The Poetry in the Prose:
Comparative Analyses of Phonetic Structures and Prosody in Selected Western Zhou Bronze Inscriptions, the Earliest Chapters of the *Classic of Documents* and Speeches from the *Zuo Commentary* to the *Spring and Autumn Annals*

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April 11, 2014
《詩經·關雎》“Guan Ju” Phonetic Structure

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Section I: Opening Phrase: Relative Date, Location

隹（唯）九月，
*tur（*wjij (S)）*kuʔ*ŋʷat
It was in the ninth month;

王才（在）宗周，令盂。
*gʷaŋ*dzˤəә(*dzˤəә)*tsˤuŋ*tiw*riŋ-s*غا
The king was at Zong Zhou, and commanded Yu.
Section II.A: Speech 1, Part 1: Historical Contextualization / Moral Admonition

The King thusly spoke:

*ncpy* *pan (pʰra) *qʰen? (*mən)  *ŋ*aŋ

"Yu! Illustrious King Wen

received Heaven’s blessings, the great mandate;

then King Wu succeeded Wen and created the state,

opened up the hidden [lands] and extended [the state] to the four quarters,

cultivated and set aright their peoples.
When engaged in state ceremonies involving wine,

there was no drinking to excess;

when preparing food for the sacrificial rites,

there was no drunkenness.
Thus Heaven sheltered and watched over its children;

provided models for and protected the former kings,

... possessed the four quarters.
Section II.D: Speech 1, Part 4: Historical Contextualization / Moral Admonition 4

I have heard how Yin dropped [Heaven’s] command:

it was as the Yin borderland lords and suburban administrators

along with Yin's many upstanding officials,

followed the practice of drinking wine,

and thus lost their armies and sacrifices.
Section II.E : Speech 1, Part 5 : Yu is Lauded for his Service

You, from dusk to dawn, have performed great service.

When I was engaged in

my youthful studies,

you did not coerce me, but guided me, the singular man.

Now, I am engaged in

taking as model King Wen’s upright virtue,

and just like King Wen, commanding my many officials correctly.
Section II.F : Speech 1, Part 6 : The Command to Yu, Part 1

今 余 隹（唯） 令
*krəm *la *tur (*wjij (S)) *riŋ-s

Now, I command

女（汝） 孟 ， / 綦（紹） 禳（榮）
*nraʔ (*naʔ) *ɢʷa (*draw-s) (*N-qʷrenj)

you, Yu, to help by honorably,

苟（敬） 雛（雍） 德 網（經）。
(*kreŋ-s*) (*ʔonj) *tˤək *k.³enj (*k.³enj)

respectfully, harmoniously and virtuously abiding by [this command].
Assiduously, from morning to night, remonstrate and offer assistance in serving, in awe of Heaven’s awesome power.”
Section III : Speech 2 : Yu is Commanded to Emulate his Ancestor/Grandfather

王曰：
*Ğʷan *Ğʷat
The king spoke:

而，令女(汝)盂井(型)
*nə *rɨŋ-ṣ *nraʔ (*naʔ) *Ğʷa *C.tseŋʔ (*gˀəŋ)
“Further, I command you, Yu, to take as model

乃嗣且(祖)南公
*nʷəʔ *so.ə-s *tsa (*tsəʔ) *nəm *C.qʷəŋ
and succeed your deceased-grandfather Nan Gong.”
大盂鼎

王曰：

盂，廼（紹）鬯，夾死嗣（司），戎，

“Yu, assist me until death in overseeing the affairs of war,

敏諫罰訟；

assiduous toward debts, punishments and legal disputes;

夙夕召，我一一人

morning to night, help me, the singular man,

四方，

in governing the four quarters,

先王，

as we obey and regard the former kings,

受民受／彊土。

receive the people, receive the borderlands and [inner] lands.
Section IV.B : Speech 3, Part 2 : Gift List (1/2)

易(賜) 女(汝) 鬯 一 卤。
*lek-s(*s-lek-s) *nra?(*na?) *tʰraŋ-s *ʔit *ju? (S)
I grant you sacrificial wine, one pot;

冂(冕) 衣、市、舄、車馬。
(*mran? (S) *ʔəә *ʔəә t(S) *s.qʰak *t.qʰa / *C.qa *mʰra?
ceremonial cap and jacket; knee pads; slippers; and a chariot with horses.

