

The Book of Documents

Translation by James Legge (1923); Notes by Chris Heselton

The Book of Documents is an ancient compiled collection of various historical legends of Chinese antiquity from mythical foundations to the Zhou dynasty. The original title of the collection was simply "the Documents" – as in THE documents - but were later called the "the Esteemed Documents" or "the Classic Documents" to be more clear as the word "document" over time came to mean the word "book". In English, it has come to be known as "the Book of Documents," "the Classic of History," and sometimes "The Book of Kings." The Book of Documents is broken into several "Books" or volumes, with several chapters or "Scrolls" that range in topic from chronologies, geographies, and stories about the rulers of the distant past. Traditionally, the Book of Documents is believed to be a collation of ancient text compiled by the philosopher Confucius (551-479 BCE), but historians and philologist are dubious of such claims. Nonetheless, it is well established that the Book of Documents was compiled and well-known by the 4th century BCE through contemporary references and citation.

The version we have today is possibly not a reliable copy of the original. With the "Burning of the Books and Burying of the Scholars" in the late 3rd century BCE, many such text were lost. In the Han dynasty, Confucian scholars emerged with two versions: One reconstructed from memory by Fu Sheng called the "New Text" and another found in the wall of Confucius' descendants called the "Old Text." These two versions have many contradictions and additional/missing chapters. For millennia, Chinese scholars have debated inconclusively which is more accurate, and conventionally the two have been merged together with a preference for the "Old Text" version where there are contradictions.

Modern linguistic analysis contends in a much later providence for the text. The language reveals that it was written at various times across Spring and Autumn (771- 475 BCE) and the Warring States Period (475-221 BCE) by multiple different authors. The oldest chapters seem to be those that deal with the Zhou Dynasty, whereas the chapters dealing with distant antiquity appear to have been written in the late 4th or early 3rd centuries BCE. Recent archeological discoveries of the "Bamboo Slips" dating to c. 300 BCE, contain several segments of the Book of Documents and reinforce linguistic analysis on dating as well as adding new unknown chapters to the Book of Documents.

Here you will find several Book of Yu myths about Yao, Shun, and Yu in the Book of Documents. While these text were most likely written down much later, they probably represent certain elements of oral traditions that predate the text as well as how later Chinese would understand their own origins and history. Additionally, I have included a chapters from the Book of Xia which tells the story of the King Tai Kang who began the moral descent of the Xia according to legend.

The Book of Yu

The Cannon of Yao

Examining into antiquity, (we find that) the Di Yao was styled Fang-xun. He was reverential, intelligent, accomplished, and thoughtful - naturally and without effort. He was sincerely courteous, and capable of (all) complaisance. The bright (influence of these qualities) was felt through the four quarters

(of the land), and reached to (heaven) above and (earth) beneath. He made the able and virtuous distinguished, and thence proceeded to the love of (all in) the nine classes of his kindred, who (thus) became harmonious. He (also) regulated and polished the people (of his domain), who all became brightly intelligent. (Finally), he united and harmonized the myriad states; and so the black-haired people were transformed. The result was (universal) concord.

He commanded the Xis and Hes, in reverent accordance with (their observation of) the wide heavens, to calculate and delineate (the movements and appearances of) the sun, the moon, the stars, and the zodiacal spaces, and so to deliver respectfully the seasons to be observed by the people.

He separately commanded the second brother Xi to reside at Yu-yi, in what was called the Bright Valley, and (there) respectfully to receive as a guest the rising sun, and to adjust and arrange the labours of the spring. 'The day,' (said he), 'is of the medium length, and the star is in Niao - you may thus exactly determine mid-spring. The people are dispersed (in the fields), and birds and beasts breed and copulate.'

He further commanded the third brother Xi to reside at Nan-jiao, (in what was called the Brilliant Capital). to adjust and arrange the transformations of the summer, and respectfully-to observe the exact limit (of the shadow). 'The day,' (said he), 'is at its longest, and the star is in Huo - you may thus exactly determine mid-summer. The people are more dispersed; and birds and beasts have their feathers and hair thin, and change their coats.'

He separately commanded the second brother He to reside at the west, in what was called the Dark Valley, and (there) respectfully to convoy the setting sun, and to adjust and arrange the completing labours of the autumn. 'The night' (said he), 'is of the medium length, and the star is in Xu - you may thus exactly determine mid-autumn. The people feel at ease, and birds and beasts have their coats in good condition.'

