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BOOK OF REWARDS AND PUNISHMENTS

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KAN YING PIEN

WITH INTRODUCTION, TRANSLATION
AND NOTES

By JAMES WEBSTER

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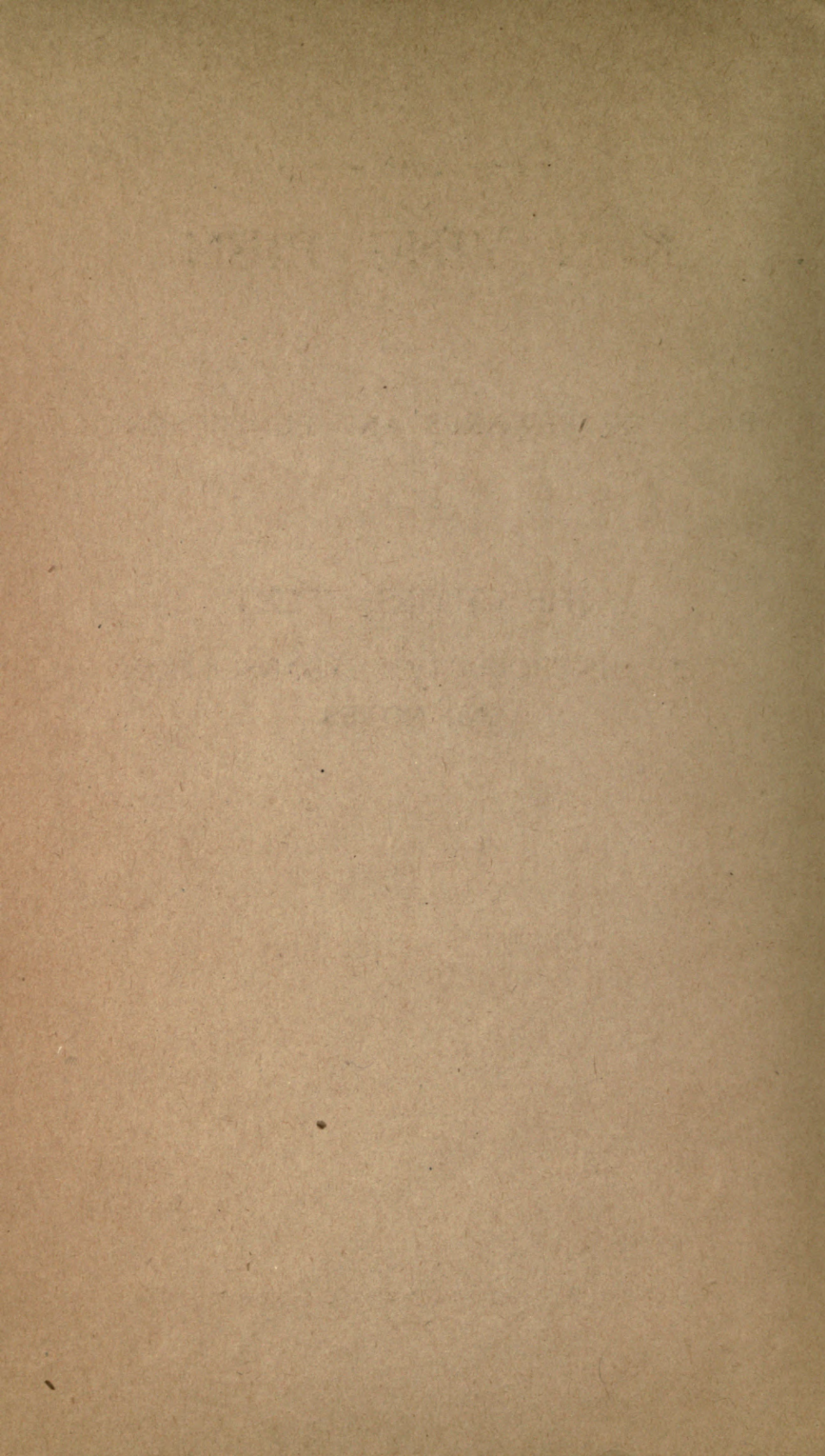
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Rev. E. J. P. Scholes

With kind regards.

Car. Webster

Sept. 1922



— THE —
KAN YING PIEN

BOOK OF REWARDS AND PUNISHMENTS

THE CHINESE TEXT
WITH INTRODUCTION, TRANSLATION
AND NOTES

BY
JAMES WEBSTER

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PREFACE.

THIS study of the Kan Ying Pien is the outcome of work done, at various intervals, during a period of seven years. The original plan included a complete translation of a standard Chinese commentary on the tract, but this part of the scheme was soon abandoned; and it is believed that the present treatment will be more useful to foreign students. It is hoped that the Introduction and Notes will, in particular, prove a fairly complete apparatus for the study of the text; and the entire work is offered as a very modest contribution to the study of Comparative Religion.

CHANGSHA, July 1918.

感應篇

INTRODUCTION.

SECTION I.

TRACTS IN CHINESE LITERATURE.¹

The tract, as a means of publishing in a popular form to the common people, the thoughts and sayings of wise men, has long been used in China. With the invention of printing during the T'ang (唐) dynasty, and its rapid development in the succeeding period, this form of literature soon became general, and increased by leaps and bounds. Since that time, an immense development has taken place, and a great part of the literature read by the ordinary classes of society is in the form of booklets. Several of these small books have come to be reckoned as classics: for example, the San Tzu Ching (三字經) is the primary reader in every Chinese school, and is known by heart in every home.

In no country, perhaps, does the tract find so ready an acceptance. In consequence of the sacredness attaching to the printed character, the leaflet, tract, and even wayside poster are probably oftener and more carefully read than is the case with the more progressive nations of the West, where such productions are generally but lightly esteemed. The growth of tract literature, especially moral maxims and essays, booklets issued in favour of special religious systems or particular deities, and the like, has been much fostered by persons who, wishing to accumulate to themselves merit, devote larger or smaller sums of money to the production and distribution of these works.

The Kan Ying Pien is perhaps the most celebrated tract in the annals of literature. A book that has been scattered broadcast among a people numbering hundreds of millions, and that for several centuries, must be almost without a parallel. It is not sold in the ordinary way on street bookstalls or shops, as is the case with Chinese tract-literature in general, but is obtainable in temples,

1. For a more particular treatment of this section, see an essay in Martin's "Hanlin Papers." Vol. II, 304 ff.—"Native Tract Literature in China."

both Buddhist and Taoist, the copies being placed there for gratuitous distribution. Larger editions, with commentary and illustrative notes and narratives, are to be purchased of book sellers, and the book is not without its serious students. On the other hand, the widespread circulation of the text has made many of its pithy phrases part of the common talk of the people, and one cannot listen long to any conversation, even on the most mundane affairs of daily and domestic life, without hearing some expression the origin of which is to be found in the famous little book.

SECTION II.

POPULAR TAOISM.

The Kan Ying Pien is a tract which, though purporting to be from the pen of Lao Tzu (老子) (see next section), strictly belongs to the school of Popular Taoism, as distinct from the so-called "Pure Tao" which is treated of in the Tao Tê Ching (道德經), the works of Chuang Tzu (莊子), and other writings.¹ It is therefore necessary, in order to understand the teaching of the book, to know something of Taoism as practised by its votaries and believed in by the ordinary people. For our present purpose, an exhaustive study is unnecessary, and the reader is referred to the many excellent works on Chinese religion to supplement the general sketch here given.

Between the pure and simple "Tao" of Lao Tzu, and the complex beliefs and practices of later Taoism, the gulf would appear at first sight impassable. Indeed, Dr. Legge practically denies any connection between the two at all. In discussing the meaning of Taoism, he says: "It has two different applications:—first, to a popular and widely-spread religion of China; and then to the system of thought in the remarkable treatise called the Tao Te Ching (道德經) written in the sixth century before Christ by Lao Tzu (老子).² In other words, Taoism is the name both of a religion and

1. For Taoism as a philosophical system, see Legge, "Religions of China," 159 ff.

2. Dr. Legge accepts the traditional view regarding the authorship of the 道德經. It is maintained by Dr. Giles, however, that the work is a forgery dating from the early Han (漢) (B.C. 200-A.D. 200). See especially article 1475 in his Biographical Dictionary. It may incorporate some teaching of Lao Tzu which was transmitted orally by his disciples. See also under 道 10780 in the new edition of Giles' Dictionary (published 1912).

a philosophy. The author of the philosophy is the chief god, or at least one of the chief gods, of the religion; but there is no evidence that the religion grew out of his book. It was impossible for it to do so in many of its aspects. Any relation between the two things is merely external, for in spirit and tendency they are antagonistic."¹ This statement may be somewhat sweeping, and there are signs of a transition period, which appears, however, very early.² The transition was inevitable—the ordinary Chinese mind is too practical, and averse to all purely speculative philosophies, and the abstract reflections of Lao Tzu and his immediate followers were soon thrown aside for what was deemed a more practical, because a more materialistic, system.

We can only trace the rise of the new school here and there; it began early, as has been remarked, and must have been very rapid. When the First Emperor (始皇帝) in B.C. 213 determined on the destruction of all literature preceding his assumption of the imperial sway, an exception was made in favour of the Taoist works on medicine and divination. This ruler, indeed, gave an impulse to the rising school of Taoism by sending an expedition in search of the golden islands of P'eng Lai (蓬萊) where, it was said, the draught of immortality was dispensed to all true seekers by the Immortals there. By the time of the Emperor Wu (武帝) of the Han dynasty (B. C. 140-85), the sect had claimed the mythical Emperor Huang Ti (黃帝) whose reign is put at B. C. 2697-2597, as the founder of the religion. Emperor Wu was a great patron of Taoism. It was during the later Han (後漢) A. D. 25-220 that alchemy and magic became linked with the older Taoist practices. In A. D. 165 the Taoist "popedom" was established by the Emperor Liu Chih (劉志), the first "pope" being Chang Tao Ling (張道陵). The office, with one brief interregnum, has existed in the line of his descendants ever since.³ Under such influential encouragement the outcome may easily be imagined. In the words of Dr. Legge: "The superstitions of more than two thousand years' existence came to a head and effloresced. The search after immortality and eternal

1. Legge, *op. cit.* 159, 160. *cp.* also F. H. Balfour, *Taoist Texts*, intro. vi.

2. See Parker, *China and Religion*, p. 47.

3. In A. D. 1015 grants of land were made to the Taoist patriarchs, in the neighbourhood of the Lung Hu (龍虎) mountain, Kiangsi Province, the official seat of the sect.

bliss took away all desire for the goods of this present life; business was neglected, fields untilled, and the only harvest reaped that of the imposters who made gain out of the folly of their fellows."¹

For a long time after its first appearance as a popular system Taoism was in no sense a religion. At first there were no temples, there were no liturgies, no forms of public worship; and the leaders and professors claimed no control over the conduct of their believers and adherents. It was as a mischievous superstition, "depraved and perverse talk," that it was arraigned and condemned to the Emperor Wu by the Confucian scholar Tung Chung Shu (董仲舒) in B. C. 140. It is not until we see Buddhism (introduced into China in the first century A. D.) gaining ground in the country that Taoism takes on a religious aspect and content. And in all its external forms—public worship, liturgies, and ceremonies—it has borrowed largely from the imported system. So much so, that it is now impossible to draw any sharp line between the two. As Chu Hsi says: "Buddhism stole the best features of Taoism, and Taoism stole the worst features of Buddhism: it is as though the one stole a jewel from the other, and the loser recouped his loss with a stone."² Dr. Legge does not hesitate to say of Taoism that "it was begotten by Buddhism out of the old Chinese superstitions. Its forms are those of Buddhism; but its voice and spirit are from its mother-superstitions, fantastic, base, and cruel."³

From the beginning of the interaction, the metaphysical conceptions were, in Taoism, clothed in materialistic garb. For example, the contemplation of Buddhism, leading up to the attainment of Nirvana, became in the Taoist scheme the Hsiu Lien (修鍊)—the ascetic training by which the devotee added years to his life. The Taoist conception of the soul is as a purer form of matter, which is gradually produced by this scheme of physical discipline,—a sort of chemical process which transmutes the soul matter into a still more ethereal substance, in preparation for removal to one of the stellar paradises, or to the condition of the genii who live unseen in green forests, or on the lofty mountains of the K'un Lun Range (崑崙).⁴

1. Legge, *op. cit.* p. 180.

2. Quoted in H. A. Giles, *Chinese Literature*, p. 419.

3. Legge, *op. cit.* pp. 201-2.

4. See Edkin's *Religion in China*, p. 59. See also below, p. 8.

Taoism has succeeded because its appeal is made to the lower wants of nature. Its outlook is physical, its reward is material well-being. This latter is also a Confucian tenet to a certain extent, but Taoism has translated it into all the forms which affect the everyday life of man. The gods in the Chinese Pantheon associated with riches, longevity, the cure of disease and the attainment of worldly success are, in nearly every instance, a Taoist contribution.

