ANNOTATIONS TO THE CHINESE

IN SECTION: ROCK-DRILL

by

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ABSTRACT

The main body of this thesis consists of annotations to the Chinese elements in Section: Rock-Drill De Los Cantares LXXXV-XCV (1955), the sixth of eight sections of Ezra Pound's long poem The Cantos. Pound's use of the Chinese ideogram neither commences with nor is confined to this portion of The Cantos. A single ideogram appears in both "Canto XXXIV" and "Canto LI", published in 1934 and 1937 respectively, and in the two sections immediately preceding Section: Rock-Drill, the so-called China Cantos (1940) and The Pisan Cantos (1948), Chinese characters occur frequently but as yet in restrained numbers. In these two sections, moreover, Pound offers his readers comforting assistance, explaining in a prefatory note to the China Cantos that the "ideograms both in these two decades and in earlier cantos enforce the text but seldom if ever add anything not stated in the english", and providing at the end of "Canto LXXVII" of The Pisan Cantos an explication of the ideograms used in that canto which in fact accounts for most of the ideograms that appear in the entire section.

"Canto LXXXV" presents the reader with a unique spectacle -- of 217 characters in Section: Rock-Drill 104 appear in this first canto -- and a radical development in Pound's technique. In the first fifth of this section, that is "Canto LXXXV" and "Canto LXXXVI", the English appears as little more than a gloss for the Chinese. The only assistance the poet offers at this juncture is to identify his source and to suggest a good dictionary.

The annotations, which attempt to shed some light on this welter of attractive but recondite glyphs, are more extensive than simple identification
and are intended to accomplish a number of purposes. Where Pound presents a
Chinese ideogram the annotation first gives the dictionary definition for
that character and then breaks down the character morphologically into its
components, supplying dictionary meanings for these in turn. The dictionary
used is the one Pound used and suggests in the note appended to "Canto LXXXV" --
Harvard University Press, 1963). When the text gives phonetic transcription
the annotation gives the character, the definition, and, in significant cases,
a more thorough breakdown. When Pound's English translations from the Chinese
are annotated, only those particular characters that Pound's interpretation
reifies are considered. It will be plain to the reader who uses these annota-
tions that the morphological procedure employed here is precisely the procedure
that generated Pound's translation of Chinese.

The major source for the Chinese elements in Section: Rock-Drill is
Seraphin Couvreur's translation of the Chinese history classic, the Chou King
(1897; rpt. Paris: Cathasía, 1950). In most instances that present themselves
for annotation Pound is translating and quoting from sections of this text.
Pound's method is to select salient passages and present them by way of a
linguistic topography made up of Chinese characters and phonetic transcriptions,
the Latin and French translations (all to be found in Couvreur's volume) and
his own English translations. Since the sections Pound chooses are more or less
discrete, it was expedient to list fair-size chunks of the troublesome parts
of the poem under single annotation headings. The reader is here presented with
the relevant sections from Couvreur's Chou King and an English translation of
the corresponding passages from James Legge's The Shoo King (The Chinese
Classics, Vol. III. 1865; rpt. Hong Kong University Press, 1960). These
passages are quoted at some length to enable the reader to enter into the narrative flow of this historical record of the principles of government.

It was decided, for the sake of order and clarity, to confine the text of the annotations to the sources Pound is quoting or translating. Additional information, from Pound's own interpretations of crucial ideograms found in his prose writings and his translations of the four Confucian texts, from historical commentaries, from other dictionaries and Pound scholarship, and my own running commentary on significant cohesions and delineations in the process of the poem, is presented in footnotes accompanying the text.

An introductory essay traces the developing performance of the Chinese ideogram in Pound's poetry. Pound's interest in the ideogram is seen to be poetic rather than philological. Section: Rock-Drill is viewed as a continuation and a deepening of the "ideogramic method" that is the governing technique of The Cantos. In Section: Rock-Drill this technique results in a demand that the reader take up Pound's procedure with the characters for himself, and through that procedure discover a visionary awareness in the root poetic processes of metaphor and image held in the Chinese ideogram. Such a participation is essential to an understanding of Section: Rock-Drill, for the ideograms in the first cantos of the poem institute the vocabulary of a cosmology ordered upon divine renewal that is the foundation of the vision that follows.
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THE DEVELOPING PERFORMANCE OF THE CHINESE IDEOGRAPH

IN THE POETRY OF EZRA POUND
Within the work of an artist the critic can find births of ideas and executions that grow into that artist's mature technique and subject matter. Such discoveries are salutary not especially for the continuum they discern but for the light they shed on particular accomplishments. In Pound's case, the seeds for the technique of The Cantos were sown as early as 1912-1913, years in which three seminal events converged to a focus, an appreciation of which is crucial to an understanding of The Cantos in their entirety and more particularly here to an estimation of the significance of the Chinese material in Section: Rock-Drill.

This writer is very much aware that in embarking on a discussion of Imagisme, Vorticism, and the Fenollosa manuscripts he is leading a reader of Pound and Pound scholarship down a well-trodden path. The heavy traffic has perhaps obscured a few fundamentals. Commentators have tended to centre on the "ideogramic method", the method of "luminous details", which works "to reveal the subject...presenting one facet and then another until at some point one gets off the dead and desensitized surface of the reader's mind, onto a part that will register",¹ and have seen in this method, and rightly so, the governing structural principle of The Cantos. But this method, which was not actualized until six or seven years later, when Pound eschewed the argumentative form of the "Ur-Cantos" in favour of the archetypal, metamorphic juxtapositioning of the first four cantos in their final form, should not be confused with the initial formulations of poetic principles in the Imagiste and Vorticist manifestos of which it is the result.
I want to consider these early formulations in the light of three terms -- originality, objectivity, and definition -- which I take to be the root concerns in Pound's renovation of poetry. The terms are double-edged; or perhaps more graphically, they are hinged on the meeting between technique and subject matter and posit a necessary relationship between them. Thus, originality is used to express the concern for the archetype and for images of primal energies, as well as to suggest the deliberate attempt to startle the reader's awareness with new and fresh perceptions of relation. Similarly, objectivity refers both to the concern for the object, the thing itself, and for the stance of the poet in relation to his poem. With definition I mean to suggest both the poet's concern with the precise word, le mot juste, and the clarity of his vision, his demarcation of contours in the hierarchy of his values.

The three, now famous, principles of Imagisme:

I. Direct treatment of the "thing," whether subjective or objective.
II. To use absolutely no word that does not contribute to the presentation.
III. As regarding rhythm: to compose in sequence of the musical phrase, not in sequence of the metronome.2

first formulated in 1912 by Pound, 'H. D.', and Richard Aldington, can be seen to fall into the familiar Poundian categories of the three kinds of poetry: Phanopoeia, Logopoeia, and Melopoeia -- in that order. Explicitly unifying the three propositions is the demand for concision and precision -- economy -- in image, word, and rhythm. (The third principle seen in conjunction with the second forbids merely filling out
a rhyme or filling in a metre.) And although not directly stated, the propositions taken together imply an impersonal poetry, a transparent presentation, uncluttered by stylistic quirks or rhetorical ornament.

The Imagiste movement was, as Pound has stated clearly and cogently in his essay on Vorticism, a direct assault on the two enervating poetic practices of that time: metaphor as decoration, and symbol as allegory, that is, "symbol with an ascribed or intended meaning". In place of these devices Pound established the image. Operative and vital, the image is the primary and inclusive means of poetic communication -- "The image is itself the speech. The image is the word beyond formulated language". In contrast to the symbol, which constrains perception into traditional or personal associational equivalents, the image is expansive, it is as unpremeditated as the real which it invokes.

In this essay on Vorticism, Pound speaks of the development of his art towards Imagisme in terms of a search for the real which he equates with his attempts to write impersonal poetry. A revealing product of that search is the two-line haiku, "In a Station of the Metro". The significance of this poem, and the reason why it can be used as exemplum for Imagisme, resides in its exclusion of the poet as determining agent. The poem is free-floating; it exists in its juxtaposition, or as Pound would have it, "super-position" of two objective realities before which poet and reader stand on equal footing.

Pound's attempt "to resuscitate the dead art/Of poetry" brought him into confederation with Wyndham Lewis and Henri Gaudier-Brzeska, a painter and a sculptor involved in similar revitalizations of their art.
(It is significant also that just preceding this time, in early 1913, Mrs. Mary Fenollosa was reading the published results of Pound's new poetics, including "In a Station of the Metro". Her appreciation of the poems was a deciding factor in her choice of Pound as her husband's literary executor. What Vorticism afforded Pound, as it did Gaudier-Brzeska, was "a peg for his thought". When Pound came to articulate the activity of the image in his essay on Vorticism he employed Lewis' term to vivid effect: "It is a radiant node or cluster; it is what I can, and must perforce, call a VORTEX, from which, and through which, and into which, ideas are constantly rushing". The term gave image to a process of artistic creation and response that was seen by these artists as an untrammelled transference of emotional and intellectual energy. This energy is the root, the primal and irreducible source of the artistic urge, the reification of which in colour, mass, and image was the function of art. The very real concern of Vorticism was to expose the essential and impersonal dynamism of art in the face of the diluted classicism and superficial modernism -- what Pound spoke of as the obsession with automobiles -- that provided the artistic ground of that time. Vorticism was primarily a theoretical movement; its actual production, as a movement, was slight -- the First World War took care of that. But it did serve a timely purpose, which was to break up the hardened and encrusted layers of atrophied notions about art. The Vorticists' favourite image of this process was the dynamite explosion, or, the same image under artistic control, the sculptor's chisel cutting through inessentials to expose the form inherent in the stone. Jacob
Epstein's Vorticist sculpture of this period, "Rock-Drill", with its inhuman figure poised relentlessly over an actual second-hand jackhammer yet bearing within its breast the fetus of a new birth, is an enactment of this process. Forty years later, the title of a section of Pound's *Cantos* recalls this image and re-invests it with a new demand.

In the midst of this vortex, in late 1913 and only shortly after his first meeting with Gaudier-Brzeska, Pound was handed Ernest Fenollosa's literary manuscripts on the arts and language of the Far East. Of the three published works that the Fenollosa notebooks yielded -- *Cathay* (1915), 'Noh' or Accomplishment (1917), and "The Chinese Written Character as a Medium for Poetry" (1918) -- only the latter is of crucial importance to my discussion. Fenollosa considered the essay of literary rather than philological importance, as did Pound, who, when he first published it in *The Little Review* in 1919, subtitled the article "An Ars Poetica". It is difficult to imagine anyone coming upon this essay, even at this late date, without taking from it some sense of its vital discovery. For Pound, embroiled as he was in a definition of a poetics that was proceeding along strikingly coincident lines of argumentation, it must have seemed a destined confirmation.

Fenollosa's thesis is that the pictorial written language of the Chinese is rooted in a poetic perception of forces and the relations of objects in the phenomenal world. Chinese written characters, constructed by way of a near infinite combination of components which are the ancient depiction of phenomena, cleave through their metaphoric re-enactments to
the vital interactions of nature. Chinese is the oldest written language. Bone inscriptions date back five thousand years, the written record of Chinese literature and history, three thousand years, inscribed in pictographs most of which remain fundamentally unaltered and many of which are still readily recognizable even to the western eye. Thus the character 日 (anciently written 甲) depicts the sun, and when it is placed above the single horizontal stroke --- that depicts the horizon the combined form 日 illustrates and denotes the dawn, morning, awakening; doubled, 日 日 , the character becomes adverbial and means "clearly"; as a modifier in combination with other characters in a sentence it means "suddenly" or "imminent". This root component, or radical, for the sun when combined with that for the moon, 月 (anciently depicted 金, the sun with horns) forms the character 明 , "light", "brilliant"; but also the effect of this quality, hence, "to shed light on", "to illustrate"; and finally that which effects this illumination and is the receptacle of it, "the intelligence". 目, depicts the eye (anciently 了), which when compounded with the radical that shows a man's legs in motion, 具, forms the character 见 -- the motivated eye, and thus, "to see", "to observe".

Fenollosa observes that the Chinese language, like nature, "knows no grammar". He attacks the Linnaean preoccupation of western grammarians who constrain the plasticity of language and reality into their logical categories, the artificial but manageable 'parts of speech'. He laments the desiccation observable in the Aryan tongues' gradual evaporation into abstraction; root Sanskrit verbs fading into nouns
isolated from their functions; transitive verbs atrophying into the copula plus an adjective. Nature is in verb: "the agent and the object are nouns only in so far as they limit a unit of action". The Chinese character, rooted in the interaction between things, comprehending all grammatical categories in its actual depiction of process, remains kinetic within the world of its signification. And poetry, Fenollosa further contended, if it is to retain the affective force of the sensual world, must delve back into this region of pure metaphor -- "at once the substance of nature and of language".8

Here then, for Pound, was a language that stuck close to things, that revealed the vestiges of a primal sensibility -- 'back before dew was shed' -- that gave image to the moving energies of the world. Henri Gaudier-Brzeska, who wrote that "Sculptural feeling is the appreciation of masses in relation. Sculptural ability is the defining of these masses by planes",9 could, Pound records, "read the Chinese radicals and many component signs almost at pleasure".10 And isn't the Chinese ideogram a sort of two-dimensional sculpture, a flattened bas-relief which in its balanced tension of angled strokes presents at once a simplified image and a complex evocation of its subject? It is art rather than mere orthography, and can through its simplicity suggest something larger than what it represents, more original, more intense: -- sincerity, 信, a man standing by his word. The character becomes oracular. It is a signature:

They who are skilled in fire shall read 旦, the dawn.
Waiving no jot of the arcanum...

(91/615)
With this last statement I get ahead of myself, and ahead of Pound, that is in terms of the use he put the Chinese character to in his poetry. At that time, 1913-14, the ideogram presented itself, via Fenollosa's incitement, as the embodiment of his developing views on art. The most significant event of Vorticism was that it brought into communion three major artists practicing three different arts. The meeting effected a cross-fertilization of ideas and techniques that enabled the individual artist to measure his own art against the particular excellences and accomplishments of the other disciplines. This influence was especially formative in Pound's case. Pound's marked tendency throughout his critical writings to define poetry in the terminology of sculpture, painting, and music is not a mere comparative convenience. It is a deliberate effort to guage poetry in terms of the more objective criteria of colour, clarity of line, rhythm, and harmony of the other arts, and to create a poetry that approached the tangible solidity of a piece of well-wrought stone.

The Chinese written character -- picture, sculpture, and image -- provided a synthesis. There is, however, a rather large flaw in Fenollosa's argument, a major oversight which, because Pound's interest had its ground in Fenollosa's findings, has occasioned controversy and much misunderstanding of Pound's subsequent use of the Chinese character in his poetry. Fenollosa overlooked, or more correctly, omitted from his consideration, the phonetic aspect of the ideogram. He presented the character as pure pictorial metaphor, with only an inobtrusive provision tucked away at the end of the essay that "even Chinese lexi-
cographers admit that combinations frequently contribute only a phonetic value. The fact is that the type of character Fenollosa describes -- the primitive radicals and the compounds that impart their designation by exclusively pictorial means -- compose less than a tenth of the words in the Chinese written language. The other ninety percent combine a visual with a phonetic component. Thus the character 音, which means "to beat", combines the radical for the hand with that for the mouth. It would take considerable ingenuity to divine the correct meaning of this character from purely visual clues. Anciently the word for "to beat" and for "mouth" were homophones. To create the written form of the word "to beat", the Chinese took the radical for mouth, what the word sounded like, and combined it with the hand radical, a pictorial indication of what the word meant. In this way, through the combination of signific and phonetic components, the Chinese assembled by far the greater part of their written language of some forty thousand characters. Fenollosa's misleading simplification was nevertheless extremely provocative; no doubt much more so than a comprehensive philological treatment of the structure of the characters would have been. To give Fenollosa his deserved credit, his essay is clearly more concerned with revitalizing poetic language than with pretending to be such an authoritative treatise. It did provoke Pound, and opened the door to a considerable ingenuity.

At issue here are Pound's translations from the Chinese, and also, though less centrally, the ideograms which appear with increasing frequency with the evolution of The Cantos. As one critic puts it:
"Ezra Pound is the egregious example of the translator who, over-conscious of elements still visible in the script, attempts to incorporate whole etymologies into the English realization of a Chinese word". One doesn't see how the description of method in the second part of this sentence justifies the depreciatory adjective in the first. In any case, to entertain the conception that Pound was unaware of the complex generation of the ideogram is incredible. Pound's academic training was as a Romance philologist. His first published book, The Spirit of Romance, combined philology and "intuition" to argue for a tradition of courtly love that has recently been "established" by a more "reputable" scholar. Pound's long essay on Cavalcanti demonstrates that he was no mere dabbler in philology. With a background such as this, one does not translate the works of Confucius and The Book of Odes without doing a little research.

Hugh Kenner reminds us that in making his translations of the Chinese "...Pound never worked directly from the ideograms; he worked to improve an existing version, Fenollosa's or Pauthier's or Legge's or Karlgren's", or Couvreur's, I might add, all of which are replete with philological notes. No doubt he also had at hand Morrison's and/or Mathews' Chinese-English dictionaries, and Wieger's and Karlgren's etymological dictionaries. It is clear from a comparison of the texts that Pound used his sense of image, spurred by Fenollosa's method tempered by dictionaries and etymological guides, to enliven the earlier translations. The first stanza of Confucius' text in the Ta Hsio, The Great Digest, in both Pound's and James Legge's versions, illustrates
the process:

The great learning [adult study, grinding the corn in the head's mortar to fit it for use] takes root in clarifying the way wherein the intelligence increases through the process of looking straight into one's own heart and acting on the results; it is rooted in watching with affection the way people grow; it is rooted in coming to rest, being at ease in perfect equity. 16

What the Great Learning teaches, is -- to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence. 17

The concern at this moment is not with the literary merits of the respective translations, that is their qualities as energized prose, but with their accuracy and validity. It should be noted that this passage is by no means a unique instance of either Pound's method or his divergence from other translations. The evidence is manifested throughout the Confucian Books. This is the first stanza of The Great Digest, and with the third word of his translation Pound demonstrates his method, giving us a morphological breakdown of the character for learning. The next thing we notice, if we are following the Chinese text given in both versions, is that Legge's rather vapid word play in his infinitive construction -- "is--to illustrate illustrious virtue" -- is a rendition of four ideograms: 在明明德. The first of these occurs frequently in the classic texts; it is a sort of verb/preposition combination and has the various meanings, depending on context, of "at", "in", "on", or "to consist in", "to be present". Pound chooses the verb form -- "takes
root in". His decision to charge the verb somewhat is based on the signific component of this character, 丰, which is the ancient pictograph for the earth, the ground, the soil. (This same radical appears in the last character of this stanza, 木, -- "perfect equity" or "highest excellence" -- suggesting an organic fulfillment that more than warrants Pound's "etymologizing".) I mentioned earlier that the second character, 明, has the ability to function as verb, noun or adjective. Pound's substitution of the noun for the adjective -- "clarifying... the intelligence" vs. "illustrate illustrious" -- is legitimate. Both translations try to hold on to the effect of the doubled character. The underlying suggestion in Pound's rendition of clarifying that which clarifies achieves the effect less obtrusively than Legge's word play. What appears to be the arbitrary insertion of "the way wherein" in fact picks up the character that immediately precedes this phrase -- 道, tao, a road, a path, or The Way. The next character is one that Pound selected for inclusion is his "Terminology" of crucial characters that serves as a preface to his translation. His explication there very possibly has Legge's translation of this passage in mind: 'To translate this simply as "virtue" is on a par with translating rhinoceros, fox and giraffe indifferently by "quadruped" or "animal". Pound's translation -- "the process of looking straight into one's own heart and acting on the result" -- performs verbally the action illustrated by the character's root components. On the left, 人, a man in motion; on the right, particularizing this action, the eye, 目, gazing downwards into 心, the heart. (The two other radicals in this right-hand component further
define "the process", and hint at a systematic ontology: —, "one", "the first", "unity"; and 7, "ten", "complete".)

Words register time’s erosion. The crisp brush stroke blurs; cut facets of stone wear to a smoothness. Virtue: "Conformity of life and conduct with the principles of morality"; the OED "definition" of current meaning dims the word’s light in the fog of five abstractions. "The power or operative influence inherent in a super-natural being", is more to the point here but is considered, we are told, archaic or obsolete. "A late stage of decay is arrested and embalmed in the dictionary", summarized Fenollosa. Virtue comes from the Latin virtus -- manliness, vigor, bravery, courage -- which, derived from vir, man, held to the sense of a man in action, a man acting out his manhood. Pound’s translation of this character, 儒, manages at the same time to vividly reproduce the pictograph and to re-invest its English dictionary replica with original vitality.

The concern here, however, is not linguistic archaeology per se. Language does not mutate in a vacuum. That virtue has come to designate a static condition, "conformity...with principles of morality", is not a discrete linguistic phenomenon but reflects an experiential change. Virtue, understood as a state, or a telos, in accord with a pre-established and generalized dogma, loses sight of a particular process of conduct; it is an abstraction in the root sense that it is a condition cut off from its effective cause. Pound’s continual achievement in his translations of Chinese ideograms is to define what other translators render as concept in the explicit terms of instrumental activity --
The next phrase in the passage from the *Ta Hsio* presents a clearer divergence between Pound's and Legge's translations. Pound's "watching with affection the way people grow" and Legge's "to renovate the people" are renditions of two Chinese characters: 親民 -- defined in Mathews' dictionary as "relatives" and "the people". Legge arrives at his version by substituting, following the precedent set by early interpreters of Confucius, 新, "to renovate", for 親, "relatives". Pound stays with the ancient text and interprets it in accordance with a secondary denotation of the character, "Affection. To love", and an appraisal of the root components: 見, "to see"; 朶, "the hazel nut or filbert tree"; 克, "to establish"; 林, "tree". This example is instructive in that it points to the considerable interpretational latitude taken by commentators on Confucian texts and thus evinces the complexity of the question of accuracy in any translation of these texts. The older the original text and the more foreign the language of its composition, the more difficult is it to attain strict accuracy of translation and the more tentative any judgments assessing the validity of that translation. The ancient Chinese classic texts were composed previous to the systematic codification of the written language according to signific and phonetic components; a state of affairs that brought on an endless controversy over, and profuse interpretations, or obfuscations, of, the meaning of the original text. The Bible provides the western parallel of a text virtually inextricable from its tradition. These texts are the ground upon which each age deposits successive layers of critical
commentaries -- alluvia of the time-bound search for "contemporary relevance". The Confucian texts are the incunabula of Chinese written literature, composed at a time when the pictorial elements in the written script held a significance and a visibility to a large extent lost to later commentators. Pound's reliance on the interactions of the pictorial roots delves beneath later interpretations in the attempt to take hold of a primal awareness. It must be stressed that this procedure is not a simplistic application of Fenollosa's method. Pound's translations build on the work of earlier translators and on philological research. In his book on the nature and history of the Chinese language, sinologist Bernhard Karlgren demonstrates how linguistic research into the phonetic development of the Chinese ideogram has corrected the errors of early interpreters and translators in deciphering particular instances of The Book of Odes. Whether or not Pound read this book, I do not know; but a check through his Confucian Odes of the passages that provide Karlgren with his examples shows that in over half the instances Pound's translation corresponds with the findings of recent linguistic research.