He further commanded the third brother He to reside in the northern region, in what was called the Sombre Capital, and (there) to adjust and examine the changes of the winter. 'The day,' (said he), 'is at its shortest, and the star is in Mao - you may thus exactly determine mid-winter. The people, keep in their houses, and the coats of birds and beasts are downy and thick.'

The Di said, 'Ah! you, Xis and Hes, a round year consists of three hundred, sixty, and six days. Do you, by means of the intercalary month, fix the four seasons, and complete (the period of) the year. (Thereafter), the various officers being regulated, in accordance with this, all the works (of the year) will be fully performed.'

The Di said, 'Who will search out (for me) a man according to the times, whom I can raise and employ?' Fang-qi said, '(Your) heir-son Zhu is highly intelligent.' The Di said, 'Alas; he is insincere and quarrelsome - can he do?'

The Di said, 'Who will search out (for me) a man equal to the exigency of my affairs?' Huan-dou said, 'Oh! the merits of the Minister of Works have just been displayed on a wide scale.' The Di said, 'Alas! when all is quiet, he talks; but when, employed, his actions turn out differently. he is respectful (only) in appearance. See! the floods assail the heavens!'

The Di said, 'Ho! (President of) the Four Mountains, destructive in their overflow are the waters of the inundation. In their vast extent they embrace the hills and overtop the great heights, threatening the heavens with their floods, so that the lower people groan and murmur 'Is there a capable man to whom I can assign the correction (of this calamity)?' All (in the court) said, 'Ah! is there not Kuan?' The

Di said, 'Alas! how perverse is he! He is disobedient to orders, and tries to injure his peers.' (The President of) the Mountains said, 'Well but-- Try if he can (accomplish the work).' (Kuan) was employed accordingly.

The Di said (to him), 'Go; and be reverent!' For nine years he laboured, but the work was unaccomplished.

The Di said, 'Ho! (President of) the Four Mountains, I have been on the throne seventy years. You can carry out my commands - I will resign my place to you.' The Chief said, 'I have not the virtue; I should disgrace your place.' (The Di) said, 'Show me some one among the illustrious, or set forth one from among the poor and mean.' All (then) said to the Di, 'There is an unmarried man among the lower people, called Shun of Yu'. The Di said, 'Yes, I have heard of him. What have you to say about him?' The Chief said, 'He is the son of a blind man. His father was obstinately unprincipled; his (step-)mother was insincere; his (half-) brother Xiang was arrogant. He has been able (however), by his filial piety to live in harmony with them, and to lead them gradually to self-government, so that they (no longer) proceed to great wickedness.' The Di said, 'I will try him; I will wive him, and thereby see his behaviour with my two daughters.' (Accordingly) he arranged and sent down his two daughters to the north of the Gui, to be wives in (the family of) Yu. The Di said to them, 'Be reverent!'

《尚書》

譯者 理雅各 (1923 年)

【虞書·堯典】

昔在帝堯，聰明文思，光宅天下，將遜于位，讓于虞舜，作《堯典》。
曰若稽古帝堯，曰放勳，欽、明、文、思、安安，允恭克讓，光被四表，格于上下。克明俊德，以親九族。九族既睦，平章百姓。百姓昭明，協和萬邦。黎民於變時雍。

乃命羲和，欽若昊天，曆象日月星辰，敬授人時。分命羲仲，宅嵎夷，曰暘谷。寅賓出日，平秩東作。日中，星鳥，以殷仲春。厥民析，鳥獸孳尾。申命羲叔，宅南交。平秩南訛，敬致。日永，星火，以正仲夏。厥民因，鳥獸希革。分命和仲，宅西，曰昧谷。寅饒納日，平秩西成。宵中，星虛，以殷仲秋。厥民夷，鳥獸毛毳。申命和叔，宅朔方，曰幽都。平在朔易。日短，星昴，以正仲冬。厥民隩，鳥獸氄毛。帝曰：「咨！汝羲暨和。朞三百有六旬有六日，以閏月定四時，成歲。允釐百工，庶績咸熙。」

