 As his ancestor had received charge ,
 To preside over all the wild tribes [of that quarter] ,
 The king [now] gave to the marquis of Han ,
 The Qi and the Mo ,
 Forthwith to hold the States of the north ,
 And to preside over them as their chief ;
 Making strong his walls , and deep his moats ,
 Laying out his fields , regulating his revenues ,
 Presenting his skins of the white fox ,
 With those of the red panther and the yellow grisly bear .

262. 江漢 JIANG HAN

江漢浮浮、武夫滔滔。
 匪安匪遊、淮夷來求。
 既出我車、既設我旗。
 匪安匪舒、淮夷來鋪。

江漢湯湯、武夫洸洸。
 經營四方、告成于王。
 四方既平、王國庶定。
 時靡有爭、王心載寧。

江漢之滸、王命昭虎、式辟四方、徹我疆土。
 匪疚匪棘、王國來極。
 于理于理、至于南海。

王命昭虎、來旬來宣。
 文武受命、召公維翰。
 無曰予小子、召公是似。
 肇敏戎公、用錫爾祉。

釐爾圭瓚、鬯一卣。
 告于文人、錫山土田。
 于周受命、自召祖命。
 虎拜稽首、天子萬年。

虎拜稽首、對揚王休、作召公考、天子萬壽。
 明明天子、令聞不已、矢其文德、洽此四國。

Large was the volume of the Jiang and the Han ,
 And the troops advanced like a flowing current .
 There was no resting , no idle wandering ; --
 We were seeking for the tribes of the Huai .
 We had sent forth our chariots ;
 We had displayed our falcon-banners .
 There was no resting , no remissness ; --
 Against the tribes of the Huai were we marshalled .

Large flowed the Jiang and the Han ,
 And grandly martial looked the troops .
 The whole country had been reduced to order ,
 And an announcement of our success had been made to be king .
 When the whole country was pacified ,
 The king's State began to feel settled .
 There was then an end of strife ,
 And the king's heart was composed .

On the banks of the Jiang and the Han ,
 The king had given charge to Hu of Zhou : --
 'Open up the whole of the country ;
 Make the statutory division of my lands there ;
 Not to distress the people , nor with urgency ,
 But making them conform to the royal state .
 Make the larger and the smaller divisions of the ground ,
 As far as the southern sea . '

The king gave charge to Hu of Zhou : --
 'You have everywhere diffused [and carried out my orders] .
 When Wen and Wu received their appointment ,
 The duke of Zhou was their strong support .
 You do not [only] have a regard to me the little child ,
 But you try to resemble that duke of Zhou .
 You have commenced and earnestly displayed your merit ;
 And I will make you happy .

'I give you a large libation-cup of jade ,
 And a jar of herb-flavoured spirits from the black millet .
 I have made announcement to the accomplished one ,
 And confer on you hills , lands , and fields .
 In Yu-zhou shall you receive investiture ,
 According as your ancestor received his . '
 Hu bowed with his head to the ground , [and said] ,
 'May the Son of Heaven live for ever !'

Hu bowed with his head to the ground ,
 And in response displayed the goodness of the king ,
 And roused himself to maintain the fame of his ancestor .
 'May the Son of Heaven live for ever !
 Very intelligent is the Son of Heaven ;
 His good fame shall be without end .

Let him display his civil virtues ,
Till they permeate all quarters of the kingdom .

263. 常武 CHANG WU

赫赫明明、王命卿士、南仲大祖、大師皇父。
整我六師、以脩我戎。
既敬既戒、惠此南國。

王謂尹氏、命程伯休父。
左右陳行、戒我師旅。
率彼淮浦、省此徐土。
不留不處、三事就緒。

赫赫業業、有嚴天子。
王舒保作、匪紹匪遊、徐方繹騷。
震驚徐方、如雷如霆、徐方震驚。

王奮厥武、如震如怒。
進厥虎臣、鬪如虓虎。
鋪敦淮瀆、仍執醜虜。
截彼淮浦、王師之所。

王旅嘽嘽、如飛如翰、如江如漢、如山之苞、如川之流、綿綿翼翼、不測不克、濯征徐國。

王猶允塞、徐方既來。
徐方既同、天子之功。
四方既平、徐方來庭。
徐方不回、王曰還歸。

Grandly and clearly ,
The king gave charge to his minister ,
A descendant of Nan Zhong ,
The Grand-master Huang-fu : --
'Put my six armies in order ,
And get ready all my apparatus of war .
Be reverent , be cautious ,
That we may give comfort to the States of the south . '

The king said to the Head of the Yin clan ,
'Give a charge to Xiu-fu , earl of Cheng ,
To undertake the arrangement of the ranks ,
And to warn all my troops .
Along the bank of the Huai ,
[We go] to see the land of Xu ,
Not delaying [our march] , not occupying [the territory] ,
That the threefold labours [of husbandry] may proceed in order . '

Full of grandeur and strength ,
 The Son of Heaven looked majestic .
 Leisurely and calmly the king advanced ,
 Not with his troops in masses , nor in broken lines .
 The region of Xu from stage to stage was moved ;
 It shook and was terrified , -- the region of Xu .
 As by the roll of thunder or its sudden crash ,
 The region of Xu shook and was terrified .

The king aroused his warlike energy ,
 As if he were moved with anger .
 He advanced his tiger-like officers .
 Looking fierce like raging tigers .
 He displayed his masses along the bank of the Huai ,
 And forthwith seized a crowd of captives .
 Securely kept was the country about the bank of the Huai ,
 Occupied by the royal armies .

The royal legions were numerous ;
 [Swift] as if they flew on wings ,
 [Imposing] as the current of the Jiang and the Han ;
 Firm as a mountain ;
 Rolling on like a stream ;
 Continuous and orderly ;
 Inscrutable , invincible ;
 Grandly proceeding to set in order the States of Xu .

The king's plans were directed in truth and sincerity ,
 And the region of Xu came [at once to terms] ;
 Its [chiefs] were all collected together ; --
 Through the merit of the Son of Heaven .
 The country was all reduced to order ;
 Its [chiefs] appeared before the king .
 They would not again change their minds ,
 And the kings said , ' Let us return . '

264. 瞻卬 ZHAN YANG

瞻卬昊天、則我不惠。
 孔填不寧、降此大厲。
 邦靡有定、士民其瘵。
 蠹賊蠹疾、靡有夷屆。
 罪罟不收、靡有夷瘳。

人有土田、女反有之。
 人有民人、女覆奪之。
 此宜無罪、女反收之。
 彼宜有罪、女覆說之。

哲夫成城、哲婦傾城。
 懿厥哲婦、為梟為鴟。
 婦有長舌、維厲之階。
 亂匪降自天、生自婦人。
 匪教匪誨、時維婦寺。

鞠人伎忒、譖始竟背。
 豈曰不極、伊胡為慝。
 如賈三倍、君子是識。
 婦無公事、休其蠶織。

天何以刺、何神不富。
 舍爾介狄、維予胥忌。
 不弔不祥、威儀不類。
 人之云亡、邦國殄瘁。

天之降罔、維其優儀。
 人之云亡、心之憂矣。
 天之降罔、維其幾矣。
 人之云亡、心之悲矣。

鬻沸檻泉、維其深矣。
 心之憂矣、寧自今矣。
 不自我先、不自我後。
 藐藐昊天、無不克鞏。
 無忝皇祖、式救爾後。

I look up to great Heaven ,
 But it shows us no kindness .
 Very long have we been disquieted ,
 And these great calamities are sent down [upon us] .
 There is nothing settled in the country ;
 Officers and people are in distress .
 Through the insects from without and from within ,
 There is no peace or limit [to our misery] .
 The net of crime is not taken up ,
 And there is no peace nor cure [for our state] .

