

ANNOTATIONS TO THE CHINESE

IN SECTION: ROCK-DRILL

by

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B.A. (Honours), Simon Fraser University, 1970

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

in the Department

of

ENGLISH



THOMAS FRASER GRIEVE 1973

SIMON FRASER UNIVERSITY

December 1973

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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 decads 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" -- R. H. Mathews' Chinese-English Dictionary, Revised American Edition (1943; rpt. 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 annotations 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: Cathasia, 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.

ACKNOWLEDGEMENTS

I want to thank Robin Blaser for the initial push and continual support; Jamila Ismail for her careful reading of the first draft, her generous assistance on numerous particular difficulties that I encountered and her care in alerting me to important information - for, in short, her thorough supervision; Joan Henderson and Dr. W. Roberts of the Department of Modern Languages for their assistance in translating the Latin, Greek, French, Italian, and Provençal; Henry Hoekema and Karl Siegler for their perceptive criticisms of the first draft of the introductory essay; and Bernice Dewick for always managing, somehow, to find me a typewriter and a place to work.

TABLE OF CONTENTS

	PAGE
APPROVAL PAGE	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS	vi
TABLE OF CONTENTS	vii
INTRODUCTORY ESSAY: THE DEVELOPING PERFORMANCE OF THE CHINESE	
IDEOGRAM IN THE POETRY OF EZRA POUND	1
FOOTNOTES	23
ANNOTATIONS TO THE CHINESE IN <u>SECTION: ROCK-DRILL</u>	26
PREFACE	27
ABBREVIATIONS	30
CANTO LXXXV	31
CANTO LXXXVI	99
CANTO LXXXVII	121
CANTO LXXXVIII	127
CANTO LXXXIX	130
CANTO XC	134
CANTO XCI	135
CANTO XCII	136
CANTO XCIII	137
CANTO XCIV	139
CANTO XCV	145
BIBLIOGRAPHY.....	147

THE DEVELOPING PERFORMANCE OF THE CHINESE IDEOGRAM
IN THE POETRY OF EZRA POUND

I

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,³ 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.⁴) What Vorticism afforded Pound, as it did Gaudier-Brzeska, was "a peg for his thought".⁵ 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 jack-hammer 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.⁶ Fenollosa considered the essay of literary rather than philological importance,⁷ 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 𠄎) depicts the sun, and when it is placed above the single horizontal stroke — that depicts the horizon the combined form 旦 illustrates and denotes the dawn, morning, awakening; doubled, 旦 旦, 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 𠄎, 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 𠄎), which when compounded with the radical that shows a man's legs in motion, 儿, forms the character 見 -- 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 tan, 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 gauge 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.¹¹ The other ninety percent combine a visual with a phonetic component. Thus the character 扣, 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.¹² 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".¹³ 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.¹⁴ 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",¹⁵ 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, 土, which is the ancient pictograph for the earth, the ground, the soil. (This same radical appears in the last character of this stanza, 至, -- "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, tao⁴, 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, 行, 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: 一, "one", "the first", "unity"; and 十, "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, 德, 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 means whereby.

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"; 柰, "the hazel nut or filbert tree"; 立, "to establish"; 木, "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 significant 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.¹⁸ 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

amid stars

amid dangers; abysses

going six ways a Sunday,

how shall philologers?

(93/631)

II

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 ideogramic 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 decads 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".¹⁹ Its root, Τέχνη, "skill in an art, in making things",²⁰ 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 ling², 𠄎, 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's²¹ 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.²² 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 tê 德 and the ling² 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. Tê 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 tê 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 semeiology 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

- ¹ Ezra Pound, Guide to Kulchur (1938; rpt. New York: New Directions, 1968), p. 51.
- ² Ezra Pound, Gaudier-Brzeska: A Memoir (1916; rpt. New York: New Directions, 1970), p. 83. The three principles were first published in Poetry, 1, No. 6 (March, 1913).
- ³ Ezra Pound, "Vorticism," in Gaudier-Brzeska, pp. 81-94. The essay was originally published in Fortnightly Review, September, 1914.
- ⁴ Noel Stock, The Life of Ezra Pound (New York: Pantheon Books, 1970), p. 148.
- ⁵ Pound, Gaudier-Brzeska, p. 25.
- ⁶ Ernest Fenollosa, The Chinese Written Character as a Medium for Poetry (1919; rpt. San Francisco: City Lights Books, 1968). Hugh Kenner's chapter, "The Invention of China," in The Pound Era (Berkeley and Los Angeles: University of California Press, 1971), pp. 192-222, is the incisive commentary on Pound's reworking of Fenollosa's notes and cribs for Cathay.
- ⁷ Stock, The Life of Ezra Pound, pp. 148-149; also Hugh Kenner, "Ezra Pound and Chinese," Agenda, 4, No. 2 (1965), p. 38. Kenner's article provides a useful summary of the stages of Pound's involvement with the Chinese from Fenollosa to The Confucian Odes (1954).
- 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.

- 12 This example, and the source for my brief discussion here, is from Bernhard Karlgren, The Chinese Language: An Essay on Its Nature and History (New York: The Ronald Press Company, 1949), pp. 10-14.
- 13 Cyril Birch, "The Language of Chinese Literature," New Literary History 4, No. 1 (1972), p. 142.
- 14 Peter Dronke, Medieval Latin and the Rise of European Love-Lyric, 2 vols. (Oxford: Clarendon Press, 1965). The reader is invited to compare Dronke's chapter, "The Background of Ideas," vol. I, pp. 57-98, with Pound's "Psychology and the Troubadours," in The Spirit of Romance (1910; rpt. New York: New Directions, 1968), pp. 87-100. Pound is nowhere mentioned in Dronke's book.
- 15 Kenner, "Ezra Pound and Chinese," p. 40.
- 16 Ezra Pound, "Ta Hsio: The Great Digest," in Confucius (1928; rpt. New York: New Directions, 1969), pp. 27-28.
- 17 James Legge, "The Great Learning," in Confucius (1893; rpt. New York: Dover Publications, 1971), p. 356.
- 18 Karlgren, The Chinese Language, pp. 102-120.
- 19 Pound, Guide to Kulchur, p. 90.
- 20 Ibid., p. 327.
- 21 Donald Davie, "The Rock-Drill Cantos," in Ezra Pound: Poet as Sculptor (New York: Oxford University Press, 1964), pp. 202-232.
- 22 I refer here to Guy Davenport's "Persephone's Ezra" which offers insight into the reappearance of the Goddess of Renewal in the figures of Fortuna and Leucothea in Section: Rock-Drill; Christine Brooke-Rose's "Lay me by Aurelie," an explication of the Lazamon passage in Canto 91 [both articles are to be found in Eva Hesse, ed., New Approaches to Ezra Pound (London: Faber, 1969), pp. 145-173; 242-279]; and to Daniel D. Pearlman's "The Blue-Eyed Eel: Dame Fortune in Pound's Later Cantos," Agenda, 9, No. 4 — 10, No. 1 (1971-1972), pp. 60-77, which

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

- ²³ Hugh Kenner, "Under the Larches of Paradise," in Gnomon (New York: McDowell, Oblensky, 1958), p. 291.

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

- Confucius..... Ezra Pound, Confucius: The Great Digest; The Unwobbling Pivot; The Analects (1951; rpt. New York: New Directions, 1969).
- Couvreur..... Séraphin Couvreur, Chou King: Les Annales de la Chine (1897; rpt. Paris: Cathasia, 1950).
- Legge..... James Legge, The Shoo King, in The Chinese Classics, Vol. III (1865; rpt. Hong Kong University Press, 1960).
- Mathews'..... R. H. Mathews, Mathews' Chinese-English Dictionary, Revised American Edition (1943; rpt. Harvard University Press, 1963).
- Morrison..... R. Morrison, Dictionary of the Chinese Language, in Three Parts (Macao, China: East India Company's Press, 1820).
- (Fr)..... French
- (G)..... German
- (Gr)..... Greek
- (It)..... Italian
- (L)..... Latin
- (Prov)... Provençal

CANTO LXXXV

p. 543

1. LING² 靈

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

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

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

(a) Ingenious, smart, intelligent.

(b) A coffin containing a corpse.

雨 (yu³ 7662) Rain. Radical 173.

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

巫 (wu^{1.2} 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.

工 (kung¹ 3697) Labour. A labourer; a workman. A job. The time occupied in doing a piece of work. Radical 48.

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

See: no. 28.

2.

All there by the time of I Yin 伊

All roots by the time of I Yin 尹

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

(a) Used in names.

1 伊尹 a famous minister of T'ang the Completer. 1766 B.C.

p. 543

2. cont.

尹 (yin³ 7439) To govern; to rule; to direct; to oversee. A director or overseer. Earnest, sincere.

尸 (shih¹ 5756) A corpse. One who impersonates the dead at a sacrifice. Radical 44.

See: nos. 86 & 91.

亻 (jen² 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.

3.

chih³

止

a gnomon,

(chih³ 939) To stop. To desist. Radical 77.

(a) To rest in; to detain.

3 止於至善 to rest in the highest excellence.

See: footnote 1.

Our science is from the watching of shadows;

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, chih³ 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 chih³, with the addition of a

p. 543

4.

Versus who scatter old records

ignoring the hsien² form

p. 544

臣忠
貞

and jump to the winning side

(turbae)

Couvreur. III. II, 3-4. P. 105.

"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...."

Legge. IV. II. iii, 3-4. P. 179.

"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 正 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 至 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 止 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.

p. 543

4. cont.

"Versus who scatter old records"

布 (pu⁴ 5364) Calico, cotton cloth, shirtings, linen.

*(a) To notify. To publish. To spread out. To display.

命 (ming⁴ 4537) The will of God. A command; a decree. To command. Fate, destiny. Life. To name. Government notification.

See: footnote 1.

"ignoring the hsien² form"

𦉳 (chien³ 837) A slip of bamboo for making notes. Documents.

*(c) Hasty, rude. To treat rudely. Lax and careless.

See: footnote 2.

臣 貝 (hsien² 2671) Virtuous, worthy, good. To esteem as worthy. Excelling.

6 賢君 an excellent ruler.

23 賢明 of high character and clear intelligence; enlightened.

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

臣 (ch'en² 327) A statesman. A subject. Formerly used by civil officials for "I". Radical 131.

忠 (chung¹ 1506) Loyal, faithful, devoted, honest, patriotic.

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

See: no. 22.

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

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 chien³ with the two preceding annotated characters.

p. 544

4. cont.

"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; author-
ity; 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.

5.

II. 9. have scopes and beginnings

tchōung

chèu

i-li

Couvreur. III. II, 9. P. 108.

"Oh! celui qui veut bien finir, doit avoir
soin de bien commencer. Aidez vous qui remp-
lissent 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."

Legge. IV. II. iv, 9. P. 183.

"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.糸 (szu 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

p. 544

5. cont.

6.

仁

jen²are called chung¹⁻⁴

衷

仁好 (1508, Mathews)

no mere epitome without
organization.

The sun under it all:

Justice, d'urbanité, de prudence

wei heou,

智

chih⁴以 (i³ 2932) By, through, with. An
instrumental preposition.禮 (li³ 3886) Propriety; good manners.
Politeness. Ceremony. Worship. The
external exemplification of eternal
principles; the feeling of respect
and reverence.示 (shih⁴ 5788) An omen. To manifest;
to proclaim; to exhibit. Radical
113.

