



CONFUCIUS

Taken from the Marble Tablet at Hsianfu, Shensi.

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1910

THE
ANALECTS
OF
CONFUCIUS

BY

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PREFACE.

The Discourses of Confucius, commonly known as the Analects, no student of Chinese, least of all the missionary, can afford to neglect. In this brief treatise is revealed to us, more or less fully, the mind of China's most illustrious son, and consequently the mind of his race at its best. Here is the model on which for two thousand years this people has blocked the plastic mass of its mind and character. To understand the matrix is to understand at least the form if not the material of the impression, and in this book we have the die from which millions have been minted, sometimes of fine, more oft of baser metal. Nevertheless, however varied the substance, the form sought after has ever been the same, and he who understands the revelation of China's model of wisdom, grace and honour herein exhibited, will also apprehend what is the noblest ideal, however imperfect, that this multitudinous race has set before itself. He will, too, by this means come into so close a mental touch with its aspirations as to see distinction and dignity where before a swamp of mental and moral stagnation may have seemed to be his sole environment.

If any one ask why another translation be presented, the reply offered is that this work receives less attention at the

hands of the student than its importance deserves, and a new issue will at least once more draw attention to its existence and value. Should a further explanation be demanded let it be that, except in an emasculated form, Dr. Legge's scholarly work is no longer within the reach of the student of limited means ; that that work was published long before the majority of the students of to-day were born ; and that, justly or unjustly, its phraseology has been criticised as too formal to make the *Analects* express to an English what they do to a Chinese mind.

My plan of work has been to make, in the first instance, an entirely new translation, without any reference to the interpretations of my predecessors. On the completion of such translation I then sought the invaluable aid of Dr. Legge, of Père Zottoli, and of H. E. Ku Hung Ming. Dr. Legge's monumental work on the Classics is too well-known to call for further mention ; he has been throughout my guide, philosopher and friend. The more I see of his work the more deeply am I impressed with his profound scholarship, his painstaking accuracy, his amazing research, and his perspicuity of expression. Père Zottoli's version, published in 1879, is in Latin and may be obtained in his *Cursus Literaturæ Sinicæ*, which covers the whole range of the Chinese classical education of a decade ago. H. E. Ku's work was published in 1898, under the title, "The Discourses and Sayings of Confucius," and the student is indebted to him for a rendering which is doubly valuable as expressing in fluent English an educated Chinaman's interpretation of this Classic.

Zottoli's is a an admirable work, though often marked

by an exceedingly close adherence to the text; its rigidity of phraseology is uncalled for in an English rendering. Ku's version on the other hand, being made for English readers unacquainted with the Chinese tongue, is more a paraphrase than a translation, hence the liberality of expression he allows himself presents a view of the *Analects*,—by no means always Confucian,—that is not to be looked for in the pages of translators more constrained by canons in general acceptance. Legge's work while eminently a translation and not a paraphrase, is by no means slavishly literal, for his treatment of his "Author," albeit—perhaps like his Author—with a touch at times somewhat heavy, is always both sound and sympathetic, and as to his Introduction, it is a revelation of patient indomitable scholarship. To these three works, then, I have often been indebted for correctness of apprehension, and in some cases also for choiceness of phrasing.

Pere Couvreur's work came into my hands during the course of revision, as also did the *Illustrated Four Books* in mandarin, (see page 97). The latter takes the form of a catechism and was of some interest at first, but failed to be of service later on. Were it revised it would be of use to the Western student. Pere Couvreur's is an excellent version, and often exhibits that facility for felicity of expression for which his countrymen are noted.

A writer in the *China Review* thirty years ago satirising the "insupportable uncouthness" of the translations of his day, declares that "no language has ever been so ill treated as Chinese," and he lays down the law,—he is writing about verse,—that a translation should be "free from any-

thing which may suggest to the reader that the text exists in another language." "No one, surely," he goes on to say, "who wished to pass for a genuine Highlander would carefully exhibit a pair of trousers under his kilt, and most of us like not when a woman has a great peard. But translators, as a general rule, are not content that the great peard should be there, they must stick it out, aggravate it, and flaunt it in our faces. They are anxious for nothing so much as to remind the reader at every turn that their work was Chinese before it was English, and, in fact, has only half cast its Chinese skin." Behold an ideal for a genius! The least I can hope to have done herein is to shave off the "peard"; for even if one stripped off the skin the Mongolian physiognomy must still remain beneath!

Should the reader derive as much benefit from his study of this fine old Classic as I have derived from translating it, his time will be well spent. For several months I have been living with a gentleman, China's greatest gentleman, whose company I have found edifying to the character, and whose sententious sayings I have again found, after twenty years of compulsory neglect, to reveal the nobility of human life from a thoughtful Chinaman's standpoint, and to enable one the better to present the rubies of Eternal Christian Truth, fresh polished and in more graceful setting.

Our Lord did not destroy the Philosophy of the West; He purified and ennobled it. Nor will He destroy the Philosophy of the East, but will "fulfil" it, transforming what is worthy from vain adulatory approval into a

concrete asset in the nation life and character. And if the West, with a Philosophy more brilliant than anything China has ever possessed, yet both needed and accepted the radiant Christian hope of Life and Immortality, and its entrancing vision of a diviner humanity, for the salvation of its soul, the satisfaction of its intellect and the perfecting of its Philosophy, how much greater is the need of this vast race, whose vital necessity is this same regenerating inspiration.

WENCHOW,

29, December, 1906.

NOTE.—This book was to have been published in 1907. It has however taken more than three years to print. Distance from the printers, a fire on their premises when part of it was destroyed, and the Author's removal to another sphere of work are responsible for the delay.

T'aiyuanfu, Shansi August, 1910.

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Frontispiece. Portrait of Confucius, taken from the Hsianfu tablet. To face page 99. Map of Ancient China.



INTRODUCTION.

I.—The Ancient History of China.

The origin of the Chinese, like that of the other nations of the Earth, is veiled in the mystery of unrecorded æons. Whence they came and how, who with certitude shall tell? Surmise, we may, but who shall confirm? Infer we may, from footprints dim and o'ertrodden, and who shall deny? That this vast multitude had a beginning is certain, but where and when did it take its rise? Were they one of the many Mongolian tribes which occupied the Far East when Asia was still joined to the continent of America? Did they, through the discovery of writing and its concomitant advantages, raise themselves above their fellows, the Tartars, the Ainos, the Japanese, perhaps the Red Indians? Or did they, as is generally advocated, some three thousand years before Christ, leave the original habitat of civilised humanity in Western Asia, in obedience to some great centrifugal movement which drove the tribes of mankind forth from their common centre to replenish the Earth and subdue it? Such may have been the case: who shall tell?

Let us at any rate accept this as the most reasonable theory, and think of the fathers of the Chinese race wander-

ing, perhaps for generations, over the boundless prairies of the North West, maintaining their families by pastoral occupations as they slowly forged their eastward way, a gradually increasing host, bringing with them, along with other arts of civilisation, a knowledge of and preference for husbandry, which led them to settle down upon the fertile lowlands of Shansi, and there to abandon a nomad life for a pursuit more in keeping with their inclinations. At least we may with reasonable assurance maintain that they were a pastoral before an agricultural people, for apart from the testimony of their architecture in the tent-like shape of the national roof, there is even less disputable evidence in the etymology of their language, sheep and cattle figuring as root-words in early and important characters. Such evidence we have in words like 善 good, 美 excellent, 義 justice, 牧 pastor, shepherd; and numerous others.

Granted then that the race set out from some common cradle of humanity, what did they find on reaching their Canaan, the country of their adoption? The waste howling wilderness, through which they had wearily plodded their homeless way, no longer stretched forbidding hands against them, but even as the Israelite found a land which to him, after his forty years of aimless wandering, seemed to be flowing with milk and honey, so the pioneers of this vast race found a land of beauty, a "Land of Flowers," the name with which they early designated their heritage.

Nor was it an unhabited country that they discovered, for, even before them, numerous tribes of Hittites, Amalekities, Jebusites, and Perizzites, in the shape of uncivilised

tribes, had from generation to generation preceded them from the common ancestral home. These now viewed with natural anxiety this encroachment on their preserves, but were nevertheless compelled to submit to the iron law of humanity and retire, the fierce hunter before the peace-loving farmer, to the north, the south, the west, and possibly even across the eastern waters. To this day some such tribes still maintain an isolated existence in the land, hedged in more by hereditary ignorance and apathy than by the active oppression of their masters, or the mountain fastnesses amongst which they dwell.

When the Chinese invasion set in the Lolo, the Shan, the Miao-tzū, and many another tribesman roamed the country at will; to-day he must adopt the civilisation of his conqueror, or win his livelihood from the sheltered mountains of Yünnan, Kueichou, Ssüch'uan, Kuangsi, Kuangtung, Chêkiang, and of the islands of Formosa and Hainan. The original denizen of American wood and prairie strove with reeking tomahawk against the relentless invader of his hunting grounds, and with his face to the foe and his belt gory with white men's scalps, he took payment in blood for the land from which with tardy footsteps he receded. In China the conquest, though equally effective, was carried out more slowly, the tribes were less fierce and probably fewer in number than were the redskins, the disparity in numbers also between the races was less marked, and whilst violent collisions occurred, occurred indeed all down the ages until the Manchu Tartars acquired the throne, early Chinese history records rather a policy of mutual toleration than of implacable hostility.

Concerning those pioneer days our evidence is of the scantiest, for the authentic history of China goes back little beyond the first millenium B. C. What little can be learnt of those early days we find, along with another millenium of semi-historical records, in what remains to us of the Shu Ching 書經, the editing of which is attributed to Confucius, and also in the pages of Ssü-Ma Ch'ien 司馬遷, the Herodotus of China. The Shu takes us back to three great monarchs of yore, Yao, Shun and Yü 堯、舜、禹, B. C. 2356—2197. Ssü-Ma Ch'ien, like the Bamboo Books, goes three centuries still further back, to the period of Huang Ti 黃帝, B. C. 2697. He also makes a passing reference to Yen Ti 炎帝, i.e. Shên Nung 神農, the reputed founder of Agriculture, B. C. 2737, and successor of Fu Hsi 伏羲, the reputed Founder of Chinese civilisation, who first introduced clothing, cooking, dwelling in houses, and the art of writing to the human, that is the Chinese race. Tradition and imagination, local and imported, have carried back the mythical period to the days of Sui Jên 燧人, the discoverer of the art of producing fire, to Yu Ch'ao 有巢, the Nest Possessor, or inventor of dwellings, and to Pan Ku 盤古, who chiselled out from chaos the heavens and the earth, the mountains and the seas. But such legendary testimony to the evolution of human civilisation, probably Hindu rather than Chinese, witnesses less to the method than to the early recognition of the process.

In brief, then, we may say that, ignoring the purely mythical, we possess three periods of Ancient History,—the legendary, which is not recorded in the Shu Ching; the

semi-historical, whose chronology is involved in doubt, but whose records contain authentic information regarding actual personages; and the historical, whose chronology can be verified by the eclipses referred to therein, and whose relation of events may in general be accepted as trustworthy.

The earliest records handed down to us by Confucius, begin shortly before the first of the three great dynasties of Hsia 夏、Shang 商、(or Yin 殷), and Chou 周、. In these he introduces us to Yao and Shun, whom he and his successors have glorified as ideal Rulers, models for all future ages.

YAO* 堯、known personally as T'ao T'ang Shih 陶唐氏、and imperially as T'ang Ti Yao, 唐帝堯、is generally assigned to B. C. 2356. In character the Shu describes him as being endowed by nature with reverence, intelligence, refinement, and thoughtfulness. That as a Ruler he had predecessors, whether universally acknowledged or not, may be inferred from the state of government and civilisation indicated in the Shu, but to him is directly ascribed the earliest unification of the Empire, and the elevation from their previous state of semi-barbarism of "the black-haired race." To him is also attributed the regulation of the Calender, a work of exceeding difficulty in those early days, by the employment of astronomers. He announced that the year consisted of 365 days and instituted, or at least restored, the intercalary month for the proper regulating of the year.

* See 書經、堯典 Shu Ching Yao tien.