One further point. The preceding discussion serves more as an explication than a validation of Pound's method. This is as it should be; I do not have sufficient knowledge to put forward the definitive judgment on the latter issue, nor is such substantiation critical to my consideration of the developing performance of the ideogram in Pound's poetry, as distinct from his translations. What remain in the poetry are the characters themselves and the method exemplified in this passage
from the *Ta Hsio*. In Section: Rock-Drill direct translation is seldom provided. The characters are presented; the method for their realization is implicit and exists as a demand on the reader's participation. They provide the open field for the play of the mind in discovery:

and as for the trigger-happy mind
among stars
among dangers; abysses
going six ways a Sunday,
how shall philologers?

(93/631)
The attractive but perhaps disconcerting welter of Chinese ideograms displayed in Section: Rock-Drill confronts the reader with a full-blown poetic technique. The influence of the ideographic process is to be felt as early as Canto 2, the Canto devoted to metamorphosis, in which Pound's noun/verb pairings enact nature's vitality: "spray-whited", "cliff-wash", "sea-surge", "sun-dazzle" -- objects spilling out into their activities. The ideogram itself first appears in Canto 34: 信 -- the man standing by his word. Then, three years later, two ideograms culminate The Fifth Decad of Cantos(1937):正名 ching ming, "true definition". In the two sections of The Cantos immediately preceding Section: Rock-Drill, Cantos LII--LXXI(1940) and The Pisan Cantos(1948), Chinese characters occur frequently but as yet in restrained numbers. In these two sections, moreover, Pound offers his reader comforting assistance, explaining in a prefatory note to the so-called China Cantos that the "ideograms both in these two decades and in earlier cantos enforce the text but seldom if ever add anything not stated in the english", and providing at the end of Canto 77 of the Pisan sequence an explication of the ideograms displayed in that Canto which in fact accounts for most of the ideograms contained in the entire section. Then comes the stunning spectacle of Canto 85 -- out of 217 characters in Section: Rock-Drill, 104 appear in this first Canto -- to which the English text is little more than a gloss.

This new reliance on the ideogram manifests an achieved technique.
This last term holds a central position as a formative principle in Pound's theoretical writings on his poetry: "...the aim of technique is that it establish the totality of the whole. The total significance of the whole". Its root, ἀρχή, "skill in an art, in making things", holds an equally crucial place in the education offered in Canto 85. Ideas put into action. I am using technique here as distinct from method: the latter refers to the way in which particulars are ordered, placed in relation, to form a whole; the former applies to the execution of these particulars. Successful technique is present, as it is in the ideograms of Section: Rock-Drill, when each discrete particular embodies and performs the larger concerns of the total work.

Thus λίγη, διά, the character which opens Section: Rock-Drill and recurs like a pulse-beat through Canto 85 and Canto 86, is an image of the process of virtuous government, and as such is focal to the political concerns of this first Canto. The character also gives image to the attitude of a man responsive and in supplication to the descent of natural and divine beneficence, an image that will reverberate through the later Cantos of this section. One simply must know the root components to enter into Pound's definition -- "sensibility" -- and to participate in the full projective range of this character in informing the totality of Section: Rock-Drill: Rain falling on the open mouths of figures dancing in order to induce the descent of the spirits. The ideogram is no longer an underlining; it is performance.

Section: Rock-Drill is divided into two distinct movements: Cantos 85 through 89 present historical foundation; Cantos 90 through 95
visionary extension. Seen in this way, Section: Rock-Drill is a consolidation of the corresponding division between the two preceding groups of Cantos, that is The China Cantos and The Pisan Cantos. The neglect accorded to the former is reflected in the critical commentaries on Section: Rock-Drill which have dealt almost exclusively with the very beautiful lyric ascension of the second movement. Donald Davie's elucidation of the medieval doctrine of forma, the divine pattern that informs and recurs in the fragmentary images in the fallen world, has served as a basis for later studies on the recurrence and fruition of major thematic concerns of The Cantos in Section: Rock-Drill. What is neglected in these studies is the way in which the ideograms in the first movement, and especially in Canto 85, institute the vocabulary of a cosmology ordered upon divine renewal that is the foundation of the vision that follows.

Hugh Kenner's article, "Under the Larches of Paradise", is the singular instance of an exegesis of Section: Rock-Drill that demonstrates how the ideogram informs the articulation of a Paradiso in the later Cantos of the poem. His discussion of the process of reciprocal definition that binds the 德 and the 靈 ideograms in relation to Pound's vibrant image of a water-bug's transmuted shadow points to the method of a perceptive reading:

As the water-bug casts a flower on stone

nel botro

One interaction. 德 interaction. A shadow?

(87/574)
-- the interaction between heaven, prince, and people paralleled by that between the descent of light, the refractive processes of dented water, and the substantiality of the water-bug, which results in a radiant unforeseeable entity, the spectral flower on the stone. This metaphysical image effects a blending of the moral ambience of the 論 ideogram with the motifs of the Paradiso proper in the latter half of the book.23

This image recurs in Canto 91 -- "The water-bug's mittens/petal the rock beneath" -- where it is followed a few lines later by another question, this time answered -- "A lost kind of experience?/scarcely" -- an answer which asserts the reality both of the shadow and of the transforming power of the imagination. The image enacts in miniature the whole complex imagery of Section: Rock-Drill -- of light, of shadow, of the liquid crystal of the mind as medium for such transformations; and it rehearses the performance of the ideogram which, similarly, is a substantiality that can be transmuted by our imagination into the signature of a radiant world.

The annotations which follow this essay trace the progress and interaction of the Chinese ideograms in Section: Rock-Drill within two separate but reciprocal systems. On the one hand, the characters are the rescriptions of an ancient text, the Chinese history classic, The Shoo King, whose concern is the establishment of an eternal basis of virtuous conduct in government. The progress of the first fifth of Section: Rock-Drill, that is Canto 85 and the first half of Canto 86, is determined by the narrative development of The Shoo King. The characters which appear there are Pound's selection of the salient images of this history. One
must have Seraphim Couvreur's edition of the Chinese text, which gives both a French and a Latin translation, and a good Chinese-English dictionary to follow this process and to gauge the acuity of Pound's selection. What Pound presents here is a model of social order against which the chaos of usury, and its progeny bellum perenne, is defined. But equally present, revealed through the signs that are selected, is a semiotics that adumbrates a visionary order of fruition, renewal, and plenitude:

Not led of lusting, not of contriving
but is as the grass and tree
eccellenza

(85/544)
FOOTNOTES


3 Ezra Pound, "Vorticism," in Gaudier-Brzeska, pp. 81-94. The essay was originally published in Fortnightly Review, September, 1914.


5 Pound, Gaudier-Brzeska, p. 25.


8 Fenollosa, The Chinese Written Character, p. 23. Pound's note to this passage reiterates a Vorticist distinction: "He [the poet] must prepare for new advances along the lines of true metaphor; that is, interpretative metaphor, or image, as diametrically opposed to untrue, or ornamental, metaphor."

9 Pound, Gaudier-Brzeska, p. 20.

10 Fenollosa, The Chinese Written Character, p. 31.

11 The examples given in the preceding discussion were all of this type; that is, the primitive visual compounds, in which the root components
are co-signific.


traces the appearances of the Goddess Fortuna in Section: Rock-Drill and thrones, and also performs a very valuable and perceptive reading of the chen⁴ ideogram.

ANNOTATIONS TO THE CHINESE IN SECTION: ROCK-DRILL
PREFACE

The Chinese material from The Cantos is found on the left side of the page and is ordered consecutively following the page numbering of the New Directions Edition of Cantos 1-117, second printing, 1971. The annotations, which are placed opposite the text entries, are more extensive than simple identification and are intended to accomplish a number of purposes.

The Chinese character is formed on root components, or "radicals", which are the ancient depiction of phenomena. A character, or ideogram, can consist of either a single radical or a combination of radicals. In the combined form, the radicals are of two types: the "signific" radical, which is a pictorial indication of what the character means; and the "phonetic" radical, a systematized indication of the character's pronunciation. In a relatively small number of cases, ideograms are purely visual compounds; that is, the radicals are "co-signific" and phonetic indication is not present. In most instances, ideograms are combinations of a signific and a phonetic radical.

Where Pound presents a Chinese character, the annotation first gives the dictionary definition for that character and then breaks down that character morphologically into its root components, supplying dictionary meanings for these radicals in turn. In the listing of the radicals, the signific is always listed first. The dictionary used is the one Pound used and suggests in the note appended to Canto 85 -- R. H. Mathews' Chinese-English Dictionary, Revised American Edition (1943; rpt. Harvard University Press, 1963). Entry numbers from Mathews' and the character's equivalent in phonetic transcription are placed in parenthesis and precede the definition. That the phonetic transcription often differs from the one found in Pound's text is due to the fact that Pound was quoting from an earlier, French transcription system. The primary denotations are always given for both characters and radicals; if secondary denotations are given in Mathews' for either character or radical, they were included only when they seemed relevant. When the secondary meaning is obviously the one in question, I have indicated this with an asterisk. Mathews' system of identification of secondary denotations --
(a), (b) — is reproduced. Copious lists of illustrative phrases which employ the character under consideration accompany the definition in Mathews' text. In a few instances a phrase has been especially revealing and has been included in the annotation, identified by Mathews' enumeration. When Pound gives phonetic transcription, the annotation gives the character, the definition, and, in significant cases, a more thorough breakdown. Difficulty may arise when the reader comes upon characters which are fully annotated but which do not appear in the text. In these instances it is Pound's English translations of characters which appear in his source that are being annotated. Only those characters that Pound's translation reifies are explicated. It will be plain to the reader who uses these annotations, that the morphological procedure employed here is precisely the procedure that generated Pound's translations of the Chinese.

The major source for the Chinese elements in Section: Rock-Drill is Seraphin Couvreur's translation of the Chinese history classic, the Chou King (1897; rpt. Paris: Cathasia, 1950). In most of the instances that present themselves for annotation, Pound is translating and quoting from sections of this text. Pound's method is to select salient passages and present them by way of a linguistic topography made up of Chinese characters and phonetic transcriptions, translations in French and Latin, historical notes (all these from Couvreur's volume), and his own English translations. Since the passages Pound selects are more or less discrete sections in the source text, it was expedient to list fair-size chunks of the troublesome Chinese material under single annotation headings. The reader is here presented with the relevant sections from Couvreur's Chou King and an English translation of the corresponding passages from James Legge's The Shoo King, in The Chinese Classics, Vol. III (1865; rpt. Hong Kong University Press, 1960). These passages, within which the particular phrases Pound is quoting or translating are underlined, are quoted at some length to enable the reader to enter into the narrative flow of this historical record of the principles of virtuous government.

It was decided, for the sake of order and clarity, to confine the text of the annotations to the sources Pound is either quoting or translating and to the breakdown and definition of the characters. Additional information from Pound's own interpretation of crucial ideograms found in his prose
writings and his translations of the Confucian texts, from histories of China, from other dictionaries and Pound scholarship, and my own running commentary on significant cohesions and delineations in the progress of the poem, is presented in footnotes accompanying the text.
ABBREVIATIONS


(Fr)..... French
(G)...... German
(Gr)..... Greek
(It)..... Italian
(L)...... Latin
(Prov)... Provençal
CANTO LXXXV

1. **LING**² (ling² 4071) The spirit of a being, which acts upon others. Spirit; spiritual; divine. Supernatural. Efficacious.

9 蕃府 the home of the spirit -- Hades; the mind, the faculties.

14 蕃府 efficacious; able to produce the result intended; virtue; energy.

(a) Ingenious, smart, intelligent.
(b) A coffin containing a corpse.

**雨**³ (yu³ 7662) Rain. Radical 173.

**口** (k'ou³ 3434) An opening; a mouth; a hole; an aperture; a port. Speech, talk. Radical 30.

**巫** (wu¹ 2. 7164) A wizard or witch; a medium. Magical arts. Dancing and posturing in order to induce the descent of the spirits.

1 巫 匠 亦 然 the wizard and the maker of coffins are the same.


**从** (ts'ung² 6919) To follow; to comply with; to obey.

See: no. 28.

2.

All there by the time of I Yin 上

All roots by the time of I Yin 上

**伊** (i¹ 2936) A personal pronoun: -- he, she, it, that one. A particle.

(a) Used in names.

1 伊 a famous minister of T'ang the Completer. 1766 B.C.
2. cont.

Our science is from the watching of shadows;

(yin\textsuperscript{3} 7439) To govern; to rule; to direct; to oversee. A director or overseer. Earnest, sincere.

(Shih\textsuperscript{1} 5756) A corpse. One who impersonates the dead at a sacrifice. Radical 44.

See: nos. 86 & 91.

(jen\textsuperscript{2} 3097) Man; mankind. Others, when used in contrast. Radical 9.

E Yin: Chief minister of Ch'eng T'ang (reign: 1766-1753), first emperor of the Shang dynasty. E Yin moved T'ang to overthrow the corrupted Hsia dynasty. After T'ang's death, E Yin continued as chief minister and mentor to the young king Tai-kia (reign: 1753-1720) passing along to him the principles of virtuous government. His instructions are contained in The Shoo King: Couvreur, Part. III. Ch. IV, V, & VI. Pp. 113-132; Legge, Part IV. Bk. IV, V, & VI. Pp. 191-219.

(chih\textsuperscript{3} 939) To stop. To desist. Radical 77.

(a) To rest in; to detain.

3 止 the hitching post, position, place one is in, and works from.

Our science is from the watching of shadows;

See: footnote 1.

1. The cursory annotation which this nodical character (it is displayed 8 times in The Cantos: in 52, 79, 85, twice in 87, 93, and twice in 110) has usually received is misleading. At this point especially one needs to know more than the primary definition which suggests that the character denotes only the cessation or negation of action. The character is pivotal — its form holds a tension; the horizontal dash on one side of the upright and the vertical stroke on the other maintain a tentative equilibrium. It is the point of rest; as much the place out of which new movement is born as the place into which past action settles. In the Ta Hsio, chih\textsuperscript{3} is the ground from whence virtuous action springs: "The Great Learning...is rooted in coming to rest, being at ease in perfect equity. Know the point of rest and then have an orderly mode of procedure;..." (Confucius, pp. 27, 29). In his translation of the Confucian Analects, Pound appends a note to this character's appearance at 9. XX: 'There is no more important technical term in the Confucian philosophy than this chih (3) the hitching post, position, place one is in, and works from.' (Confucius, p. 232). It should be noted that 止 chih\textsuperscript{3}, with the addition of a
Versus who scatter old records
ignoring the hsien² form
and jump to the winning side
(turbae)

"L'empereur Hia dans sa scélératesse prétextait faussement la volonté du ciel pour imposer à ses sujets sa propre volonté. Aussi le roi du ciel n'a pas approuvé sa conduite, et s'est servi du prince de Chang pour gouverner l'empire et éclairer la multitude du peuple.

"Un très grand nombre de personnes méprisaient la vertu et le talent, et flattaient le pouvoir...."

"The king of Hea was an offender, falsely pretending to the sanction of supreme Heaven, to spread abroad his commands among the people. On this account God viewed him with disapprobation, caused our Shang to receive His appointment, and employed you to enlighten the multitudes of the people.

"Contemners of the worthy and parasites of the powerful, -- many such followers he had indeed...."

horizontal stroke at the top, becomes cheng⁴ (See: no. 45) -- "upright, true."

In Joseph Needham's Science & Civilization in China. Vol. III, Mathematics and the Sciences of the Heavens and the Earth (Cambridge University Press, 1959), p. 284, we are told that: "The most ancient of all astronomical instruments, at least in China, was the simple vertical pole. With this one could measure the length of the sun's shadow by day to determine the solstices (called chih from Shang times until now), and the transits of stars by night to observe the revolution of the sidereal year. It was called pei or piao, the meaning of the former being essentially a post or pillar, and the latter an indicator.... Ancient oracle-bone forms of the phonetic component show a hand holding what seems to be a pole with the sun behind it at the top...."

Needham also tells us, and illustrates his findings with a recent photograph, that gnomon shadow measurements are still used by primitive people to determine the solstices and hence to fix agricultural planning.

The character for the solstice is chih⁴ (982) which also means "To reach; to arrive at. Very. The extreme, greatest, best". It appears that Pound is combining these two characters, distinguishable in sound only by a slight tonal shift, to form a complex figure. For chih³ can be seen as the depiction of the gnomon calculation: on the right, the hand-held gnomon; on the left, the stake stuck in the ground to mark the extremity of the shadow cast. With this determination of the sun's pivotal zenith comes the knowledge of the time to plant the seed. Thus at the outset of Section: Rock-Drill Pound begins to originate a terminology that establishes primal correspondence between the natural order and the order that men and governments must create for themselves.
"Versus who scatter old records"

吁 (pu^4 5364) Calico, cotton cloth, Shirtings, linen.
 *(a) To notify. To publish. To spread out. To display.

命 (ming^4 4537) The will of God. A command; a decree. To command. Fate, destiny. Life. To name. Government notification.

See: footnote 1.

"ignoring the hsien^2 form"

閽 (chien^3 837) A slip of bamboo for making notes. Documents.
 *(c) Hasty, rude. To treat rudely. Lax and careless.

See: footnote 2.

徳 (hsien^2 2671) Virtuous, worthy, good. To esteem as worthy. Excelling.
 6 徳君 an excellent ruler.
 23 徳明 of high character and clear intelligence; enlightened.

貝 (p'e^4 5005) Cowries, shells, formerly used as currency; thus -- valuables, precious. Radical 154.

巨 (ch'en^2 327) A statesman. A subject. Formerly used by civil officials for "I". Radical 131.

忠 (chung^1 1506) Loyal, faithful, devoted, honest, patriotic.

中 (chung^1 1504) The middle. Among, within, in, between.

心 (hsin. sin^1 2735) The heart. The moral nature, the mind, the affections. Intention. Radical 61.

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1. Pound's note for this character in his translation of the Confucian Analects, 14. XXXVIII gives: "seal and mouth of heaven". (Confucius, p. 261)

2. Pound's "scatter old records" is most plausibly an amalgam of chien^3 with the two preceding annotated characters.
"and jump to the winning side"

附 (fu⁴ 1924) Near to.
*(a) To adhere to; dependent on.
付 (fu⁴ 1917) To hand over, to transfer; to commit to; to give to; to pay.
勢 (shih⁴ 5799) Power; influence; authority; strength. Aspect, circumstances, conditions.

"(turbae)"

(L) crowds. Tumult, uproar, disturbance, commotion, esp. one caused by a group of people.
From Couvreur's Latin translation: III. II, 4.

II. 9. have scopes and beginnings


"Oh! celui qui veut bien finir, doit avoir soin de bien commencer. Aidez vous qui remplit fidèlement leur devoir, renversez les insensés qui se dégradent eux-mêmes; vous marcherez ainsi avec respects dans la voie tracée et suivie par le ciel lui-même, et vous conserverez à jamais son mandat."


"Oh! he who would take care for his end must be attentive to his beginning. There is establishment for the observers of propriety, and overthrow for the blinded and wantonly indifferent. To revere and honour the way of Heaven is the way ever to preserve the favouring regard of Heaven."

終 (chung¹ 1500) The end, finally. Death.
The whole of. After all. Still, etc.
糾 (suzu or ssu¹ 5570) Silk. Radical 120.
冬 (tung¹ 6603) Winter. The eleventh lunar month.
始 (shih³ 5772) The beginning. To start; to begin; to be the first.

See: footnote 1.

1. The discrepancy in phonetic transcription is due to the fact that Pound's
are called chung₁⁻⁴

no mere epitome without organization.

The sun under it all:
Justice, d'urbanité, de prudence

wei heou,

"tchoung" and "cheu" employ a French transcription system. These two characters appear in the Ta Hsio, verse 3 of Confucius' Text: "Things have roots and branches; affairs have scopes and beginnings. To know what proceeds and what follows, is nearly as good as having a head and feet." (Confucius, p. 29)

1. Pound's "Terminology" gives: "The light descending (from the sun, moon and stars.)" (Confucius, p. 20) Note the similarity of this radical with the
The king returned from vanquishing Hea, and came to Pš. There he made a grand announcement to the myriad regions.

The king said, 'Ah! ye multitudes of the myriad regions, listen clearly to the announcement of me, the one man. The great God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right. But to cause them tranquilly to pursue the course which it would indicate, is the work of the sovereign.

仁 (jen² 3099) Perfect virtue, free from selfishness, the ideal of Confucius. The inner love for man which prompts to just deeds. Benevolence, charity, humanity, love.

士 (jen² 3097) Man; mankind. Others, when used in contrast. Radical 9.

二 (erh⁴ 1751) Two, the second; twice. To divide in two. Radical 7.

See: footnote 1.


知 (chih¹ 932) To know; to perceive; to be aware of.

矢 (shih³ 5784) A dart, an arrow. To aim at. Radical 111.

□ (k'ou³ 3434) An opening; a mouth. See: no. 1.