See: footnote 1.

曲 (ch'u^{1.5} 1623) Crooked, bent.
Wrong, false.

*(b) Shoots, small things.

2 曲 示 minutiae of
etiquette.豆 (tou⁴ 6478) Beans, peas. Radical
151.*(a) A vessel like a platter,
made of wood, bronze, or por-
celain, used for holding food
in sacrifices, etc.Couvreur. III. III, 1-2. Pp. 108-109.L'empereur, après sa victoire sur le
prince de Hia, retourna à Pouo, et adressa
une grande proclamation à tous les peuples
de l'empire.Il leur dit: "Oh! vous, peuples de
toutes les contrées, écoutez et comprenez
bien les avis de votre souverain. L'auguste
roi du ciel imprime la loi morale dans le
coeur de tous les hommes. Ceux qui la
suivent, conservent leur bon naturel. Leur
constante persévérance dans l'observation
de ses préceptes dépend du souverain.""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 precedes 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

p. 544

6. cont.

Legge. IV. III, i-ii, 1-2. Pp. 184-185.

The king returned from vanquishing Hea, and came to Pö. 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.

亼 (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.

智(chih⁴ 933) Wisdom, knowledge. Cleverness, prudence.

日(jih^{4.5} 3124) The sun. A day. Daily. Radical 72.

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

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

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

衷(chung^{1.4} 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 好 hao³ -- "good" -- but literally a woman and her contents, woman as source of generation and renewal.

p. 544

6. cont.

衣 (i¹ 2989) Clothing. Radical 145.中 (chung¹ 1504) The middle. Among, within, in, between.好 (hao³ 2062) Good, excellent; well; superior; right, etc.女 (nü³ 4776) A woman; feminine. Radical 38.子 (tzu³ 6939) A son; a child; posterity. A bride; a wife. To treat as one's own children. Radical 39.甲 (chia^{3.5} 610) Armour. Scaly. Fingernails.*(b) First; chief. The first of the Ten Stems, 天干.日 (jih^{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 chih⁴, 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): 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. Jen² and chih⁴ come from Couvreur's explanatory note.

p. 544

6. cont.

7.

the sheltered grass hopes, chueh,
cohere.

(No, that is not philological)

8.

Not led of lusting, not of
contriving

but is as the grass and tree
eccellenza

not led of lusting

not of the worm contriving

惟 (wei² 7066) Only; and; with; is.

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

厥 (chlleh^{2.5}. 1680) A personal pronoun -- he, she, it, its, his, hers, theirs, etc.

厂 (han⁴ 2016) A cliff. Radical 27.

悞 (ni^{4.5}. 4676) Disobedient.

屮 (ch'e^{4.5}. 283) Plants sprouting. Radical 45.

欠 (ch'ien⁴ 904) To owe money. Deficient. Radical 76.

(a) Deficiency. Short of. Lacking.

See: footnote 1.

Couvreur. III. III, 5,7. Pp. 111-112.

"Le ciel se montre vraiment secourable, aux peuples de la terre; le coupable a été dégradé et terrassé. Le ciel ne se trompe, jamais dans ses dispositions; cette vérité brille comme les fleurs au printemps. Aussi Tous les peuples reprennent vie.

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 persévérance dans l'observation de ses préceptes dépend 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, 厥 chlleh^{2.5}. refers back to the inherent propensity towards the good, 衷 chung^{1.4}. -- "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 chlleh^{2.5}. -- 厂 han⁴ and 屮 ch'e^{4.5}. -- "cliff" over "plants sprouting". The suggestive 'hopes', which could be either a noun or a verb, is possibly a transformation of the "deficiency" component -- 欠 ch'ien⁴. (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

p. 545

8. cont.

THE FOUR TUAN¹

端

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

poi

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

Legge. IV. III. iii, 5,7. Pp. 188-189.

"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"

淫 (yin² 7434) Lewd; immoral; obscene; bad; licentious. To be dissolute. To debauch.

水 (shui³ 5922) Water. Fluid; liquids. Radical 85.

壬 (jen² 3100) The ninth of the Ten Stems. North.
*(a) Artful.

爪 (chao³ 240) Claws of birds or animals. Feet. To scratch, to claw. To grasp. Attendants. Radical 87.

"eccellenza"

(It) excellence, pre-eminence; perfection

See: footnote 1.

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.

p. 545

8. cont.

"not of the worm, contriving"

See: footnote 1.

"THE FOUR TUAN¹"

端 (tuan¹ 6541) A beginning; an extremity.
A clue. A reason or pretext.
Principles; doctrines.

8 四端 four corners; the four
fundamental principles of
Confucianism -- love, duty,
propriety, wisdom.

立 (li^{4.5} 6541) To stand up; to
establish. Radical 117.

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

而 (erh² 1756) And, and yet, also, but,
nevertheless, like, as. Radical 126.

See: footnote 2.

"Hulled rice and silk at easter"

罍 (1² 3001) Cups or vases used in libations.
A rule, a law. Regular; constant. The
normal nature of man.

豕 (chi⁴ 450) A pig's head. Radical 38.

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

糸 (szu or ssu¹ 5570) Silk. Radical 120.

井 (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"

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, 端¹ tuan¹ "was originally a graph showing the first visible sprouts of a plant".

p. 545

8. cont.

休 (hsui¹ 2786) To rest. To cease. To desist. To resign.

* (b) Blessings; prosperity; good-fortune.

↑ (jen² 3097) Man; mankind.

木 (mu^{4.5} 4593) Wood; wooden. Timber. Trees. Radical 75.

9.

poi

時

shih²

忱

ch'ên²

恣

Couvreur. III. III, 8-9. Pp. 112-113.

"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."

Legge. IV. III. iii, 8-9. Pp. 189-190.

"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."

時 (shih² 5780) Time. A season; a period. Opportunity.

日 (jih^{4.5} 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

10. cont.

- 亦 (i^{4.5}. 3021) And, also, moreover, likewise, further, then.
- 莫 (mo^{4.5}. 4557) A negative; not; do not; there is not.
(g) Quiet, tranquil.
- 不 (pu^{4.5}. 5379) Not; a negative.
*(b) With another negative it makes a strong affirmative. (Thus:莫不)
- 寧 (ning² 4725) Used as a term of comparison: -- rather; it is better. Would that.
*(a) Peaceful, repose.

11.

Perspicax qui excolit se ipsum,
Their writings wither because they
have no curiosity,
This "leader", gouged pumpkin
that they hoist on a pole,

p. 546

But if you will follow this
process

德

not a lot of signs, but the one
sign

etcetera

Couvreur. III. IV, 7-8. Pp. 116-118.

"Il statua des châtimens pour punir les officiers, et donna les avis suivans aux hommes constitués en dignité: 'Se permettre d'avoir toujours des choeurs de pantomimes dans le palais our 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 aïeul); 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, quelque petite qu'elle soit, et vous rendrez tous les peuples heureux. Évitez toute mauvaise action, grande our petite; sinon, vous renverserez les temples de vos ancêtres (vous perdrez votre dynastie)."

Legge. IV. IV. iii-iv, 7-8. Pp. 196-198.

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

p. 545

11. cont.

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 consideration 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 excellence; 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 tê.

p. 546

1. This line does not occur in Couvreur'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 pumpkin procession parodies the true process.

p. 546

11. cont.

12.

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'o
 tchoung
 ìun
 te

𠂔 (ch'ih^{4.5}. 1044) A step with the
 left foot. Radical 60.
 目 (mu^{4.5}. 4596) The eyes. To regard,
 to look on. Radical 109.
 十 (shih^{2.5}. 5807) Ten. Complete.
 Radical 24.
 10 十 全 entire; perfect.
 一 (i^{1.5}. 3016) One. Unity. The first.
 A, an, the. The same. Uniform.
 To unify, to unite. All. Radical
 1.
 心 (hsin. sin¹ 2735) The heart. See:
 no. 4.

See: footnote 1.

Couvreur. III. V, 8-10. P. 121.

L'empereur ne put encore se résoudre à
 changer de conduite.

I In se dit en lui-même: "Sa conduite
 est inique; en lui la mauvaise habitude
 corrompra la nature. Je ne le laisserai
 plus vivre dans la familiarité d'hommes
 vicieux (ou, d'après Tchou Hi, je ne puis
 vivre familièrement avec un prince vicieux).
 Je construirai un palais à T'oung (et l'y
 enfermerai), afin qu'il s'instruise auprès
 de (la tombe de T'ang) son prédécesseur, et
 ne reste pas toute sa vie dans l'aveugle-
 ment."

L'empereur se rendit au palais de T'oung,
 y passa le temps du deuil, et devint
 sincèrement vertueux.

Legge. IV. V. Pt. 1, 8-10. Pp. 203.

The king was not yet able to change his
 course. E Yin said to himself, "This is
 real unrighteousness, and is becoming by
 practice a second nature. I cannot bear to
 be near such a disobedient fellow. I will
 build a place in the palace at T'ung, where
 he can be quietly near the remains of the
 former king. This will be a lesson which

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

p. 546

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 (mi² 4450) To deceive, to delude, to confuse. To lead or go astray. Error. Fascinated, infatuated. 33 迷·魂陣 a fish-trap of wicker.

克 (k'e^{4.5} 3320) To be able to. Competent. Adequate.

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

允 (yŭn³ 7759) To grant; to allow; to permit; to consent; to sanction; to assent. To confide in. Sincere; loyal.

德 (te^{2.5} 6162) Virtue. See: no. 11.

13.

put some elbow-grease into it
the third séu

祀 szu' Mat. 5592

Nor by vain disputations

nor sitting down on a job that
is done

i jênn iuên

以

whereby, in the long run,

貞 chên

Couvreur. III. V, 8-9. P. 127.

"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 tâche, ne garde pas sa charge à cause de la faveur du prince ou en vue d'un intérêt particulier. Tout le royaume persévéra fidèlement dans la pratique de la vertu."

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-

p. 546

13. cont.

Legge. IV. V. Pt. iii, 8-9. Pp. 211-212.

"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.

示 (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 iuên"

一 (i^{1.5} 3016) One. Unity. See: no. 11.

亼 (jen² 3097) Man; mankind.

元 (yüan² 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").

p. 547

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 叟 (sou³ 5470): "An old person", or to 度 (sou¹ 5471): "To search; to examine into". The latter is the third character listed in Mathews' under the syllable sou (seo).

p. 547

13. cont.

貞 (chen¹ 346) To inquire by divination. Lucky. The lower half of the diagrams of the Book of Changes.

*(a) Upright; correct.

*(b) Pure, virtuous, chaste.

貝 (p'ei⁴ 5005) Cowries. Valuables. Radical 154.

卜 (pu^{3.5}. 5378) To divine; to foretell. Radical 25.

See: footnote 1.

14.

reddidit gubernium imperatori

陳 ch'en

戒 chiai

Couvreur. III. VI, 1. P. 127.

I In ayant remis les rênes du gouvernement entre les mains de son souverain (T'ai kia), et se préparant a lui demander l'autorisation de se retirer dans ses terres, lui donna des avis sur la pratique de la vertu.

Legge. IV. VI, 1. P. 213.

E Yin, having returned the government into the hands of his sovereign, and being about to announce his retirement, set forth admonitions on the subject of virtue.

