

A MENCIUS READER

Also by Donald B. Wagner

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A Mencius Reader

**For Beginning and Advanced Students of
Classical Chinese**

Donald B. Wagner


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A Mencius Reader:
For Beginning and Advanced Students of Classical Chinese
by Donald B. Wagner

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Introduction

Mèngzǐ 孟子 or ‘Master Mèng’, in English commonly called Mencius, was one of the most influential Confucian thinkers of the formative period of Chinese philosophy, the Warring States period, fifth to third century BC. In the twelfth century AD his book, *Mèngzǐ*, was one of the ‘Four Books’ prescribed by Zhū Xī 朱熹 as fundamental for education. From then until well into the twentieth century it has been read – most often memorised – by virtually every educated person in China. Its influence on Chinese thought, and on the Chinese written language, has been immense, and for that reason alone the book is essential reading for any student of China’s language and culture. And there is more to recommend it for students: it consists of short narrative pieces which are relatively clear as well as interesting; the grammar is straightforward; and it presents few philological problems. Since Master Mèng often cites older texts, the student also gets an occasional brief look at the older stage of the language represented by the Book of Documents and the Book of Odes (*Shū jīng* 書經, *Shī jīng* 詩經).

The text for this textbook is Chapter 1 of *Mèngzǐ*, in which we see the master being received by several rulers in the divided China of his time and instructing them in the art of ethical government. His teaching, like that of his predecessor Kǒngzǐ 孔子 (Master Kǒng, Confucius) harks back to the ways of the ancient sage kings as these can be seen in the ancient books. But unlike Kǒngzǐ he also discusses the social, political, and military conditions of his own time, as well as some very interesting psychological considerations.

...

Half of this textbook is designed for relative beginners in Classical Chinese, who have had some semesters of Modern Chinese and a one-semester introduction to the basics of Classical Chinese. The text of Chapter 1 of *Mèngzǐ* is reproduced on pp. S1–S25 from a punctuated and annotated edition, by the well-known scholar Yáng Bójùn 楊伯峻, which is commonly used as a textbook in Chinese universities. The notes and glosses provided on pp. 1–79 are intended to provide all the help that a beginning student needs in reading this text, but students who are comfortable with Modern Chinese will want to read Yáng Bójùn’s annotations and translation, which are also reproduced here.

Beginning students will find it useful to have a translation at hand as they read. Of the numerous available translations of *Mèngzǐ*, the one which seems most useful for students is:

D. C. Lau

Mencius. Harmondsworth: Penguin Books, 1970.

D. C. Lau has a remarkable ability to keep reasonably close to the original, and yet still give a highly readable translation.¹

The best grammar of Classical Chinese in English is

Edwin G. Pulleyblank

Outline of Classical Chinese grammar. Vancouver: University of British Columbia Press, 1995.

Every student of Classical Chinese, beginning or advanced, should have a copy of this book. I refer to it often in the grammatical notes.

With the glosses provided here it should not be necessary for the student to look up very many words in dictionaries. When this does become necessary, I must unfortunately recommend that beginning students use this dictionary:

R. H. Mathews

Mathews' Chinese-English dictionary. Orig. 1931; rev. ed. Cambridge, Mass.: Harvard University Press, 1943. Many later reprints.

Mathews is not a particularly good dictionary: it mixes up modern and classical meanings, gives no text examples, and has numerous mistakes. Thirty years ago it was virtually all we had, but today we have several very good Chinese-English dictionaries for Modern Chinese and Chinese-Chinese dictionaries for Classical Chinese. Unfortunately it is rare that beginning students of Classical Chinese have learned enough Modern Chinese to be able to use Chinese-Chinese dictionaries effectively, so it will be best for them to use Mathews – but they should go over to the Chinese dictionaries as soon as possible. I mention two of these further below, but there are many others.

More ambitious beginners may enjoy the challenge of reading the text in the unpunctuated version on pp. T3–T34.

...

Advanced students, who have read enough Classical Chinese to be reasonably familiar with the structures and rhythms of the language, will find a useful challenge in the other half of this book. A Sòng edition of the *Mèngzǐ* text with the commentary of Zhào Qí 趙岐 (AD 108–201) is reproduced on pp. T3–T34, and notes and glosses for the commentary are included with those for the main text on pp. 1–79. As the earliest commentary on *Mèngzǐ* which has come down to us, it is important for an understanding of the text and for late Hàn thought. Adding to the challenge, there is no translation of Zhào Qí's text, and the edition reproduced here has no punctuation.²

1. Danish students will find useful the translation by Søren Egerod, *Mencius' samtaler og sentenser*, København: Nyt Nordisk, 1953.

2. I mention with some hesitation that punctuated editions of Zhào Qí's text are available (for example in *Sì shū jízhù* 四書集注, repr. Hong Kong 1964), but at the same time I urge students to accept the challenge of reading the unpunctuated version.

Two books which readers of Zhào Qí's text may find useful are:

James Legge

The Chinese classics, with a translation, critical and exegetical notes, prolegomena, and copious indexes. 2: The works of Mencius.
Repr. of Oxford 1895 ed., Hong Kong University Press, 1960.

W. A. C. H. Dobson

Late Han Chinese: A study of the archaic-Han shift. University of
Toronto Press, 1964

The annotations in Legge's translation include discussions of Zhào Qí's interpretations. Dobson, in his study of linguistic change in the Hàn period, uses Zhào Qí's commentary as his basic text.

...

I have taken the glosses for the main text largely from

Bernhard Karlgren

'Grammata Serica recensa', *Bulletin of the Museum of Far Eastern Antiquities* (Stockholm) 1957, 29: 1–332. Facs. repr. as a separate vol., Göteborg 1964; Taipei: SMC Publishing, 1996. (Abbreviated **GSR**)

which is the only good Chinese–English dictionary for Classical Chinese. Karlgren's dictionary is however concerned only with pre-Hàn usage, and only with single-character words. It is therefore not adequate for dealing with Zhào Qí's commentary, for in the Hàn period many words acquired new meanings, and words of two or more characters became common. For this reason I have taken the glosses for the commentary from two excellent Chinese dictionaries:

Shǐ Dōng 史东

Jiǎnmíng gǔ Hànyǔ cídiǎn 简明古汉语词典 . Kūnmíng: Yúnnán
Rénmín Chūbǎnshè, 1985. (Abbreviated **JM**)

Hànyǔ dà cídiǎn 漢語大詞典 .

12 vols. + index, Shànghǎi Cǐshū Chūbǎnshè, 1986–1994.
(Abbreviated **HY**)

and in a very few cases from a great Japanese dictionary:

Morohashi Tetsuji 諸橋轍次

Dai Kan–Wa jiten 大漢和辭典 . 13 vols., Tōkyō: Taishūkan, 1955–
60. Facs. repr. n.p. (Táiwān), n.d. (Abbreviated **M**)

Mèngzǐ contains many quotations from the Book of Odes and the Book of Documents (*Shī jīng* 詩經, *Shū jīng* 書經). In the notes on these passages I generally follow Karlgren's detailed exegetical works:

Bernhard Karlgren

The book of odes: Chinese text, transcription and translation.
Stockholm: Museum of Far Eastern Antiquities, 1950.

Bernhard Karlgren

‘Glosses on the book of odes’, *Bulletin of the Museum of Far Eastern Antiquities* 1942, **14**: 71–247; 1944, **16**: 25–169; 1946, **18**: 1–198. Repr. as a separate vol., Göteborg 1964.

Bernhard Karlgren

‘The book of documents’, *Bulletin of the Museum of Far Eastern Antiquities* 1950, **22**: 1–81. Repr. as a separate vol., Göteborg 1950.

Bernhard Karlgren

‘Glosses on the book of documents’, *Bulletin of the Museum of Far Eastern Antiquities* 1948, **20**: 39–315; 1949, **21**: 63–206. Repr. as a separate vol., Göteborg 1970.

Other books referred to in the notes are:

Édouard Biot (tr.)

Le Tcheou-li ou Rites des Tcheou. 3 vols., Paris: Imprimerie Nationale, 1851. Facs. repr. Peking: Wen Tien Ko, 1940; Taipei: Ch’eng Wen, 1969.

D. C. Lau (tr.)

Confucius: The analects (Lun yü). Harmondsworth: Penguin Books, 1979.

Michael Loewe (ed.)

Early Chinese texts: A bibliographical guide. Berkeley: Society for the Study of Early China and Institute of East Asian Studies, University of California (*Early China special monograph series*, 2), 1993.

Michael Loewe & Edward L. Shaughnessy (eds.)

The Cambridge history of ancient China: From the origins to 221 B.C. Cambridge University Press, 1999.

Shísānjīng zhùshū 十三經注疏.

Ed. of Ruǎn Yuán 阮元, 1816; repr. Shànghǎi Shūjū, 1935; many later reprints.

...

The modern punctuated version, reproduced on pp. S1–S25, is taken from

Yáng Bójùn 楊伯峻

Mengzǐ yìzhù 孟子譯注, Běijīng: Zhōnghuá Shūjū, 1960; many later reprints.

The Sòng wood-block edition is reproduced on pp. T3–T34 from the well-known collection

Sìbù cóngkān 四部叢刊

Shànghǎi: Shāngwù Yìnshūguǎn 商務印書館, 1919; repr. 1929, 1936, etc.).

I have added line numbers to the two texts. The glosses and notes are numbered according to the line numbers in the wood-block edition, while line numbers from the modern edition are given in parentheses.

...

My most recent use of this textbook was in a two-semester course in Classical Chinese which until 2001 was required for second-year students of Chinese at the University of Copenhagen. The first semester used chapters 1–16 of Michael Fuller’s textbook,³ followed by a chapter of the *Shǐ jì* 史記 with extensive notes and glosses in Danish.⁴ The second semester used Fuller’s chapters 17–24, then this chapter of *Mèngzǐ*, and finally a text chosen by the students. The most well-liked text for this last part of the course was chapters 1–5 of David Hawkes’s primer of Dù Fǔ 杜甫.⁵ Experience suggests that the course gave a good introduction for students who wished to continue with Classical Chinese, but was too much for those whose interests were purely modern. Experience also suggests that Fuller’s textbook, while reasonably good for the purpose, needs a thorough revision to meet better the needs of beginning students.

...

Is a textbook like this appropriate for advanced students? I have colleagues who feel it is not: students who intend to use their knowledge of Classical Chinese need to become accustomed to using dictionaries, and when one starts doing research, reading texts without glosses and notes on difficult passages can come as a shock. This is quite true, and important for students and teachers to remember. On the other hand, using dictionaries is slow, and there is more to learn than lexical matters. The extensive glosses and notes for Zhào Qí’s commentary provided here give students a chance to read more extensively, concentrating on gaining experience in reading and understanding a difficult Classical Chinese text without becoming bogged down in dictionary work.

...

This book started some twenty years ago as a set of handwritten notes for a group of students in their second year of Classical Chinese. In 1999 Thomas Meldgaard digitised it and also improved it through a good deal of critical editing. I then began using it in teaching beginners, and added more material in accord with experience gained there. At about the same time I added the notes on Zhào Qí’s commentary for a group of advanced students, and I have taken their comments into account in the final revision. Warm thanks to Thomas and to all of my former students.

Donald B. Wagner
Frederikssund, October 2003

3. Michael A. Fuller, *An introduction to Literary Chinese*. Cambridge, Mass. & London: Harvard University Asia Center, 1999.

4. Donald B. Wagner & Thomas Meldgaard, *Klassisk kinesisk læsebog: Li Guangs biografi i Shi ji med noter og glosser for studerende*. Med et bidrag om *kanbun* for japansk-studerende af Mikkel Lotz Felter. Udkast, 30.4.2002. Gratis download, <http://staff.hum.ku.dk/dbwagner/Shiji/Shijidwnld.html>.

5. David Hawkes, *A little primer of Tu Fu*. Oxford U. P. 1967; repr. Renditions Paperbacks, 1994.

Conventions

- Bold line numbers refer to lines in the Sòng text, pp. T3–T34.
- Line numbers in parentheses refer to the modern punctuated text, pp. S1–S25.
- In the glosses, distinctly different meanings are separated by semicolons, closely related meanings by commas.
- Three dots (. . .) at the beginning of a gloss indicate that I have omitted one or more familiar meanings and give only an unusual meaning.
- Three dots at the end of a gloss indicate that I have omitted one or more rare meanings which I consider irrelevant.
- A pointing hand (☞) indicates the meaning which is relevant at the first occurrence of the word in the text.
- An arrow (→) refers the reader to the bold line-number where the word is defined.
- The sources for the glosses are indicated using the following abbreviations:

GSR = *Grammata Serica recensa*.

JM = *Jiǎnmíng gǔ Hànyǔ cídiǎn* 简明古汉语词典.

HY = *Hànyǔ dà cídiǎn* 漢語大詞典.

M = Morohashi Tetsuji, *Dai Kan–Wa jiten* 諸橋轍次, 大漢和辭典.

These dictionaries are cited in full in the Introduction, p. ix.

- A backslash (\) indicates that a word is not found in the dictionary indicated. For example, ‘HY’ means ‘not in *Hànyǔ dà cídiǎn*’.
- Books referred to in the notes are cited in full in the Introduction, pp. vii–x.

Notes and glosses

- 1 卷 *juǎn* To roll up; . . .
juàn ➤ a roll, chapter; . . .
quán . . . (JM)
- 氏 *shì* A family, clan; (used with father's surname in designating a married woman); ➤ (used with surname in a respectful designation of a learned man); a surname (JM).
- 趙氏 *Zhào shì* 'Master Zhào', Zhào Qí 趙岐, A.D. ca. 108–201.
- 2 章 *zhāng* A verse in a musical composition; a memorial to the ruler; rules, regulations; a clause, article (in a law); order, method; a seal, stamp; a symbol, mark; . . . (JM).
- 句 *gōu* . . . ;
jù a unit of speech, sentence; . . . (HY 3: 52.1).

As far as we know it was Zhào Qí who divided the received text of *Mèngzǐ* into *zhāng* 章 and *jù* 句. In this text a *zhāng* is usually a whole story, and is marked by some white space at the end of a line (see e.g. line 25); there are seven *zhāng* in *juàn* 1. *Jù* are usually demarcated by Zhào Qí's comments, as for example the first six characters on line 6.

- 2a 謚 = 諡 *shì* Posthumous name of a ruler; to give a posthumous name; to name, denominate (JM).
- 魏 *Wèi* An ancient state, one of the Sān Jìn 三晉, → line 99.
- 2b 僭 *jiàn* To usurp; a usurped title; excessive, undue; unreliable (JM).
- 僭號 *jiàn hào* To usurp the title of a ruler (HY 1: 1667.1).
- 3a 稱 *chēng* To weigh; to name; a name; to recite; . . .
chèn to address each other (as); suitable; to suit; to fit;
chèng = 秤, a steelyard (weighing instrument) (JM).

大梁 Dàliáng → line 6.

3b The five ranks of Zhōu 周 feudal aristocracy, with their commonest English translations:

公 *gōng* ‘duke’
 侯 *hóu* ‘marquis’ (→ line 195)
 伯 *bó* ‘earl’
 子 *zǐ* ‘viscount’
 男 *nán* ‘baron’

卿 *qīng* A high minister; (polite 2nd-person pronoun used by ruler to minister) (JM).

大夫 *dàfū* → line 11.

卿大夫 *qīng dàfū* (General term for high ministers) (HY 2: 545.1).

4a 咸 *xián* All; universal, common (JM).

諸侯 *zhūhóu* → line 195.

疑 *yí, ní* → line 112.

質 *zhì* . . . ; sincere, correct (JM).

弟子 *dìzǐ* A young person; a student, disciple (JM).
 弟 → line 185. 子 → line 33.

4b 魯 *Lǔ* An ancient state, in the western part of modern Shāndōng province.

衛 = 衛 *Wèi* An ancient state, bordering to the east on Lǔ 魯.

尊事 *zūnshì* To treat with great respect (HY 2: 1282.2).
 事 → line 106.

The chapter titles in *Lúnyǔ* 論語 are generally a couple of characters from the first sentence of the chapter. Among these titles are the names of disciples, such as Yán Yuān 顏淵 and Zǐlù 子路, and the names of rulers, such as Duke Líng of Wèi 衛靈公 and ‘The head of the Jì family’ 季氏.

4b 衛靈公 *Wèi Líng gōng* ‘Duke Líng of Wèi’, a chapter of *Lúnyǔ*.

5a 氏 *shì* → line 1.

季氏 *Jì shì* ‘The head of the Jì family’, a chapter of *Lúnyǔ*.

篇 *piān* A text; a section or chapter in a text (JM).

5b	梁惠王	Liáng Huì wáng	→ line 6.
	滕文公	Téng Wén gōng	‘Duke Wén of Téng’, title of <i>juàn</i> 5 and 6 of <i>Mèngzǐ</i> .
	是以	shìyǐ	Therefore (JM).
	題篇	tí piān	[To entitle a chapter.]
	公孫丑	Gōngsūn Chǒu	(Name of a person); title of <i>juàn</i> 3 and 4 of <i>Mèngzǐ</i> .
	例	lì	... ; a category, rank (JM).
6a	適	shì	To go to; to submit, yield; should, ought to; comfortable; exactly; 剛才 just now; if; ... (JM).
6b	禮請	lǐqǐng	To invite politely (HY 7: 965.1).
6 (1)	見	jiàn	To see; (auxiliary forming the passive voice); covering of a coffin; to mix;
		xiàn	To appear; conspicuous, manifest; to cause to appear, introduce (GSR 241).
	[大] 梁	[Dà] Liáng	Name of an ancient city, near modern Kāifēng 開封, Hénán, capital of the state of Wèi 魏 from 362 B.C.
	王	wáng	A king;
		wàng	to govern (GSR 739a).
	梁惠王	Liáng Huì wáng	‘King Huì of Liáng’, the king of Wèi 魏, r. 370–335 B.C., whose capital was at Dàliáng.
	叟	sǒu	Old man; = 溲, to moisten, wash, soak (GSR 1097b).

Sǒu 叟 is used here as a respectful term of address, ‘Venerable sir’.

遠	yuǎn	Far, distant;
	yuàn	to keep far from, leave (GSR 256f).
里	lǐ	A village; place of residence; (a measure of distance); grieved (GSR 978a).
亦	yì	Besides, also; (a particle); = 奕, ample; = 掖、腋, the armpit (GSR 800a). ☞ Surely (Pulleyblank, pp. 13, 30, 49, 141–2).

- 7 將 *jiāng* To bring; to offer; to take; to employ; to perform; to arrange; to hold on to; to attend to, nurse, support; to take upon oneself; to push forward; to advance; to march; course (of a river); to go, pass (sc. time); to escort; (to undertake:) be on the point of, about to; to intend to; 𠄎 perhaps; or else; great; strong;
- jiàng* to lead; a leader;
- qiāng* to beg, ask; tinkle (GSR 727f).
- 有以 *yǒuyǐ* To have the means to (Pulleyblank, p. 49).
- (2) 利 *lì* Sharp; profit; 𠄎 to profit; profitable, favourable; nourishment; keen on profit, to covet; sharp-witted (GSR 519a).
- 國 *guó* A state, country; capital city (GSR 929o).
- 7a 辭 *cí* . . . ; to tell, inform (JM).
- It may be that *cí* 辭 is a specialised term used by Zhào Qí. See for example lines 19b and 195a.
- 7b 長老 *zhǎnglǎo* Older persons in general; . . . (JM).
- 8a 齊 *qí* → line 101.
- 尊禮 *zūnlǐ* . . . ; to honour, show respect (HY 2: 1287.2).
- 8b 路 *lù* → line 75.
- 9 對 *duì* To respond, in response; 𠄎 to reply; to correspond to, be suitable; a counterpart (GSR 511a).
- (3) 必 *bì* Necessarily, certainly, must (GSR 405a).
- 亦 *yì* → line 6.
- According to Yáng Bójùn, *yì* 亦 here means ‘only’. Zhào Qí’s comment seems to point in the same direction.
- 10a 名 *míng* A name; to name; rank; status; reputation; famous; . . . (JM).
- 11b 陳 *chén* To lay out, display; to state; . . . (JM).
- 11 夫 *fū* A man;
- (4) *fú* this, that; the one in question; as to; (final particle) (GSR 101a).

	大夫	<i>dàfū</i>	An ancient official rank, below <i>qīng</i> 卿 and above <i>shì</i> 士 (JM). 卿 → line 3b. 士 → line 12.
12	家	<i>jiā</i>	A house; a family; to keep a household (GSR 32a).
	士	<i>shì</i>	An officer, scholar, gentleman, man, warrior; a judge; to serve; to work (GSR 970a).
	庶	<i>shù</i>	Numerous; all; ample, abundant; a concubine's son; probable; possibly; would that (GSR 804a).
	庶人	<i>shùrén</i>	百姓, 平民 ordinary people (JM).
(5)	身	<i>shēn</i>	The body, person (GSR 386a).
	交	<i>jiāo</i>	To cross; to exchange; to hand over; to contact; to join, have relations with (GSR 1166a). ☞ In exchange, mutually (Pulleyblank, p. 137).
	征	<i>zhēng</i>	To go on a military expedition against; to punish, attack; to go; to progress; to levy taxes (GSR 833o). ☞ To fight about.
13	危	<i>wēi</i>	High; precipitous; lofty; the ridge of a roof; ☞ danger; dangerous (GSR 29a).
13a	故	<i>gù</i>	... ; especially, intentionally; originally; still, as before; certainly, surely; always, usually (JM). → line 112.
13b	篡	<i>cuàn</i>	To rob; to usurp (a superior's position) (JM).
	篡弑	<i>cuànshì</i>	To kill a ruler and usurp his position (HY 8: 1229.1). 弑 → line 14.
	危亡	<i>wēiwáng</i>	To be destroyed, die out (HY 2: 520).
14a	放	<i>fàng, fǎng</i>	→ line 228.
	怨	<i>yuàn</i>	→ line 194.
The quotation is from <i>Lúnyǔ</i> 論語, <i>juàn</i> 4 (<i>Shísān jīng zhùshū</i> , p. 2471.3). D. C. Lau's translation (p. 73): 'If one is guided by profit in one's actions, one will incur much ill will'.			
14b	俱	<i>jù</i>	To be together; to go together; together; equally, alike; entirely (JM).

- 14** 乘 *chéng* To mount, ascend; to ride, drive; to be on top, above; to avail oneself of; to bully; to calculate;
 shèng 𨋖 a chariot; a team of four horses; a set of four; several, a group; a set of annotations, annals; a set of fields, district (GSR 895a).

弑 *shì* To kill (a superior) (GSR 918o).

15 In pre-Hàn texts it is extremely rare that a nominal predicate is not followed by *yě* 也. This sentence is one example; Pulleyblank (pp. 18–19) believes that the occurrence of *bì* 必 in the sentence is part of the explanation.

15a 乘 ...
 shèng ...; (measure word:) 一車四馬為一乘 (JM).
 → line 14.

兵車 *bīngchē* A war chariot; military power in general (HY 2: 91.2).

天子 *tiānzǐ* ‘Son of Heaven’, the ruler (JM).

15b 夷羿 *Yíyì* A legendary leader of Xià 夏 (CY 714.2).

16a Zhào Qí seems to use *shì* 是 as a copula here.

17a 卿 *qīng* → line 3b.

17b 食菜 *shícài* To eat vegetables; = 食采, the tax impost received from a fief (HY 12: 486, 484).

賦 *fù* ...; the military levy of a fief (JM).

齊 *Qí* → line 101.

崔 *Cuī* (A family in Qí).

衛 *Wèi* → line 4b.

寧 *Níng* (A family in Wèi).

晉 *Jìn* → line 99.

六卿 *liù qīng* (The six ministerial families whose intrigues led to the breakup of Jin.) (HY 2: 40.2).
 卿 → line 3b.

18b 避 *bì* To avoid; to leave; to escape and hide (JM).

19b 辭 *cí* → line 7a.

- 19** 取 *qǔ* ☞ To take; to take a wife (GSR 131a).
 (7) The phrase *Wàn qǔ qiān yān* 萬取千焉 is an inversion of *qǔ qiān yú wàn* 取千於萬, ‘to take a thousand from ten thousand’, exposing the object of the coverb *yú* 於 (Pulleyblank, p. 69). The same applies to the next phrase, *qiān qǔ bái yān* 千取白焉.
- 20a** 祿 *lù* ...; the emolument of a high official (JM).
 鍾 *zhōng* ...; (an ancient measure of volume) (JM).
- 20** 苟 *gǒu* Carelessly, lightly; it does not matter; really; ☞ if really, if only (GSR 108h, Pulleyblank, p. 152).
- 21** 奪 *duó* ☞ To rob, take away, snatch; a narrow passage (GSR 274a).
 (8) 饜 *yàn* Satiated (GSR 616d).
- 21a** 誠令 *chénglìng* If, supposing (HY 11: 164.1).
 誠 → line 127.
- 21b** 篡奪 *cuànduó* To usurp the place of a ruler (HY 8: 1229).
 篡 → line 13b.
 饜飽 *yànbǎo* To eat one’s fill (HY 12: 587).
 飽 → line 233.
- 22** 未 *wèi* (Cyclical character); not yet (GSR 531a).
 遺 *yí* ☞ To leave, reject; to leave over; remains; to transmit; remiss;
wèi to present (GSR 540m).
 親 *qīn* ☞ Parents; relatives; near, close; to love; affectionate; oneself (GSR 382o).
 後 *hòu* Behind, after; to follow; ☞ to place after; descendants; a successor (GSR 115a).
- 23b** 遺棄 *yíqì* To abandon; to neglect; (euphemism:) to die (HY 10: 1211.1).
 棄 → line 54.
 忽 *hū* ...; 不重視 to consider unimportant (JM).
 忽後 *hūhòu* [To neglect]. \HY.
- 24a** 申 *shēn* To explain; to understand; to state to a superior; repeatedly; = 伸, to stretch; ... (JM).
 → line 74.

	嗟	<i>jiē</i>	To sigh; to admire; a sound of sighing (JM).
	歎	<i>tàn</i>	To sigh (JM).
	嗟歎	<i>jiētàn</i>	To sigh (HY 3: 439).
24b	禍	<i>huò</i>	Calamity, misfortune; harm, damage (JM).
	章	<i>zhāng</i>	→ line 2.
	指言	<i>zhǐyán</i>	To expound, elucidate, demonstrate (HY 6: 576.1).
	明當	<i>míngdāng</i>	Tomorrow, the next day;
		<i>míngdàng</i>	clear and reasonable (Ming-Qing examples) (HY 5: 613.2).
25a	和親	<i>héqīn</i>	To be close and in harmony; . . . (HY 3: 277.2).
	集	<i>jí</i>	→ line 215.
	穆	<i>mù</i>	Temperate, mild; magnificent; harmonious; respectful; to please; solemn; = 默, silent; . . . (JM).
25b	經	<i>jīng</i>	→ line 31.
	天經	<i>tiānjīng</i>	天之常道 the constant way of heaven; . . . (HY 2: 1443).
	天經地義	<i>tiānjīng dìyì</i>	(Quotation from <i>Zuǒ zhuàn</i> 左傳 :) an absolutely unchanging principle (HY 2: 1443).
	易	<i>yì</i>	→ line 105.
	立始	<i>lìshǐ</i>	\HY
	[建立	<i>jiànlì</i>	To establish; to formulate, express; . . . (HY 2: 906.2).]
26 (10)	見	<i>jiàn, xiàn</i>	→ line 6.
	沼	<i>zhǎo</i>	A pool, pond (GSR 1131p).
	顧	<i>gù</i>	To turn the head and look, 𠂔 regard; to take into consideration; favour, grace; only, but (GSR 53g).
	鴻	<i>hóng</i>	𠂔 A wild-goose; equal, symmetric; = 洪, great (GSR 1172g').
	鴈	<i>yàn</i>	A wild-goose (GSR 186a).

