

# Discovering the Characteristics of Sage Kings and Lords in Ancient China from the *Book of Poetry*

Module code : SICH5004

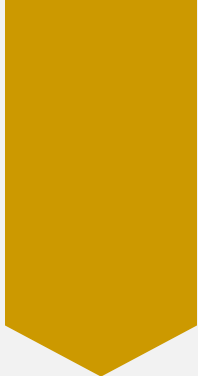
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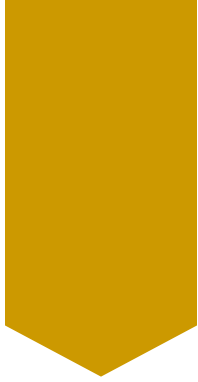
1 Introduction

2 *Lingtai* 靈臺 and the King Wen of Zhou  
周文王

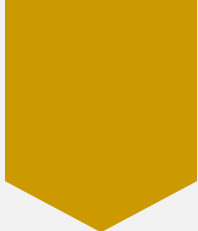
3 *Yi* 抑 and the Duke Wu of Wei  
衛武公

4 Conclusion





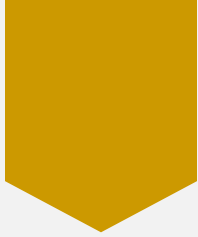
# **1. Introduction :** Chinese Monarchy and the *Book of Poetry* 中國君主制與《詩經》



An ideal monarch should be someone  
'who does not benefit himself but to benefit  
all under heaven...hence he must be the most  
hard-working person among the country.

不以一己之利為利，而使天下受其利……  
此其人之勤勞，必千萬於天下之人。

— *Huang Zongxi* 黃宗羲



# The *Book of Poetry* 詩經

**Daya Section** : 31 poems  
Mainly about the  
events of the royal court

大雅：共31首詩  
主要和王室有關





## 2. *Lingtai*靈臺 and the King Wen of Zhou: the representative of sage kings 〈靈臺〉與周文王

# Daya 大雅

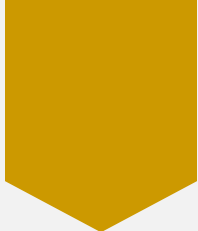
31 Poems

7 about the  
King Wen

2 about his  
son

1 about his  
mother





King Wen  
文王

King Wu  
武王  
Won 戰勝

King Zhou  
紂王

The Zhou  
Dynasty Starts  
周朝開始



*Lingtai* 靈臺

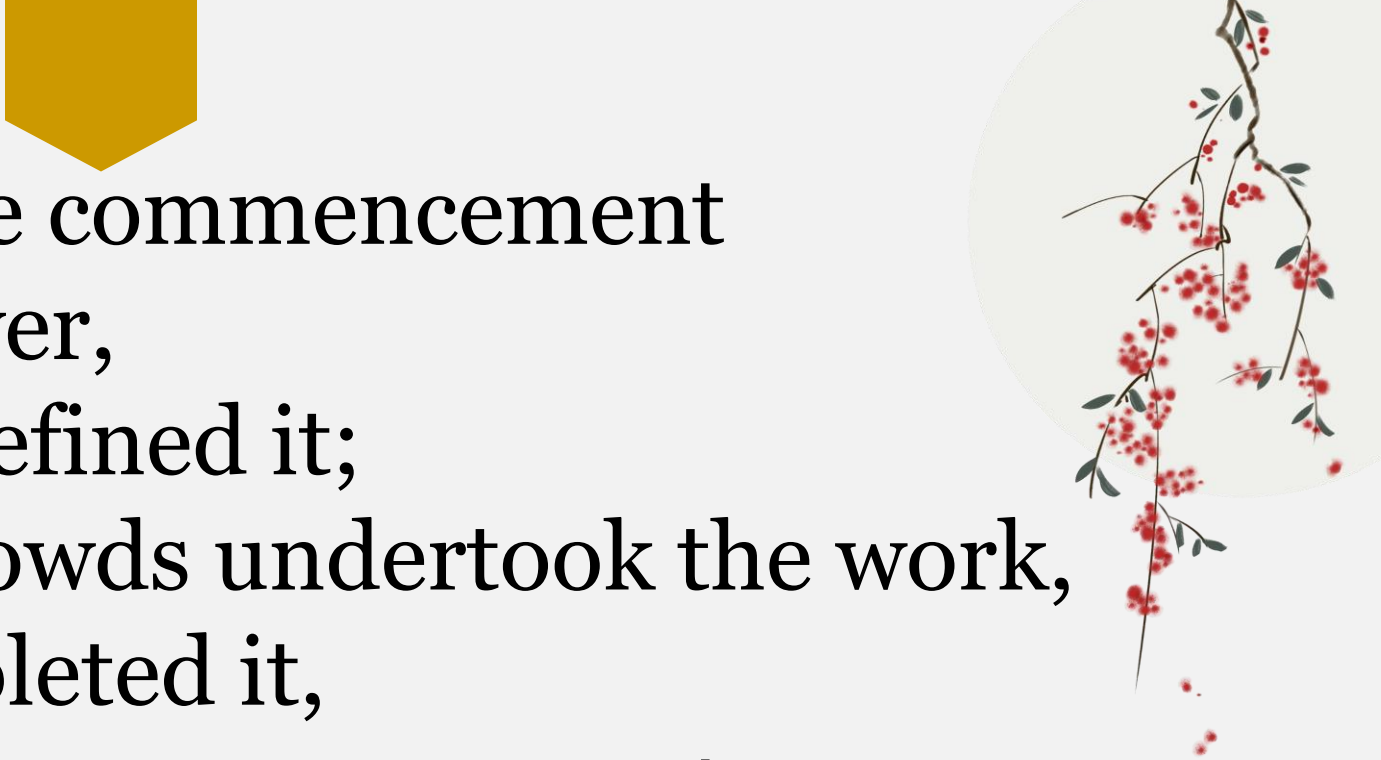
*Lin* 靈: 'Kind'.