Men had their ground and fields ,
 But you have them [now] .
 Men had their people and followers ,
 But you have violently taken them from them .
 Here is one who ought to be held guiltless ,
 But you snare him [in the net of crime] .
 There is one who ought to be held guilty ,
 But you let him escape [from it] .

A wise man builds up the wall [of a city] ,
 But a wise woman overthrows it .
 Admirable may be the wise woman ,
 But she is [no better than] an owl .

A woman with a long tongue ,
 Is [like] a stepping-stone to disorder .
 [Disorder] does not come down from heaven ; --
 It is produced by the woman .
 Those from whom come no lessons , no instruction ,
 Are women and eunuchs .

They beat men down , hurtful , deceitful .
 Their slanders in the beginning may be falsified in the end ,
 But they do not say [that their words were] very wrong ; --
 [They say] , ' What evil was there in them ?
 As if in the three times cent per cent of traffic ,
 A superior man should have any knowledge of it ;
 So a woman who has nothing to do with public affairs ,
 Leaves her silk-worms and weaving .

Why is it that Heaven is [thus] reproving [you] ?
 Why is it that the Spirits are not blessing [you] ?
 You neglect your great barbarian [foes] ,
 And regard me with hatred .
 You are reagrless of the evil omens [that abound] ,
 And your demeanour is all-unseemly ;
 [Good] men are going away ,
 And the country is sure to go to ruin .

Heaven is letting down its net ,
 And many [are the calamities in it] .
 [Good] men are going away ,
 And my heart is sorrowful .
 Heaven is letting down its net ,
 And soon [will all be caught in it] .
 Good men are going away .
 And my heart is sad .

Right from the spring comes the water bubbling ,
 Revealing its depth .
 The sorrow of my heart , --
 Is it [only] of to-day ?
 Why were these things not before me ?
 Or why were they not after me ?
 But myteriously Great Heaven ,
 Is able to strengthen anything ;
 Do not disgrace your great ancestors ,
 And it will save your posterity .

265. 召旻 ZHOU WEN

旻天疾威、天篤降喪。
 瘡我饑饉、民卒流亡。
 我居圉卒荒。

天降罪罟、蠹賊內訌、昏椽靡共、
潰潰回遘、實靖夷我邦。

皋皋訛訛、曾不知其玷。
兢兢業業、孔填不寧、我位孔貶。

如彼歲早、草不潰茂。
如彼棲苴。
我相此邦、無不潰止。

維昔之富、不如時、維今之疚、不如茲。
彼疏斯稗、胡不自替、職兄斯引。

池之竭矣、不云自頻。
泉之竭矣、不云自中。
溥斯害矣、職兄斯弘、不災我躬。

昔先王受命、有如召公、日辟國百里。
今也日蹙國百里。
於乎哀哉、維今之人、不尚有舊。

Compassionate Heaven is arrayed in angry terrors ;
Heaven is indeed sending down ruin ,
Afflicting us with famine ,
So that the people are all wandering fugitives ; --
In the settled regions and on the borders all is desolation .

Heaven sends down its net of crime ; --
Devouring insects , who weary and confuse men's minds ,
Ignorant , oppressive , negligent ,
Breeders of confusion , utterly perverse : --
These are the men employed to tranquilize our country .

Insolent and slanderous , --
[The king] does not know a flaw in them .
We , careful and feeling in peril ,
For long in unrest ,
Are constantly subjected to degradation .

As in a year of drought ,
The grass not attaining to luxuriance ;
As water plants attached to a tree ;
So do I see in this country ,
All going to confusion .

The wealth of former days ,,
Was not like our present condition .
The distress of the present ,
Did not previously reach this degree .
Those are [like] coarse rice , these are [like] fine ; --
Why do you not retire of yourselves ,
But prolong my anxious sorrow ?

A pool becomes dry , --
 Is it not because no water comes to it from its banks ?
 A spring becomes dry , --
 Is it not because no water rises in it from itself ?
 Great is the injury [all about] .
 So that my anxious sorrow is increased .
 Will not calamity light on my person ?

Formerly when the former kings received their appointment ,
 There were such ministers as the duke of Zhou ,
 Who would in a day enlarge the kingdom a hundred Li ;
 Now it is contracted in a day a hundred Li .
 Oh ! Alas !
 Among the men of the present day ,
 Are there not still some with the old virtue ?

頌

(ODES OF THE TEMPLE AND THE ALTAR)

頌者、宗廟之樂歌、大序所謂美盛德之形容、以其成功、告於神明者也。蓋頌與容、古字通用、故序以此言之。周頌三十一篇、多周公所定、而亦或有康王以後之詩。魯頌四篇、商頌五篇、因亦以類附焉。凡五卷。

周頌清廟之什 (SACRIFICIAL ODES OF ZHOU, DECADE OF QING MIAO)

266. 清廟 QING MIAO

於穆清廟、肅雝顯相。
 濟濟多士、秉文之德。
 對越在天、駿奔走在廟。
 不顯不承、無射於人斯。

Ah ! solemn is the ancestral temple in its pure stillness .
 Reverent and harmonious were the distinguished assistants ;
 Great was the number of the officers : --
 [All] assiduous followers of the virtue of [king] Wen .
 In response to him in heaven ,
 Grandly they hurried about in the temple .
 Distinguished is he and honoured ,
 And will never be wearied of among men .

267. 維天之命 WEI TIAN ZHI MING

維天之命、於穆不已。
 於乎不顯、文王之德之純。
 假以溢我、我其收之。
 駿惠我文王、曾孫篤之。

The ordinances of Heaven , --
 How deep are they and unintermitting !
 And oh ! how illustrious ,
 Was the singleness of the virtue of king Wen !
 How does he [now] show his kindness ?
 We will receive [his favour] ,
 Striving to be in accord with him , our king Wen ;
 And may his remotest descendant be abundantly the same !

268. 維清 WEI QING

維清緝熙、文王之典。
 肇禋、迄用有成、維周之禎。

Clear , and to be preserved bright ,
 Are the statutes of king Wen .
 From the first sacrifice [to him] ,
 Till now when they have issued in our complete State ,
 They have been the happy omen of [the fortunes of] Zhou .

269. 烈文 LIE WEN

烈文辟公、錫茲祉福。
 惠我無疆、子孫保之。
 無封靡于爾邦、維王其崇之。
 念茲戎功、繼序其皇之。
 無競維人、四方其訓之。
 不顯維德、百辟其刑之。
 於乎前王不忘。

Ye , brilliant and accomplished princess ,
 Have conferred on me this happiness .
 Your favours to me are without limit ,
 And my descendants will preserve [the fruits of] them .

Be not mercenary nor extravagant in your States ,
 And the king will honour you .
 Thinking of this great service ,
 He will enlarge the dignity of your successors .
 What is most powerful is the being the man ; --
 Its influence will be felt throughout your States .
 What is most distinguished is being virtuous ; --
 It will secure the imitation of all the princes .
 Ah ! the former kings are not forgotten !