"reddidit gubernium imperatori"

(L) he restores the government to the emperor.

From Couvreur's Latin translation.

陳 (ch'en² 339) To arrange; to spread out.
*(a) To make a statement. To make a plea.

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 卜 divination and 貝 (fee to the diviner)]." In L. Wieger's Chinese Characters (New York: Dover, 1965), the character is defined as "contenance, 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 Τέχνη -- "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.

p. 547

14. cont.

15.

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

	獲
夫	自
匹	盡
婦	匹

阝 (fu⁴ 1960) A mound. Abundant;
 fertile. Radical 170.

東 (tung¹ 6605) The east. Eastern.

日 (jih^{4.5} 3124) The sun.

木 (mu^{4.5} 4593) Wood. Trees.

戒 (chiai⁴ 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.

Couvreur. III. VI, 9,11. Pp. 130-131.

"(Si votre vertu est pure), elle fera dire à tout le peuple: "Que notre empereur exprime de grandes pensées!" Elle lui fera dire aussi: "Que les intentions de notre empereur sont pures!"..."

"Un prince sans sujets n'aurait pas à qui commander; un peuple sans prince n'aurait pas à qui obéir. Ne cherchez pas à vous grandir en rabaissant les autres. Si un homme ou une femme du peuple n'a pas la liberté de s'appliquer de toutes ses forces (à faire le bien), le maître du peuple aura un secours de moins, et le bien qu'il doit faire ne sera pas complet."

Legge. IV. VI. iv, 9,11. Pp. 218-219.

"Such virtue will make the people with the myriad surnames all say, 'How great are the words of the king!' and also, 'How single and pure is the king's heart!'....

"The sovereign without the people has none whom he can employ; and the people without the sovereign have none whom they can serve. Do not consider yourself so enlarged as to deem others small in comparison. If ordinary men and women do not find

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

p. 547

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 (huo⁴ 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'i⁴ 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.

p. 548

16.

Three hundred years until P'an

般
III

P'an Keng

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

'T'ae-kää's reign ended B.C. 1720, and Pwan-käng'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.

p. 548

16. cont.

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.)

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

Couvreur. III. VII. Art. i, 15. Pp. 138-139.

"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 méprisez pas les orphelins et les jeunes gens (n'interdisez pas les remontrances aux vieillards, sous prétexte qu'ils deraisonnent, 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. i, 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

17.

各
長
于
厥
居

Baros metetz en gatge!

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'.

p. 548

17. cont.

experienced, and do not make little of the helpless and young. 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.

長 (ch'ang² 213) Long, of space or time. Profitable. Excelling.

于 (yu² 7592) To proceed.

厥 (chueh^{2.5}. 1680) A personal pronoun -- he, she, it, its, his, hers, theirs, etc.
See: no. 7.

居 (chü¹ 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.

18.

德

tê

See: no. 11.

p. 549

19.

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

高宗

KAO

TSOUNG 1324
1265 a.c.

Legge. P. 248.

'The dynasty which was to supplant that of Shang (or Yin) is already looming in the distance. Seaou-yih died B.C. 1324, and the next year was the first of Woo-ting (武丁), who earned a place for himself in the 'seven-shrined temple,' under the title of 'The High and Venerable' (高宗), and arrested for a time the downfall of his house.'

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

p. 549

19. cont.

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

See: footnote 1.

20.

Whetstone whirling to grind, jòu

Couvreur. III. VIII. Art. i, 6. P. 153.

tso

"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."

li

cymba et remis

Legge. IV. VIII. Pt. i, 6. P. 252.

Trees prop up clouds,

"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 (ju³ 3142) You, your.

作 (tso^{4.5} 6780) To make; to do; to act.
To write; to compose. To rise.
Work.

礪 (li⁴ 3909) A coarse whetstone. Sandstone. To grind.

See: footnote 2.

"cymba et remis"

(L) boat and oars
See: footnote 3.

the move to found 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. Couvreur's Latin translation for III. VIII. Art. i, 6, reads "cymba et remus". Pound's alteration introduces the dative plural.

p. 549

20. cont.

21.

Praecognita bonum ut te moveas
and then consider the time

liú

慮

p. 550

cheu

時

22.

"Fatigare in sacris
dicitur non revereri"
Fou iue

"Trees prop up clouds"

霖 (lin² 4026) Long-continued rain.雨 (yü³ 7662) Rain. Radical 173.

木木 (lin² 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 move-
ments 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 (lü⁴ 4292) Anxiety; to be anxious. To
plan.

心 (hsin. sin¹ 2735) The heart. The
moral nature, the mind, the af-
fections. 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.

Couvreur. III. VIII. Art. ii, 11. P. 157.

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

1. Couvreur's Latin translation at III. VIII. Art. ii, 6, has "Praecogita". The insertion of the 'n' creates an ungrammatical form of a cognate verb (praecognosco vs. praecogitare). The English 'precognition' is probably responsible for Pound's slip.

p. 550

22. cont.

III. viii, 11.

中

tchoung

in rites not flame-headed

respect. Les cérémonies trop multipliées engendrent la confusion. Il est difficile d'honorer les esprits (comme il convient)."

Legge. IV. VIII. Pt. ii, 11. Pp. 257-258.

"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.

"Fou 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:

言兌 (shuo^{1.5} 5939) To speak; to say; to tell; to talk. To scold.

言 (yen² 7334) Words; speech.

兌 (tui⁴ 6560) To exchange; to barter; to weigh.

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

See: footnote 1.

"in rites not flame-headed"

示豐 (li³ 3886) Ceremony. See: no. 5.

火頁 (fan² 1789) To trouble, to annoy.

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

頁 (yeh^{4.5} 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.

p. 550

23.

"Up to then, I just hadn't
caught on."

chung

wang

hsien

顯

said KAO TSOUNG

Couvreur. III. VIII. Art. iii, l. P. 158.

L'empereur dit: "Iue, approchez. Moi faible enfant, j'ai d'abord étudié sous kan P'an. Ensuite j'ai vécu retiré a la campagne. De là je suis allé demeurer dans l'angle formé par le Fleuve-Jaune. Passant de nouveau le Fleuve-Jaune, je suis revenu à Pouo. Jusqu'à présent mon intelligence est peu éclairée."

Legge. IV. VIII. Pt. iii, l. Pp. 259-260.

The king said, "Come, O Yuě. 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."

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.

頁 (yeh^{4.5} 7316) The head. Radical
181.

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

日 (jih^{4.5} 3124) The sun.

𣎵 (kuan¹ 3563) To run the threads
through the web in weaving.

or

絲 (szu or ssu¹ 5571) Silk.

See: footnote 1.

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

That the sun's silk

hsien

顯

tensile

be clear (91/612)

p. 550

23. cont.

24.

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.

"tcheu"

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.

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

p. 550

24. cont.

25.

study with the mind of a grand-
son

and watch the time like a hawk

taó tsi

½ research and ½ Τέχνη

½ observation, ½ Τέχνη

½ training, ½ Τέχνη

Tch'eng T'ang for guide.

貞

You will go a long way without
slipping,

p. 551

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'enseign-
ment), 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 con-
stant 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 unper-
ceived.

"Survey the perfect pattern of the for-
mer king; -- so may you for ever be
preserved from error."

p. 550

25. cont.

"study with the mind of a grandson"

學 (hsle^h2.5. 2780) To study; to learn, to imitate. To train up. A branch of learning.

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

子 See: footnote 1.

遜 (sun⁴ 5545) To yield. Humble. To accord. To be obedient. To withdraw.

辵 (ch'o^{1.5}. 1282) Walking. Radical 162.

孫 (sun¹ 5541) A grandson; a grandchild. Descendants, posterity. Second growth of plants.

"and watch the time like a hawk"

See: footnote 2.

"taó tsi"

道 (tao⁴ 6136) A road; a way; a path. From which comes the idea of The Way; the Truth. A doctrine. A principle. Reason.

辵 (ch'o^{1.5}. 1282) Walking.

首 (shou³ 5839) 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 學 (hsle^h2.5. 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 惟 (wei² 7066) which serves as an initial particle to the sentence in question, and whose root 隹 (chui¹ 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)

p. 550

25. cont.

積 (chi. tsi^{1.5}. 500) To amass; to store up.

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

責 (tse^{2.5}. 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.

"Τέχνη"

(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.

p. 551

1. In Guide to Kulchur (New York: New Directions, 1938), p. 327, Pound glosses this term as "skill in an art, in making things". Ideas put into action.

p. 551

25. cont.

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

罔 wang.

僕 pou.

Not after this dynasty."

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

水 (shui³ 5922) Water. Fluid; liquids.
Radical 85.

左 (ch'ih^{4.5}. 1044) A step with the
left foot. Radical 60.

右 (ch'u^{4.5}. 1408) A step with the
right foot, as 左 is a step with
the left foot.

Couvreur. III. VIII. Art. iii, ll. P. 161.

"Un bon prince ne partage les soins du
gouvernement qu'avec des officiers sages;
un sage n'accepte (de charge et) de traite-
ment que d'un bon prince...."

Legge. IV. VIII. Pt. iii, ll. P. 262.

"The sovereign should share his govern-
ment with none but worthy ministers. The
worthy minister whould accept his support
only from the proper sovereign...."

"Nisi cum sapientibus non regit"

(L) Unless with wise men, he does
not rule
From Couvreur's Latin translation.

"nor sage feed from poisoned trough"

食 (shih^{2.5}. 5810) Food. To eat; to
drink. Radical 184.

See: footnote 1.

Couvreur. III. XI, 8. Pp. 168-169.

"A présent que la maison de Chang est
dans le malheur, je veux succomber avec
elle. Quand elle aura disparu dans l'abîme,
je ne serai jamais ni le sujet ni le
ministre (d'aucun empereur d'une autre
famille). Mais, à mon avis, vous fils d'
empereur, vous ferez bien de vous retirer
(afin de conserver un descendant à nos

1. Pound retains the literal (vs. Couvreur's "traitement" or Legge's "support").

p. 551

27. cont.

Ki went into Corea,
 "abire decere", lest the line be
 no more.

ancêtres). Le conseil que j'ai donné (à
 votre père) autrefois, vous a été nuisible.
Fils d'empereur, si vous ne vous éloignez,
toute notre race sera entraînée dans une
commune ruine."

Legge. IV. XI, 8. Pp. 277-278.

"Now is the time of Shang's calamity; --
 I will arise and share in its ruin. When
ruin overtakes Shang, I will not be the
servant of another dynasty. But I tell you,
O King's son, to go away as being the
course for you. Formerly I injured you by
what I said, but if you do not go forth
now, our sacrifices will entirely perish."

"200 years after"

Legge. "Historical Note", p. 273.

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

"nunquam ego"

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

[𦉰] (wang³ 7045) A net.

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

僕 (p'u^{2.5} 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".

p. 551

28. cont.

"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 foo 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 Fă or Wu Wang.

"Our dynasty came in because of a great
sensitivity"

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
virtue fleurit dans les États de Wenn
wang."



(ling² 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 wán ǒu tchēu ling -- 惟人萬物之靈, which, when searched in Mathews' yields auxilliary meanings for the characters that could have helped Pound form the repeated motto of this canto. The primary meaning given for tcheu (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 ling² 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 靈 ling² 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

p. 552

28. cont.