	麋	<i>mí</i>	A kind of deer (GSR 598f).
	鹿	<i>lù</i>	A deer; a square granary (GSR 1209a).
27	賢	<i>xián</i>	☞ Wise, worthy; superior;
		<i>xiàn</i>	the hollow of a wheel nave (GSR 368e).
(11)	樂	<i>yuè</i>	Music;
		<i>lè</i>	joy; ☞ to rejoice in;
		<i>liáo</i>	= 療 [療] to cure (GSR 1125a).
27a	池	<i>chí</i>	→ line 43.
	苑囿	<i>yuànyòu</i>	A ruler's animal park; . . . (HY 9: 353.2). 囿 → line 34.
	池沼	<i>chízhǎo</i>	Ponds and pools (HY 5: 937). 池 → line 43; 沼 → line 26.
27b	遊觀	<i>yóuguān</i>	To go sight-seeing (HY 10: 1060.1).
	顧視	<i>gùshì</i>	To turn and look at; to visit (HY 12: 363.2).
	禽獸	<i>qínshòu</i>	→ line 160.
28a	娛樂	<i>yúlè</i>	Joyful; to please; . . . (HY 4: 360.2).
	夸咤	<i>kuāzhà</i>	\HY
	[誇咤	<i>kuāzhà</i>	= 誇詫, to boast (HY 11: 160.1, 161.1).]
28	而後	<i>érhòu</i>	Afterwards (Pulleyblank, p. 161).
(12)			
29a	惟有	<i>wéiyǒu</i>	Only; only if (HY 7: 599.2).
30a	安寧	<i>ānníng</i>	Peaceful; in good health; calm, tranquil (HY 3: 1328.2).
	得	<i>dé</i>	→ line 109.
30b	破家	<i>pòjiā</i>	To exhaust the family fortune; to exterminate a family; . . . (HY 7: 1032.2).
30	詩 [經]	<i>Shī [jīng]</i>	The Book of Odes.

The quotation is from Ode 242:

1. He planned and commenced the Divine Tower, he planned it and built it; the people worked at it, in less than a day they achieved it, he planned and commenced it, without urging them on; but the people diligently came (to work).

2. The king was in the Divine Park, where does and stags lay (resting); the does and stags were glossy, the white birds were glistening; the king was by the Divine Pool; oh, the plentiful fishes leapt.

(Karlgrén, *The Book of Odes*, p. 197; *Glosses on the Book of Odes*, pp. 52–56).

31 (13)	經	<i>jīng</i>	A warp; a rule, norm, law; to regulate; 經 to plan; to direct; to pass through; to walk along; to continue successfully; to strangle (GSR 831c).
	靈	<i>líng</i>	A sorcerer, diviner; supernatural, spiritual, divine, felicitous; intelligent; excellent (GSR 836i).
	臺	<i>tái</i>	A tower; an elevated terrace; a servant; a kind of rush (GSR 939a).
	營	<i>yíng</i>	To demarcate, delineate; to plan; to encamp; 營 to build; to regulate, to direct; to surround; . . . (GSR 843f).
	庶	<i>shù</i>	→ line 12.
	民	<i>mín</i>	People (GSR 457a).
	攻	<i>gōng</i>	To work at; 攻 to apply oneself to; well-worked, solid; to attack (GSR 1172e).

Because *rì* 日 is negated by *bù* 不 here it must be understood as a verb, ‘to require a day’, or as an adverb, ‘in one day’ (Pulleyblank, p. 102, ex. 366).

32a	成	<i>chéng</i>	成 To achieve, complete; completed, perfect; peace-making; an area of ten <i>lǐ</i> 里 square; = 誠, sincere; truly, really; to verify, examine (GSR 818a).
	大雅	<i>Dà Yǎ</i>	(Title of a section of <i>Shī jīng</i>).
	靈臺	<i>Líng Tái</i>	(Title of Ode 242).
	篇	<i>piān</i>	→ line 5a.

	經營	<i>jīngyíng</i>	To plan (a building); to manage; ... (HY 9: 868.2). 經、營 → line 31.
	規度	<i>guīdù</i>	A law, standard;
		<i>guīduó</i>	to plan and measure (HY 10: 326.1). 度 → line 164.
32b	眾民	<i>zhòngmín</i>	The many people, the masses (HY 8: 1353.2).
	竝	<i>bìng</i>	= 並 (HY8: 380).
	治作	<i>zhìzuò</i>	\HY 治 → line 238. 作 → line 94.
	與	<i>yǔ</i>	...; to wait for; (used like <i>yǐ</i> 以) (JM). → line 43.
	期日	<i>qīrì</i>	An agreed or estimated period of days (HY 6: 1306.1).
	自來	<i>zìlái</i>	由來 for a long time; 歷來 constantly (HY 8: 1316.2). [Here perhaps not a binome: 'they came of themselves'].
32 (14) 33	勿	<i>wù</i>	☞ Don't; eagerly; careless (GSR 503a; Pulley-blank, pp. 108–9).
	亟	<i>jí</i>	Urgently; ☞ to hurry;
		<i>qì</i>	often (GSR 910a).
	子	<i>zǐ</i>	A son, daughter, child; to treat as a child; the young of animals; a gentleman; a young lady; a master; a prince, viscount; (cyclical character);
		<i>zī</i>	= 孜 diligent;
		<i>zì</i>	= 字 to cherish (GSR 964a).
33a	督促	<i>dūcù</i>	= 督趣 to command and urge on (HY 7: 1227.2, 1228.1). 趣 → line 33b.
	亟疾	<i>jíjí</i>	Sudden, in haste (HY 1: 778.1).

33b	趣	<i>qù</i>	Purport, meaning; interest, taste; aspiration, ambition; to direct towards; action;
		<i>qū</i>	= 趨 to tend toward; to submit to (another's authority);
		<i>cù</i>	to urge on; hastily (JM).
34	靈	<i>líng</i>	→ line 31.
	囿	<i>yòu</i>	☞ A park, garden; limited (GSR 995u).
	麋	<i>yōu</i>	A doe (GSR 1072a).
	鹿	<i>lù</i>	→ line 26.
	攸	<i>yōu</i>	A place; ☞ the place where; that which, whereby; (mark of the passive); far away; risky (GSR 1077a); (used like 所) (Pulleyblank, p. 68).
	伏	<i>fú</i>	To be down; prostrate; to throw down; to submit; to be hidden, to ambush;
		<i>fù</i>	to hatch (GSR 935a).
	濯	<i>zhuó</i>	To wash; to moisten; ☞ sleek, glossy; brilliant, fine; to wash clothes (GSR 1124h).
(15)	鶴	<i>hè</i>	A crane; ☞ glistening white (GSR 1117b).
34b	特	<i>bó</i>	A cow (HY 6: 268.1).
	懷任	<i>huáirèn</i>	= 懷妊, to suckle, nurse; to nurture (HY 7: 787.1, 789.2).
	安所	<i>ānsuǒ</i>	To be contented (HY 3: 1319.2).
35	靈	<i>líng</i>	→ line 31.
	沼	<i>zhǎo</i>	→ line 26.
35b	驚動	<i>jīngdòng</i>	Startled; . . . (HY 12: 890.2).
	肥飽	<i>fěibǎo</i>	\HY
	澤	<i>zé</i>	A marsh; rain and dew; an honoured position; to rub with the hands; lustrous; glossy; make-up, ointment; sweat; a liquid; = 澤, underwear (JM); . . . ; grace and favour (HY 6: 165.2).
	澤好	<i>zéhǎo</i>	\HY

- 36 於 *yú, yù* ... ;
 wū Oh! (GSR 61e).
 物 *rèn* Full [here: plentiful] (GSR 456d).
 躍 *yuè* To leap, jump (GSR 1124f).
- 36a 池沼 *chízhǎo* → line 27a.
 跳躍 *tiàoyuè* To leap (HY 10: 471.1).
 喜樂 *xǐlè* Joyous, happy (HY 3: 406.1).
 樂 → line 27.
- 36b 鼈 = 鰲 *biē* → line 38.
- 37 臺 *tái* → line 31.
- (16) 沼 *zhǎo* → line 26.
 歡 *huān* To rejoice (GSR 158j).
 樂 *yuè, lè, liáo* → line 27.
- 38 麋、鹿 *mí, lù* → line 26.
- (17) 鼈 = 鰲 *biē* A turtle (GSR 341j).
- 39a 誦 *sòng* To declaim; to recite; ... (JM).
 鑿 *záo* A drill, bore; an ancient torture instrument; to dig a hole, sink a well; to penetrate;
 zuò ... (JM).
 由 *yóu* → line 127.
- 39b 神靈 *shénlíng* (General term for spirits, gods, etc.); a soul; awesome; extraordinary, miraculous (HY 7: 891.2).
- 40 偕 *xié* ☞ Together; plentiful; numerous (GSR 599b).
- 40a 俱 *jù* → line 14b.
- 41a 共同 *gòngtóng* To be together with (referring to this line from Zhào Qí); ... (HY 2: 84.2).
- 41 湯 *Tāng* The founder of the Shāng 商 dynasty, trad. r. 1766–1753 B.C.

誓	<i>shì</i>	To proclaim, swear; a solemn declaration; respectful, attentive (GSR 287k).
湯誓	<i>Tāng shì</i>	‘The declaration of Tāng’, a chapter of the <i>Shū jīng</i> 書經. This is Tāng’s declaration of war against Jié 桀, the evil last ruler of the Xià 夏 dynasty (trad. r. 1818–1766 B.C.).

Karlgren’s translation: ‘That one daily injures and destroys. I and you shall all together perish’ (*The book of documents*, p. 20). He discusses several other interpretations in *Glosses on the book of documents*, p. 174.

Clearly Mèngzǐ’s interpretation is different from Karlgren’s: Mèngzǐ takes *yú* 予 to be plural and the reference of *rǔ* 汝 to be Jié rather than Tāng’s soldiers.

	時	<i>shí</i>	Time; then, now; a season; seasonable; at all times, constantly; 是 this; then; correct, good (GSR 961z).
(18)	害	<i>hài</i>	To hurt; to be hurt; damage, harm; a disadvantage;
		<i>hé</i>	= 曷 what, where, when, how, why (GSR 314a, 313d).
	喪	<i>sāng</i>	Mourning, burial;
		<i>sàng</i>	to lose, destroy (GSR 705a).
	予	<i>yǔ</i>	To give; together with;
		<i>yú</i>	☞ I, we (GSR 83a).
	及	<i>jí</i>	To come to, reach; 及 and; when; = 急, urgent, hasty; urgency, distress (GSR 681a).
	女	<i>nǚ</i>	A woman, a lady, a girl;
		<i>nǚ</i>	to give as wife;
		<i>rǔ</i>	= 汝, you (GSR 94a).
	皆	<i>jiē</i>	All; always, everywhere; in accord; complete, plentiful (GSR 599a). ('Pronominal adverb', Pulleyblank, pp. 17, 127, 128).

Yáng Bójùn’s edition has *xié* 偕 [→ line 40] here while the Sòng edition has *jiē* 皆.

- 42 亡 *wáng* To disappear; exile; to die; to destroy;
wú not have, not exist; not.
 ‘The usage to read this character *wú* when meaning 無 is modern and has no ancient support’ (GSR 742a).
- 42a 尚書 *Shàng shū* = *Shū jīng* 書經, ‘The book of documents’.
 篇 *piān* → line 5a.
 乙卯日 *yǐmǎo rì* (Day no. 52 in the sexagenary cycle).
- Concerning Zhào Qí’s interpretation of the *Shū jīng* quotation, Karlgren writes, ‘This is very unreasonable: the change of person as subject (now T’ang, now Kie) is very strained, *hai* 害 never means ‘great’, and that *wang* 亡 should be transitive = ‘to kill’ is forced’ (*Glosses on the book of documents*, p. 174, gl. 1407).
- 桀 *Jié* . . . ; (name of the last king of the Xià 夏 Dynasty) (JM).
- 42b 無道 *wúdào* Chaotic and benighted (of society or government); vicious, immoral; a bad person or tyrannical ruler; 沒有辦法 there is no way (to do something) (HY 7: 139.1).
- 百姓 *bǎixìng* → line 148.
- 伐 *fá* To fell (trees); to damage, injure; to beat; to attack, mount a punitive expedition; . . . (JM).
- 臨 *lín* To look down from a high place; to arrive at; to face; to rule, dominate; . . . (JM).
- 士眾 *shìzhòng* 眾士兵 a multitude of soldiers (HY 2: 1004.1).
- 43a 喪亡 *sàngwáng* To die, to perish (HY 3: 408.1).
- 亡 *wáng, wú* → line 42.
- 43 民 *mín* → line 31.
- 欲 *yù* To desire, wish (GSR 1202d).

	與	<i>yǔ</i>	To give; to, for; to help; to associate with; ㄅㄛˊ together with, and; to stand up against; compared with; to hold with, approve of;
		<i>yù</i>	to participate in, be present at;
		<i>yú</i>	final interrogative particle; fine, abundant (sc. grain); dignified (GSR 89b).
	雖	<i>suī</i>	Although; a kind of lizard (GSR 575v).
	池	<i>chí</i>	A pool, pond; . . . (GSR 4t).
44	獸	<i>shòu</i>	An animal (GSR 1100a).
	豈	<i>qǐ</i>	How;
		<i>kǎi</i>	joyous, happy (GSR 548a, Pulleyblank, p. 142).
(19)	獨	<i>dú</i>	Alone, only (GSR 1224i).
44a	感	<i>gǎn</i>	To move, touch (emotionally); feelings; to express emotion; to respond; to perceive; to think, be grateful; mood; to influence (JM).
	喻	<i>yù</i>	To inform; to know, understand; to draw a comparison; . . . (JM). → line 53.
45a	復	<i>fù</i>	→ line 168.
	復獨	<i>fùdú</i>	\HY 獨 → lines 44, 60b.
	申明	<i>shēnmíng</i>	To declare earnestly; to reiterate, repeat; . . . (HY 7: 1292.1). 申 → lines 24a, 74.
45b	章	<i>zhāng</i>	→ line 2.
	指言	<i>zhǐyán</i>	→ line 24b.
	聖	<i>shèng</i>	Wise; a wise man; capable and virtuous (of rulers); . . . (JM).
	忻戴	<i>xīndài</i>	To be happy and grateful (HY 7: 434.1).
46a	太平	<i>tàipíng</i>	Peace and prosperity in the whole world; (general term for peace and tranquility); . . . (HY 2: 1464.1).
	化興	<i>huàxīng</i>	\HY

	無道	<i>wúdào</i>	→ line 42b.
	怨	<i>yuàn</i>	→ line 194.
	神	<i>shén</i>	A deity, spirit; a ghost; natural law; mind, consciousness; thought, mental effort; supernatural; extremely intelligent; spirit, vigour (JM).
46b	滅	<i>miè</i>	To extinguish (a fire); dark, hidden; to destroy, exterminate; to vanish; . . . (JM).
	祀	<i>sì</i>	To offer sacrifices to gods or ancestors; . . . (JM).
	絕	<i>jué</i>	. . . ; to stop, break off (JM).
	保守	<i>bǎoshǒu</i>	To protect, defend; to preserve, keep; to conserve; to be conservative (HY 1: 1388.2).
47 (20)	寡	<i>guǎ</i>	Few, ㊦ little; solitary, resourceless; single-standing, unique (GSR 42).
	寡人	<i>guǎrén</i>	‘This man of little virtue’, humble first-person pronoun used by ruler (JM).
The topic expression X之於Y也 is explained by Pulleyblank, pp. 56, 73.			
	盡	<i>jìn</i>	㊦ To exhaust; entirely; all, extreme (GSR 381a).
	耳	<i>ěr</i>	An ear; a sinew; (auxiliary word); = 而已 [→ line 189] (GSR 981a, Pulleyblank, p. 134).
47a	王侯	<i>wánghóu</i>	謂天子與諸侯 the Son of Heaven and the feudal lords; the ranks of king and marquis; high-ranking persons in general (HY 4: 461.2).
48a	孤寡	<i>gūguǎ</i>	孤兒寡婦 an orphan or widow; ancient self-designation for a ruler; to live alone (HY 4: 226.2).
	政	<i>zhèng</i>	→ line 50.
	百姓	<i>bǎixìng</i>	→ line 148.
48b	懇	<i>kěn</i>	Sincerity; sincere; to request (JM).
	懇至	<i>kěnzhi</i>	懇切 earnest, sincere (HY 7: 747.1).
	辭	<i>cí</i>	→ line 7a.
48	河	<i>Hé</i>	A river; esp., the Yellow River (GSR 1g).
	河內	<i>Hénèi</i>	The region west of the great bend of the Yellow River, roughly modern Shǎnxī (HY 5: 1054).

	凶	<i>xiōng</i>	Bad, ☞ unlucky, nefast; to fear (GSR 1183a).
(21)	移	<i>yí</i>	☞ To transfer, move; to change, alter;
		<i>yì</i>	to replete; to reach to;
		<i>chǐ</i>	to enlarge (K 3q).
	民	<i>mín</i>	→ line 31.
	河東	Hédōng	The region east of the great bend of the Yellow River, roughly modern Shānxī (HY 5: 1057).
49	粟	<i>sù</i>	Grain (rice or millet) in husk (GSR 1221a).
	然	<i>rán</i>	To burn; ☞ so, thus; to affirm, approve; (adverb suffix) (GSR 217a; Pulleyblank, p. 102).
50	察	<i>chá</i>	☞ To examine; to discern; to become discernible (GSR 337j).
	鄰	<i>lín</i>	A group of five families; ☞ a neighbour; (near one:) an assistant (GSR 387i).
(22)	政	<i>zhèng</i>	☞ Government; a rule, law; to manage; service due to the state;
		<i>zhēng</i>	= 征, to levy (GSR 833r). 征 → line 12.
	寡人	<i>guǎrén</i>	→ line 47.
50a	救	<i>jiù</i>	→ line 237.
50b	兼	<i>jiān</i>	To hold simultaneously; simultaneously; to double; to annex; to surpass; in addition, at the same time (JM).
51b	憂	<i>yōu</i>	To be apprehensive; a worry; unhappy; labour; ... (JM).
51	加	<i>jiā</i>	☞ To add; to apply; to attain, hit; to attack (GSR 15a).
	少	<i>shǎo</i>	Few; a little; after a short while;
		<i>shào</i>	young, junior; second, sub- (GSR 1149e).

- 52** 多 *duō* Much, many (GSR 3a).
 (23) 何 *hě* To carry;
hé which, what, how, why; where (GSR 1f; Pulleyblank, pp. 93–95).
- 52a** 怪 *guài* Strange, rare; a strange thing; surprised; to blame, resent; be jealous of; extremely (JM).
 為政 *wéizhèng* To govern a state; one who governs; to deal with administrative matters; to rule; to be a civil servant (HY 6: 1110.1).
 惠 *huì* Love for one's fellow man; humanity; favour, grace; . . . (JM).
- 52b** 民人 *mín rén* People, masses (HY 6: 1421).
 增多 *zēngduō* To increase (HY 2: 1222.2).
- 53** 對 *duì* → line 9.
 (24) 好 *hǎo* Good;
hào ☞ to love, like; a hole (GSR 1044a).
 戰 *zhàn* A battle; ☞ to fight; to fear (GSR 147r).
 請 *qǐng* To request, invite; to ask (GSR 812k').
- Here *qǐng* 請 is a polite word, 'I beg your permission to'.
- 喻 *yù* To understand; to instruct, enlighten; ☞ a metaphor, instructive example (GSR 125c).
- 53b** 戰事 *zhànshì* Military activities (HY 5: 242.1).
- 54a** 解意 *jiěyì* To explain the meaning (HY 10: 1375.2).
- 54** 填 *tián* To block, fill; dignified; ☞ (the sound of a drum);
zhèn to subdue;
tiǎn exhausted, distressed;
chén old, of long standing; for a long time (GSR 375u).
 然 *rán* → line 49.
 鼓 *gǔ* A drum; (a measure of weight or capacity); ☞ to drum (GSR 50ab).

	兵	<i>bīng</i>	☞ A weapon; a soldier (GSR 759a).
	刃	<i>rèn</i>	The edge of a blade; a knife (GSR 456a).
(25)	接	<i>jiē</i>	To connect, ☞ come in contact; close to; immediately, prompt; to receive; = 扱, to gather, collect (GSR 635e).
	棄	<i>qì</i>	To throw away, abandon (GSR 535a).
	甲	<i>jiǎ</i>	(Cyclical character); a shell; a buffcoat; familiar (GSR 629a).
	曳	<i>yè</i>	To drag, trail (GSR 338a).
	走	<i>zǒu</i>	To run, hurry; to go (GSR 119a).
			[Here: to take flight, run away.]
55	或	<i>huò</i>	Some, someone, something; (some chances of:) possibly, perhaps; either–or; = 惑, error, erroneous (GSR 929a; Pulleyblank, pp. 134–5).
	步	<i>bù</i>	To walk; a course (GSR 73a).
			[Here: a pace (measure of distance).]
	而後	<i>érhòu</i>	→ line 28.
	止	<i>zhǐ</i>	A foot; ☞ to stop; to rest, remain, dwell, stand; to stop (an action); to detain; to settle; a settlement; proper deportment; courteous (GSR 961a).
56	笑	<i>xiào</i>	To laugh (GSR 115a).
(26)	如	<i>rú</i>	To resemble; ☞ like; as if; if; to accord with; as to; to go to; or (GSR 94g).
56a	<i>Jīn</i> 金 here refers to bronze gongs, used to signal retreat.		
	退	<i>tuì</i>	To retreat, withdraw; . . . (JM).
56b	今有	<i>jīnyǒu</i>	[Suppose that there is].
57a	負	<i>fù</i>	. . . ; to be defeated (JM).
			→ line 74.
57b	不	<i>bù</i>	. . . ;
		<i>fǒu</i>	= 否 or not (JM).
			否 → line 171.

- 57** 可 *kě* Can, able to, may; 可 suitable (GSR 1a).
(27) Pulleyblank, pp. 23–24.
- 直 *zhí* Straight; right; (straight out:) simply, 直 only; to represent, take the place of, be equivalent to;
dé = 德 [→ line 109] (GSR 919a).
- 58** 耳 *ěr* → line 47.
- 58b** 事 *shì* → line 106.
- 直事 *zhíshì* 直班 to serve, be on duty; a person on duty (HY 1: 858.2).
- 59** 知 *zhī* To know; to understand; to take notice; an intimate friend;
(28) *zhì* = 智, knowledge, wisdom (GSR 863a).
- 無 *wú* To not have; not, no; 無 don't (GSR 103a).
- 望 *wàng* The full moon; to look from afar, look towards; to admire; 望 to hope; to consider, estimate; ... (GSR 742m).
- 60a** 殘 *cán* To kill; to destroy; to injure; ... (JM).
- 60b** 獨 *dú* Single; only; above, by oneself; unique; 難道 do you really mean; (used like modal 其 其); ... (JM).
→ line 44.
- 異 *yì* → line 82.
- 61** 違 *wéi* To go against, disobey; 違 to oppose; to go away, leave; to deviate from; to err; a fault; perverse
(29) (GSR 571d).
- 農 *nóng* 農 Agriculture; a farmer; vigorous, energetic (GSR 1005a).
- 時 *shí* → line 41.
- 穀 *gǔ* 穀 Grain; a baby; to live; alive; emoluments; good; to treat well; luck (GSR 1226i).
- 勝 *shèng* To vanquish, overcome; to surpass; 勝 equal to; capable of; equal to one's task (GSR 893p)
- 61a** 已下 *yǐxià* = 以下 (HY 4: 71.1).

61b	陳	<i>chén</i>	→ line 11b.
62a	三時	<i>sānshí</i>	Spring, summer, and autumn, the seasons of agricultural activity; . . . (HY 1: 221.2).
	時務	<i>shíwù</i>	Things which must be done according to the season (most often agricultural matters); . . . (HY 5: 700.1).
	務農	<i>wùnóng</i>	To engage in agricultural production (HY 8: 587.1).
	要時	<i>yàoshí</i>	A limited period of time (HY 8: 758.2). [But here perhaps: the important times of the year.]
	違奪	<i>wéiduó</i>	To force a change against someone's wishes (HY 10: 1117.1). 奪 → line 21.
62b	五穀	<i>wǔgǔ</i>	'The five grains', i.e. grain in general. There are several different explanations of which five are meant (HY 1: 386.2).
	饒	<i>ráo</i>	Plentiful, abundant; . . . (JM).
	穰	<i>ráng</i>	A cornstalk; the meat of a fruit; rich, sumptuous; abundant;
		<i>rǎng</i>	confused; . . . (JM).
	饒穰	<i>ráoráng</i>	\HY
62	數	<i>shù</i>	Number; degree; rule, norm; method, art; some, several;
		<i>shǔ</i>	to count, calculate; (count the faults of:) to reprimand;
		<i>shuò</i>	A number of times, frequently; to worry, annoy; quick; 罟 close-meshed (sc. net) (GSR 123r, 1207a).
	罟	<i>gǔ</i>	A net (GSR 49m).
	洿	<i>wū</i>	Stagnant water, 罟 a pool; dirt; deep; to dig a pit (GSR 43k).
	池	<i>chí</i>	→ line 43.
	鼃	<i>biē</i>	→ line 38.

63a	網	<i>wǎng</i>	A net (for fish, birds, or animals); to catch with a net; a network, lattice (JM). [NB <i>gāng</i> 綱.]
	密	<i>mì</i>	A hidden place; hidden; secret; careful, cautious; to close tightly; dense, tightly packed; close, intimate; thorough; stable, settled; quiet, still; . . . (JM).
	細	<i>xì</i>	Minute, fine; small, tiny; a small object; slight; compact; in detail; trifling, trivial; . . . (JM).
	密細	<i>mìxì</i>	\HY
63b	尺	<i>chǐ</i>	(A unit of linear measure).
64 (30)	斧	<i>fǔ</i>	An axe (GSR 102h).
	斤	<i>jīn</i>	☞ An axe; perspicacious (GSR 443a).
	山	<i>shān</i>	A mountain; a hill (GSR 193a).
	林	<i>lín</i>	A forest, grove; numerous (GSR 655a).
	材	<i>cái</i>	Timber, wood stuff, material; treasures; disposition, natural qualities; talent (GSR 943g).
	木	<i>mù</i>	A tree; wood (GSR 1212a).
	用	<i>yòng</i>	To use, employ; by; implements; to offer in sacrifice (GSR 1185a).
	零落	<i>língluò</i>	To wither and fall; to die; . . . (HY 11: 687.1).
65b	茂	<i>mào</i>	Flourishing; . . . (JM).
	暢	<i>chàng</i>	. . . ; flourishing (JM).
	茂暢	<i>màochàng</i>	\HY
66 (31)	養	<i>yǎng</i>	To nourish, feed; to bring up, develop; to conceal; long (sc. day); longing; grieved; = 癢, itch; to keep, support (sc. parents) (GSR 732j).
	生	<i>shēng</i>	To live; to bear; to be born; to produce; fresh (as greens); (living creature:) = 牲, sacrificial animal (GSR 812a).
	喪	<i>sāng, sàng</i>	→ line 41.
	死	<i>sǐ</i>	To die; death (GSR 558a).