270. 天作 TIAN ZUO

天作高山、大王荒之。
 彼作矣、文王康之。
 彼徂矣岐、有夷之行、子孫保之。

Heaven made the lofty hill ,
 And king Da brought [the country about] it under cultivation .
 He made the commencement with it ,
 And king Wen tranquilly [carried on the work] ,
 [Till] that rugged [mount] Qi ,
 Had level roads leading to it .
 May their descendants ever preserve it !

271. 昊天有成命 HAO TIAN YOU CHENG MING

昊天有成命、二后受之。
 成王不敢康、夙夜基命宥密。
 於緝熙、單厥心。
 肆其靖之。

Heaven made its determinate appointment ,
 Which [our] two sovereigns received .
 King Cheng did not dare to rest idly in it .
 But night and day enlarged its foundations by his deep and silent virtue .
 How did he continue and glorify [his heritage] ,
 Exerting all his heart ,
 And so securing its tranquillity !

272. 我將 WO JIANG

我將我享、維羊維牛、維天其右之。
 儀式刑文王之典、日靖四方。
 伊嘏文王、既右享之。
 我其夙夜、畏天之威、于時保之。

I have brought my offerings ,
 A ram and a bull .
 May Heaven accept them !
 I imitate and follow and observe the statutes of king Wen ,
 Seeking daily to secure the tranquillity of hte kingdom .
 King Wen , the Blessor ,
 Has descended on the right and accepted [the offerings] .
 Do not I , night and day ,
 Revere the majesty of Heaven .
 Thus to preserve [their favour] ?

273. 時邁 SHI MAI

時邁其邦、昊天其子之。
 實右序有周。
 薄言震之、莫不震疊。
 懷柔百神、及河喬嶽。
 允王維后。
 明昭有周、式序在位。
 載戢干戈、載櫜弓矢。
 我求懿德、肆于時夏。
 允王保之。

Now is he making a progress through the States ,
 May Heaven accept him as its Son !
 Truly are the honour and succession come from it to the House of Zhou .
 To his movements ,
 All respond with tremulous awe .
 He has attracted and given rest to all spiritual Beings ,
 Even to [the Spirits of] the He , and the highest hills .
 Truly is the king the sovereign Lord .
 Brilliant and illustrious is the House of Zhou .
 He has regulated the positions of the princes ;
 He has called in shields and spears ;
 He has returned to their cases bows and arrows .
 I will cultivate admirable virtue ,
 And display it throughout these great regions : --
 Truly will the king preserve the appointment .

274. 執競 ZHI JING

執競武王、無競維烈。
 不顯成康、上帝是皇。
 自彼成康、奄有四方、斤斤其明。
 鐘鼓喤喤、磬筦將將、降福穰穰。
 降福簡簡、威儀反反。
 既醉既飽、福祿來反。

The arm of king Wu was full of strength ;
 Irresistable was his ardour .
 Greatly illustrious were Cheng and Kang ,
 Kinged by God .
 When we consider how Cheng and Kang ,
 Grandly held all within the four quarters [of the kingdom] ,
 How penetrating was their intelligence !
 The bells and drums sound in harmony ;
 The sounding stones and flutes blend their notes ;
 Abundant blessing is sent down .
 Blessing is sent down in large measure ;
 Careful and exact is all our deportment ;
 We have drunk , and we have eaten , to the full ;
 Our happiness and dignity will be prolonged .

275. 思文 SI WEN

思文后稷、克配彼天、立我烝民、莫匪爾極。
 貽我來牟、帝命率育。
 無比疆爾界、陳常于時夏。

O accomplished Hou-ji ,
 Thou didst prove thyself the correlate of Heaven ;
 Thou didst give grain-food to our multitudes ; --
 The immense gift of thy goodness .
 Thou didst confer on us the wheat and the barley ,
 Which God appointed for the nourishment of all ;
 And without distinction of territory or boundary ,
 The rules of social duty were diffused throughout these great regions .

周頌臣工之什(SACRIFICIAL ODES OF ZHOU , DECADE OF CHEN GONG)**276. 臣工 CHEN GONG**

嗟嗟臣工、敬爾在公。
 王釐爾成、來咨來茹。
 嗟嗟保介、維莫之春、亦又何求、如何新畬。
 於皇來牟、將受厥明。
 明昭上帝、迄用康年。
 命我眾人、庀乃錢鎛、奄觀銍艾。

Ah ! Ah ! ministers and officers ,
 Reverently attend to your public duties .
 The king has given you perfect rules ; --
 Consult about them and consider them .
 Ah ! Ah ! ye assistants ,
 It is now the end of spring ;
 And what have ye to seek for ?
 [Only] how to manage the new fields and those of the third year .
 How beautiful are the wheat and the barley ,
 Whose bright produce we shall receive !
 The bright and glorious God .
 Will in them give us a good year .
 Order all our men ,
 To be provided with their spuds and hoes : --
 Anon we shall see the sickles at work .

277. 噫嘻 YI XI

噫嘻成王、既昭假爾。
 率時農夫、播厥百穀。
 駿發爾私、終三十里。
 亦服爾耕、十千維耦。

Oh ! yes , king Cheng ,
 Brightly brought himself near .
 Lead your husbandmen ,
 To sow their various kinds of grain ,
 Going vigorously to work on your private fields ,
 All over the thirty Li .
 Attend to your ploughing ,
 With your ten thousand men all in pairs .

278. 振鷺 ZHEN LU

振鷺于飛、于彼西雝。
 我客戾止、亦有斯容。

在彼無惡、在此無斃。
庶幾夙夜、以永終譽。

A flock of egrets is flying ,
About the marsh there in the west .
My visitors came ,
With an [elegant] carriage like those birds .
There , [in their States] , not disliked ;
Here , [in Zhou] , never tired of ; --
They are sure , day and night ,
To penetrate their fame .

279. 豐年 FENG NIAN

豐年多黍多稌。
亦有高廩、萬億及秬。
為酒為醴、烝畀祖妣、以洽百禮。
降福孔皆。

Abundant is the year , with much millet and much rice ;
And we have our high granaries ,
With myriads , and hundreds of thousands , and millions [of measures in them] ;
For spirits and sweet spirits ,
To present to our ancestors , male and female ,
And to supply all our ceremonies .
The blessings sent down on us are of every kind .

280. 有瞽 YOU GU

有瞽有瞽、在周之庭。
崇牙樹羽、應田縣鼓、[tao](#) 磬祝圉。
既備乃奏。
簫管備舉。
嗶嗶厥聲、肅雝和鳴、先祖先聽。
我客戾止、永觀厥成。

[革+兆](#)

There are the bird musicians ; there are the blind musicians ;
In the court of [the temple of] Zhou .
There are [the music frames] with their face-boards and posts ,
The high toothed-edge [of the former] , and the feathers stuck [in the latter] ;
With the drums , large and small , suspended from them ;

And the hand-drums and sounding-stones , the instrument to give the signal for commencing , and the stopper .

281. 潛 QIAN

猗與漆沮、潛有多魚、有鱸有鮪、鯨鱧鰻鯉。
以享以祀、以介景福。

Oh ! in the Qi and the Ju ,
There are many fish in the warrens ; --
Sturgeons , large and snouted ,
Zhan , yellow-jaws , mudfish , and carp : --
For offerings , for sacrifice ,
That our bright happiness may be increased .