易(賜) 乃 / 且(祖) 南公 旃 , 用 遣(道)。
*lek-s(*s-lek-s) *nʰəә *tsa(*tsʰa?) *nʰəә *C.qʰəŋ *C.gər *m.ləŋ-s (*s.tu-s)
I grant you also a pennant [in honor of] your deceased-grandfather Nan Gong, to use when hunting.

易(賜) 女(汝) 邦 嗣(司) 四 白(伯)。
*lek-s(*s-lek-s) *nra?(*na?) *pʰroŋ *s-lo *s.lij-s *bʰrak(*pʰrak)
I grant you four estate officials,

人 鬲 自 / 駿(駆) 至 于 庶。
*niŋ *C.qʰik / *k.rʰek *S.bit-s (*ŋah (S)) *tit-s *gʰa *s-tak-s
and servants, from charioteers down to commoners,
Section IV.B: Speech 3, Part 2: Gift List (2/2)

人 六 百 又 五 十 又 九 夫。
*niŋ *k.ruk *p=rak *gʷə?-s *C.ŋ’aʔ *t.gəʔ *gʷə?-s *kuʔ *pa
six hundred fifty-nine of them.

易(賜) 尸(夷) 嗣(司) 王 / 臣 十 又 三 白(伯)，
*lek-s (*s-lek-s) *laj (*laj) (*s-lə) *gʷaŋ *gin *t.gəʔ *gʷə?-s *srum *b’rak (*p’rak)
I grant thirteen royal border officers,

人 鬲 千 又 五 十 夫。
*niŋ *C.q’ik / *k.r’ek *s.ŋ’iŋ *gʷə?-s *C.ŋ’aʔ *t.gəʔ *pa
and servants, one thousand fifty of them.

逓(亟) 遷 [窢] 遷 自 / 毅(厥) 土。
(*kʰək-s) [ *hwək (S) ] *tsʰar *S.bit-s (*kot) *thș’aʔ
Urgently move [them] from their current lands.”
Section V : Speech 4 : Admonition to Yu not to Disregard the King’s Command

王曰:
*ɡʷɑŋ *ɡʷɑt
The king spoke:

盂，若苟敬，乃正政，
*ɡʷa *nak (*kren-s) *nəʔ *teŋ-s (*teŋ-s)
“You, thus respect [=be attentive to] your governance, 

勿灋朕令。
*mut (*pap-s) *ləmʔ *riŋ
and do not disregard my command.”
Section VI : Dedication

盂 用 對 王 休，
*gw a *m.loŋ-s *tʰɔp-s *gw aŋ *qʰu
Yu thereby in response to the king’s munificence,

用 乍(作) 且(祖) 南 公 寶 鼎。
*m.loŋ-s *dz rak-s (*tsʰak-s) *ts a (*tsʰaʔ) *nʰem *C.qʰoŋ *pʰuʔ
thereby made for his deceased-grandfather Nan Gong a treasured ding-cauldron.”

Section VII : Closing : Year Notation (Relative Date)

隹(唯) 王 廿 三 祀。
*tur (*wjij (S)) *gw aŋ *ŋəŋ *gw aʔ-s *sr um *s-gəʔ
It was [the year of] the king’s twenty-third sacrifices.
Section I: Date Notation and Mise-en-scène

唯三月哉生魄，

In the third month, in the growing brightness,

周公初基作新大邑于東國洛，

The Duke of Zhou began the foundations and built a new great city in the eastern states: Luo.

四方民大和會。

The people from the four quarters assembled in great harmony.

侯甸男邦采，百工播民和，

The lords, suburban administrators, suburban officials, the selected and the guardians,

百工播民和，

All the hundred officials spread the people’s harmony,

見士于周。

And introduced them to the business there was for Zhou.