The aspect of Taoism with which we are now dealing is revealed in its fullest extent in the prevalent system of "feng shui" (風水). The selection of suitable sites for the dwellings of the living and for the last resting places of the dead; the choice of lucky days for the commencement or consummation of any of the important undertakings of life; the casting of horoscopes for purposes of betrothal, and many of the rites connected with marriage—these are all the invention of popular Taoism, and the performance of the functions connected therewith provide the chief means for the emolument of its professional class.

In spite of the fact that Taoism has often been condemned as a heretical sect, it has yet a certain legal standing in the country. It is the genius of Chinese government that no condition of the body politic is allowed to remain, in theory at least, unprovided with means of control. At various periods, as we have seen, the cult has been favoured by the ruling powers; but, on the other hand, more orthodox emperors have made attempts at suppression. In A. D. 574, during the reign of the Emperor Yü Wen Yung (A. D. 542-578), both Taoism and Buddhism were proscribed, and all teaching forbidden which was contrary to the Confucian canon; and K'ang Hsi (康熙) of the Ch'ing dynasty (A. D. 1655-1723), one of the greatest of Chinese rulers, banned Taoism as among "the strange principles to be discontinued and banished."¹ Its hold on the people, however, was too manifest, and made toleration a practical necessity. While refraining from interference with the internal organisation of the order, the Imperial Institutes provided a framework in harmony with the all-pervading official system, to be grafted on to the hierarchy as it was found developed according to its own traditional rules.² This control centred in the hereditary

1. See Sacred Edict, chap. 7, 黜異端以崇正學.

2. Mayers, Chinese Government, p. 77.

“patriarch” of Taoism, and provided therefrom a complete system of ecclesiastical grades of rank and authority in connection with the priesthood. Further, many Taoist divinities were officially recognised by law, and required by Imperial edict to be worshipped by the representatives of the government according to the forms of the religion.

For the purpose of our present study, we may now conveniently examine Taoism in three of its aspects—its notions of deity, its moral teaching, and its teaching regarding the future life. Although the Kan Ying Pien is chiefly concerned with the second of these three, the first and third are presupposed throughout and largely influence its morality.

1. The divinities of Taoism fall into two groups. First, there are those which impersonate the various departments of Nature. So we have sea-gods, river-gods, gods who preside over natural phenomena, gods who watch the growing crops, and the life of man. But the most important deities in this group are those connected with the stars. Sometimes the stars themselves are regarded as gods; and, again, the stars are places of residence for the gods.¹ Where the star is supposed to be a god, it is the result of the transmutation of material substance into sublimated essence. So the planets Mercury, Venus, Mars, Jupiter, and Saturn are the essences, respectively of water, metal, fire, wood, and earth. Where the star is regarded as a place of divine abode, it presupposes beings, historical or fabulous, who have attained to the honours of deity by their virtues. *Su Huang Ti* (黃帝), the mythical emperor who is claimed as the founder of Taoism, is said to have mounted to Heaven on the back of a dragon. *Mei Fu* (梅福), an official of the first century A. D., who was a great student of Taoism, and spent much of his time seeking how to prolong life, is believed to have become an immortal of this class; he was deified in the eleventh century. Both these conceptions of stellar deities are closely associated with alchemy and astrology, which have for long been among the favourite studies of Taoism. “The one deals in essences, the other in stars; and they have each had an extensive influence on the formation of the Taoist system of divinities, as well as on the

1. But cp. Edkins, *op. cit.* p. 105.

Taoist doctrine of immortality, and of the method of self discipline by which immortality is to be gained.”¹

Secondly, there are deified men. This class is by far the larger, and embraces the majority of gods in the Taoist pantheon. Some are entirely fabulous, but others have an historical basis. It is not to our present purpose to enter into any enumeration of these: indeed, it would be almost impossible to give an exhaustive description. “No polytheism could be more pronounced, or more grotesque, with hardly a single feature of poetic fancy or æsthetical beauty.”²

2. The moral teaching of popular Taoism is more particularly treated in section iv., in which the Kan Ying Pien is analysed, and in the notes on the text. It accords with the materialistic system which it represents, and is, for the most part, at one with the Confucian and Buddhist ideas. As a study of the text will show, much of the moral teaching is adapted from the classical writings, and some parallels are quoted in proof of this. It is in the idea of retribution that the moral teaching becomes definitely Taoist; the actions themselves are characterised as right and wrong entirely by the Confucian standard.³

The entire teaching of the Kan Ying Pien is an illustration of the Taoist belief in the evil consequences of moral shortcomings, consequences transcending the short span of this mortal life. It is even more evident in the ceremonies performed by Taoist priests over the dead. In life, repentance and reformation are necessary to turn away the consequences of sin; and for the salvation of the dead ceremonies must be performed on their behalf.⁴

3. As we have seen, the Taoists regard the stars as being the abode of gods, and also of men who by their virtues have gained the right to a place there. In addition, there are those who, though not having merited such high honour, are yet accounted worthy of a place of felicity in those happy abodes set apart for “terrestrial immortals” (地仙). These paradises are generally supposed to be

1. Edkins, *op. cit.* 106-7.

2. Legge, *op. cit.* 170.

3. See Edkins, *op. cit.* 127-128.

4. See Soothill, *Three Religions of China*, p. 269.

situated in the K'un Lun Mountains and presided over by the "Royal Mother of the West" (西王母).¹

Confucianism says nothing with regard to a future life. But the worship of ancestors, which, as is well known, is one of the chief characteristics of the system, has inculcated a strong belief in a future life of some sort; and the silence of Confucius has thrown the people into the arms of Taoism, which has made ample provision in this respect, and the superstitious accretions thus supplied are a great feature of the social life of the people. We have seen what the notion of Heaven is—the Taoist doctrine of hell is conversely horrible. It is not to our purpose to describe in detail the purgatory and hell of Taoism—the student is referred to the popular tract, Yü Li Ch'ao Chuan (玉歷鈔傳), which describes in a graphic manner the ten Courts of Justice situated at the bottom of a great ocean in the depths of the earth.² With this gross view of retribution there has arisen the idea of a moral debit and credit account, which finds a place in the teaching of the Kan Ying Pien. It is borrowed from Buddhism, but with the peculiar physical and materialistic elaborations of Taoism which render it more grotesque and horrible.

1. In Taoist legend the K'un Lun Mountains are not the Tibetan peaks; but the central mountain of the world, 10,000 *li* in height. There is the fountain of immortality, and from it flow the three great rivers. It is the same as the Hindu Sumern.

西王母 is used (1) as a place name, for the country of the Hsi Jung (西戎). "the wild tribes of the west"—Tibetans (Giles). In the Erh Ya (爾雅) it is explained as "the desolate land" (昏荒之國). In Huai Nan Tzu (淮南子) it refers to the borders of the Gobi Desert. (2) As the name of the Queen of the Immortals. Legend records that King Mu of the Chou dynasty (周穆王), in his extensive travels westward, visited the K'un Lun Mountain and saw the 西王母 at the Emerald pool there (瑤池). Another legend states that Hou I (后羿) a mythical archer of renown, asked her for the drug of immortality, which his wife Ch'ang O (嫦娥) stole from him, and then fled to the moon, where she was turned into a toad. In later Taoist legends there are "heavens" both for male and female immortals. The males live in a place called Tung Hua (東華), presided over by the 東王公, while the females live in Hsi Hua (西華), with 西王母 as their head. Dr. Giles thinks the 西王母 is identical with the Greek *Hera*.

2. This work has been translated by Dr. Giles, and forms Appendix I of "Stories from a Chinese Studio." See also an article in the *Chinese Recorder* for October, 1914, "A Study of a Taoist Hell," by R. F. Fitch.

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SECTION III.

AUTHORSHIP AND DATE OF THE KAN YING PIEN.

Chinese religious writings generally are classified under three categories (三藏), Buddhist, Confucian, and Taoist. The Kan Ying Pien is one of the 道藏. It is one of many works purporting to come from Lao Tzu (老子), the T'ai Shang Chun (太上君), and to the titles of which the characters 太上 are prefixed, so vouching for the authority and inspiration of the contents. Probably nobody believes him to be the actual author of any one of these works, which criticism places at a much later date.¹ The connection of the Kan Ying Pien with the philosopher is attributed, by some Chinese scholars, to its being one of the class of Taoist books emanating from the "fu lun" (符輪) or magic wheel—a sort of planchette. The instrument and the manner of its working are thus described by Dr. Martin:—"It consists of a vertical stick, suspended like a pendulum from a crossbar. The bar is supported at each end by a votary of the genii, care being taken that it shall rest on the hand as freely as an oscillating engine does on its bearings. A table is sprinkled with meal, and, after becoming invocation, the spirit manifests his presence by slight, irregular motions of the pen or pendulum, which leaves its trace in the meal. These marks are deciphered by competent authorities, who make known the response from the spirit-world."²

The Kan Ying Pien is generally included in the class of Taoist books known under the general name of Pao P'ò Tzu (抱朴子), the pen name of Ko Hung (葛洪), who lived in the 4th century A. D., and who wrote many Taoist works.³ Ko Hung was a great student of ancient and curious books, especially such as dealt with alchemy and occult art. By much secret study he learned the methods of magic, and even compounded the elixir of life (鍊丹藥), which would make men immortal (可得仙道). The original Pao P'ò Tzu (抱朴子), written by Ko Hung, were in two sections, the 內篇, treating of immortals, charms, alchemy, exorcism, etc., (論神仙吐

1. See Wylie, Notes on Chinese Literature, pp. 221, 222.

2. Martin, Hanlin Papers, Second Series, 239 f.

3. See Giles, Biographical Dictionary, No. 978. Dr. Giles gives Ko Hung's epithet as 抱林子, probably a printer's error.

納符籙尅治之術), and the 外篇, treating of government and politics from the Taoist standpoint (論時政得失, 人事臧否). He proved the existence of immortals, and taught that it was possible, by special breathing exercises (服氣), to cultivate immortality (養神). He also wrote the Shen Hsien Chuan (神仙傳), biographical notices of 84 immortals. When 81 years old Ko Hung, who retained the complexion of a child, vanished from the earth in a mysterious manner, his body never being found.

Some Chinese commentators of the Kan Ying Pien regard it as one of the genuine Pao P'ao Tzu written by Ko Hung. This view is taken by Hui Tung (惠棟—Ch'ing dynasty), whose edition is well-known. But others simply place it in the category of Taoist works now grouped under that appellation, from their affinity with Ko Hung's writings.

But the ordinary reader of the Kan Ying Pien cares very little for the various theories regarding the inspiration and transmission of the book, or the name of the original writer. He remains, to them and to us, unknown. The date, also, is very uncertain. Two exhaustive collections of Taoist works (道藏) were compiled during the Ming dynasty (明), between the years 1435 and 1572 A. D. But both these collections include many older books, which are generally regarded as products of the Sung dynasty (宋—A. D. 960-1279). We can trace the Kan Ying Pien to the earlier period, where the name appears in a "Literary Year Book" (藝文志) of Taoist works. It is also a well-known fact that during this period, fruitful in all kinds of literary activity,¹ many Taoist works on alchemy, astrology, and magic generally, made their appearance.² Dr. Giles thinks this date far too early, and Professor Douglas favours a date between the 15th and 16th centuries. It must be admitted that the evidence adduced above is by no means conclusive for a date during the Sung period, but it may well be the case, at a time when Taoism was gaining a prominent place among all classes of the people, that this, the most popular publication of the system, found the place it has ever since held.

Nominally a Taoist production, the Kan Ying Pien is another example of the extraordinary syncretism which displays itself in

1. For literary activity during the Sung, see Giles, *Chinese Literature*, 210 f.
2. See list of works cited in Wylie, *op. cit.* 220 f.

Chinese religion. Many of the countless editions through which the work has passed are pronouncedly Buddhist in setting. Indeed, it is held to be a book transcending all creeds. "There is no time at which it may not be read; no place at which it may not be read; and no person by whom it may not be read. We are advised to study it fasting, and not necessarily to shout it aloud, so as to be heard of men, but rather to ponder it over in the heart."¹

A note concerning the title may not be out of place here. The characters have been variously translated by European scholars. Remusat (1816) rendered it by "Le Livre des Récompenses et des Peines," and in this he was followed by Klaproth (1828) and Julien (1835). Douglas, who made a translation from the last-named, called it "The Book of Rewards and Punishments." Giles has "Evoke-Response tractate," and Dr. Legge, "The Book of Actions and their Retributions," with an explanatory sentence that "actions" must be taken as including thoughts and purposes though unacted. Dr. Edkins has "A Book on Retribution."