282. 雝 YONG

有來雝雝、至止肅肅。
相維辟公、天子穆穆。
於薦廣牡、相予肆祀。
假哉皇考、綏予孝子。
宣哲維人、文武維后。
燕及皇天、克昌厥後。
綏我眉壽、介以繁祉。
既友烈考、亦友文母。

They come full of harmony ;
They are here , in all gravity ; --
The princess assisting ,
While the Son of Heaven looks profound .
'While I present [this] noble bull ,
And they assist me in setting forth the sacrifice ,
O great and august Father ,
Comfort me , your filial Son !
'With penetrating wisdom thou did'st play the man ,
A sovereign with the gifts both of peace and war ,
Giving rest even to great Heaven ,
And ensuring prosperity to thy descendants .
'Thou comfortest me with the eyebrows of longevity ;
Thou makest me great with manifold blessings .
I offer this sacrifice to my meritorious father ,
And to my accomplished mother . '

283. 載見 ZAI JIAN

載見辟王、日求厥章。
 龍旂陽陽、和鈴央央。
 儻革有鷩、休有烈光。
 率見昭考、以考以享、以介眉壽。
 永言保之、思皇多祜。
 烈文辟公、綏以多福、俾緝熙于純嘏。

They appeared before their sovereign king ,
 To seek from him the rules [they were to observe] .
 With their dargon-emblazoned banners , flying bright ,
 The bells on them and their front-boards tinkling ,
 And with the rings on the ends of the reins glittering ,
 Admirable was their majesty , and splendour .
 He led them to appear before his father shrined on the left ,
 Where he discharged his filial duty , and presented his offerings ; --
 That he might have granted to him long life ,
 And ever preserve [his dignity] .
 Great and many are his blessings .
 They are the brilliant and accomplished princes .
 Who cheer him with his many sources of happiness ,
 Enabling him to perpetuate them in their brightness as pure blessing .

284. 有客 YOU KE

有客有客、亦白其馬。
 有萋有且、敦琢其旅。
 有客宿宿、有客信信。
 言授之繫、以繫其馬。
 薄言追之、左右綏之。
 既有淫威、降福孔夷。

The noble visitor ! The noble visitor !
 Drawn like his ancestors by white horses !
 The revered and dignified ,
 Polished members of his suite !
 The noble guest will stop [but] a night or two !
 The noble guest will stop [but] two nights or four !
 Give him ropes ,
 To blind his horses .
 I will convoy him [with a parting feast] ;
 I will comfort him in every possible way .
 Adorned with such great dignity ,
 It is very natural that he should be blessed .

285. 武 WU

於皇武王、無競維烈。
 允文文王、克開厥後。
 嗣武受之、勝殷遏劉、耆定爾功。

Oh ! great wast thou , O king Wu ,
 Displaying the utmost strength in thy work .
 Truly accomplished was king Wen ,
 Opening the path for his successors .
 Thou did'st receive the inheritance from him ;
 Thou did'st vanquish Yin , and put a stop to its cruelties ; --
 Effecting the firm establishment of thy merit .

周頌閔予小子之什(SACRIFICIAL ODES OF ZHOU, DECADE OF MIN YOU XIAO ZI)

286. 閔予小子 MIN YU XIAO ZI

閔予小子、遭家不造、嬛嬛在疚。
 於乎皇考、永世克考。
 念茲皇祖、陟降庭止。
 維予小子、夙夜敬止。
 於乎皇王、繼序思不忘。

Alas for me , who am [as] a little child ,
 On whom has devolved the unsettled State !
 Solitary am I and full of distress .
 Oh ! my great Father ,
 All thy life long , thou wast filial .
 Thou didst think of my great grandfather ,
 [Seeing him , as it were ,] ascending and descending in the court .
 I , the little child ,
 Day and night will be so reverent .
 Oh ! ye great kings ,
 As your successor , I will strive not to forget you .

287. 訪落 FANG LUO

訪予落止、率時昭考。
 於乎悠哉、朕未有艾。
 將予就之、繼猶判渙。

維予小子、未堪家多難。
 紹庭上下、陟降厥家。
 休矣皇考、以保明其身。

I take counsel at the beginning of my [rule] ,
 How I can follow [the example] of my shrined father .
 Ah ! far-reaching [were his plans] ,
 And I am not yet able to carry them out .
 However I endeavour to reach to them ,
 My continuation of them will still be all-deflected .
 I am [but as] a little child ,
 Unequal to the many difficulties of the State .
 In his room , [I will look for him] to go up and come down in the court ,
 To ascend and descend in the house .
 Admirable art thou , O great Father ,
 [Condescend] to preserve and enlighten me .

288. 敬之 JING ZHI

敬之敬之、天維顯思、命不易哉。
 無曰高高在上、陟降厥士、日監在茲。
 維予小子、不聰敬止。
 日就月將、學有緝熙于光明。
 佛時仔肩、示我顯德行。

Let me be reverent , let me be reverent , [in attending to my duties] ;
 [The way of] Heaven is evident ,
 And its appointment is not easily [preserved] .
 Let me not say that It is high aloft above me .
 It ascends and descends about our doings ;
 It daily inspects us wherever we are .
 I am [but as] a little child ,
 Without intelligence to be reverently [attractive to my duties] ;
 But by daily progress and monthly advance ,
 I will learn to hold fast the gleams [of knowledge] , till I arrive at bright intelligence .
 Assist me to bear the burden [of my position] ,
 And show me how to display a virtuous conduct .

289. 小毖 XIAO BI

予其懲。
 而毖後患。
 莫予并蜂。

自求辛螫。
 肇允彼桃蟲。
 拚飛維鳥。
 未堪家多難。
 予又集于蓼。

I condemn myself [for the past] , and will be on my guard against future calamity .
 I will have nothing to do with a wasp ,
 To seek for myself its painful sting .
 At first , indeed , the thing seemed but a wren ,
 But it took wing and became a [large] bird .
 I am unequal to the many difficulties of the kingdom ;
 And I am placed in the midst of bitter experiences .

290. 載芟 ZAI SHAN

載芟載柞、其耕澤澤。
 千耦其耘、徂濕徂畛。
 侯主侯伯、侯亞侯旅、侯疆侯以。
 有飢其饁、思媚其婦、有依其士。
 有略其耜、俶載南畝。
 播厥百穀、實函斯活。
 驛驛其達、有厭其傑。
 厭厭其苗、綿綿其麋。
 載穫濟濟、有實其積、萬億及秭。
 為酒為醴、烝畀祖妣、以洽百體。
 有飴其香、邦家之光。
 有椒其馨、胡考之寧。
 匪且有且、匪今斯今、振古如茲。

They clear away the grass and the bushes ;
 And the ground is laid open by their ploughs .
 In thousands of pairs they remove the roots ,
 Some in the low wet lands , some along the dykes .
 There are the master and his eldest son ;
 His younger sons , and all their children ;
 Their strong helpers , and their hired servants .
 How the noise of their eating the viands brought to them resounds !
 [The husbands] think lovingly of their wives ;
 [The wives] keep close to their husbands .
 [Then] with their sharp plough-shares ,
 They set to work on the south-lying acres .
 They sow their different kinds of grain ,
 Each seed containing in it a germ of life .
 In unbroken lines rises the blade ,
 And well-nourished the stalks grow long .
 Luxuriant looks the young grain ,

And the weeders go among it in multitudes .
 Then come the reapers in crowds ,
 And the grain is piled up the fields ,
 Myriads , and hundreds of thousands , and millions [of stacks] ;
 For spirits and for sweet spirits ,
 To offer to our ancestors , male and female ,
 And to provide for all ceremonies .
 Fragrant is their aroma ,
 Enhancing the glory of the State .
 Like pepper is their smell ,
 To give comfort to the aged .
 It is not here only that there is this [abundance] ;
 It is not now only that there is such a time : --
 From of old it has been thus .