周公咸勤，

The Duke of Zhou encouraged all to diligence,
Section II : Speech 1, Part 1/3

The king thusly spoke:

「
孟侯，朕其弟小子封。

Most honored Lord, my younger brother, little child Feng:

惟乃丕顯考文王，
It was your illustrious deceased-father King Wen,

克明德慎罰，
Able to be greatly brightly virtuous and careful in the use of punishments,

不敢侮鰥寡，
And did not dare to treat with contempt the unmarried or widowed,

庸庸，（祗）（祗）（祗）（祗）
Employed the employable, revered the reverent,
Section II: Speech 1, Part 2/3

[He] thereby founded our ancestral districts,

Extended beyond our one or two states,

In order to build up our western lands.

It was then that [all] relied upon his bravery,

His fame reached up to the Lord on high,

And the Lord approved.
Section II : Speech 1, Part 3/3

天乃大命文王，

Heaven then gave the great command to King Wen,

殪戎殷，誕受厥命，

To exterminate the belligerent Yin, and to grandly receive its command,

越厥邦厥民。

To extend it beyond its states and its people.

惟時敘，

It was then that they were put in order,

乃寡兄勗，

Then our older brother exerted himself,

肆汝小子封

Thus it is that you, my little child, Feng,

在茲東土。

Are here in these Eastern lands.
Section III : Speech 2, Part 1/2

王曰：
*ŋʷaŋ *ŋʷat
The king spoke:

「嗚呼！」
*ʔa *qʰa
Wu-hu!

封，汝念哉！
*poŋ *naʔ *nʰim-s *tsʰə
Feng, you must bear this in mind!

今 [治] 民將在 （祇）[祇] 違乃文考，
*krəm [*lrə-s] *miŋ *tsaŋ *dzʰə? (*k.de) *ŋʰit *nʰə? *mən *khu?(S)
Now, your [governing] of the people will depend on your reverently following your cultured deceased-father,

紹聞衣德言。
*draw-s *mun *ʔəŋ *tʰək *ŋəŋ
Carry out what you have heard, wrap yourself in his virtuous words.
Section III: Speech 2, Part 2/2

Wherever you go, seek among Yin’s former wise kings,

Use it to protect and regulate the people.

You must more remotely study the Shang elder accomplished men,

Establish your heart and know how to instruct [the people].

Judiciously seek what is to be learned from antiquity’s former wise kings,

Use it to make tranquil and protect the people.

Enlarge [your thoughts] to be as Heaven, in you let virtue be richly displayed,

And you will not fail the king’s command.
王曰：
*gʷəŋ* *gʷat
The king spoke:

「嗚呼！
*ʔə* *ʔa*
*ʔə* *qʰə*
*ʔə*

*Wu-hu!*

小 子 封，
*sewʔ* *tsəʔ* *pəŋ*
Little child Feng,

恫（矜）乃身，敬哉！
*θoŋ (S)* (*k.riŋ*) *nəʔ* *niŋ* *kɾeŋ-s* *tsʰə*
It is as if some disease has come upon you, be respectful!

天畏棐忱，
*ɬin* *ʔuŋ-s* *pəʔi (S)* *t.əm*
Heaven is awesome, but helps the sincere,

民情大可見。
*miŋ* *dzeŋ* *lət-s* *kʰəŋʔ* *kən-s*
The people’s feelings can greatly be discerned.
Section IV : Speech 3, Part 2/3

小人難保，
*sewʔ *niŋ *nʔar *pʕuʔ
Mean people are difficult to protect,

往盡乃心，
*ɡʷaŋʔ *Cə.dzinʔ *nʕəʔ *səm
Go forth and exhaust your heart,

無康好逸豫，
*ma *k-lʕaŋ *qʰuʔ *lit *laʔ-s
Have no tranquility or love of idleness and pleasure,

乃其乂民。
*nʕəʔ *ɡə *ŋat-s *miŋ
As such you will regulate the people.

我聞曰：
*ŋʕajʔ *mun *ɡʷat
I have heard it said:

『怨不在大，亦不在小；
*ʔor-s *pə *dzʕəʔ *lʕat-s *cak *pə *dzʕəʔ
‘Resentment is not caused by great things, and also not by small,

惠不在惠，懋不懋。
*ɡʷiŋʔ *pə *ɡʷiŋʔ *məh (S) *pə *məh (S)
‘It is one of principle or non-principle, diligence or non-diligence.»
Section IV : Speech 3, Part 3/3

已 ！
*ɡəʔ
Enough!