A vast body of water is said to have covered the Empire, "embracing the mountains and overtopping the hills, threatening the heavens with their flood." This resemblance to the Noachic flood, together with the similarity of sound between the two names, for Yao is in some southern dialects pronounced Nyao or Nya, led some early translators to infer that Yao was Noah, an inference hardly supported by the Chinese records. Yao sent his minister Kun 鯀 to reduce this mighty flood, who failed and is said to have been put to death in consequence. Later, Yü 禹 the son of Kun, subsequently founder of the Hsia dynasty, made a more successful attempt.

Finally, when Yao had been on the throne seventy years, being anxious to arrange the succession in his lifetime, he passed over his own unworthy son, and married his two daughters to a stranger named Shun 舜, recommended to him as one whose virtue was so great, that he had been able to transform the character of his unprincipled parents and his dastardly half-brother, all of whom had frequently sought his life.

SHUN 舜, who was found to satisfy all Yao's requirements, reigned as his regent from 2287 to 2258 the year of Yao's death, when Shun mourned him for three years and then reigned under his own dynastic title of Yü Ti Shun 虞帝舜, his personal appellation being Yu Yü Shih 有虞氏. During his fifty years of rule he made personal tours of inspection all over his Empire, the calendar was perfected, the country divided into provinces, the channels deepened for the waters, laws and ordinances laid down, and proper officers appointed to administer the

government for the people's welfare. When he had been on the throne thirty-three years, being over ninety years of age, he appointed his minister, the afore-mentioned Yü as his successor, sharing the Imperial power with him till his death. Shun died in 2208, and Yü after the usual three years of mourning took over the reins of government.

THE HSIA 夏 DYNASTY. With YÜ 禹, 2205—2198, begins the first great Chinese dynasty, which ended 439 years afterwards with the infamous Emperor Chieh 桀. Yü, as already noted, had distinguished himself in the days of Yao, by his successful labours in draining the country of the devastating waters which covered its surface. Setting out four days after his marriage, for nine years he took no rest, heedless of food or clothing, cold or heat; heedless also of his wife and child, whose door he thrice passed without entering, though the cry of the child whom he had never seen reached his ears. In his address to Shun we have a picture of the herculean labours that fell to the lot of this early Chinese pioneer, and the faithfulness with which he devoted himself to his country's welfare. "The floods," says he, "assailed the very heavens, vast in their extent they encircled the mountains and overtopped the hills, and the people were perplexed and hemmed in. By four different modes did I travel (cart for road, boat for water, sledge for mud and spikes for hills), clearing the timber along the mountains, and shewing the people how to obtain fresh food to eat. A way did I open for the nine rivers to flow to the four seas, and ... sowed grain, thus shewing the people how to ob-

tain the food of labour as well as the food of the chase. I urged them to barter and to exchange their stocks of goods, and in this manner all the people obtained grain, and all the States were brought into order."*

While Yü was draining the country he, at the same time, partitioned it on the principle of five concentric squares, the first being of five hundred li square, the next five hundred li beyond that, and so on. The central square was the Imperial demesne, the next belonged to the nobles, the third was for defence, the fourth was the frontier square, and the fifth was the wild domain. All this is attributed to the period preceding the death of Yao.

On the demise of Shun, Yü at first withdrew, in order that the son of his sovereign might ascend the throne, but the people still had a voice, if not in the selection, at least in the acceptance of a sovereign, and that voice being insistent, Yü was induced to accept the throne. His reign lasted but eight years, when during a progress to the south, evidently with the old pioneering fever still strong upon him, he died, as is said, in this province of Chêkiang. Like his two predecessors he elected his prime minister to succeed him, but was in fact followed by his son Ch'i 啓, who thereby set up the great Hsia dynasty, thus establishing for good and for ill the principle of royal primogeniture in the Empire. The dynastic title of Hsia is supposed to have been adopted from the name of the district over which Yü had been in command before his call to the throne.

* 書經 Book IV 益稷 Fuller details are given in the 書、禹貢上、

With an interregnum of forty years this dynasty lasted from 2205 to 1765 B. C., and consisted of seventeen sovereigns. Of these there is little of note recorded until we reach the last, the Emperor Chieh 桀, a name held up to abhorrence in Chinese classical literature. Endowed with great physical strength, able to twist iron bars like ropes, he yet became the slave of an abandoned wife 妹喜, presented to him by her father, the Chief of Shih 施, to propitiate him and thereby procure the withdrawal of his invading forces. The Court was transformed into a palace of debauchery, Chieh though past middle age yielding himself, along with his wife and courtiers, to the most outrageous profligacy;—a lake of wine, trees laden with delicacies, ivory chambers, majestic towers, every luxury that lust and licence could suggest.

In the fifty second year of Chieh's reign the Prince of the State of Shang, impelled as he felt by Heaven itself, attacked this debased and debasing ruler, deposed and imprisoned him until his death three years later, and himself took over the control of the Empire.

THE SHANG 商, or YIN 殷 DYASTY. With T'ang 湯, the Prince of Shang, commences the second of the three great ancient dynasties. As in the case of the Hsia so with the Shang its first dynastic title was adopted from the name of its Founder's territory, examples of which usage are found in our own House of York, Lancaster, etc. The title Yin was adopted three and a half centuries later, from the name of the town to which the Emperor P'an Kêng 盤庚 removed his capital.

The prolonged existence of the House of Hsia had by

this time so established the recognition of the divine right of kings that T'ang, while expressing confidence that he had been divinely appointed as the scourge of God against an evil sovereign, was not left with unruffled conscience over the part he had taken in destroying the great Yü's succession.* But if history interpret truly, there was no one as well qualified for, or justified in, accomplishing this epoch-making dynastic revolution, for not only was Chieh a criminal against the Empire's welfare, but T'ang himself was no rank outsider, since, equally with Chieh, he traced his ancestry back to Huang Ti, that root whence all his predecessor on the throne are believed to have sprung.

His "Announcement" on ascending the throne,† referred to in An. xx, is a manly statement, one of the best in the Shu, revealing along with a transparent humility, a readiness to bear his own and the sins of his people, and a devotion to their interests that were worthy of a more enlightened age. It is also recorded of him that once when a terrible drought wasted the land and a human victim was deemed necessary, he himself went clad in white to the Altar of Heaven, and there offered to immolate himself as a victim to God on behalf of his people. The Shu goes on to say that copious rain immediately fell which saved the country.

He changed the Imperial colour, which was black under the Hsia dynasty to white, took the last month of the Hsia year for his first month, and employed sagacious men as his co-adjutors, with whose aid he reduced the Empire to

* 書; 商書 II. 1. † 書; 商書 Book IV.

order. One of these, I Yin 伊尹, referred to in An xii. 22, he appointed Regent at his death, and when the young monarch, T'ai Chia 太甲, grandson of T'ang, yielded to self-indulgence instead of attending to the duties of his position, I Yin removed him for a period to the tombs of his ancestors. In that sacred spot he was urged to ponder over their virtues and his own errors, with eminently satisfactory results to the young man and his future rule.

Fourteen sovereigns followed T'ai Chia before the above named P'an Keng, B. C. 1401—1374, in succession to his brother, ascended the throne. Deeming it advisable to remove his capital, whether to propitiate the Fates by returning to the neighbourhood of the ancient seat, or in consequence of some overflow of the Yellow River, he induced his people, with much difficulty, as is shewn in the Shu, 商書 Book vii, to remove to a place called Yin 殷 in modern Honan, this being the fifth removal during the Shang dynasty. Eleven sovereigns followed him, two of whom were his brothers, thus making with himself and his predecessor four brothers who successively sat on the throne.

Wu Ting, 武丁 whose posthumous name is Kao Tsung 高宗, a son of Hsiao, one of these brothers, arrested for a time the downfall of the dynasty so imminent at this period. On his accession, in a dream he described as God given, he saw the features of a man whom he was instructed to seek out as his minister. Search was duly made and this man Fu Yen 傅巖 was discovered and called from following his occupation of a builder. Being brought

before the king he proved to possess a sagacity so eminent, that Wu Ting on installing him in office addressed him in the following interesting terms :*—" Suppose me a sword, and let me use you as my whetstone ; suppose me crossing a wide stream, let me employ you as my boat and oars ; suppose me a year of drought, let me use you as my copious rain ; you shall open your mind and refresh mine ; you shall be my medicine, which if it do not disturb will not cure ; you shall treat me as one walking barefoot, who not looking at the ground will hurt his feet." Wu Ting's reign lasted for the lengthy period of nearly sixty years, from B. C. 1324 to 1266.

One of his successors, Wu I 武乙、1198-1195, seventy years later, is said to have been the first maker of an image in China, which indeed he made not for worship, but in order to ridicule all religion. The image he called the "Spirit of Heaven," and backed himself against it in play, appointing some one to throw for "Heaven." The image lost and he disgraced it. Making a leather bag and filling it with blood, probably also placing the image within it, he set it up in a high place and pierced it with arrows, declaring as the blood flowed down that he was killing Heaven. Ssü-ma Ch'ien records that shortly afterwards he was killed by lightning.

The dynasty was now fast crumbling to pieces, but another Chieh was to arise before a succourer came forth to put an end to a House which, beginning nobly, was to perish, like its predecessor, in the profligacy of a king and

* 書 ; 書商 VIII.

the shamelessness of his consort, and which was to be succeeded in its turn by a third, which time and luxury would also emasculate and destroy.

The dynasty of Shang with its 28 sovereigns, lasting 644 years from B. C. 1766 to 1123, was brought to an awful close with the reign of the tyrant Chou 紂 辛、. Noted like his prototype Chieh for his great physical prowess, he was in addition a man of mental alertness, both of which gifts he prostituted to the gratification of his passions, inventing orgies that put those of Nero into the shade. Like Chieh, too, his debauchery arose from a passionate attachment to the woman who became his wife, by name Ta Chi 妲 己、, the beautiful daughter of the Chief of Su 蘇、, against whom Chou had once marshalled his troops. Again unbridled extravagance and disgraceful revelry, to which was added horrible inhumanity, plunged the country into the miseries of tyrannical misgovernment. The wild excesses of Chieh being insufficient to gratify the voluptuous palate of this monster and his evil wife, others were invented. A lake of wine in which men and women wallowed and perished intoxicated, trees hung with the choicest delicacies, naked men and women drunk with wine chasing each other round the palace gardens; tortures of the most cruel description; the heartless breaking of men's shin bones to see which had the most marrow, the young or the old; the Heater for burning men, the Roaster for grilling them alive; the disembowelling of men to examine their hearts, the chopping of others to minced meat,—such a tale of debauchery, callousness and woe as, if not exaggerated, has never been

surpassed, if equalled, since the world began. That the Empire must be rid of such a savage became manifest, and the man appointed to this great work was already in the making.

THE CHOU 周 DYNASTY. That man was Fa, 發 otherwise known as Wu Wang, 武王. He it was who became the saviour of his country, and the Founder of the Chou dynasty. Born in the State of Ch'i 岐, of which his father was lord, he was brought up under the best of influences. His father Ch'ang 昌 the Chief of the West, better known by his posthumous title of King Wên 文王, was a ruler intellectual, honourable, and of great administrative ability. So admirably did he conduct the government of his State, that people flocked from the oppression of other rulers to enroll themselves under his protection. Accused before the tyrant Emperor as a danger to the royal power he was thrown into prison, and while incarcerated there he occupied his lonely hours in the study of Fu Hsi's diagrams, represented by the modern Pa Kua 八卦, and in the compilation of a commentary thereon which, completed by his son King Wu, has come down to us as an important part of the Yi Ching 易經, China's famous book of divination. The expenditure by his son of a large sum in the way of ransom, and the presentation to the Tyrant by Wên's affectionate subjects of a handsome concubine and a number of fine horses, secured his release. Being commissioned thereupon to reduce the frontier tribes, he augmented his army, which became so efficient that, when he died, he left his son Fa the most powerful noble in the land.