291. 良耜 LIANG SI

畷畷良耜、俶載南畝。
 播厥百穀、實函斯活。
 或來瞻女、載筐及筥、其饗伊黍。
 其笠伊糾、其鑄斯趙、以疇荼蓼。
 荼蓼朽止、黍稷茂止。
 穫之挈挈、積之栗栗。
 其崇如墉、其比如櫛。
 以開百室。
 百室盈止、婦子寧止。
 殺時惇牡、有球其角。
 以似以續、續古之人。

Very sharp are the excellent shares ,
 With which they set to work on the south-lying acres .
 They sow their different kinds of grain ,
 Each seed containing a germ of life .
 There are those who come to see them ,
 With their baskets round and square ,
 Containing the provision of millet .
 With their light splint hats on their heads ,
 They ply their hoes on the ground ,
 Clearing away the smart-weed on the dry land and wet .
 These weeds being decayed ,
 The millets grow luxuriantly .
 They fall rustling before the reapers .
 And [the sheaves] are set up solidly ,
 High as a wall ,
 United together like the teeth of a comb ;
 And the hundred houses are opened [to receive the grain] .
 Those hundred houses being full ,
 The wives and children have a feeling of repose .
 [Now] we kill this black-muzzled tawny bull ,

With his crooked horns ,
 To imitate and hand down ,
 To land down [the observances of] our ancestors .

292. 絲衣 SI YI

絲衣其紕、載弁佻佻。
 自堂徂基、自羊徂牛。
 鼐鼎及鬯、兕觥其觶。
 旨酒思柔。
 不吳不敖、胡考之休。

In his silken robes , clear and bright ,
 With his cap on his head , looking so respectful ,
 From the hall he goes to the foot of the stairs ,
 And from the sheep to the oxen .
 [He inspects] the tripods , large and small .
 The good spirits are mild ;
 There is no noise , no insolence : --
 An auspice , [all this] , of great longevity .

293. 酌 ZHUO

於鑠王師、遵養時晦。
 時純熙矣、是用大介。
 我龍受之、躋躋王之造。
 載用有嗣、實維爾公允師。

Oh ! powerful was the king's army ;
 But he nursed it in obedience to circumstances while the time was yet dark .
 When the time was clearly bright ,
 He thereupon donned his grand armour .
 We have been favoured to receive ,
 What the martial king accomplished .
 To deal aright with what we have inherited ,
 We have to be sincere imitators of thy course , [O king] .

294. 桓 HUAN

綏萬邦、婁豐年。
 天命匪解。
 桓桓武王、保有厥士。
 于以四方、克定厥家。
 於昭于天。
 皇以聞之。

There is peace throughout our myriad regions ;
 There has been a succession of plentiful years : --
 Heaven does not weary in its favour .
 The martial king Wu ,
 Maintained [the confidence of] his officers ,
 And employed them all over the kingdom ,
 So securing the establishment of his Family .
 Oh ! glorious was he in the sight of Heaven ,
 Which kinged him in the room [of Shang] .

295. 賚 LAI

文王既勤止、我應受之。
 敷時繹思、我徂維求定。
 時周之命、於繹思。

King Wen laboured earnestly ; --
 Right is it we should have received [the kingdom] .
 We will diffuse [his virtue] , ever cherishing the thought of him ;
 Henceforth we will seek only the settlement [of the kingdom] .
 It was he through whom came the appointment of Zhou ;
 Oh ! let us ever cherish the thought of him .

296. 般 BAN

於皇時周。
 陟其高山、墮山喬嶽、允猶翕河。
 敷天之下、裒時之對、時周之命。

Oh ! great now is Zhou .
 We ascend the high hills ,
 Both those that are long and narrow , and the lofty mountains ;
 Yes , and [we travel] along the regulated He ,
 All under the sky ,
 Assembling those who now respond to me .
 Thus it is that the appointment belongs to Zhou .

魯頌(PRAISE-SONGS OF LU)

297. 駟 JIONG

駟駟牡馬、在坰之野。
 薄言駟者、有騶有皇、有驪有黃、以車彭彭。
 思無疆、思馬斯臧。
 駟駟牡馬、在坰之野。

薄言駟者、有騶有駟、有騂有騏、以車伾伾。
 思無期、思馬斯才。
 駟駟牡馬、在坰之野。

薄言駟者、有驪有駟、有騮有雒、以車繹繹。
 思無斃、思馬斯才。
 駟駟牡馬、在坰之野。

薄言駟者、有駟有駟、有驪有魚、以車祛祛。
 思無邪、思馬斯徂。

Fat and large are the stallions ,
 On the plains of the far-distant borders .
 Of those stallions , fat and large ,
 Some are black and white-breeched ; some light yellow ;
 Some , pure black ; some , bay ;
 [All] , splendid carriage horses .
 His thoughts are without limit ; --
 He thinks of his horses , and they are thus good .

Fat and large are the stallions ,
 On the plains of the far-distant borders .
 Of those stallions , fat and large ,
 Some are piebald , green and white ; others , yellow and white ;
 Some , yellowish red ; some , dapple grey ;
 [All] , strong carriage horses .
 His thoughts are without end ; --
 He thinks of his horses , and they are thus strong .

Fat and large are the stallions ,
 On the plains of the far-distant borders .
 Of those stallions , fat and large ,
 Some are flecked as with scales ; some , white and black-maned ;
 Some , red and black-maned ; some , black and white-maned ;
 [All] , docile in the carriage ,
 His thoughts never weary ; --
 He thinks of his horses , and such they become .

Fat and large are the stallions ,
 On the plains of the far-distant borders .
 Of those stallions , fat and large ,
 Some are cream-coloured ; some , red and white ;

Some , with white hairy legs ; some , with fishes' eyes ;
 [All] , stout carriage horses .
 His thoughts are without depravity ; -- ;
 He thinks of his horses , and thus serviceable are they .

298. 有駘 YOU BI

有駘有駘、駘彼乘黃。
 夙夜在公、在公明明。
 振振鷺、鷺于下。
 鼓咽咽、醉言舞。
 于胥樂兮。

有駘有駘、駘彼乘牡。
 夙夜在公、在公飲酒。
 振振鷺、鷺于飛。
 鼓咽咽、醉言歸。
 于胥樂兮。

有駘有駘、駘彼乘駟。
 夙夜在公、在公載燕。
 自今以始、歲其有。
 君子有穀、詒孫子。
 于胥樂兮。

Fat and strong , fat and strong ,
 Fat and strong , are the chestnut teams .
 Early and late are the [officers] in the court ,
 In the court , discriminating and intelligent .
 [They are as] a flock of egrets on the wing ,
 Of egrets anon lighting on the ground .
 The drums emit their deep sound ;
 They drink to the full and then dance ; --
 Thus rejoicing together .