汝 惟 小 子 ，
*naʔ *ɡʷij *sewʔ *tsəʔ
It is you, my little child,

乃 服 ， 惟 弘 王 ，
*nəʔ *bək *ɡʷij *ɡʷəŋ *ɡʷaŋ
Your business, it is to make great the king,

應 保 殷 民 。
*ʔəŋh (S) *pəʔ *ʔəŋ *miŋ
Harmoniously protect the Yin people.

亦 惟 助 王 宅 天 命 ，
*gak *ɡʷij *Cədzra-s *ɡʷəŋ *m-tək *ɪɛn
It is also to help the king establish the Heavenly command,

作 新 民 。」
*tsək-s *C.sin *miŋ
And renew the people.
Section V: Speech 4, Part 1/2

王曰：
*ɟʷaŋ  *ɟʷat
The king spoke:

「嗚呼！封，
*ʔˤa  *qʰa  *poŋ
“Wu-hu! Feng,

敬明乃罰。
*krenʔ-s  *mraŋ  *nˤəʔ  *bat
Make respectfully intelligent your punishments.

人有小罪非眚，
*niŋ  *ɟʷəʔ  *sewʔ  *Cə.grammar  *pəj  （*seŋ？）
If people commit lesser crimes, which are not calamities,

乃惟終，自作不典
*nˤəʔ  *ɟʷij  *tuŋ  *N-tsi-t-s  *tsak-s  *pə  *tˤərʔ
Then ultimately, if they go against the statutes,

式爾，有厥罪小，
*lək  *neʔ  *ɟʷəʔ  *kot  *Cə.grammar  *sewʔ
On purpose, although their crimes are small,

乃不可不殺。
*nˤəʔ  *pə  *kʰəjʔ  *pə  *sat
Then one cannot not put them to death.
Section V : Speech 4, Part 2/2

乃有大罪非終，
And there are greater crimes, which are not purposed,

乃惟眚災，
But mischance and misfortune,

適爾既道厥辜，
Accidental, yet if they fully confess their guilt,

時乃不可殺。
Then you cannot put them to death.”
Section VI : Speech 5, Part 1/2

王曰：
*ᵍʷᵃŋ  *ᵍʷᵃᵗ  
The king spoke:

「嗚呼！」
*ʔᵃ  *ʰᵃᵗ  
"Wu-hu!"

封，有敘時，乃大明服，
*ᵖᵒŋ  *ᵍʷᵉʔ  *ˢ⁻ᵐ⁻ᵗᵃʔ  *ᵈᵒ  *ⁿʳᵉʔ  *ˡᵃᵗ⁻ˢ  *ᵐʳᵃŋ  
Feng, when there is order, and you are greatly intelligent in your service,

惟民其勑懋和。
*ᵍʷⁱⁿ  *ᵐⁱⁿ  *ᵍᵒ  *ʳʰᵉᵏ (S)  *ᵐᵒʰ (S)  *ᵍᵒ⁻ʳᵉʔ  
It is the people who are thereby made diligent and harmonious.

若有疾，惟民其畢棄咎。
*nᵃᵏ  *ᵍʷᵉʔ  *ᵈᶻⁱᵗ  *ᵍʷⁱⁿ  *ᵐⁱⁿ  *ᵍᵒ  *ᵖⁱᵗ  *ʰⁱᵗ⁻ˢ  
Just as with disease, it is the people who will accomplish the removal of their faults.

若保赤子，惟民其康乂。
*nᵃᵏ  *ᵖʰᵘʔ  *ᵗ⁻ʳᵃᵏ  *ᵗˢᵉʔ  *ᵍʷⁱⁿ  *ᵐⁱⁿ  *ᵍᵒ  *ᵏ⁻ˡᵃŋ  
Just as when protecting an infant, it is the people who are made tranquil by regulations.
It is not you, Feng, who inflicts harsh punishments upon people and executes people,  
Do not inflict harsh punishments upon people or execute people.

It is not you, Feng,  
Who can call for inflicting mutilating punishments upon people,  
Do not inflict mutilating punishments upon people.”
Section VII: Speech 6

The king spoke:

「外事，汝陈时臬，
司師，茲殷罰有倫。

Supervise your officers; these are Yin’s punishments, properly ordered.’’