In due time the impulse came to Fa, to succour his distressed country from the miseries it was suffering under the grinding heel of its tyrant, and on first taking the field he was at once voluntarily joined by 800 princes and chieftains, who flocking to his banner urged an immediate advance on the Capital. Fa, however, asserting that Heaven had not yet utterly cast off the Emperor, diverted the host against and subdued the unprincipled ruler of Li 黎, as a warning to the Emperor of the temper and resolve of his barons. Impervious to such an admonition, and deeming himself in secure possession of his ancient inheritance, the tyrant added impost to impost and crime to crime, for the gratification of his ever changing never satiated desires, until the cry of the people aroused Fa to once more lead forth his forces.

In his "Great Declaration" he thus indicts his sovereign :*—"He has sawn through the shin bones of men who were wading in the morning, he has cut out the heart of the good man, he has used his majesty to kill and slay, he has poisoned and afflicted all within the four seas ; he honours and trusts the depraved and crooked, he has expelled his advisers and the guardians of his throne, he has cast aside the laws, and imprisoned or enslaved his upright officers. He has ceased to observe the sacrifices to Heaven and Earth, and to make offerings in the Ancestral Temple. He makes wonderful devices and extraordinary contrivances to please his woman. Hence God is no longer with him, but with a curse sends down upon him this timely ruin."

* 書 V. I. 3. 3.

After this declaration Fa led on the attack against the enervated host of this wanton Emperor, and on the plains of Mu 牧 obtained a brilliant victory. The tyrant fled to the palace of Lu T'ai, the splendid scene of his vile debaucheries and crimes, and having arrayed himself in his Imperial robes, set fire to the palace and perished in the flames, while the evil consort of his shameful vices was seized and executed.

Thus began the great dynasty of Chou, which dating from B. C. 1122 ended 867 years later in B. C. 255. King Wu, reigned for seven brief before joining his forefathers. He died it is said when 93 years of age, leaving a son, a minor of thirteen, in charge of his brother, Duke Wên 文 of Chou 周, a man noted through later ages for his noble character and statesmanlike conduct.

Wu and Wên planted the House of Chou, as William the Conqueror planted the Norman dynasty, in a soil volcanic and unstable, that contained within it the sure elements of its own disintegration. Desiring to reward those who had stood by him in his destruction of the Shang dynasty, and at the same time of binding them to his own House, Wu establish the baronial order, partitioning the Empire into fiefs, great or small, according to the merit or position of each baron.

These territorial magnates, with their independent powers, Wu left as a heritage of woe to his descendants, and it was but a short time ere they reduced the imperial power to little more than an empty name. Under a powerful sovereign refractory barons could be forced into submission, but with a weakling swaying the sceptre, as

is the certain issue sooner or later of every monarchical succession, jealousy, hatred, strife and internecine warfare, with their exhausting exactions in men and means, the depleting of the land, and the despair of the race was the inevitable outcome. In but little more than three centuries the power of the nobles exceeded that of the Emperor, and with every succeeding century this power, and the disorder it naturally involved, reduced the Empire to a band of warring States with a merely nominal head, to whom the haughty nobles gave scarce a show of allegiance.

It was now, when the nation had well nigh reached the nadir of its political degradation that it also attained to the zenith of its intellectual development, in the production of the three great philosophers of the Far East, Confucius, Mencius and Laocius. The mysticism of Laotzū, the morals, religion and politics of K'ungtzū, and the literary polish of Mengtzū, all which came into existence during this the Augustan age of China, while lacking the insight and brilliance of contemporary philosophy in the West, record the highest point in the arc of this nation's genius.

That these three have not been surpassed is no sign that they will not be so by their successors of the present age. Even the Christ taught His disciples, "Greater things than these shall ye do," and what the Chinaman of to-day, oppressed with the deadweight of his ancient masters, needs is to realise that he too is capable of equal or greater things than they. Nevertheless in these three we behold what is the limit of China's unaided intellect,

and whatever advance she may make will and does depend on a wider touch with the wider philosophy of wider minds. These three philosophers, then, mark the maximum per se development of the mind of this race, and with them that development, perhaps not without intent so far as the Confucian School is concerned, has been arrested. The heterodox schools of this period, that of Yang Chu 楊朱 the self-centred Epicurean, of Mò Ti 墨翟, (Legge's Mih Teih), the generous apostle of Universal Love, and of Hsün Ch'ing 荀卿, (Legge's Seuén K'ing), who fitly closed this troubled dynasty with his treatise that man is by nature evil,—these heterodox schools were completely obscured, as was natural, by the less extreme and more powerful representatives of their conservative rivals.

Little remains to be said of the sovereigns who intervened between the days of the Chou dynasty's great Founder and its great destroyer Ch'in Shih Huang 秦始皇. In brief, three centuries after the foundation by King Wu, saw the Imperial sceptre a veritable "bauble," so that for five centuries, the eighth to the third, the history of the Chou dynasty is the history of its rival States. During this latter period the power of the Ch'in State 秦 by slow degress became dominant, and with the dethronement and death of Nan 赧 the last Emperor, the House of Chou passed finally away.

Thus was the way opened for the strong man of China, whose success in welding this continental nation into one great Empire rivalled the feats of Cæsar and Napoleon. Though the new dynasty was not founded by Ch'in Shih

Huang, and lasted with its five Rulers less than fifty years, he is the one outstanding feature in its brief history. The Duke of Ch'in who destroyed the House of Chou was named Chao Hsiang 昭襄. He reigned but five years, and his son Hsiao Wên 孝文 who followed him reigned but three days. It is chronicled of Chuang Hsiang 莊襄, the son of the latter, who also succeeded him, that before his grandfather had claimed the royal prerogatives, he, Chuang Hsiang, fell in love with the beautiful wife of a crafty merchant whom he met, and who subsequently became his prime minister. This woman, already pregnant, he persuaded the husband, Lu Pu Wei 呂不韋, to part with; she became his wife and in due course gave birth to a son, who, the offspring of this wily merchant ambitious of mind and low of morals, was destined to unite the rival States of China into one great Empire. While still a youth the evidence of his mother's immoralities, and his real father's connivance therein, compelled him to banish her, and ultimately to quell a revolt raised by his father, the end of which was the suicide of the latter. Gradually overcoming all baronial opposition he became absolute in the empire, altered the laws, changed the system of government, destroyed or sought to destroy all books that upheld the glories of the past, and generally brought a force to bear on a paralysed nation that none dared to withstand.

Inflated with his success he styled himself Shih Huang Ti 始皇帝, The First Emperor, his son was to take the title of Erh Huang Ti, or Erh Shih Huang Ti

二世皇帝、the Second Emperor, and so on for "ten thousand generations." Alas! for human ambition, his own reign lasted but twelve short years, his elder son was murdered by the younger, for the sake of a throne which he held for three years only, and after Shih Huang Ti's grandson had sat on the throne for a few brief weeks this "dynasty of ten thousand generations" came to a bitter end.

As to the literature of China, while what we possess of it dates only from the dynasty of Chou, and especially from the three centuries of its decline, it must ever be remembered that its foundation was laid in the two preceding dynasties, and that Confucius and Mencius were the topstone rather than the foundation of their country's genius. To change the metaphor they are the bright particular stars that shone in a sombre night, and the very sombreness of the background, both then and since, has lent an exaggeration to their brilliancy which a brighter sky would have toned to normal hue, and which after the long and dreary night must, at this late hour, pale before the roseate flush of advancing Day.

II.—The Life and Times of Confucius.*

As shewn in our last chapter when China's great Philosopher was born, the third historic dynasty, that of Chou, was wearing to its close, the blood which had coursed so vigorously in the veins of the martial Wu was running thin in the arteries of his degenerate descendants, and the feudal system, founded to strengthen the Empire, had reduced it to a congeries of warring States, awaiting the advent of Ch'in Shih Huang, who was to break the power of the barons, and unite their mutually antagonistic territories into one great empire, an empire which, under different dynasties has continued and increased to our own age.

Confucius, then, was born into a troubled period. The barons more powerful than their nominal sovereign, encroached and made war upon each other, at the instigation of ministers more crafty and ambitious even than themselves. The suffering people were ground under the iron heel of the impost gatherer, dragged from their fields and set to forced labour at and for the pleasure of their rulers, and driven to battles and raids in which they had no interest and from which they derived no benefit. That this statement is not exaggerated is borne witness to by incidents in the life of the Sage. Once,

* Confucius is the Latinised form of K'ung Fu-tzu 孔夫子, as Mencius is of 孟子、Micius of 墨子、etc.

for instance, when he was passing by Mt T'ai he heard the mournful wailing of a woman on the hillside. Sending a disciple (Tzū Lu) to enquire why she sat wailing in so lonely a spot he was answered, "My husband's father was killed here by a tiger, my husband also, and now my son has met the same fate." Then why, asked Confucius, did she dwell in so dreadful a place. "Because" answered she, "here there is no oppressive ruler." "Scholars," said he to his disciples, "remember this: Oppressive rule is more cruel than a tiger."

Power amongst these barons bred luxury, luxury lust, and lust unrelenting destruction. Princes there were who set all morality at defiance and lived lives of open shame, as witness the acceptance of the present of eighty geishas by the Duke of Lu, an act which drove our Sage to shake the dust of his native State off his feet, and depart to the life of an exile. Men of virtuous character, despairing of reformation, left their portfolios and withdrew from the world, becoming recluses amongst the mountains, or far from the busy haunts of men, tilling a hard living from an earth kinder and sweeter than the hearts of princes. Some of these, embittered by their sorrows, even poured scorn on Confucius, for his futile attempts to stay the "disorder which like a swelling flood" rolled in resistless torrent through the land.

It must be remembered that the China of that period did not cover anything like half the territory included in the China of to-day. On the north it was bounded by a line running through the northern half of Chihli, Shansi and Shên-si; on the east by the Yellow Sea; on the south

it barely crossed the banks of the Yangtse, and on the west it probably nowhere touched the borders of Kansuh. The capital was at Lo 洛 near to the modern Honan Fu. This territory which had formerly consisted of 124 States of varying size, had now by the absorption of the weaker been reduced to a nominal 72, of which the five most powerful were Ch'i 齊、Ch'u 楚、Chin 晉、Ch'in 秦 and Yen 燕、 and the seven next in importance, Lu 魯、Chêng 鄭、Sung 宋、Wei 衛、Ch'ên 陳、Ts'ai 蔡 and Ts'ao 曹、 The remainder of our present China, as already shewn, was thinly peopled with tribes of aborigines, who in later ages were gradually driven across the present borders, or survive in the mountains of the south and west to our own day.

Such then was the China into which our Sage was born. His ancestry is by some traced back to the great Huang Ti in the 27th century B.C., and at least there seems reason to believe that he was a descendant of the Duke of Sung 宋、 a brother of and successor to Ch'i, the Viscount of Wei, referred to in An xviii 1, who was half brother to the tyrant Chou 紂、 One of his ancestors, Chêng K'ao Fu 正考甫、 was a man of learning and research, whose son K'ung Chia 孔嘉 an officer of talent and honour, was murdered by a powerful minister, who coveted and carried off his beautiful wife, only to obtain her as a corpse, for during her abduction she strangled herself.

In consequence of the undying hatred which resulted from this outrage, the K'ung family three generations later were led to remove themselves from Sung to Lu

魯、and here K'ung Chia's great-grandson Fang Shu 防叔 obtained the governorship of the town of 防 from which he derived his name, and where the grandfather of Confucius, Po Hsia 伯夏 was born. Po Hsia's son, our Sage's father, Shu Liang Ho 叔梁紇、was noted for his strength and courage. Once when attacking a city the enemy, by a ruse, enticed his men within the open gate, and were already lowering the portcullis to entrap them just as Shu Liang Ho reached it. Such was his prowess that, laying hold of the portcullis with both hands, he succeeded in supporting it till the last of his men had escaped.

This brave officer had passed the age of three score years and ten ere his illustrious son saw the light. Already nine daughters had been born to him by his first wife, also by a concubine a cripple son, Mêng P'i, (孟皮 alias 伯尼)、But now, though advanced in years, he again found a wife, so youthful a maiden that the ancient historian Ssu-ma Ch'ien, B. C. 163-85, speaks of the marriage as 野合 an irregular union, which by some Chinese scholars has been unnecessarily interpreted as an indication that Confucius was a natural child, but which is generally believed to refer to the disparity in age between husband and wife. It would be gratifying to have no legendary phenomena to record connected with the Sage's birth, but as they exist, and throw light on the exaggerated value at which later ages have assessed him, it seems necessary to briefly introduce them here.