Fat and strong , fat and strong ,
 Fat and strong are the teams of stallions .
 Early and late are the [officers] with the prince ,
 With the prince drinking .
 [They are as] a flock of egrets on the wing ,
 Of egrets flying about .
 The drums emit their deep sound ;
 They drink to the full and then return home ; --
 Thus rejoicing together .

Fat and strong , fat and strong ,
 Fat and strong are the teams of iron-greys .
 Early and late are the [officers] with the prince ,
 With the prince feasting .

'From this time forth ,
 May the years be abundant .
 May our prince maintain his goodness ,
 And transmit it to his descendants !' --
 Thus they rejoice together .

299. 泮水 PAN SHUI

思樂泮水、薄采其芹。
 魯侯戾止、言觀其旂。
 其旂芑芑、鸞聲噦噦。
 無小無大、從公于邁。

思樂泮水、薄采其藻。
 魯侯戾止、其馬蹻蹻。
 其馬蹻蹻、其音昭昭。
 載色載笑、匪怒伊教。

思樂泮水、薄采其茆。
 魯侯戾止、在泮飲酒。
 既飲旨酒、永錫難老。
 順彼長道、屈此群醜。

穆穆魯侯、敬明其德。
 敬慎威儀、維民之則。
 允文允武、昭假烈祖。
 靡有不孝、自求伊祜。

明明魯侯、克明其德。
 既作泮宮、淮夷攸服。
 矯矯虎臣、在泮獻馘。
 淑問如皋陶、在泮獻囚。

濟濟多士、克廣德心。
 桓桓于征、狄彼東南。
 烝烝皇皇、不吳不揚。
 不告于 [xiong](#)、在泮獻功。

角弓其觶、束矢其搜。
 戎車孔博、徒御無斁。
 既克淮夷、孔淑不逆。
 式固爾猶、淮夷卒獲。

翩彼飛鴉、集于泮林、食我桑黹、懷我好音。
 憬彼淮夷、來獻其琛、元龜象齒、大賂南金。

言+凶

Pleasant is the semi-circular water ,
 And we will gather the cress about it .
 The marquis of Lu is coming to it ,
 And we see his dragon-figured banner .
 His banner waves in the wind ,
 And the bells of his horses tinkle harmoniously .
 Small and great ,
 All follow the prince in his progress to it .

Pleasant is the semi-circular water ,
 And we will gather the pondweed in it .
 The marquis of Lu has come to it ,
 With his horses looking so grand .
 His horses are grand .
 His fame is brilliant .
 Blandly he looks and smiles ;
 Without any impatience he delivers his instructions .

Pleasant is the semi-circular water ,
 And we will gather the mallows about it .
 The marquis of Lu has come to it ,
 And in the college he is drinking .
 He is drinking the good spirits ;
 And may there be given him the old age that is seldom enjoyed !
 May he accord with the grand ways ,
 So subduing to himself all the people !

Very admirable is the marquis of Lu ,
 Reverently displaying his virtue ,
 And reverently watching over his deportment ,
 The pattern of the people .
 With great qualities truly civil and martial ,
 Brilliantly he affects his meritorious ancestors .
 In everything entirely filial ,
 He seeks the blessing for himself .

Very intelligent is the marquis of Lu ,
 Making his virtue illustrious .
 He has made this college with its semicircle of water ,
 And the tribes of the Huai will submit in consequence .
 His martial-looking , tiger leaders ,
 Will here present the left ears [of their foes] .
 His examiners , wise as Gao-tao ,
 Will here present their prisoners .

His numerous officers ,
 Men who have enlarged their virtuous minds ,
 With martial energy conducting their expedition ,
 Will drive far away those tribes of the east and south .
 Vigorous and grand ,
 Without noise or display ,
 Without having appealed to the judges ,
 They will here present [the proofs of] their merit .

How they draw their bows adorned with bone !
 How their arrows whizz forth !
 Their war chariots are very large !
 Their footmen and charioteers never weary !
 They have subdued the tribes of the Huai ,
 And brought them to an unrebelling submission !
 Only lay your plans securely ,
 And all the tribes of the Huai will be got !

They come flying on the wing , those owls ,
 And settle on the trees about the college ;
 They eat the fruit of our mulberry trees ,
 And salute us with fine notes .
 So awakened shall be those tribes of the Huai ;
 They will come presenting their precious things ,
 Their large tortoises and their elephants' teeth ,
 And great contributions of the southern metals .

300. 闕宮 BI GONG

闕宮有仳、實實枚枚。
 赫赫姜嫄、其德不回。
 上帝是依、無災無害。
 彌月不遲、是生后稷、降之百福。
 黍稷重穋、植稚菽麥。
 奄有下國、俾民稼穡、有稷有黍、有稻有秬。
 奄有下土、纘禹之緒。

后稷之孫、實維大王。
 居岐之陽、實始翦商。
 至于文武、纘大王之緒。
 致天之屆、于牧之野。
 無貳無虞、上帝臨女。
 敦商之旅、克咸厥功。
 王曰叔父、建爾元子、俾侯于魯。
 大啟爾宇、為周室輔。

乃命魯公、俾侯于東。
 錫之山川、土田附庸。
 周公職孫、莊公之子。
 龍旂承祀、六轡耳耳。
 春秋匪解、享祀不忒。
 皇皇后帝、皇祖后稷。
 享以騂犧、是饗是宜。
 降福既多、周公皇祖、亦其福女。

秋而載嘗、夏而禘衡。
 白牡騂剛、犧尊將將。
 毛魚載羹、籩豆大房。
 萬舞洋洋、孝孫有慶。
 俾爾熾而昌、俾爾壽而臧。
 保彼東方、魯邦是常。
 不虧不崩、不震不騰。
 三壽作朋、如岡如陵。

公車千乘、朱英綠縵、二矛重弓。
 公徒三萬、貝冑朱綬。
 烝徒增增、戎狄是膺。
 荊舒適懲、則莫我敢承。
 俾爾昌而熾、俾爾壽而富、黃髮台背、壽胥與試。
 俾爾昌而大、俾爾耆而艾、萬有千歲、眉壽無有害。

泰山巖巖、魯邦所詹。
 奄有龜蒙、遂荒大東、貝冑朱綬。
 至于海邦、淮夷來同。
 莫不率從、魯侯之功。

保有鳧繹、遂荒徐宅。
 至于海邦、淮夷蠻貊。
 及彼南夷、莫不率從。
 莫敢不諾、魯侯是若。

天錫公純嘏、眉壽保魯。
 居常與許、復周公之宇。
 魯侯燕喜、令妻壽母。
 宜大夫庶士、邦國是有。
 既多受祉、黃髮兒齒。

徂來之松、新甫之柏。
 是斷是度、是尋是尺。
 松栢有舄、路寢孔碩。
 新廟奕奕、奚斯所作。
 孔曼且碩、萬民是若。

How pure and still are the solemn temples ,
 In their strong solidity and minute completeness !
 Highly distinguished was Jiang Yuan ,
 Of virtue undeflected .
 God regarded her with favour ;
 And without injury or hurt ,
 Immediately , when her months were fulfilled ,
 She gave birth to Hou-ji .
 On him were conferred all blessings , --
 [To know] how the millet ripened early , and the sacrificial millet late ,
 How first to sow pulse , and then wheat .