丧 (chung¹ 4 1508). Inner garments. The inner man. The heart. Rectitude, right feelings; a sense of justice; sincerity; equity. To agree.

upper component of ling² (See: nos. 1 & 28).

1. Pound's "Terminology" gives: "Humanitas, humanity, in the full sense of the word, 'manhood'. The man and his full contents." (Confucius, p. 22)

Or, man at one with the 'other'. Thus, two inches down the page, the character is repeated beside 艮 hao³ -- "good" -- but literally a woman and her contents, woman as source of generation and renewal.
6. cont.

衣 (1 2989) Clothing. Radical 145.
中 (chung 1 1504) The middle. Among, within, in, between.

好 (hao 3 2062) Good, excellent; well; superior; right, etc.
女 (nǐ 3 4776) A woman; feminine. Radical 38.
子 (tzu 3 6939) A son; a child; posterity. A bride; a wife. To treat as one's own children. Radical 39.

*(b) First; chief. The first of the Ten Stems, 天干.
日 (jīn 4.5. 3124) The sun. See above.

"no mere epitome without organization"
See: footnote 1.

"The sun under it all"
See: footnote 2.

"Justice, d'urbanité, de prudence"

(Fr) justice, of civility, of wisdom
From Couvreur's appended note to III. III, 2. P. 109: "Le ciel, en donnant l'existence à l'homme, met en son coeur des principes d'humanité, de justice, d'urbanité, de prudence et de bonne foi."
See: footnote 3.

1. This line would appear to summarize III. III, 2, and at the same time be a fitting conclusion to the cluster of characters that immediately precedes it. It is the responsibility of the ruler to organize and activate the inherent goodness of the people. The cluster forms one of a succession of definitions which particularize that "sensibility" which is operative in virtuous government.

2. This describes chih 4, 智, which depicts the sun radical grounding the act of awareness and perception (the arrow on target, the aimed word). Grounding, that is, in the sense of bringing such clarities into the daily round. The sun radical in most instances denotes the processional, recurring temporal order. Thus T'ang's bathtub motto, or, resonating from three paragraphs earlier in The Shoo (III. II, 8): 徳日新 -- "The Awareness" daily made new.

3. Of the characters in this entry, only chung 1, 4, is found in the text of The Shoo King at this point. Jen 2 and chih 4 come from Couvreur's explanatory note.
the sheltered grass hopes, chueh, cohere.
(No, that is not philological)

Not led of lusting, not of contriving
but is as the grass and tree
eccellenza
not led of lusting
not of the worm contriving

1. This character, the personal pronoun which Couvreur translates as "ses", but is more reasonably rendered as "their" by Legge, occurs in the passage from The Shoo King (III. III, 2) quoted in entry no. 5: "Leur constante perseverence dans l'observation de ses preceptes depend du souverain". Pound's rendition of the character is, as he warns us, certainly not philologically sound, and even in terms of his own procedure with the characters it seems especially wilfull.

Pound's intent here can at best be only tentatively explicated. Employing Legge's translation, "their", which is more consistent with the sense of this section, refers back to the inherent propensity towards the good, -- "la loi morale" -- that, according to T'ang, exists in the hearts of the common people. The image of the sheltered grass is clearly founded on two of the components of chueh: -- "cliff" over "plants sprouting". The suggestive 'hopes', which could be either a noun or a verb, is possibly a transformation of the "deficiency" component -- ch'ien. (This last radical, which also means "to owe money", perhaps obliquely anticipates the integrity of another noble emperor, Alexander, who 'paid the debts of his soldiery'.) It is up to the king -- 'wei heou' -- to nurture the seed of righteousness in his subjects and to bring it to fruition and coherence within the structure of the state. Pound's non-philological breakdown of this
8. cont.

THE FOUR TUAN

or foundations.

Hulled rice and silk at Easter
(with the bachi held under their aprons)

From T'ang's time until now)

That you lean 'gainst the tree of heaven,
and know Ygdrasail

"Vous tous, princes dont j'ai confirmé l'investiture, évitez tout acte contraire aux lois, ne cherchez ni le repos ni les plaisirs. Observez chacun vos reglements, pour mériter les faveurs du ciel.


"High Heaven truly showed its favour to the inferior people, and the criminal has been degraded and subjected. Heaven's appointment is without error; -- brilliantly now like the blossoming of flowers and trees, the millions of the people show a true reviving.

"Throughout all the states that enter on a new life under me, do not, ye princes, follow lawless ways; make no approach to insolent dissoluteness; let every one observe to keep his statutes: -- that so we may receive the favour of Heaven.

"Not led of lusting, not of contriving"


character creates a compelling pathetic fallacy that attributes a motivating desire for ordered growth and fulfillment to both the natural and the human world.

1. Dante employs this word frequently in the Convivio. Pound's rescript is elucidated especially by three instances there: in I. 4. 42, where the "excellence" of a virtuous man is the object of jealous contrivance in the base man; in II. 5. 116, where a particular "excellence" is an aspect of the divine intellect; and in IV. 4. 70, where "Pre-eminence" is the title of the worthy emperor.
"not of the worm, contriving"
See: footnote 1.

"THE FOUR TUAN¹"

ṭuan¹ 6541 A beginning; an extremity.
A clue. A reason or pretext.
Principles; doctrines.

4四 four corners; the four fundamental principles of
Confucianism -- love, duty,
propriety, wisdom.

li¹ 6541 To stand up; to establish. Radical 117.

shan¹ 5630 A mountain, a hill. A range of mountains. An island.
A grave. Radical 46.

erh² 1756 And, and yet, also, but,
nevertheless, like, as. Radical 126.
See: footnote 2.

"Hulled rice and silk at easter"

shí² 3001 Cups or vases used in libations.
A rule, a law. Regular; constant. The normal nature of man.

chi⁴ 450 A pig's head. Radical 38.

mi³ 4446 Hulled rice; uncooked rice -- also used of other grains.
Radical 119.

ssu¹ 5570 Silk. Radical 120.

kung³ 3707 Hands joined. Radical 55.

"bachi"
(It) cocoon, silk worms

"T'ang's time"
See: no. 25.

"That you lean 'gainst the tree of heaven, /
and know Ygdrasail"

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1. I can find no source in the Chinese text for Pound's insidious worm. Its activity stands in opposition to that of the silkworm, spinning its tensile light.

2. According to Joseph Needham, in Science & Civilization in China. Vol. IV, Physics and Physical Technology (Cambridge Univ. Press, 1959), p. 4, "the tuan¹ "was originally a graph showing the first visible sprouts of a plant".
8. cont.

休 (hsui¹ 2786) To rest. To cease. To desist. To resign.
*(b) Blessings; prosperity; good-fortune.

† (jen² 3097) Man; mankind.
木 (mu⁴.5. 4593) Wood; wooden. Timber.

Trees. Radical 75.

9.

<table>
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<th>時</th>
<th>shih²</th>
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</table>

| 忱  | ch'ên² |


"Je ne me permettrai pas de laisser dans l'ombre vos mérites (je les récompenserai par des distinctions); je ne me permettrai pas non plus de me pardonner mes fautes. Je m'appliquerai à voir le bien et le mal tels qu'ils apparaissent dans le coeur du roi du ciel (mes jugements seront conformes à ceux du ciel). Les fautes que vous commettrez, peuples de toutes les contrées, retomberont sur moi votre souverain. Mais les fautes de votre souverain ne vous seront nullement imputables.

"Oh! nous pourrons, j'espère, remplir fidèlement nos devoirs, et nos efforts seront toujours couronnés de succès."


"The good in you, I will not dare to conceal; and for the evil in me, I will not dare to forgive myself; -- I will examine these things in harmony with the mind of God. When guilt is found anywhere in you who occupy the myriad regions, it must rest on me. When guilt is found in me, the one man, it will not attach to you who occupy the myriad regions.

"Oh! let us attain to be sincere in these things, and so we shall likewise have a happy consummation."

日 (shih² 5780) Time. A season; a period.

Opportunity.

日 (jih⁴.5. 3124) The sun. A day. Daily.

Radical 72.

土 (t'u³ 6532) Earth; land; soil; ground; territory. Opium. Radical 32.

寸 (ts'un⁴ 6892) An inch. The tenth of a Chinese foot or 尺. A little.

Radical 41.

See: footnote 1.

1. There could hardly be a more lucid example of the way the Chinese character reifies the conceptual.
p. 545

9. cont.

10.

"Birds and terrapin lived under Hia, beast and fish held their order, Neither flood nor flame falling in excess"

He said, "Oh! of old, the earlier sovereigns of Hea cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers likewise were all in tranquillity; and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature. But their descendant did not follow their example, and great Heaven sent down calamities, employing the agency of our ruler, who had received its favouring appointment..."

"Neither flood nor flame falling in excess"

Hsia: The First Dynasty (2205-1766). Li-keou (1818-1766), the tyrant, overthrown by T'ang, was the last emperor of the Hsia Dynasty.
Perspicax qui excolit se ipsum,
Their writings wither because they have no curiosity,
This "leader", gouged pumpkin that they hoist on a pole,
not a lot of signs, but the one sign etcetera

But if you will follow this process

10. cont.

11.

Perspicax qui excolit se ipsum,
Their writings wither because they have no curiosity,
This "leader", gouged pumpkin that they hoist on a pole,
not a lot of signs, but the one sign

亦 (t4.5. 3021) And, also, moreover, likewise, further, then.
莫 (mo t4.5. 4557) A negative; not; do not; there is not.
(g) Quiet, tranquil.
不 (pu t4.5. 5379) Not; a negative.
*(b) With another negative it makes a strong affirmative. (Thus: 不不)
等 (nng 2 4725) Used as a term of comparison: -- rather; it is better.
Would that.
*(a) Peaceful, repose.


"Il statua des châtiments pour punir les officiers, et donna les avis suivants aux hommes constitués en dignité: 'Se permettre d'avoir toujours des choeurs de pantomimes dans le palais pour des chanteurs ivres dans la maison, cela s'appelle imiter les sorcières (qui dansent et chantant en l'honneur des esprits).... Se permettre de mépriser les maximes des sages, faire de l'opposition aux hommes loyaux et sincères.... cela s'appelle tenir une conduite déréglée....

'Oh! vous qui lui succédez, prince, observez pour vous-même (cet enseignement de votre aile); réfléchissez-y bien. Les conseils des sages ont une grande portée; leurs excellents préceptes sont très clairs. La conduite du roi du ciel n'est pas invariable. Il envoie toutes sortes de faveurs à celui qui fait le bien, et toutes sortes de malheurs à celui qui fait le mal. Ne négligez aucune bonne action, quelle petite qu'elle soit, et vous rendrez tous les peuples heureux. Évitez toute mauvaise action, grande ou petite; sinon, vous renverserez les temples de vos ancêtres (vous perdrez votre dynastie)."


He laid down the punishments for officers, and warned them who were in authority, saying, 'If you dare to have constant dancing in your palaces, and drunken singing in your chambers, -- that is called
sorcerers' fashion...; if you dare to
contemn the words of sages, to resist the
loyal and upright...that is called the
fashion of disorder....

IV. "Oh! do you, who now succeed to the
throne, revere these instructions in your
person. Think of them! -- Sacred counsels
of vast importance, admirable words
forcibly displayed. The ways of God are not
invariable; -- on the good-doer He sends
down all blessings, and on the evil-doer He
sends down all miseries. Do you be but
virtuous, without consideration of the
smallness of your actions, and the myriad
regions will have cause for congratulation.
If you be not virtuous, without consider-
ation of the smallness of your actions,
they will bring the ruin of your ancestral
temple."

"Perspicax qui excolit se ipsum"

(L) He who cultivates himself is
sharp-sighted, has great awareness or
knowledge.

See: footnote 1.

"Their writings wither because they have no
curiosity

This "leader", gouged pumpkin
that they hoist on a pole"

See: footnote 2.

德 (te 2.5. 6162) Virtue; moral excell-
ence; goodness. Conduct; behavior
-- not always good. Energy; power.
To repay kindness.

40 行道而得於心謂之德
the practice of truth and the
acquisition thereof in the heart
may be termed te.

1. This line does not occur in Couvrour's Latin translation.

2. I cannot account for these lines in the relevant section of the Chinese
text. The first casts a backward glance on Elizabeth and Cleopatra. The
second seems to be a Poundian rendition of an ideogram, but if it is I cannot
find it. The pumkin procession parodies the true process.
11. cont.

Y Yin sent the young king into seclusion by T'ang Tomb to think things over that they make total war on CONTEMPLATIO.

Not to pamper this squirrel-headedness "in T'oung loco palatium" and not to bitch this whole generation in fish-traps k'ō tchoung ēn te

1. In Pound's "Terminology": 'What results, i.e., the action resultant from this straight gaze into the heart. The "know thyself" carried into action. Said action also serving to clarify the self knowledge. To translate this simply as "virtue" is on a par with translating rhinoceros, fox and giraffe...
12. cont.

will keep him from going astray all his life." The king went accordingly to the palace in T'ung, and dwelt during the period of mourning. In the end he became sincerely virtuous.

"in T'oung loco palatium"

(L) in T'oung the place of palaces From Couvreur's Latin translation.

"Not to pamper this squirrel-headedness"
See: footnote 1.

"and not to bitch this whole generation in fish-traps"

迷惑 (mi² 4450) To deceive, to delude, to confuse. To lead or go astray.
Error. Fascinated, infatuated.

33 迷·魂障 a fish-trap of wicker.

克 (k'ë⁴ 5 3320) To be able to.
Competent. Adequate.

彩 (chung¹ 1500) The end. Finally. See: no. 5.

允 (yün³ 7759) To grant; to allow; to permit; to consent; to sanction; to assent. To confide in. Sincere; loyal.

德 (te² 5 6162) Virtue. See: no. 11.


"Hélas! comment celui qui agit sans réflexion, obtiendra-t-il un résultat? Comment celui qui n'agit pas, conduira-t-il une oeuvre à bonne fin? Lorsque l'unique souverain de tout l'empire est très vertueux, tous les peuples imitent son exemple.

"Que le souverain sous des prétextes spécieux ne bouleverse pas les anciens règlements administratifs; que le ministre, après avoir terminé sa tache, ne garde pas sa charge à cause de la faveur du prince ou en vue d'un intérêt particulier. Tout le royaume persévérera fidèlement dans la pratique de la vertue."

indifferently by "quadruped" or "animal."" (Confucius, p. 21)

1. This line, which picks up, metaphorically, the assault on contemplatio in the previous line is not explained by the Chinese text at this point. The character that one would expect would correspond to Pound's "squirrel-
13. cont.

*Oh! what attainment can be made without anxious thought? what achievement can be made without earnest effort? Let the one man be greatly good, and the myriad regions will be rectified by him. III. "When the sovereign will not with disputatious words throw the old rules of government into confusion, and the minister will not for favour and gain continue in an office whose work is done; -- then the country will lastingly and surely enjoy happiness."

"the third séu"

See: footnote 1.

"szu"

祀 (szu or ssu⁴ 5592) To sacrifice.
Sacrifices to the dead.

亀 (shih⁴ 5788) An omen. To manifest.
See: no. 5.

巳 (szu or ssu⁴ 5590) The sixth of the Twelve Branches, 地支. The period from 9 a.m. to 11 a.m.

"i jênn iûn"

一 (i¹ 5. 3016) One. Unity. See: no. 11.

イ (jen² 3097) Man; mankind.

元 (yûan² 7707) The first; the head; the chief. The eldest; the principal.
A head. The Book of Changes.
*(b) Good; large; great.

以 (i³ 2932) By, through, with. An instrumental preposition. (Pound's "whereby").

headedness is 順 (shun⁴ 5935) defined in Mathews' as "to obey; to agree", which, as it is preceded by a negative, Legge translates as "disobedient". Reduced to its components, the character depicts the head beside a flowing stream.

1. Pound may be referring here (considering the context and the character immediately following) to 看 (sou³ 5470): "An old person", or to 去 (sou¹ 5471): "To search; to examine into". The latter is the third character listed in Mathews' under the syllable sou (seo).
redidit gubernium imperatori

陳 ch'en
戒 chiai

1. Bernhard Karlgren, in his Analytic Dictionary of Chinese and Sino-Japanese (Paris: Librairie Orientaliste/Paul Geunthner, 1923) gives this breakdown for chen¹: "enquire by divination; auspicious, good, virtuous; firm, solid; chaste, pure [from 々 divination and 貞 (fee to the diviner)]." In L. Wieger's Chinese Characters (New York: Dover, 1965), the character is defined as "continence, persevering". In the Confucian Analects, 15. XXXVI, Pound translates the character as "direction" and appends a clarifying note: "This chen is a key word, technical, from the 'Changes' it is more than the ataraxia of stoics, the insensitivity, ability to 'take it.' It implies going somewhere." (Confucius, p. 268) Cf. 89/601: "chen, beyond ataraxia".

Pound uses 貞 chen¹, pairing this character with his notion of τεχνη — "skill in an art, in making things" — (see: no. 28) and disinterested conduct (see: no. 37), to establish 'virtue' as the active practice of the good.
As the pivot perceived by Y. Yin
quam simplex animus Imperatoris
that the different clans say:
Bigob! He said it

III. 6. xi, Right here is the
Bill of Rights

1. E Yin's admonition to the young king (III. VI) concerns the constant
striving for and daily renovation of pure virtue.

東 (tung¹ 6605) The east. Eastern.
日 (jin⁴ 3124) The sun.
木 (mu⁴ 4593) Wood. Trees.
戒 (chia⁴ 627) To warn, to caution, to guard against. Warning, precautions;
Precepts.
戈 (ko¹ 3358) A spear, a lance.
Radical 62.
十 (kung³ 3707) Hands joined. Radical 55.

See: footnote 1.
15. cont.

the opportunity to give full development to their virtue, the people's lord will be without the proper aids to complete his merit."

"the pivot"

See: footnote 1.

"Quam simplex animus Imperatoris"

(L) How simple (uncompounded, unmixed) is the soul (as seat of feeling; the heart, the seat of the will) of the emperor.

From Couvreur's Latin translation to III. VI, 9.

獲 (huò⁴ 2412) To take in hunting; to seize; to catch. To obtain.

自 (tzu⁴ 6960) Self; private; personal. Natural.

盡 (chin or tsin² 1082) The utmost; entirely, all, wholly. To use up; to exhaust.

匹 (p'ī⁴ 5170) One of a pair; a mate. A common or ignorant amn.

夫 (fu¹ 1908) A sage, a distinguished person, a man. A husband. A labourer or artisan.

8 夫 婦 husband and wife.

婦 (fu⁴ 1963) A wife, a lady, a woman.

16.

Three hundred years until P'an

Legge, p. 220. "Introductory Historical Note":

'T'ae-kēa's reign ended B.C. 1720, and Pwan-kāng's commenced B.C. 1400. More than three centuries of the Shang dynasty is thus a blank in history, so far as the

1. That is, the mutual dependence between the sovereign and his people.
documents of the Shoo are concerned. They were filled up by the reigns of 14 emperors, of whom we know from all other sources little more than the names.

Originally there were 7 other Books between the 'Both possessed pure virtue,' and the Pwan-käng; but hardly a shred of any of them can now be collected.'

See: footnote 1.

"P'an Keng"

Poan Keng: (Reign: 1401-1373) The 17th emperor of the Shang dynasty, he moved the capital to Yin and changed the name of the dynasty from Shang to Yin accordingly. His solicitude for the welfare of his people in their new home and his concern to justify his action in the eyes of his people are recorded in The Shoo King. (Couvreur, III. VII. Pp. 132-150; and Legge, IV. VII. Pp. 220-247.)

@4903 (p'an2) A plate, a dish, a tub for bathing, a vessel. A tray.

17.

"Je vous propose cette entreprise difficile avec une détermination aussi arrêtée que celle de l'archer visant le but. Ne faites pas injure aux hommes âgés et expérimentés; ne méprizez pas les orphelins et les jeunes gens (n'interdisez pas les remontrances aux vieillards, sous prétexte qu'ils déraisonnent, ne qux jeunes gens, sous prétexte qu'ils sont ignorants). Que chacun de vous pense à se préparer une demeure pour longtemps (dans la terre de In). Travaillez de toutes vos forces, d'après les plans de votre souverain."

Legge. IV. VII. Pt. 1, 15. P. 231.

"I have announced to you the difficulties of the present enterprise. My will is that of an archer. Do not you despise the old and

1. Cf. Kung's comment in "Canto XIII": 'And even I can remember/A day when the historians left blanks in their writings,/I mean for things they didn't know'.

Baros metetz en gatge!
17. cont.

Wishing to bring back T'ang's state of awareness,

"seek every one long continuance in your new abode; exert yourselves to listen to the plans of me, the one man."

各 (ko^4. 5 3368) Each, every; all.


于 (yu^2 7592) To proceed.

厥 (chueh^2. 5 1680) A personal pronoun -- he, she, it, its, his, hers, theirs, etc.

See: no. 7.

居 (chul 1535) To dwell, to remain. To be in -- of various states and conditions. To occupy, the course of one's life.

"Baros metetz en gatge!"

(Prov) (Bars?) put in a cage

Perhaps Baros should be Baron, man or distinguished man.

See: footnote 1.

See: no. 11.

1. The reference here is surely to Pound's 'abode' in Piza, the six by six-and-a-half foot cage in the Army Detention Training Centre. In his solicitude for the welfare of the state, Pwan-kang explains and justifies the necessity for...
19. cont.

Whetstone whirling to grind, จู tso 11
cymba et remis
Trees prop up clouds,

See: Couvrer. III. VIII. Art. i. Pp. 150-154; and Legge. IV. VIII. Pt. i. Pp. 248-253.)
See: footnote 1.

20.

Couvreur. III. VIII. Art. i, 6. P. 153.
"Vous serez pour moi ce que la pierre a aiguiser est à l'acier, ce que la barque et la rame sont au passager qui traverse un grand fleuve, ce qu'une pluie de trois jours est à la terre dans une année de grande sécheresse."
Legge. IV. VIII. Pt. i, 6. P. 252.
"Suppose me a weapon of steel; -- I will use you for a whetstone. Suppose me crossing a great stream; -- I will use you for a boat with its oars. Suppose me in a year of great draught; -- I will use you as a copious rain."