'The marvelous tower'

(It is for the King to) observe the natural  
phenomena in the skies,  
to discover the fortune and misfortune,  
and sometimes to visit, to amuse and relax.

所以望氛祲，察災祥，時觀遊，節勞佚也。

—Zhu Xi 朱熹



When he planned the commencement  
of the marvelous tower,  
He planned it, and defined it;  
And the people in crowds undertook the work,  
And in no time completed it,  
When he planned the commencement,  
[he said], ‘**Be not in a hurry;**’  
But the people came as if they were his children.

經始靈臺，經之營之。庶民攻之，不日成之。  
經始勿亟，庶民子來。

——*The Book of Poetry* 詩經 10

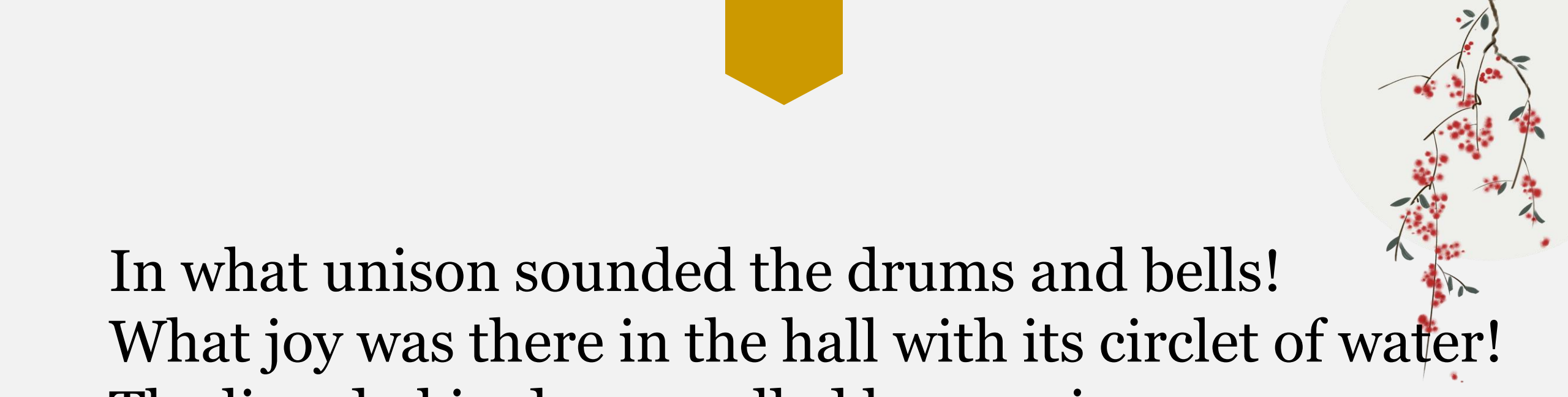


There should be righteousness between  
sovereign and subject.

君臣有義

——*The Mencius* 孟子





In what unison sounded the drums and bells!  
What joy was there in the hall with its circlet of water!  
The lizard-skin drums rolled harmonious,  
As the blind musicians performed their parts.

於論鼓鐘，於樂辟廱。  
鼉鼓逢逢，矇瞍奏公。

——*The Book of Poetry* 詩經

### 3. The noble duke who was born in the State of Wei 衛國有賢君



King Li  
周厲王

King Xuan  
周宣王

King You  
周幽王

King Ping  
周平王

852 B.C. Born  
出生

813 B.C. Ascended the throne  
即位

771 B.C. Defeated the Quanrong  
打敗犬戎

758 B.C. Died  
逝世

Duke Wu of Wei  
衛武公



「昔衛武公年數九十有五矣，猶箴儆於國，曰：『自卿以下至於師長士，苟在朝者，無謂我老耄而舍我，必恭恪於朝，朝夕以交戒我』……於是乎作懿戒以自儆也。及其沒也，謂之睿聖武公。」

Yi懿：Yi抑

——Guoyu 《國語》

# Yi抑

What is most powerful is the being the man;—  
In all quarters [of the State]  
men are influenced by it.