帝曰：「疇咨若時登庸？」放齊曰：「胤子朱啟明。」帝曰：「吁！嚚訟可乎？」

帝曰：「疇咨若予采？」驩兜曰：「都！共工方鳩僝功。」帝曰：「吁！靜言庸違，象恭滔天。」

帝曰：「咨！四岳，湯湯洪水方割，蕩蕩懷山襄陵，浩浩滔天。下民其咨，有能俾乂？」僉曰：「於！鯀哉。」帝曰：「吁！咈哉，方命圯族。」岳曰：「異哉！試可乃已。」

帝曰，「往，欽哉！」九載，績用弗成。

帝曰：「咨！四岳。朕在位七十載，汝能庸命，巽朕位？」岳曰：「否德忝帝位。」曰：「明明揚側陋。」師錫帝曰：「有鰥在下，曰虞舜。」帝曰：「兪？予聞，如何？」岳曰：「瞽子，父頑，母嚚，象傲；克諧以孝，烝烝乂，不格姦。」帝曰：「我其試哉！女于時，觀厥刑于二女。」釐降二女于媯汭，嬪于虞。帝曰：「欽哉！」

Cannon of Shun

Examining into antiquity, (we find that) the Di Shun was styled Chong-hua. His character was entirely conformed to (that of) the (former) Di, he was profound, wise, accomplished, and intelligent. He was mild and courteous, and truly sincere. The report of his mysterious virtue was heard on high, and he was appointed to office.

(Shun) carefully set forth the beauty of the five cardinal duties, and they came to be (universally) observed. Being appointed to be General Regulator, the affairs of every (official) department were arranged in their proper seasons. (Being charged) to receive (the princes) from the four quarters of the land, they were all docilely submissive. Being sent to the great plains at the foot of the mountains, notwithstanding the tempests of wind, thunder, and rain, he did not go astray. The Di said, 'Come, you Shun. I have consulted you on (all) affairs, and examined your words, and found that they can be carried into practice - (now) for three years. Do you ascend the seat of the Di.' Shun wished to decline in favour of some one more virtuous, and not to consent to be (Yao's) successor. On the first day of the first month, (however), he received (Yao's) retirement (from his duties) in the temple of the Accomplished Ancestor.

He examined the pearl-adorned turning sphere, with its transverse tube of jade, and reduced to a harmonious system (the movements of) the Seven Directors. Thereafter, he sacrificed specially, but with the ordinary forms, to God; sacrificed with reverent purity to the Six Honoured Ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits. He called in (all) the five jade-symbols of rank; and when the month was over, he gave daily audience to (the President of) the Four Mountains, and all the Pastors, (finally) returning their symbols to the various princes.

He instituted the division (of the land) into twelve provinces, raising altars upon twelve hills in them. He (also) deepened the rivers.

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He exhibited (to the people) the statutory punishments, enacting banishment as a mitigation of the five (great) inflictions; with the whip to be employed in the magistrates' courts, the stick to be employed in schools, and money to be received for redeemable offences. Inadvertent offences and those which could be ascribed to misfortune were to be pardoned, but those who transgressed presumptuously and repeatedly were to be punished with death. 'Let me be reverent! Let me be reverent!' (he said to himself.) 'Let compassion rule in punishment!' He banished the Minister of Works to You island; confined Huan-dou on mount Chong; drove (the chief of) San-miao (and his people) into San-wei, and kept them there; and held Gun a prisoner till death on mount Yu. These four criminals being thus dealt with, all under heaven acknowledged the justice (of Shun's administration).

After twenty-eight years the Di deceased, when the people mourned for him as for a parent for three years. Within the four seas all the eight kinds of instruments of music were stopped and hushed.

On the first day of the first month (of the) next year, Shun went to (the temple of) the Accomplished Ancestor. He deliberated with (the President of) the Four Mountains how to throw open the doors (of communication between himself and the) four (quarters of the land), and how he could see with the eyes, and hear with the ears of all. He consulted with the twelve Pastors, and said to them, 'The food!--it depends on observing the seasons. Be kind to the distant, and cultivate the ability of the near. Give honour to the virtuous, and your confidence to the good, while you discountenance the artful - so shall the barbarous tribes lead on one another to make their submission.'

Shun said, 'Ho! (President of) the Four Mountains, is there any one who can with vigorous service attend to all the affairs of the Di, whom I may appoint to be General Regulator, to assist me in (all) affairs, managing each department according to its nature?' All (in the court) replied, 'There is Bo-Yu, the Minister of Works.' The Di said, 'Yes. Ho! Yu, you have regulated the water and the land. In this (new office) exert yourself.' Yu did obeisance with his head to the ground, and wished to decline in favour of the Minister of Agriculture, or Xie, or Gao-Yao. The Di said, 'Yes, but do you go (and undertake the duties).'

The Di said, 'Qi, the black-haired people are (still) suffering from famine. Do you, O prince, as Minister of Agriculture, (continue to) sow (for them) the various kinds of grain.'