The following are the principal translations into European languages:

1. Le Livre des Récompenses et des Peines, traduit du Chinois, avec des notes et des éclaircissements; par M. Abel Remusat. Paris, 1816.
2. Traite des Récompenses et des Peines de Thaï Chang, Klaproth. Paris, 1828. (This forms part of the author's "Chrestomathie Mandchou" pp. 211-221. The Manchu text also is given, pp. 25-36.)
3. An English translation of the Kan Ying Pien was published in the *Canton Register* for 1830.
4. Le Livre des Récompenses et des Peines, en Chinois et en Français; accompagné de quatre cent légendes, anecdotes, et histoires, qui font connaître les doctrines, les croyances et les moeurs de la secte des Tao-ssé. Traduit du Chinois par Stanilas Julien. Paris, 1835.
5. Balfour, F. H. The Book of Recompenses, in "Taoist Texts," Shanghai, N. C. Herald Office, 1884.

1. Giles, Chinese Literature, p. 419. See also Chinese note translated in Balfour, Taoist Texts, pp. 107 f.

6. The Thai Shang Tractate of Actions and their Retributions, James Legge, Sacred Books of the East, vol. xl. Oxford, 1890.
7. T'ai Shang Kan Ying Pien: Treatise of the Exalted One on Response and Retribution, by Paul Carus.
8. A translation into English, with short introduction, by Rev. R. A. Haden. East of Asia magazine, Vol. 3, pp. 172 f, Shanghai, N. C. Herald Office, 1904.

SECTION IV.

ANALYSIS OF THE KAN YING PIEN.

At first sight the work seems almost beyond analysis of any kind; it appears to be a series of phrases strung together more or less loosely, the only connection being that of the subject of retribution, which clearly dominates the entire book. Giles calls it a "commination . . . directed against evil doers of all kinds," and the description is suitable in a general way. But analysis is not altogether impossible; in spite of many instances of repetition and overlapping—in some cases probably due to misplacement—there are certain leading lines of procedure and treatment which are clearly defined. Using modern terms, we may divide the book in the following way:

- I. Introduction.
- II. The Argument.
- III. The Good Man Exemplified.
- IV. The Bad Man Exemplified.
- V. Judgment.
- VI. A Way of Repentance and Escape.
- VII. Concluding Remarks and Exhortation.

Though somewhat arbitrary, such a division helps to bring out more clearly the purpose and meaning of the work, and gives to it a definite progression. It will be well to make a few notes under each of these heads.

I. Introduction.—Here the whole scheme is briefly represented. We look, as it were, on the completed drama of life, ready for representation. We are taken behind the scenes and are shown how everything works. The relation towards man of Heaven and Earth, with all the host of subordinate spirits, is revealed to us.

We see the relation of man himself to the two great factors of life—happiness and woe. They are seen to be no mere things of chance, but fitted with scientific precision into the scheme of things; and the gods are represented, not as indifferent or careless, unwilling or unable, but as controlling, strictly and impartially, the issues of life; rewarding virtue and punishing vice.

II. The Argument.—This rests on the assumption of sin and the proneness of all to fall into its manifold snares. The Taoist conception of sin is, in the main, akin to that of Confucianism. It means the disregard of human obligations; it has an ethical, but not a spiritual significance. Taoism, with its numerous gods in some one or other relation to man, has elaborated the simple Confucian idea to bring it into line with this development. (See notes pp. 15, 26.)

III. The Good Man Exemplified.—This and the succeeding section are the elaboration of the exhortation (or warning) with which the last paragraph closes: 是道則進非道則退. The “way” means simply the path of rectitude and its opposite, and has none of the abstract import of philosophical Taoism.¹ It is a very plain path which is here pointed out—the idea of duty which has so large a place in the classic writings of Confucianism. The portrait is that of the “Princely Man” (君子). Some parallel passages are quoted in the notes. But one or two phrases reveal, even here, the characteristic standpoint of Taoism. For example, “He does not destroy insects, plants, or animals” (this is also Buddhist); and especially the closing sentences of the section setting forth the reward. “Confucius is content with the reward of an approving conscience, while the other faith (Taoism) desires as rewards of virtue longevity, riches, health, rank, and a numerous posterity.”²

IV. The Bad Man Exemplified.—Following on the phrase 非道則退, some translators have rendered the whole of this section negatively, “Do not, etc.” So Douglas, in his translation from Julien’s version (see “Confucianism and Taoism,” pp. 259 ff.). This treatment seems to make the section very unwieldy, and has not

1. For the special significance of 道 in philosophical Taoism see Watters, *Essays on the Chinese Language*, the word Tao, pp. 234 ff.

2. Edkins, *Religion in China*, p. 141. But cp. Legge, *op. cit.* p. 116.

been followed in the accompanying translation. This part of the work is in much greater detail, and soon leaves the more strictly ethical character of Confucianism for the devious paths of Taoist accretion. It has been sub-divided, in the present translation, into four paragraphs, which, though arbitrary, seem to suggest a line of treatment. The first and second paragraphs adhere more closely to the Confucian notions of propriety—in the general relationships of life, and again, as exemplified in the character of an official. The third and fourth paragraphs are characteristic of the Taoist developments, and especially in regard to the notions of stellar divinities and subordinate spirits (see notes p. 26). There is overlapping, and some repetition, in this section; nor should the division adopted be regarded as anything more than a help to an intelligent study of this part of the book.

V. Judgment.—The view of retribution here shown is mainly that of Confucianism—working itself out for good or ill in the descendants of the individual. But the particular treatment is purely Taoist, which has given the simple idea a more definite content. (See also p. 27, note 4.) The last clauses of this section bring in a nobler thought, that motives are the springs of conduct. “As a man thinketh in his heart, so is he.”

VI, VII.—These two remaining sections are short, and call for little comment beyond what is made in the notes. It may be remarked, however, that the idea of repentance is that of Confucius—the idea of self-reformation. In Taoism the Powers above man take account of this repentance, but they do not help towards it. Actions may be changed, in order to gain happiness and avoid judgment; but no change of attitude is necessarily implied. It is not the N. T. metanoia—a change of mind which works out through the whole life; but a change of procedure due to threatened punishment.

KAN YING PIEN.

TEXT, TRANSLATION, AND NOTES.

太上感應篇
太上曰、禍福無
門、惟人自召、善
惡之報、如影隨
形、是以天地有
司過之神、依人
所犯輕重以奪
人算、算減則貧
耗、多逢憂患、人

INTRODUCTION. The words of the Most High: Woe and weal have no doors (i.e., are not predestined), but come only at the call of men.¹ As the shadow follows the form, so are good and evil required. Therefore, the two great Powers, Heaven and Earth,² appoint spirits as Ministers of Justice, who, according to the lightness or gravity of men's crimes, shorten their lives by an adjudged number of years.³ The penalty pronounced, poverty comes upon the culprit, sorrows assail him: he is hated of all men:

For this section in general, see Introduction, Sect. iv. "The words of the Most High," i.e., Lao Tzu (老子). The teaching of the tract is thus put into the mouth of the sage to ensure its authoritative character. See Intro. Sect. iii.

1. The phrase is found originally in the Tso Ch'uan (左傳), a famous commentary on the Ch'un Ch'iu (春秋), Spring and Autumn Annals, compiled by Confucius. It first appeared in the Han dynasty, but was probably written much earlier. (See Legge, Chinese Classics, Vol. v. Prol. Ch. i. Sect. iv, and for the phrase in its historical setting, Vol. v. Pt. 2. Bk. ix. Year 23). It appears, in an amended form, in Mencius, Bk. ii. Pt. 1. Ch. iv. 5. 禍福無不自己求之者. "Calamity and happiness in all cases are men's own seeking" (Legge). Both this and the shorter form in the text have passed into proverbial use (see Appendix 2). 無門 gives an illustrative touch, and Dr. W. A. P. Martin paraphrases: "Happiness and misery never enter a door until they are invited by the occupant of the house." The phrase 禍 . . . 召 forms a succinct and popularised expression of the doctrine of individual freedom. Cp. also the proverb: 善惡隨人作, 禍福自己招.

2. 天地. Here, practically equivalent to God.

3. 算 In this and the following clause, a substantive. Lit. a reckoning. Our word "sentence" is practically equivalent. For its definite application, see p. 16, note 5. Cp. Lecky, Hist. of European Morals, i. 321f. on Plutarch, Maximus of Tyre, and Apuleius, and especially the quotation from the latter's De Dæmone Socratis (p. 323-4).

皆惡之、刑禍
隨之、吉慶避
之、惡星災之、
算盡則死、
又有三台、北
斗神君、在人
頭上、錄人罪
惡、奪其紀算、
又有三尸神、
在人身中、每
到庚申日、輒
上詣天曹、言
人罪過、月晦
之日、竈神亦

punishment and calamity dog his footsteps, happiness and joy shun him; "the stars in their courses fight against him,"¹ and when the retribution is complete death claims him for its own.²

There are also the San T'ai,³ and the Spirit ruler of the Dipper,⁴ who from above keep a record of men's crimes, and pronounce sentence, in some cases curtailing twelve years of life, in others one hundred days.⁵ Within are the three spirits of the body,⁶ who report on each Keng Shen⁷ to the Heavenly tribunal⁸ on the offences committed. This office is also performed on the last day of the month by the God of the Kitchen.⁹

1. Lit. an evil star afflicts him. For the astrology of Taoism, see Introduction, Section 2.

2. And not only physical death; but also the three posthumous judgments, viz., being in hell; in the state of a hungry demon; being changed into an animal. See Giles, Dictionary, nos. 3317 and 3120.

3. Watters: The Three Eminent Ones; Julien, Councillors. But the reference is astrological. According to Meyers, Chinese Reader's Manual, Pt. ii. 57, the 三台 are six stars forming part of Ursa Major. They are depicted in three pairs, forming successive angles below that portion of the constellation called 斗. Giles: *ι.κ.λ.* in Ursa Major.

4. 北斗神君 The Controller of Destiny. He resides in the Great Bear, and on the 3rd of the eighth Chinese month there is his feast of incarnation (北斗神降誕). The 北斗神君 is the apotheosis of Huang T'ien Hsiang (黃天祥), who died while supporting the Yin (殷) dynasty.

5. 紀算 have here a definite significance—the duration of the "sentence" (see p. 15, note 3).

6. Contrasted with the San T'ai (三台), and the Controller of Destiny (北斗神君), who are "above men," are the San Shih (三尸) "within men." The body is divided into three departments (三家): 一身, the body in its material aspect; 心, the heart, the seat of emotion and sentiment; 意, the mind, the reasoning faculties. These are controlled by three familiar spirits called the 三尸神 or 三彭, supposed to reside respectively in the head, belly, and feet.

7. The metal day. Also called San Peng (三彭), from the fact that the spirits of the body (see preceding note) are at work on that day. The term may have reference to the testing of metals.

8. or 陰曹.

9. The God of the Kitchen is the family monitor. He is intimate with all the domestic relations, and thus able to render an accurate account of the general behaviour of the household. Malt is sometimes rubbed on the kitchen lintel in order to make the god drunk and unable to report! This is termed 醉司命.

物、忠、孝、友、悌、
 累、功、慈、心、於、
 欺、暗、室、積、德、
 不、履、邪、徑、不、
 非、道、則、退、
 之、是、道、則、進、
 生、者、先、須、避、
 百、事、欲、求、長、
 過、大、小、有、數、
 小、則、奪、算、其、
 過、大、則、奪、紀、
 然、凡、人、有、

In all cases, a grave fault is punished by a deduction of twelve years, a light offence by the deduction of one hundred days.¹

THE ARGUMENT. All faults, small and great alike, arise from numberless causes. He who would seek immortality² must first flee these (occasions of sin). Enter into the right path, and shun the way of evil!³

*THE GOOD MAN EXEMPLIFIED. CHARACTERISTICS OF THE MAN WHO FOLLOWS THE 是道.

He does not walk in evil paths, nor violate domestic privacy.⁴ He accumulates virtue and merit by his compassionate spirit, shown towards all living things. As subject, he is loyal; as son, filial; as

1. Students of philosophy will recall Paley's hypothesis of a graduated scale of punishment and reward. (Moral Philosophy, Book I, Ch. 7.)

2. 長生. An important Taoist conception. It defines the final bliss. The chief aim of a devotee is to attain immortality by means of a mystic conception (結聖胎得長生). It does not necessarily imply material existence. He seeks to be beyond both life and death (脫生死).

3. A sentence which has passed into a common proverb. See Appendix 2. It is widely used apart from the context: "If it is the right way, advance; if it is the wrong way, retire." Its appropriateness is self-evident.