- 憾 *hàn* ⇨ Dissatisfied; to resent (GSR 671p).
- 66b** 恨 *hèn* To resent; to hate; to regret; to blame (JM).
- 67** 王 *wáng,*
(32) *wàng* → line 6.
- 道 *dào* A way, road; a method; ⇨ a principle; to show the way, lead; to explain; to speak (GSR 1048a).
- 始 *shǐ* ⇨ A beginning; to begin; first, as soon as (GSR 976e').
- 68–** Lines 68–77 (33–37) are repeated below, lines 239–246 (155–159). The
77 only differences are that line 72 has 數口家 while line 242 has 八口之家 and line 76 has 七十者 while line 243 has 老者.
- 68** 畝 *mǔ* = 畷, a Chinese acre (GSR 949a, 947o).
- (33) 宅 *zhái* A residence, place for settlement; to inhabit; to occupy the position of; to settle, consolidate (GSR 780b).
- 樹 *shù* A tree; ⇨ to plant; placed upright; to establish (GSR 127j).
- 桑 *sāng* A mulberry tree (GSR 704a).
- 可以 *kěyǐ* (Pulleyblank, pp. 23–24).
- 69** 衣 *yì* ⇨ To wear;
yī a garment (GSR 550a).
- 帛 *bó* Silk (GSR 782f).
- 69a** 廬 *lú* . . . ; to reside (JM).
- 廬井 *lújǐng* A peasant home, so called because in the ancient well-field (*jǐngtián* 井田) system eight families shared a well (HY 3: 1288.1).
- 邑居 *yìjū* A home in a city (HY 10: 578.2).
- 保城 *bǎochéng* A small wall (HY 1: 1391.1).
- 69b** 牆 *qiáng* A wall; to wall, build walls; . . . (HY 7: 812.2).
- 70** 雞 = 鷄 *jī* A fowl (GSR 876n).
- 豚 *tún* ⇨ A young pig;

		<i>dùn</i>	to drag the feet in walking (GSR 428a).
	狗	<i>gǒu</i>	A dog (GSR 108d).
(34)	彘	<i>zhì</i>	A boar, swine (GSR 334a).
	畜	<i>xù</i>	To nourish; 𡇗 to rear; to cherish; to keep; to support; to hoard;
		<i>chù</i>	a domestic animal (GSR 1018a).
	失	<i>shī</i>	To fail, lose; to let go, 𡇗 neglect, err;
		<i>yì</i>	= 佚, to escape (GSR 402a).
71	食	<i>shí</i>	𡇗 To eat; an eclipse (of sun or moon); food;
		<i>sì</i>	to feed (GSR 921a).
	肉	<i>ròu</i>	Meat, flesh; fleshy, full (GSR 1033a).
71a	孕	<i>yùn</i>	To be pregnant; the womb; . . . (JM).
	字	<i>zì</i>	. . . ; to be pregnant; to give birth; to love (JM).
	孕字	<i>yùnzi</i>	\HY
71	田	<i>tián</i>	𡇗 A field, cultivated land; to hunt; sound of the drum;
		<i>diàn</i>	to cultivate the land (GSR 362a).
	勿	<i>wù</i>	→ line 32.
(35)	奪	<i>duó</i>	→ line 21.
71b	飽	<i>bǎo</i>	→ line 233.
72	數	<i>shù, shǔ, shuò</i>	→ line 62.
	口	<i>kǒu</i>	The mouth (GSR 110a).
	飢	<i>jī</i>	Famine; to be hungry (GSR 602f).
72a	耨	<i>nòu</i>	A small hoe; to weed with a small hoe (JM).
73a	徭役	<i>yáoyì</i>	Corvée labour (HY 1: 1603.2). 役 → line 182a.
	時功	<i>shígōng</i>	Agricultural tasks which must be completed on time; . . . (HY 5: 694.1).

	給	<i>jǐ</i>	Abundant; to provide sufficiently; to supply, provide; to permit, grant; quick, nimble, quick-witted (JM).
73b	多少	<i>duōshǎo</i>	Quantity; how many; several; . . . (HY 3: 1176.1).
	差	<i>chā</i>	差別 difference, discrepancy; . . .
		. . .	(JM).
	摠 = 總	<i>zǒng</i>	To gather together; to tie up; to command; to sum up; all; . . .
		<i>zōng</i>	. . . (HY 6: 774.1, JM).
73	謹	<i>jǐn</i>	Attentive; cautious, careful (GSR 480u).
	庠	<i>xiáng</i>	A school (GSR 732m).
	序	<i>xù</i>	☞ A school; order; degrees; to arrange in order; to continue, succeed (GSR 83h).
74	教	<i>jiào</i>	To teach; ☞ instruction (GSR 1167i).
	申	<i>shēn</i>	(Cyclical character); to stretch; ☞ to extend, prolong; to repeat; again, further; to exhibit; dignified; = 呻, to sing (GSR 385a). → line 24a.
(36)	孝	<i>xiào</i>	To be filial; filial piety (GSR 1168a).
	悌	<i>tì</i>	Respectful towards elder brothers; fraternal (GSR 591f).
	義	<i>yì</i>	Righteous; righteousness; ☞ true sense, meaning (GSR 2r).
	頒	<i>fén</i>	Big;
		<i>bān</i>	to distribute, give; rank; ☞ = 斑, variegated (GSR 471p).
	白	<i>bái</i>	White; bare; clearly understand; (make clear:) declare, report (GSR 782a).
	負	<i>fù</i>	☞ To carry on the back; to support; to turn the back on; to neglect, be rude to; to lean on, rely on (GSR 1000a).
	戴	<i>dài</i>	☞ To carry on the head; to have above oneself; to bear, support (GSR 943e').
75	道	<i>dào</i>	→ line 67.

	路	<i>lù</i>	A road; great (GSR 766l').
75a	教化	<i>jiàohuà</i>	To educate by teaching and example; . . .
		<i>jiàohuā</i>	. . . (HY 5: 445.2).
75b	申重	<i>shēnchóng</i>	Repeatedly; to emphasise repeatedly (HY 7: 1292.2).
	斑	<i>bān</i>	Variegated; . . . (JM).
	斑斑	<i>bānbān</i>	Speckled; bright-coloured; . . . (HY 4: 596.1).
76	黎	<i>lí</i>	☞ Numerous, all; black; old (GSR 519k).
(37) 77	飢	<i>jī</i>	→ line 72.
	寒	<i>hán</i>	Cold (GSR 143a).
	然	<i>rán</i>	→ line 49.
	王	<i>wáng,</i> <i>wàng</i>	→ line 6.

Here and throughout the text it is clear that when Mèngzǐ uses 王 as a verb (pronounced *wàng*), it has a more specialised meaning than 'to govern'. Some commentators take it to mean 'to govern correctly, be a true king', others, 'to be/become ruler of the entire world', in either case imitating the ancient sage kings.

77b	稚	<i>zhì</i>	. . . ; young (JM).
78a	脩行	<i>xiūxíng</i>	To cultivate (moral conduct); . . . (HY 1: 1372.2, 1: 1491.1). 脩 = 修 → line 113a.
	積	<i>jī</i>	To accumulate; an accumulation, heap; to put aside, save; accumulated; . . . (JM).
	風	<i>fēng</i>	. . . ;
		<i>fèng</i>	to persuade; . . . (JM).
78b	率土	<i>shuàitǔ</i>	Royal territory (HY 2: 379). 率 → line 90. 土 → line 204.
79	食	<i>shí, sì</i>	→ line 71.
(38) 79	檢	<i>jiǎn</i>	A measure, a control; ☞ to accumulate (GSR 613d).

Yáng Bójùn (p. 8, n. 20) notes that there are at least two possible interpretations for 狗彘食人食而不知檢. (1) In times of plenty, when food for people is so plentiful that it is even given to animals, the king does not think to store (*jiǎn* 檢) some away for bad times. (2) The king lets animals eat food which ought to be for people, and he does not realise that he is collecting (*jiǎn*) this from his people.

Zhào Qí's explanation is slightly different from the latter: (3) The king lets animals eat food which ought to be for his people, and he does not think to control (*jiǎn*) them.

I believe that (1) is most likely to be correct: then the verb *jiǎn*, 'to store up [grain]' is precisely parallel to the following *fā* 發, 'to distribute [the stored-up grain]'.

	塗	<i>tú</i>	Mire; to plaster; to stop up; to soil; 塗 a road (GSR 82d').
	餓	<i>è</i>	Hungry; to starve (GSR 2o).
	享	<i>fú</i>	Hemp in fruit;
		<i>piǎo</i>	𦵏 = 𦵏, to die of starvation (GSR 1233f, i).
	發	<i>fā</i>	To throw out; to shoot; 發 to send forth, issue; to manifest; to start, go out; to open; rapid, rushing (GSR 275c).
80a	但	<i>dàn</i>	... ; if (JM).
	彘	<i>zhì</i>	→ line 70.
	法度	<i>fǎdù</i>	A legal system; a standard, norm; a pattern; ... (HY 5: 1041.2).
	斂	<i>liǎn</i>	→ line 105.
80b	The quotation is from <i>Shī jīng</i> , Ode 20, Karlgren pp. 11–12, where however the text has 標有梅. Karlgren's translation: 'Shedding is the plum tree'.		
	[標	<i>biào</i>	To fall down, to shed, to drop; to strike (GSR 1157l).]
	享	<i>fú, piǎo</i>	→ line 79.
	梅	<i>méi</i>	A plum tree; a plum (GSR 947l).
	零落	<i>língluò</i>	→ line 65a.
81a	倉廩	<i>cānglǐn</i>	A granary (HY 1: 1441.1).
81b	振救	<i>zhènjiù</i>	To rescue; to relieve, aid (HY 6: 601.1).

81	死	<i>sǐ</i>	→ line 66.
(39)	我	<i>wǒ</i>	I, me, we, us, my, our (GSR 2a).
	歲	<i>sui</i>	A year; a harvest (GSR 346a).
82	異	<i>yì</i>	☞ Different; rare; aberrant, strange (GSR 954a).
	刺	<i>cì</i>	To pierce, prod, ☞ stab; to kill; to criticise, reprove; to probe (GSR 868d).
	殺	<i>shā</i>	To kill;
		<i>shāi</i>	to diminish, reduce; of a smaller degree; a bag round the feet of a corpse (GSR 319d).
(40)	兵	<i>bīng</i>	→ line 54.
82b	疫	<i>yì</i>	Pestilence; . . . (HY 8: 287.1).
83	罪	<i>zuì</i>	A crime, offence (GSR 513a).
			[Used here causatively, ‘to blame’.]
84	斯	<i>sī</i>	To cleave, tear apart; this; (final particle); ☞ then, thereupon; (in <i>sīxū</i> 斯須, an instant); completely, entirely (GSR 869a).
	至	<i>zhì</i>	To arrive, come to; the highest point, utmost; (perfect =) adequate, suitable (GSR 413a).
84a	戒	<i>jiè</i>	To warn, admonish (JM).
	歸罪	<i>guīzuì</i>	To blame (someone for something); to take the blame oneself (HY 5: 376.2).
	責	<i>zé</i>	責備 to blame (JM).
85a	指言	<i>zhǐyán</i>	→ line 24b.
	王化	<i>wánghuà</i>	The King’s civilising influence (HY 4: 455.1).
85b	備足	<i>bèizú</i>	Complete (HY 1: 1593.1).
	矜窮	<i>jīnqióng</i>	To have compassion for the poor (HY 8: 585.2).
86	寡人	<i>guǎrén</i>	→ line 47.
(41)	願	<i>yuàn</i>	☞ To wish; think of, long for (GSR 258f).
	安	<i>ān</i>	Peace; ☞ peaceful, tranquil; how; where, what (GSR 146a).

	承	<i>chéng</i>	To lift, to present; to honour, celebrate; to support, assist; to serve; 𠂔 to receive; to meet (in battle); to continue (GSR 896c).
	教	<i>jiào</i>	→ line 74.
86a	安意	<i>ānyì</i>	To relax (HY 3: 1328.1).
	承受	<i>chéngshòu</i>	To accept, receive; to bear, undertake; to inherit, carry on (HY 1: 773.1).
86b	教令	<i>jiàolìng</i>	To enlighten by education; a command, order; . . . (HY 5: 446.1).
87 (42)	殺	<i>shā, shài</i>	→ line 82.
	梃	<i>tǐng</i>	A stick, a staff (GSR 835j).
87a	杖	<i>zhàng</i>	A walking stick; a sceptre; to lean on; to grasp, hold; a club, bludgeon; to punish by beating (JM).
88	刃	<i>rèn</i>	→ line 54.
	異	<i>yì</i>	→ line 82.
88b	以次	<i>yǐcì</i>	In order, one-by-one (HY 1: 1087.2).
88 (44)	政	<i>zhèng, zhēng</i>	→ line 50.
89a	喻	<i>yù</i>	→ line 44a.
89 (46)	庖	<i>páo</i>	A kitchen, butchering-room (GSR 1113e).
	肥	<i>fēi</i>	Fat (GSR 582a).
	廄	<i>jiù</i>	A stable (GSR 987g).
90	飢	<i>jī</i>	→ line 72.
	色	<i>sè</i>	Colour; countenance, looks; beauty; to show off (GSR 927a).
	野	<i>yě</i>	Open country outside cities, rustic;
		<i>shù</i>	a field hut (GSR 831).
	餓	<i>è</i>	→ line 79.
	莛	<i>fú, piào</i>	→ line 79.

率	<i>shuài</i>	To go along, follow; to lead; a leader; (following:) immediately; all;
	<i>lǚ</i>	an edge, border; a norm, grade, limit; a leather band (GSR 498a).

On the construction *shuài* . . . *ér* . . . 率…而… see Pulleyblank, p. 46.

(47) 獸	<i>shòu</i>	→ line 44.
食	<i>shí, sì</i>	→ line 71.
且	<i>qiě</i>	Moreover, and; 𠂔 even; meanwhile, temporarily; presently, on the point of, will soon;
	<i>qū</i>	to obstruct;
	<i>jū</i>	(final particle); plenty, many;
	<i>cú, zú</i>	= 徂, to go to (GSR 46a).

Pulleyblank, pp. 136–137, ex. 488.

91 相	<i>xiàng</i>	To look at, see; (look to:) to assist; an assistant, minister; appearance, quality;
	<i>xiāng</i>	mutually (GSR 731a; Pulleyblank, pp. 136–137).
惡	<i>è</i>	Bad, evil; a wrong, fault; ugly;
	<i>wù</i>	to hate;
	<i>wū</i>	how; where (GSR 805h).
92 惡在	<i>wūzài</i>	[Where, how].
民	<i>mín</i>	→ line 31.
父	<i>fù</i>	A father; an old man;
	<i>fǔ</i>	(honorific second part of personal name, e.g. Jiǎ Fǔ 甲父) (GSR 102a).
母	<i>mǔ</i>	A mother (GSR 947a).
免	<i>miǎn</i>	𠂔 To escape, to avoid; to take off; to cease (GSR 222a).

Miǎn 免 followed by *yú* 於 seems to mean ‘to take one’s leave’, as in the phrase *miǎn yú fù mǔ zhī huái* 免於父母之懷, ‘to leave the embrace of one’s parents’ (*Lúnyǔ*, quoted in HY 2: 226). But note lines 233 and 237 (150, 153).

The passage 惡在其為民父母也 is an inversion, where 其…也 is topic for 惡在 (*wūzài*). See Pulleyblank, pp. 147, 96.

- 93a 猶尚 *yóushàng* 尚且 even, yet; 仍舊, 還是 still, as before (HY 1: 1087.2).
- 牧民 *mùmín* 治民 to govern; . . . (HY 6: 246.1).
- 93b 安在 *ānzài* [Where, how].
- 94 仲尼 *Zhòngní* 孔子之字 courtesy name of Confucius (HY 1: 1192.2).
- (48) 始 *shǐ* → line 67.
- 作 *zuò* To act, do, make, work, be in function; active, to perform, to sacrifice; to compose (sc. verse); to be; to rise; to stand up; to agitate (GSR 806l).
- (49) 俑 *yǒng* Grave figures (GSR 1185j).
- 其 *jī* A winnowing basket; (a particle);
- jì* this, that;
- qí* this; his, her, its, their; (modal particle:) will probably, wish that (GSR 952a).

On the construction 其…乎 see Pulleyblank, p. 123.

- 後 *hòu* → line 22.
- 象 *xiàng* An elephant; ivory; a figure; to represent; to imitate; an image, shape; appearance; 象 to depict; pictured; a symbol, emblem (GSR 728a).

On the construction 為…也 see Pulleyblank, p. 52.

- 用 *yòng* → line 64.
- 95 如之何 *rú zhī hé* (Pulleyblank, pp. 34–35).
- (50) 飢 *jī* → line 72.
- 死 *sǐ* → line 81.

- 96a** 偶人 *ǒurén* A sculpted image of a person; ... (HY 1: 1546.2).
- 用 *yòng* → line 64.
- 送死 *sòngsǐ* To pay last respects; ... (HY 10: 807.1).
- 人類 *rénlèi* A human being; mankind (HY 1: 1056).
- 三良 *Sān Liáng* The three wise ministers who were sacrificed and buried with Duke Mù of Qín 秦穆公 in 621 B.C. (HY 1: 203.2).
See Ode 131, Karlgren, *The book of odes*, p. 84.
- 96b** 殉葬 *xùnzàng* To bury (a person or object) with the dead (HY 5: 165).
- 本由 *běnyóu* The origin, cause (HY 4: 706.2).
- 97b** 指言 *zhǐyán* → line 24b.
- 為政 *wéizhèng* → line 52a.
- 98a** 咎 *jiù* A disaster; an error, mistake; ... (JM).
- 白刃 *báirèn* A sharp knife; ... (HY 8: 166.1).
- 98b** 疾 *jí* → line 221.
- 99** 梁惠王 *Liáng Huì* → line 6.
(51) *wáng*
- 晉 *Jìn* A state in North China, consisting of the modern province of Shānxī and parts of the surrounding provinces. In 376 B.C. it broke up into three states, Zhào 趙, Hán 韓, and Wèi 魏, the so-called Sān Jìn 三晉.
- 天下 *tiānxià* The Empire; the entire population of the Empire; everything; the entire world (JM).
- 莫 *mò* Not, not have; there is nobody who; ... (GSR 802a; Pulleyblank, pp. 109, 136).
- 強 *qiáng* Strong;
qiǎng to make an effort; to compel (GSR 713a).
- 叟 *sǒu* → line 6.
- 知 *zhī, zhì* → line 59

- 100a** 韓、魏、 Hán, Wèi, → line 99
趙、三晉 Zhào, Sān Jìn
- 六卿 *liù qīng* → line 17b.
- 100** 及 *jí* → line 41.
(52) 寡人 *guǎrén* → line 47.
- 身 *shēn* → line 12.
- 敗 *bài* To ruin; ruined; destructive; to break; to defeat; to be defeated (GSR 320f).
- 101** 齊 Qí A state in Northeast China, including most of the modern province of Shāndōng and parts of the surrounding provinces.
- 長 *cháng* Long, tall; a long time; always;
zhàng length; (a measure of length);
zhǎng to grow tall; to increase; grown-up, elder, senior; superior; chief; to preside (GSR 721a).
- 死 *sǐ* → line 81.
- 喪 *sāng, sàng* → line 41.
- 地 *dì* Earth, ground; position (GSR 4b').
- 秦 Qín A state in Northwest China, including most of the province of Shǎnxī.
- (53) 里 *lǐ* → line 6.
- 辱 *rǔ* Disgrace; to condescend (GSR 1223a).
- 102** 恥 *chǐ* Shame, disgrace (GSR 959a).
- 楚 Chǔ A state in South China, including the modern province of Húběi and parts of Hénán and Húnán.
- 願 *yuàn* → line 86.
- 比 *bǐ* To compare; equal, similar;

	<i>bì</i>	to combine, unite; to assemble; to go together with; to follow; concordant; a partisan; to be a partisan; to aid; on behalf of; to accord with; several together, successive; to come to; when; close, dense, tight; the back end of an arrow;
	...	(GSR 566g).
壹	<i>yī</i>	One; single-hearted; wholly devoted to; uniquely; uniformity (GSR 395a).
Here <i>yī</i> 壹 is the same as 一 and means 'once, once and for all, completely' (Pulleyblank, p. 101).		
洒	<i>xǐ</i>	= 洗, to wash; washed clean, pure;
	<i>shǎi</i>	To sprinkle, cleanse (GSR 594g). [Not the modern simplified character for <i>sǎ</i> 灑.]
如之何	<i>rú zhī hé</i>	→ line 95.
103 (54) 可	<i>kě</i>	→ line 57.
103a 念	<i>niàn</i>	To think of; ... (JM).
103b 求	<i>qiú</i>	→ line 165.
策謀	<i>cèmóu</i>	計謀 a scheme, strategem; 計劃 to plan, to scheme (HY 8: 1148.1).
103 (55) 對	<i>duì</i>	→ line 9.
方	<i>fāng</i>	A square; a quarter, region, place; on all sides, everywhere; to take a place, occupy; to sacrifice to the spirits of the four quarters; side by side; on the side; two boats side by side and lashed together; a raft; to put side by side, compare; a square tablet; to begin; just then; a method; a rule, norm, pattern; orderly, regular;
	<i>páng</i>	tossed about;
	<i>fàng</i>	= 放, to neglect (GSR 740a). 放 → line 228.
104b 以致	<i>yǐzhì</i>	(Indicates that from the previously-stated conditions the following result came about) (HY 1: 1090.2).
104 王	<i>wáng,</i> <i>wàng</i>	→ line 6.

	施	<i>shī</i>	To expand; to spread out, expose; to set (sc. a net); to apply; dodgingly (sc. to walk); to give, bestow;
		<i>yì</i>	to transfer, extend to;
		<i>shǐ</i>	= 弛, to remove, throw aside (GSR 41').
	仁	<i>rén</i>	Kind, good (GSR 388f).
	政	<i>zhèng, zhēng</i>	→ line 50.
105	民	<i>mín</i>	→ line 31.
(56)	省	<i>xǐng</i>	To observe, examine, inspect; to go and visit;
		<i>shěng</i>	to diminish, reduce; = 省, calamity (GSR 812l).
	刑	<i>xíng</i>	To punish; punishment; law; a model; to imitate; behaviour (GSR 808b).
	罰	<i>fá</i>	To punish, fine (GSR 308a).
	薄	<i>bó, báo</i>	Trees with interlaced branches; a trellis; thin; to press; contiguous to; . . . (GSR 771p).
	稅	<i>shuì</i>	To tax; to present, give;
		. . .	(GSR 324i).
	斂	<i>liǎn</i>	To gather; to accumulate; to exact, levy;
		<i>liàn</i>	to dress a corpse, enshroud (GSR 613l).
	深	<i>shēn</i>	Deep;
		<i>shèn</i>	depth (GSR 666c).
	耕	<i>gēng</i>	To plough (GSR 808a).
	易	<i>yì</i>	To change; to exchange; easy; negligent; at ease; = 役, to work, well cultivated; = 場, raised borders between fields; a frontier, boundary (GSR 850a).
Yáng Bójùn (p. S12, n. 11) argues that <i>yì</i> 易 in this sentence means ‘quickly, in time’.			
	耨	<i>nòu</i>	To hoe, to weed (GSR 1023f).
	暇	<i>xiá</i>	Leisure; respite (GSR 33g).

106	孝	<i>xiào</i>	→ line 74.
	悌	<i>tì</i>	→ line 74.
	忠	<i>zhōng</i>	Sincere, loyal; integrity (GSR 1007k).
	信	<i>xìn</i>	Truthful, true, sincere; indeed; to believe; to trust; good faith; to straighten; to rest two nights in the same place (GSR 384a).
(57)	入	<i>rù</i>	To enter; to bring in, present; to take to heart (GSR 695a).
	事	<i>shì</i>	To serve; service, office, occupation; an affair; to practise; (performance:) a sacrifice; a functionary (GSR 971a).
	父	<i>fù, fǔ</i>	→ line 92.
	兄	<i>xiōng</i>	An elder brother; senior (GSR 765a).
107	長	<i>cháng, zhàng, zhǎng</i>	→ line 101.
	上	<i>shàng</i>	Up, above, on, over, upwards; supreme; highest, superior; first; to rise; to raise; to go up; to rate high (GSR 726a).
	使	<i>shǐ</i>	To command; to cause; to send; suppose that; an envoy (GSR 975n).
	制	<i>zhì</i>	To cut out (as clothes, or as parts of a victim for sacrifice); to prepare, institute, establish; an institution, law, statute; to regulate; to restrain (GSR 335a).
	挺	<i>tìng</i>	→ line 87.
	撻	<i>tà</i>	To scourge; to beat; rapid, brisk; . . . (GSR 271d).
	堅	<i>jiān</i>	Hard, solid, strong (GSR 368c).
(58)	甲	<i>jiǎ</i>	→ line 54.
	利	<i>lì</i>	→ line 7.
	兵	<i>bīng</i>	→ line 54.
108a	芸	<i>yún</i>	. . . ; = 耘, to weed;

		<i>yùn</i>	(of plants:) withered, yellow (HY9: 282.1). [Not the modern simplified character for 蕕.]
	苗	<i>miáo</i>	→ line 122.
	簡易	<i>jiǎnyì</i>	Simple, easy; to neglect; incomplete (HY 8: 1250.1).
108b	捶	<i>chuí</i>	To strike with a club; . . . (HY 6: 667.1).
	患	<i>huàn</i>	To worry about; troubles, worries; . . . (JM).
	雪	<i>xuě</i>	Snow; to snow; to wipe away; . . . (JM).
108	奪	<i>duó</i>	→ line 21.
(59)	彼	<i>bǐ</i>	That, they (GSR 25g).
109	耕、耨	<i>gēng, nòu</i>	→ line 105.
	民	<i>mín</i>	→ line 31.
	時	<i>shí</i>	→ line 41.
	得	<i>dé</i>	To obtain, get; can (GSR 905d; Pulleyblank, p. 46).
	養	<i>yǎng, yàng</i>	→ line 66.
	母	<i>mǔ</i>	→ line 92.
	凍	<i>dòng</i>	To freeze (GSR 1175e).
110	餓	<i>è</i>	→ line 79.
(60)	妻	<i>qī</i>	A consort, wife;
		<i>qì</i>	to give for a wife (GSR 592a).
	子	<i>zǐ, zī</i>	→ line 33.
	離	<i>lí</i>	To leave, depart from; to be dispersed; to divide, distribute; to arrange; vis-à-vis each other; to meet with, come across, fall into, incur; to fasten, attach; to pass through; to droop, hang down; to fall down; light, brilliance; . . .
		<i>lì</i>	to be separated from, differ from (GSR 23f).
	散	<i>sàn, sǎn</i>	To disperse; undisciplined, useless (GSR 156a).