汝 (jiu 3142) You, your.
作 (tso 4 5 6780) To make; to do; to act. To write; to compose. To rise. Work.
礫 (li 4 3909) A coarse whetstone. Sandstone. To grind.
See: footnote 2.
"cymba et remis"
(L) boat and oars
See: footnote 3.

the move to founded a new capital, and accepts responsibility for possible failure, saying: "If it fail in prosperity, that must arise from me, the one man, erring in the application of punishment." (Legge. IV. VII. Pt. i, 16. P. 231.)

1. Woo-ting, like the great T'ang before him, was fortunate in enlisting the services of an impeccable prime minister -- the wise and noble Yue. Throughout The Shoo King the judicious delegation of responsibility is stressed as the prime requisite for virtuous government.

2. A favourite image of Pound's for the workings of the active intelligence. See: no. 25.

3. Couvrer's Latin translation for III. VIII. Art. i, 6, reads "cymba et remus". Pound's alteration introduces the dative plural.
20. cont.

Praecognita bonum ut te moveas and then consider the time

Trees prop up clouds

(1n² 4026) Long-continued rain.

(yl³ 7662) Rain. Radical 173.

木木(1n² 4022) A forest; a grove; a copse. A grave, -- from the trees planted about it.

Couvreur. III. VIII. Art. ii, 6. P. 156.

"Avant d'agir, examinez si votre dessein est honnête et juste; et n'agissez qu'au temps convenable."

Legge. IV. VIII. Pt. ii, 6. P. 257.

"Anxious thought about what will be good should precede your movements. Your movements also should have respect to the time for them."

"Praecognita bonum ut te moveas"

(L) Know (beforehand) the good so that you may move yourself.

See: footnote 1.

慮 (lú⁴ 4292) Anxiety; to be anxious. To plan.

心 (hsin. sin¹ 2735) The heart. The moral nature, the mind, the affections. Intention. Radical 61.

田 (t'ien² 6362) Fields; land; landed property. Radical 102.

虎 (hu¹ 2160) The tiger. Radical 141.

時 (shih² 5780) Time. See: no. 9.

21.

"Fatigare in sacris
dicitur non revereri"

Importuner les esprits par des offrandes (et des demandes intempestives ou trop fréquentes), c'est leur manquer de

1. Couvreur's Latin translation at III. VIII. Art. ii, 6, has "Praegogita". The insertion of the 'n' creates an ungrammatical form of a cognate verb (praecognoso vs. praecogitare). The English 'precognition' is probably responsible for Pound's slip.
Les cérémonies trop multipliées engendrent la confusion. Il est difficile d'honorer les esprits (comme il convient)."

"Officiousness in sacrifices is called irreverence; ceremonies when burdensome lead to disorder. To serve the spirits in this way is difficult."

"Fatigare in sacris dicitur non revereri"

(L) Officiousness in sacrifice is called irreverence.
From Couvreur's Latin translation, III. VIII. Art. ii, 11.

"Foo iue"

Foo Yue: The first minister to Kao Tsung. (See: no. 19).
This chapter of The Shoo King contains Kao Tsung's charge to his minister, his delegation of responsibility.

Following is the iconography of Yue's name:

言 (shuo 1.5. 5939) To speak; to say; to tell; to talk. To scold.
言 (yen 7334) Words; speech.
兌 (tui 6560) To exchange; to barter; to weigh.

中 (chung 1 1504) The middle. Among, within, in, between.
See: footnote 1.

"in rites not flame-headed"

在 (li 3 3886) Ceremony. See: no. 5.
火頁 (fan 1789) To trouble, to annoy.
火 (huo 2395) Fire, flame. Used also fig., for the fire of lust, anger, etc. Radical 86.
頁 (yeh 7316) The head. Radical 181.

1. The balance, the pivot, the mean. Thus, 中庸, Pound's "Unwobbling Pivot"; or, 仲尼, the style of Confucius.
"Up to then, I just hadn't caught on."

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**Couvreur.** III. VIII. Art. iii, 1. P. 158.


**Legge.** IV. VIII. Pt. iii, 1. Pp. 259-260.

The king said, "Come, 0 Yué. I, the little one, first learned with Kan Pwan. Afterwards, I lived concealed in the rude country, and then I went to the inside of the Ho, and lived there. From the Ho I went to Pö; -- and the result has been that I am unenlightened."

### Words and Translations

- **終** (chung¹ 1500) The end, finally.
  - Death. The whole of. After all. Still, etc. See: no. 5.

- **罔** (wang³ 7045) A net.
  - *(a)* A negative. In vain. Not; without.

- **顯** (hsien³ 2692) To manifest, to display.
  - To be illustrious. Evident. To seem; to appear.

- **頭** (yeh⁴.⁵. 7316) The head. Radical 181.

- **糸** (hsien³ 2691) Motes in a sunbeam, thus: -- minute, impalpable. Bright. Fibrous.

- **日** (jih⁴.⁵. 3124) The sun.

- **絲** (kuan¹ 3563) To run the threads through the web in weaving.

- **絲** (suzu or ssu¹ 5571) Silk.

See: footnote 1.

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1. Hence Pound's image of the sun's tensile light:

   That the sun's silk

   hsien 显 tensile

   be clear (91/612)
Imperator. Sicut vinum ac mustum
brew up this directio, tchéu,
fermentum et germina

"KAO TSOUNG"
See: no. 19.

Couvreur. III. VIII. Art. iii, 2. P. 158.
"Enseignez-moi quel doit être le but de mes efforts. Soyez pour moi ce que le ferment et le grain germé sont pour celui qui prépare des liqueurs, ce que le sel et les prunes sont pour celui qui compose une sauce. Avec vos collègues prenez soin de moi, ne m'abandonnez pas. Je pourrai mettre en pratique vos enseignements."

Legge. IV. VIII. Pt. iii, 2. P. 260.
"Do you teach me what should be my aims. Be to me as the yeast and the malt in making sweet spirits; as the salt and the prunes in making agreeable soup. Give your help to cultivate me; do not cast me away: -- I shall attain to practise your instructions."

"Imperator. Sicut vinum ac mustum"
(L) Emperor. Just as wine and must
From Couvreur's Latin translation.

"directio"
(L) order, recipe.
See: footnote 1.

"tchéu"
志 (chih⁴ 971) Determination; will; purpose. Ambition; scope.
心 (hsin. sin¹ 2735) The heart.
See: no. 4.
士 (shih⁴ 5776) A scholar; a gentleman. An officer, a soldier.
See: footnote 2.

1. "Directio", in exception to the rest of the Latin at this juncture, is not to be found in Couvreur's translation.

2. Pound's wordplay is evident if his definition of 志 chih⁴ in the "Terminology" -- 'The will, the direction of the will, directio voluntatis, the officer standing over the heart' (Confucius, p. 22) -- is kept in mind.
24. cont.

study with the mind of a grandson
and watch the time like a hawk
tao tsi
½ research and ½ TéXvi
½ observation, ½ TéXvi
½ training, ½ TéXvi
Tch'eng T'ang for guide.

You will go a long way without slipping,
without slopping over.

"fermentum et germina"
(L) the fermentation and the fruit/seeds/grain.
From Couvreur's Latin translation.

Couvreur. III. VIII. Art. iii, 4-6. Pp. 159-160.

"Exercez-vous à vous estimer peu vous-même, et appliquez-vous à remplir vos devoirs avec une continuelle diligence; la perfection viendra comme naturellement. Pensez sérieusement à ces deux choses; toutes les vertus viendront orner votre coeur.

La science s'acquiert (moitié par l'étude), moitié par l'enseignement. Celui qui s'applique à apprendre sans cesse (d'abord par l'étude, puis par l'enseignement), se perfectionne lui-même sans qu'il s'en aperçoive.

"Tenez les regards fixés sur les règles et les exemples admirables de votre aïeul (Tch'eng T'ang), et vous serez toujours irréprochable."

Legge. IV. VIII. Pt. iii, 4-6. P. 261.

"In learning there should be a humble will, and a striving to maintain a constant earnestness. In such a case the learner's cultivation will surely come. He who sincerely cherishes these things will find all truth accumulating in his person. To teach is one half of learning. When a man's thoughts from first to last are constantly fixed on such learning, his virtuous cultivation comes unperceived.

"Survey the perfect pattern of the former king; -- so may you for ever be preserved from error."
"study with the mind of a grandson"

(\text{hs}^{\text{ueh}}^{2.5}. \text{2780}) \text{To study; to learn, to imitate. To train up. A branch of learning.}

(\text{tzu}^{3}. \text{6939}) \text{A son; a child; posterity. A bride; a wife. To treat as one's own children. Radical 39.}

See: footnote 1.

(\text{sun}^{4}. \text{5545}) \text{To yield. Humble. To accord. To be obedient. To withdraw.}

(\text{ch}^{o1.5}. \text{1282}) \text{Walking. Radical 162.}

(\text{sun}^{1}. \text{5541}) \text{A grandson; a grandchild. Descendants, posterity. Second growth of plants.}

"and watch the time like a hawk"

See: footnote 2.

"\text{ta}^{6} \text{tsi}"

(\text{tao}^{4}. \text{6136}) \text{A road; a way; a path. From which comes the idea of The Way; the Truth. A doctrine. A principle. Reason.}

(\text{ch}^{o1.5}. \text{1282}) \text{Walking.}

(\text{shou}^{3}. \text{5839}) \text{The head. A chief, a leader. First.}

See: footnote 3.

1. Mathews' does not list this component in isolation. Pound, in his translation of the Ta Hsio renders \text{hs}^{\text{ueh}}^{2.5} \text{as "adult study, grinding the corn in the head's mortar to fit it for use". (Confucius, p. 27)}

2. Legge's translation of this line ("and a striving to maintain a constant earnestness") reproduces the Chinese with strict accuracy. Only a faint glimmer illuminates the generation of Pound's translation -- the character \text{wei}^{2} (7066) which serves as an initial particle to the sentence in question, and whose root \text{chui}^{1} (1466) is defined in Mathews' as "Short-tailed birds".

3. "The process. Footprints and the foot carrying the head; the head conducting the feet, an orderly movement under lead of the intelligence." (Confucius, p. 22)
cont.

積 (chi. tsi¹.5. 500) To amass; to store up.

禾 (ho² 2114) Growing grain; crops.
Radical 115.

賁 (tse².5. 6748) To upbraid. To ask from; to demand. To punish.
(a) Duty; responsibility. To lay a charge upon.

貝 (p'ei⁴ 5005) Valuables. See: no. 4.

主 (chu³ 1336) A lord, a master, an owner. A ruler. To act as lord.

"T'esyä"

(Gr) art, craft, skill
See: footnote 1.

"Tch'eng T'ang for guide"

Ch'eng T'ang: (Reign: 1766-1753) First emperor of the Shang dynasty (1766-1122), he overthrew the oppressive regime of Li-koue (Reign: 1818-1766), the last ruler of the Hsia dynasty. T'ang was the model for succeeding emperors. His formulation of the attributes of the virtuous ruler can be found in The Shoo King. (Couvreur, III. I-III. Pp. 101-113; and Legge, IV. I-III. Pp. 173-190.)

貞 (chen¹ 346) Upright; correct.
"Direction". See: no. 13.

"You will go a long way without slipping, without slopping over"

愆 (ch'ien¹ 889) A fault, error, transgression.

26. Nisi cum sapientibus non regit, nor sage feed from poisoned trough.

27. 200 years after:

"Best you retire. but as for me, nunquam ego.

Not after this dynasty."

1. Pound retains the literal (vs. Couvreur's "traitement" or Legge's "support").
Ki went into Corea, "abire decere", lest the line be no more.

"200 years after"


The conversation recorded in this Book is referred in the chronology to B.C. 1122, the year immediately following the conquest of Le, and that in which the dynasty of Shang perished.'

"nunquam ego"

(L) never I. From Couvreur's translation.

(2) (wang) 7045 A net.

*(a) A negative. In vain. Not; without.

僕 (p' u 5401) A slave; a servant.
Used conventionally for oneself. A charioteer.

"Ki went into Corea"

The viscount of Ke apparently did not take the advice. He remained, feigning madness, the Histories tell us, until he was eventually found in prison and released by King Woo, the first emperor of the ascendant Chou dynasty. He then fled to Corea.

"abire decere"

(L) it's time to go. From Couvreur's translation.

There is no corresponding character or radical for Pound's "poisoned trough".
And in spring time
assembled at Meng-ford
tá houéi Méng tsin,
that had from Heou Tsi under Shun
by the three streams, the three
rivers,
Ping, Foung were their cities,
and North-East to Mount Ki.
Tân Fóu, to King Wan.
"Our dynasty came in because of a
great sensibility."
Les moeurs furent réformées,
la vertu fleurit 亂

Ad Meng vadum,
south bank of the Yellow River,
Huang Ho.
Heaven and Earth begat the
'ch' e' ditta dentro'
& Cheou demittit aerumnas.
Ling
was basis of rule.

Ts'oung 聰
tan 明 tso

La treizième année (du règne de Ou
wang), au printemps, une grande assemblée
(des princes) se tint au Gué de Meng.
L'empereur dit: "Oh! vous, illustres
princes, mes amis, et officiers de tout
rang qui êtes à mon service, écoutez et
comprenez bien ce que je vais vous dire.
"Le ciel et la terre sont comme le père
et la mère de tous les êtres, et entre tous
les êtres, l'homme seul est doué de raison.
Celui qui se distingue le plus par son
intelligence et sa perspicacité, devient le
suprême souverain; le suprême souverain est
comme le père et la mère du peuple.
"A présent l'empereur Cheou, de la
famille des Chang, ne respecte pas le ciel
qui est au-dessus de lui, et accable de
maux le peuple qui vit sous ses lois."

In the spring of the thirteenth year,
there was a great assembly at Mang-ts'in.
The king said, "Ah! ye hereditary rulers of
my friendly states, and all ye my officers,
managers of my affairs, listen clearly to
my declaration.
"Heaven and Earth is the parent of all
creatures; and of all creatures man is the
most highly endowed. The sincere, intelli-
gent, and perspicacious among men becomes
the great sovereign; and the great sover-
eign is the parent of the people. But now,
Show, the king of Shang, does not reverence
Heaven above, and inflicts calamities on
the people below."

"IV"

PART IV of Couvreur's Chou King
(Legge's PART V) -- "Annales de la
Dynastie des Tcheou".

"ta houei Meng tsin"

From the Chinese phonetic
transcription, Couvreur, p. 171.
Repeats the preceding line of text.

"that had from...to Mount Ki"

A summary of Couvreur's appended hist-
orical note, p. 171.
"Tan Fou, to King Wan"

Tan Fou (Tan foo, King T'ae) was the great grandfather of Wu Wang, the king who, continuing the rebellion of his father, Wen Wang, defeated the tyrant emperor Chou Hsin (Cheou, Show) and in 1122 founded the Chou dynasty. It was Tan Fou who first established the Chou state at the foot of Mount Ki in 1326 B.C. King Wan (Wen Wang: 1231-1135) passed on the Chou hereditary dominions to his son Fā or Wu Wang.

"Our dynasty came in because of a great sensibility"

See: footnote 1.

"Les moeurs furent réformées, la vertu fleurit"

(Fr) The morals had been reformed, virtue flourished.

From Couvreur's appended notes, p. 171:
"Les moeurs furent réformées et la vertu fleurit dans les États de Wenn wang."

(4071) See: no. 1 and footnote 1, below.

"Ad Meng vadum"

(L) Meng, towards the shallow/shoal in the river. From Couvreur's Latin trans.

1. There is no close equivalent for this phrase in either Couvreur's or Legge's translation of the passage in question. Couvreur's Chinese trans. gives: wēi jēnn wān ǒu tchēu líng -- 惟人萬物之靈, which, when searched in Mathews' yields auxiliary meanings for the characters that could have helped Pound form the repeated motto of this canto. The primary meaning given for tchēu (chih¹ 935): "To arrive at; to go to" (Pound's "came in") gives the phrase a transitive quality lacking in either Couvreur's or Legge's translation. It is more possible that Pound is anticipating the phrase incorporating líng² in Couvreur, IV. XIV, 13. P. 285 (See: no. 42).

It is important to focus here on the reciprocal relationship between the ruler and his people that is stressed throughout The Shoo King, and especially at this juncture, and to see the way in which Pound's morphological sense of the character líng² holds and builds on this interaction. There is the explicit analogy in the paragraphs under discussion between the generating function of the primal forces of Earth and Sky and that of the sovereign in ordering and shaping his people ("our dynasty"). Ling² images these processes: the supplication to and descent of power from the realm of spirit, a realm outside the personal, which enables men to act in accordance with primal
"Heaven and Earth begat the perceiver"
See: footnote 1.

"ch' e' ditta dentro"
(It) when he was inside the house/firm/company

"demittit aerumnas"
(L) sends down calamities. From Couvreur's Latin translation.

隆 (chiang⁴ 654) To descend; to come down from heaven. To send down.

灾 (tsai¹ 6652) Calamities from Heaven. See: no. 10.

See: footnote 2.


耳 (erh³ 1744) The ear. Radical 128.

愚 (ts'ung¹ 6915) Excited; hurried.

明 (ming² 4534) Bright, clear, intelligent. Light, brilliant. To understand. To illustrate. To cleanse.

日 (jih⁴ 5. 3124) The sun.

月 (ylleh⁴ 5. 7696) The moon.

See: footnote 3.

作 (tso⁴ 5. 6780) To make; to do; to act. To write; to compose. To rise. Work.

元 (yidan² 7707) The first; the head; the chief.

*(b) Good; large; great.

后 (hou⁴ 2144) An empress. A king, a ruler.

1. It is worth noting here that Pound adopts the simple transitive to see all living creatures, in their act of perception.

2. 隆 chiang⁴ is usually used to denote a descent of spiritual blessings. The phrase -- both The Shoo and Pound surely intend it -- should be weighed against ling². Cheou's rule is a perversion of the natural order.

3. "The sun and moon, the total light process, the radiation, reception and
"Gentlemen from the West,

Heaven's process is quite coherent and its main points perfectly clear.

He said, "Oh! my valiant men of the west, Heaven has enjoined the illustrious courses of duty, of which the several characters are quite plain. And now Show, the king of Shang treats with contemptuous slight the five constant virtues, and abandons himself to wild idleness and irreverence. He has cut himself off from Heaven, and brought enmity between himself and the people."

Wu leant on the yellow halbard in his right, the white signal tail:
30. cont.

"e canta la gallina,

he is ganged up with racketeers

"6 steps or 7, reform.

"4, 5, 7 strokes, reassemble

武 (wu³ 7195) Military; warlike; fierce; firm; violent.

*(a) The title of an ancient king, first ruler of the Chou dynasty.

止 (chih 3 939) To stop. To desist.

Radical 77. See: no. 3.

弋 (i4. 5. 3018) A dart. A sharpened stake. To shoot with bow and arrow. Radical 56.

Wu Wang: (Reign: 1122-1115). Continuing the rebellion instigated by his father Wen Wang against the corrupt Shang emperor Show (Cheou), Wu met and routed the tyrant at the battle of Muh in 1122 B.C. to become the first emperor of the Chou dynasty. Like Ch'eng T'ang before him, Wu Wang was considered the epitome of the virtuous ruler. His histories are recorded in The Shoo King. (Couvreur, IV. I-VI. Pp. 171-220; and Legge, V. I-VI. Pp. 281-350.)


"...Des malfaiteurs chargés de crimes sont venus de toutes les parties de l'empire chercher un refuge à sa cour. Ce sont les hommes qu'il traite avec honneur et respect, à qui il donne sa confiance et distribue les emplois, qu'il crée grands préfets et ministres d'État. Par eux une cruelle tyrannie pèse sur le peuple; le trouble et la perfidie règnent dans la capitale des Chang.

"Moi Fa (Ou wang), je ne fais qu'exécuter avec respect la sentence de condamnation portée par le ciel. Dans le combat d'aujourd'hui, ne faites pas plus de six ou sept pas, sans vous arrêter et reformer vos rangs. Courage, braves soldat.

"N'attaquez pas l'ennemi plus de quatre, cinq, six ou sept fois, sans vous arrêter et reformer vos rangs. Courage, braves guerriers.

"J'espère que vous serez courageux comme des tigres, comme des panthères, comme des ours ordinaires, comme des ours de grande
31. cont.

taille. Dans cette plaine près de la capitale des Chang, n'attaquez pas (ne tuez pas) ceux des ennemis qui pourront s'échapper (et viendront se donner à nous), afin qu'ils nour servent dans nos contrées occidentales. Courage, bravés soldats."


"...They are only the vagabonds of the empire, loaded with crimes, whom he honours and exalts, whom he employs and trusts, making them great officers and nobles, so that they can tyrannize over the people, exercising their villainies in the city of Shang."

"Now I, Fa, am simply executing respectfully the punishment appointed by Heaven. In to-day's business do not advance more than six or seven steps; and then stop and adjust your ranks: -- my brave men, be energetic! Do not exceed four blows, five blows, six blows, or seven blows; and then stop and adjust your ranks: -- my brave men, be energetic! Display a martial bearing. Be like tigers and panthers, like bears, and grisly bears; -- here in the border of Shang. Do not rush on those who fly to us in submission, but receive them to serve our western land: -- my brave men, be energetic!"

"e canta la gallina"

(It) and the hen crows

See: footnote 1.

乃 (nai^3 4612) Conjunctive and disjunctive particle. But, if, namely. Also, and, however, then.

止 (chih^3 939) To stop. To desist.

齊 (t'si^2 560) Even, regular, uniform. All alike. To arrange. Radical 210.

32.

Cheou's host was like a forest in Mu plain, quasi silvam convenit jo lin.

1. This line is not accounted for in the Chinese text.
32. cont.

On the day Kea-tsze, at early dawn, Show led forward his hosts like a forest, and assembled them in the wilderness of Muh. But they would offer no opposition to our army. Those in the front inverted their spears, and attacked those behind them, till they fled....

"quasi silvam convenit"

(L) like a forest assembled. From Couvreur's Latin gloss.