* This section forms the first main division of the treatise. In pithy sentences the life of the good man is set forth. To many of the clauses apposite parallels in Western languages will readily occur. After the introductory sentence, which represents the general character of the good man in its entirety, the section is divided according to the various relationships which exist between man and his kind. 1. The nearer relationships—obligations of the subject to the sovereign; love between parent and child, relation of elder and younger brothers. 2. The general relationships—obligations to the poor, the forlorn, the needy; to age and youth. Then follow passages relating to modesty in success, to a generous and ungrudging spirit.

4. This phrase means that in his unseen acts the good man is as careful as in those which are manifest to others. The commentary quotes the 詩經, 相在爾室, 尙不愧於屋漏. "Looked at in your private apartment, be there free from shame, where you are exposed to the light of Heaven"; cp. also 君子必慎其獨也, "the superior must be watchful of himself when alone." Great Learning, vi. 1. Doctrine of the Mean, i. 3.

正己化人、矜孤恤寡、敬老懷幼、昆蟲草木、猶不可傷、宜憫人之凶、樂人之善、濟人之急、救人之危、見人之得如己之得、見人之失如己之失、不彰人短、不炫己長、遏惡揚善、推多取少、受辱不

elder brother, friendly; as younger brother, courteous and respectful,¹—his own rectitude in these relationships influencing all his fellows.² To orphans and widows he shows pity and compassion; to elders, the respect due to age; to the young, a spirit of kindness. He does not destroy insects, plants, or trees. He counts it a duty to show charity to those in misfortune,³ and to rejoice at another's good; to help the needy, and succour those in peril. He regards the success of others as he would his own, and their failures as though they touched him personally. He does not expose another's shortcomings, nor boast his own superiority. Evil he condemns, and goodness he praises. He gives much, and takes little.⁴ He suffers

1. 忠, 孝, 友, 悌. These characters, which have the extended application as given in the translation, fall into two groups. 忠 孝 may be termed the major proprieties, as having the wider significance; 友 悌, the minor proprieties, as being more limited in content. The words make up a phrase which connects itself at once with numerous examples and applications in the Confucian classics, 忠 is used especially (but not exclusively) of conduct towards superiors. So Analects iii. 19, (臣事君以忠) "Ministers should serve their Prince with faithfulness." 孝 Filial piety, regarded as the fundamental virtue of social life. So frequently in the Analects. (Citations in Faber, Doctrines of Confucius, p. 52.) It is defined in Ana. Bk. ii. 5, (生事之以禮, 死葬之以禮, 祭之以禮), "In life serving parents according to propriety, when dead in burying them according to propriety, and in sacrificing to them according to propriety." 友, 悌, express the relationship which ought to exist between brothers. So the 三字經, 兄則友, 弟則恭, (弟=悌).

2. cp. Mencius, vii. 1, xix. 4, (有大人者, 正己而物正者也), "There are those who are great men. They rectify themselves, and others are rectified."

3. Two interpretations of this clause are discussed. (1) 凶=惡人 "It is a duty to be merciful to evil-doers, that they may be influenced, repent of their evil deeds and follow the good." It would thus be somewhat parallel to 正己化人 above. As an illustration Confucius' treatment of the famous bandit T'ao Chih (盜跖) is referred to. This story forms a chapter in the works of Chuang Tzu, (Balfour, ch. xxix), but it is regarded by Giles as a later addition, and without foundation in fact (see Dict. No 1908). (2) 凶=孝服, those in mourning, i.e., for the loss of near relatives.

4. cp. Analects: Bk. xv, 14, 躬自厚而薄責於人, 則遠怨矣, "He who requires much from himself, and little from others, will keep himself from being the object of resentment."

怨、受、恐、若、驚、施
 恩、不、求、報、與、人
 不、追、悔、所、謂、善
 人、人、皆、敬、之、天
 道、祐、之、福、祿、隨
 之、衆、邪、遠、之、神
 靈、衛、之、所、作、必
 成、神、仙、可、冀、欲
 求、天、仙、者、當、立
 一、千、三、百、善、欲
 求、地、仙、者、當、立
 三、百、善、苟、或
 非、義、而、動、背、理
 而、行、以、惡、爲、能、

insult without resentment, and receives benefits with fear. He gives, not seeking recompense, nor afterwards regretting his gifts.

Such a one is called a "good man." He is revered by all. Heaven protects him, happiness and prosperity attend him, no evil comes near him. The Spirits guard him, whatever he does prospers, and he is on the way to immortality.¹

He who seeks heavenly immortality must establish a claim to 1,300 good deeds. To become an earthly genius, he must establish a claim to three hundred.²

*THE BAD MAN EXEMPLIFIED. CHARACTERISTICS OF THE MAN WHO FOLLOWS THE 非道. (a) In early manhood (as student, etc.). The wicked man walks contrary to the sense of duty,³ and acts against good taste. He regards wickedness as cleverness, and

1. 神仙, "an immortal." lit. "he may hope to become an immortal" (see following note).

2. 天仙, 地仙, The two classes of immortals in the Taoist conception. The T'ien Hsien (天仙) reside in the stars; and in the legends speaking of the abode of these beings the stars about the North pole are generally preferred, cp. also p. 16, notes 3 and 4. The Ti Hsien (地仙) have their abode in some mountain paradise—the paradise of the West—(西天, Buddhist), supposed to be situated in the K'un Lun range. Both orders are endowed with wisdom, virtue, perpetual youth, and magical powers, but the Ti Hsien (地仙) possess these qualities in a lesser degree. The 列仙傳 is a Taoist biography of persons who have attained immortality.

* The second main section. It is somewhat straggling in structure, but bears certain marks of division and arrangement which have been elaborated in the translation. Many of the statements are parallel to clauses in the preceding section, but the treatment here is in much greater detail, following on the introductory warning that 其過大小, 有數百事.

3. 非義—without duty. "義 is composed of 羊 and 我—my sheep, and points towards a great obligation in primitive times. It can be best rendered in philosophy by duty towards one's neighbour. Thus it came to mean something provided from a sense of duty, as a burying ground for the poor, troops to defend the people's liberties, etc." Giles.

忍作殘害、陰賊良
 善、暗侮君親、慢其
 先生、叛其所事、誑
 諸無識、謗諸同學、
 虛誣詐僞、攻訐宗
 親、剛強不仁、狠
 戾自用、是非不當、
 向背乖宜、虐下取
 功、諂上希旨、受恩
 不感、忿怨不休、輕
 蔑天民、擾亂國政、
 賞及非義、刑及無
 辜、殺人取財、傾人

inflicts injury without compunction. He secretly robs good men of their reputation, and slanders the rulers and his own parents.¹ He is rude to those who would instruct him; as a servant, is disloyal to his master; deceives the ignorant; accuses fellow learners falsely; is false and deceitful, and quarrels with his elders.

(b) In a place of power (so the Commentary at this place, 爲居官者言).

He uses his power without compassion, seeking his own ends ruthlessly. He reverses right and wrong, and turns his back on those he ought to befriend. He sacrifices his inferiors and usurps their reward; he toadies to superiors to win their favour.² He is ungrateful, and cherishes implacable resentment. He despises the ordinary people,³ and throws the administration into disorder. He rewards the undeserving, and punishes the innocent.⁴ He puts men to death in order to possess himself of their wealth; overthrows others that he may take their office. (In war), he puts

1. 君親. The two most important relationships—duty to one's Sovereign; filial piety. The lack of these, as expressed in the text, is atheism, in the Chinese sense. So (君親之恩與天地等), "The gifts of sovereign and parent are like gifts from Heaven and Earth"—the two great divinities. Also Mencius: (無父無君, 是禽獸也), "To acknowledge neither king nor father is to be in the state of a beast." Bk. iii, Pt. ii, Ch. ix. 9.

2. 希 "to hope." 旨 an Imperial decree. The meaning is as given in the translation.

3. 天民 "Heaven's people." Though in his official capacity he despises the ordinary people, they are none the less 天民. Cp. Mencius 民爲貴, 社稷次之, 君爲輕—"The people are the most important elements in a nation; the spirits of the land and grain are the next; the sovereign is the lightest." Bk. vii, Pt. 2, ch. 14.

4. 刑及無辜 The commentary quotes the Shu Ching: 與其殺不辜, 寧失不經, "Rather than put to death an innocent person, it is better to run the risk of irregularity and error." Pt. II, Bk. ii, Ch. ii. 12.

hui
destroy
slander

ch
hibernate
chi
nest
fill up

young she
to block
shan peng
slander

有失、毀人成功、危
 巢、傷胎破卵、願人
 發、蟄、驚、棲、填、穴、覆
 道、德、射、飛、逐、走
 術、訕、謗、聖、賢、侵、凌
 自、罪、引、他、壅、塞、方
 過、不、改、知、善、不、為
 為、重、見、殺、加、怒、知
 曲、以、曲、為、直、入、輕
 棄、法、受、賂、以、直、為
 正、排、賢、凌、孤、逼、寡
 取、位、誅、降、戮、服、貶

chu, etc
lu slay
pien dis
for

king
success
luan
overthrow
for
shan
ch'in
to merit

captives to the sword.¹ He sends righteous ministers into exile, and dismisses virtuous advisers from office.² He oppresses orphans and persecutes widows; sets the law aside, and accepts bribes. He calls good evil, and evil good; records trifling sentences as serious; gloats over an execution. He knows his faults, but will not give them up; knows the good, but will not follow it.³ He lays the blame of his own faults on others; checks scientific progress;⁴ slanders the holy and wise, ridiculing their lofty principles and virtue.⁵

(c) IN ORDINARY LIFE: He shoots birds and pursues animals; disturbs hibernating creatures; startles brood hens; blocks up the runs of burrowing animals; destroys birds' nests, wounding the hens and breaking the eggs.⁶ He seeks to do injury to others, and secures success by the overthrow of his fellows, robbing them for his own advantage. He endangers men to secure his own safety,

1. 降 hsiang²—to submit to. Note the alternated structure of many of these sentences.

2. 貶—放之遠方 “sends to a distant place” 排—擠之失位. “To force him to lose his office”. In colloquial English—“makes the place too hot for him.” Cp. Mencius, II: i. 4.

3. 知 為 cp. Analects, I. viii. 4. 過則勿憚改, “When you have faults, do not fear to abandon them.” Also XV. 29. 過而不改, 是謂過矣. “To have faults and not to reform them,—this, indeed, should be pronounced having faults.”

4. 方術—如醫卜之類 “as the medical and magical arts.”

5. 聖賢, refer to the persons, 道德 to the principles they hold. But see Watters: “Sometimes the word (Tao) seems to be in a measure personified for an occasion.” He translates therefore: “to insult and harass the wise and virtuous.” This expression, according to Watters, illustrates the use of “Tao” (道) “in the sense of one who seeks after or possesses wisdom.” Essays on the Chinese Language: On the word Tao, p. 221.

6. These sentences are taken by the commentary as illustrative. What he does to dumb creatures reflects his attitude towards his fellow men. Flying of birds, running of beasts=man's means of locomotion; hibernating animals=man at rest: burrows and nests=man's home-life; breeding animals=propagation.

故剪裁、非禮烹宰、散
 威迫脅、縱暴殺傷、無
 人所長、護己所短、乘
 買虛譽、包貯險心、挫
 恩推過、嫁禍賣惡、沽
 富而驕、苟免無恥、認
 人苗稼、破人婚姻、苟
 志作威、辱人求勝、敗
 人所愛、助人爲非、逞
 人貨財、離人骨肉、侵
 人之醜、託人之私、耗
 人之能、蔽人之善、形
 惡易奸、以私廢公、竊
 人自安、滅人自益、以

and enriches himself at the expense of another. (In trade), he sells inferior goods as of the best quality, and for the furtherance of his private interests sacrifices the general good. He robs others of what they have achieved; conceals men's good points, and exposes their failings. He divulges private affairs; squanders others' wealth;¹ separates the nearest relatives; and appropriates what others most cherish. He incites men to evil; defrauds by intimidation, and triumphs over another's disgrace. He destroys young crops²; breaks up the married life; is proud of his ill-gotten wealth; and shamelessly excuses himself for his crimes.³ He takes credit for good he does not do, and lays the blame of his faults on others.⁴ He makes others share his misfortunes, and lays his crime at another's door.⁵ He buys a false reputation,⁶ while secretly cherishing evil designs.⁷ He decries the merits of others, while shielding his own defects. He uses his power to persecute and coerce, not stopping even at fatal violence. He cuts cloth needlessly; kills and cooks animals in defiance of propriety; wastes and throws away

1. i.e., by leading into extravagance and debauch; urging to lawsuits, etc.