A spirit is said to have appeared to his mother 徵在 saying to her: "You shall have a son, a sage, and you

must bring him forth in a hollow mulberry tree." During her pregnancy five old men, the spirits of the five planets, led before her an animal, in appearance like a small cow, covered with dragon-like scales, and with only one horn, to which the mother attached a piece of embroidered ribbon. This was the supernatural *lin* 麟, which only appears on the advent of a Sage. A creature, similar or the same, with a piece of ribbon on its horn, is said to have been caught two years before the Sage's death, and on his going to see it he burst into tears, recognising it as the *lin* that had appeared to his mother, and whose capture he now imagined to portend his own death.

On his mother informing the father of her vision, and asking if there were such a thing as a hollow mulberry in the neighbourhood, he informed her that a cave of that name existed not far away, and there she is said to have brought forth her son, a spring bubbling forth for his bath and dying away immediately afterwards. "The child was of an extraordinary appearance; with a mouth like the sea, ox lips, a dragon's back," and the top of his head either unusually prominent, or affected with some abnormal protuberance from which he derived his name of Ch'iu 丘, a character which when referring to the Confucius the Chinese pronounce *mou* 某 "a certain person," and from which they generally omit the shorter down-stroke.

Such are some of the phenomena associated with the birth of this remarkable man. The last item of his personal appearance may be considered reasonably authentic, for the ancient Chinese seem to have had

the habit of naming their children from their most outstanding feature, as for instance Laotzū and his ears, Li Erh 李耳 and Lao Tan 老聃. The remainder of these legendary fancies we may put aside as unnecessary demands upon our credulity, contenting ourselves with the knowledge that Confucius was born to a young woman by an old father, that he grew up of more than average height, was of unusually dark complexion,—in some places his images are black,—and was of features far from prepossessing, indeed the absence of his image from Confucian temples has been accounted for on the somewhat unlikely score of his ugliness. Whatever may have been his personal appearance one thing is certain, that he grew up with a mental and moral energy surpassing the generality of men in his day and generation.

During childhood he gave indications of his future tastes in a love for playing at sacrifices, and while yet a young man he became a centre of influence as a Teacher. At nineteen he married, and a year afterwards obtained a subsidiary appointment in charge of a ducal granary, and later of the ducal lands. While filling these offices he found time to improve his own education and to aid others in a like advancement. Gradually his fame spread and his disciples increased in number. They were of varied ages, some boys, others grown men. Hence, though he may have called them all, both young and old, his 小子 little children, the term must always be understood in its widest sense, the sons of his intellect.

His later career, hampered by conscience, was scarcely even moderately successful, death being necessary to

appreciation. Though he lived to a ripe old age, travelled in many States, maintained his course in all honour, and won the reverence and love of his disciples, the princes of his day saw in him little but a pedantic philosopher with Arcadian notions impossible of realisation. Only after his decease did any of them recognise that the mountain had indeed fallen, a mountain that the princes of the land from that day to this have been, with more or less failure, endeavouring with much acclamation to rebuild.

The habits of the Sage may be learned from the tenth chapter of this book, where he is described by his disciples in all formality, his and theirs. From it we learn much about him. He was careful about his dress both for day and night wear, and particular about its quality, style, and congruity of colour and season. He was most scrupulous about his food, both as to quality, mode of preparation and service: he would eat nothing in the least tainted or badly cut. In wine he allowed himself liberty but not licence. His public bearing was punctilious to a degree, and in private he permitted himself no undue freedom,—not even in bed. He was gracious and kindly, but never fully relaxed himself even to his son, to whom it is incredible to imagine him as ever amusing. He was a true sportsman, giving his bird its chance and only shooting it on the wing. He was also we may judge, able to ride and drive, and not merely to sit in a carriage, and it seems evident that he was well acquainted with archery. His habits and perhaps his character may be summed up in one sentence from Cap X. 9: "If his mat were not straight he would

not sit on it." He was a punctilious gentleman of the old school, to whom our modern laxity, not to say flippancy of manner, would have amounted to immorality.

As to his mental and moral attitude we find him, as may be surmised from his habits just referred to, first and foremost a formalist. This word indeed sublimates his character. His power of self-control was admirable, and duty was ever his lodestone. Of religious instincts from his childhood religious he remained throughout his days. With too evenly balanced a mind to sympathise with the fantasies of the superstitious, he maintained a mental attitude towards the unseen world which was respectful but never familiar, reverent but never fervent. Knowing God only as a Majesty and never as a Father, the spring of his affections could not bubble joyously forth, indeed such joy would have seemed to him frivolity, and while he was not without true affection, as witness his poignant distress on more than one occasion, yet expression of affection he deemed it the part of a philosopher to rigorously repress.

To a rigid and estimable code of honour he united an urbanity and courtesy, which made a profound impression upon his followers, and which failed not to influence men in more exalted station; I. 10; but his honour ever prevented his courtesy from degenerating into sycophancy, for the sake of advancing his public principles, much less his private welfare. His moral life remained untainted in the midst of a corrupt generation, in which vice flaunted itself in the open, and virtue shrank away abashed and in despair.

That there are occasional adumbrations of that honour which is associated with Christian ideals is only to be expected, but he dwelt in an earlier and darker age and deserves the greater consideration. Perhaps his most serious offence against higher morals was the breaking of an oath taken under compulsion. When travelling towards Wei, caught by an officer in rebellion against that State, he took a solemn oath not to proceed further, but regaining his freedom he did not hesitate to pursue his journey to Wei. Being asked by a disciple whether it was right to break such an oath he replied, "It was a forced oath. The spirits do not hear such."

There are two other recorded instances, one of approval for a brave man, who covered his gallantry in bringing up the rear in a *sauve qui peut* by saying his horse refused to move; and another when he declined, on the score of sickness to see a visitor,—probably an old scholar who had misbehaved,—and yet played his harpsichord as the visitor departed to let him know he was not really sick. That such laxity on the part of China's noblest Exemplar has fostered that disregard for truth for which this nation is so notorious, can hardly be denied, and we may justifiably condemn and deplore it, but there are spots even in the sun, and Confucius, malgre the exaggerated notions of the Chinese, was only a man with human frailties.

Nevertheless, the student who through the following pages spends a few months in his company, will find that he is associating with a man whose general moral integrity, conscientious probity, methodical carefulness, con-

servative decorum and love of culture, will not be without refining influence on his own character, and which moreover will enable him to clothe whatever noble thoughts he may have in garb better suited to the climate.

As to his doctrines though they chiefly relate to the relationships between man and man, they are far from destitute of an element higher than mere humanity. The powers of the unseen world have their acknowledged part in controlling the spirit of man in his duty to his fellows. God, the Supreme Ruler, is recognised as a Being to be revered and worshipped. He it is who has produced the order of the Universe, and decreed the various classes of mankind. Associated with Him are a multitude of spirits, who have their distinctive spheres in the direction of affairs celestial and terrestrial, and by these the good are guided and protected. The spirits of a man's forefathers are also and especially to be worshipped, as if they were present, a worship upon which the well-being of society is dependent. There is room in such a system for unlimited multiplication of gods and spirits, with the natural consequence that the national, and therefore in a sense Confucian deities of China, altogether apart from the Taoist and Buddhist cults, have become legion.

Sacrifices, propitiatory rather than expiatory, are ordained for approaching the object of worship, for with empty hands it were unseemly to come. Virile sentiments are given utterance to in connection with such offerings, see XX. 1. et alia, and it is recognised that the spirit in which the worshipper presents them is of higher value than the gifts themselves. That Jesus Christ the Universal

Sacrifice will ultimately abrogate the rivers of animal blood annually shed in sacrifice throughout this empire, and therewith the idolatry and superstition of China, is merely a question of time and faithful service, but may we not gratefully admit that the sacrifices retained and handed down by Confucius have kept open the way of approach to the abode of the Divine until the great Day of Atonement ?

Sin and its punishment are acknowledged, the punishment being looked for in the present rather than in a future existence. Reformation from wrong doing is required, rather than penitence and appeal for remission. Prayer is recognised as a duty, and as acceptable and efficacious ; but it is not daily prayer or a sanctifying communion with the Divine. It is rather the formal petition accompanying a sacrifice, and should be preceded by fasting and bathing. No priesthood or mediator is required, the worshipper being his own priest and the sacrifice his medium of acceptance ; yet, in a sense, the Emperor is the high priest for his people, the officer for his district, and the father for his household. Moreover the regulations for ceremonial sacrifices are many, and on great occasions a director, or master of ceremonies, is a necessity to order. Only the Emperor may offer the State sacrifices to Shang Ti, the Over King, but the ear of Heaven is open to the cry of all, even of the repentant evil doer. A future life is not denied, though Confucius avoided the discussion of it ; he did indeed in a measure confirm it by his insistent demand for sacrificial remembrance of the ancestor, and his command to worship the ancestral spirit as really present.

. As to his ethical code it is excellent and practical, but by no means heroic. Prosaic and not poetic it commands respect rather than admiration, indeed, both in its religious and its moral aspect, the whole code of Confucius resembles the wintry silver of the moon, rather than the golden glow and warmth of the sun. Nothing is left to the imagination, nothing stirs it, for to him the romantic would have been repugnant, and to turn the other cheek pusillanimity. He did not even rise to the height of Laotzú in advocating beneficence to enemies, for if he returned good for evil what had he left to return for good? On the contrary he proclaimed the sacred duty of the vendetta, that a man ought not to live under the same heaven with the murderer of his father, ever need to seek a sword for the murderer of his brother, or live in the same State with the murderer of his friend.

The word 'to lie' does not occur, but he advocated earnestly the value of sincerity. His five cardinal virtues were human kindness, rectitude, decorum, wisdom and sincerity, 仁、義、禮、智、信, and the Prince was to be the Exemplar of these virtues to his people. Indeed, in his teaching, the Prince was the virtuoso for whom the song was written, and to which the people were the chorus, for it must always be remembered that Confucius was a courtier, hence in his system, the gracious influences of Virtue were to stream down from the lofty height of the Court to the lower level of the people. Morality and religious ceremonies were his panacea for all the many ills of his age. Alas! that the Princes should have despised the panacea.

The highest point in his moral teaching was the golden rule negatively stated: "What you do not want yourself do not extend to others." Asked to sum up his code in one word he chose the term 恕, *shu*, which Dr. Legge translates Reciprocity, but which seems to mean more than this, for reciprocity means, Do as you are done by, whereas 恕, suggests the idea of following one's better nature, that is, Be generous, a nobler sentiment, though lacking the life-blood of the crowning word of Christianity. Mark XII. 30, 31.

Duty to parents, continued after death to a degree that is an unjust tax on the life of the living, a tax impossible of redemption save to the very few, takes the leading place in the ethics of the Sage. Respect for elders follows in its train. Adultery is described somewhere as the chief of sins. Loyalty both to prince and friend is inculcated, as also conscientiousness in all one's doings. Respect and reverence have already been referred to. Rectitude and self-control, courtesy and moderation find also a notable place. Neither riches nor culture compare with moral character, which takes precedence in value of all mundane honours, and what constitutes the excellence of a neighbourhood is not its wealth but its Virtue. Virtue and Religion 禮, are a greater renovating power than punishments. Character will out; it cannot be concealed. Prejudice is to be avoided, and an unbiassed judgment to be cultivated. Only the truly virtuous can be trusted to love and to hate. The ready of tongue are unreliable.

In conclusion neither pleasure, nor honours, nor wealth are the summum bonum, but Virtue, for it is the founda-

tion of true happiness, and this Virtue is to be attained through the energy of the individual will.

But the aim of Confucius was not so much the renovation of the individual as the renovation of the State, his mind and object was ethico-political, his desire the renaissance of the golden age of antiquity through a return to the virtue of those Arcadian days. Hence, as already remarked, the Prince as Father of his people, must take the lead, and as the rivers that make fruitful the land take their rise on the mountain tops, so moral renovation must begin at the summit of the State. Alas! the mountain tops were waterless, and what our Sage was able to pour upon them rapidly distilled in so rare a moral atmosphere, for if the rich shall hardly enter into the realm of moral nobility, how much less shall Princes, degenerating generation by generation through the allurements of luxury and lust, be able to filter the vitalising waters of moral chastity to the shrivelled souls of their people? On these arid heights Confucius failed, for even in his own State, when the indications were most hopeful of success, the eighty singing girls of Wei 衛, proved more potent than the virtue of the Sage, and in the end it was in the hearts of his poorer disciples that his doctrines found their early and more hardy growth, rather than in the Courts of the great.