- | | | | |
|------|----|---------------|--|
| | 陷 | <i>xiàn</i> | To fall down, fall into; to throw down (GSR 672c). |
| | 溺 | <i>nì</i> | To sink; (sunk =>) depraved; |
| | | <i>niào</i> | urine (GSR 1123d). |
| | 往 | <i>wǎng</i> | To go to; the past; bygone, former (GSR 739k). |
| | 征 | <i>zhēng</i> | → line 12. |
| 111 | 夫 | <i>fū, fú</i> | → line 11. (☞ Pulleyblank, p. 75, example 258). |
| | 誰 | <i>shuí</i> | Who (GSR 575u). |
| | 敵 | <i>dí</i> | An enemy, opponent; to resist; an equal, a match (GSR 877q). |
| 111b | 為用 | | \HY |
| 112 | 故 | <i>gù</i> | A fact, phenomenon, matter; a cause, reason; because of; old intercourse; old (as opposed to new) (GSR 49i). |
| (61) | 請 | <i>qǐng</i> | → line 53. |
| | 勿 | <i>wù</i> | → line 32. |
| | 疑 | <i>yí</i> | To doubt; to suspect, hesitate; as if, appearing as; |
| | | <i>nǐ</i> | to fix on, settle; to stand still, stop (GSR 956a). |
- The last eight characters seem to form a rhyming couplet; the Archaic pronunciations of the rhymes are *d'iek* 敵 and *ngiəg* 疑 (GSR 877q, 956a).
- | | | | |
|------|-------|-------------------|---|
| 112a | 與 | <i>yǔ, yù, yú</i> | → line 43. |
| | 共禦 | <i>gōngyù</i> | To resist, withstand (HY 2: 88.1). |
| 112b | 暴虐 | <i>bàoniè</i> | Brutal and cruel; to ravage, devastate; to maltreat, abuse (HY 5: 825.2). |
| 113a | 脩 = 修 | <i>xiū</i> | To decorate, embellish; to build, erect; to repair; to put in order, administer; to cultivate, train; to revise; excellent; long, tall; . . . (JM). |
| | 指言 | <i>zhǐyán</i> | → line 24b. |
- The character before 傷 in line 113b is probably 政 rather than 政.
- | | | | |
|------|---|--------------|-------------|
| 113b | 傷 | <i>shāng</i> | → line 159. |
|------|---|--------------|-------------|

	服強	<i>fúqiáng</i>	\HY 服 → line 215.
115 (62)	梁襄王	<i>Liáng Xiāng wáng</i>	King Xiāng of Liáng, King Hui's son and successor (→ line 6).
	出	<i>chū</i>	To go out, 出 come out; to bring out; to expel; to bring out, take out (GSR 496a).
	語	<i>yǔ</i>	To speak;
		<i>yù</i>	語 to tell (GSR 58t).
	望	<i>wàng</i>	→ line 59.
	似	<i>sì</i>	To resemble (GSR 976h).
	人君	<i>rénjūn</i>	A ruler (HY 1: 1041.1).
116a	謚 = 諡	<i>shì</i>	→ line 2a.
	嗣王	<i>sìwáng</i>	Successor to the throne, next king (HY 3: 462.2).
116b	儼然	<i>yǎnrán</i>	Appearing serious, solemn; . . . (JM).
	威儀	<i>wēiyí</i>	. . . ; a serious appearance and manner (HY 5: 224.1). 威 → line 117b.
116	就	<i>jiù</i>	就 To go to, come to; to advance, proceed; to accomplish, finish; to accommodate, adapt; to attain, be able to; (coming to:) as to (GSR 1093a).
(63)	畏	<i>wèi</i>	To fear (GSR 573a).
117a	人君	<i>rénjūn</i>	→ line 115.
	操	<i>cāo</i>	To hold; to grasp; . . . (JM).
	秉	<i>bǐng</i>	A sheaf (of grain); to hold; to grasp; to control; = 柄, power, authority; . . . (JM).
	操秉	<i>cāobǐng</i>	\HY
	[操柄	<i>cāobǐng</i>	To hold power; power, authority (HY 6: 915.2).]
117b	威	<i>wēi</i>	Power; influence; prestige; to fear; . . . (JM).
117	卒	<i>zú</i>	A soldier; a group of men or families or states; to finish; to die; utterly;
		<i>cù</i>	卒 brusque (GSR 490a).

然 *rán* → line 49.

Pulleyblank, p. 102, example 367.

問 *wèn* To ask, make inquiries; fame (GSR 441g).

惡乎 *wūhū* = 於何, wherein, how (Pulleyblank, pp. 96–97).
惡 → line 91.

定 *dìng* To settle, establish, fix; to finish, stop; settled, certain; quiet; (name of a star); the forehead; ready-cooked (food) (GSR 833z).

117a 卒暴 *cùbào* Hastily; urgently (HY 1: 878.2).

117b 問事 *wènshì* To inquire about great affairs of state; . . . (HY12: 31.1).

118a 由 *yóu* → line 127.

次 *cì* To stop, stay; residence, camp; to lay out in order; order, sequence; number two; to be second in a series; a step, pace; . . . (JM).

118b 安所 *ānsuǒ* To live in peace; where (HY 3: 1319.2).

118 吾 *wú* I, we, my, our; (part of name);

(64) *yú* reserved (GSR 58f).

對 *duì* → line 9.

于 *yú* To go, go to; to, in, at, on; (an empty particle); great; to enlarge; the lips of a bell; to chant; tranquil (GSR 97a).

In classical times the characters 于 and 於 were quite distinct (see Pulleyblank, pp. 53–54), but here 于 does appear to mean the same as 於.

一 *yī* One (GSR 394a).

(65) 孰 *shú* Which one, who (GSR 1026a, Pulleyblank, p. 92).

119 能 *néng* A kind of bear; able, can; to tread well; to endure (GSR 885a).

(66) 嗜 = 嗜 *shì* To enjoy (GSR 552p).

殺 *shā, shài* → line 82.

120a 甘 *gān* Good-tasting; sweet; beautiful; to enjoy; . . . (JM).

- 令 *lìng* ...; if (HY 1: 1117).
- 諸侯 *zhūhóu* → line 195.
- 甘樂 *gānlè* To like, enjoy; to be willing; to be happy (HY 7: 975.1).
- 120** 與 *yǔ, yù, yú* → line 43.
(67) A great problem in this passage is which of the several meanings of *yǔ* 與 is intended here: ‘to give’, ‘to help’, ‘to participate’, etc. Good arguments can be given for each of these possibilities. Zhào Qí appears to interpret it as ‘to follow, to side with’.
- 121** 莫 *mò* → line 99.
(68)
- 121a** 苦 *kǔ* → line 236.
- 虐政 *nüèzhèng* Brutal policies and laws (HY 8: 812.1).
- 122** 知 *zhī, zhì* → line 59.
- 夫 *fū, fú* → line 11.
- 苗 *miáo* Grain in the blade; a sprout, young growth of grass and vegetables; the summer hunt (GSR 1159a).
- 間 *jiān* A crevice, interstice; an interval; the space between; middle; in, among; an interval in time;
jiàn to find a crevice in, find fault with; to separate, alienate; differences; a favourable moment, occasion; to intermeddle; to replace, supersede; to alternate; (look in a crevice:) to spy on; to insert;
xián (interstice in time:) leisure; peace (GSR 191b).
- (69)** 旱 *hàn* A drought; dry (GSR 139s).
- 槁 *gǎo* Dried (tree etc.); a medicinal herb (GSR 1129j).
- 123** 油 *yóu* To flow; overflowing, 𣶒 abundant (sc. rain); freely, spontaneously; mild, courteous (GSR 1079c).
- 然 *rán* → line 49.
- Pulleyblank, p. 102, example 368.
- 作 *zuò* → line 94.

雲	<i>yún</i>	A cloud (GSR 460b).
沛	<i>pèi</i>	☞ Amply flowing (sc. rain); abundant; to run forward; angry; obscured, darkened; a marshy jungle; uprooted; to fall down, collapse (GSR 501f).
下	<i>xià</i>	Down, below; to descend (GSR 35a).
雨	<i>yǔ</i>	Rain;
	<i>yù</i>	to rain upon (GSR 100a).
淳	<i>bó</i>	To burst forth, grow vigorously (GSR 491c).
興	<i>xīng</i>	To lift, raise; to rise; to prosper; to start, begin; to arouse; to be aroused; to open up;
	<i>xìng</i>	to be elated (GSR 889a).

The *zhī* 之 in *xīng zhī* 興之 is the same sort of ‘oblique’ object as in *ān zhī* 安之, ‘were peaceful under / because of him’ (Pulleyblank, p. 25).

- (70) 其 *qí, jǐ, jì* → line 94.
- 124 如 *rú* → line 56.
- 禦 *yù* To withstand; refractory; a match, opponent; ☞ to stop; to hinder, prevent (GSR 60p).
- 124a 喻 *yù* → line 44a.
- 人象 *rénxiàng* \HY

The calendar used by the Hàn dynasty was believed to be that of the Xià (HY 3: 1204.2, under *Xià lì* 夏曆).

- 124b 貌 *mào* Face, countenance; attitude; bearing, manner; appearance; superficially; to describe; courtesy (JM).
- 125a 潤 *rùn* To moisten; moist, damp; to lubricate; rain; profit (JM).
- 槁 *gǎo* → line 122.
- 淳 *bó* → line 123.
- 125 今 *jīn* Now; the present (GSR 651a).
- 牧 *mù* To herd; a herdsman; pasture-grounds; to nourish (GSR 1037a).

	人牧	<i>rénmù</i>	The ruler, ‘shepherd of the people’ (HY 1: 1042.2).
	未	<i>wèi</i>	→ line 22.
	嗜 = 嗜	<i>shì</i>	→ line 119.
127 (71)	皆	<i>jiē</i>	→ line 41.
	引	<i>yǐn</i>	To draw the bow; to pull, draw; 𢇛 to stretch; to lead; to guide; to prolong; to try to obtain (GSR 371a).
	領	<i>lǐng</i>	The neck; a collar; to lead, direct, regulate (GSR 823f).
	望	<i>wàng</i>	→ line 59.
(72)	誠	<i>chéng</i>	Sincere; truly, really; to verify, examine (GSR 818h).
	歸	<i>guī</i>	To return; to go to; to bring to; to go as a bride to the new home (GSR 570a).
	由	<i>yóu</i>	To proceed from; from; to go along; to follow; compliant; through; a cause, reason; freely, at ease; to prolong; a shoot (from a tree); 𢇛 = 猶, similar to (GSR 1079a).

On this use of 由 [= 猶] see Pulleyblank, p. 57, example 183.

	水	<i>shuǐ</i>	Water (GSR 576a).
128	就	<i>jiù</i>	→ line 116.
	下	<i>xià</i>	→ line 123.
	誰	<i>shuí</i>	→ line 111.
	禦	<i>yù</i>	→ line 124.
128b	延	<i>yán</i>	To stretch; long; to continue; to spread out, extend; . . . (JM).
	頸	<i>jǐng</i>	The neck; . . . (HY 12: 311.2).
129b	貪	<i>tān</i>	Greedy; to seek, covet; . . . (JM).
	視	<i>shì</i>	→ line 200.
130a	傷	<i>shāng</i>	→ line 159.

Mèngzǐ (juàn 8, § 20) has 文王視民如傷, and there Zhào Qí comments: 雍容不動擾也, ‘stern and unmoving’ (HY 10: 333.1). But D. C. Lau translates (p. 131): ‘King Wén treated the people as if he were treating invalids.’

- 131** 齊 Qí → line 101.
 (73) 齊宣王 Qí Xuān King Xuān of Qí, r. 342–324 B.C.
 wáng
 齊桓 [公] Qí Huán Duke Huán of Qí, r. 685–643 B.C.
 [gōng]
 晉 Jìn → line 99.
 晉文 [公] Jìn Wén Duke Wén of Jìn, r. 636–628 B.C.
 [gōng]

Duke Huán of Qí and Duke Wén of Jìn were two of the Five Hegemons (*wǔ bà* 五霸), who were the actual power-holders in a large part of the Zhōu period. Different texts identify the five differently, but these two are in all lists (HY 1: 358.1, under 五伯). See also Loewe & Shaughnessy, *Cambridge history of ancient China*, p. 989.

霸 → line 137b.

- 事 shì → line 106.
 得 dé → line 109.
 聞 wén To hear; to smell (something); to be heard; fame (GSR 441f).

Pulleyblank, p. 46, example 136.

- 131b** 謚 = 謚 shì → line 2a.
132a 庶幾 shùjī Approximately; nearly; to hope for, wish for; perhaps; fortunately; the capable and virtuous (HY 2: 1594.2).
 小白 Xiǎobái The name of Duke Huán of Qí 齊桓公; ... (HY 2: 1594.2).
 重耳 Chóngěr ...; the name of Duke Wén of Jìn 晉文公 (M 11: 422.2).
132b 冀 = 冀 jì To hope; ... (HY 2: 162.2, JM).
 行 xíng, háng → line 165.
 道 dào → line 67.

	仕	<i>shì</i>	做官 to serve as an official; an official; . . . (JM). → line 218.
	適	<i>shì</i>	→ line 6a.
133b	次	<i>cì</i>	→ line 118a.
133 (74)	對	<i>duì</i>	→ line 9.
	仲尼	<i>Zhòngní</i>	→ line 94.
	徒	<i>tú</i>	To go on foot; a foot soldier; 徒 a follower, adherent; a servant; common people, a multitude; vainly; mere, only; bare, naked (GSR 62e).
134	道	<i>dào</i>	→ line 67.
	後	<i>hòu</i>	→ line 22.
	世	<i>shì</i>	世 A generation, epoch; from generation to generation, hereditary; the world; worldly, vulgar (GSR 339a).
	傳	<i>chuán</i>	傳 To transmit; to remove;
		<i>zhuàn</i>	(what has been transmitted:) a record; (transmitting place:) a relay (of post etc.) (GSR 231f).
(75)	臣	<i>chén</i>	A slave, servant, subject; an officer, minister (GSR 377a). 臣 ‘Your servant’, humble first-person pronoun (JM).
	未	<i>wèi</i>	→ line 22.
135a	門徒	<i>méntú</i>	A disciple; a doorkeeper; . . . (HY 12: 11.1).
	頌述	<i>sòngshù</i>	To extol and tell of (HY 12: 271.1).
	宓戲	<i>Fúxì</i>	= Fúxī 伏羲, one of the mythical ancient rulers of China (HY 3: 1404.2).
The phrase 文武周公 refers to Kings Wén and Wǔ of Zhōu (trad. r. ?–1223 and 1122–1116 B.C.) and the Duke of Zhōu, who was regent for King Chéng 成 (trad. r. 1115–1079 B.C.).			
	法制	<i>fǎzhì</i>	System of laws; administration; . . . (HY 5: 1038.2).
135b	賤薄	<i>jiànbó</i>	To despise, scorn; . . . (HY 10: 252.1).
	儒家	<i>Rújiā</i>	The school of Confucius; . . . (HY 1: 1714.1).

- 136a** 傳道 *chuándào* To retell, report; . . . (HY 1: 1624).
傳 → line 134. 道 → line 67.
- 136** 無以 *wúyǐ* = 無所以 (Pulleyblank, p. 49).
- 136a** 三皇 *Sān Huáng* Three mythical rulers of high antiquity, variously identified (HY 1: 216.1).
- 五帝 *Wǔ Dì* Five mythical rulers of high antiquity, variously identified (HY 1: 369.1).
- 三皇五帝 *Sān Huáng Wǔ Dì* (General term for mythical rulers of high antiquity) (HY 1: 216.1).
- 殊 *shū* . . . ; 很, 極 very, extremely (JM).
- 殊無 *shūwú* \HY
- [殊不 *shūbù* Definitely not (JM).]
- 136b** 尚 *shàng* . . . ; 還 still; 尚且 even, still, yet (JM).
- 137b** 霸 *bà* A hegemon, leader of the alliance of feudal lords; to serve as hegemon; the achievements of a hegemon; dominant; tyrannical; a local despot;
- pò* the slight glimmer of the new moon (JM).
- 得以 *déyǐ* To be able to; to rely on (HY 3: 991.2).
- 137** 德 *dé* Virtue; virtuous; quality, nature; character, disposition (GSR 919k).
- (76)
- 如 *rú* → line 56.
- 王 *wáng, wàng* → line 6.
- 138** 保 *bǎo* To preserve, protect; to assist; to maintain; to rely on; a stronghold (GSR 1057a).
- (77)
- 民 *mín* → line 31.
- 莫 *mò* → line 99.
- 禦 *yù* → line 124.
- 139a** 惠 *huì* → line 52a
- 黎民 *límin* The people, the masses (HY 12: 1381.1).
黎 → line 76.

- 139** 若 *ruò* To agree, conform to, accord with; to approve; concordant; compliant; 𠄎 like, as; like this, such; thus; (a case like:) if; and; or; you; a kind of ginger; (a particle) (GSR 777a).
- (78)
- 寡人 *guǎrén* → line 47.
- 哉 *zāi* (A particle); to begin (GSR 943v).
(A mark of exclamation which may be added either to a declarative sentence or to a question) (Pulleyblank, p. 146).
- 140** 由 *yóu* → line 127.
- (80) 知 *zhī, zhì* → line 59.
- 141** 吾 *wú, yú* → line 118.
- (81) 胡齕 *Hú Hé* According to Zhào Qí he was a court official close to the King. Nothing more seems to be known about him.

In this sentence *Hú Hé* 胡齕 is a locative complement: ‘I have heard from *Hú Hé* that . . .’ See Pulleyblank, p. 33.

- 坐 *zuò* To sit; a seat; to kneel (GSR 12a).
- 堂 *táng* A hall, apartment; to lay a house foundation; magnificent (GSR 725s).
- 142** 牽 *qiān* To pull, drag, lead; cattle; to attach (GSR 366k).
- 牛 *niú* A bull, cow, ox (GSR 998a).
- 過 *guò* To pass; to transgress; excess, fault; to pass by (GSR 18e).
- (82) 見 *jiàn, xiàn* → line 6.
- 143** 對 *duì* → line 9.
- 將 *jiāng, jiàng, qiāng* → line 7.
- 釁 *xìn* To smear with blood in sacrifice; to anoint; . . . (GSR 446a).
- 鍾 *zhōng* A bell; to accumulate; to repeat; . . . (GSR 1188g).

- (83) 舍 *shè* A lodging-house; to rest in, stop; a halt, resting-place, encampment; a day's stage; to put down, deposit;
- shě* to put away, set aside, leave; 舍 to let off; to give, bestow (GSR 48a).
- 忍 *rěn* To endure; cruel (GSR 456c).
- 144 𪔐 *hú* (A measure); fear, trouble;
- què* poor, thin; rough, rugged; a hind-leg (GSR 1226l).
- 𪔐 *sù* \GSR
- 𪔐𪔐 *húsù* To tremble with fear (JM).
- 若 *ruò* → line 139.
- 罪 *zuì* → line 83.
- 就 *jiù* → line 116.
- 死 *sǐ* → line 81.
- 地 *dì* → line 101.
- (84) 廢 *fèi* To cast aside; to suppress; to remove; 廢 to neglect; to cease; to fall; to fail (GSR 275f).
- 145 與 *yǔ, yù, yú* → line 43.
- 羊 *yáng* A sheep, ram (GSR 732a).
- 易 *yì* → line 105.
- 識 *shì* To know;
- zhì* To remember; to commemorate; to record (GSR 920k).
- (85) 諸 *zhū* Many, all; (initial particle); preserves; 諸 = 之乎 (GSR 45p, Pulleyblank, p. 9).
- 145b 胡齕 *Hú Hé* → line 141.
- 146a 近臣 *jìnchén* An officer close to the ruler (HY 10: 732.2).
- 地處 *dìchù* \HY
- 鑄 *zhù* To cast (metal); . . . (JM).

鍾	<i>zhōng</i>	→ line 143.
牲	<i>shēng</i>	A sacrificial animal (JM).
血	<i>xuè</i>	The blood of sacrificial animals; ... (HY 8: 1340.1).
146b 塗	<i>tú</i>	→ line 79.
罅	<i>xìn</i>	A blood sacrifice; a crevice, crack; ... (HY 2: 759.2).
郛 = 郛	<i>xì</i>	... ; = 隙 (HY 10: 612, 627)
[罅隙	<i>xìnxì</i>	A crevice, crack; ... (HY 2: 760.2).]
祭	<i>jì</i>	To offer sacrifices to; sacrificial; ... (JM).
周禮	<i>Zhōulǐ</i>	‘The rites of Zhōu’, a detailed description of the administrative structure and organisation of the royal state of Zhōu. It was supposedly written by the Duke of Zhōu (周公 → line 135a), but is actually a work of the Warring States or possibly the early Hàn period. See Loewe, <i>Early Chinese texts</i> , pp. 24ff.
大祝	<i>Dà zhù</i>	‘The Grand Prayer-master’, a section of the <i>Zhōulǐ</i> . (<i>Shísān jīng zhùshū</i> , p. 811; Biot, <i>Le Tch-eou-li ou Rites des Tcheou</i> , vol. 2, p. 90).
墮	<i>duò</i>	To drop, let fall; to discard; ... ;
	<i>huī</i>	= 隳, to destroy (JM).
The text of the <i>Zhōulǐ</i> has 隋 where Zhào Qí has 墮.		
[隋	<i>duò</i>	= 墮, to fall down, hang down; to destroy; ... ;
	<i>tuǒ</i>	= 橢, oval, elliptical; oblong;
	<i>suí</i>	(name of an ancient state); ... ;
	<i>suī</i>	remains of a sacrificial offering; (name of an ancient sacrifice) (HY 11: 1057.1).
	<i>tuǒ, suì, huì</i>	To shred sacrificial meat (which was buried after a sacrifice); a sacrifice of shredded meat; ... (GSR 11b).]

隋饗	<i>suīxìn</i>	An ancient ritual, killing an animal and applying its blood (HY 11: 1058.1, referring only to this passage in <i>Zhōulǐ</i>).
逆	<i>nì</i>	To welcome, meet; to receive; to prepare to; inverted, backward; . . . (JM).
尸	<i>shī</i>	A corpse; to lie as a corpse; the representative of the dead at a sacrifice; . . . (GSR 561a).

147a 令 *lìng* → line 201.

The passage in *Dà zhù* seems to mean, ‘In the performance of the *Suīxìn* sacrifice, when one goes to meet the sacrificial animal or the representative of the dead, the bells and drums are commanded [to sound].’ Cf. Biot, *Le Tcheou-li ou Rites des Tcheou*, vol. 2, p. 90.

天府	<i>Tiān fǔ</i>	‘The Master of the Celestial Repository’, a section of the <i>Zhōulǐ</i> (<i>Shísān jīng zhùshū</i> , juàn 20, p. 776; Biot, <i>Le Tcheou li</i> . . . , pp. 480–483).
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上春 *shàngchūn* The first month of spring (HY 1: 278).

The *Zhōulǐ* text has 鎮 where Zhào Qí has 鍾.

[鎮 *zhèn* . . . ; a precious thing (GSR 375f).]

The passage in *Tiān fǔ* seems to mean, ‘At the beginning of spring, the precious objects and precious things are smeared with blood.’

148 (87)	是	<i>shì</i>	This; this is, is; (to be thus:) to be right; really (GSR 866a).
	心	<i>xīn</i>	The heart (GSR 663a).
	足	<i>zú</i>	A foot; enough, sufficient; to add, to heap (GSR 1219a; Pulleyblank, pp. 42–43).
	足以	<i>zúyǐ</i>	(Pulleyblank, p. 42–43, 133).
	百姓	<i>bǎixìng</i>	(In ancient times:) the aristocracy; (later:) persons without official position, common people (JM).
	愛	<i>ài</i>	To love; 𢇛 to grudge (GSR 508a).
(88)	忍	<i>rěn</i>	→ line 143.
149	固	<i>gù</i>	Fortified, secure; securely, to make sure; strong, firm; obstinate; mean; rude; old-established; certainly (GSR 49f).
	知	<i>zhī, zhì</i>	→ line 59.

- 149a** 嗇 *sè* Stingy, miserly; thrifty; to cherish, treasure; to stop up, close off; = 穡, to bring in the harvest (JM).
- 推 *tuī* → line 187.
- 150a** 嗇愛 *sè'ài* \HY
- [愛嗇 *ài'sè* To cherish; to not waste (HY 7: 635.2).]
- 材 *cái* → line 158.
- The next character appears to be *chén* 臣 rather than *jù* 巨.
- 巨 *jù* Large; how, why (JM).
- 臣 *chén* → line 134.
- 150b** 恐懼 *kǒngjù* To fear, dread; to be afraid (HY 7: 492.2).
- 趨 *qū* To walk quickly; to walk with small steps; to hurry to; to submit to the authority of; to move toward; to obey; meaning, purport; (of birds:) to peck (JM).
- 150** 然 *rán* → line 49.
- (89) 誠 *chéng* → line 127.
- 151** 雖 *suī* → line 43.
- 徧 *biǎn* Narrow (GSR 246g).
- 小 *xiǎo* Small; to belittle (GSR 1149a).
- (90) 即 *jí* . . . ; (adds emphasis to a noun predicate) (Pulleyblank, p. 17).
- 齧齧 *húsù* → line 144.
- 153a** 愛惜 *āixī* To cherish, protect; to love dearly; romantic love; to stint, be miserly (HY 7: 635.1).
- 財費 *cáifèi* Expenses, cost (HY 10: 87.1).
- 153b** 哀 *āi* Grieved, sorrowful; to pity; to lament, bewail; . . . (JM).
- 154** 異 *yì* → line 82.
- (91) 彼 *bǐ* → line 108.

	惡	<i>è, wù, wū</i>	→ line 91.
155 (92)	隱	<i>yǐn</i>	To conceal; grieved, suffering;
		<i>yìn</i>	To lean on, to correct (GSR 449a).
156	擇	<i>zé</i>	To choose;
		<i>dù</i>	= 殲, to destroy (GSR 790n).
156a	怪	<i>guài</i>	→ line 52a.
	痛	<i>tòng</i>	An ache, pain; grieved, sorrowful; to hate; completely (JM).
157a	何為	<i>héwèi</i>	Why;
		<i>héwéi</i>	do what; be what (HY 1: 1232.1).
157b	釋	<i>shì</i>	To release, drop; to abandon; to set free; ... (JM).
157 (93)	笑	<i>xiào</i>	→ line 56.
158	財	<i>cái</i>	Wealth, valuables; (mental resources:) talent (GSR 943h).
	宜	<i>yí</i>	To sacrifice to the deity of the soil; right, proper; to beseech, approve; to adjust; liable to (GSR 21a).
(94)	謂	<i>wèi</i>	To say, tell, call (GSR 523d).
159a	免	<i>miǎn</i>	→ line 92.
	非	<i>fēi</i>	...; wrong, incorrect; to blame (JM).
159b	責	<i>zé</i>	→ line 84a.
	罪	<i>zuì</i>	A crime; a fault, error; to penalise, punish; to blame, censure, condemn; suffering (JM).
			→ line 83.
159 (95)	傷	<i>shāng</i>	To wound, hurt, damage; to afflict (GSR 720j').
160	乃	<i>nǎi</i>	Your; = 迺, then, thereupon (GSR 945a). Adds emphasis to a noun predication (Pulleyblank, p. 17).
	仁	<i>rén</i>	→ line 104.