"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.降 (chiang⁴ 654) To descend; to come
down from heaven. To send down.災 (tsai¹ 6652) Calamities from
Heaven. See: no. 10.

See: footnote 2.

聰 (ts'ung² 6916) The hearing; to listen.
Astute. Clever. Quick of apprehen-
sion.耳 (erh³ 1744) The ear. Radical 128.息 (ts'ung¹ 6915) Excited; hurried.宣 (tan³ 6048) Sincere; real; true.明 (ming² 4534) Bright, clear, intelli-
gent. Light, brilliant. To under-
stand. To illustrate. To cleanse.日 (jih^{4.5} 3124) The sun.月 (ytleh^{4.5} 7696) The moon.

See: footnote 3.

作 (tso^{4.5} 6780) To make; to do; to act.
To write; to compose. To rise.
Work.元 (yllan² 7707) The first; the head; the
chief.

*(b) Good; large; great.

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

processes. (See: no. 1)

1. It is worth noting here that Pound adopts the simple transitive to see 萬物, all living creatures, in their act of perception.
2. 降 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

p. 552

29.

"Gentlemen from the West,

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

顯

hsien.

Couvreur. IV. I. Art. iii, 2. Pp. 180-181.

L'empereur dit: "Oh! nobles guerriers des contrées occidentales, la loi imposée par le ciel au genre humain est manifeste, et les dirrérents articles en sont très clairs. Or l'empereur Cheou, de la dynastie des Chang, méprise et viole les cinq grandes vertus (qui règlent les relations sociales). Il croupit dans la paresse et ne respecte rien. Il s'est lui-même séparé du ciel et rendu odieux au peuple."

Legge. V. I. Pt. iii, 2. Pp. 294-295.

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."

顯 (hsien³ 2692) To manifest, to display.
 Evident. See: no. 23.

30.

Wu 武 leant on the yellow
 halbard

in his right, the white
 signal tail:

Couvreur. IV. II, 1. P. 184.

C'était le premier jour du cycle (le 4 du deuxième mois). L'empereur (Ou wang), arrivé dès le matin dans la plaine de Mou, non loin de la capitale des Chang, fit une harangue à ses soldats. Tenant de la main gauche sa hache dorée, et de la main droite un pennon de crin blanc pour donner des signaux, il dit: "Vous êtes venus bien loin, hommes des contrées occidentales."

Legge. V. II, 1. Pp. 300-301.

The time was the grey dawn of the day kea-tsze. On that morning the king came to the open country of Muh in the borders of Shang, and addressed his army. In his left hand he carried a battle-axe, yellow with gold, and in his right he held a white ensign, which he brandished, saying, "Far are ye come, ye men of the western regions!"

p. 552

30. cont.

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

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

止 (chih³ 939) To stop. To desist. Radical 77. See: no. 3.

弋 (i^{4.5} 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.)

31.

"e canta la gallina,

he is ganged up with
racketeers

"6 steps or 7, reform.

"4, 5, 7 strokes, reassemble

止 cheu

齊 t'si

nài tcheù t'si

and do not chase fugitives."

Couvreur. IV. II, 6-9. Pp. 186-187.

"....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

p. 552

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 nous servent dans nos contrées occidentales. Courage, braves soldats."

Legge. V. II, 6-9. Pp. 303-304.

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

止 (chih³ 939) To stop. To desist.

齊 (t'si² 560) Even, regular, uniform. All alike. To arrange. Radical 210.

Couvreur. IV. III, 3. Pp. 189-190.

....Le premier jour du cycle suivant (le 4 du deuxième mois), au point du jour, Cheou amena ses cohortes, qui présentaient l'aspect

p. 553

32.

Cheou's host was like a forest in
Mu plain,

林 quasi silvam convenit
jo lin.

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

p. 553

32. cont.

d'une forêt (à cause du grand nombre de ses soldats); il les réunit dans la plaine de Mou. Ses soldats ne luttèrent nullement contre les nôtres; mais, ceux qui étaient en avant tournant leurs lances contre ceux qui étaient derrière, ils s'entre-tuèrent, et la déroute commença....

Legge. V. III, 9. P. 315.

....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 (jo^{4.5.} 3126) And. If, as if, as to, supposing.

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

木 (mu^{4.5.} 4593) Wood; wooden. Timber. Trees. Radical 75.

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 --

p. 553

33. cont.

極
血
偏

34.

The 4th part: marginalia.

35.

Liu dogs, serendipity? No.

36.

惘 t'oung

療 kouan 9.6

T'oung kouan nài chenn

乃

極 (chi^{2.5}. 484) The ridgepole of a house. The utmost point. Very, extremely. To reach the end of. To push to extremities. The poles.

血 (hsüeh^{3.4.5}. 2901) Blood. Blood relationships. Radical 143.

偏 (p'ien¹ 5246) Inclined to one side; leaning. Partial, prejudiced. Determined, in a bad sense.

Refers to Couvreur. IV. IV, "La Grand Règle". Pp. 194-209. The chapter gives a systematic classification of the responsibilities of government in relation to the elemental and temporal order.

Refers to Couvreur. IV. V, "Le Chien de Liu". Pp. 209-213. (Or Legge. V. V, "The Hounds of Leu". Pp. 345-350.) In this chapter the great counsellor, Cheu, advises King Wu not to accept the gift of hounds from subjected tribes. Legge. V. V, 8-9. Pp. 349-350.

"....He (a prince) should not value strange things to the contemning 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.

p. 553

36. cont.

vertueux....Allez et dépensez-vous tout entiere. 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...."

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

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

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

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

疒 (ni^{4.5} 4675) Disease. Radical 104.

水 (shui³ 5922) Water. Fluid; liquids.

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

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

身 (shen¹ 5718) The body. The person. The hull. Oneself; I, me. A lifetime. Radical 158.

p. 554

身

37.

not water, ôu iu chouèi

辰

min

監

kien

10.12

There be thy mirrouir in men.

Couvreur. 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

p. 554

37. cont.

grand miroir, et nous exciter à assurer la tranquillité du peuple?

Legge. V. X, 12. Pp. 409-410.

"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?

"ôu iu chouéi"

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

於 (yl² 7643) In; on; at; by; from. Than. With reference to. Compared with.

水 (shui³ 5922) Water. Fluid; liquids. Radical 85.

民 (min² 4508) The people; mankind.

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

戶 (hu⁴ 2180) A door. An individual. A family; population. Radical 63.

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.

夕 See: footnote 2.

1. The ideogram, ostensibly for the syllable min², in every edition of "Canto LXXXV" depicts 戾 (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 民監; 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 or his printer simply made an error in transcription.

2. Mathews¹ does not list this character in isolation.

p. 554

38.

土
中
旦
日
配
皇

Tán

iue

p'ei

houáng

Couvreur. IV. XII, 14. P. 264.

"Prince, venez ici, et ministre du roi du ciel, accomplissez son oeuvre au centre du monde. Tan a dit: "Quand cette grande ville sera bâtie, d'ici l'empereur agira, j'espère, comme l'associé de l'auguste ciel, et offrira avec respect des sacrifices aux esprits du ciel et de la terre. Fixé ici au centre de l'empire, il gouvernera parfaitement." Prince, vous remplirez, j'espère, le mandat du ciel, et le bon gouvernement du peuple sera notre félicité présente.

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 (jih^{4.5} 3124) The sun. A day.

一 (i^{1.5} 3016) One. Unity. The first.

See: footnote 1.

曰 (ytleh^{1.5} 7694) To speak; it is said. Radical 73.

配 (p'ei⁴ 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.

p. 554

38. cont.

39.

XIII, 9 k'i p'eng

其

朋

Odysseus
"to no man"

p. 555

火

tcho

己 (chi³ 429) Self; personal; private.
Radical 49.皇 (huang² 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 (wang² 7037) A prince or king. A ruler. Royal.

Couvreur. IV. XIII, 9. Pp. 272-273.

"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."

Legge. V. XIII, 9. P. 440.

"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'i² 525) His, her, its, their. This, that. A demonstrative and possessive pronoun.

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

朋 (p'eng² 5054) A friend, an acquaintance, a companion. To match, to pair.

See: footnote 1.

月 (yüeh^{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".

p. 555

39. cont.

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

灼 (cho^{2.5} 1256) Clear; luminous.
 *(a) To burn; to cauterize.

火 (huo³ 2395) See above.

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

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

40.

敬

and you can know the sincere

Couvreur. IV. XIII, 13. P. 274.

"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 mœurs. Si vous négligiez 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..."

Legge. V. XIII, 13. P. 442.

"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.

勺 (p'u^{3.5} 5399) To rap; to tap.
 Radical 66.

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

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

p. 555

40. cont.

41.

That Tch'eng T'ang

戈
成
湯

overthrew Hia

Praestantissimos regere

tien⁴

from Tch'eng T'ang to Ti I

nullus non splendidas fecit,

nullus non se sociavit (tien⁴)

k'i tche, ut benefaceret.

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

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

See: footnote 1.

Couvreur. IV. XIV, 6-8. Pp. 283-284.

"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 coeur 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'écarter 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."

Legge. V. XIV, 6-8. Pp. 456-457.

"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 (ko¹ 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.

p. 555

41. cont.

成 (ch'eng² 379) To complete; to perfect; to succeed. To become finished.

戈 (ko¹ 3358) See above.

方 (fang¹ 1802) Square. Radical 70.

(a) Square -- morally.

(c) A plan, method, device. A road.

* (h) The centre or focus.

湯 (T'ang¹ 6101) Hot water; soup; gravy. To scald; to heat.

(b) Founder of the Shang Dynasty. 1766 B.C.

(c) Read shang¹. Waves in motion. Appearance of water in flood.

氵 (shui³ 5922) Water. Fluid; liquids. Radical 85.

易 (yang² 7258) To open out; to expand. Bright; glorious.

旦 (tan⁴ 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.

"Hia"

The Hsia dynasty (2205-1766).

"Praestantissimos regere"

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

甸 (tien⁴ 6350) The Imperial domain. To rule; to govern.

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

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

"Ti I"

Penultimate emperor of the Yin (Shang) dynasty.

p. 555

41. cont.

"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.

其 (ch'i² 525) See: no. 39.

澤 (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.)

42.

Tcheou neither watching his
own insides, nor respecting the
workings.

Our Dynasty came in because of
great Ling²

靈

sensitivity

p. 556

丕

p'i

The arrow has not two points

貳

pou éul cheu
pu erh

Couvreur. IV. XIV, 11-15. P. 285.

"(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 châtement."

"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 impéri-
ale (de In) vous devez venir à nous."

Legge. V. XIV, 11-15. Pp. 457-458.

Heaven was not with him because he did
not seek to illustrate his virtue. Indeed,
with regard to the overthrow of all States,

p. 555

42. cont.

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: "p'ou ming kiuě t'ě". (Couvreur's phonetic transcription.)

不 (pu^{4.5}. 3379) Not; a negative.

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

厥 (ch'leh^{2.5}. 1680) A personal pronoun -- he, she, it, its, his, hers, theirs, etc.

德 (te^{2.5}. 6162) Virtue. See: no. 11.

"Our Dynasty came in because of great Ling²"

靈 See: nos. 1 & 28.

丕 (p'i¹ 5137) Great, distinguished.

"The arrow has not two points"

不 (pu^{4.5} 5379) Not; a negative.