The Di said, 'Xie, the people are (still) wanting in affection for one another, and do not docilely, observe the five orders of relationship. It is yours, as the Minister of Instruction, reverently, to set forth the lessons of duty belonging to those five orders. Do so with gentleness.'

The Di said, 'Gao-Yao, the barbarous tribes trouble our great land. There are (also) robbers, murderers, insurgents, and traitors. It is yours, as the Minister of Crime, to use the five punishments to deal with their offences. For the infliction of these there are the three appointed places. There are the five cases in which banishment in the appropriate places is to be resorted to, to which places, though five, three localities are assigned. Perform your duties with intelligence, and you will secure a sincere (submission).'

The Di said, 'Who can superintend my works, as they severally require?' All (in the court) replied, 'Is there not Chui?' The Di said, 'Yes. Ho! Chui, you must be Minister of Works.' Chui did obeisance with his head to the ground, and wished to decline in favour of Shu, Qiang, or Bo-Yu. The Di said, 'Yes, but do you go (and undertake the duties). Effect a harmony (in all the departments).'

The Di said, 'Who can superintend, as the nature of the charge requires, the grass and trees, with the birds and beasts on my hills and in my marshes?' All (in the court) replied, 'Is there not Yi?' The Di said, 'Yes. Ho! Yi do you be my Forester.' Yi did obeisance with his head to the ground, and wished to decline in favour of Zhu, Hu, Xiong, or Pi. The Di said, 'Yes, but do you go (and undertake the duties). You must manage them harmoniously.'

The Di said, 'Ho! (President of the) Four Mountains, is there any one able to direct my three (religious) ceremonies?' All (In the court) answered, 'Is there not Bo-yi?' The Di said, 'Yes. Ho! Bo, you must be the Arranger in the Ancestral Temple. Morning and night be reverent. Be upright, be pure.' Bo did obeisance with his head to the ground, and wished to decline in favour of Kui or Long. The Di said, 'Yes, but do you go (and undertake the duties). Be reverential!'

The Di said, 'Kui, I appoint you to be Director of Music, and to teach our sons, so that the straightforward shall yet be mild; the gentle, dignified: the strong, not tyrannical: and the impetuous, not arrogant. Poetry is the expression of earnest thought; singing is the prolonged utterance of that expression; the notes accompany that utterance, and they are harmonized themselves by the standard tubes. (In this way) the eight different kinds of musical instruments can be adjusted so that one shall not take from or interfere with another; and spirits and men are brought into harmony.' Kui said, 'I smite the (sounding-) stone, I gently strike it, and the various animals lead on one another to dance.'

The Di said, 'Long, I abominate slanderous speakers and destroyers of the (right) ways, who agitate and alarm my people. I appoint you to be the Minister of Communication. Early and late give forth my orders and report to me, seeing that everything is true.'

The Di said, 'Ho! you, twenty and two men, be reverent; so shall you be helpful to the business (entrusted to me by) Heaven.'

Every three years there was an examination of merits, and after three examinations the undeserving were degraded, and the deserving advanced. (By this arrangement) the duties of all the departments were fully discharged; the (people of) San-miao (also) were discriminated and separated.

In the thirtieth year of his age, Shun was called to employment. Thirty years he was on the throne (with Yao). Fifty years afterwards he went on high and died.

【虞書·舜典】

虞舜側微。堯聞之聰明。將使嗣位。歷試諸難。作《舜典》。
曰若稽古帝舜，曰重華協于帝。濬哲文明，溫恭允塞，玄德升聞，乃命以位。

慎徽五典，五典克從；納于百揆，百揆時敘；賓于四門，四門穆穆；納于大麓，烈風雷雨弗迷。帝曰：「格！汝舜。詢事考言，乃言底可績，三載。汝陟帝位。」舜讓于德，弗嗣。正月上日，受終于文祖。

在璿璣玉衡，以齊七政。肆類于上帝，禋于六宗，望于山川，徧于群神。輯五瑞。既月乃日，覲四岳群牧，班瑞于群后。

歲二月，東巡守，至于岱宗，柴。望秩于山川，肆覲東后。協時月正日，同律度量衡。修五禮、五玉、三帛、二生、一死贄。如五器，卒乃復。五月南巡守，至于南岳，如岱禮。八月西巡守，至于西岳，如初。十有一月朔巡守，至于北岳，如西禮。歸，格于藝祖，用特。五載一巡守，群后四朝。敷奏以言，明試以功，車服以庸。