	術	<i>shù</i>	A road, path; an art, a device (GSR 497d).
	見	<i>jiàn, xiàn</i>	→ line 6.
	君	<i>jūn</i>	A lord, prince; a princess (GSR 459a).
	子	<i>zǐ, zī</i>	→ line 33.
	君子	<i>jūnzǐ</i>	An aristocrat; a person of excellent moral character; a person of learning and culture (JM).
	禽	<i>qín</i>	A bird; an animal; to catch, capture (GSR 651j).
	禽獸	<i>qínshòu</i>	Birds and beasts (HY 1: 1589.1). 獸 → line 44.
161 (96)	生	<i>shēng</i>	→ line 66.
	聞	<i>wén</i>	→ line 131.
	聲	<i>shēng</i>	A sound, noise; a voice; fame (GSR 822a).
	食	<i>shí, sì</i>	→ line 71.
162 (97)	遠	<i>yuǎn, yuàn</i>	→ line 6.
	庖	<i>páo</i>	→ line 89.
	廚	<i>chú</i>	A kitchen (GSR 127m).
162a	解心	<i>jiěxīn</i>	To cleanse the heart; . . . (HY 10: 1364.1).
163a	牲	<i>shēng</i>	→ line 146b.
163 (98)	說	<i>shuō</i>	To speak; to explain; to excuse;
		<i>shuì</i>	to exhort; to halt, rest over night;
		<i>tuō, tuì</i>	= 脱 let loose (GSR 324m).
		<i>yuè</i>	☞ = 悅, pleased, glad (GSR 324o) (GSR 324q).
164	詩 [經]	<i>Shī [jīng]</i>	→ line 30.
The passage cited is from Ode 198: ‘. . . other men have their (hearts:) thoughts, but I can (measure:) understand them’ (Karlgrén, <i>The book of odes</i> , p. 8; <i>Glosses on the book of odes</i> , pp. 10–13).			
	他	<i>tā</i>	Another (GSR 4c).
	予	<i>yǔ, yú</i>	→ line 41.
	忖	<i>cǔn</i>	To measure, consider (GSR 431d).

度	<i>dù</i>	A measure (of length); a law, rule; limits, bounds; to regulate;
	<i>duó</i>	☞ To measure; to calculate, consider (GSR 801a).
夫子	<i>fūzǐ</i>	Honorific term of address for a man; . . . (JM). 夫 → line 11.

Pulleyblank, p. 71, example 237.

165 (99)	我	<i>wǒ</i>	→ line 81.
	乃	<i>nǎi</i>	→ line 160.
	行	<i>xíng</i>	A street, road; <i>wǔ xíng</i> 五行, the five elements; to walk, go; current; to be possible; to succeed; to act, practise; to go round, inspect; action;
		<i>háng</i>	A rack; a row; strong, vigorous (GSR 748a).
	反	<i>fǎn</i>	To turn; to return; to bring back; to retort; to repeat; contrary, on the contrary; to rebel (GSR 262a).
	求	<i>qiú</i>	To seek for, ask; = 逌, to unite (GSR 1066a).
	得	<i>dé</i>	→ line 109.
	吾	<i>wú, yú</i>	→ line 118.
	言	<i>yán</i>	A big flute; to speak; speech, talk; I, we; (a particle); high and large; . . . (GSR 251a).
166 (100)	戚	<i>qī</i>	A battle-axe; intense feelings, affection; solicitous; beloved ones, relatives; grieved; to distress; (in <i>qīshī</i> 戚施, a toad) (GSR 1031f).
	戚戚	<i>qīqī</i>	[See Pulleyblank, p. 9, on the uses of reduplication.]
	合	<i>hé</i>	To join, unite; to collect; harmony; a mate; to agree with; to close, shut (GSR 675a).
167a	小雅	<i>Xiǎo yǎ</i>	(Title of a section of the <i>Shī jīng</i>).
	巧言	<i>Qiǎo yán</i>	(Title of Ode 198).
	喜悦	<i>xǐyuè</i>	Happy, joyful (also written 喜說) (HY 3: 404.1).
	稱	<i>chēng, chèn, chèn</i>	→ line 3a.

	嗟	<i>jiē</i>	→ line 24a.
	嗟歎	<i>jiētàn</i>	To sigh (歎 = 嘆) (HY 3: 439.1).
168 (101)	復	<i>fù</i>	To return; 𠄎 to report; to reply; to repay; to restore; to recommence; to repeat; again (GSR 1034d).
	力	<i>lì</i>	Strong; 𠄎 strength, force; to force; effort (GSR 928a).
	足	<i>zú</i>	→ line 148.
	舉	<i>jǔ</i>	𠄎 To lift, raise; to present (offerings); to start; to record; to mention; to promote; to take; all (GSR 75a).
169	鈞	<i>jūn</i>	𠄎 A weight of 30 <i>jīn</i> 斤; a potter's wheel (GSR 391e).
(102)	羽	<i>yǔ</i>	𠄎 A feather; a wing (GSR 98a).
	明	<i>míng</i>	Light; bright; intelligent; enlightenment, discernment; 𠄎 eyesight; seeing, perception; (making clear =) an agreement, contract (GSR 760a).
	察	<i>chá</i>	→ line 50.
	秋	<i>qiū</i>	𠄎 Autumn; a crop; to dance, to posture (said of a bird) (GSR 1092a).
	豪	<i>háo</i>	A porcupine; long-haired or shaggy animals; 𠄎 hair; brave, eminent (GSR 1129n).
170	末	<i>mò</i>	The end of a branch; 𠄎 the tip; the extremities (arms and legs); end, finish, result, the last; small; to diminish; not (GSR 277a).
	見	<i>jiàn, xiàn</i>	→ line 6.
	輿	<i>yú</i>	𠄎 A vehicle, carriage; a carrier; to carry on the shoulders; underlings, the crowd; many (GSR 89j).
	薪	<i>xīn</i>	Firewood (GSR 382n).
	許	<i>xǔ</i>	To approve, allow; to promise; 𠄎 to find likely, expect; to admit (GSR 60i).
170a	白	<i>bái</i>	...; to tell, report (JM).
	信	<i>xìn</i>	→ line 106.

- 171b** 斤 *jīn* ...; (a unit of weight, in the Hàn, ca. 250 g) (JM).
→ line 64.
- 171** 否 *fǒu* ☞ Not; wrong;
(103) *pǐ* bad; to obstruct (GSR 999e).
- (104) 恩 *ēn* ☞ Kindness, favour; love (GSR 370j).
及 *jí* → line 41.
禽獸 *qínshòu* → line 160.
- 172** 功 *gōng* Work, effort; achievement, result; merit (GSR 1172d).
至 *zhì* → line 84.
獨 *dú* → line 44.
(On *dú* in rhetorical questions see Pulleyblank, p. 133).
與 *yǔ, yù, yú* → line 43.
然則 *ránzé* If it is so, then — (Pulleyblank, p. 181).
- 173** 用 *yòng* → line 64.
(105) **174** 保 *bǎo* → line 138.
(106) *Jiàn* 見 here is the passive-forming particle: 見保, ‘to be protected’.
故 *gù* → line 112.
- 175b** 百姓 *bǎixìng* → line 148.
若 *ruò* → line 139.
- 176** 形 *xíng* Form, shape; ☞ appearance; to appear, be manifested; to conform to (GSR 808d).
(108) 異 *yì* → line 82.
- 177b** 狀 *zhuàng* Shape, form; condition; a scene, image; to describe; to tell, report; courtesy; achievement, merit; probably, apparently (JM).
- 177** 挾 *xié* To grasp, hold; ☞ to clasp under the arm;
(109) *jiā* to encompass, embrace; all round (GSR 630l).
太山 *Tàishān* = 泰山, a mountain in Shāndōng.

	超	<i>chāo</i>	To leap on to; 𨔵 to leap over; disappointed (GSR 1131j).
	北	<i>běi</i>	To turn the back on; 𨔵 north; to send to the north (GSR 909a).
	海	<i>hǎi</i>	Sea (GSR 947x).
	語	<i>yǔ, yù</i>	→ line 115.
178	能	<i>néng</i>	→ line 119.
	誠	<i>chéng</i>	→ line 127.
(110)	長	<i>cháng, zhàng, zhǎng</i>	→ line 101.
	折	<i>zhé</i>	Break, bend (GSR 287a).
	枝	<i>zhī</i>	A branch (of a tree); to go astray; to resist, hold out (GSR 864b). Arch. 𨔵ěg.
	[肢	<i>zhī</i>	A limb (GSR 864c). Arch. 𨔵ěg.]
Zhào Qí explains <i>zhézhī</i> 折枝 as ‘to massage and bend the joints, relaxing tired limbs’, taking 枝 = 肢. Yáng Bójùn (p. 24, n. 24) gives this and two other possible explanations.			
180 (112)	類	<i>lèi</i>	𨔵 A class, category; (determine the category:) to discriminate; (of the same category:) to resemble, be similar, be equal; good; (name of a sacrifice) (GSR 529a).
181a	陳	<i>chén</i>	→ line 61b.
	形	<i>xíng</i>	→ line 176.
	若是	<i>ruòshì</i>	Thus, so, like this, in this way; . . . (HY 9: 331.1). 若 → line 139.
181b	按摩	<i>ànmó</i>	(A massage technique, described in several ancient books) (HY 6: 592.2). [See HY for further details.]
	節	<i>jié</i>	A joint; . . . (JM).
	罷	<i>bà</i>	. . . ;

- pí* tired; a weakling (JM).
- 182a** 役 *yì* . . . ; to put (someone) to work (JM).
- 182b** 近 *jìn* Near; near in time; to approach; . . . (JM).
- 喻 *yù* → line 44a.
- 182** 老 *lǎo* Old (GSR 1055a).
- (113) *Wú* 吾 is used here reflexively: 吾老, ‘one’s elders’.
- 及 *jí* → line 41.
- 183** 幼 *yòu* Young (GSR 1115f).
- 天下 *tiānxià* → line 99.
- 運 *yùn* ☞ To revolve, turn around; to move; longitudinal (GSR 458d).
- (114) 掌 *zhǎng* ☞ The palm of the hand; to manage (GSR 725j).
- 183a** 敬 *jìng* Serious, solemn; careful, cautious; to respect; respectful; . . . (JM).
- 184b** 惠 *huì* → line 52a.
- 易 *yì* → line 105.
- 184** 詩 [經] *Shī [jīng]* → line 30.

The quotation is from Ode 240. Karlgren’s translation: ‘He was a model to his consort, it extended to his brothers, and so he governed his family and state’ (*The book of odes*, pp. 192–3). He explains *guǎqī* 寡妻 as ‘the single-standing wife, the one wife’, the consort being only one, as against the several secondary wives’ (*Glosses on the book of odes*, no. 812).

- 刑 *xíng* → line 105.
- 于 *yú* → line 118.
- 185** 寡 *guǎ* → line 47.
- 妻 *qī, qǐ* → line 110.
- 至 *zhì* → line 84.
- 兄 *xiōng* → line 106.
- 弟 *dì* ☞ A younger brother, junior; pleased; respectful towards elder brothers, fraternal (GSR 591a).

	御	<i>yù</i>	To drive a chariot; a charioteer; 𡥉 to govern, direct; to manage, do service; an office; an officer, attendant; to set forth, present; to attend on; a concubine;
		<i>yà</i>	to meet (GSR 60l).
	家	<i>jiā</i>	→ line 12.
	邦	<i>bāng</i>	Country, state (GSR 1197e).
(115)	言	<i>yán</i>	→ line 165.
	舉	<i>jǔ</i>	→ line 168.
	斯	<i>sī</i>	→ line 84.
	心	<i>xīn</i>	→ line 148.
186	加	<i>jiā</i>	→ line 51.
	諸	<i>zhū</i>	→ line 145.
	彼	<i>bǐ</i>	→ line 108.
186a	大雅	<i>Dà yǎ</i>	→ line 32a.
	思齊	<i>Sī zhāi</i>	(Title of Ode 240).
186b	適	<i>shì</i>	→ line 6a.
	妾	<i>qiè</i>	A female slave; a concubine; . . . (JM).
187a	御	<i>yù</i>	→ line 185.
	亭	<i>tíng</i>	A hostel; to deal with impartially; exactly; to rear, nurture; to stagnate; to regulate; a pavilion, kiosk; . . . (JM).
187b	福	<i>fú</i>	Fortune; fortunate; to yield, surrender; . . . (JM).
	但	<i>dàn</i>	→ line 80a.
	舉	<i>jǔ</i>	→ line 168.
187	推	<i>tuī</i>	To push; to push away; 𡥉 to extend; to compute; to change, succeed (GSR 575a').
	恩	<i>ēn</i>	→ line 171.
	足	<i>zú</i>	→ line 148.

	保	<i>bǎo</i>	→ line 138.
	四	<i>sì</i>	Four (GSR 518a).
	海	<i>hǎi</i>	→ line 177.
188 (116)	妻	<i>qī, qì</i>	→ line 110.
	子	<i>zǐ, zī</i>	→ line 33.
	古	<i>gǔ</i>	Ancient (GSR 49a).
	過	<i>guò</i>	→ line 142
189	無	<i>wú</i>	→ line 59.
	無以	<i>wúyǐ</i>	→ line 136.
	他	<i>tā</i>	→ line 164.
	善	<i>shàn</i>	Good; to approve; to make good; to treat well (GSR 205a).
	而已	<i>éryǐ</i>	(Final particle:) only (Pulleyblank, p. 134).
189a	有為	<i>yǒuwéi</i>	Having accomplishments (JM).
190 (117)	禽獸	<i>qínshòu</i>	→ line 160.
	功	<i>gōng</i>	→ line 172.
	至	<i>zhì</i>	→ line 84.
191	百姓	<i>bǎixìng</i>	→ line 148
	獨	<i>dú</i>	→ line 172.
191a	復	<i>fù</i>	→ line 168.
	申	<i>shēn</i>	→ line 24a.
191 (118)	權	<i>quán</i>	The weight of a steelyard; 秤 to weigh; the balance of circumstances, exigencies of time; power; (in <i>quányú</i> 權輿, beginning) (GSR 158o).
	然後	<i>ránhòu</i>	Afterward (Pulleyblank, p. 161). [In <i>Mèngzǐ</i> , <i>ránhòu</i> seems always to mean ‘only afterward’: <i>quán ránhòu zhī</i> ... 權然後知 ..., ‘Only after weighing does one know ...’.]
	輕	<i>qīng</i>	A light carriage; light (as opposed to heavy); nimble, swift (GSR 831o).

	重	<i>zhòng</i>	Heavy; weighty, important, grand, serious; to increase; to honour;
		<i>chóng</i>	to double; to accumulate; twice; to repeat (GSR 1188a).
	輕重	<i>qīngzhòng</i>	Weight.
192	度	<i>dù, duó</i>	→ line 164.
	短	<i>duǎn</i>	Short (GSR 169a).
	長短	<i>cháng-duǎn</i>	Length (JM). 長 → line 101.
	物	<i>wù</i>	A thing, object, article; a colour of cattle; quality; to divide according to quality, to sort, classify; a class, sort; a variegated pennon (GSR 503h).
	然	<i>rán</i>	→ line 49.
	甚	<i>shèn</i>	Excessive, very (GSR 658a).
193a	銓衡	<i>quánhéng</i>	A weighing instrument; to weigh; . . . (HY 11: 1269.2).
	稱	<i>chēng, chèn, chèng</i>	→ line 3a.
	丈	<i>zhàng</i>	(A unit of linear measure, = 10 <i>chǐ</i> 尺); to measure; (an honorific 2nd-person pronoun) (JM).
	尺	<i>chǐ</i>	→ line 63a.
	量	<i>liàng</i>	A measuring vessel (for volumes); to estimate, assess; . . .
		<i>liáng</i>	to weigh; to measure, calculate; to survey (land); (JM).
193b	度	<i>dù, duó</i>	→ line 164
	稱度	<i>chēngduó</i>	\HY
	當行	<i>dāngxíng, dāngháng</i>	[HY 7: 1390.2 has several meanings which are irrelevant here.]
	比	<i>bǐ, bì</i>	→ line 102.
	尤	<i>yóu</i>	. . . ; especially (JM).

194 (120)	抑	<i>yì</i>	To put the hand on, rub; to repress; (self-repressive:) careful, attentive; 𢇛 (initial particle); and, but, or else (GSR 915a).
	興	<i>xīng, xìng</i>	→ line 123.
	甲	<i>jiǎ</i>	→ line 54.
	兵	<i>bīng</i>	→ line 54.
	危	<i>wēi</i>	→ line 13.
	士	<i>shì</i>	→ line 12.
	臣	<i>chén</i>	→ line 134.
	構	<i>gòu</i>	To cross, join (as weapons in fighting) (GSR 109f).
	[構	<i>gòu</i>	To fabricate, build; to unite; to come in contact with; to come in conflict with; to plot against (GSR 109g).]
	怨	<i>yuàn</i>	To resent; resentment; an enemy (GSR 260c).
195	諸	<i>zhū</i>	→ line 145.
	侯	<i>hóu</i>	A target; (skilled archer, chief:) a feudatory prince; princely; (a particle); to implore (GSR 113a).
	諸侯	<i>zhūhóu</i>	‘The lords’, general term for the rulers of states of the Zhōu period (JM).
	快	<i>kuài</i>	Cheerful; to find pleasure in; to satisfy (GSR 312k).
195a	辭	<i>cí</i>	→ line 7a.
	抑	<i>yì</i>	→ line 194.
196 (121)	否	<i>fǒu, pǐ</i>	→ line 171.
	將	<i>jiāng, jiàng</i>	→ line 7.
	求	<i>qiú</i>	→ line 165.
	大	<i>dà, dài</i>	Great; 𡗗 greatly (GSR 317a).
	欲	<i>yù</i>	→ line 43.

- 197** 得 *dé* → line 109.
 (122) Pulleyblank, p. 46, example 136.
- 聞 *wén, wèn* → line 131.
- 與 *yú, yù, yǔ* → line 43.
- 198a** 意 *yì* A wish, desire, intention; meaning; bearing, mien, expression; opinion (JM).
- 198b** 道 *dào* → line 67.
- 緣 *yuán* . . . ; cause, reason (JM).
 → line 206.
- 198** 笑 *xiào* → line 56.
 (123)
- 198b** 正言 *zhèngyán* Morally correct words; to speak bluntly; to speak definitely; to speak correctly; . . . (HY 5: 311.2).
 言 → line 165.
- 199** 肥 *fēi* → line 89.
 (124)
- 甘 *gān* Sweet (GSR 606a).
- 輕 *qīng* → line 191.
- 煖 *nuǎn* Warm (GSR 255i).
- 口 *kǒu* → line 72.
- 體 *tǐ* The body; a limb; to embody; form, shape; a category, class; an indication in divination (GSR 597i).
- 抑 *yì* → line 194.
- 200** 采 *cǎi* To gather, pluck; variegated, full of colour; 采 colour; elegant; business (GSR 942a).
- (125) 色 *sè* → line 90.
- 視 *shì* To look, see, regard; to cause to see, show; equal to; to proclaim (GSR 553h).
- 目 *mù* An eye; to see; details; an index; to denominate (GSR 1036a).
- 聲 *shēng* → line 161.
- 音 *yīn* 音 A sound, tone; shade (GSR 653a).

	耳	ěr	→ line 47.
	聽	tīng	To hear; 聽 to listen to; to acknowledge, obey (GSR 835d')
201	便	biàn	Comfortable; convenient, useful; prompt; there-upon, then;
		pián	elegant, specious (GSR 221a).
	嬖	bì	A favourite (GSR 853v).
	便嬖	piànbì	A favourite (JM).
	使	shǐ	→ line 107.
(126)	令	lìng	To command; good (GSR 823a).
	使令	shìlìng	To order about, be bossy (JM).
	前	qián	Before; to precede; to advance; former (GSR 245a).
	臣	chén	→ line 134.
202	供	gòng	To furnish; to serve, offer (GSR 1182f).
	豈	qǐ, kǎi	→ line 44.
On the use of wèi 為 here see Pulleyblank, p. 52. It could be a main verb, but it is best interpreted as a coverb with the main verb understood.			
202b	致	zhì	... ; to obtain (JM).
	端	duān	The beginning (of a process etc.); an end, extremity (of an object); a point (in a discussion); straight; ... (JM).
203	然則	ránzé	→ line 172.
(128)			
204	已	yǐ	To cease, end, stop; to achieve; (particle denoting past tense); already; to dismiss; to abstain from; excessive; (final particle); Oh!; = 以 (GSR 977a). (Final particle indicating a new realisation on the part of the speaker) (Pulleyblank, p. 118).
	辟	bì	A ruler, prince; brilliant; thin-sliced; a law, rule; lawful, correct; to correct; to regulate, arrange; inner coffin; = 避, to go away from, to avoid;
		pì	辟 = 闢, to open; = 僻, oblique, depraved, perverse, to despise (GSR 853a)

	土	<i>tǔ</i>	Soil, earth, land; to measure;
		<i>dù</i>	roots of mulberry tree (GSR 62a).
	地	<i>dì</i>	→ line 101.
	朝	<i>zhāo</i>	Morning;
		<i>cháo</i>	audience; court; to go to the court of (GSR 1143a).
	秦	<i>Qín</i>	→ line 101.
	楚	<i>Chǔ</i>	→ line 102.
(129)	莅 = 蒞	<i>lì</i>	To go to and inspect; to control (GSR 520b).
	中國	<i>Zhōngguó</i>	The capital of a state; within the state; the ‘Central States’, the area of Chinese culture as opposed to the barbarians on the periphery (JM).
205	撫	<i>fǔ</i>	To lay the hand on; to soothe, 𢵿 pacify; to stabilize; to accommodate oneself to; to hold; to manage (GSR 103p).
	夷	<i>yí</i>	𢵿 Barbarian (esp. tribes to the east of ancient China); level, even; equal; just; ordinary; simple; peaceful; to be at rest; to pacify; easy; pleased; to extend, expose, display; a rule, law; a custom, institution; to hurt; to kill, destroy; to squat (GSR 551a).
	四夷	<i>sì yí</i>	The barbarians living in the four directions from the Central States (HY 3: 577.1).
205a	臨	<i>lín</i>	→ line 42b.
	意欲	<i>yìyù</i>	A desire, passion; to hope to (do something) (HY 7: 643.1).
	庶幾	<i>shùjī</i>	→ line 132a.
205b	莅臨	<i>lìlín</i>	... (HY 9: 421). 莅 = 蒞 → line 204.
	[臨莅	<i>línlì</i>	To arrive at (usually referring to a ruler’s taking the throne and governing) (HY 8: 731.2).]
	若	<i>ruò</i>	→ line 139.

Ruò 若 here means ‘that sort of’. In some classical texts it can mean ‘you, your’, but not, apparently, in *Mèngzǐ* (Pulleyblank, pp. 90–91, 78).

- 206** 猶 *yóu* (A kind of monkey); suspicious, hesitating, deliberate; 𢇛 equal to, similar; to plan, scheme; to counsel; to go along; still, yet; to laugh; 𢇛 (→ line 127) (GSR 1096r; Pulleyblank, pp. 𢇛 18, 55–7).
- 緣 *yuán* The hem or border of a garment; to go along, follow; 𢇛 to climb (a tree) (GSR 171d).
- 木 *mù* → line 64.
- (130) 魚 *yú* A fish (GSR 79a).
- 206a** 順 *shùn* Along, in the same direction as; to follow, abide by; to submit to, yield to; . . . (JM).
- 206b** 嚮 *xiàng* . . . ; former, past; just now, a moment before (JM).
- 嚮者 *xiàngzhě* In the past, previously; just now, a moment before (HY 3: 537.1).
- 207a** 搆兵 *gòubīng* To wage war (HY 6: 790.2).
搆 → line 194.
- 求 *qiú* → line 165.
- 莅 = 蒞 *lì* → line 204.
- 207b** 願 *yuàn* → line 86.
- 喬 *qiáo* High, tall; . . . (JM).
- 208** 甚 *shèn* → line 192.
- (131) The question 若是其甚與 is an inversion, for emphasis, of 其甚若是與 (Pulleyblank, p. 147).
- 208a** 比 *bǐ, bì* → line 102.
- [太甚 *tàishèn* Excessive (HY 2: 1468.2).]
- 208** 殆 *dài* Danger; perilous; 𢇛 possibly, perhaps; nearly, almost; doubt (GSR 976l').
- (132) 有 *yǒu* To have; there is; (having =) rich;
- yòu* 𢇛 = 又, further, moreover (GSR 995o, 995a).
- 209** 後 *hòu* → line 22.
- 災 *zāi* A calamity, disaster, injury; misfortune (GSR 940a).

210 (133)	盡	<i>jìn</i>	→ line 47.
	心	<i>xīn</i>	→ line 148.
	力	<i>lì</i>	→ line 168.
	必	<i>bì</i>	→ line 9.
210a	戰鬪	<i>zhàndòu</i>	A battle; war in general (HY 5: 247.2). 鬪 = 鬥.
210b	殘民	<i>cánmín</i>	To abuse the common people; people who are abused (HY 5: 168). 殘 → line 60a.
	破國	<i>pòguó</i>	A ruined state; to attack and conquer an enemy state (HY 7: 1034.1).
211 (135)	鄒	<i>Zōu</i>	A tiny ancient state, roughly corresponding to Zōu County, Shāndōng.
211b	害	<i>hài, hé</i>	→ line 41.
212	楚	<i>Chǔ</i>	→ line 102.
	戰	<i>zhàn</i>	→ line 151.
	孰	<i>shú</i>	→ line 118.
	勝	<i>shèng, shēng</i>	→ line 61.
213 (137)	然則	<i>ránzé</i>	→ line 172.
	小	<i>xiǎo</i>	→ line 151.
	固	<i>gù</i>	→ line 149.
	敵	<i>dí</i>	→ line 111.
	大	<i>dà, dài</i>	→ line 196.
	寡	<i>guǎ</i>	→ line 47.
214	眾	<i>zhòng</i>	A multitude; numerous; all (GSR 1010a).
	弱	<i>ruò</i>	Weak; to consider weak, despise; young, tender (GSR 1123a).
(138)	彊 = 強	<i>qiáng, qiǎng</i>	→ line 99.
	海	<i>hǎi</i>	→ line 177.

	內	<i>nà</i>	To bring in;
		<i>nèi</i>	interior, inside, inner, in;
		<i>rù</i>	= 入, enter (GSR 695e).
215	方	<i>fāng,</i> <i>páng, fàng</i>	→ line 103.
	千	<i>qiān</i>	Thousand (GSR 365a).
	里	<i>lǐ</i>	→ line 101.
	齊	<i>Qí</i>	→ line 101.
	集	<i>jí</i>	To come together and settle (sc. birds); to assemble; to collect; united, harmonious; to accomplish (GSR 691a).
	服	<i>fú</i>	To dominate, subdue; to domesticate, train and use (animals); to be dominated, submit to; to yoke; a yoke-horse; (cause to undergo:) to apply; to serve; service, business, labour; intense thoughts; (subjugated area:) district, dependency; a garment, robe; to war; a quiver (GSR 934d).
216 (139)	異	<i>yì</i>	→ line 82.
216a	辭	<i>cí</i>	→ line 195a.
	小弱	<i>xiǎoruò</i>	Small and weak; young and weak (HY 2: 1618.2).
	彊大 = 強大	<i>qiángdà</i>	Powerful and prosperous (HY 4:134).
	集會	<i>jìhuì</i>	To combine, collect, assemble; to gather together and hold a meeting (HY 11: 801.1).
216b	可	<i>kě</i>	... ; approximately (JM). → line 57.
	譬	<i>pì</i>	A metaphor, analogy, comparison; to give explicit instructions; to understand, comprehend (JM).
217	蓋	<i>gài</i>	To thatch; to cover, conceal; a cover (of a car); namely, for, because;
		<i>hé</i>	盥 = 盥, why not (GSR 642q). 盥 → line 239.
	亦	<i>yì</i>	→ line 6.