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

貝 (p'ei⁴ 5005) Valuables. See: no. 4.

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

弋 (i^{4.5}. 3018) A dart. A sharpened stake. To shoot with bow and arrow. Radical 56.

p. 556

p. 556

42. cont.

43.

"O nombreux officiers

Imperator ait



Iterum dico

適 (shih^{4.5.} 5822) To go to; to reach.

A bride going to her husband's house; to marry -- of women.

6 不貳適 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 four paragraphs following in Couvreur's Latin trans. to IV. XIV, 26.

1. In "pou éul cheu/pu erh⁴" Pound is giving both Couvreur's and Mathews' transcription systems. This phrase recurs at 87/575.

p. 556

43. cont.

44.

太
戊
武
丁T'AI MEOU 1637
1562OU TING 1324
1265

cognovit aerummas

TSOU KIA reigned 33 years

邑 (i^{4.5}. 3037) A district city or
hsien. A region. Radical 162.Couvreur. IV. XV, 4-6. Pp. 291-292.

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, circonspect; qu'il se dirigeait 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."

Legge. V. XV, 4-6. Pp. 465-467.

The duke of Chow said, "Oh! I have heard that aforesaid the emperor of Yin, Chung-tsung, was grave, humble, reverential, and fearful. He measured himself with reference to the appointment of Heaven, and cherished

p. 556

44. cont.

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-K'êa, 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-K'êa 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.

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

戊 (wu⁴ 7197) The fifth of the Heavenly Stems 天干. Flourishing. Formerly read mou⁴.

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 tsung (Kaou-tsung). Pound reproduces the characters from

p. 556

44. cont.

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

"cognovit aerumnas"

(L) he has known hardships

See: footnote 1.

祖 (tsu³ 6815) An ancestor; a grandfather.
A founder or originator. Origin;
beginning. A prototype.

甲 (chia^{3.5} 610) First; chief. See: no. 6.

45.

惟 wei

p. 557

正 tcheng

之 tcheu

XV: 11

供 koung

naught above just contribution

Couvreur. IV. XV, 11. P. 294.

"(Constitué chef des princes de l'ouest),
il ne se permettait pas de se livrer trop
au plaisir des voyages ou de la chasse, et
n'exigeait des principautés que le tribut
fixé par les lois. Il ne commença à gouverner
la principauté (de Tcheou) que vers le
milieu de sa vie; il la gouverna cinquante
ans."

Legge. V. XV, 11. Pp. 469-470.

"King Wan did not dare to go to any
excess in his excursions or his hunting, and
from the various states he received only the
correct amount of contribution. He received
the appointment of Heaven in the middle of
his life, and enjoyed the throne for fifty
years."

惟 (wei² 7066) Only; and; with; is.

正 (cheng⁴ 351) Upright; true.

(a) Orthodox, correct, regular.
Authorized.

(b) Exact. Straight. Formal.

(f) Original.

(i) The centre of a target.

止 (chih³ 939) To stop. To desist.

See: no. 3.

一 (i^{1.5} 3016) To unify, to unite. See:
no. 11.

之 (chih¹ 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

p. 557

45. cont.

供 (kung¹ 3710) To supply; to contribute to.

亾 (jen² 3097) Man; mankind.

共 (kung⁴ 3709) All, the whole; collectively. To share; to work together.

46.

invicem docentes 胥 siu M.2835

hsü, in the first tone

kiaó, chiao,¹⁻⁴

that is Sagetrieb

教

Couvreur. IV. XV, 14. P. 295.

Tcheou koung dit: "Oh! j'ai entendu raconter que dans l'antiquité les ministres d'État eux-mêmes s'instruisaient et s'avertissaient entre eux, se défendaient et s'aidaient mutuellement, se formaient les uns les autres aux bonnes habitudes, et que parmi le peuple personne peut-être 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.

胥 (hsü. sü¹ 2835) All, together, mutually.

肉 (ju^{4.5} 3153) Flesh; meat. Fleshy. The pulp of a fruit, etc. Radical 130.

疋 (p'i^{3.5} 5169) The foot. A roll of cloth.

教 (chiao¹ 719) To teach; to instruct. As chiao¹ coll., chiao⁴ litt.

(b) Read chiao⁴. As a noun, though the distinction is not strictly observed. Education; teaching.

and opposes Cheou's reign of terror: "Cheou demittit aerumnas".

p. 557

46. cont.

𠂔 (p'u^{3.5} 5399) To rap; to tap.
Radical 66.

孝 (hsiao⁴ 2601) To honour one's parents;
filial.

"Sagetrieb"

(G) myth-urge

See: footnote 1.

47.

時 chêu

我 ngò

We flop if we cannot main- XVI.4
tain the awareness

Diurturna cogites 10

respect the awareness

Couvreur. IV. XVI, 3-4, 10. Pp. 298-299,
301-302.

"Oh! sage prince, auparavant vous disiez:
"Tout dépend de nous." Moi non plus je n'ose
pas faire reposer toute ma confiance unique-
ment sur le mandat du roi du ciel, et ne pas
craindre pour l'avenir la sévérité du ciel,
bien que à présent notre peuple ne se
plaigne ni ne s'éloigne de nous. Oui, tout
dépend des ministres....

"Le mandat du ciel n'est pas facile à
garder; on ne doit pas se reposer trop
facilement (avec trop de présomption) sur la
bonté du ciel. Celui-là perd le mandat du
ciel, qui n'est pas capable d'imiter sans
cesse la diligence et de soutenir la gloire
de ses pères."

Tcheou koung dit: "Sage Cheu, le ciel
donna une longue vie à ces six ministres
justes et religieux; ils conservèrent et
régèrent l'empire des In. Le dernier emper-
eur de la dynastie des In (le tyran Tcheou)
périt sous les coups du ciel. Pensez donc
à l'avenir; vous affermirez notre empire, et
votre administration rendra illustre notre
dynastie nouvellement fondée."

Legge. V. XVI, 3-4, 10. Pp. 475-477, 480.

Oh! you have said, O prince, 'It depends
on ourselves.' I also do not dare to rest
in the favour of God, never forecasting at a
distance the terrors of Heaven in the
present time when there is no murmuring or

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.

p. 557

47. cont.

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."

時 (shih² 5780) Time. Opportunity. See: no. 9.

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 (szu 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 (te^{2.5} 6162) Virtue. See: no. 11.

"Diuturna cogites"

(L) Think of the long run
From Couvreur's Latin translation.

p. 557

48.

and

train the fit men.

明 ming ngo tsiun 俊 XVI.20
chün⁴ 1727. Mat.

Couvreur. IV. XVI, 20. Pp. 305-306.

"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 craignez 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."

Legge. V. XVI, 20. Pp. 484-485.

"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 (ming² 4534) To understand. To illustrate. See: no. 28.

我 (ngo³ 4778) I, my, me, we, our.

俊 (chün⁴ 1727) Superior, handsome, refined, eminent.

7 俊民 superior talented men.

↑ (jen² 3097) Man, mankind.

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

儿 (jen² 3098) Man. Radical 10.

厶 (szu or ssu 5568) Selfish, private. Used as the sign of a blank to be filled up.

p. 558

49. cont.

'In the case indeed of T'ang the Successful, it was because he was the choice of your many regions that he superseded Hea 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."

命 (ming⁴ 4537) The will of God. A command; a decree. To command. Fate, destiny. Life. To name. Government notification.

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

冂 (chieh or tsieh^{2.5} 798) A joint. A seal. Radical 26.

△ (chi, tsi^{2.5}) To assemble. To gather together.

人 (jen² 3097) Man, mankind.

一 (i^{1.5} 3016) To unify, to unite. See: no. 11.

"extend to the people's subsidia"

See: footnote 1.

(L) support

From Couvreur's Latin translation.

50.

"And don't pester your officers"
XIX.18

"Don't get into small dog-fights"

Couvreur. IV. XIX, 18. P. 328.

"Oh! mon jeune souverain, mon cher fils, moi Tan, je vous ai communiqué tous les bons enseignements que j'ai reçus. Désormais, fils distingué (de Ou wang), petit-fils distingué (de Wenn wang), ne commettez pas la faute (de vouloir vous occuper vous-même) de tous les procès à juger, de tous les avis à donner. Ce soin doit être laissé aux officiers qui en ont la charge."

Legge. V. XIX, 18. Pp. 519-520.

"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 命 ming⁴ is tempered with 靈 ling², "sensibility".

p. 558

50. cont.

regard to the litigations and precautionary measures; -- let the proper officers regulate them."

"Don't get into small dog-fights"

獄犬 (yü^{4.5}. 7685) A prison. A trial at law. Litigation.

犬 } (ch'üan³ 1650) The dog. Radical 94.

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

51.

Hio kòu jou kouàn XX.16

"Get the mot juste before action"

斷 touán cf. The Ta Seu

Awareness restful & fake is
fatiguing. 18

Couvreur. IV. XX, 16-18. Pp. 336-338.

"Étudiez l'antiquité avant d'entrer en charge, délibérez sur les affaires avant de prendre vos décisions; et votre administration sera exempte d'erreurs...."

"Je vous en avertis, ministres d'État, le nombre et la grandeur des services dépendent surtout de la volonté; l'accroissement des possessions dépend surtout du travail. Celui qui sait prendre une détermination courageuse, ne rencontre aucune difficulté.

"Les dignités engendrent naturellement l'orgueil, et les riches traitements la prodigalité. (Ou bien, les dignités ne sont pas conférées en vue d'inspirer de l'orgueil, ni les traitements accordés en vue de favoriser la prodigalité). Le respect et l'économie doivent être des vertus véritables, et non pas seulement simulées. La pratique de la vraie vertu repose le coeur et le rend chaque jour meilleur. Une conduite hypocrite fatigue le coeur et le rend chaque jour plus impuissant."

Legge. V. XX, 16-18. Pp. 531-533.

"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

p. 558

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 (ju^{4.5} 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"

議 (i⁴ 3006) To discuss; to talk over; to consult; to deliberate. To criticize.

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

義 (i⁴ 3002) Right conduct. Righteousness. Morality. Duty to one's neighbour. Public spirit. Patriotic. Loyal. Faithful.

"touán 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

p. 558

52.

XXI. 7. nor laws as a means of
oppression.

53.

Not all things from one man

備 (pei⁴)

容 yung²

That is, in some cases, charity
iou ioung te nai ta

awareness extended

生 chong XXI, 14

厚 heóu

The 5 laws have root in an
awareness
che funge.

Couvreur. IV. XXI, 7. Pp. 341-342.

L'empereur dit: "Kiun tch'enn, 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."

Couvreur. IV. XXI, 11-14. Pp. 342-343.

"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 coeur 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. Elevez 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, 糸繼 (chi⁴ 452), defined as "To connect, to continue, to succeed" (in the sense of succession to a title or position). 糸 szu¹ 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.

p. 558

53. cont.

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 réformera et avancera dans la grande voie de la perfection. Moi votre souverain, je serai au comble du bonheur, et tous les âges célébreront à jamais vos bienfaits."

Legge. V. XXI, 11-14. Pp. 542-543.

"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 (pei⁴ 4997) To prepare; to provide; to put in order; to complete. Perfection; completeness; ready.

"That is, in some cases, charity
iou ioung te nai ta

awareness extended

有 (yu³ 7533) To have. To exist; to be. There is; there are; there were.