肇十有二州，封十有二山，濬川。

象以典刑，流宥五刑，鞭作官刑，扑作教刑，金作贖刑。眚災肆赦，怙終賊刑。欽哉，欽哉，惟刑之恤哉！流共工于幽洲，放驩兜于崇山，竄三苗于三危，殛鯀于羽山，四罪而天下咸服。

二十有八載，帝乃殂落。百姓如喪考妣，三載，四海遏密八音。

月正元日，舜格于文祖，詢于四岳，闢四門，明四目，達四聰。「咨，十有二牧！」曰，「食哉惟時！柔遠能邇，惇德允元，而難任人，蠻夷率服。」

舜曰：「咨，四岳！有能奮庸熙帝之載，使宅百揆亮采，惠疇？」僉曰：「伯禹作司空。」帝曰：「俞，咨！禹，汝平水土，惟時懋哉！」禹拜稽首，讓于稷、契暨皋陶。帝曰：「俞，汝往哉！」

帝曰：「棄，黎民阻飢，汝后稷，播時百穀。」

帝曰：「契，百姓不親，五品不遜。汝作司徒，敬敷五教，在寬。」

帝曰：「皋陶，蠻夷猾夏，寇賊姦宄。汝作士，五刑有服，五服三就。五流有宅，五宅三居。惟明克允！」

帝曰：「疇若予工？」僉曰：「垂哉！」帝曰：「俞，咨！垂，汝共工。」垂拜稽首，讓于殳斨暨伯與。」帝曰：「俞，往哉！汝諧。」

帝曰：「疇若予上下草木鳥獸？」僉曰：「益哉！」帝曰：「俞，咨！益，汝作朕虞。」益拜稽首，讓于朱虎、熊羆。帝曰：「俞，往哉！汝諧。」

帝曰：「咨！四岳，有能典朕三禮？」僉曰：「伯夷！」帝曰：「俞，咨！伯，汝作秩宗。夙夜惟寅，直哉惟清。」伯拜稽首，讓于夔、龍。帝曰：

「俞，往，欽哉！」

帝曰：「夔！命汝典樂，教胄子，直而溫，寬而栗，剛而無虐，簡而無傲。詩言志，歌永言，聲依永，律和聲。八音克諧，無相奪倫，神人以和。」夔曰：「於！予擊石拊石，百獸率舞。」

帝曰：「龍，朕聖讒說殄行，震驚朕師。命汝作納言，夙夜出納朕命，惟允！」

帝曰：「咨！汝二十有二人，欽哉！惟時亮天功。」

三載考績，三考，黜陟幽明，庶績咸熙。分北三苗。

舜生三十徵庸三十，在位五十載，陟方乃死。

帝釐下土，方設居方，別生分類。作《汨作》、《九共》九篇、《稟飴》。

The Counsels of the Great Yu

On examining into antiquity, we find that the great Yu was called Wen Ming. Having arranged and divided the empire, all to the four seas, in reverent response to the inquiries of the former emperor, he said, "If the sovereign can realize the difficulty of his sovereignty, and the minister can realize the difficulty of his ministry, government will be well ordered, and the people will sedulously seek to be virtuous." The emperor said, "Yes, let this really be the case, and good words will nowhere lie hidden; no men of virtue and talents will be neglected away from court, and the myriad States will all enjoy repose. But to ascertain the views of all; to give up one's opinion and follow that of others; to refrain from oppressing the helpless, and not neglect the straitened and poor: it was only the emperor Yao who could attain to this."

Yi said, "Oh! your virtue, O emperor, is vast and incessant. It is sagely, spiritual, awe-inspiring, and adorned with all accomplishments. Great Heaven regarded you with its favoring decree, and suddenly you obtained all within the four seas, and became sovereign of the empire."

Yu said, "Accordance with the right is good fortune; the following of evil is bad: the shadow and the echo." Yi said, "Alas! be cautious! Admonish yourself to caution, when there seems to be no reason for anxiety. Do not fail in due attention to the laws and ordinances. Do not find your enjoyment in indulgent ease. Do not go to excess in pleasure. In your employment of men of worth, let none come between you and them. Put away evil without hesitation. Do not try to carry out doubtful plans. Study that all your purposes may be with the light of reason. Do not go against what is right to get the praise of the people. Do not oppose the people to follow your own desires. Attend to these things without idleness or omission, and from the four quarters the barbarous tribes will come and acknowledge your sovereignty."