	反	<i>fǎn</i>	→ line 165.
	本	<i>běn</i>	A root; the trunk (of a tree); origin, fundament; a wooden tablet (GSR 440a).
218 (140)	今	<i>jīn</i>	→ line 125.
	發	<i>fā</i>	→ line 79.
	政	<i>zhèng</i>	→ line 50.
	施	<i>shī, yì, shǐ</i>	→ line 104.
	仁	<i>rén</i>	→ line 104.
	使	<i>shǐ, shì</i>	→ line 107.
	天下	<i>tiānxià</i>	→ line 99.
	仕	<i>shì</i>	To work; to serve; an office (GSR 970d).
	欲	<i>yù</i>	→ line 43.
	立	<i>lì</i>	To stand; to set up, raise; to ascend (throne); = 粒, grains of rice (GSR 694a).
219	朝	<i>zhāo, cháo</i>	→ line 204.
	耕	<i>gēng</i>	→ line 105.
	野	<i>yě, shù</i>	→ line 90.
(141)	商	<i>shāng</i>	To discuss, debate; 𠬞 to trade; (name of a musical note); (name of place and dynasty); to endow, give (GSR 734a).
	賈	<i>jià</i>	A price;
		<i>gǔ</i>	𠬞 a merchant; to do business (GSR 38b).
	藏	<i>cáng</i>	To conceal; 𠬞 to store;
		<i>zàng</i>	a store, treasure; the intestines (GSR 727g').
220	市	<i>shì</i>	A market, market-place; to deal (GSR 963a).
	行	<i>xíng, háng</i>	→ line 165.
	旅	<i>lǚ</i>	A troop; a multitude; retainers; many; younger men of the family; to arrange in a series; one after the other; to set forth, extol; a guest, stranger; 𠬞 a traveller; to lodge, lodging; a road; . . . (GSR 77a).

	出	<i>chū, chui</i>	→ line 115.
	塗	<i>tú</i>	→ line 79.
221	疾	<i>jí</i>	Sickness, pain; sufferance; a defect; aggrieved; to hate; violent; evil; hurried; urgent; active, energetic (GSR 494a).
	赴	<i>fù</i>	To hasten to, go with a report to (GSR 1210i).
	慇	<i>sù</i>	To inform; to complain;
		<i>sè</i>	fear (GSR 769b).
	若	<i>ruò</i>	→ line 139.
	孰	<i>shú</i>	→ line 118.
222	禦	<i>yù</i>	→ line 124.
(143)	愔	<i>hūn</i>	Darkened in mind, stupid (GSR 457o)
(144)	進	<i>jìn</i>	To introduce; to present; to advance (GSR 379a).
223	願	<i>yuàn</i>	→ line 86.
	夫子	<i>fūzǐ</i>	→ line 164.
	輔	<i>fù</i>	Protecting boards on sides of carriage; to protect, 𨋖 help; bones of the upper jaw (GSR 102v).
	志	<i>zhì</i>	An aim, goal; will, purpose; spirit, mind; a sign, emblem; a record; a treatise; to keep in mind (GSR 962e).
	明	<i>míng</i>	→ line 169.
The phrase 明以教我 is an inversion of 以明教我, 'teach me with [your] intelligence'.			
	教	<i>jiào</i>	→ line 74.
(145)	雖	<i>suī</i>	→ line 43.
224	敏	<i>mǐn</i>	Diligent, active; to hasten; quickly (GSR 1251q).
	嘗 = 嘗	<i>cháng</i>	To taste; 𨋖 to try; (mark of past tense); autumnal sacrifice (GSR 725f).
	試	<i>shì</i>	To test, 𨋖 try; to apply, make use of (GSR 918n).

- 224a** 情思 *qíngsī* Affection; emotion, feeling; mood; talent (HY 7: 580.2).
- 悞亂 *hūnlùn* Confused, chaotic; swarming, teeming (HY 7: 602.1).
- 進行 *jìnxíng* To move forward; to implement, put into practice; ... (HY 10: 981.2).
- 224b** 施行 *shīxíng* Action; to take action; to put into practice, implement; to disseminate, spread; to deal with, manage; ...
yíxíng ... (HY 6: 1578.2).
 施 → line 104. 行 → line 165.
- 明言 *míngyán* Plain speech; to distinguish clearly; to explain clearly; ... (HY 5: 602.1).
- 教訓 *jiàoxùn* Education and training; to teach and admonish; to rear, bring up, educate (HY 5: 448.2).
- 225** 恒 = 恆 *héng* Constant;
 (146) 恒 = *gèng* increasing moon; to spread out, everywhere (GSR 881d).
- 產 *chǎn* To breed, bear; produce; a product; 厶 livelihood (GSR 194a).
- 惟 *wéi* To think; namely, it is (copula); only (GSR 575n; Pulleyblank).
- 226** 士 *shì* → line 12.
 Pulleyblank, p. 131, example 464.
- 民 *mín* → line 31.
- Zé 則 here marks the subject of the sentence as contrasting with the subject of the previous sentence (Pulleyblank, p. 72).
- (147) 因 *yīn* To rest upon; to rely on; to avail oneself of, make the best of; trusting, attached to, devoted; following; to continue; to accord with; then, therefore; because of (GSR 370a).
- 226b** 陳 *chén* → line 181a.
- 227b** 學士 *xuéshì* (In ancient times:) a student at the Royal / Imperial Academy (*Tàixué* 太學); a scholar, learned person; ... (HY 4: 241.2).

	窮	<i>qióng</i>	In difficulties; to embarrass; unsuccessful; poor, indigent; . . . (JM).
228a	苟得	<i>gǒudé</i>	To obtain improperly (HY 9: 352.2). 苟 → line 20. 得 → line 109.
	迫	<i>pò</i>	To force, press; to hurry (someone); to approach; . . . (JM).
	飢	<i>jī</i>	→ line 72.
	寒	<i>hán</i>	→ line 77.
228	苟	<i>gǒu</i>	→ line 20.
	放	<i>fàng</i>	To loosen, let go; to neglect; to indulge; 𢇛 licentious; to banish; to expel; to extend to;
		<i>fǎng</i>	to imitate; to conform to (GSR 740i).
	辟	<i>bì, pì</i>	→ line 204.
	邪	<i>yé</i>	(Place name); (interrogative particle);
		<i>xié</i>	awry, crooked; deflected, 𢇛 depraved;
		<i>xú</i>	= 徐, slow (GSR 47a).
	侈	<i>chǐ</i>	Great; extravagant, overbearing (GSR 3i).
229	及	<i>jí</i>	→ line 41.
	陷	<i>xiàn</i>	→ line 110.
(148)	罪	<i>zuì</i>	→ line 83.
	然後	<i>ránhòu</i>	→ line 191.
	從	<i>cóng</i>	To follow; 𢇛 to pursue; to obey; to humour; to attend to (business); according to, from; a follower, attendant; affinited collaterally;
		<i>zòng</i>	longitudinal; = 縱, to let loose, let off, be indulgent;
		<i>cōng</i>	(in <i>cōngróng</i> 從容, leisurely);
		<i>zōng</i>	a high hairdress (GSR 1191d).
	刑	<i>xíng</i>	→ line 105.

	罔	wǎng	A net; to catch; 罟 to snare, entangle; confusion, disorder; to deceive; to befool; to tie, interlace; not, to be without (GSR 742l).
230a	誠	chéng	→ line 127.
	溢	yì	To overflow; to exceed, go beyond; excessive, excessively; . . . (JM).
	放溢	fàngyì	To flood, overflow; to let (someone) have his own way, indulge (HY 5: 419.1). 放 → lines 14a, 228.
	辟邪	pìxié	Perverse;
		bìxié	. . . (HY 11: 485.1). 辟 → line 204. 邪 → line 228.
	侈	chǐ	Extravagant; immoral conduct; large; to exaggerate; to magnify; promiscuous, licentious (JM). → line 228.
	姦 = 姦	jiān	Evil, vicious; false; a vicious person; a criminal; a thief; improper sexual conduct; adulterous (JM).
	姦利	jiānlì	Ill-gotten gains (HY 4: 351.1).
	犯罪	fànzui	To commit a crime, violate the law (HY 5: 8.1). 罪 → lines 83, 159b.
	觸	chù	To butt (with horns); to collide; to come into contact with, touch; to offend, violate, go against; . . . (JM).
	刑	xíng	→ line 105.
	乃	nǎi	→ line 160.
	就	jiù	. . . ; to die; thereupon (JM). → line 116.
	由	yóu	→ line 127.
	張	zhāng	. . . ; to stretch out (JM).
	羅罔 = 羅網	luówǎng	A net; to catch; . . . (HY 8: 1048.2, 1052.2). 罔 → line 229. 網 → line 63a.

230 Here *yān* 焉 is the interrogative pronoun, ‘how?, where?’ (Pulleyblank, pp. 96, 151).

231	在	<i>zài</i>	To be at, in, on; to be present; in, at, on; to lie in, depend upon; to consist in (GSR 943i).
	位	<i>wèi</i>	Place of rank; position as ruler (GSR 539a).
231b	陷	<i>xiàn</i>	→ line 110.
	罔陷	<i>wǎngxiàn</i>	\HY
232 (149)	政	<i>zhèng</i>	→ line 50.
	明	<i>míng</i>	→ line 169.
	制	<i>zhì</i>	→ line 107.
	仰	<i>yǎng</i>	To lift the face, look up (GSR 699c).
	事	<i>shì</i>	→ line 106.
	父	<i>fù, fǔ</i>	→ line 92.
	母	<i>mǔ</i>	→ line 92.
	俯	<i>fǔ</i>	To bend the head, bend down (GSR 136r).
	畜	<i>xù, chù</i>	→ line 70.
	(150) 妻	<i>qī, qì</i>	→ line 110.
	樂	<i>yuè, lè, liào</i>	→ line 27.
	終	<i>zhōng</i>	To end, finish; to persist; for ever, everlasting; definitely, indeed (GSR 1002e).
	身	<i>shēn</i>	→ line 12.
	飽	<i>bǎo</i>	To satiate (GSR 1113d).
	凶	<i>xiōng</i>	→ line 48.
	年	<i>nián</i>	Harvest; year (GSR 364a).
	免	<i>miǎn</i>	→ line 92.
	然後	<i>ránhòu</i>	→ line 191.
234	亡	<i>wáng, wú</i>	→ line 42.
	驅	<i>qū</i>	☞ To drive (horses) forward; to gallop, hasten; to drive out, expel (GSR 122c).
	善	<i>shàn</i>	→ line 189.

- (151) 輕 *qīng* → line 191.
- 235a** 榮 *róng* . . . ; abundant; glory, honour; to honour, glorify (JM).
- 榮辱 *róngǔ* Honour and disgrace; . . . (HY 4: 1228.2).
- 235b** 教化 *jiàohuà, jiàohuā* → line 75a.
- 輕易 *qīngyì* To despise, slight; frivolous, indiscreet; easy, simple; to change arbitrarily (HY 9: 1262.2).
- 236** 苦 *kǔ* Sonctus, Lactuca; bitter; to suffer;
(153) *gǔ* bad, of poor quality (GSR 49u).
- 237** 惟 *wéi* → line 225.
- 救 *jiù* To help, save, relieve (GSR 1066m).
- 恐 *kǒng* Fear; to fear (GSR 1172d').
- 贍 *shàn* To supply; 𩇛 sufficient (GSR 619f).
- (154) 奚 *xī* A slave, servant; why, 𩇛 what, where, how (GSR 876d; Pulleyblank, pp. 91, 95).
- 暇 *xiá* → line 105.
- 238** 治 *zhì* To regulate, arrange; to manipulate, work with, make; to direct, govern; well-governed, in good order; to punish; to compare (GSR 976z).
- 238a** 困窮 *kùnqióng* Poverty-stricken (HY 3: 623.1).
- 凍 *dòng* → line 109.
- 餓 *è* → line 79.
- 238b** 給 *jǐ* → line 73a.
- 脩 *xiū* → line 113a.
- 行 *xíng, háng* → line 165.
- 239** 壺 *hé* To join, unite; a door leaf; why; why not (GSR 642n).
(155) Cf. 蓋 → line 217.
- Lines 239–245 (155–159) repeat lines 68–77 (33–37).
- 245a** 次 *cì* → line 118a.

	次上	<i>cìshàng</i>	Next highest (\HY).
	農夫	<i>nóngfū</i>	An agriculturalist, farmer, peasant; . . . (HY 10: 5.2). 農 → line 61. 夫 → line 11.
245b	重言	<i>zhòngyán</i>	Respected words; words of deep significance;
		<i>chóngyán</i>	to state again; . . . (HY 10: 378.2). 重 → line 191. 言 → line 165.
	常生	<i>cháng-shēng</i>	Immortal life; a definite natural disposition; a guaranteed livelihood (HY 3: 735.1).
246a	齊	<i>Qí</i>	→ line 101.
	梁	<i>Liáng</i>	→ line 6.
	具陳	<i>jùchén</i>	To explain in detail (HY 2: 110.1).
	章	<i>zhāng</i>	→ line 2.
	究	<i>jiū</i>	Used up, exhausted; the end, final outcome; to inquire into, investigate; to study intensively; to plan, scheme; after all, at last; the head of a stream (JM).
	義	<i>yì</i>	→ line 74.
	嫌	<i>xián</i>	To doubt; a doubt; to detest, be disgusted with; hatred; to be close to, resemble (JM).
246b	指言	<i>zhǐyán</i>	→ line 24b.
	典籍	<i>diǎnjī</i>	State archives; records in general (JM).
	攸	<i>yōu</i>	→ line 34.
	載	<i>zài</i>	To load; to travel in (a vehicle); a vehicle; a load; to carry; . . . ;
		<i>zǎi</i>	☞ to record; a year (JM).
	帝王	<i>dìwáng</i>	Rulers in general; (short for 五帝三王:) the wise rulers of ancient times (HY 3: 708.2). 五帝 → line 136a.
	純	<i>chún</i>	Pure; honest, upright; sincere; beautiful, fine; all, completely (adverb); large; . . .
		. . .	(JM).

	譎	<i>jué</i>	To cheat, swindle; treacherous, tricky; to cut off, discontinue (JM).
	譎正	<i>juézhèng</i>	\HY
	紛	<i>fēn</i>	Many; to increase, add to; confused, chaotic; to dispute, argue (JM).
	撥	<i>bō</i>	To administer, put in order; to stir up; to remove, eliminate; to pluck; crooked, not straight; to break off; to provide; . . . ;
		<i>fá</i>	. . . (JM).
	撥亂	<i>bōluàn</i>	To suppress disorder; to put a disorderly government in order; to incite (HY 6: 897.2).
	反正	<i>fǎnzhèng</i>	To return to what is correct; to return to the throne; . . . (HY 2: 857.1).
	撥亂反正	<i>bōluàn fǎnzhèng</i>	To suppress disorder and return to good government (HY 6: 897.2, quoting a passage in <i>Gōngyáng zhuàn</i> 公羊傳).
247a	聖意	<i>shèngyì</i>	The teachings of the sages; the orders of the ruler; the instructions of the spirits (HY 8: 674.1).
	珍	<i>zhēn</i>	A precious object; fine foods; valuable, precious; to cherish (JM).
	成德	<i>chéngdé</i>	Moral virtue; the moral character proper for an adult; to accomplish moral character (HY 5: 204.2).
247b	釁、鍾	<i>xìn, zhōng</i>	→ line 143.
	易	<i>yì</i>	→ line 105.
	牲	<i>shēng</i>	→ line 146b.
	被	<i>bèi</i>	A quilt; to cover; to carry on the back; to add, augment; to suffer, sustain; (mark of passive voice);
		<i>pī</i>	= 披, to wear;
		<i>bì</i>	. . . (JM).
	澤	<i>zé</i>	→ line 35b.
	踐	<i>jiàn</i>	To step on; to face, approach (JM).

	路	<i>lù</i>	→ line 75.
	荅	<i>dá</i>	... ; = 答 , to answer;
		<i>tà</i>	... (HY 9: 384.1).
248a	要	<i>yào</i>	Important; something important; ... ;
		<i>yāo</i>	the waist; ... (JM).
	蓋	<i>gài</i>	→ line 217.
248b	屈	<i>qū</i>	To bend; to yield, surrender; ... ;
		<i>jué</i>	to exhaust, use up; ... (JM).
	不屈	<i>bùqū</i>	Unbending; unyielding, not surrendering (HY 1: 425.2).

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孟子譯注卷一

梁惠王章句上*

凡 七 章

*“梁惠王”在這裏是作為孟子七篇第一篇的篇名。孟子的篇名和論語一樣，不過是摘取每篇開頭的幾個重要字眼來命名，並沒有別的意義。“章句”是漢代經學家訓詁家所常用的字眼，分析古書的章節句讀(逗)的意思。漢書藝文志易經有“章句施、孟、梁邱各二篇”，書經有“歐陽章句三十一卷，大小夏侯章句各二十九卷”，“章句”兩字便常用作訓解古書的題名。這裏“梁惠王章句上”是後漢趙岐所著孟子章句的舊題，他把孟子七篇各分為上下兩卷，所以這裏題為“章句上”。

1 1·1 孟子見梁惠王①。王曰：“叟②！不遠千里而來，亦將
2 有以利吾國乎？”

3 孟子對曰：“王！何必曰利？亦③有仁義而已矣。王曰，
4 ‘何以利吾國？’大夫曰，‘何以利吾家？’士庶人曰，‘何以
5 利吾身？’上下交征④利而國危矣。萬乘之國，弑⑤其君
6 者，必千乘之家；千乘之國⑥，弑其君者，必百乘之家⑦。
7 萬取千焉，千取百焉，不爲不多矣。苟爲後義而先利，不
8 奪不饜⑧。未有仁而遺其親者也，未有義而後其君者也。

9 王亦曰仁義而已矣，何必曰利？”

【譯文】 孟子謁見梁惠王。惠王說：“老先生！您不辭千里長途的辛勞前來，那對我的國家會有很大利益吧？”

孟子答道：“王！您為什麼一開口定要說到利益？只要講仁義就行了。王假若說，‘怎樣才對我的國家有利呢？’大夫也說，‘怎樣才對我的封地有利呢？’那一般士子以至老百姓也都說，‘怎樣才對我本人有利呢？’這樣，上上下下互相追逐私利，國家便會發生危險了。在擁有一萬輛兵車的國家裏，殺掉那一個國君的，一定是擁有一千輛兵車的大夫；在擁有一千輛兵車的國家裏，殺掉那一個國君的，一定是擁有一百輛兵車的大夫。在一萬輛兵車的國家中，大夫擁有兵車一千輛；在一千輛兵車的國家中，大夫擁有兵車一百輛；這些大夫的產業不能不說是很多的了。但是，假若輕公義，重私利，那大夫若不把國君的產業奪去，是永遠不會滿足的。從沒有講“仁”的人却遺棄他的父母的，也沒有講“義”的人却對他的君主怠慢的。王也只講仁義就行了，為什麼定要講利益呢？”

①梁惠王——就是魏惠王，名罃，惠是他的諡號，於公元前 370 年承繼他父親魏武侯擊而即位。即位後九年，即公元前 362 年，由舊都安邑遷都大梁，（此從史記魏世家集解所引汲冢紀年之說，司馬遷列于惠王之三十一年，誤。清人雷學淇菴經說卷九有考訂。大梁就是今天的開封。）所以又叫梁惠王。他在即位最初二十多年之內，在戰國諸雄中最為強大，因之第一個自封為王。（楚國自封為王在春秋時，又當別論。）

②叟——老丈。

③亦——祇也。請參攷詞詮卷七。

④征——趙岐注云：“征，取也。”

⑤弑——古時候以下殺上，以卑殺尊叫弑。

⑥萬乘之國，千乘之國——乘(shèng)，古代的兵車一輛叫一乘。古代的國家以兵車的多少來衡量國家的大小，劉向戰國策序說戰國晚世“萬乘之國七，千乘之國五。”韓、趙、魏(梁)、燕、齊、楚、秦七國為萬乘，宋、衛、中山以及東周、西周則為千乘。

⑦千乘之家，百乘之家——周禮大司馬鄭注云：“家謂食采地者之臣也。”古代的執政大夫有一定的封邑，這封邑又叫采地，擁有這種封邑的大夫叫家。有封邑當然也有兵車。公卿的封邑大，可以出兵車千乘，大夫的封邑小，可以出兵車百乘。

⑧饜——音厭(yàn)，滿足。

10 1.2 孟子見梁惠王。王立於沼上，顧鴻鴈麋鹿，曰：“賢
11 者亦樂此乎？”

12 孟子對曰：“賢者而後樂此，不賢者雖有此，不樂也。詩
13 云：‘經始靈臺，經之營之，庶民攻①之，不日②成之。經始
14 勿亟③，庶民子來。王在靈囿，麋鹿攸伏④，麋鹿濯濯⑤，
15 白鳥鶴鶴⑥。王在靈沼，於物⑦魚躍。’文王以民力為臺為
16 沼，而民歡樂之，謂其臺曰靈臺，謂其沼曰靈沼，樂其有麋
17 鹿魚鼈。古之人與民偕樂，故能樂也。湯誓⑧曰：‘時日
18 害喪⑨，予及女偕亡。’民欲與之偕亡，雖有臺池鳥獸，豈
19 能獨樂哉？”

【譯文】孟子謁見梁惠王。王站在池塘旁邊，一面顧盼着鳥獸，一面說道：“有道德的人也高興享受這一種快樂嗎？”

孟子答道：“只有有道德的人才能享受這一種快樂，沒有道德的人縱使有這種快樂也是無法享受的。〔這話怎麼說呢？我舉

出周文王和夏桀的史事來說明吧。〕詩經的大雅靈臺篇說：‘開始築靈臺，經營復經營，大家齊努力，很快便落成。王說不要急，百姓更賣力。王到鹿苑中，母鹿正安逸。母鹿光且肥，白鳥羽毛潔。王到靈沼上，滿池魚跳躍。’〔這一段詩，便足以證明〕周文王雖然用了百姓的力量來興建高臺深池，可是百姓非常高興，把那一個臺叫‘靈臺’，把那池沼叫‘靈沼’，還高興他有許多種類的禽獸魚鼈。就因為他肯和老百姓一同快樂，所以他能得到真正的快樂。〔至于夏桀却與此相反。百姓怨恨他，他却自比為太陽，說道，太陽什麼時候消滅，我才什麼時候死亡。〕湯誓中便記載着老百姓的怨歌：‘太陽呀！你什麼時候消滅呢？我寧肯跟你一道死去！’作為國家的帝王，竟使百姓怨恨到不想再活下去的程度，他縱然有高臺深池，奇禽異獸，難道能夠獨自享受嗎？’

①攻——舊注云：“攻，治也。”就是“工作”的意思。

②不日——朱熹注云：“不日，不終日也。”

③經始勿亟，庶民子來——亟，急也。“經始勿亟”四字是文王的言語，所以譯文加“王說”兩字。“子來”譯為“更賣力”，是意譯。

④麀鹿攸伏——麀音憂(yōu)，母鹿。攸，在上古的文獻裏用同“所”字。伏，趙注云：“安其所而伏，不驚動也。”

⑤濯濯——肥胖而有光澤的樣子。

⑥鶴鶴——詩經寫作“鶩鶩”，古書中兩字相通。羽毛潔白的樣子。

⑦於仞——於舊讀“烏”，語首之詞，沒有意義。仞，音刃(rèn)，滿也。史記殷本紀“充仞宮室”，子虛賦“充仞其中”，皆作“仞”。

⑧湯誓——尚書的篇名，記載着商湯伐桀時誓師之詞。

⑨時日害喪——時，指示詞，此也，相當於“這”。害，同“曷”，何也。這裏是“何時”的意思。有人把它解為“何不”(以“害”為“盍”)，不可信，朱珔小萬卷齋文集卷七與狄叔穎論四書質疑書有詳論，可參看。

20 1·3 梁惠王曰：“寡人之於國也，盡心焉耳矣。河內凶，
21 則移其民於河東①，移其粟於河內。河東凶亦然。察鄰
22 國之政，無如寡人之用心者。鄰國之民不加少②，寡人之
23 民不加多，何也？”

24 孟子對曰：“王好戰，請③以戰喻。填然鼓之④，兵⑤刃
25 既接，棄甲曳兵而走⑥。或百步而後止，或五十步而後止。
26 以五十步笑百步，則何如？”

27 曰：“不可；直⑦不百步耳，是亦走也。”

28 曰：“王如知此，則無望民之多於鄰國也。”

29 “不違農時，穀不可勝⑧食也；數罟⑨不入洿池⑩，魚鼈
30 不可勝食也；斧斤以時入山林⑪，材木不可勝用也。穀與
31 魚鼈不可勝食，材木不可勝用，是使民養生喪死無憾⑫
32 也。養生喪死無憾，王道之始也。”

33 “五畝之宅，樹之以桑，五十者可以衣⑬帛矣。雞豚狗
34 彘之畜，無失其時⑭，七十者可以食肉矣。百畝之田，勿
35 奪其時，數口之家可以無飢矣。謹庠序⑮之教，申⑯之以
36 孝悌之義，頒白⑰者不負戴於道路矣。七十者衣帛食肉，
37 黎民⑱不飢不寒，然而不王⑲者，未之有也。”

38 “狗彘食人食而不知檢⑳，塗有餓殍㉑而不知發；人死，
39 則曰，‘非我也，歲也。’是何異於刺人而殺之，曰，‘非我
40 也，兵也。’王無㉒罪歲，斯㉓天下之民至焉。”

【譯文】梁惠王〔對孟子〕說：“我對於國家，真是費盡心力了。河內地方如果遭了飢荒，我便把那裏的一部分百姓遷移到河東，同時還把河東的一部分糧食運到河內。假如河東遭了飢荒也是這

樣辦的。我曾經考察過鄰國的政治，沒有一個國家能像我這樣替百姓打算的。可是，那些國家的百姓並不因此減少，我的百姓並不因此加多，這是什麼緣故呢？”

孟子答道：“王喜歡戰爭，那就讓我用戰爭來打個比喻吧。戰鼓鑿鑿一響，槍尖刀鋒一接觸，就拋下盔甲拖着兵器向後逃跑。有的一口氣跑了一百步停住腳，有的一口氣跑了五十步停住腳。那些跑五十步的戰士竟來恥笑跑一百步的戰士，〔說他膽子太小，〕行不行？”

王說：“不行；只不過他沒有跑到一百步罷了；但這也是逃跑呀。”

孟子說：“王如果懂得這個道理，那就不要再希望你的百姓比鄰國多了。

“如果在農民耕種收穫的季節，不去〔徵兵徵工，〕妨礙生產，那糧食便會吃不盡了。如果細密的魚網不到大的池沼裏去捕魚，那魚類也會吃不完了。如果砍伐樹木有一定的時間，木材也會用不盡了。糧食和魚類吃不完，木材用不盡，這樣便使百姓對生養死葬沒有什麼不滿。百姓對於生養死葬都沒有什麼不滿，就是王道的開端。