若 (jo4.5. 3126) And. If, as if, as to, supposing.

林 (lin2 4022) A forest; a grove; a copse. A grave, -- from the trees planted about it.


33.

"Liking some, disliking others, doing injustice to no man."

See: footnote 1.

1. This phrase and the three characters which follow it are not accounted for in the appropriate section of The Shoo King. Pound may be taking the characters from another source, but it seems more possible that he has composed this definition of injustice himself. In any case, he is certainly alluding to the summation of Wu Wang's virtues that follows upon Wu's victory over Show's army at Muh: (Legge. V. III, 10. P. 316) "He arranged the orders of nobility into five, assigning the territories to them on a threefold scale. He gave offices only to the worthy, and employments only to the able. He attached great importance to the people's being taught the duties of the five relations of society, and to take care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness, and proved clearly his righteousness. He honoured virtue, and rewarded merit. Then he had only to let his robes fall down, and fold his hands, and the empire was orderly ruled."

The epithet seemed to me curiously Odyssean. Christine Brooke-Rose, elucidating an abbreviated form of this same line that recurs in "Canto CII" (ZBC of Ezra Pound. Univ. of California P., 1971. P. 153), alerted me to the specific line in The Odyssey. Odysseus is described (Book IV. line 693 --
33. cont.

The 4th part: marginalia.

34.

Liu dogs, serendipity? No.

35.


"...He (a prince) should not value strange things to the contempting things that are useful, and then his people will be able to supply all his needs. Even dogs and horses which are not native to his country he will not keep;...

"Oh! early and late never be but earnest. If you do not attend jealousy to your small actions, the result will be to affect your virtue in great matters...."

Couvreur. IV. IX, 6. P. 235.

L'empereur continua: "Oh! Foung, mon cher enfant, ayez grand soin de ressentir les douleurs d'autrui, comme se elles étaient vos propres douleurs. Le ciel est redoutable; mais il protège les hommes sincèrement...

Fitzgerald's trans.) as "In word and act impeccable, disinterested/toward all the realm". Chinese and Greek ideals of conduct become one at this point in The Cantos as Wu Wang melds with the poem's chief protagonist, Odysseus.
36. cont.

There be thy mirrour in men.

vertueux... Allez et dépensez-vous tout entire. Ne soyez pas oisif, ne recherchez pas le repos ni les amusements; et vous gouvernerez bien vos sujets...."

Legge. V. IX, 6. P. 387.

"The king says, 'Oh! Fung, the little one, it is as if some disease were in your person; be respectfully sincere. Heaven in its awfulness yet helps the sincere.... Where you go, employ all your heart. Do not seek repose, nor be fond of idleness and pleasure; -- so may you regulate the people...."

悼 (t'ung² 6618) Dissatisfied. Moaning with pain.

心 (hsin. sin¹ 2735) The heart. See: no. 4.

同 (t'ung² 6615) Together. The same as; alike; identical. All. To share in. And; with.

穢 (kuan¹ 3560) To render useless; to cause distress. Vicious.

病 (ni⁴.⁵ 4675) Disease. Radical 104.


网 (wang³ 7044) A net; net-like. Radical 122.

乃 (nai³ 4612) Conjunctive and disjunctive particle. But, if, namely. Also, and, however, then.


not water, òu iu chouèi

自

Couvrour. IV. X, 12. P. 252.

L'empereur dit: "Foung, si je vous rappelle tous ces faits, ce n'est pas que j'aime à donner beaucoup de conseils. Les anciens répétaient souvent cet adage: "Ne prenez pas pour miroir le cristal des eaux, mais les autres hommes, (ce qui est arrivé aux autres doit vous servir de leçon)." Les In ont perdu le pouvoir souverain; cet exemple ne doit-il pas être comme notre
grand miroir, et nous exciter à assurer la tranquillité du peuple?


"The king says, 'O Fung, I have no pleasure in making you this long announcement; but the ancients have said, 'Let not men look only into water; let them look into the glass of other people.' Now that Yin has lost its appointment, ought we not to look much to it as our glass, and learn how to secure the repose of our time?

"du iu choueî"

無 (wu² 7180) Without; apart from; none.
A negative.

於 (yu² 7643) In; on; at; by; from. Than.
With reference to. Compared with.

Radical 85.

民 (min² 4508) The people; mankind.

氏 (shih⁴ 5785) A family, a clan. A woman's maiden name; a female.
Radical 83.

See: footnote 1.

監 (chien¹ 839) To inspect; to oversee.

皿 (ming³ 4536) A vessel; a utensil.
Radical 108.

臣 (ch'en² 327) A statesman. See: no. 4.
See: footnote 2.

1. The ideogram, ostensibly for the syllable min², in every edition of "Canto LXXXV" depicts 戞 (li⁴ 3854), defined in Mathews¹ as "To do violence. Perverse; rebellious. Calamities; tribulations; miseries; crime; sin", which shows the radical for the dog beneath that for a door (perhaps the dog guarding a door). The Chinese text has 監; and Pound's deviation here is a unique instance. Although it is tempting, I cannot find sufficient justification for presuming a deliberate visual pun on Pound's part. The similarity of the two ideograms argues that either Pound of his printer simply made an error in transcription.

2. Mathews¹ does not list this character in isolation.

Legge. V. XII, 14. P. 428.

"Let the king come here as the vice-regent of God, and undertake himself the duties of government in the centre of the land. Tan said, 'Now that this great city has been built, from henceforth he may be the mate of great Heaven; from henceforth he may reverently sacrifice to the upper and lower spirits; from henceforth he may in this central spot administer successful government.' Thus shall the king enjoy the favouring regard of Heaven all complete, and the government of the people will now be prosperous.

土 (t'u3 6532) Earth; land; soil; ground; territory. Opium. Radical 32.

中 (chung1 1504) The middle. Among, within, in between. See: no. 4.

旦 (tan4 6037) The morning; the dawn.

日 (jih4 5. 3124) The sun. A day.

一 (i1. 3016) One. Unity. The first.

See: footnote 1.

口 (ylleh1. 5. 7694) To speak; it is said. Radical 73.

配 (p'ei6 5019) Worthy; fit. To match; to pair.

酉 (yu3 7526) Spirits made from newly-ripe millet in the eighth month. The tenth of the Earthly Branches.

1. The sun over the horizon. Here the character is the name of the duke of Chow.
38. cont.

XIII, 9 k'i p'eng

火 tcho

39.

己 (chi 3 429) Self; personal; private. Radical 49.

皇 (huang 2 2283) Supreme; exalted. The ruler, the sovereign. Also applied to deceased parents.

白 (pe 2 5 4975) White. To consider as white. Radical 106.

王 (wang 2 7037) A prince or king. A ruler. Royal.


"Mon cher fils, pourriez-vous user de partialité? Si vous, mon cher fils, vous usez de partialité, (tous vos officiers vous imiteront; prenez garde que) ce ne soit comme un feu, qui donne d'abord une faible flamme, grandit peu à peu, et enfin ne peut plus être éteint."


"My young son, can you indulge partiality? If you do so, the consequences hereafter will be like a fire, which, a spark at first, blazes up, and by-and-by cannot be extinguished."

"k'i p'eng". From Couvreur's Chinese phonetic transcription.

其 (ch'i 2 525) His, her, its, their. This, that. A demonstrative and possessive pronoun.

*(a) Emphatic, imperative, demonstrative, interrogative, and optative particle.

朋 (p'eng 2 5054) A friend, an acquaintance, a companion. To match, to pair.

See: footnote 1.

月 (yueh 4 5 7696) The moon; a month. Radical 74.

"Odysseus 'to no man'"

See: footnote, p. 37.

1. Legge, in his index of Chinese characters and phrases following his translation, gives the pejoration "To form selfish friendships or associations".
39. cont.

and you can know the sincere

火 (huo³ 2395) Fire, flame. Used also fig., for the fire of lust, anger, etc. Radical 86.

灼 (cho².5. 1256) Clear; luminous. *(a) To burn; to cauterize.

火 (huo³ 2395) See above.

煮 (pao¹ 4937) A parcel. To wrap; to include. Radical 20.

点 (chu³ 1335) A point, as of a flame. Radical 3.


"Vous êtes jeune, étendez partout les institutions que je n'ai pas eu le temps (de développer). Écoutez (et suivez) mes conseils sur la réforme des moeurs. Si vous négligez ce devoir, votre règne ne durerait pas longtemps. Suivez pas à pas avec soin les traces de votre excellent père (Ou wang), imitez ma conduite en toutes choses, et personne n'osera enfreindre vos ordres. Allez (à Lo), et veillez sur vous-même...."


"Do you, my young son, manifest everywhere my unwearied diligence, and listen to my instructions to you how to help the people to observe the constant rules of right. If you do not bestir yourself in these things, you will not be of long continuance. If you sincerely and fully carry out the course of your correct father, and follow exactly my example, there will be no venturing to disregard your orders. Go and be reverent.

敬 (ching⁴ 1138) To reverence; to respect; to honour. A present. Reverent attention to.

女 (p'u³.5. 5399) To rap; to tap. Radical 66.

艶 (ts'ao³ 6739) Grass; straw; herbs; weeds. Radical 140.

句 (chu⁴ 1541) A sentence; an expression; a phrase.
40. cont.

That Tch'eng T'ang

overthrew Hia

Praestantissimos regere

tien

from Tch'eng T'ang to Ti I

nullus non splendidas fecit,

nullus non se sociavit (tien)

k'i tche, ut benefaceret.

See: footnote 1.

41.

"Par son ordre, votre aïeul Tch'eng T'ang (T'ang le Victorieux) renversa la dynastie Hia, et les hommes les plus remarquables gouvernèrent toutes les contrées de l'empire. Depuis Tch'eng T'ang jusqu'à Ti I, tous les empereurs cultivèrent la vertu, et eurent à cœur les offrandes ou sacrifices. Aussi le ciel affermit, protégea et dirigea les empereurs de la dynastie des In. De leur côté, ces princes n'osèrent s'écart er en rien de la direction donnée par le roi du ciel; tous unirent leur action à celle du ciel pour faire du bien aux peuples."

"Hereupon it charged your founder, T'ang the successful, to set Hea aside, and by means of able men to rule the empire. From T'ang the Successful down to the emperor Yih, every sovereign sought to make his virtue illustrious, and duly attended to the sacrifices. And thus it was that while Heaven exerted a great establishing influence, preserving and regulating the house of Yin, its sovereigns on their part were humbly careful not to lose the favour of God, and strove to manifest a good-doing corresponding to that of Heaven.

"Tch'eng T'ang"

See: no. 25.

戈 (ko) 3358) A spear, a lance. Radical 62.

See: footnote 2.

1. Thus, when speech "is like the grass and tree".

2. This character is not found in isolation in the relevant passage of the text.
41. cont.

完成 (ch'eng^2 379) To complete; to perfect; to succeed. To become finished.
戈 (ko^1 3358) See above.
方 (fang^1 1802) Square. Radical 70.
(a) Square -- morally.
(c) A plan, method, device. A road.
*h) The centre or focus.

湯 (T'ang 6101) Hot water; soup; gravy. To scald; to heat.
(b) Founder of the Shang Dynasty. 1766 B.C.
(c) Read shang^1. Waves in motion. Appearance of water in flood.

易 (yang^2 7258) To open out; to expand. Bright; glorious.
旦 (tan^4 6037) The morning; the dawn. See: no. 38.

勿 (wu^4.5 7208) A negative. Not; do not.
*b) A flag with three streamers used for signalling and calling the people together in haste; thus the character gets the meaning of haste, urgency, etc.

"Hsia"

The Hsia dynasty (2205-1766).

"Praestantissismos regere"

(L) The most outstanding men to rule From Couvreur's Latin translation.

甸 (tien^4 6350) The Imperial domain. To rule; to govern.
田 (t'ien^2 6362) Fields; land; landed property. Radical 102.
勺 (pao^1 4937) A parcel. To wrap; to include. Radical 20.

"Ti I"

Penultimate emperor of the Yin (Shang) dynasty.
Tcheou neither watching his own insides, nor respecting the workings.

Our Dynasty came in because of great Ling sensibility.

The arrow has not two points.

"nullus non splendidas fecit"
(L) everyone made splendid
From Couvreur's Latin trans. (The predicate "virtutes" is omitted.)

"nullus non se sociavit"
(L) everyone associated himself with
From Couvreur's Latin trans. (The predicate "coelo" is omitted.)

"k'i tche". From Couvreur's Chinese phonetic transcription.
(ch'i 525) See: no. 39.
(che 2.5. 277) A marsh. Damp.
*(a) To fertilize; to anoint; to benefit; to enrich. Favour or kindness.

"ut benefaceret"
(L) so that he could benefit
From Couvreur's Latin trans. (Couvreur's parenthesized "populo" is omitted.)


"(Tcheou) perdit le mandat du ciel, uniquement parce qu'il négligea de cultiver la vertu.
"Partout et toujours, quand un prince a perdu ses États, grands ou petits, il a été facile de dire les causes du châtiment."
"L'empereur a parlé à peu près en ces termes: "Nombreux officiers des In, les empereurs de notre maison de Tcheou (Wenn wang et Ou wang), à cause de leur grande bonté, furent chargés d'exécuter l'oeuvre du roi du ciel. Ils avaient ordre de mettre fin à la dynastie des In. Ils déclarèrent au roi du ciel qu'ils allaient (lui obéir et) réformer l'empire.
"Notre entreprise n'a tendu qu'à un seul but (qui était l'accomplissement de la volonté du ciel). Vous, de la maison impériale (de In) vous devez venir à nous."


Heaven was not with him because he did not seek to illustrate his virtue. Indeed, with regard to the overthrow of all States,
great and small, throughout the four quarters of the empire, in every case there are reasons to be alleged for their punishment.'"

"The king speaks to this effect: -- 'Ye numerous officers of Yin, the case now is this, that the sovereigns of our Chow, from their great goodness were charged with the work of God. There was the charge to them, "Cut off Yin." They proceeded to perform it, and announced the correcting work to God. In our affairs we have followed no double aims: -- ye of the royal house of Yin must follow us.

"Tcheou neither watching his/own insides, nor respecting the workings"

The phrase Pound is translating is: "pôú ming kiuè tê". (Couvreur's phonetic transcription.)

不 (pu⁴ ₅ 3379) Not; a negative.

明 (ming² 4534) Bright, clear, intelligent. Light, brilliant. To understand. To illustrate. To cleanse.

唯 (chleh² ₅ 1680) A personal pronoun -- he, she, it, its, his, hers, theirs, etc.

德 (te² ₅ 6162) Virtue. See: no. 11.

"Our Dynasty came in because of great Ling"

靈 See: nos. 1 & 28.

丕 (p'i¹ 5137) Great, distinguished.

"The arrow has not two points"

不 (pu⁴ ₅ 5379) Not; a negative.

貳 (erh⁴ 1752) Double. Changeable, double-minded. Used in accounts, etc., to prevent fraud.

貞 (erh⁴ 1751) Two, the second; twice. To divide in two. Radical 7.

戈 (i⁴ ₅ 3018) A dart. A sharpened stake. To shoot with bow and arrow. Radical 56.
42. cont.

"O nombreux officiers

Imperator ait

Iterum dico

道 (shih 4.5. 5822) To go to; to reach. A bride going to her husband's house; to marry — of women.

6 不貳 道 no double aims.

See: footnote 1.

Couvreur. IV. XIV, 22. P. 288.

"L'empereur a dit: "Je vous avertis, nombreux officiers des In; je vous ai fait grâce de la vie, et à présent je ne ferai que vous répéter ce que je vous ai dit (à mon retour de Ien). J'ai fait bâtir cette grande ville de Lo, afin que les princes de ces contrées eussent un endroit pour me présenter leurs hommages, et vous, nombreux officiers, un endroit pour exercer avec dévouement et respect différents emplois à notre service."

Legge. V. XIV, 22. P. 462.

"The king says, 'I declare to you, ye numerous officers of Yin, -- now I have not put you to death, and therefore I repeat to you my charge again. I have built this great city here in Lo, considering that there was no other place in which to receive my guests from the four quarters, and also that you, ye numerous officers, might here with zealous activity, perform the part of ministers to us with much obedience."

"O nombreux officiers"

(Fr) O numerous officers

This phrase recurs throughout this chapter of The Shoo King, and gives title to the chapter — "Les Nombreux Officiers" -- which is the Duke of Chow's address to the officers of the conquered Shang dynasty.

"Imperator ait./Iterum dico"

(L) The emperor affirms. Says again.

This exact phrasing occurs for four paragraphs following in Couvreur's Latin trans. to IV. XIV, 26.

1. In "pou éul cheu/pu erh" Pound is giving both Couvreur's and Mathews' transcription systems. This phrase recurs at 87/575.
cognovit aerumnas

TSOU KIA reigned 33 years

43. cont.

44.

太 T'AII MEOU 1637

戊 1562

武 OU TING 1324

丁 1265

(T'AI MEOU 1637 A district city or hsien. A region. Radical 162.

Tcheou koung reprit: "J'ai entendu dire qu'autrefois l'empereur Tchoung tsoung (T'ai meou), de la dynastie des In, était grave, poli, respectueux, circconspect; qu'il se dirigait lui-même d'après les principes de la loi naturelle, et gouvernait le peuple avec une crainte respectueuse; qu'il ne se permettait pas de s'abandonner à une stérile oisiveté; et que par suite il jouit de la dignité souveraine durant soixante-quinze ans.

"Plus tard Kao tsoung (Ou ting) commença par demeurer longtemps au-dehors (à la campagne), travaillant avec les hommes du peuple. (Après la mort de son père), sortant (de cette vie laborieuse) pour prendre possession de la dignité impériale, (et pleurant son père) dans la cabane funèbre, peut-être garda-t-il un silence absolu durant trois années. Il aimait à garder ainsi le silence réfléchir; puis, quand il parlait), ses paroles étaient pleines de sagesse. Il ne se permettait pas de s'abandonner à l'oisiveté. Il fit régner la vertu et la paix dans l'empire des In; jamais personne, dans aucune classe de la société, ne murmura contre lui. Kao tsoung jouit ainsi de la dignité impériale durant cinquante-neuf ans.

"Tsou kia, croyant qu'il ne pouvait sans injustice accepter l'empire (avant son frère aîné Tsou keng), vécut longtemps comme un homme du peuple. Quand il sortit (de cette vie humble) pour prendre possession de la dignité impériale, il connaissait la grande ressource des hommes du peuple. Il sut prêter secours et protection à la multitude, et ne se permit jamais de traiter avec mépris les hommes veufs ou les femmes veuves. Il régna ainsi trente-trois ans."


The duke of Chow said, "Oh! I have heard that aforetime the emperor of Yin, Chung-tsung, was grave, humble, reverential, and fearful. He measured himself with reference to the appointment of Heaven, and cherished
a reverent apprehension in governing the people, not daring to indulge in useless ease. It was thus that Chung-tsung enjoyed the throne for seventy and five years.

"If we come to the time of Kaou-tsung, he toiled at first away from the court, and was among the inferior people. When he came to the throne, it may be said that, while he was in the mourning shed, for three years he did not speak. Afterwards he was still inclined not to speak; but when he did speak, his words were full of harmonious wisdom. He did not dare to indulge in useless and easy ways, but admirably and tranquilly presided over the empire of Yin, till in all its States, great and small, there was not a single murmur. It was thus that Kaou-tsung enjoyed the throne for fifty and nine years.

"In the case of Tsoo-Kga, he would not unrighteously be emperor, and was at first one of the inferior people. When he came to the throne, he understood the law of the support of the inferior people, and was able to exercise a protecting kindness towards their masses, and did not dare to treat with contempt the widower and widows. Thus it was that Tsoo-Kga enjoyed the throne for thirty and three years.

See: footnote 1.

太 (t'ai⁴ 6020) Very, much too, excessive.
*(a) A term of respect, used in titles.
大 (ta⁴ 5943) Great; big; tall; vast; extensive. Noble; high in rank. Very; much. Full-grown. To make great. Radical 37.
点 (chu³ 1335) A point, as of a flame. Radical 3.
戈 (ko¹ 3358) A spear, a lance.
武 (wu³ 7195) Military. See: no. 30.

1. T'ai meou and Ou ting are the posthumous titles of Tcheou koung (Chung-tsung) and Kao tsoung (Kaou-tsung). Pound reproduces the characters from
44. cont.

(ting 6381) An individual; a person; a male adult. To incur.
"cognovit aerumnas"
(L) he has known hardships
See: footnote 1.

(tsu 6815) An ancestor; a grandfather.
A founder or originator. Origin; beginning. A prototype.

(chia 610) First; chief. See: no. 6.

45.

Wei (wei 7066) Only; and; with; is.

Cheng (cheng 351) Upright; true.
(a) Orthodox, correct, regular. Authorized.
(b) Exact. Straight. Formal.
(f) Original.
(i) The centre of a target.

Tchou (tchou 3) To stop. To desist.
See: no. 3.

(t 3016) To unify, to unite. See: no. 11.

Chi (chih 935) To arrive at; to go to.
(a) Personal pronoun, he, she, it; this, that, these, etc.

Couvreur's notes to this passage.
1. The Latin is not from the relevant passage in Couvreur. The phrase recalls
45. cont.

Tcheou koung dit: "Oh! j'ai entendu raconter que dans l'antiquité les ministres d'État eux-mêmes s'instruisaient et s'avaient entres eux, se défendaient et s'aidaient mutuellement, se formaient les uns les autres aux bonnes habitudes, et que parmi le peuple personne ne cherchait à tromper par des mensonges ou des exagérations."

Legge. V. XV, 14. P. 471.

The duke of Chow said, "Oh! I have heard it said that, in the case of the ancients, their ministers discharged their functions in warning and admonishing them, in protecting and loving them, in teaching and instructing them; and among their people there was hardly one who would impose on them by extravagant language or deceiving tricks."

"invicem docentes"

(L) teaching and learning, each in turn

From Couvreur's Latin translation.

and opposes Cheou's reign of terror: "Cheou demittit aerumnas".
We flop if we cannot maintain the awareness.