Though failure dogged his wandering footsteps while with men, his philosophy was not allowed to die, and notwithstanding that it has never satisfied the people at large, as witness the success of Taoism and Buddhism, it appeals to the conservative and educated element, and has become both the base and summit of Chinese religion

and morals. A man who has lived so long in the affections and esteem of a huge nation cannot but be classed amongst the mightiest forces of the past, but his inferiority to Moses, who lived a thousand years before him, either as legislator, administrator, moral philosopher, or religious Seer, is manifest to those who are willing to study the Pentateuch, and his own writings as well as those of his disciples lack that throbbing pulse of divinity which has made the history, poetry and soul-inspiring prophesy of the Old Testament live with perennial vitality. Confucius nobly did his best, despite a limited vision and an inelastic nature, to benefit humanity with what inferior material in history, poetry and ritual he had to his hand, and the archaeological student may well be profoundly grateful to him, for rescuing so much matter of varied interest and value from the rapacious maw of destructive Time, and the more barbarous hands of ignorant men.

Proceeding next from the general to the particular, the following is a more detailed sketch of the Sage's life, the salient features of which are to be found in Chutzŭ's Introduction to his Commentary, and in Legge's more exhaustive Introduction to his version of the Analects.

The philosopher K'ung 孔, whose name was Ch'iu 丘, and whose cognomen was Chung Ni 仲尼, was by family origin of the State of Sung 宋.* His father was Shu Liang Ho 叔梁紇, and his mother, of the Yen 顏 family, gave birth to him in the city of Tsou 陬, in

* 孔 means Hole; 丘, a mound; 仲, the middle of three, i.e., secundus; 尼, is said to be the name of a mountain the 尼丘 hill to which his mother prayed for his birth.

the district of Ch'ang P'ing 昌平、and State of Lu 魯、 on the 21st day of the 11th month in the 22nd year of Duke Hsiang 襄、 which was the 21st year of the Emperor Ling 靈、 or in other words in B. C. 551.*

As a child, in his games, he amused himself by arranging sacrificial vessels and performing the ritual accompanying the sacrifices. His father died when he was three years old, and according to Dr. Giles his mother married again, a statement I have not been able to verify. At fifteen he devoted himself to study, II. 4, but being in humble circumstances he was evidently for the most part his own teacher, IX. 6. At nineteen he married, the lady being from the Sung State, of the family Ping Kuan 卞官、 His son, born the year following, was named Li 鯉、 the Carp, as is supposed in consequence of a present of that fish by the Duke of Lu. Li's cognomen became Po Yü 伯魚、 or Fish Primus. The present from the Duke also indicates that Confucius had already received his first official appointment, which was in the ducal granary, and soon afterwards he was put in charge of the ducal pasture lands. In his 22nd year his knowledge of antiquity attracted to his side a number of disciples, and he entered upon his career as the founder of a school destined to perennial fame.

About this time, in B. C. 529, his mother died, and he removed his father's body from its place of temporary

* This is the date in general acceptance, but Legge adopts that of the Ch'un Ch'iu commentary, the 21st of Hsiang, which however he also makes B. C. 551. His system of computing dates varies from the usual method by a year, through his commencing our era with a 0 thus: B. C. 1; A. D.; A. D. 1. See his Shoo King Intro. p. 167.

internment, burying it with his mother's. The mound raised by him over their tomb, four feet high, being about finished, he left the final details to his disciples and set off homewards. In the meantime a violent storm came on, and his disciples on arriving had to explain that their delay was due to the rain having broken down the mound. Thrice they repeated their answer to his incredulous ears, when he suddenly burst into tears, crying that "they did not build such mounds in olden times." As his reason for building the mound he remarked that he was "a man of the north, the south, the east, and the west," one who knew not whither Destiny might lead him; for already he seems to have had premonitions that his life would be spent far from the resting place of his parents, which without its tumulus might be lost beyond recovery.

During the three years of mourning he no doubt remained in Lu, probably, as the custom was, out of official employment, but pursuing his teaching and his "researches into the history, literature and institutions of the empire." It is said that he learnt music from the noted musician Hsiang 師襄 in B. C. 523, and he tells us that somewhat later, in his thirtieth year, his convictions and objective in life had become defined. II. 4. In B. C. 518, a powerful minister of Lu, Mêng I 孟懿, conscious of his own deficient religious (i. e. ritual 禮) knowledge, gave orders on his deathbed that his son Ho Chi 何忌 was to be sent to Confucius, of whom he had acquaintance. The advent of this youth with another young noble, Nan-kung Ching-shu 南宮敬叔 related to him, gave immediate prestige to the school of Confucius.

It was probably in this year that his famous visit to Laotzŭ, the unwitting founder of Taoism, occurred. Acquainting Ching-shu with his earnest desire to visit the Imperial Capital to see the Imperial Temple services, and to make enquiries of Laotzŭ and other authorities concerning the ancient ritual and music, Ching-shu named the matter to the Duke, Chao 昭, who put a carriage and horses at his disposal for the journey. The capital was at Lo 洛 now Honanfu in Honan, and Laotzŭ was at that time Keeper of the Imperial Archives there. Hé was apparently recognised as an authority on questions affecting ritual, and one may surmise that he was already well-known as a moral philosopher. The following is Dr. Legge's account of the interview :

“ They met and freely interchanged their views, but no reliable account of their conversations has been preserved. In the 5th Book of the *Le Ke*, which is headed, “ The philosopher Tsang asked,” Confucius refers four times to the views of Laou-tsze on certain points of funeral ceremonies, and in the *Family Sayings*, Book XXIV., he tells Ke K'ang what he had heard from him about ‘ The Five Tes,’ but we may hope their conversation turned also on more important subjects. Sze ma Ts'een, favourable to Laou-tsze, makes him lecture his visitor in the following style :— ‘ Those whom you talk about are dead, and their bones are mouldered to dust ; only their words remain. When the superior man gets his time, he mounts aloft ; but when the time is against him, he moves as if his feet were entangled. I have heard that a good merchant, though he has rich treasures deeply stored, appears as if

he were poor, and that the superior man whose virtue is complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will. These are of no advantage to you. This is all which I have to tell you.' On the other hand, Confucius is made to say to his disciples, 'I know how birds can fly, how fishes can swim, and how animals can run. But the runner may be snared, the swimmer may be hooked, and the flyer may be shot by the arrow. But there is the dragon. I cannot tell how he mounts on the wind through the clouds, and rises to heaven. To-day I have seen Laoutsze, and can only compare him to the dragon!'

Confucius was profoundly impressed with his visit to the Capital, especially with his visits to the Temples and grounds of Heaven and Earth, and the Imperial Ancestral Temple. In the last he saw a "metal statue of a man with three clasps on his mouth, and his back covered with an enjoyable homily on the duty of keeping a watch upon the lips." Nor was his interest any less in the Audience Hall of the Barons, called the Hall of Light, where the walls were adorned with representations of the various sovereigns of the dynasty, including that of the faithful Duke Wên of Chou, with the young Emperor Ch'êng, son of his great brother Wu, seated on his knee. "Here you see how Chou became so great," said Confucius to his followers. "As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present." He pressed his enquiries in regard to music with the Court musician Ch'ang Huang, who is said

to have observed in him many marks of the sage, river eyes, dragon forehead, long arms, tortoise back. exceptional stature, manner, memory and information.

On his return to Lu his following greatly increased, with which conservative statement Chutzŭ contents himself, but other recorders possessed of a more vivid imagination have fixed the number at three thousand. That he may have had so many from first to last is possible, especially as many would count themselves his disciples who never had permanent residence with him, or attended regularly in his school, but who came for special information.

The year after our Philosopher's return to Lu, B. C. 517 and in his 35th year, Duke Chao of Lu in the 25th year of his rule, asserted himself against the three powerful chieftains Chi 季、Shu 叔、and Mêng 孟、who had kept him in tutelage throughout his reign, had usurped his prerogatives, taxed his revenues and maintained him as a mere figurehead. Failure attended his effort to throw off the intolerable yoke, and worsted in his resistance he fled to the State of Ch'i 齊、which adjoined Lu on the north. Seven years later he died a fugitive in the State of Chin 晉 Ch'i's western neighbour.

Lu being in a condition of rebellion Confucius also withdrew to Ch'i, then ruled over by Duke Ching 景 XVI. 12; XII. 11, XVIII. 3 Here he heard for the first time the ancient music of the Emperor Shun, which so affected him that he lost interest even in his food. VII. 13; III. 25. The Duke offered him the control of a township, but he elected to decline the offer. Later the

Duke, pleased with his reply to a question, that "the art of government lay in an economic use of the revenues," again proposed to offer him the district of I Ni 以尼 but was dissuaded, according to the Family Sayings 家語, by his chief minister Yen Yung 晏嬰, who looked upon Confucius as a visionary and impracticable.

Confucius apparently remained eight years in Ch'i, but after the death of Duke Chao returned to his native State. B. C. 509. In the meantime the heir to the dukedom had been deprived of his birthright, and another representative of the ducal house, named Ting 定 made Duke. It was in the first year of this prince that Confucius then in his 43rd year returned to Lu. At that time Lu was indeed in low water, for the nominal ruler was a mere puppet, and the very chieftains who had expelled his predecessors were themselves in the hands of their own underlings. Two of the more powerful of these subordinates were Yang Huo 陽貨 XVII. 1, and Kung-shan Fu-jao 公山弗擾 XVII. 5, the former of whom once actually imprisoned his master Chi Huan 季桓, then the most influential of the chieftains, who had to make terms with his own servant Yang Huo for his release.

During this period, in all about fifteen years, Confucius was out of office, though often tempted thereto by the recalcitrant servants of their equally recalcitrant masters, and without doubt he put his time to better use in research, in recording, and in teaching. To this period also is ascribed the only instance that has been handed down to us of his conversing with his son, whom he apparently

treated exactly as he did his other disciples, XVI. 13. If also it be really true that he divorced his wife, of which there is lack of satisfactory evidence, it is here that it should be placed. In face of the manner in which Li, her son, bewailed her death, such a divorce seems incredible. Li Chi II, I. 1. 27.

In B. C. 501, being the ninth year of Duke Ting, and the 51st of the Sage's own life, after he had refused to follow the fortunes of Kung shan Fu-jao, the Duke also having expelled Yang Huo, and obtained control of his State, Confucius once more accepted office, being appointed governor of Chung tu 中都. In a year he had produced a transformation which in the pages of the 家語 approaches the marvellous. His regulations assigned "different food for the old and young, and different burdens to the strong and the weak. Males and females kept apart from each other in the streets. A thing dropt on the road was not picked up" etc., etc. The Duke, struck with such reformation, asked if his method could be applied to the whole State, and was answered that it could be applied to the whole Empire. Thereupon Confucius was promoted to the Office of Works, in which he distinguished himself by his survey of the State and his advancement of agriculture. His next office was that of Chief Justice, whereupon all crime ceased to exist.

During his tenure of this high office, the head of the Chi clan having carried his enmity against the late Duke Chao to the Duke's grave by burying him apart from his predecessors, Confucius dug a trench round the entire

cemetery, frankly telling the great Chi that he did so to hide his, Chi's disloyalty. About the same time also he showed his courage and sagacity by saving his Duke from capture at the hands of the Duke of Ch'i 齊. A meeting had been arranged between the two princes, at a place known as Chia Ku 夾谷, for the purpose of entering into an alliance, but the adviser of the Duke of Ch'i suggested the possibility of abducting Duke Ting, and but for the alertness of Confucius this would have been carried into effect. In the end not only was the alliance entered into, but Confucius recovered territory which Ch'i had unjustifiably annexed.