“在五畝大的宅園中，種植桑樹，那麼，五十歲以上的人都可以穿上絲綿襖了。雞狗與豬等等家畜家家都有飼料和工夫去飼養，那麼，七十歲以上的人都可以有肉吃了。一家人百畝的耕地，不要去妨礙他們的生產，那麼，幾口人的家庭可以吃得飽飽的了。好好地辦些學校，反覆地用孝順父母敬愛兄長的大道理訓導他們，那麼，〔人人都會敬老尊賢，為老人服務，〕鬚髮花白的人也就不會頭頂着、背負着重物件在路上行走了。七十歲以上的人有絲綿

衣穿，有肉吃，一般百姓餓不着，凍不着，這樣還不能使天下歸服的，是從來不曾有過的事。

“〔現在的情況却不如此。〕富貴人家的豬狗吃掉了百姓的糧食，却不加以檢查和制止。道路上有餓死的人，却不曾想到應該打開倉廩加以賑救。老百姓死了，竟然說道，‘這不是我的罪過，而是年成不好的緣故。’這種說法和拿着刀子殺死了人，却說，這不是我殺的，而是兵器殺的，又有什麼不同呢？王假若不去歸罪於年成，〔而從政治上的根本改革着手，〕這樣，別的老百姓就都會來投奔了。”

①河內、河東——魏國的河東地，當今山西省安邑縣一帶；河內地，即黃河北岸土地，當今河南省濟源縣一帶。

②加少——就是減少的意思。

③請——表敬副詞，只是一種表示客氣之詞，沒有具體意義。

④鼓之——“鼓”在這裏為不及物動詞，其下不當有賓語，這“之”字不是賓語，只是用來湊足一個音節罷了。

⑤兵——兵器，不是戰士的意思。

⑥走——古代，慢慢走叫步，快快走叫趨，比趨更快，相當於跑叫做走。這裏是逃跑的意思。

⑦直——只是，不過。

⑧勝——晉升(shēng)，盡也。

⑨數罟——數音朔(shuò)，細也，密也。罟，魚網。古代曾經規定，網眼在四寸(古代的尺寸小，四寸只相當於今天的92公釐，不過二寸七分六釐罷了)以下的叫做密網，禁止放在湖泊內捕魚，意在保留魚種。

⑩洿池——“洿”音烏，大也。廣雅釋詁云：“洿，深也。”亦通。

⑪斧斤以時入山林——“斤”是“斧”的一種。逸周書大聚解說：“禹之禁，春三月，山林不登斧斤。”周禮山虞云：“仲冬斬陽木，仲夏斬陰

木。”禮記王制：“草木零落，然後入山林。”可見古人砍伐樹木有一定的時候。

⑫憾——晉汗(hàn)，恨也。不滿也。

⑬衣——(yì)，動詞，讀去聲，穿也。

⑭雞豚狗彘之畜，無失其時——淮南子主術訓說過：“魚不長尺不得取，彘不期年不得食。”不准吃食小雞小狗小猪，可能就是“無失其時”。趙岐注云：“言孕字不失時也”。亦通。但譯文體會孟子本文的原意譯之。豚是小猪，但只能殺以祭祀，正如王筠在說文釋例所說的，“古人之豕，非大不食，小豕惟以致祭也。”所以這裏既言“彘”，又言“豚”。

⑮庠序——古代的地方學校叫庠序。

⑯申——一而再、再而三叫申，所以這裏用“反覆訓導”來翻譯它。

⑰頒白者不負戴於道路——“頒白”，鬚髮半白，也寫作“斑白”。禮記王制說：“道路輕任(任，行李)并，重任分，斑白不提挈。”又祭義說：“斑白者不以其任行乎道路。”就是此意。負謂背負，戴謂頂在頭上。

⑱黎民——老百姓。

⑲王——晉旺(wàng)，以仁德的政治來統一天下的意思。

⑳狗彘食人食而不知檢——這句有兩種解釋。漢書食貨志贊說：“孟子亦非‘狗彘食人之食而不知斂’。”顏師古注說：“言歲豐熟，菽粟饒多，狗彘食人之食，此時可斂之也。”漢書食貨志“檢”作“斂”，意思是收成好，穀賤傷農，國家便當平價收買，免得用以飼養狗彘。這和李悝的“平糴”，管子的“國蓄”同意。但清初閻若璩的四書釋地三續云：“古雖豐穰，未有以人食予狗彘者。‘狗彘食人食’即下章‘庖有肥肉’意，謂厚斂於民以養禽獸者耳。”閻氏之說可從。

㉑莩——(piǎo)，餓死之人。

㉒無——同“毋”，表禁止的副詞。

㉓斯——連詞，這就的意思。

41 1.4 梁惠王曰：“寡人願安承教①。”

42 孟子對曰：“殺人以梃與刃，有以異乎？”

43 曰：“無以異也。”

44 ② “以刃與政，有以異乎？”

45 曰：“無以異也。”

46 曰：“庖有肥肉，廄③有肥馬，民有飢色，野有餓殍，此率
47 獸而食人也。獸相食，且④人惡之；爲民父母，行政，不免
48 於率獸而食人，惡⑤在其爲民父母也？仲尼⑥曰：‘始作
49 俑者⑦，其無後乎！’爲其象⑧人而用之也。如之何其使斯
50 民飢而死也？”

【譯文】梁惠王〔對孟子〕說道：“我很高興聽到您的指教。”

孟子答道：“用木棒打死人和用刀子殺死人，有什麼不同嗎？”

王說：“沒有什麼不同。”

“用刀子殺死人和用政治害死人，有什麼不同嗎？”

王說：“也沒有什麼不同。”

孟子又說：“現在您的廚房裏有皮薄膘肥的肉，您的馬欄裏有健壯的馬，可是老百姓面帶飢色，野外躺着餓死的尸體，這等於是上位的人率領着禽獸來吃人。獸類自相殘殺，人尚且厭惡它；做老百姓父母官的，主持政治，却不免於率領禽獸來吃人，那又怎麼能做老百姓的父母官呢？孔子說過，‘第一個造作木偶土偶來殉葬的人該會絕子滅孫斷絕後代吧！’〔爲什麼孔子這樣痛恨呢？〕就是因爲木偶土偶很像人形，却用來殉葬。〔用像人形的土偶木偶來殉葬，尚且不可；〕又怎麼可以使老百姓活活地餓死呢？”

①寡人願安承教——寡人，古代諸侯自謙之詞。安，“樂意”的意思。

②這裏省去了“曰”字，表示孟子的話是緊接着梁惠王的話而說的。這是古人修辭體例，孟子尤其用得很多。

③廢——音究(jiù),馬欄。

④且——副詞,“尙且”的意思。“且人惡之”,依今天的詞序,當作“人且惡之”。

⑤惡——音烏(wū),何也。這裏用作疑問副詞。

⑥仲尼——孔子之字。

⑦俑者——俑,音勇(yǒng),殉葬用的土偶木偶。古代最初用活人殉葬,後來生產力漸漸提高,一個人的勞動除了供給本人的必需生活資料以外,還有剩餘可供剝削,於是人才被稍加重視,逐漸地不用來殉葬,而改用土俑和木俑。從孔子這句話來看,他是不明白這一歷史情況的。他却認為先有俑殉,然後發展為人殉。

⑧象——同“像”。

51 1·5 梁惠王曰:“晉國①,天下莫②強焉③,叟之所知也。
52 及寡人之身,東敗於齊,長子死焉④;西喪地於秦七百
53 里⑤;南辱於楚⑥。寡人恥之,願比⑦死者壹⑧洒⑨之,如
54 之何則可?”

55 孟子對曰:“地方百里⑩而可以王。王如施仁政於民,
56 省刑罰,薄稅斂,深耕易耨⑪;壯者以暇日修其孝悌忠信,
57 入以事其父兄,出以事其長上,可使制⑫梃以撻秦楚之堅
58 甲利兵矣。

59 “彼奪其民時,使不得耕耨以養其父母。父母凍餓,兄
60 弟妻子離散。彼陷溺其民,王往而征之,夫誰與王敵?故
61 曰:‘仁者無敵。’王請勿疑!”

【譯文】 梁惠王〔對孟子〕說道:“魏國的強大,當時天下是沒有別的國家能够趕得上的,這一點,您自然很清楚。但到了我這時候,東邊和齊國打一仗,殺得我大敗,連我的大孩子都犧牲了;西邊又

敗給秦國，喪失河西之地七百里；南邊又被楚國搶去了八個城池。我實在認為這是奇恥大辱，希望能夠替我國所有的戰死者報仇雪恨，您說要怎樣辦才行？”

孟子答道：“只要有縱橫各一百里的小國就可以行仁政而使天下歸服，〔何況魏國是個大國呢？〕您假若向百姓實行仁政，減免刑罰，減輕賦稅，叫百姓能夠深耕細作，早除穢草；還使年輕的人在閒暇時間來講求孝順父母、敬愛兄長、為人盡心竭力、待人忠誠守信的道德，而且運用這些道德，在家便來侍奉父兄，上朝便來尊敬上級，這樣，就是制造木棒也可以抗擊擁有堅實盔甲、銳利刀槍的秦、楚軍隊了。

“〔這是為什麼呢？〕那秦國楚國〔無時不在徵兵徵工〕，侵佔了百姓的生產時間，使他們不能夠耕種來養活父母，他們的父母受凍挨餓，兄弟妻子東逃西散。秦王楚王使他們的百姓陷在痛苦的深淵中，您去討伐他，那有誰來和您抵抗呢？所以老話曾經說過：‘仁德的人是無敵於天下的。’您不要懷疑了吧！”

①晉國——劉寶楠愈愚錄卷四云：“孟子，梁惠王自稱‘晉國’，魏人周轅亦自稱‘晉國’。此晉國即指魏國也。”劉氏此說甚確，1957年在安徽壽縣出土的鄂君啓金節銘文“大司馬邵陽敗晉師於襄陵”，楚國也稱“魏國”為“晉”，尤為確證。所以這裏的“晉國”就是“魏國”。和“三晉”之“晉”義微有別。

②莫——無指代詞，這裏指國家，所以是“沒有國家”的意思。

③焉——“於是”之意，這是兼詞，“莫強焉”是“沒有國家比它（魏）再強些”的意思。

④東敗於齊，長子死焉——指馬陵（今山東省濮縣北）之役。魏伐韓，韓向齊求救，齊派田忌為大將，孫臏為軍師伐魏救韓。惠王也派龐涓和太子申為將來抵禦。兩軍相持於馬陵，魏國終於中計而大敗，龐涓

自殺，太子申被俘。

⑤西喪地於秦七百里——馬陵之役後，秦國又屢次打敗魏國，迫使魏國獻出河西之地和上郡的十五個縣城。

⑥南辱於楚——史記楚世家云：“懷王六年，楚使柱國昭陽將兵而攻魏，破之於襄陵（河南睢陽縣西），得八邑。”但魏世家列此事於梁襄王之十三年。考之古文竹書紀年，實為梁惠王後元十一年之事。故朱右曾於汲冢紀年存真序論真古文之可信，有云：“惠王後元十一年，楚敗我襄陵，故惠王告孟子曰：‘南辱於楚。’如史記則惠王初無南辱之事。”

⑦比——(bì)，介詞，“替”、“代”、“給”的意思。

⑧壹——副詞，“皆”、“都”、“全”的意思。

⑨洒——音義都和“洗”字一樣，可能就是一個字的兩種寫法（說文解字把它分為兩字，似乎不必）。

⑩地方百里——應當這樣讀：“地，方百里”，“地方”不能連着讀，因為不是一詞。古代面積的計算法是“方若干里”，意思是長和寬各若干里。因此“方百里”譯文也可以寫成“一萬平方里”。

⑪易耨——耨(nòu)，鋤草也。易，副詞，蔣仁榮孟子音義考證云：“左傳昭二十九年‘易之亡也’，經義述聞云：‘易者，疾也，速也。’管子度地篇曰：‘大暑至以疾耨殺草薹’，是其證。齊語曰：‘深耕而疾耨之以待時雨。’義亦同也。”

⑫制——當讀如詩東山“制彼裳衣”之“制”，制作、制造之意。焦循謂讀為“掣”，恐誤。

- 62 1·6 孟子見梁襄王^①，出，語^②人曰：“望之不似人君，就
63 之而不見所畏焉。卒然^③問曰：‘天下惡乎定？’
64 “吾對曰：‘定於一。’
65 “‘孰能一之？’
66 “對曰：‘不嗜殺人者能一之。’

67 “‘孰能與④之?’”

68 “對曰：‘天下莫不與也。王知夫苗乎？七八月⑤之間
69 旱，則苗槁矣。天油然作雲，沛然下雨，則苗淳然興之⑥
70 矣。其如是，孰能禦之？今夫天下之人牧⑦，未有不嗜殺
71 人者也。如有不嗜殺人者，則天下之民皆引領而望之矣。
72 誠如是也，民歸之，由⑧水之就下，沛然誰能禦之？’”

【譯文】孟子謁見了梁襄王，出來以後，告訴人說：“遠遠望去，不像個國君的樣子；走近他，也看不到威嚴所在。他突然問我：‘天下要怎樣才得安定？’

“我答道：‘天下歸於一統，就會安定。’

“他又問：‘誰能統一天下呢？’

“我又答：‘不好殺人的國君，就能統一天下。’

“他又問：‘那有誰來跟隨他呢？’

“我又答：‘天下的人沒有不跟隨他的。您懂得禾苗的情況嗎？當七八月間，若是長期不下雨，禾苗自然枯槁了。假若是一陣烏雲出現，嘩啦嘩啦地落起大雨來，禾苗便又猛然茂盛地生長起來了。像這樣，那有誰能夠阻擋得住呢？如今各國的君王，沒有一個不好殺人的。如果有一位不好殺人的君王，那麼，天下的老百姓都會伸長着脖子期待他的解救了。真是這樣，百姓的歸附於他，跟隨着他，好像水的向下奔流一樣，那又有誰能夠阻擋得住呢？’”

①梁襄王——梁惠王的兒子，名嗣（此從史記魏世家索隱引世本）。

②語——(yù)，告訴，對人說。

③卒然——與“猝然”同。

④與——國語齊語：“桓公知天下諸侯多與已也。”韋昭注云：“與，從也。”

⑤七八月——這是用的周代的曆法。周曆建子，以含有冬至之月，就是夏曆的十一月為歲首（正月），所以它的七八月相當于夏曆的五六月。這時正是禾苗需要雨水的時候。

⑥淳然興之——“淳”音勃，“淳然”興起貌。“興之”的“之”字不是賓語，和“填然鼓之”的“之”字相同，因為“興”是不及物動詞。

⑦人牧——治理人民的人，意指國君。這“牧”字的用法係由“牧牛”“牧羊”的“牧”引伸而來的。

⑧由——音義完全和“猶”字一樣。

73 1·7 齊宣王^① 問曰：“齊桓、晉文^② 之事可得聞乎？”

74 孟子對曰：“仲尼之徒無道桓文之事者，是以後世無傳
75 焉，臣未之聞也。無以^③，則王乎？”

76 曰：“德何如則可以王矣？”

77 曰：“保^④ 民而王，莫之能禦也。”

78 曰：“若寡人者，可以保民乎哉？”

79 曰：“可。”

80 曰：“何由知吾可也？”

81 曰：“臣聞之胡龔^⑤ 曰，王坐於堂上，有牽牛而過堂下
82 者，王見之，曰：‘牛何之^⑥？’對曰：‘將以釁鐘^⑦。’王曰：
83 ‘舍^⑧ 之！吾不忍其觥觫^⑨，若無罪而就死地。’對曰：‘然
84 則廢釁鐘與？’曰：‘何可廢也？以羊易之！’——不識有
85 諸^⑩？”

86 曰：“有之。”

87 曰：“是心足以王矣。百姓皆以王為愛^⑪ 也，臣固知王

88 之不忍也。”

89 王曰：“然，誠有百姓者。齊國雖褊^②小，吾何愛一牛？
90 卽不忍其觳觫，若無罪而就死地，故以羊易之也。”

91 曰：“王無異^③於百姓之以王爲愛也。以小易大，彼惡
92 知之？王若隱^④其無罪而就死地，則牛羊何擇焉？”

93 王笑曰：“是誠何心哉？我非愛其財而易之以羊也。宜
94 乎百姓之謂我愛也。”

95 曰：“無傷也，是乃仁術也，見牛未見羊也。君子之於禽
96 獸也，見其生，不忍見其死；聞其聲，不忍食其肉。是以君
97 子遠^⑤庖廚也。”

98 王說^⑥曰：“詩云^⑦：‘他人有心，予忖度^⑧之。’夫子之
99 謂也。夫我乃行之，反而求之，不得吾心。夫子言之，於
100 我心有戚戚焉。此心之所以合於王者，何也？”

101 曰：“有復於王者曰：‘吾力足以舉百鈞^⑨，而不足以舉
102 一羽；明足以察秋毫之末^⑩，而不見輿薪，則王許^⑪之乎？”

103 曰：“否。”

104 “今^⑫恩足以及禽獸，而功不至於百姓者，獨何與？然
105 則一羽之不舉，爲不用力焉；輿薪之不見，爲不用明焉；百
106 姓之不見保，爲不用恩焉。故王之不王，不爲也，非不能
107 也。”

108 曰：“不爲者與不能者之形何以異？”

109 曰：“挾太山以超北海^⑬，語人曰，‘我不能。’是誠不能
110 也。爲長者折枝^⑭，語人曰，‘我不能。’是不爲也，非不能
111 也。故王之不王，非挾太山以超北海之類也；王之不王，

112 是折枝之類也。

113 “老吾老，以及人之老；幼吾幼，以及人之幼。天下可運
114 於掌^㉔。詩云，‘刑于寡妻^㉕，至于兄弟，以御于家^㉖邦。’
115 言舉斯心加諸彼而已。故推恩足以保四海，不推恩無以
116 保妻子。古之人所以大過人者，無他焉，善推其所爲而已
117 矣。今恩足以及禽獸，而功不至於百姓者，獨何與？”

118 “權，然後知輕重；度，然後知長短。物皆然，心爲甚。
119 王請度之！”

120 “抑王興甲兵，危士臣，構怨於諸侯，然後快於心與？”

121 王曰：“否；吾何快於是？將以求吾所大欲也。”

122 曰：“王之所大欲可得聞與？”

123 王笑而不言。

124 曰：“爲肥甘不足於口與？輕煖不足於體與？抑^㉗爲采
125 色^㉘不足視於目與？聲音不足聽於耳與？便嬖^㉙不足使
126 令於前與？王之諸臣皆足以供之，而王豈爲是哉？”

127 曰：“否；吾不爲是也。”

128 曰：“然則王之所大欲可知已，欲辟^㉚土地，朝^㉛秦楚，
129 莅^㉜中國而撫四夷也。以若^㉝所爲求若所欲，猶緣木而
130 求魚也。”

131 王曰：“若是其甚與？”

132 曰：“殆^㉞有^㉟甚焉。緣木求魚，雖不得魚，無後災。以
133 若所爲求若所欲，盡心力而爲之，後必有災。”

134 曰：“可得聞與？”

135 曰：“鄒^㊱人與楚^㊲人戰，則王以爲孰勝？”

136 曰：“楚人勝。”

137 曰：“然則小固不可以敵大，寡固不可以敵衆，弱固不可
138 以敵強。海內之地方千里者九，齊集有其一。以一服八，
139 何以異於鄒敵楚哉？蓋⑤亦反其本矣。

140 “今王發政施仁，使天下仕者皆欲立於王之朝，耕者皆
141 欲耕於王之野，商賈皆欲藏於王之市，行旅皆欲出於王之
142 塗，天下之欲疾其君者皆欲赴愬⑥於王。其若是，孰能
143 禦之？”

144 王曰：“吾惛⑦，不能進於是矣。願夫子輔吾志，明以教
145 我。我雖不敏，請嘗試之。”

146 曰：“無恆產而有恆心者，惟士爲能。若⑧民，則⑨無恆
147 產，因無恆心。苟無恆心，放辟邪侈，無不爲已。及陷於
148 罪，然後從而刑之，是罔⑩民也。焉有仁人在位罔民而可
149 爲也？是故明君制民之產，必使仰足以事父母，俯足以畜
150 妻子，樂歲終身飽，凶年免於死亡；然後驅而之善，故民之
151 從之也輕⑪。

152 “今也制⑫民之產，仰不足以事父母，俯不足以畜妻子；
153 樂歲終身苦，凶年不免於死亡。此惟救死而恐不贍⑬，
154 奚⑭暇治禮義哉？

155 “王欲行之，則盍⑮反其本矣：五畝之宅，樹之以桑，五
156 十者可以衣帛矣。雞豚狗彘之畜，無失其時，七十者可以
157 食肉矣。百畝之田，勿奪其時，八口之家可以無飢矣。謹
158 庠序之教，申⑯之以孝悌之義，頒白者不負戴於道路矣。
159 老者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。”

【譯文】齊宣王問孟子道：“齊桓公、晉文公在春秋時代稱霸的事蹟，您可以講給我聽嗎？”

孟子答道：“孔子的學生們沒有談到齊桓公、晉文公的事蹟的，所以也沒有傳到後代來，我也不曾聽到過。王如果定要我說，便講講用道德的力量來統一天下的‘王’道吧！”

宣王問道：“要有怎樣的道德就能夠統一天下了呢？”

孟子說：“一切爲着使百姓的生活安定而努力，這樣去統一天下，沒有人能夠阻擋的。”

宣王說：“像我這樣的人，能夠使百姓的生活安定嗎？”

孟子說：“能夠。”

宣王說：“憑甚麼知道我能夠呢？”

孟子說：“我曾聽到胡龔告訴我一件事：王坐在大殿之上，有人牽着牛從殿下走過，王看到了，便問道：‘牽着牛往哪兒去？’那人答道：‘準備宰了祭鐘。’王便道：‘放了它吧！看它那哆哆嗦可憐的樣子，毫無罪過，却被送進屠場，我實在不忍。’那人便道：‘那麼，便廢除祭鐘這一儀節嗎？’王又道：‘怎樣可以廢除呢？用隻羊來代替吧！’——不曉得果真有這樣一回事嗎？”

宣王說：“有的。”

孟子說：“憑這種好心就可以統一天下了。老百姓都以爲王是吝嗇，我早就知道王是不忍。”

宣王說：“對呀，竟然有這樣的百姓。齊國雖然不大，我也何至於連一隻牛都捨不得？我就是不忍看它那種哆哆嗦可憐的樣子，毫無罪過而被送進屠場，才用羊來代替它。”

孟子說：“百姓說王吝嗇，王也不必奇怪。〔羊小牛大，〕用小的代替大的，他們哪能體會到王的深意呢？如果說可憐它毫無罪

過却被送進屠場，那麼宰牛和宰羊又有什麼不同呢？”

宣王笑着說：“這個我真連自己也不懂是什麼心理了。我的確不是吝惜錢財才去用羊來代替牛。〔您這麼一說，〕百姓說我吝嗇真是理所當然的了。”

孟子說：“〔百姓這種誤解〕沒有什麼關係。王這種不忍之心正是仁愛。道理就在於：王親眼看見了那隻牛，却没有看見那隻羊。君子對於飛禽走獸，看見它們活着，便不忍心再看到它們死去；聽到它們悲鳴哀號，便不忍心再吃它們的肉。君子把廚房擺在遠離自己的場所，就是這個道理。”

宣王很高興地說：“有兩句詩歌：‘別人存啥心，我能揣摩到。’你就是這樣的。我只是這樣做了，再問問自己，〔為什麼要這樣做呢？〕却說不出所以然來。您老人家這麼一說，我的心便豁然明亮了。但我這種心情和王道相合，又是什麼道理呢？”

孟子說：“假定有一個人向王報告：‘我的膂力能够舉重三千斤，却拿不起一根羽毛；我的目力能够把秋天鳥的細毛看得分明，一車子柴火擺在眼前却瞧不見。’您肯相信這種話嗎？”

宣王說：“不。”

孟子便馬上接着說：“如今王的好心好意足以使動物沾光，却不能使百姓得到好處，却是為什麼呢？這樣看來，一根羽毛的拿不起，只是不肯用力氣的緣故；一車子柴火都瞧不見，只是不肯用眼睛的緣故；老百姓得不到安定的生活，只是不肯施恩的緣故。所以王的不行仁德的政治來統一天下，只是不肯幹，不是不能幹。”

宣王說：“不肯幹和不能幹在現象上有什麼不同呢？”

孟子說：“把泰山夾在胳膊底下跳過北海，告訴人說：‘這個我辦不到。’這真是不能。替老年人折取樹枝，告訴人說：‘這個我辦

不到。’這是不肯幹，不是不能幹。王的不行仁政不是屬於把泰山夾在胳膊底下跳過北海一樣，而是屬於替老年人折取樹枝一類的。

“尊敬我家裏的長輩，從而推廣到尊敬別人家裏的長輩；愛護我家裏的兒女，從而推廣到愛護別人家裏的兒女。〔一切政治措施都由這一原則出發，〕要統一天下就像在手心裏轉動東西那麼容易了。詩經上說：‘先給妻子做榜樣，再推廣到兄弟，再進而推廣到封邑和國家。’這就是說把這樣的好心好意擴大到其他方面去就行了。所以由近及遠地把恩惠推廣開去，便足以安定天下；不這樣，甚至連自己的妻子都保護不了。古代的聖賢之所以遠遠地超越於一般人，沒有別的訣竅，只是他們善於推行他們的好行為罷了。如今您的好心好意足以使動物沾光，百姓却得不着好處，這是為什麼呢？

“秤一秤，才曉得輕重；量一量，才曉得長短。甚麼東西都如此，人的心更需要這樣。王，您考慮一下吧！

“難道說，動員全國軍隊，使將士冒着危險，去和別的國家結仇構怨，這樣做您心裏才痛快嗎？”

宣王說：“不，我為什麼定要這麼做才痛快呢？我之所以這樣做，不過是要求滿足我的最大慾望啊。”

孟子說：“王的最大慾望是什麼呢？可以講給我聽聽嗎？”

宣王笑了笑，却不說話。

孟子便說：“是爲了肥美的食物不够吃呢？是爲了輕煖的衣服不够穿呢？是爲了豔麗的彩色不够看呢？是爲了美妙的音樂不够聽呢？還是爲了伺候的人不够您使喚呢？這些，您手下的人員都能够儘量供給，難道您真是爲了它們嗎？”

宣王說：“不，我不是爲了這些。”

孟子說：“那末，您的最大的慾望便可以知道了。您是想要擴張國土，使秦楚大國都來朝貢，自己作天下的盟主，同時安撫四周圍的落後外族。不過，以您這樣的作法想滿足您這樣的慾望，好像爬到樹上去捉魚一樣。”

宣王說：“竟然有這樣嚴重嗎？”

孟子說：“恐怕比這更嚴重呢。爬上樹去捉魚，雖然捉不到，却沒有禍害。以您這樣的作法想滿足您這樣的慾望，如果費盡心力去幹，〔不但達不到目的，〕而且一定會有禍害在後頭。”

宣王說：“〔這是什麼道理呢？〕可以講給我聽聽嗎？”

孟子說：“假定鄒國和楚國打仗，您以為哪一國會打勝呢？”

宣王說：“楚國會勝。”

孟子說：“從這裏便可以看出：小國不可以跟大國為敵，人口稀少的國家不可以跟人口衆多的國家為敵，弱國不可以跟強國為敵。現在中國土地總面積約九百萬平方里，齊國全部土地不過一百萬平方里。以九分之一的力量跟其餘的九分之八為敵，這和鄒國跟楚國為敵有什麼分別呢？〔這條道路是走不通的，那麼，〕為什麼不從根本着手呢？