Anon he was invested with an inferior State ,
 And taught the people how to sow and to reap ,
 The millet and the sacrificial millet ,
 Rice and the black millet ;
 Ere long all over the whole country ; --
 [Thus] continuing the work of Yu .

Among the descendants of Hou-ji ,
 There was king Da ,
 Dwelling on the south of [mount] Qi ,
 Where the clipping of Shang began .
 In process of time Wen and Wu ,
 Continued the work of king Da ,
 And [the purpose of] Heaven was carried out in its time ,
 In the plain of Mu .
 'Have no doubts , no anxieties , ' [it was said] ;
 'God is with you . '
 [Wu] disposed of the troops of Shang ;
 He and his men shared equally in the achievement .
 [Then] king [Qing] said , ' My uncle ,
 I will set up your eldest son ,
 And make him marquis of Lu .
 I will greatly enlarge your territory there ,
 To be a help and support to the House of Zhou . '

Accordingly he appointed [our first] duke of Lu ,
 And make him marquis in the east ,
 Giving him the hills and rivers ,
 The lands and fields , and the attached States .
 The [present] descendant of the duke of Zhou ,
 The son of duke Zhuang ,
 With dragon-emblazoned banner attends the sacrifices ,
 His six reins soft and pliant .
 In spring and autumn he does not neglect [the sacrifices] ;
 His offerings are all without error .
 To the great and sovereign God ,
 And to his great ancestor Hou-ji ,
 He offers the victims , red and pure .
 Then enjoy , they approve ,
 And bestow blessings in large number .
 The duke of Zhou , and [your other] great ancestors ,
 Also bless you .

In autumn comes the sacrifices of the season ,
 But in summer the bulls for it have had their horns capped .
 They are the white bull and the red one ;
 [There are] the bull-figured goblet in its dignity ;
 Roast pig , minced meat , and soups ;
 The dishes of bamboo and wood , and the large stand ;
 And the dancers all-complete .
 The filial descendant will be blessed .
 [Your ancestors] will make you gloriously prosperous !
 They will make you long-lived and good , --
 To preserve this eastern region ,

Long possessing the State of Lu ,
 Unwaning , unfallen ,
 Unshaken , undisturbed !
 They will make your friendship with your three aged [ministers] ,
 Like the hills , like the mountains !

Our prince's chariots are a thousand ,
 [And in each] are the vermilion tassels and the green bands of the two spears and two bows .
 His footmen are thirty thousand ,
 With shells no vermilion-strings adorning their helmets .
 So numerous are his ardent followers ,
 To deal with the tribes of the west and north ,
 And to punish [those of] King and Shu ,
 So that none of them will dare to withstand us .
 May [the Spirits] make you grandly prosperous !
 May they make you long-lived and wealthy !
 May the hoary hair and wrinkled back ,
 Marking the aged men , be always in your employment !
 May they make you prosperous and great !
 May they grant you old age , ever vigorous ,
 For myriads and thousands of years ,
 With the eyebrows of longevity , and ever unharmed !

The mountain of Da is lofty ,
 Looked up to by the State of Lu .
 We grandly possess also Gui and Mong ;
 And we shall extend to the limits of the east ,
 Even the States along the sea .
 The tribes of the Huai will seek our alliance ; --
 All will proffer their allegiance : --
 Such shall be the achievements of the marquis of Lu .

He shall maintain the possession of Hu and Yi ,
 And extend his sway to the regions of Xu ,
 Even to the States along the sea .
 The tribes of the Huai , the Man , and the Mi ,
 And those tribes [still more] to the south ,
 All will proffer their allegiance : --
 Not one will dare not to answer to his call ,
 Thus showing their obedience to the marquis of Lu .

Heaven will give great blessing to our prince ,
 So that with the eyebrows of longevity he shall maintain Lu .
 He shall possess Chang and Xu ,
 And recover all the territory of the duke of Zhou .
 Then shall the marquis of Lu feast and be glad ,
 With his admirable wife and aged mother ;
 With his excellent ministers and all his [other] officers .
 Our region and State shall be hold ,
 Thus receiving many blessings ,
 To hoary hair , with a child's teeth .

The pines of Cu-lei ,
 And the cypresses of Xin-fu ,
 Were cut down and measured ,

With the cubit line and the eight cubits line .
 The projecting beams of pine were large ;
 The large inner apartments rose vast .
 Splendid look the new temples ,
 The work of Xi-si ,
 Very wide and large ,
 Answering to the expectations of all the people .

商頌(SACRIFICIAL ODES OF SHANG)

301. 那 NA

猗與那與、置我 tao 鼓。
 奏鼓簡簡、衍我烈祖。
 湯孫奏假、綏我思成。
tao 鼓淵淵、嘒嘒管聲。
 既和且平、依我聲聲。
 於赫湯孫、穆穆厥聲。
 庸鼓有鞀、萬舞有奕。
 我有嘉客、亦不夷懌。
 自古在昔、先民有作。
 溫恭朝夕、執事有恪。
 顧予烝嘗、湯孫之將。

革+兆

How admirable ! how complete !
 Here are set our hand-drums and drums .
 The drums resound harmonious and loud ,
 To delight our meritorious ancestor .
 The descendant of Tang invites him with this music ,
 That he may soothe us with the realization of our thoughts .
 Deep is the sound of the hand-drums and drums ;
 Shrilly sound the flutes ;
 All harmonious and blending together ,
 According to the notes of the sonorous gem .
 Oh ! majestic is the descendant of Tang ;
 Very admirable is his music .
 The large bells and drums fill the ear ;
 The various dances are grandly performed .
 We have admirable visitors ,
 Who are pleased and delighted .
 From the old , before our time ,
 The former men set us the example ; --
 How to be mild and humble from morning to night ,
 And to be reverent in discharging the service .
 May he regard our sacrifices in summer and autumn ,
 [Thus] offered by the descendant of Tang !

302. 烈祖 LIE ZU

嗟嗟烈祖、有秩斯祜。
 申錫無疆、及爾思所。
 既載清酏、賚我思成。
 亦有和羹、既戒既平。
 饔假無言、時靡有爭。
 綏我眉壽、黃耇無疆。
 約軹錯衡、八鸞鶻鶻。
 以假以享、我受命溥將。
 自天降康、豐年穰穰。
 來假來饗、降福無疆。
 顧予烝嘗、湯孫之將。

Ah ! ah ! our meritorious ancestor !
 Permanent are the blessings coming from him ,
 Repeatedly conferred without end : --
 They have come to you in this place .
 The clear spirits are in our vessels ,
 And there is granted to us the realization of our thoughts .
 There are also the well-tempered soups ,
 Prepared beforehand , the ingredients rightly proportioned .
 By these offerings we invite his presence , without a word ,
 Nor is there now any contention [in any part of the service] .
 He will bless us with the eyebrows of longevity ,
 With the grey hair and wrinkled face , in unlimited degree .
 With the naves of their wheels bound with leather , and their ornamented yokes ,
 With the eight bells at their horses' bits all tinkling ,
 [The princess] come and assist at the offerings .
 We have received the appointment in all its greatness ,
 And from Heaven is our prosperity sent down ,
 Fruitful years of great abundance .
 [Our ancestor] will come and enjoy [our offerings] ,
 And confer [on us] happiness without limit .
 May he regard our sacrifices in summer and winter ,
 [Thus] offered by the descendant of Tang !

