

**A SYSTEMATICAL DIGEST OF THE DOCTRINES
OF CONFUCIUS: ACCORDING TO THE TO THE
ANALECTS, GREAT LEARNING, AND
DOCTRINE OF THE MEAN : WITH AN
INTRODUCTION ON THE AUTHORITIES UPON
CONFUCIUS AND CONFUCIANISM**

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A Systematical Digest of the Doctrines of Confucius: According to the Analects, Great Learning, and Doctrine of the Mean : With an Introduction on the Authorities upon Confucius and Confucianism by Ernst Faber

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ERNST FABER

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UNIV. OF
CALIFORNIA

A

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DOCTRINES OF CONFUCIUS,

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Analects, Great Learning and Doctrine of the Mean,

WITH AN INTRODUCTION ON THE AUTHORITIES UPON
CONFUCIUS AND CONFUCIANISM.

BY

ERNST FABER,

Rhenish Missionary.

TRANSLATED FROM THE GERMAN.

BY

P. G. VON MOELLENDORFF,

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The translator is well aware, that an English translation at the hands of a German, even if looked over by an Englishman, must necessarily fall short of the elegance which should characterize original compositions. Yet he hopes, that, by adding a really good book to the library of the sinologue, students will grant him the indulgence of overlooking the poverty of the garb, in consideration of the intrinsic value of the work.

Kiukiang, December, 1873.

PREFACE.

The present little work is a lecture read before the conference of Rhenish Missionaries at Hongkong on the 24th July, 1872. It is the first attempt to explain in brief the contents of the three principal books of Confucianism. Each sentence is well considered and mostly a literal translation of different passages, the accuracy of which all are able to examine.

The Chinese text given is cited according to Dr. Legge's edition, vol. I:—A. standing for Analects, G. L. for Great Learning, D. M. for Doctrine of the Mean. The translation is rendered after the original text, being always independent, as every competent judge may at once perceive.

This publication required more laborious effort, than perhaps appears. A mere display of scholarship is intentionally avoided. Comparisons founded on parallel passages from European philosophers and the moral writers, which might be easily cited, are left out.

Should the little work find sufficient sale, more

may soon follow. Two larger works are nearly finished in M.S., (in German.)

1. Translation of *Lieh tzu* 列子 (350 B. C.) with parallels from the ancient Chinese literature; also an introduction and commentary.
2. *Chuang-tzu* 莊子 (300 B. C.)

These are the best philosophical works of the Chinese language and ornaments of the ancient literature. No part of either has as yet been translated into any foreign language. As, however, such works ought only to be printed with the Chinese text and a good commentary, the cost of their publication would far surpass the small private means of the compiler.

E. F.

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3. 誠意 <i>ch'eng i</i> Veracity of intention;	60
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5. 脩身 *hsiu shen* Cultivation of the whole person, 言 *yen* speaking, 行 *hsing* conduct, 德 *té* virtue, 勇 *yung* valour, 仁 *jen* humanity, 恕 *shu* reciprocity, 忠 *chung* loyalty, 敬 *ching* reverence, 信 *hsin* faith, 敏 *min* earnestness, 難 *nan* difficulty; ...64
6. 齊家 *ch'i chia* management of the family, 孝 *hsiao* filial piety, 慈 *tzu* paternal virtue, 弟 *ti* brotherly love, 夫婦 *fu fu* husband and wife, 友 *yu* friendship, 義 *i* right and righteousness, 禮 *li* ceremonies, 樂 *yo* music;79
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UPON

CONFUCIUS AND CONFUCIANISM.

Confucius is the greatest personage of the largest empire. He is the Chinese of the Chinese—in this even the learned are unanimous. There is, however, a sharp line of demarcation to be drawn between the historical Confucius and the one who is wrapped up in the incense of sacrifices—between the doctrine, which was promulgated by himself and the explanations of later centuries. It is, however, not our intention to consider the *individuality* of Confucius, but merely his *doctrine*. We have therefore confined ourselves to original authorities, both with regard to the few sayings, which are put into the mouth of Confucius himself, as also to the oldest expositions recognised by the Chinese as genuine for more than 2,000 years.

A summarised and withal, as far as possible, a systematic abridgment of the principal heads of canonical Confucianism is of importance in many regards, not only for practical missionaries, but also

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