“現在王如果能改革政治，施行仁德，便會使天下的士大夫都想到齊國來做官，莊稼漢都想到齊國來種地，行商坐賈都想到齊國來做生意，來往的旅客也都想取道齊國，各國痛恨本國君主的人們也都想到您這裏來控訴。果然做到這樣，又有誰能抵擋得住呢？”

宣王說：“我頭腦昏亂，對您的理想不能再有進一層的體會，希望您輔佐我達到目的，明明白白地教導我。我雖然不行，也無妨試它一試。”

孟子說：“沒有固定的產業收入却有一定的道德觀念和行為準則的，只有士人才能够做到。至於一般人，如果沒有一定的產業收入，便也沒有一定的道德觀念和行為準則。這樣，就會胡作非為，違法亂紀，什麼事都幹得出來。等到他們犯了罪，然後去加以處罰，這等於陷害。哪有仁愛的人坐了朝廷却做出陷害老百姓的事情呢？所以英明的君主規定人們的產業，一定要使他們上足以贍養父母，下足以撫養妻兒；好年成，豐衣足食；壞年成，也不致餓死。然後再去誘導他們走上善良的道路，老百姓也就很容易地聽從了。

“現在呢，規定人們的產業，上不足以贍養父母，下不足以撫養妻兒；好年成，也是艱難困苦；壞年成，只有死路一條。這樣，每個人用全力救活自己生命都怕來不及，哪有閒工夫學習禮義呢？

“王如果要施行仁政，為什麼不從根本着手呢？每家給他五十畝土地的住宅，四圍種植着桑樹，那末，五十歲以上的人都可以有絲綿襖穿了。雞狗與豬這類家畜，都有力量和工夫去飼養、蕃殖，那末，七十歲以上的人就都有肉可吃了。一家給他一百畝田地，並且不去妨礙他的生產，八口人的家庭便都可以吃得飽飽的了。辦好各級學校，反覆地用孝順父母、敬愛兄長的大道理來開導他們，那末，鬚髮花白的人〔便會有人代勞〕，不致頭頂着、背負着物件在路上行走了。老年人個個穿綿吃肉，一般人不凍不餓，這樣還不能使天下歸服的，那是從來沒有的事。”

①齊宣王——威王之子，名辟疆。據推測，孟子在見了梁襄王之後便離開魏國到了齊國，這時齊宣王即位也不過兩年。

②齊桓、晉文——齊桓公名小白，晉文公名重耳，在春秋時候先後稱霸，為“五霸”之首。

- ③以——同“已”。“無以”猶言“不得已”。
- ④保——安也。
- ⑤鼈——音核，(hé)。
- ⑥之——動詞，往也，適也。
- ⑦蠶鐘——蠶，(xìn)，王夫之 孟子稗疏云：“蠶，祭名，血祭也。凡落成之祭曰蠶。”這是古代的一種禮節儀式，當國家的一件新的重要器物以至宗廟開始使用的時候，便要宰殺一件活物來祭它。
- ⑧舍——同“捨”。
- ⑨觶觶——音斛速(hú)(sù)，楊慎 丹鉛總錄云：“言牛將就屠而體縮恐懼也。”俞樾 孟子平義把下句“若”字屬此句讀。楊樹達 古書句讀釋例以“吾不忍其觶觶若無罪而就死地”十三字作一句讀。皆不可信。
- ⑩諸——“之乎”的合音。
- ⑪愛——吝嗇之意。
- ⑫褊——(biǎn)，小也。
- ⑬異——動詞，奇怪，疑怪。
- ⑭隱——趙岐注：“痛也。”哀痛，可憐。
- ⑮君子遠庖廚——君子，有時指有德之人，有時指有位(官職)之人，這裏兩者都可解。遠，這裏作動詞，使動用法，使他遠離的意思。舊讀去聲。
- ⑯說——同“悅”，高興，喜歡。
- ⑰詩云——詩句見於詩經小雅巧言篇。
- ⑱忖度——忖(cǔn)，度音咄(duò)，揣想。
- ⑲鈞——三十斤爲一鈞。
- ⑳秋毫之末——有人說是鳥尾之細毛，有人說是禾穗上之白毛，總之是極細小的東西。
- ㉑許——聽信。
- ㉒今字前省去“曰”字，便是表示孟子的話是緊接宣王的話的。
- ㉓挾太山以超北海——太山即泰山，北海即渤海。墨子兼愛篇云：“譬

若挈泰山越河濟也。”可見此是當時常用譬喻。

- ⑭折枝——古來有三種解釋：甲、折取樹枝，乙、彎腰行禮，丙、按摩搔癢。譯文取第一義。
- ⑮天下可運於掌——列子湯問篇：“大王治國誠能若此，則天下可運於一握。”即此意。
- ⑯刑于寡妻——詩云以下三句見於詩經大雅思齊篇。“刑”同“型”，猶言示範。寡妻，嫡妻也。這“寡”字和尚書康誥的“寡兄”、康王之誥的“寡命”諸“寡”字同義，大也。可參攷俞正燮癸巳類稿寡兄解。
- ⑰家——指卿大夫之有采邑者。
- ⑱抑——選擇連詞，相當於現代漢語的“還是”。
- ⑲采色——就是“彩色”。
- ⑳便嬖——便(pián)嬖(bì)，在王左右親近之有寵幸者。
- ㉑辟——同“闢”，開闢。
- ㉒朝——使動用法，使其朝覲。
- ㉓莅——晉利(lì)，臨也。
- ㉔若——如此，後來寫作“偌”。
- ㉕殆——副詞，表示不肯定。可譯為“可能”、“大概”、“幾乎”、“或者”。
- ㉖有——同“又”。
- ㉗鄆——國名，就是邾國，公羊又作邾婁，國土極小。今山東鄆縣東南有邾城，當是古邾國之地。
- ㉘楚——春秋和戰國時的大國。
- ㉙蓋——同“盍”，“何不”的合音。
- ㉚愬——同“訴”。
- ㉛悞——同“昏”。
- ㉜若——轉折連詞，他轉，“至于”之意。
- ㉝則——假設連詞，假若。
- ㉞罔——同“網”，此處用作動詞，張網羅以捕捉之意，猶言“陷害”。
- ㉟輕——輕易，容易。

④⑤制——訂立制度。

④⑦贍——(shàn), 足夠。

④⑧奚——何。

④⑨盍——“何不”的合音。

④⑩申——趙岐注以“申重”解“申”，是也。荀子仲尼篇云：“疾力以申重之。”楊倞注云：“申重猶再三也。”此“申”用法正與禮記檀弓“申之以子夏”同。譯文故以“反覆開導”表達之。

孟子卷第一

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七十者可以食肉矣百畝之田勿奪其時
 八口之家可以無飢矣謹庠序之教申之
 以孝悌之義頒白者不負戴於道路矣老
 者衣帛食肉黎民不飢不寒然而不王者
 未之有也其說與上同八口之家次上農夫也孟子所以重言此者此乃王政之本常生之道
故爲齊梁之君各具陳之當章究義不嫌其重也章指言典籍收載帝王道純栢文之事譎正相紛撥亂反
正聖意弗珍故曰後世無傳未聞仁不施人猶不成德
覺鍾易牲民不被澤王請嘗試欲踐其路荅以反本惟
是爲要此蓋孟子
不屈道之言也

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父母俯足以畜妻子樂歲終身飽凶年免
 於死亡然後驅而之善故民之從之也輕
言衣食足知榮辱故民從之教化輕易也 今也制民之產仰不足以
 事父母俯不足以畜妻子樂歲終身苦凶
 年不免於死亡此惟救死而恐不贍奚暇
 治禮義哉
言今民困窮救死恐凍餓而不給何暇脩禮行義也 王欲行之
 則盍反其本矣五畝之宅樹之以桑五十
 者可以衣帛矣雞豚狗彘之畜無失其時

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道以教訓之我雖不敢願嘗使少行之也
曰無恒產而有恒心者惟

士爲能若民則無恒產因無恒心
孟子爲王陳其

法也恒常也產生也恒產則民常可以生之業也恒心
人常有所善心也惟有學士之心者雖窮不失道不求

苟得耳凡民迫於飢寒
則不能守其常善之心 苟無恒心放辟邪侈無

不爲已及陷於罪然後從而刑之是罔民

也
民誠無恒心放盜辟邪侈於斯利犯罪觸刑無所不爲乃就刑之是由張羅罔以罔民者也 焉

有仁人在位罔民而可爲也
安有仁人爲君罔陷其民是政

爲也
何可 是故明君制民之產必使仰足以事

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敵請嘗試之

王言我情思惛亂不能進行此仁政不知所當施行也欲使孟子明言其

於是矣願夫子輔吾志明以教我我雖不

禦之

反本道行仁政若此則天下歸之誰能止之者

王曰吾惛不能進

欲疾其君者皆欲赴愬於王其若是孰能

於王之市行旅皆欲出於王之塗天下之

之朝耕者皆欲耕於王之野商賈皆欲藏

今主發政施仁使天下仕者皆欲立於王

欲以一州服八州猶鄉欲敵楚

蓋亦反其本矣

王欲服之道蓋當反三道之本

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求魚雖不得魚無後災以若所爲求若所

欲盡心力而爲之後必有災孟子言盡心戰鬪必有殘民破

國之災故曰殆有甚於緣木求魚者也曰可得聞與王欲知其害也曰鄒人

與楚人戰則王以爲孰勝言鄒小楚大也曰楚人

勝王曰楚人勝也曰然則小固不可以敵大寡固

不可以敵衆弱固不可以敵彊海內之地

方千里者九齊集有其二以一服八何以

異於鄒敵楚哉固辭也言小弱固不如彊大集會齊地可方千里譬一州耳今

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與便嬖不足使令於前與王之諸臣皆足

以供之而王豈爲是哉

孟子復問此五者欲以致王所欲也故發異端

以問也

曰否吾不爲是也

王言我不爲是也

曰然則王

之所大欲可知已欲辟土地朝秦楚莅

國而撫四夷也

莅臨也言王意欲庶幾王者莅臨中國而安四夷者也

以若

所爲求若所欲猶緣木而求魚也

若順也順嚮者

所爲謂構兵諸侯之事求順今之所欲莅中國之願其不可得如緣喬木而求生魚也

王曰若

是其甚與

王謂比之緣木求魚爲大甚

曰殆有其甚焉緣木

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權銓衡也可以稱輕重也度丈尺也可以量長短也凡物皆當稱度乃可知心當行之乃為仁心比於物尤當為之甚者也欲使王度心如度物也抑王興甲兵危士臣搆怨於諸侯然後使於心與抑辭也孟子問王抑亦如是乃使邪王曰否吾何使於是將以求吾所大欲也王言不然我不使是也將欲以求我心所大欲者耳曰王之所大欲可得聞與孟子雖心知王意而故問者欲令王自道緣以陳之王笑而不言王意大而不敢正言曰為肥甘不足於口與輕煖不足於體與抑為采色不足視於目與聲音不足聽於耳

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于寡妻至于兄弟以御于家邦言舉斯心

加諸彼而已

詩大雅思齊之篇也刑正也寡少也言文王正己適妻則八妾從以及兄

弟御享也享天下國家之福但舉己心加於人耳

故推恩足以保四海不

推恩無以保妻子古之人所以大過人者

無他焉善推其所爲而已矣

大過人者大有爲之君也善推

其心所好惡以安四海也

今恩足以及禽獸而功不至於

百姓者獨何與

復申此言非王不能不爲之耳

權然後知輕重

度然後知長短物皆然心爲甚王請度之

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王問其狀何以異也曰挾大山以超北海語人曰我不
 能是誠不能也爲長者折枝語人曰我不
 能是不爲也非不能也故王之不王非挾
 大山以超北海之類也王之不王是折枝
 之類也孟子爲王陳爲與不爲之形若是王則不折枝之類也折枝按摩折手節解罷枝也少者
取見役故不爲耳非不能也大老吾老以及人之老
山北海皆近齊故以爲喻也幼吾幼以及人之幼天下可運於掌老猶敬也幼猶
愛也敬我之老亦敬人之老愛我之幼亦愛人之幼推此心以惠民天下可轉之掌上言易也詩三刑

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百鈞而不足以舉一羽明足以察秋豪之

末而不見輿薪則王許之乎復白也許信也人有白王如此

王信之乎百鈞三千斤也曰否王曰我不信也今恩足以及禽獸而

功不至於百姓者獨何與然則一羽之不

舉為不用力焉輿薪之不見為不用明焉

百姓之不見保為不用恩焉故王之不王

不為也非不能也孟子言王恩及禽獸而不安百姓若不用力不用明者也

不為耳非不能也曰不為者與不能者之形何以異

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獸也見其生不忍見其死聞其聲不忍食

其肉是以君子遠庖廚也

孟子解王自責之心曰無傷於仁是

乃王爲仁之道也時未見羊羊之爲牲次於牛故用之耳是以君子遠庖廚不欲見其生食其肉也

王說

曰詩云他人有心予忖度之夫子之謂也

夫我乃行之反而求之不得吾心夫子言

之於我心有戚戚焉此心之所以合於王

者何也

詩小雅巧言之篇也王喜悅因稱是詩以嗟歎孟子忖度知己心戚戚然心有動也寡人

雖有是心何能足以王也

曰有復於王者曰吾力足以舉

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有百姓所言者矣吾國雖小豈愛惜一牛之財費曰王
 哉即見其牛哀之覺鍾又不可廢故易之以羊耳
 無異於百姓之以王爲愛也以小易大彼
 惡知之王若隱其無罪而就死地則牛羊
 何擇焉異怪也隱痛也孟子言無怪百姓之謂王愛
財也見王以小易大故也王如痛其無罪羊
 亦無罪何爲獨釋牛而取羊王笑曰是誠何心哉我非愛其
 財而易之以羊也宜乎百姓之謂我愛也
 王自笑心不然而不能自免爲百姓所非
 乃責已之以小易大故曰宜乎其罪我也曰無傷也
 是乃仁術也見牛未見羊也君子之於禽

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與曰何可廢也以羊易之不識有諸

胡蘄王左

右近臣也穀鰾牛當到死地處恐鰾新鑄鍾殺牲以血塗其鬯郊因以祭之曰鬯周禮大祝曰墮鬯逆牲逆尸

令鍾鼓天府上春鬯寶鍾及寶器孟子曰王臣受胡蘄言王嘗有此仁不知誠有之否曰有之

有曰是心足以王矣百姓皆以王爲愛也

臣固知王之不忍也

愛齊也孟子曰王推是仁心足以及於王道然百姓

皆謂王齊愛其財巨知王見牛恐懼不欲趨死不忍故易之也

王曰然誠有百姓

者齊國雖褊小吾何愛一牛即不忍其穀

觶若無罪而就死地故以羊易之也

王曰亦誠

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不欲使王問霸事也曰德何如則可以王矣王曰德行當何如而可得
 以王曰保民而王莫之能禦也保安也禦止也言安民則
 乎惠黎民懷之若此曰若寡人者可以保民乎哉以王無能止也
 王自恐德不足以安民故問之曰可孟子以為如王之性可以安民也曰何由知
 吾可也王問孟子何以知吾可以安民曰臣聞之胡齕曰王坐
 於堂上有牽牛而過堂下者王見之曰牛
 何之對曰將以釁鍾王曰舍之吾不忍其
 觶觶若無罪而就死地對曰然則廢釁鍾

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欲歸之如水就下沛然而來誰能止之章指言定天下者一道而已不貪殺人人則歸之是故文王視民如傷此之謂也

齊宣王問曰齊桓晉文之事可得聞乎

宣

也宣王問孟子欲庶幾齊桓公小白晉文公重耳孟子冀得行道故仕於齊不用而去乃適於梁建篇先梁者欲以仁義首篇因言魏事章次相從然後道齊也

孟子對曰仲尼之徒無

道桓文之事者是以後世無傳焉臣未之

聞也

孔子之門徒頌述奕戲以來至文武周公之法制耳雖及五霸心賤薄之是以儒家後世無欲

傳道之者故曰臣未之聞也

無以則王乎

既不論三皇五帝殊無所問則尚當問王道耳

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對曰天下莫不與也

孟子曰時人皆苦虐政如有行仁天下莫不與之

王知夫苗乎七八月之間旱則苗槁矣天

油然作雲沛然下雨則苗浡然興之矣其

如是孰能禦之

以苗生喻人象也周七八月夏之五六月油然興雲之貌沛然下雨

以潤槁苗則浡然已盛孰能止之

今夫天下之人牧未有不嗜

殺人者也有不嗜殺人者則天下之民

皆引領而望之矣誠如是也民歸之由水

之就下沛然誰能禦之

今天下牧民之君誠能行此仁政民皆延頸望

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己脩仁政則無敵矣王請行之勿有疑也章指言以
百里行仁天下歸之以政傷民民樂其亡以挺服強仁

與不
仁也

孟子見梁襄王出語人曰望之不似人君

襄謚也魏之嗣王也望
之無儼然之威儀也

就之而不見所畏焉與

之言無人君操秉
之威知其不足畏

卒然問曰天下惡乎定

卒暴
問事

不由其次也問天下
安所定言誰能定之

吾對曰定于一

孟子謂仁
政爲一也

孰

能一之

言孰能
一之者

對曰不嗜殺人者能一之

嗜
猶

甘也言令諸侯有不甘
樂殺人者則能一之

孰能與之

王言誰能與不
嗜殺人者乎

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民省刑罰薄稅斂深耕易耨壯者以暇日
 脩其孝悌忠信入以事其父兄出以事其
 長上可使制挺以撻秦楚之堅甲利兵矣
易耨芸苗令簡易也制作也王如行此政可使國
人作杖以撻敵國堅甲利兵何患取之不雪也 彼奪
 其民時使不得耕耨以養其父母父母凍
 餓兄弟妻子離散彼陷溺其民王往而征
 之夫誰與王敵
彼謂齊秦楚也彼困其民願王往
征之也彼失民心民不爲用夫誰
與共禦王之
師爲王敵乎 故曰仁者無敵王請勿疑
鄰國
暴虐

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嗣乎如之何其使此民飢而死邪孟子陳此以教王愛
民章指言王者爲政之道生民爲首以政殺人爲
之咎猶以白刃疾之甚也

梁惠王曰晉國天下莫強焉叟之所知也

韓魏趙本晉六卿當此時號三晉故惠王言晉國天下強也及寡人之身東敗

於齊長子死焉西喪地於秦七百里南辱

於楚寡人恥之願比死者壹洒之如之何

則可王念有此三恥求策謀於孟子孟子對曰地方百里而

可以王言古聖人以百里之地以致王天下謂文王也王如施仁政於

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次喻王

曰無以異也

王復曰政殺人無以異也

曰庖有肥肉廄

有肥馬民有飢色野有餓殍此率獸而食

人也

孟子言人君如此爲率禽獸以食人也

獸相食且人惡之爲

民父母行政不免於率獸而食人惡在其

爲民父母也

虎狼食禽獸人猶尚惡視之牧民爲政乃率禽獸食人安在其爲民父母

之道也

仲尼曰始作俑者其無後乎爲其象

人而用之也如之何其使斯民飢而死也

俑偶人也用之送死仲尼重人類謂秦穆公時以三良殉葬本由有作俑者也夫惡其始造故曰此人其無後

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死者不知發倉廩
以用振救之也

人死則曰非我也歲也是何

異於刺人而殺之曰非我也兵也

人死謂
餓疫死

者也王政使然而曰非我殺之歲殺之也此何
以異於用兵殺人而曰非我也兵自殺之也

王無罪

歲斯天下之民至焉

戒王無歸罪於歲責已而
改行則天下之民皆可致

也章指言王化之本在於使民養生喪死之用
備足然後導之以禮義責已矜窮則斯民集矣

梁惠王曰寡人願安承教

願安意承受
孟子之教令

孟子

對曰殺人以挺與刃有以異乎

挺杖也

曰無以

異也

王曰杖刃殺
人無以異也

以刃與政有以異乎

孟子
欲以

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不可以僇役奪其時功則家給人足農夫上謹庠序
中下所食多少各有差故摠言數口之家也

之教申之以孝悌之義頒白者不負戴於

道路矣庠序者教化之宮也
序周曰序謹脩教
化申重孝悌之義頒者斑也
頭半白斑斑者

也壯者代老心各安之
故斑白者不負戴也七十者衣帛食肉黎民

不飢不寒然而不王者未之有也言百姓
老稚溫

飽禮義脩行積之可以致王也
孟子欲以風王何不行此可以王天下有率土之民何但望民多於鄰國狗

彘食人食而不知檢塗有餓莩而不知發

言人君但養犬彘使食人食不知以法度檢斂也
塗道也餓死者曰莩詩曰莩有梅莩零落也
道路之旁有餓

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草木零落之時使穀與魚鼈不可勝食材木

不可勝用是使民養生喪死無憾也憾恨也民

所用者足故無恨養生喪死無憾王道之始也王

道故言王道之始五畝之宅樹之以桑五十者

可以衣帛矣廬井邑居各二畝半以爲宅冬入保城二畝半故爲五畝也樹桑牆下古

者年五十乃衣帛矣雞豚狗彘之畜無失其時七十者

可以食肉矣言孕字不失時也七十不食肉不飽百畝之田易奪

其時數口之家可以無飢矣一夫一婦耕耨百畝百畝之田

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已交其負者棄申曳兵而走五
曰不可直不百步

耳是亦走也

王曰不足以相笑也是
 人俱走直事不百步耳

曰王如知

此則無望民之多於鄰國也

孟子曰王如知
 此不足以相笑

王之政猶此也王雖有移民轉穀之善政其好戰殘民
 與鄰國同而獨望民之多何異於以五十步笑百步者

乎不違農時穀不可勝食也

從此已下爲王
 陳王道也使民

得三時務農不違奪其要
 時則五穀饒穰不可勝食

數罟不入洿池魚鼈

不可勝食也

數罟密網也密細之網所以捕小魚
 鼈者也故禁之不得用魚不滿尺不

得食斧斤以時入山林材木不可勝用也

謂時

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民於河東移其粟於河內河東凶亦然言

年以此救民也魏舊在河東後爲強國兼得河內也察鄰國之政無如寡人

之用心者言鄰國之君用心憂民無如己也鄰國之民不加少

寡人之民不加多何也王自怪爲政有此惠而民人不增多於鄰國者

何也孟子對曰王好戰請以戰喻因王好戰故以戰事

喻解填然鼓之兵刃旣接棄甲曳兵而走

或百步而後止或五十步而後止以五十

步笑百步則何如填鼓音也兵以鼓進以金退孟子問王曰今有戰者兵刃

卷之

四

開西

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與民共同其所
樂故能樂之
湯誓曰時日害喪予及女皆

亡
湯誓尚書篇名也時是也時乙卯日也害大也言桀
為無道百姓皆欲與湯共伐之湯臨士衆而誓之言

是日桀當大喪亡
我與汝俱往亡之
民欲與之皆亡雖有臺池鳥

獸豈能獨樂哉
孟子說詩書之義以感喻王言
民皆欲與湯共亡桀雖有臺池

禽獸何能復獨樂之哉復申明上言不賢者雖有此不
樂也章指言聖王之德與民共樂恩及鳥獸則忻戴

其以太平化興無道之君衆怨神怒
則國滅祀絕不得保守其所樂也

梁惠王曰寡人之於國也盡心焉耳矣
王侯

自稱孤寡言寡人於治國之政盡
心欲利百姓焉耳者懇至之辭
河內凶則移其

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亟庶民子來

言文王不督促使之亟疾也衆民自來趣之若子來爲父使也

王在

靈囿麋鹿攸伏麋鹿濯濯白鳥鶴鶴

麋鹿特鹿

也言文王在此囿中麋鹿懷任安其所而伏不驚動也獸肥飽則濯濯鳥肥飽則鶴鶴而澤好

王在靈

沼於牝魚躍

文王在池沼魚乃跳躍喜樂言其德及鳥獸魚鼈也

文王以

民力爲臺爲沼而民歡樂之謂其臺曰靈

臺謂其沼曰靈沼樂其有麋鹿魚鼈

孟子

爲王誦此詩因曰文王雖以民力築臺鑿池民由歡樂之謂其臺沼若神靈之所爲欲使其多禽獸以養文王

者古之人與民偕樂故能樂也

偕俱也言古賢之君

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當以仁義爲名然後上下和親君臣集穆
天經地義不易之道故以建篇立始也

孟子見梁惠王王立於沼上顧鴻鴈麋鹿

曰賢者亦樂此乎

沼池也王好廣苑囿大池沼
與孟子遊觀顧視禽獸之衆

多心以爲娛樂夸詫孟
子曰賢者亦樂此乎

孟子對曰賢者而後樂

此不賢者雖有此不樂也

惟有賢者然後乃
得樂此耳謂脩堯

舜之道國家安寧故得有此以爲樂也不賢之人
亡國破家雖有此當爲人所奪故不得以爲樂也詩云

經始靈臺經之營之庶民攻之不日成之

詩大雅靈臺之篇也言文王始經營規度此
臺衆民竝來治作之不與期日自來成之也經始勿

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之家

天子建國諸侯立家百乘之家謂大國之卿食菜邑有兵車百乘之賦者也若齊崔衛甯晉六

卿等是以其終亦皆弑其君此以百乘取千乘也上千乘當言國而言家者諸侯以國爲家亦以避萬乘稱國

故稱家君臣上下之辭

萬取千焉千取百焉不爲不多

矣

周制君十卿祿君食萬鍾臣食千鍾亦多矣不爲不多矣

苟爲後義而先

利不奪不餒

苟誠也誠今大臣皆後仁義而先自利則不篡奪君位不足自餒飽其欲

未有仁而遺其親者也未有義而後其君

者也

仁者親親義者尊尊人無行仁而遺棄其親行義而忽後其君者

王亦曰仁

義而已矣何必曰利

孟子復申此者重嗟歎其禍章指言治國之道明

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孟子對曰王何必曰利亦有仁義而已矣

孟子知王欲以富國彊兵爲利故曰王何必以利爲名乎亦惟有仁義之道者可以爲名以利爲名則有不利

之患矣因

爲王陳之王曰何以利吾國大夫曰何以利

吾家士庶人曰何以利吾身上下交征利

而國危矣

征取也從王至庶人故言上下交爭各欲利其身必至於篡弑則國危亡矣論

語曰放於利而行多怨故不欲使王以利爲名也又言交爲俱也

萬乘之國弑其

君者必千乘之家

萬乘兵車萬乘謂天子也千乘兵車千乘謂諸侯也夷羿

之弑夏后是以

千乘取萬乘也千乘之國弑其君者必百乘

8 7 6 5 4 3 2 1

孟子卷第一

趙氏注



梁惠王章句上

梁惠王者魏惠王也魏國名惠諡也王號也時天下有七王皆僭號

者也猶春秋之時吳楚之君稱王也魏惠王居於大梁故號曰梁王聖人及大賢有道德者王公侯伯及卿大夫咸願以爲師孔子時諸侯問疑質禮若弟子之問師也魯衛之君皆尊事焉故論語或以弟子名篇而有衛靈公季氏之篇孟子亦以大儒爲諸侯所師是以梁惠王滕文公題篇與公孫丑等爲一例也

孟子見梁惠王

孟子適梁魏惠王禮請孟子見之

王曰叟不遠

千里而來亦將有以利吾國乎

曰辭也叟長老之稱

也猶父也孟子去齊老而之魏故王尊禮之曰父不遠千里之路而來至此亦將有可以爲寡人興利除害也

孟子 · 梁惠王 · 上