When Chief Justice he was in the habit of consulting those present at a trial as to their opinion of the case, and deciding according to the best opinion offered, a suggestion, as Dr. Legge points out, of our jury system. Once when a father brought his refractory son for a punishment involving the death penalty, he put both in prison and subsequently released both. On being remonstrated with by his prince he replied, "When superiors fail in their duty, and yet propose to have their inferiors put to death, this is not right. This father has not taught his son to be filial."

About the same time his disciples Tzū Lu 子路 and Tzū Yu 子游 entered the service of the Chief of the Chi 委 clan, and assisted Confucius in bringing about the dismantling of the cities of Pi 費 and Hou 郚, the former the stronghold of the Chi, the latter of the Shu clan, but he failed to reduce Ch'êng 成, the stronghold of the Mêng clan. The dismantling of these strongholds

was necessary to the firm establishment of the ducal power. "He strengthened the ducal House and weakened the private Families. He exalted the sovereign and depressed the ministers. A transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility that of the women. Strangers came in crowds from other States,"* whereupon "Confucius became the idol of the people, and flew in songs through their mouths."

In his fifty-sixth year, B. C. 496 he is said to have been Prime Minister of his State, and everything gave promise of a brilliant and successful future, but disillusionment was at hand. His wonderful achievements filled the rival prince of Ch'i 齊 with envy, not unmixed with fear that Lu would soon become a dangerous neighbour. Hence, having failed to abduct Duke Ting, a stratagem was invented for debasing his mind and alluring him from the further development of his State. As already stated eighty attractive singing girls, and a hundred and twenty thoroughbred horses, were sent as a present from the Duke of Ch'i to Ting, and with their arrival the influence of Confucius instantly waned. At first they were lodged outside the city, while their acceptance or rejection was considered, but the head of the Chi clan, having had a private view, easily persuaded Duke Ting to accept them, to his ruin. The great sacrifice soon afterwards failed to impress the Duke, who curtailed its rites and neglected

* Legge's Intro. p. 75, from 家語、

to send the usual sacrificial flesh to his ministers. Feeling that he was no longer able to influence his prince for good, Confucius with resisting footsteps (*Menc. V. II. i. 4*) tardily withdrew from a Court that had sold its integrity for a mess of pottage.

With many a backward look, and many a longing for recall, he slowly departed to thirteen years of weary exile. A later writer makes him put his melancholy into verse, of which the following is Dr. Legge's translation :—

“ Through the valley howls the blast,
 Drizzling rain falls thick and fast.
 Homeward goes the youthful bride,
 O'er the wilds, crowds by her side.
 How is it, O azure Heaven,
 From my home I thus am driven,
 Through the land my way to trace,
 With no certain dwelling-place ?
 Dark, dark the minds of men !
 Worth in vain comes to their ken.
 Hastens on my term of years ;
 Old age desolate appears.”*

It may have been on this occasion that the incident recorded in III. 24 occurred, when the Warden of the Pass sought to cheer the disciples by assuring them that Heaven was going to use their Master as a bell to arouse the age. Legge in his Introduction says this was so, but

* Legge's Intro, p. 77, from 江永、A. D 1761, in his 鄉黨圖考、

in his note to III. 24, he says "Conf. was retiring from Wei, the prince of which could not employ him." The commentators are uncertain about the site of I Fêng 儀封, but generally ascribe it to modern Lanyang hsien 蘭陽縣, in K'ai fêng fu 開封府, Honan. If they are correct in their surmise then the incident here referred to cannot have taken place, on this journey.

Arriving at the capital of Wei, the brother-in-law of his disciple Tzū Lu became his host.* Duke Ling 靈, a man whose moral character seems to have been even more dissipated than that of Duke Ting whom Confucius had just left, hearing of the arrival of his illustrious guest, assigned him an annual income of sixty thousand measures of grain.

After ten months stay he left for Ch'ên 陳 a State which was considerably to the Southward of Wei. His road lay through a place called K'uang 匡, where his resemblance to Yang Huo (the 陽虎 or 陽貨 already named), at whose hands the people of K'uang had formerly suffered, placed him in serious jeopardy. His disciples were greatly alarmed, but their Master bore himself with true philosophic calm. IX. 5; XI. 22. Escaping from his assailants he returned to safety in Wei. In passing he called at a house where he had formerly lodged, and there found that his host had lately died. The grief of the family aroused his compassion, and he ordered Tzū Kung to unyoke one of the horses from his

* 顏濁鄒 according to Chutzū, 顏讎由 according to Mencius V. I. 8 1.

carriage, and present it to the bereaved family as his contribution towards the funeral expenses. Replying to Tzū Kung's remonstrance he said: "When I went in, my presence brought a burst of grief from the chief mourner, and I dislike the thought of my tears not being followed by anything." A very manly sentiment! I i Chi II. Pt I. 2. 16.

On arriving at his destination his host was a certain Chū Po Yü, whom Confucius came to hold in high esteem. XIV. 26; XV. 6. While in Wei, Nan-tzu, the beautiful and wanton wife of the Duke, had an interview with him, to the scandalisation of his disciple Tzū Lu. VI. 26. The Sage was also on one occasion humiliated by having to drive out in a carriage behind that of the Duke and his notorious wife. "Lust in front, virtue behind," derisively remarked the people. Confucius was ashamed of his position, and the remark in IX. 17 is attributed to this occasion.

He soon after left Wei for the State of Sung 宋 passing through the minor State of Ts'ao 曹 on the way. Resting en route under a large tree, where he took the opportunity of giving his disciples a lesson in deportment, he was violently attacked, at the instigation of an officer named Huan T'ui 桓魋, brother of the disciple Ssū-ma Niu, by a band of men who had orders to pull down the tree and kill him, VII. 22. It seems evident that something like a panic resulted and that all his company fled, standing not on the order of their going, for he was found later all alone at the east gate or pass of the State of Chêng 鄭 by Tzū Kung, who was directed to him by a native of the

place. The native's description, repeated by Tzu Kung to his Master, amused the latter greatly,—“a forehead like Yao, a neck like Kao Yao, shoulders like those of Tzŭ Ch'an, but from the waist downward not equal to Yü by three inches, and disconsolate as the dog of a broken down family.” Confucius laughed and said: “The appearance is out, but to say I was like the dog of a broken down family,—how like! how like!” Ssŭ-ma Ch'ien 史記孔子世家、

From Chêng he proceeded to the State of Ch'ên 陳, where he abode during three years, his host being the Warden of the Wall, a man named Chên 貞、Menc. V. I. 8. 3. On the State of Wu 吳、modern Kiangsu, commencing hostilities against Ch'ên, Confucius once more set out, B. C. 492, bending his steps again towards Wei. Reaching the frontier he was seized at a place called P'u 蒲 by an officer in rebellion against the Duke of Wei, and only liberated on his taking on oath that he would not proceed there. This oath, as already mentioned, he broke, excusing himself on the ground that it was forced. Reaching Wei he was well received by Duke Ling, who however failed to make use of his talents. XIII. 10

About this time an officer of the State of Chin 晉 named Pi Hsi 佛肸、who was holding the town of Chung Mou 中牟 against his Chief, sent an invitation to Confucius, and he seems to have been inclined to accept it, but Tzŭ Lu, the bold, who it must always be remembered was only nine years junior to his master, protested against his associating with a rebel, and, with apparent reluctance, Confucius gave up the idea. XVII. 7. To this period

XIV. 42 is also referred. Sometime later, at an interview with Duke Ling, the Duke questioned him concerning tactics in war. Declining to answer such enquiries, the very next day he shook the dust of Wei from his feet, and returned to Ch'ên, XV. 1. where he spent the year. B. C. 492.

About this time the way seemed to be opening for our voluntary exile to return to end his days in his own native State. The self-indulgence of Duke Ting of Lu had not made for length of days, and he had now been dead three years. Neither did the chieftain, Chi Huan 委桓, who had tempted the Duke to his destruction, come to his deathbed with a mind conscious of its own rectitude. Remorseful of his conduct he charged his successor, Chi K'ang 委康, to recall Confucius. Had Chi K'ang acted as desired the Sage would now have returned home, but yielding to his advisers, Chi K'ang sent instead for one of the sage's disciples, by name Jan Ch'iu 冉求. It is to this period that the expression of longing to return in V. 21 is attributed.

The year following, 491, along with a number of his disciples, he left Ch'ên and went into Ts'ai 蔡, a small barony controlled by the dukedom of Ch'u 楚, modern Hupeh and Hunan. The "Family Sayings" (家語 V. 20), which book is the most ancient life of Confucius, says that certain officers of Ch'ên and Ts'ai, fearing that Confucius would proceed to Ch'u, increase its already dominant power, and endanger the safety of Ch'ên and Ts'ai, succeeded in bringing the Sage and his companions in this journey to a condition of starvation. The disciples were

ill and depressed,* éducing a querulous remark from Tzū Lu, XV. 1, but the Master maintained a cheerful courage throughout, even playing on his lute and singing. It is probably this time of peril he recalls, in the lament of his old age that none of his companions of that period were now left to him. XI. 2.

After remaining in Ts'ai a year or so, he proceeded to another barony overshadowed by Ch'u named She 葉, whose ruler had unlawfully assumed the title of duke. In an interview with Tzū Lu the "duke" asked what sort of a man his Master was, to which question Tzū Lu either found no reply, or disdained an answer. VII. 18. When this same duke enquired of Confucius the art of government he replied, that it was so to ameliorate the lot of one's own people that others would be attracted from afar. XIII. 16, see also 18.

The two episodes of the recluses recorded in XVIII, 6, 7, are said to have occurred while on his return to Ts'ai. In one of these Confucius gives utterance to the wise sentiment, that man is not meant to herd with birds and beasts but with mankind, and that it is only in times of decadence that a Reformer is needed and finds his work.

The ruler of the great State of Ch'u, whose name was Chao 昭, and who styled himself King, 王, interested in the presence of so distinguished a Philosopher within his domain, sent an invitation to him to visit his Court, which was at the modern I Ch'eng hsien 宜城縣 in Hsiang

* Chutzū observes that this must have occurred, between Wei and Ch'en, and not in the domain of Ch'u.

Yang fu 襄陽府、Hupeh. On the way an eccentric individual met his carriage crying that the virtue of the phoenix, meaning Confucius, had departed, and urging him to give up his futile idea of reforming the age. XVIII. 5. King Chao was apparently impressed with the wisdom of our Sage and proposed to appoint him to the extensive territory of Shu Shê 書社、but his Prime Minister reminded the King that formerly Wên and Wu from a dominion of a hundred li had risen to the sovereignty of the Empire, and suggested that with followers like Tzū Kung, Yen Hui and Tzū Lu, a man of such ability as Confucius might advance his own interests to the detriment of Ch'u. The king died before the end of the year, and Confucius returned to Wei.

Duke Ling, who four years previously had gone to his grave, had disowned and expelled his son K'uai Wai 蒯賾 from the State in consequence of a plot in which he was concerned to kill his notorious mother, or step-mother, Nantzū. K'uai Wai's son Ch'u (出 alias 輒), had been appointed successor by his grandfather and was now holding out against his own father, who was seeking to regain his inheritance, in which attempt he was ultimately successful. On the arrival of Confucius Tzū Lu, who apparently had preceded him, met his Master with the remark that Duke Ch'u was waiting to employ him. Confucius, however, felt that he could no more support the son against his father, than he could approve the action of the father against his mother Nantzū, and in consequence declined the honor. Chutzū assigns XIII. 3, 7 to this period, and VIII. 14 also appears to be con-

nected with it. The death of the Sage's wife is placed in the year 485, while he was still in Wei, but no reliable information has been handed down.

At last, after his thirteen years of wandering, our exile was to be recalled, too late alas! for him to serve his State as he might have done earlier. He was now sixty-eight years of age, an old man who had lived too long in the shade to feel cheerful under the wintry sunshine of a Court that loved him little. Duke Ting had been succeeded by Duke Ai 哀, who was now in the eleventh year of his rule. Chi K'ang, the chief noble had now had the disciple Jan Ch'iu 冉求 in his employ for eight years, and Jan Ch'iu had recently achieved a notable success in a military engagement between Lu and Ch'i 齊. Chi K'ang, struck with his skill, asked whether it were a natural gift, or whether he had studied under any one. So eloquent became Jan Ch'iu in praise of his Master that Chi K'ang decided to recall him. "If you do so," said the disciple, "see that you do not let mean men come between you and him."