Diurturna cogites

respect the awareness

(1) The word does not appear in German dictionaries. I have given an approximate translation derived from the components -- a typically Poundian procedure: die Sage -- legend, myth (The German returns to roots in oral tradition; the noun is derived from the verb sagen -- to speak); and der Trieb -- drive, impulse, urge, and also germinating power, sprout, shoot.
disobedience among the people; -- the issue is with men....

"The favour of Heaven is not easily preserved. Heaven is hard to be depended on. Men lose its favouring appointment because they cannot pursue and carry out the reverence and brilliant virtue of their forefathers."

The duke said, "Prince Shih, Heaven gives long life to the just and the intelligent; --it was thus that those ministers maintained and regulated the dynasty of Yin. He who at last came to the throne was extinguished by the majesty of Heaven. Think you of the distant future, and we shall have the decree in favour of Chow made sure, and its good government will be brilliantly displayed in our new-founded State."

我 (ngo³ 4778) I, my, me, we, our. Subjective.
戈 (ko¹ 3358) A spear, a lance. Radical 62.
手 (shou³ 5838) The hand. A "hand". Radical 64.
"maintain the awareness/respect the awareness"
嗣 (suzu or ssu³ 5588) To connect; to inherit. Heirs; posterity. Afterwards.
前 (ch'ien or ts'ien³ 919) Formerly; before; in front of.
4 前人 a predecessor.
人 (jen² 3097) Man, mankind.
恭 (kung¹ 3711) To reverence; to respect.
明 (ming² 4534) Bright, clear, intelligent. See: no. 28.
德 (te² 5. 6162) Virtue. See: no. 11.
"Diuturna cogites"
(L) Think of the long run
From Couvreur's Latin translation.
48. and train the fit men.

"Me permettrais-je de vous tenir un langage contraire à mes sentiments? Moi, je dis: "L'empereur n'a que nous deux pour l'aider." Vous êtes certainement de mon avis; vous dites: "Tout dépend de nous deux." Parce que la faveur du ciel nous est venue avec une telle plénitude, (vous croyez peut-être) que nous deux nous ne soyons pas capables d'y répondre. Mais vous saurez, j'espère, vous appliquer à pratiquer la vertu, et former les hommes de talent. Puis vous serez libre de céder la place à un successeur, quand tout sera prospère."


"Am I not to be believed that I must thus speak? I simply say, 'The establishment of our dynasty rests with us two.' Do you agree with me? Then you also will say, 'It rests with us two.' And the favour of Heaven has come to us so largely: -- it should be ours to feel as if we could not sustain it. If you can but reverently cultivate your virtue, and bring to light our men of eminence, then when you resign to some successor in a time of established security, ________.

"train the fit men"

The complete phrase from Couvreur is "ming ngo tsiun min".

明 ming (ming^2 4534) To understand. To illustrate. See: no. 28.

我 ngo^3 4778 I, my, me, our.

俊 chün^4 1727. Superior, handsome, refined, eminent.

優 yün^3 7759 To grant; to allow; to permit; to consent; to sanction; to assent. To confide in. Sincere; loyal.


自 zu or ssu 5568 Selfish, private. Used as the sign of a blank to be filled up.
p. 557

48. cont.

p. 558

49.

Cdn't see it (ming) could

extend to the people's subsidy,

that it was in some fine way tied up with the people

ς (p'u 3.5. 5399) To rap; to tap.

Radical 66.

民 (min 2 4508) The people; mankind.

See: footnote 1.

Couvreur. IV. XVIII, 4-5; 8-9. Pp. 312-313; 314.

"Anciennement le roi du ciel envoya des malheurs à l'empereur (Kie), de la dynastie des Hia, pour l'avertir de se corriger. Celui-ci s'abandonnant de plus en plus à ses passions, ne voulut pas même par une parole témoignier au peuple quelque commisération. Ses excès aveuglèrent tellement son intelligence que dans tout le cours d'une journée il ne sentait plus jamais l'inspiration du roi du ciel. C'est ce que vous avez entendu dire.

"Dans sa folle prémonition, il se persuada que le roi du ciel ne lui retirerait jamais son mandat, et n'aida pas le peuple à se procurer des ressources....

"T'ang le Victorieux mérita d'être choisi par vos nombreuses nations, et de devenir le souverain des peuples à la place des Hia.

"Il s'appliqua à établir le fondement de son administration, c.-à-d. à pratiquer la vertu, et par ce moyen encouragea le peuple. Le peuple l'imita, encouragé par l'exemple du prince."


'God sent down correction on Hea, but the sovereign only increased his luxury and sloth, and would not speak kindly to the people. He proved himself on the contrary dissolute and dark, and would not yield for a single day to the leading of God; -- this is what you have heard. He kept reckoning on the decree of God in his favour, and would not promote the means of the people's support....

1. The conduct prescribed here can be seen (in conjunction with the preceding characters: 興 hsiu¹ 教 chiao¹ - "mutual instruction"; and the characters for "maintain the awareness") as a composite delineation and clarification of Pound's notion of "Sagetrieb".
In the case indeed of T'ang the Successful, it was because he was the choice of your many regions that he superseded Hsia and became the lord of the people. He paid careful attention to the essential virtues of a sovereign, in order to stimulate the people, and they on their part imitated him, and were stimulated.

\(\text{(ming}^4 4537)\) The will of God. A command; a decree. To command. Fate, destiny. Life. To name. Government notification.
\(\text{(k'ou}^3 3434)\) An opening; a mouth. Speech, talk. Radical 30.
\(\text{(ch'ieh or tsieh}^2.5. 798)\) A joint. A seal. Radical 26.
\(\text{(chi, tsi}^2.5.)\) To assemble. To gather together.
\(\text{(jen}^2 3097)\) Man, mankind.
\(\text{(i}^1.5. 3016)\) To unify, to unite.

"extend to the people's subsidia"
See: footnote 1.
(L) support
From Couvreur's Latin translation.

"And don't pester your officers"
"Don't get into small dog-fights"

"Oh! I, Tan, have received these excellent words from others, and tell them all to you, young son, the king. From this time forth, O accomplished son of Woo, accomplished grandson of Wan, do not err in

1. I.e., when \(\text{ming}^4\) is tempered with \(\text{ling}^2\), "sensibility".
regard to the litigations and precautionary measures; -- let the proper officers regulate them."

"Don't get into small dog-fights"

Hio kôu jou kòuân XX.16
"Get the mot juste before action"

Awareness restful & fake is fatiguing. 18

"Study antiquity in order to enter on your offices. In deliberating on affairs, determine by help of such study, and your arts of government will be free from error...."

I caution you, my high nobles, exalted merit depends on the high aim, and a patrimony is enlarged only by diligence. It is by means of bold decision that future difficulties are avoided. With rank, pride comes unperceived, and extravagance in the same
51. cont.

way with emolument. Let reverence and economy be real virtues, and do not show them in your affairs with hypocrisy. Practise them as virtues, and your minds will be at ease, and you will daily become more admirable. Practise them in hypocrisy, and your minds will be toiled, and you will daily become more stupid."

"Hio kou jou kouan"

From Couvreur's Chinese phonetic transcription, IV. XX, 16.

學 (hsüeh) 2.5. 2779 To study; to learn.
See: footnote 1.

古 (ku³ 3447) Ancient; antique; old.

入 (ju⁴ 5. 3152) To enter; to make to enter. To put in. Radical 11.

官 (kuan¹ 3552) An official, a mandarin. Public. A term of respect.

"Get the mot juste before action"

言義 (i⁴ 3006) To discuss; to talk over; to consult; to deliberate. To criticise.

言 (yen² 7334) Words; speech. To talk; to speak.


"tuan cf. The Ta Seu"

斷 (tuan⁴ 6547) To stop. To cut off; to sever; to interrupt.
*(a) To decide; to give judgement.
See: footnote 2.

1. In Pound's translation of the Ta Hsio the character is rendered as "adult study, grinding the corn in the head's mortar to fit it for use". (Confucius, p. 27)

2. The reference is to the Ta Hsio (I was not able to find the syllable seu denoting anything appropriate in any Chinese dictionary, and presume that Pound is here employing a personalized phonetics) in which Pound renders this character as "cut the cackle" and glosses his translation with the explanation "ideogram of the ax and the documents of the archives tied up in silk". (Confucius, p. 77) The right hand component of the character is indeed the
XXI. 7. nor laws as a means of oppression.

Not all things from one man that is, in some cases, charity awareness extended.

The 5 laws have root in an awareness che funge.

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L'empereur dit: "Kiu ch'en, élargissez (tempérez dans l'application) les grands enseignements de Tcheou koung. N'abusez pas de votre puissance pour opprimer vos sujets, ni des lois pour violer les droits d'autrui. Soyez indulgent, mais pas trop; soyez accommodant, avec aisance et sans effort."

Legge. V. XXI. 7, P. 541.

The king said, "Keun-ch'in, do you give their full development to the great lessons of the duke of Chow. Do not rely on your power to exercise oppression; do not rely on the laws to practise extortion. Be gentle, but with strictness of rule. Promote harmony by the display of an easy forbearance."


"N'ayez ni colère ni ressentiment contre ceux qui tardent à se corriger, et n'exigez pas qu'un homme réunisse en lui seul toutes les qualités sans aucun défaut. "Il faut que vous soyez patient, et vous réussirez. Ayez le cœur large (soyez indulgent, généreux), et votre vertu sera grande.

"Marquez par des signes distinctifs (les habitations, les villages de) ceux qui soignent bien leurs affaires, comme aussi (les habitations et les villages de) ceux qui négligent leurs affaires. Élevez aux charges ceux qui sont bertueux, afin d'attirer à la vertu les hommes vicieux.

"L'homme naît bon; sous l'influence des objets extérieurs ses dispositions changent; il néglige ce que son prince lui recommande,

---

the axe radical (chin¹ 1054), but where Pound has found his etymology for the left-hand component I am at a loss to explain. This character, though not listed in Mathews' in isolation, is defined in Wieger's Chinese Characters, p. 700, as "to continue". The only other occurrence I have found is in the character, 髮 (chi⁴ 452), defined as "To connect, to continue, to succeed" (in the sense of succession to a title or position). 任 is the character for silk thread, and the upper component of this radical is repeated four times in the obscure character. It would appear that the concept of decision is involved with knowing when to cut the thread. The character may represent a loom.
et recherche ce que son prince recherche (le repos et les plaisirs). Si vous observez les cinq grandes lois des relations sociales sincèrement et constamment, chacun se réformerà et avancera dans la grande voie de la perfection. Moi votre souverain, je serai au comble du bonheur, et tous les âges célebreront à jamais vos bienfaits."


"Be not passionate with the obstinate, and dislike them. *Seek not every quality in one individual. You must have patience and you will be successful; have forbearance and your virtue will be great. Mark those who manage their affairs well, and also mark those who do not do so. Advance the good to induce those who may not be so to follow their example."

"The people are born good, and are changed by external things, so that they resist what their superiors command, and follow what they themselves love. Do you but reverently observe all the statutes, and they will become virtuous; they will thus all be changed, and truly advance to a great degree of excellence. Then shall I, the one man, enjoy much happiness, and your excellent services will be famous through long ages!"

"Not all things from one man"

備 (pei 4997) To prepare; to provide; to put in order; to complete. Perfection; completeness; ready.

"That is, in some cases, charity

意识 (yu 7533) To have. To exist; to be. There is; there are; there were.

容 (yung 7560) Appearance; manner; bearing.

*(a) To allow. To permit. To bear; to endure. To forgive. To contain. To admit. Capacity.

德 (te 6162) Virtue. See: no. 11 & footnote 1.

1. The uncompromising inward gaze, "the process of looking straight into one's
King Owen had men about him:
Prince of Kouo
Houng Ieo, San I Cheng

own heart" cleanses outward perception and effects and is affected by conduct in the social sphere. This process Pound comes to define as "awareness", a term with a generation homologous to his "sensibility". These inclusive terms, subsuming the reciprocal process enacted in the characters themselves, are an accrual of the particular exempla of that conduct which establishes virtuous government registered in this canto.

1. Both Couvreur's and Legge's circumlocutory translations alter and obscure the very simple and direct sense of this phrase.
as the hand grips the wheat, 种
Risked the smoke to go forward 冒

54. cont.

教 Sagetrieb

As the hand grips the wheat, 种
Risked the smoke to go forward 冒

notre dépendance. C'est qu'il avait à son
service des hommes tels que (son frère)
Chou, prince de Kouo, Houng Iao, San I
cheng, T'ai Tien et Nan koung Kouo."
Tcheou koung ajouta: "Si ces hommes
n'avaient pas été capables d'aller répandre
partout l'enseignement des principaux de-
voirs, l'influence de la vertu de Wenn wang
ne serait pas descendue sur le peuple.
"Grâce à la bonté du ciel qui était tout
à fait propice, ces cinq hommes qui suivi-
aient constamment la voie de la vertu et
connaissaient la majesté redoutable du ciel,
éclairèrent l'esprit de Wenn wang. Avec leur
secours, il se signala et protégea le peu-
ple. Sa renommée parvint aux oreilles du roi
du ciel, et il reçut le mandat qui avait été
conféré aux princes de In."


"But that king Wan was able to conciliate
and unite the portion of the great empire
which he came to possess, was owing to his
having such ministers as his brother of Kih,
Hwang Yaou, San E-săng, T'ae Teen, and Nan-
kung Kwó."

He repeated this sentiment, "But for the
ability of these men to go and come in his
affairs, developing his constant lessons,
there would have been no benefits descending
from king Wan on the people. And it also was
from the determinate favour of Heaven, that
there were these men of firm virtue, and
acting according to their knowledge of the
dread majesty of Heaven, to give themselves
to enlighten king Wan, and lead him forward
to his high distinction and universal over-
rule, till his fame reached the ears of
God, and he received the decree of Yín."

"Sagetrieb"

See: no. 46.
Pound is here rendering the phrase
"ti i kiao".

(2.5. 6218) To follow the right path.
To bring forward; to direct. The
right path.

(3001) Cups or vases used in liba-
tions. A rule; a law. Regular; con-
stant. The normal nature of man.
54. cont.

教 (chiao¹ 719) To teach. Teaching.
See: no. 46.

"as the hand grips the wheat"

収 (ping³ 5291) To grasp, to hold, to maintain.
*(a) A handful of grain.

禾 (ho² 2114) Growing grain; crops.
Radical 115.

⇒ See: footnote 1.

"risked the smoke to go forward"

冒 (mao⁴ 4373) To go forward with eyes covered. To risk, to rush upon. To put forth, to issue forth.

見 Morrison, 7525: "A covering for the head".


See: footnote 2.

aperiens tibi animum:

Couvreur. IV. XVI, 18. P. 305.

Tcheou koung dit: "L'empereur précédent (ou wang) vous a ouvert son coeur et a tout confié à vos soins. En vous constituant l'un des (trois) principaux chefs du peuple, il vous a dit: "Aidez l'empereur (mon fils) avec intelligence et dévouement. Unis dans une mutuelle confiance, soutenez ensemble le poids de ce grand mandat du ciel. Pensez à la vertu de Wenn wang, et prenez sur vous cette charge qui demande une sollicitude sans limite."

Legge. V. XVI, 18. P. 484.

The duke said, "The former king laid bare his heart, and gave full charge to you, constituting you one of the guides of the people, and saying, 'Do you with intelligence and energy prove a helper to the king; do you

1. This character is not found in Mathews' in isolation. Morrison, 8603, gives "From a hand grasping grain".

2. Pound may have picked up a suggestion for "smoke" in two of Mathews' phrasal examples used to illustrate mao⁴: 13 無火 fig. to get angry, to throw out sparks; and 14 無烟 to smoke -- as a chimney.

  Pound or his printer has omitted a horizontal stroke in the mu⁴ component.
with sincerity support and carry on this great decree. Think of the virtue of king Wan, and enter greatly into his boundless anxieties."

"aperiens tibi animum"

(L) opened up his soul to you
From Couvreur's Latin translation.
See: footnote 1.

1. The important character here is 銬 (fu¹ 1950), "To state to, to announce. To open, as a flower." The components are 非 (fu³ 1942), to begin, and 方 (fang¹ 1802), the centre or focus.
WITH solicitude

that mirroured turbationem,

"...Pensez à la vertu de Wenn wang, et prenez sur vous cette charge qui demande une sollicitude sans limite."

"...Think of the virtue of king Wân, and enter greatly into his boundless anxieties."

"turbationem"

(L) confusion, disorder.

From Couvreur's Latin translation:

"Me permettrais-je de vous tenir un langage contraire à mes sentiments? Moi, je dis: "L'empereur n'a que nous deux pour l'aider." Vous êtes certainement de mon avis; vous dites: "Tout dépend de nous deux."...."
58.

Lost the feel of the people

"Tenez constamment le juste milieu. Évitez de faire le sage et de bouleverser les anciens statuts. Examinez attentivement ce que vous voyez et ce que vous entendez; ne changez pas vos règles de conduite à cause d'une parole peu sage qu'on vous aura dite; et moi votre souverain, je vous donnerai des éloges."

Legge. V. XVII, 7. P. 491.

'Follow the course of the Mean, and do not by assuming to be intelligent throw old statutes into confusion. Watch over what you see and hear, and do not for one-sided words deviate from the right rule. Then I, the one man, will praise you.'

詳 (hsiang. siang² 2579) In detail; particulars. To examine with care; to judge. Carefully.

言 (yen² 7334) Words; speech. To talk; to speak; to express; to mean. Radical 149.

羊 (yang² 7247) A sheep; a goat. Radical 123.

59.

"Dans sa folle présomption, il se persuada que le roi du ciel ne lui retirerait jamais son mandat, et n'aida pas le peuple à se procurer des ressources; mais par l'emploi fréquent des plus cruels supplices, il augmenta le trouble dans l'empire. Il mit d'abord le désordre dans son palais (par ses débauches); ensuite il ne sut pas traiter avec bonté la multitude, ne lui donna pas des soins diligent et ne fut pas libéral envers son peuple. Les hommes avides et cruels étaient les seuls qu'il combattait d'honneurs chaque jour; il faisait couper le nez, les membres à ses sujets dans la capitale de ses pères."


"He kept reckoning on the decree of God in his favour, and would not promote the means of the people's support. By great
inflictions of punishment also, he increased the disorder of the States of Hea. The first cause of his evil course was the internal misrule, which made him unfit to deal well with the multitudes. Nor did he seek at all to employ men whom he could respect, and who might display a generous kindness to the people, but he daily honoured the covetous and cruel, who were guilty of cruel tortures in the cities of Hea."

(ling2 4071) Sensibility.

See: nos. 1 & 28.


"Seul le chef de notre principauté de Tcheou (Ou wang) traitait avec bonté la multitude, savait porter le poids de la pratique de la vertu, servir les esprits et le ciel lui-même. Alors le ciel l'instruisit, le combla de ses bienfaits, et le choisit pour remplir son mandat à la place des In et gouverner vos nombreuses contrées."


"There were, however, our kings of Chow, who treated well the multitudes of the people, and were able to sustain the burden of virtuous government, and to preside over all services to spirits and to Heaven. Heaven thereupon instructed them, and increased their excellence, made choice of them, and gave them the decree of Yin, to rule over your many regions."

典 (tien3 6347) A statute; a law; a code; a canon. Documents; records.

*(a) To be in charge of; to control.

八 (pa1.5. 4845) Eight. Radical 12.

31 八箭 the Eight Festivals — i.e., the beginning of the four seasons, the equinoxes, and the solstices.

曲 (ch'ü1.5. 1623) Crooked, bent. Wrong, false
way repeatedly not clean, noisy, & your hearts loveless. 22

Couvreur. IV. XVIII, 22. P. 318.
"Vous excitez souvent du trouble. N'avez-vous pas en vos coeurs l'amour de vous-mêmes? (ne craignez-vous pas les châtiments)? Refuseriez-vous donc absolument d'acquiescer à la volonté du ciel?...."

Legge. V. XVIII, 22. P. 503.
"The paths which you tread are continually those of disquietude; -- have you in your hearts no love for yourselves? do you refuse so greatly to acquiesce in the ordinance of Heaven?...."

62.

Get men, it will grow
Milites instar ursorum, xxiii, 5, men strong as bears
Not in two minds

"Autrefois Wenn wang et Ou wang se sont montrés très justes, ont beaucoup enrichi le peuple, et n'ont ni recherché ni puni avec sévérité les coupables. En cela ils ont
atteint la plus haute perfection et agi avec la plus grande sincérité. Par ce moyen ils ont brillé avec éclat dans tout l'empire. Par suite ils ont eu des guerriers courageux comme des ours, et des ministres fidèles, qui ont défendu et aidé la famille impériale. Par là aussi ils ont obtenu du roi du ciel le mandat direct (le mandat suprême). Car l'auguste ciel, satisfait de leur conduite, leur a donné toutes les contrées de l'empire."


"The former sovereigns, Wăn and Woo, were greatly just, and enriched the people. They did not occupy themselves with people's crimes. Pushing to the utmost and maintaining an entire impartiality and sincerity, they became gloriously illustrious throughout the empire. Then they had officers brave as bears and grisly bears, and ministers of no double heart, who helped them to maintain and regulate the royal House. Thus did they receive the true favouring decree from God; and thus did great Heaven approve of their ways, and give them the four quarters of the empire."

"Milites instar ursorum"
(L) warriors like bears
The phrase in Couvreur's Latin translation is: "ursorum (instar fortes) milites".

"Not in two minds"
不 (pu⁴ 5379) Not; a negative.
二 (erh⁴ 1751) Two, the second; twice.
To divide in two. Radical 7.
心 (hsin. sin¹ 2735) The heart, the mind.

"jóung/touan"
用 (yung⁴ 7567) To use; to employ. To consume. To apply; to put into practice. Practical as opposed to theoretical. Radical 101.
(a) To; so as to. With; by; thereby; therefore.
端 (tuan¹ 6541) A beginning; an extremity. Principles; doctrines.
*(a) Upright; decent; correct; proper.
See: no. 8.
See: footnote 1.

Couvreur. IV. XXIV, 8. P. 366.

