

fall his robes,⁷ we see how they administered the affairs, and first divided the limits of the empire.⁸

When T'ang(-ti) Yao⁹ received the call of heaven (*to rule*), his glory reached to the four quarters; when Yu(-ti) Shun¹⁰ had received his map of the earth, his virtue flowed throughout the nine provinces. From that time there have come down clear¹¹ records, annals of events; though distant, we may hear the previous doings (*of eminent men*), or gather their words from the records of their disciples. How much rather when we live under a renowned government, and depend on those without partial aims.¹² Now then our great T'ang emperor (*or dynasty*), conformed in the highest degree to the heavenly pattern,¹³ now holds the reins of government, and unites in one the six parts of the world, and is gloriously established. Like a fourth august monarch, he illustriously administers the empire. His mysterious controlling power flows afar; his auspicious influence (*fame or instruction*) widely extends: like the heaven and the earth, he covers and sustains (*his subjects*), or like the resounding wind or the fertilising rain. The eastern barbarians bring him tribute;¹⁴ the western frontiers are brought to submission. He has secured and hands down the succession, appeasing tumult, restoring order.¹⁵ He certainly surpasses the previous kings; he

⁷ Hwang-ti, among other things, "regulated costume." It is probably to this the text refers.

⁸ Hwang-ti "mapped out his empire in provinces, and divided the land into regular portions."—Mayers.

⁹ The great emperor Yao, with his successor Shun, stand at the dawn of Chinese history. His date is 2356 B.C. He was called the Marquis or Lord (*hau*) of T'ang, because he moved from the principality of T'ao to the region of T'ang.

¹⁰ That is, Shun, of the family of Yeou-yu: he succeeded Yao, by whom he was adopted after he had disinherited his son Tai Chu, B.C. 2258. He is said to have received the "map of the earth," an expres-

sion derived from "the map of the empire into provinces," by Hwang-ti.

¹¹ I have so translated this passage, although Julien takes the opposite sense. I suppose *hung* to mean "clear" or "plain."

¹² "Without partial aims," rendered by Julien "qui pratique le *non-agir*." The expression *wou-wei* generally means "absence of self" or "selfish aims."

¹³ Julien renders this "*gouverne à l'instar du ciel*," which no doubt is the meaning of the text.

¹⁴ Are enrolled as tribute-bearers.

¹⁵ Referring to the troubles of the last years of the Sui dynasty, which was followed by the T'ang.—Jul.