Messengers were sent with appropriate presents to the old philosopher, and arriving opportunely they found him preparing to leave Wei, through disgust at being consulted by one of its ministers, K'ung Wen Tzu, V. 14, as to "how he should conduct a feud with another officer." Gladly was the invitation accepted, and B. C. 484 delightedly did he turn his footsteps homewards, but as Chutzŭ puts it, "to the end Lu failed to make use of him, nor did he any longer seek to enter office." That Chi K'ang frequently consulted him is evident from II.

20, VI. 6, XI. 6, XII. 17, 18, 19, and XIV. 20; and that Duke Ai did likewise is witnessed by II. 19 and VI. 2.

The next four or five years of his life he devoted to editing and writing an Introduction to the Book of History 書經; to arranging the Book of Rites and Ceremonies, 禮記, the Chinese Leviticus; to classifying the Odes 詩經; and to rectifying the Music both in Court and Temple. It is probable, too, that he at the same time supplied his disciple Tsêng Tzū 曾子 with the material for the Classic of Filial Piety, 孝經. He also applied himself diligently to the study of the Yi Ching 易經, so diligently indeed that he is said to have three times worn out the leather thongs of his copy. Such a hold did this cabalistic book obtain over him that he declared, if his life could only be prolonged, he would devote himself entirely to the study thereof. VII. 16. That he would have made it any clearer, or of greater utility to his fellow men, is hardly worth discussing.

Soon after his return from Wei, Jan Ch'iu, who had been the means of his recall, caused him much vexation of spirit by assisting Chi K'ang to add a further impost upon the already burdened people. It was then that Confucius bade his disciples beat the drum and openly accuse him. XI. 16. A number of other sayings are referable to this period: III. 1, 6, 21, and possibly 2, 10, 11, 23; X. 11; XI. 2; XIV. 26; XVI. 1.

In the year after his return to Lu, i.e. in 483, his son Li died, leaving a son named Chi 伋, Chi's son Tzū Ssü 子思 became a pupil of the philosopher Tseng Tzū, and it was from a pupil of Tzu Ssü that Mencius obtained

his education. Three of these are responsible, Tsêng for the Great Learning 大學、Tzŭ Ssü for the Doctrine of the Mean 中庸、and Mencius for the contents of the Classic bearing his name, which three treatises along with the Analects form the "Four Books."

In the year following the death of Li,—though there is a conflict of evidence as to the date,*—the favourite disciple of Confucius Yen Hui 顏回、is said to have deid, and his death, if we may judge from the records, was a more grievous loss to the Sage than that of his own son, for upon Yen Hui his mantle was to have fallen. Many are the references he made to him, and poignant was the sorrow he evinced at his death. VI. 5, 9, IX. 19, 20. XI. 7-10.

Two years later he was called upon to suffer the loss of another disciple, Tzŭ Lu, who reminds us somewhat of Peter the impetuous, as Yen Hui does of John the beloved. But a few years younger than his Master he was permitted to take liberties with him, as also to have the privilege of receiving many a rebuff. Confucius had early predicted that Tzŭ Lu would die a violent death, XI. 12, and such was verified in 480 when this courageous man chose death rather than forsake in peril his Chief, K'ung K'uei 孔懼、the Minister of Duke Ch'u 出 of Wei.

In the previous year, 481, an unknown animal with only one horn was caught by "hunters in the west," who in

* Legge in his note to XI. 7. says: Hwuy according to the 'Family Sayings' and the 'Historical Records' must have died several years before Confucius 'Son Le. Either the dates in them are false, or this ch. is spurious.

catching it broke its left foreleg. The animal was brought to Chi K'ang, who unable to classify it, and deeming it of bad omen had it thrown outside the city, but sent word to Confucius to see if he could recognise it. Confucius as previously noted, immediately perceived that the strange animal was a *Lin* 麟, indeed as some would have us believe the self-same *Lin* that had appeared to his mother, and with the identical piece of embroidered ribbon still adhering to its horn that she had attached there over seventy years before! Turning over his sleeve to wipe away the tears that fell copiously on to his coat, he cried "For what have you come? For what have you come?" When asked by Tzū Kung later why he wept he replied, "The *Lin* should only appear at the advent of an illustrious sovereign. I was distressed to see it at the wrong time and so injured." 家語 16.

It is with a reference to this event that he brings to a conclusion his work on the Spring and Autumn Annals, his last words there being, "In the four and tenth year (of Duke Ai), in Spring, hunters in the west caught a unicorn." Those Annals are ascribed to this year, and at least it is evident that he closed them then. Mencius records that Confucius based his claim to fame or condemnation on these records, and speaks in the highest terms of their moral and political influence. Menc. III. Pt II, ix, 8, 11.

Later in the year Duke Chien 簡 of Ch'í was murdered by one of his ministers, Ch'ên Hêng 陳恆 by name, a crime which shocked the monarchical ideas of the Sage. After ceremonially bathing himself he formally visited Duke Ai, to urge him to sound the tocsin and avenge the

deceased ruler. Referred by the Duke to his ministers, who it is suggested were in sympathy with Ch'ên Hêng, he met with no encouragement, and retired feeling that, though he had failed, he had done what duty demanded of him. XIV. 22.

Two years later, in B. C. 479, in the fourth month and on its eleventh day, when he was seventy-three years of age the call came for him to join his fathers. "Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about the door, crooning over,—

'The great mountain must crumble ;

The strong beam must break ;

And the wise man wither away like a plant '

After a little, he entered the house and sat down opposite the door. Tszekung had heard his words, and said to himself, 'If the great mountain crumble, to what shall I look up? If the strong beam break, and the wise man wither away, on whom shall I lean? The Master, I fear, is going to be ill.' With this he hastened into the house. Confucius said to him, 'Ts'ze, what makes you so late? According to the statutes of Hea, the corpse was dressed and confined at the top of the eastern steps, treating the dead as if he were still the host. Under the Yin, the ceremony was performed between the two pillars, as if the dead were both host and guest. The rule of Chow is to perform it at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and last night I dreamt that I was sitting with offerings before me between the two pillars. No intelligent monarch arises ; there is not

one in the empire that will make me his master. My time has come to die.' So it was. He went to his couch, and after seven days expired."*

Thus passed away China's greatest moral philosopher. Living a life of honour in his own age, he transmitted to future generations a practical philosophy they could appreciate and in a measure follow. Conservative in mind, character and conduct he saw no visions and dreamt no dreams. The life that now is was his principal text, immortality he left undiscussed. The great questions of God and the soul, that have stirred the noblest thinkers, Greek, Jew and Christian evoked no enthusiasm in him; the higher morals which found vague expression in Laotzŭ, and majestic portrayal in Jesus Christ were foreign to his rigid mind, which lacking the entrancing ravishment of the Infinite demanded rules fixed and inelastic.

In avoiding the marvellous, with which Nature and Eternity abounds, he escaped the perils of gross superstition, and left behind him a mould for this nation to run itself into, which involved as a necessary consequence an arrested development. Man requires the bounds of the Infinite and Eternal for his complete evolution, and had Confucius bent his mind to this soul filling principle he might have prevented millions of his countrymen of succeeding generations, whom his narrow mould refused to contain, from overflowing into the excessive and debasing superstitions of later Taoism and Buddhism.

To the light he found he was faithful, for the light he

* Legge's Antro. p. 87-8.

failed to see he is to be pitied not blamed, but to say that his " Virtue matches that of Heaven and Earth " is adulation to which only the purblind could give utterance. For his literary gifts to his nation, prosaic though they are, we may be grateful. For a life well lived we may hold him in high honour. For the impress of man's duty to man on the mind of his race we gladly praise him, and that he has not taken from them man's inherent belief in things eternal may give us " a lively hope " for the future of the black haired race.

Confucius was buried at his birth place in modern Shantung, in Yen-chou fu, 兗州府、Ch'u-fou hsien 曲阜縣、where his tomb remains to this day. His disciples bemoaned his loss, wearing mourning and many of them living in huts by his grave side for three years, Tzū Kung even guarding it for the long period of six years. Duke Ai, grieved by his death, exclaimed, " Heaven has not left to me the aged man. There is none now to assist me on the throne. Woe is me! Alas! O venerable Ni! "—sentiments hardly consistent, as Tzū Kung complained, with the Duke's neglect of him during life. Ai however built a temple to his memory and ordered sacrifices four times a year.

From that day to this, save for the period of the great opponent of the Confucian School, Ch'in Shih Huang, Confucius has been honoured and worshipped. The Founder of the Han dynasty, B. C. 195, offered an ox at his tomb, and in modern times the great Emperor K'ang Hsi of the present dynasty knelt thrice and bowed his forehead nine times in the dust at his shrine. At first the worship was confined to Lu, but in A. D. 57 it was extended

to the principal colleges of the Empire, where he was worshipped along with his ideal the great Duke Wên of Chou. "In A. D. 609 separate temples were assigned to them, and in 628 our Sage displaced the older worthy altogether."

The temples to Confucius usually consist of two long cloisters containing the tablets of his disciples, leading to a lofty hall at the end devoted to the Sage and his more famous followers. Behind this is another hall containing the tablets of his ancestors. Offerings of fruit and vegetables are supposed to be made at the new, and incense at the full moon. Two great sacrifices are presented every year, in Spring and Autumn, at which all the literati are theoretically expected to be present. In some places the ancient musical instruments are brought out and performed upon, the wand bearers making postures representing each character of the famous hymn to the Sage, of which a version is appended below. As almost every phrase of this hymn is an abbreviated quotation from some ancient writer, often containing allusions of an elusive nature, it has been no easy task to translate it line by line into English metre, so for the sake of those who wish to read it in the original it is also given in character.

In the Imperial Confucian Temple the Emperor himself kotows six times before the Sage's shrine, whereupon, the spirit being now present, the following invocation is read by the appointed officer:—"On this ... month of this ... year, I, A. B., the Emperor, offer a sacrifice to the philosopher K'ung, the ancient Teacher, the perfect Sage, and say,—O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past time and the present,

thou didst digest and transmit the six Classics, and didst hand down lessons for all generations. Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits and fruits, I carefully offer sacrifice to thee. With thee are associated the philosopher Yen, continuator of thee; the philosopher Tsāng, exhibitor of thy fundamental principles; the philosopher Tszesze, transmitter of thee; and the philosopher Māng, second to thee. May'st thou enjoy the offerings."

This as Dr. Legge says, is worship and not mere homage. "He was unreasonably neglected when alive. He is now unreasonably venerated when dead." Even as this is being typed off for the printer the following decree which would have outraged the feelings of the Sage himself, has been issued by the Empress Dowager, in response to the petition of a reactionary officer:—"In view of the supreme excellence of the great Sage Confucius, whose virtues equal Heaven and Earth, and make him worthy of the adoration of a myriad ages, it is the desire of Her Imperial Majesty, the Empress Dowager Tzū Hsi etc., that the great Sage shall in future be accorded the same sacrificial ceremonies of worship as are accorded to Heaven and Earth when sacrifice is paid by the Emperor. Let the Yamen concerned take note." It is refreshing to find that this last attack of benighted national vanity has not been allowed to pass unchallenged, for a vigorous protest has been offered by a well-known Censor, who declares that "to raise Confucius to be the equal of Heaven and Earth is rank blasphemy, and is handing over the great Sage to contumely, since Confucius in his writings always denied

himself to be anything great, and constantly refused the adoration his disciples were only too desirous of giving him."*

In conclusion, Confucius, despite his best endeavours, failed to fill the office of a great Religious Leader, for he failed to guide his people out of a polytheism doomed to end in limitless superstition, up to the One True Infinite God, the Creator, the Adorner, the Father. The day is already dawning when the soul of this race will demand its rightful share in the Nobler Truth which the mind of Confucius but dimly apprehended, and which will relegate him to the honourable position no Christian will gainsay, of chief Classical Master and great Moral Philosopher of this potentially noble nation.

HYMN TO CONFUCIUS.