303. 玄鳥 XUAN NIAO

天命玄鳥、降而生商、宅殷土芒芒。
 古帝命武湯、正域彼四方。
 方命厥后、奄有九有。
 商之先后、受命不殆、在武丁孫子。
 武丁孫子、武王靡不勝。

龍旂十乘、大鱣是承。
 邦畿千里、維民所止、肇域彼四海。
 四海來假、來假祁祁、景員維河。
 殷受命咸宜、百祿是何。

Heaven commissioned the swallow ,
 To descend and give birth to [the father of our] Shang .
 [His descendants] dwelt in the land of Yin , and became great .
 [Then] long ago God appointed the martial Tang ,
 To regulate the boundaries throughout the four quarters .
 [In those] quarters he appointed the princes ,
 And grandly possessed the nine regions [of the kingdom] .
 The first sovereign of Shang ,
 Received the appointment without any element of instability in it ,
 And it is [now] held by the descendant of Wu-ding .
 The descendant of Wu-ding ,
 Is a martial king , equal to every emergency .
 Ten princes , [who came] with their dragon-emblazoned banners ,
 Bear the large dishes of millet .
 The royal domain of a thousand Li ,
 Is where the people rest ;
 But there commence the boundaries that reach to the four seas .
 From the four seas they come [to out sacrifices] ;
 They come in multitudes ; --
 King has the He for its outer border .
 That Yin should have received the appointment [of Heaven] was entirely right ; --
 [Its sovereign] sustains all its dignities .

304. 長發 CHANG FA

濬哲維商、長發其祥。
 洪水芒芒、禹敷下土方、外大國是疆。
 幅隕既長、有城方將、帝立子生商。

玄王桓撥、受小國是達、受大國是達。
 率履不越、遂視既發。
 相土烈烈、海外有截。

帝命不違、至于湯齊。
 湯降不遲、聖敬日躋。
 昭假遲遲、上帝是祗、帝命式于九圍。

受小球大球、為下國綴旒。
 何天之休、不競不綵、不剛不柔、敷政優優、百祿是遒。

受小共大共、為下國駿龐。
 何天之龍、敷奏其勇、不震不動、不難不竦、百祿是總。

武王載旆、有虔秉鉞。
 如火烈烈、則莫我敢曷。
 苞有三蘂、莫遂莫達、九有有截。
 韋顧既伐、昆吾夏桀。

昔在中葉、有震且業。
 允也天子、降于鄉土、實維阿衡、實左右商王。

Profoundly wise were [the lords of] Shang ,
 And long had there appeared the omens [of their dignity].
 When the waters of the deluge spread vast abroad ,
 Yu arranged and divided the regions of the land ,
 And assigned to the exterior great States their boundaries ,
 With their borders extending all over [the kingdom] .
 Then the State of Song began to be great ,
 And God raised up the son [of its daughter] , and founded [the Family of] Shang .

The dark king exercised an effective sway .
 Charged with a small State , he commanded success ;
 Charged with a large State , he commanded success .
 He followed his rules of conduct without error ;
 Wherever he inspected [the people] , they responded [to his instructions] .
 [Then came] Xiang-tu , all-ardent ,
 And all [within] the seas , beyond [the middle region] , acknowledged his restraints .

The favour of God did not leave [Shang] ,
 And in Tang was found the subject for its display .
 Tang was not born too late ,
 And his wisdom and virtue daily advanced .
 Brilliant was the influence of his character [on Heaven] for long ,
 And God appointed him to be model to the nine regions .

He received the rank-tokens [of the States] , small and large ,
 Which depended on him , like the pendants of a banner ; --
 So did he receive the blessing of Heaven .
 He was neither violent nor remiss ,
 Neither hard nor soft .
 Gently he spread his instructions abroad ,
 And all dignities and riches were concentrated in him .

He received the tribute [of the States] , large and small ,
 And he supported them as a strong steed [does its burden] ; --
 So did he receive the favour of Heaven .
 He displayed everywhere his valour ,
 Unshaken , unmoved ,
 Unterrified , unscared : --
 All dignities were united in him .

The martial king displayed his banner ,
 And with reverence grasped his axe .
 It was like [the case of] a blazing fire ,
 Which no one can repress .
 The root , with its three shoots ,
 Could make no progress , no growth .

The nine regions were effectually secured by him .
 Having smitten [the princes of] Wei and Gu ,
 He dealt with [the prince of] Kun-wu , and with Jie of Xia .

Formerly in the middle of the period [before Tang] ,
 There was a time of shaking and peril ,
 But truly did Heaven [then] deal with him as its son ,
 And sent him down a minister ,
 Namely A-heng ,
 Who gave his assistance to the king of Shang .

305. 殷武 YIN WU

撻彼殷武、奮伐荆楚。
 深入其阻、裒荆之旅。
 有截有所、湯孫之緒。

維女荆楚、居國南鄉。
 昔有成湯、自彼氐羌、莫幹不來享、莫幹不來王、曰商是常。

天命多辟、設都于禹之績。
 歲事來辟、勿予禍適、稼穡匪解。

天命降監、下民有嚴。
 不僭不濫、不敢怠遑。
 命于下國、封建厥福。

商邑翼翼、四方之極。
 赫赫厥聲、濯濯厥靈。
 壽考且寧、以保我後生。

陟彼景山、松柏丸丸。
 是斷是遷、方斲是虔。
 松栭有梲、旅楹有閑、寢成孔安。

Rapid was the warlike energy of [our king of] Yin ,
 And vigorously did he attack Jing-Chu .
 Boldly he entered its dangerous passes ,
 And brought the multitudes of King together ,
 Till the country was reduced under complete restraint : --
 Such was the fitting achievement of the descendant of Tang .

'Ye people , ' [he said] , ' of Jing-chu ,
 Dwell in the southern part of my kingdom .
 Formerly , in the time of Tang the Successful ,
 Even from the Jiang of Di ,
 They dared not but come with their offerings ;
 [Their chiefs] dared not but come to seek acknowledgment : --
 Such is the regular rule of Shang . '

Heaven has given their appointments [to the princes] ,
But where their capitals had been assigned within the sphere of the labours of Yu ,
For the business of every year , they appeared before our king ,
[Saying] , ' Do not punish nor reprove us ;
We have not been remiss in our husbandry . '

When Heaven by its will is inspecting [the kingdom] ,
The lower people are to be feared .
[Our king] showed no partiality [in rewarding] , no excess [in punishing] ;
He dared not to allow himself in indolence : --
So was his appointment [established] over the States ,
And he made his happiness grandly secure .

The capital of Shang was full of order ,
The model for all parts of the kingdom ,
Glorious was his fame ;
Brilliant , his energy .
Long lived he and enjoyed tranquillity ,
And so he preserves us , his descendants .

We ascended the hill of King ,
Where the pines and cypresses grew symmetrical .
We cut them down , and conveyed them here ;
We reverently hewed them square .
Long are the projecting beams of pine ;
Large are the many pillars .
The temple was completed , -- the tranquil abode [of his tablet] .