2. By hindering the irrigation; destroying embankments and causing floods; driving cattle over the fields, etc.

3. The commentary explains: 君子心有所恥, 故生不苟狗; 死不苟免。 "The superior man has a sense of shame; in life, therefore, he does not seek that which is unworthy; and in death does not fear judgment." 苟免, to escape the consequences of an act by deceit. Cp. Mencius: VI. vi. 7, where the reference is to man's original nature.

4. So the commentary, which expands: 恩非己出, 而冒認爲己, 過實在我, 而推於人。 The meaning is clear. (?)

5. lit. weds his misfortunes—to others; sells his crimes.

6. By pretending to be what he is not. Cp. the phrase 買虛名. 譽 yü'.

7. 包貯 to hoard.

樹、悲、怒、師、傅、抵、觸、父
 之、埋、蠱、厭、人、用、藥、殺
 見、他、才、能、可、稱、而、抑
 他、體、相、不、具、而、笑、之
 他、失、便、便、說、他、過、見
 求、不、遂、便、生、咒、恨、見
 他、貨、財、願、他、身、死、干
 他、色、美、起、心、私、之、賁
 他、富、有、願、他、破、散、見
 他、榮、貴、願、他、流、貶、見
 人、器、物、以、窮、人、用、見
 亂、規、模、以、敗、人、功、損
 水、放、火、以、害、民、居、紊
 人、之、家、取、其、財、寶、決
 棄、五、穀、勞、擾、衆、生、破

grain; and causes animals unnecessary suffering.¹ He ruins families and seizes their wealth; lets loose fire and water to destroy dwellings; confuses the plans of others to ruin their work; destroys implements of toil, making them valueless to the users.² He sees another prosperous, and wishes him banished;³ sees him rich and affluent,⁴ and longs for his downfall; sees beauty, and is stirred to lust. He wishes his creditors dead. If his requests are not complied with, he curses and hates. The misfortunes of others he puts down to their sins; laughs at the deformed,⁵ and underrates the abilities of others.⁶ He resorts to "ku" magic to get rid of people (whom he hates);⁷ poisons trees; is passionate towards teachers; resists the commands

1. These four clauses illustrate thoughtlessness in its varied forms. To cut cloth needlessly is to spoil the arduous labour of the women-folk, who work day and night at their weaving. So the proverb: 身披一縷常思織女之勞, 日食三餐每念農夫之苦. "When you put on clothes, remember the weaver's toil; when you eat, remember the farmer's labour." There should be a limit to the use of animals as food. So another proverb: 勿貪口腹而恣殺牲禽. "Do not covet for the mouth and belly, and so slay beasts and birds without restraint." To waste the grain is not only to treat lightly the toil of the farmer, but an insult to Heaven and Earth. Animals should not be cruelly treated. This last clause may also include the people, who ought not to be oppressed.

2. 窮 here, a verb, to render valueless.

3. Refers to jealousy between officials. It will be noted that much of this section might have been placed under the previous heading.

4. 富有 greatly possessed of—as wealth or learning.

5. 相 hsiang⁴. 體相不具 bodily imperfections.

6. As an official, blocking the merited advancement of a junior.

7. lit. "buries ku." Refers to the method of preparing this deadly poison. Insects of all kinds are put into a vessel, which is then covered up and left for a year. The insects will have devoured one another until only one is left, and this is ku. For interpretation of this phrase, see App. I. 厭 here, yeh, to repress.

直、罵神稱正、棄順
 讒毀平人、毀人稱
 罔其上、造作惡語、
 心非、貪冒於財、欺
 訓、得新忘故、口是
 用妻妾語、違父母
 合爭訟、妄逐朋黨、
 尤人、呵風罵雨、鬪
 下、恐嚇於他、怨天
 逸樂過節、苛虐其
 詐求遷、賞罰不平、
 好奪、擄掠至富、巧
 兄、強取強求、好侵

of seniors. He is unreasonable in his demands,¹ using both intrigue and open violence;² obtains riches by plunder; seeks advancement by artful roguery.³ He rewards and punishes unjustly;⁴ and indulges in excess of pleasure.⁵ He treats dependants with harshness and severity,⁶ and fills others with fear. He murmurs against Heaven, and blames man;⁷ raves at the wind and abuses the rain.⁸ He provokes people to litigation, and foolishly joins secret societies. He is influenced by his women folk, and disobeys the teaching of his parents. Forgets old attachments and takes on with new.⁹ Says one thing and means another.¹⁰ He covets riches shamelessly,¹¹ and deceives his superiors. He invents slander to ruin innocent men; defames them, and boasts of his own rectitude; abuses the spirits and accounts himself perfect. He renounces

1. 強 The commentary explains: 分所不當得而必欲得之 "To wish for that which is recognized as unlawful," but an element of force is implied.

2. 好, to be fond of 侵—以詭計暗取 "to take by secret schemes." 奪—以勢力明取 "to take openly by superior force."

3. 遷 here, =陞 to rise, as in office. Cp. 遷左, to send to the left, to degrade, the ancient position of honour being the right.

4. lit. "reward and punishment not according to equity."

5. 過節, to go beyond moderation.

6. This clause refers particularly to family dependants, as servants, etc. The commentary contains admonitions against cruelty to slave girls, and the practice of drowning female infants.

7. A common couplet says, 不怨天, 不尤人. See also Doctrine of the Mean, xiv. 3. 君子上不怨天, 下不尤人.

8. i. e., blames everything and everybody but himself.

9. whether friends or principles. The commentary has: 新者成故, 故者會新 "the new completes the old: the old adds to the new."

10. lit. lips consenting, heart dissenting—proverbial for a dissembler.

11. 貪 to covet. The name is given to the animal painted on the shadow walls of yamens, as a warning to officials against covetousness.

不敬其夫、每好矜誇、
 女不柔順、不和其室、
 骨月忿爭、男不忠良、
 咒詛求直、嗜酒悖亂、
 謾薦愚人、貪婪無厭、
 採取奸利、壓良爲賤、
 輕秤小升、以僞雜眞、
 左道惑衆、短尺狹度、
 心毒貌慈、穢食餒人、
 刀上施設、淫慾過度、
 假借不還、分外營求、
 而鑑猥事、施與後悔、
 地以證鄙懷、引神明
 效逆、背親向疏、指天

^{hsiao} imit
^{see} stro

right principles¹ and follows perverse ways. He gives up his kindred for the sake of new friends.² He calls Heaven and Earth to witness to false vows; on the spirits to excuse his wicked acts. He repents his gifts; contracts debts which he does not repay: schemes to obtain what he has no right to; spends all he has on himself.³ He gratifies every passion, hiding a poisonous heart behind a benign face. (In trade), he sells bad food; (as a teacher), leads men astray by false teaching. (In small business), gives short measure—a short foot, a false measure, a light scale, a small pint—and mixes bad with good, in order to amass fraudulent profits.⁴ He forces the virtuous into disgraceful callings; deceives and overrides the ignorant; is insatiably covetous. He calls upon the spirits to bear witness to his rectitude. He becomes abandoned and outcast through love of wine; alienated from his kin. (A man), all the loyal and upright feelings which distinguish a true man are lost;⁵ (a woman), tenderness and obedience are unknown. (A man), he does not live in accord with his wife; (a woman), she does not respect her husband. (He) is constantly boasting; (she), full of

1. 順—the great principles governing all men, 君義, 臣忠, 父慈, 子孝, 兄愛, 弟敬. “as prince, righteous; as minister, loyal; as father, merciful; as son, filial; as elder brother, loving; as younger brother, respectful.”

2. Cp. Confucius: 不愛其親而愛他人者, 謂之悖德. “He who loves others and not his own relations acts contrary to virtue.”

3. This is the alternative rendering supported by the commentary, 施設, the using of one's means for the adornment of one's house, for clothing, food, etc.—to make a display. Watters, following Julien, renders: “Exerts all his strength to accomplish his projects.”

4. Some texts read 姦, but the meaning of the clause remains the same. Cp. 奸商 fraudulent traders.

5. Note the alternated structure of this group of clauses; characterizing the result of evil conduct as exemplified in the various and intimate relations and duties which exist between husbands and wives.

刑、唾、流、星、指、虹、霓、
 夜、起、裸、露、入、節、行、
 火、燒、香、穢、柴、作、食、
 吟、咏、及、哭、又、以、竈、
 北、涕、唾、及、溺、對、竈、
 歌、舞、朔、旦、號、怒、對、
 胎、行、多、隱、僻、晦、臘、
 跳、食、跳、人、損、子、墮、
 憎、偏、愛、越、井、越、竈、
 外、心、自、咒、咒、他、偏、
 命、作、爲、無、益、懷、挾、
 輕、慢、先、靈、違、逆、上、
 妻、子、失、禮、於、舅、姑、
 常、行、妒、忌、無、行、於、

envy and hatred.¹ (He) behaves badly towards wife and children; (she) fails in her duties towards her parents-in-law. He slights the spirits of his ancestors, and disobeys those in authority. His life has no purpose in it; he cherishes a double heart, curses himself and others, and is prejudiced in love and hate.

(d) IN RELIGIOUS LIFE.²—He leaps over wells and hearths; over food and men.³ Destroys young children, and unborn infants. Does many secret and perverse things. Sings and dances on the last day of the month or year;⁴ shouts in anger on the first of the month or in the morning; weeps, spits, or behaves indecently towards the north;⁵ hums and mutters before the hearth; uses the hearth fire for burning incense. Prepares food with dirty firewood; goes abroad at night exposed and naked.⁶ Inflicts punishment during the eight "periods;"⁷ spits at shooting stars; points at the

1. The commentary analyses these characters: 妬, 爲女石, 善女心如石; 忌, 爲己心, 言惟知有己.

2. The actions which have thus vitiated the whole life of man and woman, in the ordinary spheres of everyday life, find expression in many ways which violate social and religious observances, and in disregard of sacred things. These now appear in detail.

3. These have a double sanctity; they are the home of spirits; and they are the two foundations of the domestic life of man.

4. These being solemn days of judgment. On the last day of the month the god of the kitchen reports to Heaven; and on the last day of the year the spirits of Heaven and Earth sit in judgment.

5. The north is regarded as the abode of the god of destiny (北斗), and the Prince of the stars (星君).

6. 君子明則畏人, 幽則畏神, "In the daytime the superior man fears (i.e., is careful in his conduct towards) men, in the dark he fears the spirits."

7. 八節, 四立, 二分, 二至, the first days of spring, summer, autumn, and winter, the two equinoxes, and the two solstices. At each of these periods the yin and yang principles cause subtle physical changes in the human body, and, if flogged, culprits are then likely to succumb to the punishment.

chih
happen
wrong

here
corrupt

light

hastily
liao
burn
rich
hunt 27

KAN YING PIEN.

輒指三光、久視日月、
春月燎獵、對北惡罵、
無故殺龜打蛇、
如是等罪、司命隨其
輕重、奪其紀算、算盡
則死、死有餘責、乃殃
及子孫、又諸橫取人
財者、乃計其妻子家
口以當之、漸至死喪、
若不死喪、則有水火、
盜賊、遺亡器物、疾病
口舌諸事、以當妄取
之值、又枉殺人者、是
易刀兵而相殺也、取
非義之財者、譬如漏

low
leak

year
calamity

rainbow,¹ at the sun, moon, and stars in an irreverent manner; stares at the sun and moon. Fires brushwood and hunts in the spring; curses towards the north; kills tortoises and snakes needlessly.²

JUDGMENT. For such crimes as these, the Minister of Life³ administers punishment according to the nature of the offence—curtailing life by twelve years or one hundred days. This done, death ensues. Should there remain crimes still unpunished, the sentence is visited on the descendants. In all cases of corruption, when one has deprived others of property, the offender's wife and children are brought into condemnation and by degrees are wiped out. Or, if not actually visited with death, they are overtaken by troubles—water, fire, thieves, loss of patrimony, personal goods, *disease*, slander, etc., in order to make good the misappropriation.⁴ And those who have wrongfully put others to death are like soldiers who exchange swords and then proceed to kill each other.⁵ Those who have got gain unjustly are as men who seek to appease the pangs of

1. The rainbow is regarded as being surplus rays from the Dipper (斗星餘氣).

2. The tortoise and serpent act as chiefs of the gods governing the northern constellations.

3. 司命 the Arbiter of Destiny, 上帝 God.

4. Cp. Yü Li Ch'ao Chuan, 5th. Court. (Giles' translation, app. to Strange Stories). The offender from his torment looks upon his former home. "Strangers are in possession of the old estate; there is nothing to divide among the children . . . (His family) in their anger speak ill of him who is gone. He sees his children become corrupt, and friends fall away. Worse than that, the wife sees her husband tortured in the yamen; the husband sees his wife victim to some horrible disease; lands gone, houses destroyed by flood or fire, and everything in unutterable confusion—the reward of former sins."