容 (yung² 7560) Appearance; manner; bearing.

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

德 (te^{2.5} 6162) Virtue. See: no. 11 & footnote 1.

1. The uncompromising inward gaze, "the process of looking straight into one's

p. 558

53. cont.

- 乃 (nai³ 4612) Conjunctive and disjunctive particle. But, if, namely. Also, and, however, then.
- 大 (ta⁴ 5943) Great; big; tall; vast; extensive. Noble; high in rank. Very; very much. To make great. Radical 37.
- 生 (sheng¹ 5738) To produce; to bring forth; to beget. To be born. Life, living. Radical 100.
- 厚 (hou⁴ 2147) Thick; substantial, generous.
*(a) Sincere, virtuous, genuine.
- "The 5 laws have root in an awareness"
- 典 (tien³ 6347) A statute; a law; a code; a canon. Documents, records.
*12 五典 the Five Relationships.
(Between prince and ministers, father and son, husband and wife, brothers, and friends.)
- 在 (tsai⁴ 6657) At; in; on. To rest with; to consist in. To be present; to be alive. With reference to; in point of; in the case of.
- 德 (te^{2.5} 6162) Awareness. See: no. 11 & above.

See: footnote 1.

"che funge"

(It) which acts

Couvreur. IV. XVI, 12-14. Pp. 302-303."Mais (déjà auparavant) Wenn wang avait réussi à établir l'ordre et la concorde dans la partie de l'empire qui était sous

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.

54.

King Owen had men about him:

Prince of Kouo

Houng Ieo, San I Cheng

p. 559

54. cont.

教

Sagetrieb

as the hand grips the wheat, 秉

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 koug Kouo."

Tcheou koug ajouta: "Si ces hommes n'avaient pas été capables d'aller répandre partout l'enseignement des principaux devoirs, 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 suivaient 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 peuple. Sa renommée parvint aux oreilles du roi du ciel, et il reçut le mandat qui avait été conféré aux princes de In."

Legge. V. XVI, 12-14. Pp. 481-482.

"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-säng, T'ae Teen, and Nan-kung Kwö."

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 overrule, till his fame reached the ears of God, and he received the decree of Yin."

"Sagetrieb"

See: no. 46.

Pound is here rendering the phrase "ti i kiao".

迪 (ti^{2.5}. 6218) To follow the right path. To bring forward; to direct. The right path.

鼻 (i² 3001) Cups or vases used in libations. A rule; a law. Regular; constant. The normal nature of man.

p. 559

54. cont.

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

"as the hand grips the wheat"

秉 (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.

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

目 (mu^{4.5} 4596) The eyes. To regard, to look on. Radical 109.

See: footnote 2.

55.

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 冒火 fig. to get angry, to throw out sparks; and 14 冒烟 to smoke -- as a chimney.
Pound or his printer has omitted a horizontal stroke in the mu^{4.5} component.

p. 559

55. cont.

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 敷 (fu¹ 1950), "To state to, to announce. To open, as a flower." The components are 甫 (fu³ 1942), to begin, and 方 (fang¹ 1802), the centre or focus.

CANTO LXXXVI

p. 560

56.

WITH solicitude

恤

IV. xvi. 18

that mirrored turbationem,

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

"....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.

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

恤 (hsü, sü^{4.5}. 2862) Sympathy, pity.
7 恤政 a benevolent government.

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

血 (hsüeh^{3.4.5}. 2901) Blood. Blood
relationship. Radical 143.

"turbationem"

(L) confusion, disorder.

From Couvreur's Latin translation:
IV. XVI, 19. P. 305.

57.

xvi.20: only two of us who will
roll up our sleeves.

Couvreur. IV. XVI, 20. Pp. 305-306.

"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."....

Legge. V. XVI, 20. Pp. 484-485.

"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.'....

p. 560

58.

詳

hsiang²

xvii, 7

Couvreur. IV. XVII, 7. P. 310.

"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.

Lost the feel of the people

xviii, 5

Couvreur. IV. XVIII, 5. Pp. 312-313.

"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 diligents et ne fut pas libéral envers son peuple. Les hommes avides et cruels étaient les seuls qu'il comblait d'honneurs chaque jour; il faisait couper le nez, les membres à ses sujets dans la capitale de ses pères."

Legge. V. XVIII, 5. Pp. 496-497.

"He kept reckoning on the decree of God in his favour, and would not promote the means of the people's support. By great

p. 560

59. cont.

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."

靈 (ling² 4071) Sensibility.

See: nos. 1 & 28.

60.

xviii, 19

p. 561

典
教
簡

Couvreur. IV. XVIII, 19. P. 317.

"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."

Legge. V. XVIII, 19. Pp. 501-502.

"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 (pa^{1.5} 4845) Eight. Radical 12.

31 八節 the Eight Festivals -- i.e., the beginning of the four seasons, the equinoxes, and the solstices.

曲 (ch'u^{1.5} 1623) Crooked, bent.
Wrong, false

p. 561

60. cont.

61.

way repeatedly not clean, noisy, &
your hearts loveless. 22

62.

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

*(b) Shoots, small things.
2 曲 禮 minutiae of
etiquette.

教 (chiao¹ 719) To teach; to instruct.
See: nos. 46 & 54.

簡 (chien³ 837) A slip of bamboo for
making notes. Documents
*(b) To choose. To examine. To
appoint.

𦵏 (chu^{2.5} 1373) The bamboo. Radical
118.

間 (chien¹ 835) Among, in, on, while.
The space between.

門 (men² 4418) A door, a gateway,
an opening. Radical 169.

日 (jih^{4.5} 3124) The sun. A day.
Daily. Radical 72.

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 châti-ments)? 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?...."

屢 (lü³ 4288) Frequent; constantly;
repeatedly; often.

不 (pu^{4.5} 5379) Not; a negative.

靜 (ching or tsing⁴ 1154) Quiet, peaceful.
(a) Clean, modest, soft-voiced.

Couvreur. IV. XXIII, 5. Pp. 361-362.

"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

p. 561

62. cont.

端

jóung
touan

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."

Legge. V. XXIII, 5. Pp. 566-567.

"The former sovereigns, Wán 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 (pu^{4.5} 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.

p. 561

62. cont.

63.

Edictorum

體

t'i

要

iao

*(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.

體 (t'i³ 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.

骨 (ku^{3.5} 3486) A bone. A framework, as of a fan or an umbrella. Anything hard enclosed in a soft covering. Radical 188.

豐 (li³ 3884) A sacrificial vessel.

See: no. 5.

要 (yao⁴ 7300) Important; necessary; must. To summarize.

1. The phrase in the Chinese text is: 用端命 -- "thereby proper mandate".

p. 561

63. cont.

64.

ta seu tá hiún (xxiv, 11)

te í tá hiún

Quis erudiet without documenta?
 even barbarians who button their
 coats t'other way on 13

Non periturum

既

kiue sin (xxiv, 15)

心

leading to

Mencius, chí⁴ (453, Mathews)(hsia⁴ 2524) A cover. Radical 146.

女

(nü³ 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 leur 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 impérissable, et vous acquerrez 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 koug et Kiun tch'enn)."

Legge. V. XXIV, 11; 13-15. Pp. 576; 576-577.

"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?"....

p. 561

64. cont.

"...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 descendants 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 (ta⁴ 5943) Great. See: no. 53.學 (hsüeh^{2.5} 2780) To study. Learning.
See: no. 51.

See: footnote 1.

"ta hiun"

大 (ta⁴ 5943) Great.訓 (hsün⁴ 2914) To instruct, to advise,
to admonish. Counsel.言 (yen² 7334) Words; speech. To talk.
Radical 149.川 (ch'uan¹ 1439) Streams. To flow. To
travel. Radical 47.

"te i"

德 (te^{2.5} 6162) Awareness. See: nos.
11 & 53.義 (i⁴ 3002) Right conduct. Righteousness.
Morality. See: no. 51.

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.

p. 561

64. cont.

"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 perituum"

(L) imperishable
From Couvreur's Latin translation.

"kiue sin"

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

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

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

白 (pe^{2.5} 4975) White. To consider
as white. Radical 106.

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

See: footnote 1.

厥 (ch^hleh^{2.5} 1680) A personal pronoun. --
he, she, it, its, his, hers, theirs,
etc.

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

Couvreur. IV. XXV, 1-2. Pp. 369-370.

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,

p. 562

65.

MOU WANG

穆

王

King Mou 1001-946

repeating the

篤

tou

1. I have not been able to discover any special import attached to this character, chi⁴ 既, in the writings of Mencius (Mang-tsze), the ethical philosopher of the 4th century B.C.

p. 562

65. cont.

忠 tchoung

貞 tchen

to Kiun Ia,

3rd of his line in
office:

"Their names are banner'd,

year'd on the T'ai Tch'âng

the 常 tch'âng.

Now my turn for thin ice and
tigers.

de Tch'eng wang et de K'ang wang, quand je pense aux ministres qui ont aidé mes prédécesseurs à bien gouverner l'empire, (en voyant que ce puissant secours me fait défaut), mon coeur est dans l'inquiétude, comme si je mettais le pied sur la queue d'un tigre ou comme si je marchais sur la glace au printemps."

Legge. V. XXV, 1-2. Pp. 578-580.

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 Wăn 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 (mu^{4.5}. 4601) Majestic; reverent.
Profound. Solemn.

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

白 (pe^{2.5}. 4975) White. To consider as white. Radical 106.

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

彳 (shan¹ 5625) Feathers; streaky.
Radical 59.

p. 562

65. cont.

"tou/tchoung/tchen"

篤 (tu^{3.5} 6514) True; genuine; magnanimous; sincere; generous. To attach importance to; to respect.

𦵏 (chu^{2.5} 1373) The bamboo. Radical 118.

馬 (ma³ 4310) A horse. Radical 187.

忠 (chung¹ 1506) Loyal, faithful, devoted, honest, patriotic.
See: no. 4.

貞 (chen¹ 346) Upright; correct. Pure; virtuous; chaste.
See: no. 13.

"T'ai Tch'âng"

太 (t'ai⁴ 6020) Very, much, too, excessive.

常 (ch'ang² 221) Constantly, frequently, usually, habitually. Regular. Common. A rule, a principle.

巾 (ch'ih¹ 1056) A napkin, kerchief or towel. A cap. Radical 50.

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

See: footnote 1.

66.

Live up to your line

and the constitution

憲

Couvreur. IV. XXV, 7. P. 372; IV. XXVI, 9. P. 375.

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. 常 has been substituted in this instance for 旗 -- 'flag' or 'banner'.

p. 562

66. cont.

....

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

Legge. V. XXV. 7. P. 582; V. XXVI, 9. P. 587.

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.

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

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

目 (mu^{4.5} 4596) The eyes. To regard, to look on. Radical 109.

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

宀 (mien² 4488) A roof. Radical 40.

See: footnote 2.

Couvreur. IV. XXVII, 17. Pp. 384-385.

"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

67.



etiam habitus inspiciendus

p. 563

貌 mao⁴

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 憲, with the right-hand component of te^{2.5} 德 should be noted.

p. 563

67. cont.

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 (lǚ³ 4280) A tube. A musical note.

*(a) An ancient state.

口 (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.

豸 (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 肅 is the last of Chapter XXVI). This chapter of The Shoo King deals with the just application of punishment.

p. 563

68.