Yu said, "Oh! think of these things, O emperor. Virtue is seen in the goodness of the government, and the government is tested by its nourishing of the people. There are water, fire, metal, wood, earth, and grain; these must be duly regulated. There are the rectification of the people's virtue,

the conveniences of life, and the securing abundant means of sustenance; these must be harmoniously attended to. When the nine services thus indicated have been orderly accomplished, let that accomplishment be celebrated by songs. Caution the people with gentle words; correct them with the majesty of law; stimulate them with the songs on those nine subjects, in order that your success may never suffer diminution."

The emperor said, "Yes, the earth is now reduced to order, and the influences of heaven operate with effect; those six magazines and three businesses are all truly regulated, so that a myriad generations may perpetually depend on them: this is your merit."

The emperor said, "Come, you, Yu. I have occupied the imperial throne for thirty and three years. I am between ninety and a hundred years old, and the laborious duties weary me. Do you, eschewing all indolence, take the leadership of my people." Yu said, "My virtue is not equal to the position; the people will not repose in me. But there is Gao Yao, with vigorous activity sowing abroad his virtue, which has descended on the black-haired people, till they cherish him in their hearts. O emperor, think of him! When I think of him, my mind rests on him, as the man for this office; when I would put him out of my thoughts, they still rest on him; when I name and speak of him, my mind rests on him for this; the sincere outgoing of my thoughts about him is that he is the man. O emperor, think of his merits."

The emperor said, "Gao Yao, that of these my ministers and people, hardly one is found to offend against the regulations of my government, is owing to your being the minister of Crime, and intelligent in the use of the five punishments to assist the inculcation of the five duties, with a view to the perfection of my government, and that through punishment there may come to be no punishments, but the people accord with the path of the Mean. Continue to be strenuous." Gao Yao replied, "Your virtue, O emperor, is faultless. You condescend to your ministers with a liberal ease; you preside over the multitude with a generous forbearance. Punishments do not extend to the criminal's heirs, while rewards reach to after generations. You pardon inadvertent faults, however great, and punish purposed crimes, however small. In cases of doubtful crimes, you deal with them lightly; in cases of doubtful merit, you prefer the high estimation. Rather than put to death an innocent person, you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is why they do not render themselves liable to be punished by your officers." The emperor said, "To enable me to follow after and obtain what I desire in my government, the people everywhere responding as if moved by the wind: this is your excellence."

The emperor said, "Come, Yu. The inundating waters filled me with dread, when you realized all that you represented and accomplished your task, thus showing your superiority to other men. Full of toilsome earnestness in the service of the State, and sparing in your expenditure on your family, and this without being full of yourself or elated; you again show your superiority to other men. Without any prideful assumption, there is no one in the empire to contest with you the palm of ability; without any boasting, there is no one in the empire to contest with you the claim of merit. I see how great is your virtue, how admirable your vast achievements. The determinate appointment of Heaven rests on your person; you must eventually ascend the throne of the great sovereign. The mind of man is restless, prone to err; its affinity for the right way is small. Be discriminating, be undivided, that you may sincerely hold fast the Mean. Do not listen to unsubstantiated words; do not follow undeliberated plans. Of all who are to be loved, is not the sovereign the chief? Of all who are to be feared, are not the people the chief? If the multitude were without the sovereign, whom should they sustain aloft? If the sovereign had not the multitude, there would be none to guard the country for him. Be reverent. Carefully demean yourself on the throne which you will occupy, respectfully cultivating the virtues which are to

be desired in you. If within the four seas there be distress and poverty, your Heaven-conferred revenues will come to a perpetual end. It is the mouth which sends forth what is good, and gives rise to war. My words I will not repeat."

Yu said, "Submit the meritorious ministers one by one to the trial of divination, and let the fortunate indication be followed."

The emperor said, "Yu, the officer of divination, when the mind has been made up on a subject, then refers it to the great tortoise. Now, in this matter, my mind was determined in the first place. I consulted and deliberated with all my ministers and people, and they were of one accord with me. The spirits signified their assent, and the tortoise and the grass having both concurred. Divination, when fortunate, may not be repeated." Yu did obeisance, with his head to the ground, and firmly declined the throne. The emperor said, "Do not do so. It is you who can suitably occupy my place." On the first morning of the first month, Yu received the appointment in the temple of the spiritual Ancestor, and took the leading of all the officers, as had been done at the commencement of the emperor's government.