Furthermore, he said:

「要囚，服念五六日，
至于旬時，
丕蔽要囚。

So as to munificently pass judgment in criminal cases.”
Section VIII: Speech 7, Part 1/2

王曰：
*ɡʷaŋ ɡʷat
The king spoke:

「汝陳時臬事，
*naʔ *lIrin *də *ŋrat (S) *m-s-rəʔ-s
You must array timely (=appropriate) standards for works,

罰蔽殷彝；
*bat *pet-s *ʔəər *ləj
Punish and judge by Yin standards;

用其義刑義殺，
*m.loŋ-s *ɡə *ŋaj-s *ɡ'əŋ *ŋaj-s *sat
Use them for proper harsh punishments and proper executions,

勿庸(用)以次汝封。
*mut *loŋ (S) (*m.loŋ-s) *ləʔ *s-nij-s *naʔ *poŋ
Do not let them be warped in order to agree with your own inclinations, Feng.

乃汝盡遜，
*nəʔ *naʔ *Cə.dzinʔ *suns (S)
Then, when you have exhaustively instituted morality,

曰時敘；
*ɡʷat *də *s-m-taʔ
You will say ‘All is timely (=appropriately) ordered.”

惟曰未有遜事。
*ɡʷij *ɡʷat *mat-s *ɡʷəʔ *suns (S) *m-s-rəʔ-s
Yet also say, ‘We have not yet instituted morality in all things.’
Section VIII : Speech 7, Part 2/2

已！汝惟小子，

*gaʔ *naʔ *giʃ *sewʔ *tsəʔ

Enough! You are a little child,

未其有若汝封之心，

*mət-s *ga *giʃ *nak *naʔ *pəŋ *tə *səm

Yet there has never yet been one with a heart like yours, Feng;

朕心朕德惟乃知。

*lməm? *səm *lməm? *tək *giʃ *nəʔ *tre

My heart, my virtue, these are known to you.

凡民自得罪，

*brom *miŋ *N-tsit-s *tək *Cədzəjʔ?

All peoples who of themselves commit crimes,

寇攘姦宄，

*kho-s *naŋ? *kəran *kuh (S)

Robbing and stealing, villany and treachery,

殺越人于貨，

*sat *gəat *niŋ *gəa *qwəjəs

Killing people to take their property,

瞥不畏死，

*mun? (S) *pə *ʔuij-s *sijʔ

Reckless and fearless of death,

罔弗懼。」

*C.man? *put *dùih (S)

None of these are not abhorred.”
Section IX: Speech 8, Part 1/5

王曰:
*gwawŋ *gwawt
The king spoke:

封，元惡大懟，
*ponŋ *ponŋ *ʔak-s *lŋat-s *dūih (S)
Feng, chief criminals are greatly abhorred,

矧惟不孝不友。
*hinʔ (S) *gwij *pə *qʰu-s *pə *g*ʔ
And how much more [abhorrent] are the unfilial and unfriendly.

子弗（祇）〔祗〕服厥父事，
*tsəʔ *put (*k.de) (*ti (S)) *bək *kot *N-paʔ *m-s-raʔ-s
From the son who does not revere and uphold his father’s deeds,

大傷厥考心；
*lŋat-s *lŋŋ *kot *khuʔ (S) *səm
But greatly injures his deceased-father’s heart;

于父不能字厥子，
*gwa *N-paʔ *pə *nʔəŋ *mə-dzə-s *kot *tsəʔ
To the father who is unable to nurture his son,

乃疾厥子。
*nəʔ *dzit *kot *tsəʔ
曰:
*ɡʷat
It is said:

乃其速由文王作罰，
*nəʔ ɡə səok lu mən gʷan ɪts ˈak ˈat
Deal speedily with such parties according to the punishments made by King Wen,

刑茲無赦。
*ɡʷen ʦə ˈat-s ɡʷak-s
Harsh punishments like these cannot be pardoned.