"Il importe beaucoup que les règlements administratifs soient stables, que les proclamations soient substantielles et concises. L'amour des choses extraordinaires est à craindre. Sous les Chang, la flatterie avait passé en habitude. Il subsiste encore un reste de ce désordre. Prince, vous y ferez attention, j'espère."

Legge. V. XXIV, 8. P. 574.

"In measures of government to be consistent and constant, and in proclamations a combination of completeness and brevity, are valuable. There should not be the love of what is extraordinary. Among the customs of Shang was the flattery of superiors. Sharp-tonguedness was the sign of worth. The remains of these manners are not yet obliterated. Do you, O duke, bear this in mind."

"Edictorum"

(L) proclamations
From Couvreur's Latin translation.

(1) t'i (6246) The body. The whole person. The trunk; the limbs. A class or body of persons. The essentials of; the substance of. Real. Solid substance. Thickness. Style.

(2) ku (5. 3486) A bone. A framework, as of a fan or an umbrella. Anything hard enclosed in a soft covering. Radical 188.

(3) yao (3. 3884) A sacrificial vessel.
See: no. 5.

(yao (4. 7300) Important; necessary; must. To summarize.

1. The phrase in the Chinese text is: "thereby proper mandate".
Quis erudiet without documents? even barbarians who button their coats t'other way on 13

Non periturum

( hsia\(^4\) 2524) A cover. Radical 146.

( nd\(^3\) 4776) A woman; feminine. Radical 38.

**Couvreur. IV. XXIV, 11; 13-15. Pp. 367; 368-369.**

"Ils sont riches et peuvent être instruits; ils vivront longtemps; et toujours vertueux. Les vertus naturelles, l'équité doivent être le principal objet de l'enseignement. Mais que peut enseigner celui qui ne s'appuie pas sur les enseignements des anciens?"....

"....Tous trois vous aurez agi comme de concert et suivi également la vraie voie. Grâce à influence de cette sage conduite, le gouvernement sera bien réglé. Ses bienfaits s'étendront à tous les peuples de l'empire. Dans tous les pays voisins, les barbares qui fixent le bord de leurs vêtements au côté gauche, auront confiance en nous. Moi faible enfant, je jouirai toujours d'une grande félicité.

"Prince, dans cette capitale fondée postérieurement, vous établirez, j'espère, la puissance des Tcheou sur un fondement impérisssable, et vous acquerrrez une gloire immortelle. Vos descendants imiteront un si bel exemple et gouverneront comme vous.

"Oh! ne dites pas qu'une telle entreprise est au-dessus de vos forces; il vous suffira de lui donner toute votre application. N'objectez pas le petit nombre des habitants; il vous suffira de remplir vos devoirs avec soin. Continuez avec respect les glorieux travaux des mes prédécesseurs, et perfectionnez l'administration déjà établie (par Tcheou koung et Kiun tch'enn)."


"If with their property and wealth they can be brought under the influence of instruction, they may enjoy lengthened years. Virtue and righteousness! -- these are the great lessons. If you do not follow with them these lessons of antiquity, wherein will you instruct them?"....
'...You three princes will have been one in aim, and have equally arrived at the proper way. The penetrating power of your principles, and the good character of your measures of government, will exert an enriching influence on the people, so that the wild tribes, with their coats buttoning on the left, will all seek their dependence on them, and I, the little child, will long enjoy much happiness. Thus, O duke, here in Ching-chow will you establish for ever the imperial possession of Chow, and you will have an inexhaustible fame. Your descend-ants will follow your perfect pattern, governing accordingly.

'Oh! do not say, 'I am unequal to this;' but exert your mind to the utmost. Do not say, 'The people are few;' but attend carefully to your business. Reverently follow the accomplished achievements of the former kings, and complete the excellence of the government of your predecessors.'

"ta seu"

大 (ta^4 5943) Great. See: no. 53.
学 (hsueh^2.5. 2780) To study. Learning. See: no. 51.

See: footnote 1.

"ta hiun"

大 (ta^4 5943) Great.
训 (hsun^4 2914) To instruct, to advise, to admonish. Counsel.
言 (yen^2 7334) Words; speech. To talk. Radical 149.
川 (ch'uan^1 1439) Streams. To flow. To travel. Radical 47.

"te i"

德 (te^2.5. 6162) Awareness. See: nos. 11 & 53.

1. This is the title of the Confucian classic, The Great Digest. (For Pound's translation see Confucius, pp. 17-91.) These characters do not appear in the Chinese text of The Shoo King at this point.
"Quis erudiet without documenta?"

(L) What man teaches without lessons?
The sentence in Couvreur's Latin translation is: "Qui non sequitur antiquorum documenta, in quibus ille erudiet?"

"Non periturum"

(L) imperishable
From Couvreur's Latin translation.

"kiue sin"

The phrase Pound is reproducing here is, in Couvreur's transcription, "ki kiuë sën".

埃及 (chi⁴ 453) Since; when.
*(a) Already. To finish.

无 (wu² 7173) Without. A negative.
   Not. Radical 71.

白 (pe² 4975) White. To consider as white. Radical 106.

匕 (pi³ 5076) A spoon or ladle.
   Radical 21.

See: footnote 1.

厥 (chüeh² 1680) A personal pronoun. -- he, she, it, its, his, hers, theirs, etc.

心 (hsin. sin¹ 2735) The heart, the mind.
   Intention. Radical 61.


L'empereur (Mou wang) parla à peu près en ces termes: "Oh! Kiun ia, votre aïeul et votre père, avec une loyauté et une droiture très sincères, ont beaucoup travaillé pour la famille impériale. Les services qu'ils ont rendus sont inscrits sur le grand étendard.

"Moi faible enfant, qui recueille et dois garder l'héritage de Wenn wang, de Ou wang,

1. I have not been able to discover any special import attached to this character, chi⁴ 億, in the writings of Mencius (Mang-tsze), the ethical philosopher of the 4th century B.C.
to Kiun Ia, 3rd of his line in office:

"Their names are banner'd, year'd on the T'ai Tch'üng.

Now my turn for thin ice and tigers.

The king spoke thus: "Oh! Keun-ya, your grandfather and your father, one after the other, with a true loyalty and honesty, laboured in the service of the royal House, accomplishing a merit which was recorded on the grand banner. I, who am but a little child, have inherited the charge of the line of government transmitted from Wän and Woo, from Ching and from K'ang, and keep also thinking of their ministers who were able to aid them in the good government of the four quarters of the empire; -- the trembling anxiety of my mind makes me feel as if I were treading on a tiger's tail, or walking upon spring ice.

"MOU WANG"

The fifth emperor of the Chou dynasty (reign: 1001-946). His character is not rated highly by Chinese historians. According to Couvreur and Legge, he spent the end of his reign in useless wanderings about his empire. His works do not measure up to the noble prescriptions he mouths here to his minister.

穆 (mu⁴ 4601) Majestic; reverent. Profound. Solemn.
禾 (ho² 2114) Growing grain; crops. Radical 115.
白 (pe² 4975) White. To consider as white. Radical 106.
羽 (shan¹ 5625) Feathers; streaky. Radical 59.
65. cont.

"tou/tchoung/tchen"

True; genuine; magnanimous; sincere; generous. To attach importance to; to respect.

The bamboo. Radical 118.

A horse. Radical 187.

Loyal, faithful, devoted, honest, patriotic.
See: no. 4.

Upright; correct. Pure; virtuous; chaste.
See: no. 13.

"T'ai Tch'ang"

Very, much, too, excessive.


A napkin, kerchief or towel. A cap. Radical 50.

An opening; a mouth; a hole; an aperture; a port. Speech, talk. Radical 30.

See: footnote 1.

Live up to your line and the constitution


L'empereur parla à peu près en ces termes: "Kiun ia, vous n'avez qu'à suivre les traces des ministres précédents (de votre aïeul et de votre père); imitez-les, l'ordre public en dépend. Continuez ce qu'ont fait votre aïeul et votre père, et rendez glorieux le règne de votre souverain."

1. I was unable to find this character in isolation in any dictionary. Legge explains (p. 579) that 太常 is simply the name of the grand imperial banner. 太常 has been substituted in this instance for 旗—'flag' or 'banner'.

L'empereur ajouta: "Oh! soyez attentif. Aidez toujours votre souverain à observer les lois constantes (qui doivent régler sa conduite)."


The king spoke thus: -- "Keun-ya, do you take for your rule the lessons afforded by the former courses of your excellent fathers. The good order or the bad of the people depends on this. You will thus follow the practice of your grandfather and father, and make the good government of your prince illustrious."

The king said, "Oh! be reverent! Ever help your sovereign to follow the regular laws of duty which he should exemplify."

See: footnote 1.

(1) (hsien⁴ 2697) An example; a law; a pattern. Regulations; a constitution.

(2) (hsin. sin¹ 2735) The heart. The moral nature, the mind, the affections. Intention. Radical 61.

(3) (mu⁴ 4.5. 4596) The eyes. To regard, to look on. Radical 109.

(4) (chu³ 1336) A lord, a master, an owner. A ruler. To act as lord.


See: footnote 2.


"Quand vous doutez si vous devez infliger l'un des cinq supplices; ne l'infligez pas; quand vous doutez si le crime est assez grave pour être rangé parmi les cinq qui se

1. Pound is here combining Mu Wang's final injunctions to his two ministers, Keun-ya and Pih-keung.

2. The similarity between the lower component of hsien⁴ 恩, with the right-hand component of te².5 德 should be noted.
rachètent à prix d'argent, n'exigez pas d'argent. Après avoir examiné la cause avec tout le soin possible et acquis la certitude sur un grand nombre de points, observez encore l'air du visage et le maintien des personnes. Si vous ne trouvez rien d'évident, ne prolongez pas l'enquête. En toutes choses craignez la justice du ciel."

Legge. V. XXVII, 17. P. 604.

"When there are doubts as to the infliction of any of the five punishments, that infliction should be forborne. When there are doubts as to the infliction of any of the five fines, it should be forborne. Do you examine carefully, and overcome every difficulty. When you have examined, and many things are clear, yet form a judgment from studying the appearance of the parties. If you find nothing on examination, do not listen to the case any more. In everything stand in awe of the dread majesty of Heaven."

呂 (hu3 4280) A tube. A musical note.
*(a) An ancient state.

□ (k'ou3 3434) An opening; a mouth; a hole; an aperture; a port. Speech, talk. Radical 30.

See: footnote 1.

貌 (mao4 4368) Manner, appearance, form, face, bearing.

覧 (ch'ih4 1043) To discriminate. Reptiles without feet. To loosen. Radical 153. A fabulous beast. Also read chai3, when used for the beast. This monster is said to discern good and evil men, the evil are gored by it; it was used as an emblem by censors.

"etiam habitus inspiciendus"

(L) even appearance must be examined
From Couvreur's Latin translation.

1. This character which represents the name of the Duke of Leu, who, as tradition has it, was King Mou's minister for crime, is the first in Chapter XXVII (as is the last of Chapter XXVI). This chapter of The Shoo King deals with the just application of punishment.
It may depend on one man

"Parfois l'État est ébranlé et ruiné à cause d'un seul homme. Parfois aussi il est prospère et tranquille, parce qu'un homme s'est heureusement rencontré."

Legge. V. XXX, 8. P. 630.

"The prosperity and unsettledness of a State may arise from one man. The glory and tranquillity of a State also may perhaps arise from the excellence of one man."

See: footnote 1.

亦 (i4 5. 3021) And, also, moreover, likewise, further, however, then.

専 (t'ou2 6486) Above. Radical 8.

労 (id. of ch'uang4 1462) To create, to make. To invent. To begin.

小 (hsiao. siao3 2605) Small, insignificant, petty. Mean. A concubine. Radical 42.

門 (chiung1 1238) A desert, a border prairie. The first form is Radical 13.

一 (i1.5. 3016) One. Unity. The first. A, an, the. The same. Uniform. To unify, to unite. All. Radical 1.

人 (jen2 3097) Man; mankind. Others, when used in contrast. Radical 9.

(i4 3002) Right conduct. Righteousness. Morality.

See: nos. 51 & 64.

1. This phrase is from the last stanza of the concluding chapter of The Shoo King, and Pound's quotation of it marks his singular violation of the sequence of his source. The character immediately preceding this phrase in Pound's text, mao4 責, focusses on the weighty responsibility of judgment and decision in matters of the law. In following this issue with these four characters, Pound emphasizes the precarious causality, but yet the necessity
but what will they trust in now?

non coelum non in medio

but man is under Fortuna

? that is a forced translation?

Man under Fortune,

in the face of this, of responsible individual action.

1. In his "Terminology" Pound translates: "Fidelity to the given word. The man here standing by his word" (Confucius, p. 22). This is the first Chinese ideo-
people, has made us its representatives here below. Be intelligent and pure in hearing one side of a case. The right ordering of the people depends on the impartial hearing of the pleas on both sides; -- do not seek for private advantage to yourselves by means of those pleas. Gain got by the decision of cases is no precious acquisition; it is an accumulation of guilt, and will be recompensed with many evils: -- you should ever stand in awe of the punishment of Heaven. It is not Heaven that does not deal impartially with men, but men ruin themselves. If the punishment of Heaven were not so extreme, the people would have no good government all under heaven."

"litigantium dona"

(L) gifts of litigation
From Couvreur's Latin translation.

"fēi/pāo"

非 (feiⁱ 1819) Wrong, bad. A negative; not, not to be, without. Radical 175.

寶 (pao³ 4956) Precious; rare; valuable. Treasure; bullion. A jewel. Used conventionally as "your".

宍 (mien² 4488) A roof. Radical 40.

玉 (yu⁴ 7666) A gem; a precious stone -- particularly refers to jade. Valuable. Used conventionally for "your". Radical 96.

貞 (p'ei⁴ 5005) Cowries, shells, formerly used as currency; thus: -- valuables, precious. Radical 154.

"non coelum non in medio"

(L) it is not that heaven is not neutral
From Couvreur's Latin translation. Pound omits the final verb, "stat", to reproduce the concision of the four characters: 非 不 中 -- "not heaven not the mean".

gram to appear in The Cantos -- in Canto 34, published 21 years previous to Section: Rock-Drill.
"La donna che volgo"

(It) the woman who turneth
From Cavalcanti's "Canzone to Fortune": 'Io son la donna che volgo la ruota' -- 'I am the woman who turneth the wheel' (Rossetti's trans.).

"CHÉN"

震 (chen⁴ 315) To shake; to excite. To terrify.
17 震震 noise of thunder.
23 地震 earthquake.

(a) To quicken. The 4th of the diagrams.
2 载震 to become pregnant.

雨 (yu³ 7662) Rain. Radical 173.

辰 (ch'en² 336) Division of time, 7 to 9 a.m. Early morning. Radical 161.

See: footnote 1.

1. The first thing that should be noted about this crucial ideogram is that it has the same upper component as ling² 震, the ideogram which stands as signature for Canto 85. Chen⁴ 震, would appear to depict the early morning rain that falls after the night's thunder storm. The lower component, in other ideograms, denotes a vegetative quickening. Thus, this radical, when combined with that which depicts the first shoots of growing plants, forms the ideogram for "agriculture" or "the farmer" -- 農 (nung⁴ 4768). (Important here too is the designation of time, the early morning, the time of nature's awakening, and the most appropriate time for the man acting in accordance with natural processes to cultivate the soil.)

This ideogram does not appear in this section of The Shoo King; it does, however, appear earlier in The Shoo, in Wu Wang's charge to his officers before the battle on Mu plain (see: no. 28) where it designates the "rousing" of heaven's anger over the oppression that the tyrant, Cheou, rains down on the people (see: Couvreur. IV. I, i, 5. P. 173; Legge. V. I, i, 5. P. 285).

In the I Ching, the ancient Chinese book of oracles, chen⁴ is the 51st hexagram -- "The Arousing". The "image" that explicates this hexagram is revealing:

Thunder repeated: the image of SHOCK.
Thus in fear and trembling
The superior man sets his life in order
And examines himself.

(Richard Wilhelm translation, p. 198)

For an illuminating examination of Pound's "forced translation" and his elevation of capricious fortune, via Cavalcanti and Dante, to the Goddess Fortuna, divine figure of retributive and distributive justice, see: Daniel D. Pearlman, "The Blue-Eyed Eel: Dame Fortune in Pound's Later Cantos," in
"Iou Wang"

(Reign: 781-770) The last of seven emperors, with reigns spanning 200 years, whose unmeritorious rules earned them no record in The Shoo King but contributed to the decay of the Chou dynasty.

See: footnote 1.

"King Jou/killed by barbarians"

Couvreur's historical note, p. 390:
"L'empereur Iou wang ayant été tué par les K'iuen Joung barbares occidentaux, en l'année 770 avant notre ère...."

1. The social chaos of Iou Wang's reign was mirrored by an upheaval in the natural order. As Legge's historical note (p. 615) illustrates, King Jou was a recipient of divine justice -- a "Man under Fortune": "In the sixth year of his reign, on the 29th of August (new style), B.C. 775, occurred an eclipse of the sun. It is commemorated in the She King, Pt. II., Bk. IV., Ode iii., as 'an announcement of evils by the sun and moon.' Other symptomatic aberrations, as they appeared to be, in the order of nature are mentioned by the poet along with it: --

'The thunder roars, the lightning flashes; --
There is a want of repose, a want of good.
All the streams are overflowing;
The tops and crags of the mountains fall.
High hills become valleys;
"Millet wine, fragrant,
and a red bow
with a hundred arrows
and a black bow
and a hundred arrows.
ne inutile quiescas."
end quote.


"Uncle E-ho, you render still more glorious your illustrious ancestor. You were the first to imitate the example of Wăn and Woo, collecting the scattered powers, and continuing the all-but-broken line of your sovereign. Your filial piety goes back to your accomplished ancestor, and is equal to his. You have done much to repair my losses, and defend me in my difficulties, and of you, being such, I am full of admiration."

The king said, "Uncle E-ho, return home, survey your multitudes, and tranquillize your State. I reward you with a jar of spirits, made from the black millet, mixed with odoriferous herbs; with one red bow and a hundred red arrows; with one black bow, and a hundred black arrows; and with four horses. Go, my uncle! Show kindness to those who are afar off, and help those who are near at hand; cherish and secure the repose of the inferior people; do not idly seek your ease; inspect and compassionate all in

Deep valleys become hills.
Alas! that this man
Will not correct himself."
73. cont.

"Will not rustle cattle,
will not take oxen and horses
will close all traps and pitfalls,
that they have set for
wild game"

order for mobilization
against insurrection

your capital, and other cities -- thus completing your illustrious virtue."

See: footnote 1.

義 (4 3002) Right conduct. Righteousness.
Morality.
See: nos. 51, 64 & 69.

和 (ho2 2115) Harmony; peace; conciliation;
to be on good terms with;
kindly; to harmonize; mild; to rehearse ensemble music.

口 (k'ou3 3434) An opening; a mouth.
Speech. Radical 30.

禾 (ho2 2114) Growing grain; crops.
Radical 115.

"in angustiis me defendisti"

(L) you have defended me in my difficulties
Altered from Couvreur's Latin translation: "defendisti me in angustiis".

"ne inutile quiescas."

(L) be not uselessly at ease
From Couvreur's Latin translation.


"A présent, (les soldats, partout où il passeront), laisseront paître en liberté
les boeufs et les chevaux tirés des étables
(et mis au service de l'armée). (Habitants
du pays), fermez les trappes et bouchez les
fosses que vous avez disposées pour prendre
des animaux sauvages; ne vous permettez pas
de (rien laisser qui puisse) nuire aux
animaux tirés des étables. S'ils sont
blessés, vous sublirez les peines fixées
par les lois.

"Si un cheval ou un taureau en chaleur
s'enfuit, si un valet ou une servante
s'échappe (du camp), que personne ne se

1. This speech is made by P'ing Wang, "The Tranquillizer" (reign: 770-719), the last Chou emperor whose history The Shoo King records.
by tribes from t'other side of the Houai river

in time of

TCH'ENG 成

WANG 王 1115-1078

"will not traipse into peoples' fields chasing fugitives, real or...
"in eleven days we will go into Sui, prepare your provisions."

end quote.

permette de franchir le retranchement et de poursuivre le fugitif. (Si quelqu'un le saisit), qu'il le ramène fidèlement; il recevra de moi la récompense qu'il aura méritée. Si quelqu'un franchissant le retranchement, poursuit un valet ou un animal fugitif, ou si l'ayant saisi, il ne le ramène pas, il subira la peine fixée par la loi. Ne vous permettez pas de commettre des brigandages ou des larcins, de passer par-dessus les murs des maisons, de voler des chevaux ou des boeufs, de tenter la fidélité des valets ou des servantes. (Si quelqu'un se le permet), il subira la peine fixée par la loi.

"Le onzième jour du cycle, je marcherai contre les barbares de Siu. Préparez vos provisions de grains grillés et d'autres vivres...."


"We must now largely let the oxen and horses loose, and not keep them as usual in enclosures: -- do you shut up your traps, and fill up your pitfalls, and do not presume to injure any of the animals let loose. If any of them be injured, you shall be dealt with according to the regular punishments. "When the horses and cattle are seeking one another, or when your followers, male or female, abscond, presume not to leave the ranks to pursue them. But let them be carefully returned. I will reward you who return them according to their value. But if you leave your places, to pursue them, of if you who find them do not return them, you shall be dealt with according to the regular punishments. And let none of you people presume to rob or detain vagrant animals or followers, or to jump over enclosures and walls to steal away horses or oxen, or to decoy away servants and female attendants. If you do so, you shall be dealt with according to the regular punishments.

"On the day Keā-suh I will punish the tribes of Seu; -- prepare roasted grain and other provisions...."
"Pe K'in"

The prince of Loo under the reign of Ch'eng Wang.

伯 (pe².5. 4977) A father's elder brother; an uncle. Senior; elder. A title of respect. An earl.

夫 (jen² 3097) Man; mankind. Others, when used in contrast. Radical 9.

白 (pe².5. 4975) White. To consider as white. Radical 106.

禽 (ch'in² 1100) Birds. Animals, generally.

＊(a) To arrest, to capture.

肉 (jou³ 3132) A footprint. Radical 114.