5. i.e., it is as if they killed themselves.

fu
dried meat

脯救饑、鳩酒止渴、非不
 暫飽、死亦及之、夫心起
 於善、善雖未爲、而吉神
 已隨之、或心起於惡、惡
 雖未爲、而凶神已隨之、
 其有曾行惡事、後自
 改悔、諸惡莫作、衆善奉
 行、久久必獲吉慶、所謂
 轉禍爲福也、故吉人
 語善、視善、行善、一日有
 三善、三年天必降之福、
 凶人語惡、視惡、行惡、一
 日有三惡、三年天必降
 之禍、胡不勉而行之、

chen
pois

hunger with putrid meat, or stay their thirst with poisoned wine; these may, indeed, bring temporary pleasure, but death is the final result. For a heart that is moved by goodness, though it may not attain, will nevertheless be attended by good spirits;¹ and the heart that is stirred to wickedness, though there be no opportunity to work the evil, will nevertheless be followed by evil spirits.

A PLACE OF REPENTANCE. He who formerly did wickedly, but repents of his sin and follows after good, may eventually attain good fortune and felicity—this is called changing calamity into blessing.

CONCLUSION AND EXHORTATION.

Therefore the good man is virtuous in word, look, and deed;² and his conduct being controlled by these three principles day by day, he is certain, at the end of three years, to obtain the blessing of Heaven. The wicked man is evil in word, look, and conduct, and these vices thus controlling his daily life, he will, as certainly, at the end of three years, bring upon himself Heaven's punishment. Should not we, then, exert ourselves to do good?

1. Cp. our phrase, "the reward of a good conscience," and its opposite.

2. So Mencius, 胸中不正, 則眸子眊焉, "If the heart be not upright, then the eye will be unsteady." 聽其言也, 視其眸子, 人焉廋哉, "Listen to a man's words and look at his eye. How can a man conceal his character?" Bk. iv, Pt. i, Ch. xv. 1, 2. Cp. Emerson, Spiritual Laws: "When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens. When he has base ends, and speaks falsely, the eye is muddy and sometimes askint." There is also a common Chinese proverb: 眼斜心不正, "His heart is not upright whose eye looks askance." See also Deut. xv. 9, Prov. xxiii. 6.

APPENDIX I.

Additional Note on the Phrase 埋 蠱 厭 人, p. 23.

Stanilas Julien, in his translation of the *Kan Ying Pien*, renders this phrase: "Cacher l'effigie d'un homme pour lui donner le couchener," and translators generally have followed the French scholar. So Watters: "Burns effigies to have evil power over men (trouble people's sleep);" and Douglas: "Don't bury the effigy of a man to inflict an incubus upon him," with the following note: "This refers to the practice of burying a wooden figure of a man to charm away his life, much in the same way that lately, in Shanghai and elsewhere, men were accused of making paper men which suffocated people in their sleep." In the note to the text I have given the literal meaning, taking 蠱 in the original sense, as given by K'ang Hsi, and 埋 as indicating the process of making the "ku" poison. The clause refers to a system of magical practice which has many forms, including that mentioned by Julien, and to which the character 蠱 is attached, in various combinations, to characterize them generally. This whole system of magic is called by Dr. Frazer "Homeopathic Magic" (*Golden Bough*), in noticing which he refers to Julien's translation of this phrase. This is the practice—adopted in China as in many other places—of using certain magical images and charms to bring disaster or misfortune to an enemy. It is possible to harm him by maltreating or cursing an image of him, especially if care has been taken to write on it his name and horoscope. Another proceeding is to obtain the nativity characters, writing them on a piece of paper, which is burnt in a candle, muttering at the same time whatever mischief it is hoped will befall him. Frazer, *Golden Bough*, Vol. i. 60 ff., and for Chinese practices, Giles, *Strange Stories*, App. i, *The Yü Li Ch'ao Chuan*. In Hunan province there is the practice of making a straw man, representing the enemy, over which boiling water is poured, or knives are stuck into the figure. But the classic example of "ku" magic is taken from the history of Wu Ti, emperor of the Han dynasty (B. C. 140-86). A plot was made, at the instigation of one of Wu Ti's concubines, to estrange the emperor from his heir. It was represented to Wu Ti that his son had an image (or several images) of the emperor, and that magic incantations were

made in front of it by Taoist priests in the son's employ, after which the image was buried. By this means the emperor's death could be compassed. Wu Ti believed the story, himself being much influenced by Taoists, and sent his troops to apprehend the plotters, with the result that the heir committed suicide. When afterwards the emperor found that he had been deceived, he took a terrible vengeance on those who had instigated the plot. This incident is referred to as 巫蠱獄. (Giles B. D. 983.)

Doolittle, in "Social Life of the Chinese," gives another example. Pieces of yellow paper, stamped with a representation of a dog's head and of a buffalo's head, are supposed to be able to cause one to fall sick, stupid, or obedient to the will of another, and even to die. These charms are to be obtained only at a few temples, where the applicant purchases mock money, incense, and candles, which are offered to certain idols, at the same time mentioning the object he desires to accomplish, and vows, if successful, to make a thankoffering. He takes away the charms, together with ashes from the censer. The charms are afterwards reduced to ashes in his own house or in a temple, or at some other place pronounced favourable for the operation. These ashes, together with those from the temple where he burnt the incense, he endeavours to bring into contact with the person he wishes to injure, as by mingling a portion with his tea, or other food, or by besmearing his head or clothes. The intended victim must be entirely unaware of the proceedings taken against him, otherwise he will at once be able to obtain the countercharm. This particular kind is called "Contagious Magic" by Frazer.

In its literal meaning, which may be the original one, the text would refer to a form of "Contagious Magic"—"buries *ku*, and fills men with it"—the *ku* poison being administered secretly to achieve some purpose of revenge. Makers of *ku* are sent, after death, to the ninth hell of Taoism.

APPENDIX II.

Phrases from the Kan Ying Pien which have become
Proverbial.

善惡之報，如影隨形。

1. As shadow follows form, so are good and evil requited.

是道則進，非道則退。

2. If it is the right way, advance; if the wrong way, retire.

矜孤恤寡，敬老懷幼。

3. Be compassionate to widows and orphans; reverence age, and cherish the young.

不彰人短，不炫己長。

4. Do not expose another's shortcomings, nor boast your own superiority.

知過不改，見善不爲。

5. To know one's faults but unwilling to reform; to know the good but refuse to do it.

怨天尤人，呵風罵雨。

6. To murmur against Heaven and blame men; to rave at the wind and curse at the rain.

淫慾過度。

7. To gratify one's passions to excess.

左道惑衆。

8. To lead men away by false teaching.

男不忠良，女不柔順。

9. A man lost to all loyal and upright feelings; a woman without tenderness and obedience.

VOCABULARY.

Nos. refer to Giles' Dictionary, 2nd edition.

- R. 1. 一
- 5342 一 I^{1*}. One.
- 4230 下 Hsia¹. Below; inferior.
- 9729 上 Shang¹. Above; supreme.
- 9552 三 San¹. Three.
- 9456 不 Pu^{1*}. Not.
- R. 2. |
- 2875 中 Chung¹. The middle; within.
- R. 4. J
- 8113 乃 Nai³. But; is; also.
- 2273 久 Chiu³. Long time.
- 1787 之 Chih¹. He, she, it. Sign of Genitive.
- 9990 事 Shih⁴. Affair; matter.
- 6326 乖 Kuai¹. Contrary; crafty.
- 770 乘 Ch'êng². To avail oneself of.
- R. 5. 乙
- 7461 亂 Luan⁴. Confusion.
- R. 7. 二
- 12698 五 Wu³. Five.
- 2151 井 Ching³. A well.
- R. 8. 一
- 12502 亡 Wang². Lost; ruined.
- 5395 亦 I^{4*}. Also.
- R. 9. 人 亻
- 5624 人 Jen². Mankind; a man; a woman.
- 5627 仁 Jen². Benevolent.
- 5462 以 I³. To take. Therefore.
- 10508 他 T'ai¹. He; she; it. Other.
- 4449 仙 Hsien¹. Immortals; genii.
- 4651 休 Hsiu¹. To give up; to desist.
- 11741 作 Tso^{1*}. To do.
- 12612 位 Wei¹. Position; rank.
- 5387 依 I¹. According to; to rely on.
- 9187 便 Pien⁴. Then; convenient.
- 12766 侮 Wu³. Insult.
- 2087 侵 Ch'in¹. To insult; usurp.
- 1847 值 Chih⁴. To happen.
- 1536 借 Chieh⁴. To borrow.
- 1160 假 Chia³. To borrow; false.
- 9215 偏 P'ien¹. Prejudiced.
- 3632 傅 Fu⁴. A teacher.
- 2196 傾 Ch'ing¹. To overthrow.
- 9742 傷 Shang¹. To wound; injure.
- 12522 偽 Wei⁴. False; counterfeit.
- 9017 僻 P'i^{1*}. Depraved; perverse.
- R. 10. 儿
- 4688 兄 Hsiung¹. Elder brother.
- 6389 光 Kuang¹. Light; bright.
- 4440 先 Hsien¹. First; before.
- 7898 免 Mien³. To avoid.
- R. 11. 入
- 5690 入 Ju^{1*}. To enter.
- R. 12. 八
- 8504 八 Pa¹. Eight.
- 9279 兵 Ping¹. Soldier.
- 1026 其 Ch'i². He; she; it.
- 3018 具 Chü⁴. To arrange; in order.
- 937 冀 Chi⁴. To hope.
- R. 13. 冂
- 7699 冒 Mao⁴, Mo⁴. Covetous.
- R. 15. 彳
- 7228 凌 Ling². To oppress.
- R. 16. 几
- 3399 凡 Fan². All.
- R. 17. 凶
- 4689 凶 Hsiung¹. Unlucky; malignant.

N.B. The * at the side of tone marks denotes the 5th tone.

R. 18. 刀 卩

- 10783 刀 Tao¹. Knife; sword.
 3506 分 Fên¹. To divide.
 4621 刑 Hsing². Punishment; law.
 6885 利 Li⁴. Profit.
 10702 到 Tao⁴. To reach to; to arrive at.
 11652 則 Tsê^{2*}. Then; and so; in accordance with.
 5895 剛 Kang¹. Hard; unyielding.
 1618 剪 Chien¹. To cut.

R. 19. 力

- 6980 力 Li⁴. Strength.
 6554 功 Kung¹. Merit; achievement.
 1144 加 Chia¹. To add.
 2600 助 Chu⁴. To assist.
 7900 勉 Mien³. To endeavour.
 12256 動 Tung⁴. To move.
 9876 勝 Shêng¹. To conquer; triumph.
 6793 勞 Lao². Toil; to trouble.

R. 20. 勹

- 8699 包 Pao¹. To wrap; to hoard.

R. 21. 匕

- 5001 化 Hua⁴. To change.
 8771 北 Pei^{3*}. The North. 北斗
 The Dipper.

R. 24. 十

- 1725 千 Ch'ien¹. 1000.
 6879 升 Shêng¹. A pint.

R. 26. 卩

- 12589 危 Wei¹. Peril; hazard.
 7460 卵 Luan³. Egg.

R. 27. 尸

- 13031 厭 Yen⁴, yeh⁴. To repress; satiated.

R. 29. 又

- 13428 又 Yu⁴. Also; and; again.
 841 及 Chi^{2*}. To reach to.
 13429 友 Yu³. Friend.
 3118 取 Ch'ü³. To demand; take.
 10016 受 Shou⁴. To receive; bear.
 8643 叛 P'an⁴. To rebel; disobey.

R. 30. 口

- 6174 口 K'ou³. Mouth.
 464 召 Chao¹. To call; summon.
 6078 可 K'o². Can; able.
 909 吉 Chi^{3*}. Happy; lucky.
 3947 合 Ho^{2*}. Unite; close.
 4283 向 Hsiang⁴. Towards.
 10250 司 Ssu¹. To control. A Minister.
 10583 台 T'ai². Eminent; exalted.
 12269 同 T'ung². Together.
 3269 君 Chün¹. Sovereign; ruler; prince.
 13258 吟 Yin². To hum; mutter.
 2476 咒 Chu^{4*}. To curse.
 3935 呵 Ho¹, K'o¹. To scold.
 3945 和 Ho². Harmony; with.
 7962 命 Ming⁴. Orders; fate.
 13505 咏 Yung^{4,3}. To intone; sing.
 6263 哭 K'u^{1*}. To cry; weep.
 11394 唾 T'o⁴. To spit.
 9565 喪 Sang¹. Mourning; death.
 9710 善 Shan⁴. Good; virtuous.
 9957 嗜 Shih⁴. Addicted to.
 1123 器 Ch'i⁴. A utensil.
 3970 嚇 Ho^{4*}. To frighten.