不率大戛，
*pə ˈs-rut ˈat-s kʷik
[As for those who] do not follow the great laws,

矧惟外庶子，
*hinʔ (S) ɡʷij ɡʷat-s ˈat-s ɡəʔ ˈun-s nɪŋ
How much more so will the officers who instruct the people,

惟厥正人，
*ɡʷij kot ˈen-s nɪŋ ˈat ˈsewʔ ˈin
The heads of the official departments, extending to the lesser officers and the various officials,
Then spread and disseminate,

Attaining the people’s great praise,

Without thinking about it, without using it to

Show respect for their sovereign,

Then [the people] will be led into evil deeds; this is an abomination to me.
Section IX: Speech 8, Part 4/5

*ʃəʔ*naʔ *ʃəʔ*ok *lu *ʃəʔ*tsə *əaj-s

Enough! You then in accordance with righteousness, will put them to death.

*ʃəʔ*naʔ *ʃəʔ*ok *lu *ʃəʔ*tsə *əaj-s

And so you will be sovereign, you will be the elder.

*ʃəʔ*naʔ *ʃəʔ*ok *lu *ʃəʔ*tsə *əaj-s

If you cannot manage your own family members,

*ʃəʔ*naʔ *ʃəʔ*ok *lu *ʃəʔ*tsə *əaj-s

Extending to your lesser officers and lesser officials,

*ʃəʔ*naʔ *ʃəʔ*ok *lu *ʃəʔ*tsə *əaj-s

But by awe and by violence, greatly setting aside the king’s command.

*ʃəʔ*naʔ *ʃəʔ*ok *lu *ʃəʔ*tsə *əaj-s

Then contrary to virtue will you regulate your state.
汝亦罔不克敬典，

乃裕民；

惟文王之敬忌，

乃裕民。

曰：

曰：

『我惟有及。』

‘If we can only attain [them].’

則予一人以懌。

Then I, the one man, will thereby rejoice.”
Section X : Speech 9

王曰：
*ɢʷᵃŋ *ɢʷᵃҭ
The king spoke:

「封！爽惟民迪吉康。
* póŋ *sraŋ? (S) *ɢʷij *miŋ *liûk (S) *C.qit *k-lʰaŋ
“Feng! It is clear it is the people who [you shall] guide to fortune and tranquility.

我時（是）其惟殷先哲王
*ŋˤaj? *də ( *de?) *ɡə *ɢʷij *ʔər *sˤər *trat *gʷᵃŋ
I consider the virtue of the former wise kings of Yin,

用康乂民作求。
*m.loŋ-s *kʰaŋ *ŋat-s *miŋ *tsˤək *ɡu
Who used tranquility to regulate the people, and rouse myself to realize it.

矧今民罔迪不適。
*hinʔ (S) *kɾəm *miŋ *C.maŋ? *liûk (S) *po *tek
Moreover, now the people are sure to follow your guidance,

不迪則罔政在厥邦。
*pə *liûk (S) *tsˤək *C.maŋ? *teŋ-s *dzˤəʔ *kot *pʳəŋ
Not guiding them is thus not governing their state.”
Section XI: Speech 10, Part 1/2

王曰：
*ɡʷəŋ *ɡʷət
The king said:

「封，予惟不可不監，
*pʰəŋ *ləʔ *ɡʷiŋ *pə *kʰrəŋ *pə
Feng, I cannot not supervise [you],

告汝德之說于罰之行。
*kʰuŋ *nəʔ *tʰək *tə *lət *ɡʷa *bat *tə
*ɡʰranŋ-s
And declare to you virtuous instructions on punishments’ implementation.

今惟民不靜，
*kɾəm *ɡʷiŋ *məŋ *pə *dzen (S)
Now, the people are not quiet,

未戾厥心，
*mət-s *rət-s *kət *səm
Have not stilled their hearts;

迪屢未同；
*liûk (S) *C.roʔ-s *mət-s *fəŋ
My repeated guidance has not yet been assimilated.
Section XI : Speech 10, Part 2/2

爽惟天其罰殛我，
*Sraŋʔ (S) *gʷij *l̥in *gə *bat *kək (S) *ŋʕajʔ

Clearly, it is Heaven whose punishments kill us,

我其不怨。
*ŋʕajʔ *gə *pə *ʔor-s

We do not resent this.