亦
尚
一
人

It may depend on one man

69.

lost to all i⁴

義

Couvreur. IV. XXX, 8. P. 399.

"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 rancontré."

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 (i^{4.5}. 3021) And, also, moreover, likewise, further, however, then.

一 (t'ou² 6486) Above. Radical 8.

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

尚 (shang⁴ 5670) Still; yet; and besides; in addition to. To add, to append to.

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

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

一 (i^{1.5}. 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 貌, 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

p. 564

70.

but what will they trust in

信

now?

信 (hsin. sin⁴ 2748) To believe in; to trust. Truth, sincerity, confidence. A pledge or token.

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

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

See: footnote 1.

p. 566

71.

litigantium dona

非

féi

寶

pào

non coelum non in medio

but man is under Fortuna

? that is a forced translation?

La donna che volgo

Man under Fortune,

CHÊN

震

Couvreur. IV. XXVII, 21. Pp. 388-389.

"L'empereur a dit: "Oh! faites-y grande attention. Vous, juges, et vous princes qui êtes la plupart mes parents, (sachez que) je vous parle avec un grand sentiment de crainte. Les châtements me causent de l'inquiétude; ils ne doivent être infligés que par des hommes vertueux. Le ciel désirant aider le peuple (à pratiquer la vertu), vous a constitués ses assesseurs ici-bas. Soyez perspicaces et intègres, quand vous entendez le rapport de l'une des parties. Le bon ordre parmi le peuple dépend toujours beaucoup de la fidélité des juges à entendre les deux parties. N'enrichissez pas vos familles aux dépens des deux parties. Les présents des plaideurs ne valent rien. Celui qui les accepte n'amasse que des trésors de mauvaises actions, et s'attire beaucoup de malheurs, châtement qu'il faut toujours craindre. Ce n'est pas que le ciel soit trop sévère; mais c'est l'homme lui-même qui se précipite dans l'infortune. Si les châtements du ciel n'étaient pas souverainement justes, jamais sous le ciel le peuple n'aurait un bon gouvernement."

Legge. V. XXVII, 21. Pp. 609-610.

The king said, "Oh! let there be a feeling of reverence. Ye judges and chiefs, and all ye who my relatives are of the royal House, know all that I speak in much fear. I think with reverence of the subject of punishment, for the end of it is to promote virtue. Now Heaven, wishing to help the

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 ide-

p. 566

71. cont.

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.

"féi/pào"

非 (fei¹ 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".

宀 (mien² 4488) A roof. Radical 40.

玉 (yü⁴ 7666) A gem; a precious stone -- particularly refers to jade. Valuable. Used conventionally for "your". Radical 96.

貝 (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: 非天不中 -- "not heaven not the mean".

gram to appear in The Cantos -- in Canto 34, published 21 years previous to Section: Rock-Drill.

p. 566

71. cont.

"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.).

"CHÊN"

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

(a) To quicken. The 4th of the
diagrams.

2 載震 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 靈, 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 (nung² 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

p. 567

72.

Iou Wang, 770

幽

King Jou

王

killed by barbarians

"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.

幽 (yu¹ 7505) Dark; gloomy; secret; retired; lonely; subtle.

王 (wang² 7037) A prince or king. A ruler. Royal.

"King Jou/killed by barbarians"

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

73.

"I

義

和

Houo

in angustiis me defendisti,

Couvreur. IV. XXVIII, 3-4. Pp. 391-393.

"Mon oncle I houo, vous avez ajouté un nouveau lustre à la gloire de votre aïeul (Iu, prince de T'ang), et le premier vous avez commencé à suivre de nouveau les exemples de Wenn wang, et de Ou wang. Vous avez ainsi renoué le fil des traditions de

Agenda, 9, No. 4 -- 10, No. 1, pp. 60-77.

Chen⁴ 震, "Man under Fortune", gives image to the two faces of Heaven's dispensation: the bounteous blessing or stern justice that befalls man's conduct depending on whether he acts in harmony with or in violation of the natural order.

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;

p. 567

73. cont.

"Millet wine, fragrant,
and a red bow
with a hundred arrows
and a black bow
and a hundred arrows.
ne inutile quiescas."
end quote.

vos souverains. Vous avez faites revivre la piété filiale de votre aïeul, cet homme si accompli. Vous avez beaucoup travaillé à réparer nos maux, et m'avez bien défendu au milieu des difficultés. Je vous loue grandement pour de tels services."

L'empereur dit: "Mon oncle I houo, retournez veiller sur vos nombreux sujets et maintenir la tranquillité dans vos États. Je vous donne une coupe de liqueur extraite du millet noir et aromatisée, un arc rouge avec cent flèches rouges, un arc noir avec cent flèches noires, et (un attelage de) quatre chevaux. Allez, mon oncle. Recevez avec bonté les étrangers qui viennent de loin, et formez avec soin vos sujets qui sont près de vous. Faites du bien au peuple et assurez sa tranquillité. Ne vous livrez pas au repos, a l'oisiveté. Dans votre capitale contrôlez (la gestion des officers), exercez une sollicitude compatissante (à l'égard du peuple). Vos éclatantes vertus atteindront ainsi leur perfection."

Legge. V. XXVIII. 3-4. Pp. 618-619.

"Uncle E-ho, you render still more glorious your illustrious ancestor. You were the first to imitate the example of Wǎn 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."

p. 567

73. cont.

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

See: footnote 1.

義 (i⁴ 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.

74.

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

Pe

伯

K'in

禽

order for mobilization
against insurrection

Couvreur. IV. XXIX, 3-5. Pp. 394-395.

"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 subirez 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.

p. 567

74. cont.

by tribes from t'other side of the
p. 568 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...."

Legge. V. XXIX, 3-5. Pp. 623-624.

"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, or 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...."

p. 568

74. cont.

See: footnote 1.

"Pe K'in"

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

伯 (pe^{2.5}. 4977) A father's elder brother; an uncle. Senior; elder. A title of respect. An earl.

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

白 (pe^{2.5}. 4975) White. To consider as white. Radical 106.

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

*(a) To arrest, to capture.

冫 (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.

止

chih in the 3rd/ tone
and a radical.

76.

Ocellus:

jih

日

hsin

新

p. 572

77.

志

chih⁴

directio voluntatis.

止 (chih³ 939) The point of rest.

See: no. 3.

"Ocellus"

An early Pythagorean philosopher.

See: footnote 1.

日 (jih^{4.5} 3124) The sun. A day. Daily.
Radical 72.新 (hsin. sin¹ 2737) New, recent. Fresh.
89 出新 daily renewal or reformation.

(a) To gather fuel.

斤 (chin¹ 1059) Axes. Radical 69.栲 (chen¹ 291) The hazel nut or filbert
tree. A thorny tree.木 (mu^{4.5} 4593) Wood; wooden.
Timber. Trees. Radical 75.立 (li^{4.5} 3921) To stand up; to
establish. Radical 117.

See: footnote 2.

志 (chih⁴ 971) Determination; will; pur-
pose. 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 bathtub as motto, and which Pound took for the title of a collection of his critical writings on the art of poetry.

p. 572

78.

三 San

孤 Ku

Couvreur. IV. XX, 5-6. Pp. 333-334.

"Je constitue le grand précepteur, le grand maître et le grand gardien. Ce sont les san koug (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 koug), 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."

Legge. V. XX, 5-6. Pp. 527-528.

"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.

三 (san¹ 5415) Three.孤 (ku¹ 3470) Fatherless; lonely; solitary; an orphan. Alone.

16 孤峭 a solitary peak -- an outstanding man.

子 (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

p. 572

78. cont.

p. 573

79.

"We have", said Mencius, "but
phenomena."

80.

Mohamedans will remain, --
naturally -- unconverted

If you remove houris from
Paradise

as to hsin 心

In short, the cosmos continues
and there is an observation
somewhere in Morrison.

瓜 (kua¹ 3504) Melons. gourds, cucum-
bers, etc. Radical 97.

I quote from Legge's translation of The Works of Mencius, Vol. II of The Chinese Classics (Hong Kong University Press, 1960), Bk.IV, Pt.II, Ch.XXVI, pp. 331-332.

1. Mencius said, 'All who speak about the nature of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural.

2. 'What I dislike in your wise men is their boring out their conclusions. If those wise men would only act as Yü did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yü conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. 'There is heaven so high; there are the stars so distant. If we have investigated their phenomena, we may, while sitting in our places, go back to the solstice of a thousand years ago.'

See: footnote 1.

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

"Morrison"

I presume this refers to R. Morrison's A Dictionary of the Chinese Language, but have been unable to find the reference in that source.

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).

p. 574

81.

One interaction. Tê 德 inter-
action. 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

83.

pu erh. "Why must say profit

利 (the grain cut).

No dichotomy.

德 (te^{2.5}. 6162) Awareness. "The process
of looking straight into one's own
heart and acting on the results"
(Confucius, p. 27).
See: nos. 11 & 53.

Legge's Works of Mencius, III, I, III, 6-7.
Pp. 240-241.

'The sovereign of the Hsia dynasty en-
acted the fifty mau allotment, and the pay-
ment of a tax. The founder of the Yin
enacted the seventy mau allotment, and the
system of mutual aid. The founder of the
Chou 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 than 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.

上 (shang⁴ 5669) Above. Supreme. Top,
summit; on, above. First; best.
Previous, before.
52 上帝 the Supreme Ruler -- God.
See below -- A.
71 上智 the Sage.

(a) Quotations, etc., to illustrate
the meaning and application of
上帝.

Legge's Works of Mencius, I, I, I. Pp. 125-
127.

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

p. 575

83. cont.

that you are provided with counsels to profit my kingdom?'

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)"

利 (li⁴ 3867) Profit, gain, advantage.
Interest on money.

刀 (tao¹ 6124) A knife; a sword; a razor. Radical 18.

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

p. 575

84.

Who leave the sun out of

chih 智

p. 576

85.

dissolution.

止

智 (chih⁴ 933) Wisdom, knowledge. Cleverness, prudence.

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.

CANTO LXXXVIII

p. 580

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, 敬 and 尸, 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."

87.

Mencius on tithing

p. 581

88.

I believe the Dai Gaku.

The Works of Mencius, III, I, III, 6-7.

See: no. 82.

(Japanese) The Great Learning.

Pound's first Italian translation was

p. 581

88. cont.

89.

Get the meaning across and then
quit.

entitled: Confucio / Ta S'eu / Dai Gaku.

The Analects, 16, XL.

"He [Confucius] said: Problem of style?
Get the meaning across and then STOP."
(Confucius, p. 269)

達 (ta^{2.5}. 5956) Intelligent; successful.
To succeed. To obtain advancement.
To be in office. To apprehend.
Prominent.
(b) To notify; to make known.
(c) To penetrate. To reach to. To
pass through. Thorough. To carry
out. To have access to.
(d) Appearance of growing grain.

辵 (ch'o^{1.5}. 1282) Walking. Radical
162.

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

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

而 (erh² 1756) And, and yet, also, but,
nevertheless, like, as. Radical 126.

己 (i³ 2930) Already; finished. Sign of
the past. To come to an end.

矣 (i³ 2938) A final particle denoting
that the sense has been fully
expressed.

See: footnote 1.