The emperor said, "Alas! O Yu, there is only the prince of the Miao, who refuses obedience; do you go and correct him." Yu on this assembled all the princes, and made a speech to the host, saying, "Ye multitudes, listen all to my orders. Stupid is this prince of Miao, ignorant, erring, and disrespectful. Despiteful and insolent to others, he thinks that all ability and virtue are with himself. A rebel to right, he destroys all the obligations of virtue. Superior men are kept by him in obscurity, and mean men fill all the offices. The people reject and will not protect him. Heaven is sending calamities down upon him. On this account I have assembled you, my multitude of gallant men, and bear the instructions of the emperor to punish his crimes. Do you proceed with united heart and strength, so shall our enterprise be crowned with success."

At the end of three decades, the people of Miao continued rebellious against the emperor's commands, when Yi came to the help of Yu, saying, "It is virtue which moves Heaven; there is no distance to which it does not reach. Pride brings loss, and humility receives increase: this is the way of Heaven. In the early time of the emperor, when he was living by Mount Li, he went into the fields and daily cried with tears to compassionate Heaven, and to his parents, taking to himself and bearing all guilt and evil. At the same time, with respectful service, he appeared before Gu Sou, looking grave and awe-struck, til Gu also became truly transformed by his example. Entire sincerity moves spiritual beings; how much more will it move this prince of Miao!" Yu did homage to the excellent words and said, "Yes." Thereupon he led back his army, having drawn off the troops. The emperor also set about diffusing his accomplishments and virtue more widely. They danced with shields and feathers between the two staircases of the court. In seventy days the prince of Miao came to make his submission.

【虞書·大禹謨】

皋陶矢厥謨，禹成厥功，帝舜申之。作《大禹》、《皋陶謨》、《益稷》。曰若稽古大禹，曰文命，敷於四海，祇承于帝。曰：「后克艱厥后，臣克艱厥臣，政乃乂，黎民敏德。」

帝曰：「俞！允若茲，嘉言罔攸伏，野無遺賢，萬邦咸寧。稽于眾，舍己從人，不虐無告，不廢困窮，惟帝時克。」

益曰：「都，帝德廣運，乃聖乃神，乃武乃文。皇天眷命，奄有四海為天下君。」

禹曰：「惠迪吉，從逆凶，惟影響。」

益曰：「吁！戒哉！儆戒無虞，罔失法度。罔遊于逸，罔淫于樂。任賢勿貳，去邪勿疑。疑謀勿成，百志惟熙。罔違道以干百姓之譽，罔拂百姓以從己之欲。無怠無荒，四夷來王。」

禹曰：「於！帝念哉！德惟善政，政在養民。水、火、金、木、土、穀，惟修；正德、利用、厚生、惟和。九功惟敘，九敘惟歌。戒之用休，董之用威，勸之以九歌俾勿壞。」

帝曰：「俞！地平天成，六府三事允治，萬世永賴，時乃功。」

帝曰：「格，汝禹！朕宅帝位三十有三載，耄期倦于勤。汝惟不怠，總朕師。」

禹曰：「朕德罔克，民不依。皋陶邁種德，德乃降，黎民懷之。帝念哉！念茲在茲，釋茲在茲，名言茲在茲，允出茲在茲，惟帝念功。」

帝曰：「皋陶，惟茲臣庶，罔或干予正。汝作士，明于五刑，以弼五教。期于予治，刑期于無刑，民協于中，時乃功，懋哉。」

皋陶曰：「帝德罔愆，臨下以簡，御眾以寬；罰弗及嗣，賞延于世。宥過無大，刑故無小；罪疑惟輕，功疑惟重；與其殺不辜，寧失不經；好生之德，洽于民心，茲用不犯于有司。」

帝曰：「俾予從欲以治，四方風動，惟乃之休。」

帝曰：「來，禹！降水儆予，成允成功，惟汝賢。克勤于邦，克儉于家，不自滿假，惟汝賢。汝惟不矜，天下莫與汝爭能。汝惟不伐，天下莫與汝爭功。予懋乃德，嘉乃丕績，天之歷數在汝躬，汝終陟元后。人心惟危，道心惟微，惟精惟一，允執厥中。無稽之言勿聽，弗詢之謀勿庸。可愛非君？可畏非民？眾非元后，何戴？后非眾，罔與守邦？欽哉！慎乃有位，敬修其可願，四海困窮，天祿永終。惟口出好興戎，朕言不再。」