惟厥罪無在大，亦無在多，
*gʷij *kot *Cə.dzʕəjʔ *ma *dzʕəʔ *l̥at-s *gak

It is their crimes, no matter how great and no matter how many;

矧曰其尚顯聞于天
*hinʔ (S) *gʷat *gə *dan-s *qʰenʔ *mun *gʷa *l̥in

How much more will this be said, when the esteemed report [of my deeds] is sent up to Heaven.”
Section XII : Speech 11

The king spoke:

「嗚呼！封，敬哉！
Wu-hu! Feng, have respect!

無作怨，勿用非謀
Have no resentment, do not use bad counsels and bad standards,

蔽時忱，丕則敏德
When you judge sincerely, greatly imitate penetrating virtue.

用康乃心，顧乃德
Use this to make tranquil your heart, and examine your virtue.

遠乃猷裕，
From far off make your plans for enrichment,

乃以民寧，
And thereby the people will be at peace,
Section XIII : Speech 12

王曰:

The king said:

「嗚呼!

Wu-hu!

肆汝小子封。

Thus it is for you, small child Feng,

惟命不于常;

Command is not constant;

汝念哉!無我殄。

Remember this! Do not destroy us.

享明乃服命,

Be reverent and bright, is your command,

高乃聽,

Exalt what you have heard.

用康乂民。

Use [it] to tranquilize and regulate the people.”
Section XIV : Speech 13

王若曰：
*ɡʷaŋ *nak *ɡʷat
The king thusly spoke:

「往哉！封，
*ɡʷaŋʔ *tsˤəә *poŋ
Go! Feng,

勿替敬典；
*mut *nˤit-s *kren-s *tˤəәʔ
Do not disregard the respected statutes,

聽朕告（誥）汝，
*lˤen-s *Irəŋʔ *kˤuk（*kˤuk-s） *naʔ
Harken to what I have declared to you,

乃以殷民世享。
*nˤəŋ *ləʔ *ʔəә *miŋ *ɬap-s *qʰaŋʔ
And thereby the people of Yin for generations shall revere [you].”
The king was angry, and wished to invade Zheng with the Di.

Fu Chen remonstrated with him, saying,

"Do not do this.

Your servant has heard,

In the highest antiquity, the people were kept in tranquillity by virtue.

Subsequently to this, the sovereigns showed favour to their own relatives,
In antiquity the duke of Zhou, grieved by the want of harmony in the concluding times of the two previous dynasties,

Thus raised the relatives of the royal House to the rule of States, that they might act as fences and screens to Zhou.

The princes of Guan, Cai, Shing, Huo, Lu, Wey,

Mao, Dan, Gao, Yong, Cao, Teng,
Section I, Part 3/4

Those of Yu, Jin, Ying, and Han were sons of king Wu.

Those of Fan, Jiang, Xing, Mao, Zuo, and Zhai were descendants of the duke of Zhou.

Duke Mu of Shao, thinking of the defectiveness of the virtue of Zhou,
Section I, Part 4/4

『常棣之華』

*daŋ N.rәp-s ɗә ṛә-ra
‘The flowers of the cherry tree,

鄂不韡'(韡) 䲔(韡)。
*ŋ̊q R.³p-s (*wә (S) ) (*wә (S) )
Are they not gorgeously displayed?

凡今之人。
*brom kәm ɗә *niŋ
Of all the men in the world,

莫如兄弟。
*m̥ak na *mraŋ ɗaj?
There are none like brothers.’

其四章曰:
*gә s.lij-s ɗә *gә-at
In the 4th stanza it is said,

『兄弟鬩于牆』

*mraŋ ɗaj? *ŋek *ɡә-dzaŋ (S)
‘Brothers may squabble inside the walls,

外禦其侮(務)。
*ŋ̊q-sәt-s ɗә *m-qә (S) (*mo-s)
But they will resist insult from without.’
Section II

Thus, although brothers may have small quarrels among themselves, they will not for them cast away their relative affection.

But now, when Your Majesty, unable to bear the resentment of a slight quarrel, is casting away the affection of Zheng, what is to be said?
Section III

庸勳，親親、

*loŋ (S) *hwəŋ (S) *tsʰin

To employ the meritorious, to show affection to one's relatives,

暱(昵) 近、尊賢，

*nik (*nrit) *gəʔ / *gən? (S) *tsʰun *g⁴in

to cultivate the acquaintance of those near at hand, and to honour the worthy:

德之大者也。

*t⁸əak *tə *laj⁴

these are the greatest of virtues.