90.

ching

as 敬 in the 4th
tone

p. 582

To respect the vegetal powers

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

夕 (p'u^{3.5}. 5399) To rap; to tap.
Radical 66.

1. 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

p. 582

90. cont.

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

句 (chü⁴ 1541) A sentence; an expression; a phrase.

See: no. 40.

See: footnote 1.

91.

廾 to act that, training the child as

廾 shih, in the 1st tone.

尸 (shih¹ 5756) A corpse. One who impersonates the dead at a sacrifice. Radical 44.

1 尸位 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).

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 i⁴Without historic black-out
they cannot maintain perpetual
wars.

96.

Public debt was extinguished.
1834.何 ho²必 pi⁴⁻⁵日 ylleh⁴⁻⁵利 li⁴

p. 596

This quotation is not from Mr.
Webster.王 (wang² 7037) A prince or king. A
ruler. Royal. Radical 96.必 (pi^{4.5}. 5109) An emphatic particle.
Certainly, must, will, necessarily.心 (hsin. sin¹ 2735) The heart. The
moral nature, the mind, the
affections. Intention. Radical 61.丿 (p'ieh^{1.5}. 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.

何 (ho² 2109) What? How? Why? Which?亾 (jen² 3097) Man; mankind. Others,
when used in contrast. Radical 9.丁 (ting¹ 6381) An individual; a person;
a male adult. To incur.亻 (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."

p. 595

96.

必 (pi^{4.5}. 5109) Must.

See: no. 94.

日 (y^lleh^{1.5}. 7694) To speak; it is said.
Radical 73.利 (li⁴ 3867) Profit, gain, advantage.
Interest on money.

See: no. 83.

See: footnote 1.

p. 598

97.

Quam parva sapientia
regitur

易

(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 i^{4.5}. To change. The Book of Changes.日 (jih^{4.5}. 3124) The sun. A day.
Daily. Radical 72.勿 (wu^{4.5}. 7208) A negative. Not; do not.

p. 599

98.

Galileo from Mang 子 tzu

子 (meng⁴ 4428) Great, eminent. Senior, eldest, first, chief. Mencius.子 (tzu³ 6939) A son; a child; posterity. A bride; a wife. To treat as one's own children. Radical 39.*(e) An officer; a gentleman. Complimentary designation of men, sometimes used of women. A philosopher. Used in direct address for, "You, Sir." The fourth grade of nobility.
15 孟子 the philosopher Meng, latinized into Mencius.皿 (ming³ 4536) A vessel; a utensil.
Radical 108.

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)

p. 600

99.

i

一

(i^{1.5}. 3016) One.

jin

人

(jin² 3097) Man.

See: no. 68.

p. 601

100.

端

tuan, there are four
of them(tuan¹ 6541) Principles; doctrines.

See: no. 8.

101.

貞

chen, beyond ataraxia

(chen¹ 346) Upright, correct; pure,
virtuous, chaste.

See: no. 13 & 25.

"Ataraxia"

(L) Adaptation from Gr. ἀταραξία.

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

(OED)

p. 603

102.

semina motuum

機

(L) seeds of movement. See: footnote 1.

機 (chi¹ 411) Changes, motions. The origin
of; the moving power of -- as of
the universe.木 (mu^{4.5}. 4593) Wood; wooden. Timber.
Trees. Radical 75.幾 (chi¹ 409) Almost, nearly. About,
somewhat. Rather, approximate.*(a) Subtle, recondite. Hidden, as
the springs of action.絲 (szu or ssu¹ 5571) Silk. Thread,
wire, fibre, strings of mus-
ical instruments.戌 (hsü. sü^{1.5}. 2861) The eleventh of
the Twelve Branches 地 支.

1 戌 時 7-9 p.m.

2 戌 月 the ninth lunar month.

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

CANTO XC

p. 605

103.

And from the San Ku

三

孤

三 (san¹ 5415) Three.孤 (ku¹ 3470) Solitary.

See: no. 78.

p. 607

104.

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.

霖 (lin² 4026) Long-continued rain.

霖 (yü³ 7662) Rain. Radical 173.

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

木 (mu^{4.5} 4593) Wood; wooden.
Timber. Trees. Radical 75.

p. 612

106.

That the sun's silk

hsien 顯 tensile

be clear

顯 (hsien³ 2692) To manifest, to display.

See: no. 23 & 29.

p. 613

107. 震 timing the thunder

震 (chen⁴ 315) Fortuna. See: no. 71.

See: footnote 1.

p. 615

108.

They who are skilled in fire

shall read 旦 tan, the dawn.

旦 (tan⁴ 6037) The morning; the dawn

日 (jih^{4.5} 3124) The sun. A day.
Daily. Radical 72.

一 (i^{1.5} 3016) One. Unity. The first.
A, an, the. The same. Uniform. To
unify, to unite. All. Radical 1.
[Here, and in other compounds,
indicates the horizon.]

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

CANTO XCII

p. 621

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.

p. 622

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.

CANTO XCIII

p. 625

111.

Nine knowledges about

止 chih³
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 crystalline,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 crystalline heaven, that is the diaphanous, or all transparent."

(Philip H. Wicksteed, tr. Temple Classic Ed., London: J. M. Dent, 1940. Pp. 72; 73.)

止 (chih³ 939) The point of rest.

See: no. 3.

p. 626

112.

Dio, la prima bontade

P. 627

which can be written 義 i
(four)

(It) God, the supreme goodness/virtue

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

See: nos. 51 & 64.

p. 628

113.

力 li⁴

p. 629

行 hsing²近 chin⁴

力 (li⁴.5. 3920) Strength, force, power. Radical 19.

行 (hsing² 2754) Originally the character represented the picture of a cross-road. To walk, to do, to act, to travel. Radical 144.

p. 629

113. cont.

乎 hu¹ 2154仁 jen²

holding that energy is near to
benevolence.

114.

and the soul's job? (Ocellus)

"Renew"

as on the T'ang tub:

Renew

jih

hsin

renew

日

新

115.

Plus the luminous eye

見 chien⁴

p. 630

116.

顯 hsien

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

𠂔 (ch'o^{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, hum-
anity, 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 (jih^{4.5}. 3124) Daily.

新 (hsin. sin¹ 2737) New.

See: no. 76.

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

See: footnote 1.

(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.

CANTO XCIV

p. 633

117.

Blue jay, my blue jay
that she should take wing in the
night
by the Kingdom of

T'ai 太

Wu 武

Tzu 子

as mentioned in Rollin,

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.

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

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

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

See: no. 30.

子 (tzu³ 6939) A son; a child; posterity. A bride; a wife. To treat as one's own children. Radical 39.
27. 太子 the heir-apparent.

See: footnote 1.

p. 636

118.

and Apollonius said to King Huey

梁 Leang

惠 Hwuy

: 以 i

財 ts'ai²

"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 sacrifice 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

p. 636

118. cont.

	發	fa
wu ²	無	
i ³	以	
pao ³	寶	rhymed in Taxila

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.

- 梁 (liang² 3951) A bridge over a brook. A beam. A ridge. Joists.
*4 梁朝 the Liang dynasty. A.D. 502-556.
- 木 (mu^{4.5} 4593) Wood; wooden. Timber. Trees. Radical 75.
- 氺 (shui³ 5922) Water. Fluid; liquids. Radical 85.
- 刃 (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.
- 十 (shih^{2.5} 5807) Ten. Complete. Radical 24.
- 日 (ytleh^{1.5} 7694) To speak; it is said. Radical 73.
- 厶 (szu or ssu¹ 5568) Selfish, private. Radical 28.
- 以 (i³ 2932) By, through, with. An instrumental preposition.
- 財 (ts'ai² 6662) Wealth; property; valuables. Bribes.
- 貝 (p'ei⁴ 5005) Cowries, shells, formerly used as currency; thus -- valuables, precious. Radical 154.

p. 636

118. cont.

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

發 (fa^{1.5} 1768) To issue, to put or to
send forth. To rise. To manifest.
To issue stores.

𠂔 (po^{4.5} 5321) Back to back.
Radical 105.

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

殳 (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".

宀 (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, for-
merly 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, 梁惠以, 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 harness, an accessory to his takings.'" (Confucius,

p. 639

119.

Five, twenty two 發 fa¹⁻⁵ (fa^{1.5}. 1768) To issue.財 ts'ai² (ts'ai² 6662) Wealth.

See: no. 118.

120.

29- 中 chung
as yung chung

VESPASIAN a.D. 69

中 (chung¹ 1504) The middle. Among, with-
in, in, between.33 中庸 one of the "Four Books."
"Doctrine of the Mean." Legge.
"The Invariable Medium." Giles.The Unwobbling Pivot. Pound.

"yung chung"

庸 (yung^{1.2}. 7576) To employ; to use.
To manifest.*(d) Harmony. That which is constant,
admitting of no change.3 中庸 without inclination to
either side and admitting of
no change -- the title of one
of the Four Books -- The
Doctrine of the Mean.中 (chung¹ 1504) The middle.

p. 83); as do the second three characters, 無以寶, in X. 12: "In the Ch'u History it is said: The Ch'u state does not go in for collecting wealth [treasuring porcelain, jewels, and money] but counts fair-dealing its treasure." (Confucius, p. 75).

Such a view on the deployment of wealth was held too by Phraotes, the Indian emperor visited by Apollonius, whose palace was simple, chastely adorned and inextravagant, and who, in contrast to King Hui who continually wasted the resources of his empire on wars to accumulate more subjects and territory, shared his wealth with his enemies, employing them to guard the frontiers of his empire. (See: Flavius Philostratus, The Life of Apollonius of Tyana. Tr. F. C. Conybear. Loeb Classical Library, 1912. Bk. II, xxv-xxvi, pp. 183-185. The book and chapter citations in Canto 94 refer to this edition.)

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 or 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

p. 639

120. cont.

"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 soberness 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)

121.

一
人

(i^{1.5}. 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."

V. 35 worth attention

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. xxii, 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.)

p. 640

122.

王
王(wang² 7037) A prince or king. A ruler.
Royal.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.

123.

本

That it is of thrones,

(pen³ 5025) Root; source; origin. Rooted in; to find the origin in; essential; original. From this comes the idea of principal or capital.木 (mu^{4.5}. 4593) Wood; wooden. Timber.
Trees. Radical 75.一 (i^{1.5}. 3016) One. Unity. The first. A, an, the. The same. Uniform. To unify, to unite. All. Radical 1.

p. 641

124.

that the king 王 shd/ be king

王
王(wang² 7037) A prince or king. A ruler.
Royal.

p. 642

124.

"To build light

日 jih

(jih^{4.5}. 3124) The sun. A day. Daily.

新 hsin

(hsin. sin¹ 2737) New, recent. Fresh.

See: no. 76.

said Ocellus.

CANTO XCV

p. 644

125.

That the crystal wave mount to
flood surge

近 chin⁴

乎 hu¹

仁 jen²

The light there almost solid.

126.

YAO'S worry: to find a successor

尧

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

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

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

See: no. 113.

"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 astronomers 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 reverent Chun. Chun became the second great Chinese emperor; he ordered the territories of the empire, standardized the weights and measures, and regulated the rites.

Pound's statement returns us to the beginning of The Shoo King.

p. 644

126. cont.

一 (i^{1.5}. 3016) One.

人 (jen² 3097) Man.

See: nos. 68 & 121.

"THAT IS SAGETRIEB"

教

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