禹曰：「枚卜功臣，惟吉之從。」

帝曰：「禹！官占惟先蔽志，昆命于元龜。朕志先定，詢謀僉同，鬼神其依，龜筮協從，卜不習吉。」禹拜稽首，固辭。

帝曰：「毋！惟汝諧。」

正月朔旦，受命于神宗，率百官若帝之初。

帝曰：「咨，禹！惟時有苗弗率，汝徂征。」

禹乃會群后，誓于師曰：「濟濟有眾，咸聽朕命。蠢茲有苗，昏迷不恭，侮慢自賢，反道敗德，君子在野，小人在位，民棄不保，天降之咎，肆予以爾眾士，奉辭伐罪。爾尚一乃心力，其克有勳。」

三旬，苗民逆命。益贊于禹曰：「惟德動天，無遠弗届。滿招損，謙受益，時乃天道。帝初于歷山，往于田，日號泣于旻天，于父母，負罪引慝。祇載見瞽瞍，夔夔齋慄，瞽亦允若。至誠感神，矧茲有苗。」

禹拜昌言曰：「兪！」班師振旅。帝乃誕敷文德，舞干羽于兩階，七旬有苗格。

The Book of Xia

Songs of the Five Sons

Tai Kang occupied the throne like a personator of the dead. By idleness and dissipation he extinguished his virtue, till the black-haired people all wavered in their allegiance. He, however, pursued his pleasure and wanderings without any self-restraint. He went out to hunt beyond the Luo, and a hundred days elapsed without his returning. (On this) Yi, the prince of Qiong, taking advantage of the discontent of the people, resisted (his return) on (the south of) the He. The (king's) five brothers had attended their mother in following him, and were waiting for him on the north of the Luo; and (when they heard of Yi's movement), all full of dissatisfaction, they related the Cautions of the great Yu in the form of songs.

The first said,
'It was the lesson of our great ancestor:
The people should be cherished,
And not looked down upon.
The people are the root of a country;
The root firm, the country is tranquil.
When I look at all under heaven,
Of the simple men and simple women,
Any one may surpass me.

If the One man err repeatedly,
Should dissatisfaction be waited for till it appears?
Before it is seen, it should be guarded against.
In my dealing with the millions of the people,
I should feel as much anxiety as if I were driving six horses with rotten reins.
The ruler of men -
How should he be but reverent (of his duties)?'

The second said,
'It is in the Lessons:
When the palace is a wild of lust,
And the country is a wild for hunting;
When spirits are liked, and music is the delight;
When there are lofty roofs and carved walls;
The existence of any one of these things
Has never been but the prelude to ruin.'

The third said,
'There was the lord of Tao and Tang
Who possessed this region of Ji.
Now we have fallen from his ways,
And thrown into confusion his rules and laws;
The consequence is extinction and ruin.'

The fourth said,
'Brightly intelligent was our ancestor,
Sovereign of the myriad regions.
He had canons, he had patterns,
Which he transmitted to his posterity.
The standard stone and the equalizing quarter
Were in the royal treasury.
Wildly have we dropt the clue he gave us,
Overturning our temple, and extinguishing our sacrifices.'

The fifth said,
'Oh! whither shall we turn?
The thoughts in my breast make me sad
All the people are hostile to us;
On whom can we rely?
Anxieties crowd together in our hearts;
Thick as are our faces, they are covered with blushes.
We have not been careful of our virtue;
And though we repent, we cannot over-take the past.'

【夏書·五子之歌】

太康失邦，昆弟五人須于洛汭。作《五子之歌》。

太康尸位以逸豫滅厥德，黎民咸貳。乃盤遊無度，畋于有洛之表，十旬弗反。「有窮后羿」，因民弗忍，距于河。厥弟五人，御其母以從，篋于洛之汭。五子咸怨，述大禹之戒以作歌。

其一曰：「皇祖有訓。民可近，不可下。民惟邦本，本固邦寧。予視天下。愚夫愚婦，一能勝予。一人三失，怨豈在明？不見是圖。予臨兆民，懷乎若朽索之馭六馬。為人上者，柰何不敬！」

其二曰：「訓有之，內作色荒。外作禽荒。甘酒嗜音，峻宇彫牆；有一于此，未或不亡。」

其三曰：「惟彼陶唐，有此冀方。今失厥道，亂其紀綱，乃底滅亡。」

其四曰：「明明我祖，萬邦之君。有典有則，貽厥子孫。關石和鈞，王府則有。荒墜厥緒，覆宗絕祀。」

其五曰：「嗚呼曷歸！予懷之悲。萬姓仇予，予將疇依？鬱陶乎予心，顏厚有忸怩。弗慎厥德，雖悔可追。」