凶 (hsiung¹ 2808) Cruel. Unfortunate. Sad.

一 (t'ou² 6486) Above. Radical 8.

人 (jen² 3097) Man; mankind. Radical 9.

"TCH'ENG WANG"

Ch'eng Wang: (Reign: 1115-1078) The son of Wu Wang and the second and last great Chou emperor.

成 (ch'eng² 379) To complete; to perfect. See: no. 41.

王 (wang² 7037) A prince or king.

1. The speech that Pound quotes from, delivered by Pe K'in, is from the penultimate chapter of The Shoo King which disrupts the chronology of The Shoo to comment on the disintegration of the Chou dynasty. The chapter hearkens back to a time when insurrectionary barbarian bands were held in check by a strong central authority. The final chapter returns to chronological sequence and presents the speech of the Duke of Ts'in in 626 B.C. The duke, deploring his own selfish ambition, repents his failure to act in accordance with the advice of his wise and virtuous ministers.

The final paragraph of the Duke's speech, which is the final paragraph of The Shoo King, is given in entry no. 68.
CANTO LXXXVII

p. 571

75. chih in the 3rd/ tone and a radical.

76. Ocellus:

[jih ]

[hsin ]

止 (chih 939) The point of rest.

See: no. 3.

"Ocellus"

An early Pythagorean philosopher.

See: footnote 1.


新 (hsin. sin 2737) New, recent. Fresh.

(a) To gather fuel.

斤 (chin 1059) Axes. Radical 69.

来 (chen 291) The hazel nut or filbert tree. A thorny tree.

木 (mu 4593) Wood; wooden.

立 (li 3921) To stand up; to establish. Radical 117.

See: footnote 2.

p. 572

77. 志 chih 4
directio voluntatis.

志 (chih 971) Determination; will; purpose. Ambition; scope.

See: no. 24.

1. Legge (p. 321 & 325) comments on the resemblances between V. IV of The Shoo King, "The Great Plan", and Ocellus's Pythagorean treatise, On the Universe. I have been unable to find a passage in Ocellus which would correspond to these ideograms.

2. These are the characters (jih 4.5 is repeated: 日日新 -- "day by day make it new") that the great Shang emperor, Ch'eng T'ang had inscribed on his bath-tub as motto, and which Pound took for the title of a collection of his critical writings on the art of poetry.
"Je constitue le grand précepteur, le grand maître et le grand gardien. Ce sont les san koung (les trois plus hauts dignitaires). Ils exposent les principes, établissent l'ordre dans l'empire, et mettent en parfaite harmonie les deux éléments constitutifs de toutes choses. Il n'est pas nécessaire que ces offices soient toujours remplis tous trois; l'essentiel est de ne les confier qu'à des hommes capables de les remplir.

"(Je constitue) le second précepteur, le second maître et le second gardien. On les nomme les san kou. Koung en second (ou assesseurs des koung), ils étendent partout la réforme, s'appliquent avec respect à faire briller l'action du ciel et de la terre, et m'aident à gouverner tout l'empire."

"I appoint the Grand Tutor, the Grand Assistant, and the Grand Guardian. These are the three Kung. They discourse of the principles of reason, and adjust the States; harmonizing also and regulating the operations of Heaven and Earth. These offices need not always be filled: -- there must first be the men for them.

"I appoint the Junior Tutor, the Junior assistant, and the Junior Guardian. These are called the three Koo. They assist the Kung to diffuse widely all transforming influences; they with reverence display brightly the powers of heaven and earth: -- assisting me, the one man."

See: footnote 1.

San (san¹ 5415) Three.

Ku (ku¹ 3470) Fatherless; lonely; solitary; an orphan. Alone.

16 孤 a solitary peak -- an outstanding man.

ㄋ (tzu³ 6939) A son; a child; posterity. A bride; a wife. To treat as one's own children. Radical 39.

1. In appended notes to this passage, Couvreur and Legge explain that though the Ku were assistant to the Kung, they were not subordinate officers. The six officers were superior in rank to the executive ministers of the government
"We have", said Mencius, "but phenomena."

Mohamedans will remain, -- naturally -- unconverted

If you remove houris from Paradise

as to hsin

In short, the cosmos continues

and there is an observation somewhere in Morrison.

and formed a sort of secret cabinet or privy council for the emperor.

1. "Our science is from the watching of shadows" -- The Analects, 6, XI, in Pound's translation, provide an essential qualification to this epistemology: "He [Confucius] said to Tze-Hsia: Observe the phenomena of nature as one in whom the ancestral voices speak, don't just watch in a mean way." (Confucius, pp. 215-216).
81.
One interaction. Tē 德 interaction. A shadow?

82.
"Nowt better than share (Mencius)
nor worse than a fixed charge."
That is the great chapter, Mencius III, I, III, 6
p. 575
T'ang Wan Kung 上

'The sovereign of the Hsia dynasty enacted the fifty mau allotment, and the payment of a tax. The founder of the Yin enacted the seventy mau allotment, and the system of mutual aid. The founder of the Chau enacted the hundred mau allotment, and the share system. In reality, what was paid in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.
'Lung said, "For regulating the lands, there is no better system that that of mutual aid, and none which is not better than that of taxing..."

"T'ang Wan Kung"
"The duke Wan of T'ang" -- the title of this part (Bk. III. Pt. I) of The Works of Mencius. In the specific chapter under consideration, Mencius is responding to the duke's questions concerning the proper way to govern his kingdom.

1. Mencius went to see king Hui of Liang.
2. The king said, 'Venerable sir, since you have not counted it far to come here, a distance of a thousand li, may I presume
3. Mencius replied, 'Why must your Majesty use that word "profit?" What I am provided with, are counsels to benevolence and righteousness, and these are my only topics.

4. 'If your Majesty say, "What is to be done to profit my kingdom?" the great officers will say, "What is to be done to profit our families?" and the inferior officers and the common people will say, "What is to be done to profit our persons?" Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be the chief of a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be the chief of a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching all.

5. 'There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after consideration.

6. 'Let your Majesty also say, "Benevolence and righteousness, and let these be your only themes." Why must you use that word -- "profit"?'

"pu erh"

"The arrow has not two points"
See: no. 42.

"(the grain cut)"

\(\text{利}^{114} 3867\) Profit, gain, advantage. Interest on money.

\(\text{刀}^{1} (\text{tao}^1 6124)\) A knife; a sword; a razor. Radical 18.

\(\text{禾}^{2} (\text{ho}^2 2114)\) Growing grain; crops. Radical 115.
Who leave the sun out of

See: no. 6.

止 (chih³ 939) The point of rest. "the hitching post, position, place one is in, and works from" (Confucius, p. 232).
See: no. 3.
86.

That T'ang opened the copper mine (distributive function of money). Legge's historical note (p. 190) that rehearses the major events in Ch'eng T'ang's reign is worth quoting at length here as it sheds light on the two ideograms, 弁 and 予, presented in this Canto.

"According to the 'Standard Annals,' his reign terminated B.C. 1753, so that his sway over the empire lasted only 13 years. The first 7 of them were a season of trial and calamity. No rain fell. Famine was the consequence of the drought. The sufferings of the people were intense. The issues of the mint were freely distributed among them, but money was of little use when grain was scanty. It was suggested at last, we are told, that some human being should be offered in sacrifice to Heaven, and prayer for rain presented at the same time. 'It is for the people,' said T'ang, 'that rain needs to be sought. If a man must be the victim for such an object, I will be he.' He then fasted, cut off his hair and his nails, and in a plain carriage drawn by white horses, clad in white rushes, in the guise of a sacrificial victim, he proceeded to a grove of mulberry trees, and there prayed, asking whether the calamity was owing to any failure in his government, or misemployment of officers, or extravagance in palaces, or excessive devotion to beauty, or the practice of bribery, or allowance of calumniators. He had not done speaking when a copious rain fell over several thousand le."


See: no. 82.

87.

Mencius on tithing

p. 581

88.

I believe the Dai Gaku.

(Japanese) The Great Learning.

Pound's first Italian translation was
Hugh Kenner reports a conversation at St. Elizabeths Hospital: "What Confucius has to say about style is contained in two characters. The first says 'Get the meaning across,' and the second says 'Stop.'" And on being asked what was in the character "Get the meaning across," "Well, some people say I see
90. cont.

[ts'ao] Grass; straw; herbs; weeds. Radical 140.

[chU] A sentence; an expression; a phrase.

See: no. 40.

See: footnote 1.

91.

[shih] A corpse. One who impersonates the dead at a sacrifice. Radical 44.

[shih1] A corpse on the throne; an idler, one who does nothing for his bread; the person who represents Confucius in sacrifices; one who impersonates the dead.

(a) To arrange. To manage or superintend.

too much in these characters" -- here a good-natured glance at ambient lunatics -- "but I think it means" -- the Jamesian pause -- "'Lead the sheep out to pasture.'"' (The Pound Era. University of California Press, 1971. P. 13.)

1. "respect for the kind of intelligence that enables grass seed to grow grass: the cherry-stone to make cherries" (Confucius, p. 193).
To know the histories

to know
good from evil

And know whom to trust.

Ching Hao.

---

1. Legge, in the "Prolegomena" to his translation of The Shoo King (p. 1),
p. 591

93.

Name for name, king for king

王 wang

王 wang

p. 592

94.

If our government must

必 sell monopolies!

sd/ Andy Jackson

p. 595

95. 義 i4

Without historic black-out

they cannot maintain perpetual

wars.

96.

Public debt was extinguished.

1834.

何 ho2

必 pi4-5

曰 ydeh4-5

利 1i4

p. 596

This quotation is not from Mr. Webster.


必 (pi4.5. 5109) An emphatic particle.

Certainly, must, will, necessarily.

心 (hsin. sin1 2735) The heart. The moral nature, the mind, the affections. Intention. Radical 61.

/ (p'ieh1.5. 5215) A dash; a downstroke to the left in writing. Radical 4.

See: no. 96.

義 (i4 3002) Right conduct. Righteousness. Morality.

See: nos. 51 & 64.

Works of Mencius, I, I, I.

See: no. 83.


\( \uparrow \) (jen2 3097) Man; mankind. Others, when used in contrast. Radical 9.

丁 (ting1 6381) An individual; a person; a male adult. To incur.

両 (ting1 6382) Alone.

口 (k'ou3 3434) An opening; a mouth; a hole; an aperture; a port. Speech, talk. Radical 30.

glosses this character as 'an instrument for writing or describing characters.'
97. Quam parva sapientia regitur

(L) Such small wisdom is hidebound

易 (i4 2952) Easy. To be at ease.
   (a) lenient; to treat lightly.
   (b) to clear the fields. To cultivate.
   *(c) Read i4.5. To change. The Book of Changes.

日 (jih4.5. 3124) The sun. A day.
   Daily. Radical 72.

勿 (wu 4.5. 7208) A negative. Not; do not.

98. Galileo from Mang tzu

必 (pi4.5. 5109) Must.
   See: no. 94.

曰 (yileh1.5. 7694) To speak; it is said.
   Radical 73.

利 (li4 3867) Profit, gain, advantage.
   Interest on money.
   See: no. 83.

See: footnote 1.

1. Cf. the last sentence of the Ta Hsio: "A state does not profit by profits. Honesty is the treasure of states." (Confucius, pp. 87-89)
There are four of them beyond ataraxia.

(ataraxia) Impassivity. Freedom from disturbance of mind or passion; stoical indifference.


1. "semina motuum, the inner impulses of the tree" (Confucius, p. 59).
And from the San Ku

Wei and Han rushing together
two rivers together
bright fish and flotsam
torn bough in the flood
and the waters clear with the flowing

Yu, the first and greatest emperor of the first dynasty, the Hsia, saved his inundated empire by regulating the flow of the rivers and confining them to their proper channels.

See: Couvreur. II. I. Pp. 61-89; and also Canto 53.
CANTO XCI

p. 611

105. doubling the pine, and to cloud.

p. 612

106. That the sun's silk tensile be clear

p. 613

107. timing the thunder

p. 615

108. They who are skilled in fire shall read tan, the dawn.

1. Cf.: Confucians observe the weather, hear thunder, seek to include.
109.

now flood as the Yang tse

揚 (yang² 7259) To scatter; to spread. To winnow. To publish abroad. To praise.

(f) A division of ancient China.

1 揚州 one of the nine divisions into which China was divided by YÜ the Great.

2 揚子江 the Yangtze River.

子 (tzu³ 6939) A son; a child; posterity. Radical 39.

The longest river and principle waterway of China. In 1954, the worst flood in known history occurred in the Yangtze basin.

110.

& then cannon to take the chinks opium

The Chinese government's prohibition of the import and export of opium by British imperialist merchants occasioned the Opium War of 1839-1842. For her victory, Britain received Hong Kong, 21 million pounds war indemnity, and preferred trading privileges.
p. 625

111.

Nine knowledges about chih

Avicenna and Algazel
The 8th being natural science, 9th moral
8th the concrete, 9th the agenda,
Agassiz with the fixed stars,
Kung to the crystaline,

The nine heavens as described in Dante's Convivio, Second Treatise, Chapter III:
"...and according to the tenets of astronomy and philosophy (after the observation of these motions) the moving heavens are nine; and their relative position is manifested and determined according as, by the arts of perspective, arithmetic and geometry, it is perceived by sense and reason; and by further observation of the senses...."

and this passage from Chapter IV:
"...the eighth is that of the fixed stars; the ninth is that which is not perceived by the senses save by that movement which was spoken of above; and it is called by many the crystaline heaven, that is the diaphanous, or all transparent."


止 (chih3 939) The point of rest.
See: no. 3.

See: nos. 51 & 64.

力 (114·5 3920) Strength, force, power.
Radical 19.

行 (hsing2 2754) Originally the character represented the picture of a crossroad. To walk, to do, to act, to travel. Radical 144.
113. cont.

平 hu¹ 2154

仁 jen²

holding that energy is near to benevolence.

近 (chin⁴ 1061) Near to; recent. To approach.

歩 (ch'ao¹ 1.5. 1282) Walking. Radical 162.

斤 (chin¹ 1059) Sixteen ounces, Chinese scale. Axes. Radical 69.

乎 (hu¹ 2154) Preposition -- at, in, from, than

仁 (jen² 3099) Benevolence, charity, humanity, love. See: no. 6.

The Unwobbling Pivot, XX. 10:

"Confucius said: Love of study is near to knowledge; energy is near to benevolence; to feel shame is near to boldness."

(Confucius, p. 153-155)

日 (jih⁴ 5. 3124) Daily.

新 (hsin. sin¹ 2737) New.

See: no. 76.

114.

and the soul's job? (Ocellus)

"Renew"
as on the T'ang tub:

Renew

jih hsin renew

115.

Plus the luminous eye

見 chien⁴

p. 630

116.

顯 hsien

見 (chien⁴ 860) To see, to perceive, to observe. Radical 147.

See: footnote 1.

顯 (hsien³ 2692) To manifest, to display.

See: nos. 23, 29 & 106.

1. This character is itself a radical, but it contains within it two readily identifiable radicals: 目 -- the eye; 儿 -- a man in motion.
Blue jay, my blue jay
that she should take wing in the
by the Kingdom of

T'ai 太
Wu 武
Tzu 子
as mentioned in Rollin,

and Apollonius said to King Huey

"Apollonius"

The mystic and sage of the 1st century
A.D. In his early years in Tyana, in
Cappadocia, he trained himself in
Pythagorean monasticism and then set out
on religious pilgrimages to all parts of
the known world: to India, the Upper
Nile, and Spain. Apollonius performed
many miracles; he deplored animal sac-
rifice and set himself the task of
purifying the rites of autochthonous
cults. He was considered by early

1. I have been unable to find out who Rollin is, or where this quote, if it is
Christian theologians to be a rival of Christ. In his later years, he was an arch-critic of the decadent and tyrannical governments of the Roman emperors, advising and rebuking, at the risk of his life, Vespasian, Nero, and Domitian.

This passage of Canto 94 effects a merging of Apollonius of Tyana with Mencius. King Hui of Liang, the cruel emperor whom Mencius advises, "Why must say profit?", is here interchangeable with the tyrannical Roman emperors.

寶 (id. of ch'uang⁴ 1462) To create, to make. To invent. To begin.

惠 (hui⁴ 2339) Favour, benefit. To confer kindness. To accord with. Kind, gracious.
心 (hsin. sin¹ 2735) The heart. The moral nature, the mind, the affections. Intention. Radical 61.
日 (yueh¹ 5. 7694) To speak; it is said. Radical 73.
財 (ts'ai² 6662) Wealth; property; valuables. Bribes.
貞 (p'ei⁴ 5005) Cowries, shells, formerly used as currency; thus -- valuables, precious. Radical 154.
118. cont.

才 (ts'ai² 6660) Talent; ability; parts. Power; force.

发 (fa¹ 5. 1768) To issue, to put or to send forth. To rise. To manifest. To issue stores.

背 (po⁴ 5. 5321) Back to back. Radical 105.

弓 (kung¹ 3703) A bow. Curved. Radical 57.

戈 (shu¹ 5849) To kill. A spear. Radical 79.

無 (wu² 7180) Without; apart from; none. A negative.

以 (i³ 2932) By, through, with. An instrumental preposition.

寶 (pao³ 4956) Precious; rare; valuable. Treasure; bullion. A jewel. Used conventionally as "your".

一 (mien² 4488) A roof. Radical 40.

玉 (yu⁴ 7666) A gem; a precious stone -- particularly refers to jade. Valuable. Used conventionally for "your". Radical 96.

尔 (erh³ 1754) You, your.

貝 (p'ei⁴ 5005) Cowries, shells, formerly used as currency; thus -- valuables, precious. Radical 154.

See: footnote 1.

"Taxila"

The capital city and site of the palace of Phraotes, the Indian emperor visited by Apollonius.

1. The statement contained in these characters --- "by wealth put to use, not by treasures accumulated" --- is, I think, Pound's own construction. These characters do not appear together in any of Pound's Chinese sources for Section: Rock-Drill. Mencius does not say this to Hui of Liang, although the maxim serves well as a summation of his advice to this king.

The first three characters, 條惠以, do, however, appear in the Ta Hsio, X. 20, in a relevant context: "'Good king is known by his spending, ill lord by his taking." The humane man uses his wealth as a means to distinction, the inhumane man becomes a mere harnass, an accessory to his takings.'" (Confucius,
Five, twenty two

財 (ts'ai² 6662) Wealth.

単 (chung¹ 1504) The middle. Among, within, in, between.

33 単 one of the "Four Books."

The Unwobbling Pivot. Pound.

"yung chung"

庸 (yung¹ 2. 7576) To employ; to use.

To manifest.

*(d) Harmony. That which is constant, admitting of no change.

3 単 without inclination to either side and admitting of no change -- the title of one of the Four Books -- The Doctrine of the Mean.

These six characters also contain the gist of the advice of Apollonius to the young prince who has squandered his fortune on the accumulation of material treasures: '...."And," said Apollonius, "are men to be valued more for themselves of for their belongings?" "For their wealth," said the other, "for wealth has the most influence." "And," said Apollonius, "my good youth, which is the best able to keep his money, an educated person or an uneducated?" And as the other made no answer, he added: "My good boy, it seems to me that it is
"29-/VESPASIAN a.D. 69"

This refers to Chapter xxix of Book V of The Life of Apollonius. In this section, the emperor Vespasian explains to Apollonius why he is suited to be a king. I quote only the part of his speech that Pound's ideogram, 中, best represents:

"...For I was never the slave of wealth that I know of, even in my youth; and in the matter of the magistracies and honours in the gift of Roman sovereign, I bore myself with so much sobriety and moderation as to avoid being thought either overbearing or, on the other hand, craven and cowardly. Nor did I cherish any but loyal feelings toward Nero...." (P. 529)

(i.5. 3016) One.

(jen² 3097) Man.

See: no. 68.

"V. 35"

Life of Apollonius, V. xxxv, p. 549.

"For myself I Apollonius care little about constitutions, seeing that my life is governed by the Gods; but I do not like to see the human flock perish for want of a shepherd at once just and moderate. For just as a single man pre-eminent in virtue transforms a democracy into the guise of a government of a single man who is the best; so the government of one man, if it provides all round for the welfare of the community, is popular government."

not you that own the house, but the house that owns you. As for myself I would far rather enter a temple, no matter how small, and behold in it a statue of ivory and gold, than behold one of pottery and bad workmanship in a vastly larger one." (The Life of Apollonius, V. xxi, p. 513. The citation that appears beside the characters, 發 財 -- "wealth put to use", on page 639 of Canto 94, refers to this episode.)
That it is of thrones,

Pound is here referring us to The Life of Apollonius, V. xxxvi, pp. 553-557. This chapter presents the sage's summation of his views on the virtuous kingship.

To build light

said Ocellus.

(wang 슈 7037) A prince or king. A ruler. Royal.

That it is of thrones,

(pen 슈 5025) Root; source; origin. Rooted in; to find the origin in; essential; original. From this comes the idea of principal or capital.


(一 슈 3016) One. Unity. The first. A, an, the. The same. Uniform. To unify, to unite. All. Radical 1.


(hsin 슈 2737) New, recent. Fresh.

See: no. 76.
That the crystal wave mount to
flood surge

近 (chin⁴ 1061) Near to, recent. To
approach.

平 (hu¹ 2154) Preposition -- at, in,
from, than.

仁 (jen² 3099) Benevolence, charity,
humanity, love.

See: no. 113.

The light there almost solid.

126.

YAO'S worry: to find a successor

"YAO"

(Reign: 2357–2258) The first great
Chinese emperor. Yao first united the
peoples and states into the empire
that is China. He commanded his astron-
omers to calculate the motions of the
sun, moon and stars, and to determine
the solstices and the seasons, thus
regulating the calendar and bringing
his realm into harmony with the
heavenly order.

Yao's long and diligent search for a
successor of exemplary virtue ended
when he discovered the wise and rever-
ent Chun. Chun became the second great
Chinese emperor; he ordered the terri-
tories of the empire, standardized the
weights and measures, and regulated
the rites.

Pound's statement returns us to the
beginning of The Shoo King.
"THAT IS SAGETRIEB"

教
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