R. 31. 口

- 6609 國 Kuo^{3*}. Nation; country.

R. 32. 土

- 10956 地 Ti⁴. Earth.
 11481 在 Tsai⁴. At; in.
 7603 埋 Mai². To bury.
 8731 報 Pao⁴. Retribution; reward. To report.
 9541 塞 Sê^{4*}, Sai⁴. To block; stop up.
 11229 填 T'ien². To block up.
 11335 墮 To⁴. To fall.
 13470 壅 Yung³. To block.
 12828 壓 Ya^{1*}. To repress; coerce.

R. 36. 夕

- 12442 外 Wai⁴. Outside.
 11302 多 To¹. Many; much; often.
 12970 夜 Yeh⁴. Night.

R. 37. 大

- 10470 大 Ta⁴. Great.
 10573 太 T'ai⁴. Very; extremely.
 太上 Title
 given to 老子.
 3612 夫 Fu¹. For.
 9951 失 Shih^{1*}. To lose; err.
 11208 天 T'ien¹. Heaven; God.
 3574 奉 Fêng⁴. Respectfully; with
 honour.
 11320 奪 To^{2*}. To take by force;
 to take off.

R. 38. 女

- 8419 女 Nü³. A woman.
 1628 奸 Chien¹. Fraudulent.
 3889 好 Hao³. Good.
 5668 如 Ju². As; like; if. Now.
 12503 妄 Wang⁴. Reckless; false.
 12083 妒 Tu⁴. Jealous.
 981 妻 Ch'ü¹. Wife.
 1572 妾 Ch'ieh^{4*}. Concubine.
 6209 姑 Ku¹. Paternal aunt. Par-
 ent-in-law.
 12582 威 Wei¹. To awe; intimi-
 date.
 13216 姻 Yin¹. Marriage.
 5223 婚 Hnn¹. To marry a wife.
 6742 婪 Lan². Covetous.

R. 39. 子

- 12317 子 Tsü³. Son; child.
 4334 孝 Hsiao⁴. Filial.
 6222 孤 Ku¹. Orphan.
 10431 孫 Sun¹. Grandson.
 4839 學 Hsüeh^{2*}. To learn;
 scholar.

R. 40. 安

- 44 安 An¹. Peace.
 5353 宜 I². Proper; right.
 11976 宗 Tsung¹. Clan; ancestors.
 9974 室 Shih^{4*}. House; domestic.
 1139 家 Chia¹. Family; home.
 3768 害 Hai⁴. To injure.
 11490 宰 Tsai². To slaughter (ani-
 mals).
 3711 富 Fu⁴. Wealthy; riches.
 6306 寡 Kua². Widow. Few.
 8720 寶 Pao³. Treasure; precious.

R. 41. 射

- 9793 射 Shé⁴. To shoot
 12165 對 Tui⁴. To face; in front
 of; to pair.

R. 42. 小

- 4294 小 Hsiao³. Small.

R. 43. 尤

- 13413 尤 Yu². To blame;

R. 44. 尸

- 9898 尸 Shih¹. A corpse.
 1992 尺 Ch'ih^{3*}. A foot (meas-
 ure).
 2987 居 Chü¹. To dwell; home.
 6952 履 Lü³. To tread. Shoe.

R. 47. 川

- 520 巢 Ch'ao². A nest.

R. 48. 工

- 1411 巧 Ch'iao³. Artful; wily.
 11753 左 Tso³. Wrong; left.

R. 49. 己

- 921 己 Chi³. Self.
 5464 已 I³. Already.

R. 50. 市

- 4048 希 Hsi¹. To hope; rare.
 9909 師 Shih¹. Teacher.
 440 常 Ch'ang². Constantly; or-
 dinary.

R. 51. 千

- 5814 千 Kan¹. To seek.
 9310 平 P'ing². Even; level; or-
 dinary.
 8301 年 Nien². Year.

R. 52. 幺

- 13393 幼 Yu⁴. Young.

R. 53. 庚

- 6001 庚 Kêng¹. The 7th Stem,
 (天干) Age. 庚
 申 The metal
 day.
 12089 度 Tu⁴. To pass; measure.
 3487 廢 Fei¹. To cast aside.

R. 54. 廴

9345 迫 Po^{4*}. To harass.

R. 57. 弓

13265 引 Yin³. To lead.1292 强 Ch'iang². Violent; strong.

R. 59. 彡

4617 形 Hsing². Form; substance.395 彰 Chang¹. To manifest.13339 影 Ying³. Shadow; image.

R. 60. 彳

4025 後 Hou⁴. Afterwards; behind.10842 得 Tê^{2*}. To obtain.10845 德 Tê^{2*}. Virtue.

R. 61. 心

4562 心 Hsin¹. Heart.8922 必 Pi^{4*}. Must; certainly.924 忌 Chi⁴. Jealous; to avoid.1918 志 Chih⁴. Will; resolution.5607 忍 Jên³. Heartless; hard-hearted.12504 忘 Wang². To forget.2877 忠 Chung¹. Loyal.3513 忿 Fên¹. Anger.8303 念 Nien¹. To think on.892 急 Chi^{2*}. Haste; need.8393 怒 Nu⁴. Anger.13716 怨 Yüan⁴. To grumble.1999 恥 Ch'ih³. Shame.3330 恩 Ên¹. Grace; favour.3992 恨 Hên⁴. To hate.4723 恤 Hsü^{4*}. Pity.5191 恚 Hui⁴. Rage; anger.6503 恐 K'ung³. To fear.5990 患 Huan⁴. To grieve; suffer; calamity.5178 悔 Hui³. To regret; repent.8792 悖 Pei⁴. To rebel; alienated.10289 悌 T'i⁴. To act as a younger brother should.5320 惑 Huo^{4*}. To deceive; doubt.12596 惟 Wei². Only; but, initial particle.12779 惡 Wu⁴. Wicked; bad.15 愛 Ai⁴. To love.5844 感 Kan³. To influence.13559 愚 Yü². Stupid; ignorant.12406 慈 Tz'ü². Compassionate; kind.2211 慶 Ch'ing⁴. Happiness; good luck.7631 慢 Man⁴. Rude; slow.13381 憂 Yu¹. Sad; grieved; distressed.13643 慾 Yü^{4*}. Passion; lust.7930 憫 Min³. To sympathize.11719 憎 Tsêng¹. To hate.5932 懷 Hnai². To cherish.

R. 62. 戈

702 成 Ch'eng². Complete.5316 或 Huo^{4*}. If. Someone.7445 戮 Lu^{4*}. To slay.

R. 63. 斤

6987 戾 Li⁴. Violent; offensive.10211 所 So³. What; that which. A place.

R. 64. 手 才

11496 才 Ts'ai². Talents; power.10494 打 Ta³. To strike.5532 抑 I^{4*}. To curb; repress.10994 抵 Ti³. To resist.1791 指 Chih³. To point.1133 挾 Chia^{4*}. To cherish; presume on.11779 挫 Ts'oi⁴. To upset; resist.7366 掠 Lüeh^{4*}. To plunder.8579 排 P'ai². To force; to arrange.11500 採 Ts'ai³. To pick.12185 推 T'ui¹. To push; calculate.12876 揚 Yang². To praise.10440 損 Sun³. To injure.7285 擄 Lo³. To capture.5586 擾 Jao³. To disturb.

R. 65. 支

5783 改 Kai³. To alter; correct.6555 攻 Kung¹. To quarrel; attack.692 政 Chêng⁴. Government.3455 放 Fang⁴. To let loose.6190 故 Ku⁴. Cause; old.

- 4349 效 Hsiao⁴. To imitate.
 2281 救 Chiu⁴. To save.
 8567 敗 Pai⁴. Defeat; ruin.
 9559 散 San⁴. To scatter.
 2144 敬 Ching⁴. To respect.
 10075 數 Shu⁴. Number; several.

R. 69. 斤

- 4574 新 Hsin¹. New.

R. 70. 方

- 3435 方 Fang¹. Square. A prescription.
 13515 於 Yü². At; to.
 9934 施 Shih¹. To bestow.

R. 72. 日

- 5642 日 Jih^{4*}. Sun; day.
 10633 旦 Tan¹. Dawn.
 1790 旨 Chih³. Decree; purpose.
 5497 易 I⁴. To change.
 7946 明 Ming². Clear.
 2854 春 Ch'un¹. Spring.
 4602 星 Hsing¹. A star.
 9940 是 Shih⁴. To be; is; right. 是以 Therefore.
 5179 晦 Hui⁴. Last day of moon. Dark.
 57 暗 An⁴. Dark; secret.
 310 暫 Chan⁴. Temporarily.
 8724 暴 Pao⁴. Violent.

R. 73. 日

- 13772 曰 Yüeh^{4*}. To say; speak.
 9816 申 Shên¹. To report. The 9th. Branch (地支).
 3002 曲 Ch'ü^{1*}. Crooked.
 6536 昆 K'un¹, n.f. 蠅 Insect.
 11636 曹 Ts'ao². A Ruler.
 11735 曾 Ts'êng². Already.

R. 74. 月

- 13768 月 Yüeh^{4*}. A month. The moon.
 13376 有 Yu². To have; to exist.
 8878 朋 P'êng². A comrade; associate.
 3727 服 Fu^{2*}. To submit to; to serve.
 10176 朔 Shuo^{4*}. First of month.

R. 75. 木

- 8077 木 Mu^{4*}. Wood; trees.
 12606 未 Wei¹. Not.
 12496 枉 Wang³. Wrong.
 258 柴 Ch'ai². Fuel.
 5653 柔 Jou². Yielding; meek.
 1116 棄 Chi¹. To abandon.
 985 棲 Chi¹. To roost.
 5740 榮 Jung². Glory; honour.
 8066 模 Mu². A model; pattern.
 7331 樂 Lo^{4*}. Joy. To be glad.
 3915 橫 Hêng². Crosswise; corrupt.
 10090 樹 Shu⁴. A tree.

R. 76. 欠

- 13642 欲 Yü^{4*}. Desire.
 1046 欺 Chi¹. To cheat; insult.
 6046 歌 Ko¹. To sing.

R. 77. 止

- 1837 止 Chih³. To stop.
 687 正 Chêng⁴. Right; correct.

R. 78. 歹

- 10280 死 Ssü³. To die; dead.
 12865 殃 Yang¹. Calamity; retribution.
 11564 殘 Ts'an². To injure.

R. 79. 殳

- 9632 殺 Sha^{1*}. To kill.
 5196 毀 Hui³. To destroy.

R. 80. 毋

- 8067 毋 Mu¹. Mother.
 7704 每 Mei³. Each; every.
 12054 毒 Tu^{2*}. Poison.

R. 83. 氏

- 7908 氏 Min². The people.

R. 85. 水 彳

- 10128 水 Shui³. Water.
 2315 求 Chi'iu². To pray; beseech.
 3219 決 Chüeh^{2*}. To let loose.
 3366 法 Fa^{3*}. Law.
 6191 沽 Ku¹. To buy; sell; trade.

- 7248 流 Liu². To wander; flow.
 10991 瀟 T'it'. To snivel.
 13244 淫 Yin². Excess; licentious.
 1609 減 Chien³. To diminish;
 lessen. Also
 written 減.
- 6126 渴 K'o^{3*}. Thirst.
 8216 溺 Ni^{4*}. To drown.
 1629 漸 Chien¹. Gradually.
 7360 漏 Lou¹. To leak.
 817 濟 Chi¹. To help.

R. 86. 火 火

- 5326 火 Huo². Fire.
 11487 災 Tsai¹. Calamity.
 4794 炫 Hsüan¹. To display.
 8907 烹 P'êng¹. To boil; cook.
 5551 然 Jan². So. But.
 12753 無 Wu². Not.
 7048 燎 Liao³. To blaze; burn.
 9766 燒 Shao¹. To burn.
 13305 營 Ying². To plan.

R. 87. 爪

- 703 爭 Chêng¹. To wrangle.
 12521 爲 Wei². Do. To be.

R. 88. 父

- 3736 父 Fu¹. Father.

R. 93. 牛

- 12777 物 Wu^{1*}. Thing; matter.

R. 94. 犬 牙

- 3428 犯 Fan¹. To transgress.
 3904 狠 Hên³. Very; extreme.
 4219 狹 Hsia^{3*}. Narrow.
 12554 猥 Wei¹. Improper.
 13405 猶 Yu². Still; also.
 5304 獲 Huo^{1*}. To obtain.
 7104 獵 Lieh^{1*}. To hunt.

R. 96. 玉

- 6879 理 Li³. Right; principle.

R. 100. 生

- 9865 生 Shêng¹. Life; to beget.

R. 101. 用

- 13449 用 Yung¹. To use

R. 102. 用

- 8139 男 Nan². Man; a male.
 10721 當 Tang¹. Ought. Equal to.