即聾、從昧、

*tsik *C.r⁴ŋ *dzŋ *m⁴ut-s / *mən? (S)

To approach the deaf and to follow the blind,

與頑、用嚚，

*C.caʔ *ŋrən (S) *m.loŋ-s *ŋrən (S)

to agree with the wayward and to use the stupid:

姦之大者也。

*k⁴ran *tə *laj⁴

these are the greatest of evils.

棄德、崇姦，

*kʰit-s *tə *laj⁴

To cast away what is virtuous and give honour to what is evil,

禍之大者也。

*gõiʔ (S) *tə *laj⁴

in the context of calamity.
Section IV

鄭有平、惠之勳，
*dreŋh (S) *gʷəʔ *breŋ *gʷiļ-s *tə *hwən (S)
To Zheng belongs the merit of assisting king Ping and king Hui,

又有厲、宣之親，
*gʷəʔ-s *gʷəʔ *rat-s *s-qʷar *tə *tsʰin
and its [first earl] was most intimate with Li and Xuan;

棄嬖寵而用三良，
*kʰit-s *pʰek-s *rọŋ? *nə *m.łoŋ-s *srum *raŋ
it recently put away its favoured minister and son, and has been employing the three good men;

於諸姬為近，
*ʔa *ta *kə *gʷaj *gəʔ? / *gən? (S)
of all the States of the Jis it lies nearest to us:

四德具矣。
*s.liļ-s *tʰək *go-s *qəʔ?
it gives the opportunity for displaying the [above] four virtues.
Section V

耳不聽五聲之和為聾,
*C.nəʔ *pə *ləŋ *C.ŋəʔ *ləŋ *tə *ɡəj-s *ɡʷaj
*C.rəŋ
He whose ear does not hear the harmony of the five sounds is deaf;

目不別五色之章為昧,
*C.muk *pə *pret *C.ŋəʔ *sək *tə *taŋ *ɡʷaj
*mfut-s / *mənʔ (S)
he whose eye does not distinguish the beauty of the five colours is blind;

心不則德義之經為頑,
*səm *pə *tək *tək *ŋaj-s *tə *k-ləŋ *ɡʷaj
*ŋron (S)
he whose mind does not accord with the rules of virtue and righteousness is wayward;

口不道忠信之言為嚚。
*kəʔoʔ *pə *ləʔ-s *trəŋ *s-nəŋ-s *tə *ŋan *ɡʷaj
*ŋən (S)
he whose mouth does not speak the words of loyalty and faith is a stupid chatterer.
Section VI

The Di approximate to all these four conditions,

and to follow them will display the above four evils.

When Zhou was distinguished by admirable virtue,

it still said that ‘none were equal to brothers,’

and thus advanced them to the rule of States.
Section VII, Part 1/2

While it was cherishing with gentle indulgence all under Heaven,

it was still afraid lest insult should be offered from without;

and knowing that to withstand such insult

there was no plan so good as to treat with distinguishing affection its relatives,

it therefore made them a screen to its domains.

Mu of Shao also expressed himself to the same effect.
Section VII, Part 2/2

今周德既衰，
*krəm *tiw *təək *kə-s *sruj
And now, when the virtue of Zhou is in decay,

於 是乎又渝周、召，
*ʔa *dəʔ *əəʔ *gfʔəəʔ -s *lo *tiw *daw?
to proceed at this time to depart farther from the maxims of the dukes of Zhou and Shao,

以從諸姦，
*ləʔ *dzəŋ *ta *kəran
and follow the way of all evil,

無乃不可乎？
*ma *nəʔ *pə *kəajʔ *əəʔ surely this is wrong.

民未忘禍，
*məŋ *mə-s *məŋ *gəiʔ (S)
Before the people have forgotten their sufferings,

王又興之，
*gəŋ-s *gəʔ-s *qəŋ *tə
you make them commence again;

其若文、武何？
*gə *nak *mən *maʔ *gəj
Section VIII

The king would not listen to this advice,

but sent Tui Shu and the officer Tao forth with the army of the Di.
謝謝大家！