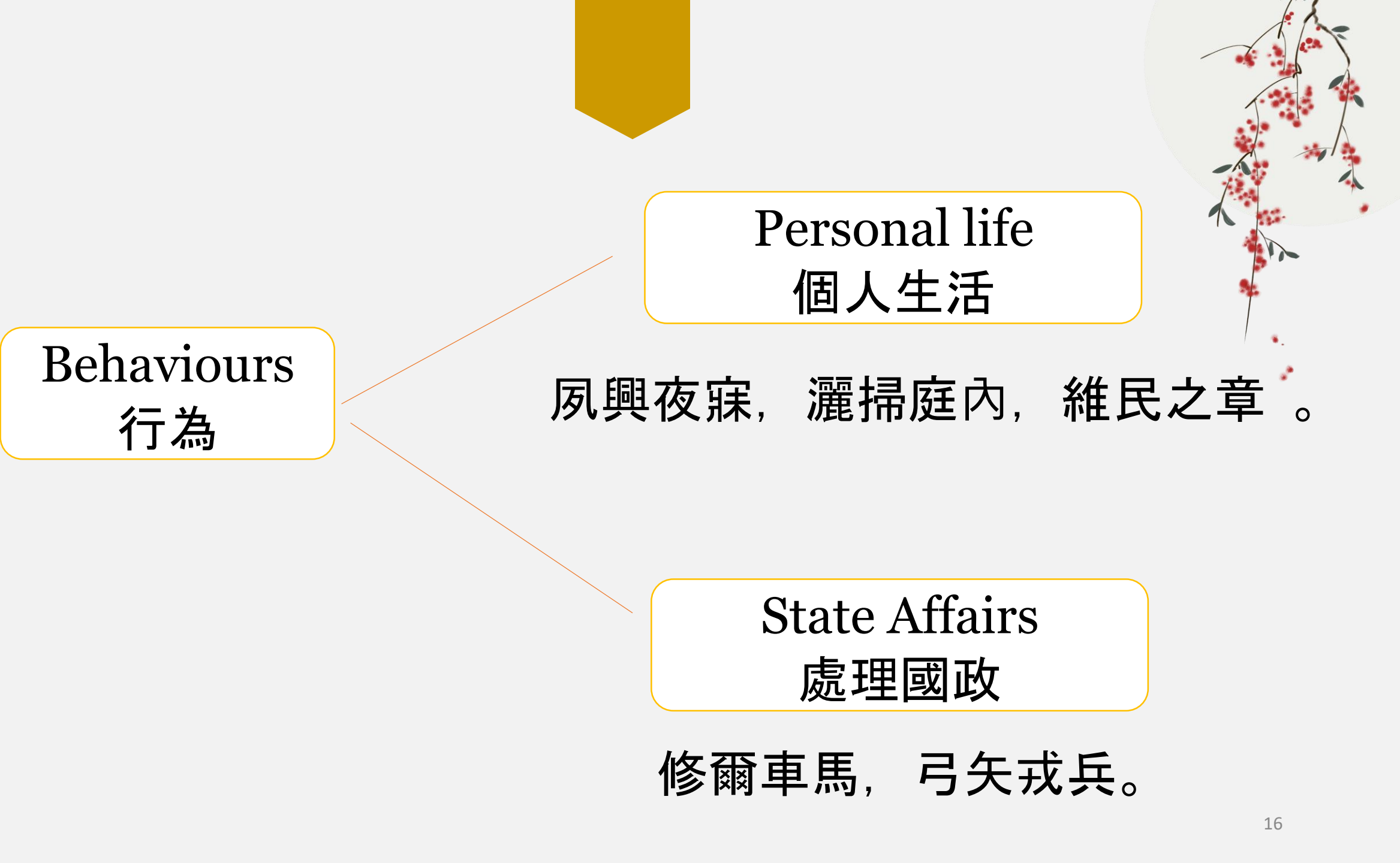
To an upright virtuous conduct,  
All in the four quarters of the State  
render obedient homage.

無競維人，四方其訓之。

有覺德行，四國順之。

——*The Book of Poetry* 詩經





Behaviours  
行為

Personal life  
個人生活

夙興夜寐，灑掃庭內，維民之章。

State Affairs  
處理國政

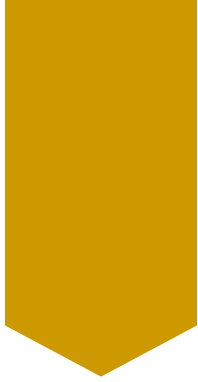
修爾車馬，弓矢戎兵。

Personal Speech  
言語

慎爾出話……  
白圭之玷，尚可磨也。  
斯言之玷，不可為也……  
無易由言，不曰苟矣。  
莫捫朕舌，言不可逝矣。

Intention  
心地

不僭不賊。



## 4. Conclusion 結論

Benevolence and prudence are the  
foundations of being the king.

仁愛戒慎是為君之本





Thank you for listening