R. 103. 疋

- 10321 疏 Su¹. Strange; distant.

R. 104. 疋

- 918 疾 Chi^{2*}. Sickness.
 9300 疴 Ping¹. Sickness.

R. 105. 彖

- 3376 發 Fa^{1*}. To send forth. To
 disturb.

R. 106. 白

- 8560 百 Pai³. 100. All.
 1437 皆 Chieh¹. The whole. Every.

R. 108. 皿

- 5485 益 I^{2*}. Benefit.
 10803 盜 Tao¹. Robber.
 2055 盡 Chin¹. To exhaust. The
 uttermost.

R. 109. 目

- 1846 直 Chih^{2*}. Straight; correct.
 4249 相 Hsiang¹. Looks; appear-
 ance.
 589 眞 Chên¹. Real.
 2900 衆 Chung¹. All.

R. 110. 矛

- 2162 矜 Ching¹. To pity.

R. 111. 矢

- 1783 知 Chih¹. To know.
 12135 短 Tuan³. Short; shortcom-
 ings.

R. 112. 石

- 9410 破 P'o¹. To break.

R. 113. 疋

- 9819 神 Shên². Spirit; supernat-
 ural.
 13438 祐 Yu¹. To protect. Also
 written 佑.
 7379 贖 Lu^{1*}. Emolument.
 3707 福 Fu^{2*}. Happiness.
 5313 禍 Huo¹. Calamity.
 6949 禮 Li³. Propriety.

- R. 115. 禾
- 1030^s 私 Ssü¹. Private.
 782 秤 Ch'êng⁴. A balance.
 734 稱 Ch'êng¹. To call.
 1143 稼 Chia⁴. To sow.
 6220 穀 Ku^{3*}. Grain.
 831 積 Chi^{1*}. To accumulate.
 12610 穢 Wei⁴. Filthy.
- R. 116. 穴
- 4840 穴 Hsüeh^{4*}. A cave; hole.
 2362 窮 Ch'üung². To impoverish.
 11625 竈 Tsao⁴. Kitchen stove; hearth. Also written 灶.
 1553 竊 Ch'ieh^{4*}. To steal.
- R. 117. 立
- 6954 立 Li^{4*}. To establish.
- R. 118. 竹
- 4343 笑 Hsiao⁴. To laugh; deride.
 10877 筭 Têng². Sort. To wait.
 10378 算 Suan⁴. To calculate. A period of 100 days.
 1477 節 Chieh^{2*}. Temperate. A term. Feast.
- R. 120. 糸
- 922 紀 Chi⁴. To record. A period of 12 years.
 12637 紊 Wên⁴. Tangled; in confusion.
 6820 累 Lei². To connect; involve.
 11991 縱 Tsung⁴. To allow; not to stop at.
- R. 122. 网
- 12512 罔 Wang³. To cheat.
 11910 罪 Tsui⁴. Fault; punishment.
 3382 罰 Fa^{2*}. To punish.
 7585 罵 Ma⁴. To scold; curse.
- R. 123. 羊
- 7727 美 Mei³. Beautiful.
 5454 義 I⁴. Righteous.
- R. 125. 老
- 6783 老 Lao³. Old.
 542 者 Che³. Qualifying particle.

- R. 126. 而
- 3345 而 Êrh². And.
- R. 127. 禾
- 3883 耗 Hao⁴. To waste; destroy.
 貧耗 reduced to poverty.
- R. 128. 耳
- 9892 聖 Shêng⁴. Holy; sacred.
- R. 130. 肉月
- 5665 月 Jou^{4*}. Flesh.
 4930 胡 Hu². How? Why?
 8774 背 Pei⁴. To turn the back on.
 10588 胎 T'ai¹. Womb.
 4388 脅 Hsieh^{2*}. To coerce. Ribs.
 8184 能 Nêng². Able; ability.
 3626 脯 Fu³. Dried meat.
 6667 臘 La⁴. 12th moon.
- R. 132. 白
- 12365 白 Tzã⁴. Self. From.
- R. 133. 至
- 1817 至 Chih⁴. To reach to.
- R. 134. 白
- 2288 舅 Chiu⁴. Maternal uncle. Parents-in-law.
 13522 與 Yü³. With. To give.
- R. 135. 舌
- 9788 舌 Shê^{2*}. The tongue.
- R. 136. 舛
- 12760 舞 Wu³. To dance; posture.
- R. 138. 良
- 7017 良 Liang⁴. Good.
- R. 139. 色
- 9602 色 Sê^{4*}. Beauty. Colour.
- R. 140. 艸
- 5644 若 Jo^{4*}. If. As.
 6145 苟 Kou³. Bad. If.
 7851 苗 Miao². Sprouts; shoots.
 11634 草 Ts'ao². Grass; plants.

- 3942 荷 Ho¹. To treat; sustain.
 7977 莫 Mo^{4*}. Not.
 7876 蔑 Mieh^{4*}. Contempt. Not.
 8975 蔽 Pi¹. To conceal.
 12958 藥 Yao^{4*}. Yo^{4*}. Medicine;
 poison.

R. 141. 虜

- 8343 虜 Nio^{1*}. Tyrannical; cruel.
 4711 虛 Hsü¹. Empty; false.
 3884 號 Hao^{4,2}. To scream. A sign.

R. 142. 虫

- 5265 虹 Hung². Rainbow.
 9786 蛇 Shê². A snake.
 560 蟄 Chê^{2*}. To hibernate.
 2933 蟲 Ch'ung². Insects.
 6251 蠱 Ku³. A virulent poison.

R. 144. 行

- 4624 行 Hsing². To go.
 10053 術 Shu^{1*}. Art; magic.
 12542 衛 Wei¹. To guard.

R. 145. 衣

- 11502 裁 Ts'ai². To cut out.
 7308 裸 Lo³. Naked.

R. 147. 見

- 1671 見 Chien¹. To see; observe.
 6423 規 Kuei¹. Rule; custom.
 9955 視 Shih⁴. To look at; see.
 2081 親 Ch'in¹. Related; intimate.

R. 148. 角

- 2677 觸 Ch'ü^{1*}. To meet; butt
 against.

R. 149. 言

- 13025 言 Yen². Words; to speak.
 940 計 Chi¹. To reckon.
 1514 訐 Chieh^{2*}. To denounce.
 4881 訓 Hsün¹. To teach; teach-
 ing.
 9666 訕 Shan¹. To slander.
 9800 設 Shê^{4*}. To set up; arrange.
 20447 訟 Sung¹. To litigate.
 152 詐 Cha¹. To impose on.
 470 詔 Chao¹. To announce.
 Mandate.

- 2598 詛 Chu³. To curse.
 2556 誅 Chu¹. To punish; exter-
 minate.

6323 誇 K'ua¹. To boast.

5609 認 Jên⁴. To recognize.

6411 誑 Ku'ang². To deceive.

10164 說 Shuo^{1*}. To say.

12736 誣 Wu¹. False charges.

13626 語 Yü³. Words; talk.

355 諂 Ch'an³. To flatter; toady.

2571 諸 Chu¹. All.

12580 謂 Wei¹. To be called. To
 say.

8666 謗 Pang⁴. To slander.

7637 誑 Man². To deceive.

726 證 Chêng¹. To testify.

9928 識 Shih^{4*}. To know.

9025 譬 Pi¹. To compare; like.

4979 護 Hu¹. To protect.

13529 譽 Yü¹. Praise; fame.

331 讒 Ch'an¹. To slander.

R. 153. 貌

7675 貌 Mao⁴. Form; appearance.

R. 154. 具

3743 負 Fu¹. To carry; hold.

11500 財 Ts'ai². Wealth.

5329 貨 Huo¹. Goods; wares.

9264 貧 P'in². Poor.

10689 貪 T'an¹. To covet.

11659 責 Tsê^{2*}. To reprove;
 punish.

2609 貯 Chu¹. To hoard.

6461 貴 Kuei¹. Honour.

7606 買 Mai³. To buy.

9196 賝 Pien³. To cashier.

7363 賂 Lu¹. To bribe.

11701 賊 Tsei². A thief; to rob.

1589 賤 Chien⁴. Mean; disgraceful.

4513 賢 Hsien². Virtuous.

7608 賣 Mai¹. To sell.

9735 賞 Shang³. To reward.

R. 156. 走

11791 走 Tson². To go; walk.

1070 起 Ch'i³. To start; raise.

13781 越 Yüel^{4*}. To skip over.

- R. 157. 足
- 11083 跳 T'iao⁴. To jump.
- R. 158. 身
- 9813 身 Shên¹. The body.
- R. 159. 車
- 566 輒 Chê^{4*}. Promptly; with haste.
- 2183 輕 Ch'ing¹. Light (weight).
- 2711 轉 Chuan³. To turn.
- R. 160. 辛
- 6200 辜 Ku¹. Fault; crime.
- R. 161. 辱
- 5684 辱 Ju^{4*}. Disgrace; insult.
- R. 162. 追
- 2801 追 Chui¹. To pursue; recover.
- 8227 逆 Ni^{4*}. Rebellious.
- 12183 退 T'ui⁴. To retire; withdraw.
- 758 逞 Ch'eng³. Boldly.
- 2591 逐 Chu^{2*}. To pursue.
- 3569 逢 Fêng². To meet; happen.
- 11624 造 Tsao¹. To make; create.
- 2075 進 Chin⁴. To advance; enter.
- 5536 逸 I^{4*}. Indulgence.
- 6622 過 Kuo¹. To pass. A fault.
- 8488 函 O^{4*}. To check.
- 8918 逼 Pi^{1*}. To persecute.
- 10402 逢 Sui⁴. To comply with.
- 10780 道 Tao⁴. A way.
- 12539 違 Wei¹. To disobey.
- 13743 遠 Yüan³. Distant.
- 1711 遷 Ch'ien³. To remove.
- 5440 遺 I². To bequeath; patrimony.
- 5047 還 Huan². To repay; return.
- 8963 避 Pi⁴. To avoid; flee from.
- R. 163. 邑
- 4395 邪 Hsieh². Depraved; heterodox.
- 8965 鄙 Pi³. Mean; vulgar.

- R. 164. 西
- 2260 酒 Chin³. Wine.
- 2511 醜 Ch'ou³. Shame; ugly.
- R. 166. 里
2880. 重 Chung⁴. Heavy; important.
- R. 167. 金
- 7386 錄 Lu^{4*}. To record; copy.
- 1644 鑑 Chien⁴. To survey. Mirror.
- R. 168. 長
- 450 長 Ch'ang². Long. Good points.
- R. 169. 門
- 7751 門 Mên². A door. A sect.
- R. 170. 卑
- 1255 降 Chiang⁴. To send down. Hsiang². To submit.
- 13224 陰 Yin¹. Secret.
- 4458 險 Hsien³. Dangerous.
- 10396 隨 Sui². To follow; in accord with.
- 13276 隱 Yin³. To conceal. Secret.
- R. 172. 作
- 10387 雖 Sui². Although.
- 11454 雜 Tsa^{2*}. Mixed.
- 6906 離 Li². To separate; set apart.
- R. 173. 雨
- 13623 雨 Yü³. Rain.
- 5434 霓 I², Ni². Rainbow.
- 7369 露 Lon⁴. Exposed. Lu⁴. Dew.
- 7222 靈 Ling². Spirit.
- R. 175. 非
- 3459 非 Fei¹. Not; wrong.
- R. 181. 頁
- 4716 須 Hsü¹. Must. Necessary.
- 10143 順 Shun¹. To follow; obey.
- 11441 顛 T'ou². The head. Above.
- 13708 願 Yüan⁴. Willing. To wish;
- R. 182. 風
- 3554 風 Fêng¹. Wind.

- R. 183. 飛
- 3483 飛 Fei¹. To fly.
- R. 184. 食
- 9971 食 Shih^{2*}. To eat. Food.
- 8705 飽 Pao³. Full; replete.
- 12565 餒 Wei¹. To feed.
- 13615 餘 Yü². Surplus.
- 795 饑 Chi¹. Hunger.
- R. 186. 香
- 4256 香 Hsiang¹. Incense.
- R. 187. 馬
- 7997 騫 Mo^{4*}. To override.
- 1342 驕 Chiao¹. Proud; arrogant.
- 2148 驚 Ching¹. Alarmed.

- R. 188. 骨
- 6234 骨 Ku^{3*}. Bone.
- 11025 體 T'i². The body.
- R. 191. 鬥
- 11420 鬪 Tou¹. To fight.
- R. 196. 烏
- 632 鴆 Chên¹. Poisonous.
- R. 203. 黑
- 10731 黨 Tang³. A party; faction.
- R. 213. 龜
- 6421 龜 Kuei¹. Tortoise.

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