1. Welcoming the Spirit.

Great is K'ungtzü, philosopher,
 The primal Seer, the primal Sage!
 With Heaven and Earth he equal ranks,
 Immortal Guide for every age.
 Once hailed by wreathéd unicorn,†
 Respond we now with harps and bells;
 Celestial light he has revealed,
 Above, below, order prevails.

2. The first Offering.

We cherish still his virtue bright
 With quivering chime and sonant bell,

* N. C. Daily News Jan. 21, 07.

† The fabulous creature to whose horn Confucius' mother bound the ribbon.

Since birth of man none equals him,
 Who caused perfection to excel.
 The patens of a thousand years
 We spread for his great sacrifice,
 With purest wine the cups are filled,
 Its fragrance now to him doth rise.

3. The second Offering.

Our rites their flawless forms shall take,
 We spread our second offering ;
 United sound our drums and bells
 While flagons now sincere we bring.
 In reverence and harmony
 We, raised by his accomplishments,
 Perfect by rites, by music pure,
 With mutual gaze learn excellence.

4. The last offering.

Of old and in the former times,
 Among the ancients there arose
 One who fur-capped did sacrifice,—
 Thinking of him our bosom glows.
 Heaven only can enlighten men,
 Our Saint Its equal let us tell ;
 The natural order he proclaimed,
 Till now he is the "rousing bell."

5. The offerings are removed.

Our pristine Master has declared
 That blessing from such offerings stream.
 In the temples of our four great seas
 Of aught but reverence who would dream ?
 Our rites are o'er, our victims go.

Careful and circumspect they're borne.
 Delight we in the beautiful growth,
 Lo! the bare plain a plant doth adorn.

6. Escorting away the Spirit.

Majestic towers his native Hill,
 Wide roll their floods his native streams,*
 Far fades their vista from the sight,
 Boundless with good their bosom teems.
 Again our sacrifice is o'er,
 Its splendour passes from our gaze,
 'Tis he who has transformed our race,
 And nurtures still our Colleges.

聿昭祀事	鳥釋峩峩	送	禱成告徹	先師有言	徹	惟天臨氏	自古在昔	終	肅肅籙籙	式禮莫愆	亞	粗豆千古	子懷明德	初	祥徵麟紱	大哉孔子	迎
祀事孔明	洙泗洋洋	神	毋疏毋瀆	祭則受福	饌	惟聖時若	先民有作	獻	譽髦斯彥	升堂再獻	獻	春秋上丁	玉振金聲	獻	韻答金絲	先覺先知	神
化我蒸民	景行行止		樂所自生	四海巽宮		彞倫脩叙	皮辨祭菜		禮陶樂淑	響協鼗鏞		清酒既載	生民未有		日月既揭	與天地參	
育我膠庠	流澤無疆		中原有菽	疇敢不肅		至於論樂	於論思樂		相觀而善	誠孚蠻貊		其香始升	展也大成		乾坤清夷	萬世之師	

* The 鳥釋 hill in Shantung. The Rivers 洙 and 泗 which arise from it The hill typifies Confucius, and the rivers his doctrine.

III.—The Analects.

Their History and Authenticity.

The Confucian Classics are generally spoken of as the Four Books and Five Canons. 四書五經、The Four Books, as already stated, are the Lun Yü 論語、or Discourses, commonly called the Analects; the Ta Hsüeh, 大學 or Great Learning; the Chung Yung, 中庸、or Doctrine of the Mean; and the Book of Mencius, 孟子、The Five Canons are the Yi Ching 易經、or Book of Changes; the Shu Ching 書經、or Book of History; the Ssü Ching 詩經、or Book of Poetry, otherwise the Odes; the Li Chi 禮記、or Record of Rites; and the Ch'un Ch'iu 春秋、or Spring and Autumn Annals, a history of the State of Lu.

Of the Four Books the Analects, in their present form, are probably the work of disciples of the Sage's disciples. The Great Learning, so far as its text is concerned, is accredited to the stylus of Confucius, and its commentary to that of his ablest surviving disciple Tsêng Tzu 曾子、It forms chapter 42 of the Record of Rites, but is also treated as a separate work. The Doctrine of the Mean, which we might for short call the Golden Mean, is attributed to Tsü Ssü 子思、i. e. 孔伋、a grandson of the Sage. Like the Great Learning it forms part of the Record of Rites, cap. 43, but is also treated as a separate work. The Book of Mencius is accredited to Mencius himself, or at least to one of his most intimate disciples. These then form the Four Books. In the seventh century

A. D. the Four Books and Five Canons were classified as Thirteen, viz., Yi 易、Ssü 詩、Shu 書、Three Ch'un Ch'ius 春秋三傳、Three Lis, 禮記、周禮、儀禮、Analects 論語、A lexicon called the Erh Ya 爾雅、the Hsiao Ching, or Canon of Filial Piety 孝經、and Mencius 孟子; the Analects, Great Learning, Mean, Filial Piety and Mencius being described as the "Smaller Canon."

It must always be borne in mind that when the Classics were indited, writing was a much more laborious process than it is to-day. The period of knotted cords (quipos) had long passed away, but still neither pen, ink, nor paper had been invented, and all records had to be engraved on bamboo tablets with a sharp style,—a most tedious process,—or laboriously painted with a kind of varnish.* The difficulty involved in such a method may easily account for the terseness of China's literary style. Moreover these bamboo tablets were cumbersome, and therefore difficult to transport, to preserve, or to conceal. Hence when Ch'in Shih Huang arose, and, yielding to the advice of a rascally minister, in B. C. 213 ordered that all books be destroyed, save those on medicine, divination and husbandry, (thus excepting the Yi Ching,) subsequently also burying alive 460 scholars for violating his commands, few of the monuments of antiquity were preserved intact. Nevertheless, as only three years elapsed from the promulgation of that decree to the death of its promulgator, and only eleven to the foundation of

* Since the above went to press the following statement by Prof. E. H. Parker has come to hand, "Chinese records were at first written with a bamboo style on slips of bamboo prepared with varnish."

the Han dynasty, though the injury done to literature, and especially to historical literature was great, a considerable amount was still recoverable.

Whatever monuments we possess of ancient China we owe to Confucius and his followers, and though the records from which he compiled his books were all destroyed, and though what he left behind suffered loss, enough was recovered to gratify if not to satisfy the student of antiquity. What books we now have were recovered, after a lapse of years, in some cases from memory, but more generally from places where the bamboo tablets had been hidden, these having in the meantime suffered more or less injury from the circumstances of their concealment.

Immediately before the dawn of the Christian era, in the famous catalogue of Liu Hsin 劉歆, who in obedience to Imperial orders completed the work of his father Liu Hsiang 劉向 and others, in cataloguing all known literary monuments, we find that an immense mass of literary matter had been collected. "There were 294 collections of the Yih-king, from 13 different individuals or editors, 412 collections of the Shoo-king, from 9 individuals; 416 volumes of the She-king, from 6 different individuals; of the books of Rites, 555 collections, from 13 different individuals; of the Books on Music, 165 collections, from 6 different editors; 948 collections of History, under the heading of the Ch'un Ts'ew, from 23 different individuals; 229 collections of the Lun Yu, including the Analects and kindred fragments, from 12 different individuals; of the Heaou-king, embracing also the Urh Ya, and some other portions of the ancient literature, 59 collec-

tions, from 11 different individuals; and finally of the Lesser Learning, being works on the form of the characters, 45 collections, from 11 different individuals. The Works of Mencius were included in the second division, among the writings of what were deemed orthodox scholars, of which there were 836 collections, from 53 different individuals." Legge's *Analects*, Intro. p. 4.

Considering that through his disciple Tsêng Tzū and his grandson Tzū Ssū we have almost direct connection between Confucius and Mencius, we are brought to within about half a century of the destruction of the books, and seeing their recovery was set about without delay, and that the Han dynasty placed such value on them as is made evident by this important catalogue, there seems little doubt that the remains we possess to-day are reasonably authentic and reliable.

As to the *Analects* in particular, when the Han dynasty first began to recover the ancient books, two copies of the *Analects* competed for acceptance, one from Lu 魯, the native State of Confucius, and another from the neighbouring State of Ch'i 齊. The Lu copy contained twenty books, while that of Ch'i contained twenty two, and had moreover, as noted in Chu's Introduction, more chapters and phrases than its rival.

A third copy, however, was discovered about the year 150. B. C. which is known as the ancient copy 古論, and which confirmed the Lu text already recovered. This "ancient copy" was discovered in the wall of the house inhabited by the Confucian family, the one in which Confucius himself had resided. This house abutted upon

the old ducal palace, and the newly appointed King of Lü, desiring to enlarge his premises, ordered its demolition. In its wall were discovered copies of the Shu, the Ch'un Ch'iu, the Hsiao Ching, and the Lun Yü. All these books were indited in the ancient form of writing known as the tadpole 蝌蚪、script, a form of writing already displaced by that of Han, the square letters which with modifications have continued to the present day. Hence this older script, even to the ordinary reader of those times, was already undecipherable.

The King, who was interested in the discovery, immediately ordered the head of the K'ung family, K'ung An Kuo 孔安國、to decipher them. This he did, and moreover wrote a treatise thereon, part of which is still extant. The version of the Lun Yü then found set finally at rest all controversy between the two copies, and became the *textus receptus*. The principal difference between the Lü text and that recovered from the Confucian wall was, that the closing chapter of the Lu formed two in the wall copy which thus had 21 chapters in all. In the first century B. C. the rival copies were again carefully compared by Prince Chang of Anch'ang 安昌侯張禹、and again in the second century A. D. by Chêng Hsuan 鄭玄 the famous commentator named in Section IV. The difference between the latter's version and the accepted version of Chutzü are few and unimportant, and will be found at the end of this chapter.

The question now arises how did the Lun Yü originate,—who wrote it? Certainly its author was not Confucius himself, as a mere surface glance makes plain; nor is there

any indication that it was written in his lifetime, indeed the internal evidence easily confutes any such theory. The "History of Literature of the Western Han dynasty" says that "the Analects were compiled by the disciples of Confucius, coming together after his death, and digesting the memorials of his discourses and conversations which they had severally preserved." That during the years of mourning for their Master they may have been led to note down and compare their respective recollections of his sayings is reasonable, but even this theory does not account for the book in its present form, for surely at such a period some last words would have been preserved, or some reference made to his death and burial, which events are utterly ignored in the Analects. The internal evidence indeed seems to inhibit the idea that the book was compiled, as we now have it, immediately after the Master's death; for instance, Chapter XIX refers chiefly to the conduct of his disciples, in some cases when they themselves were professors with schools of their own. Not that such evidence need be final, for the earlier scholars of the Sage were themselves in the meridian of life when he reached old age.

The chief argument in favour of a delayed authorship is that, with one exception XII. 9, where respect for the personage addressed prohibits the use, the two disciples Tsêng Tzū 曾子 and Yu Tzū 有子 are throughout recorded with the suffix Tzū, philosopher, a term the disciples would hardly apply to each other, unless equally applied to more than these two. It is chiefly in consequence of this that the Analects are generally ascribed not to the

disciples of the Sage, but to the disciples of Tsêng and Yu. To the disciples of these men Ch'êng Tzŭ 程子, Chutzŭ's Master, whom Chutzŭ approvingly quotes, ascribes the book, or at least its final compilation. "The Book of the Conversations," says he, "was completed by the disciples of Yu Tzŭ and Tsêng Tzŭ, hence these are the only two styled 'philosophers' in its pages."* In this statement however there is an apparent error, for Jan-tzŭ is twice so styled; VI. 3 and XIII. 14; but not as uttering any maxim.

Even Ch'êng-tzŭ's wise inference is not entirely satisfactory, for, without some recorded foundation for their work, these disciples of disciples could never have produced the book with which we are dealing. The theory the present writer would propound, a theory he considers sufficiently attested by the internal as well as the historical evidence, is that the disciples of Tsêng Tzŭ and Yu Tzŭ merely edited records already existing in the hands of their masters, the sayings attributed to those masters being their own addition. In other words that there was a compilation already in existence, possibly unarranged and formless, which they edited and brought into its present order. The variety of matter contained in the book, and the explicitness of its detail, indicate that the editors of our present version had material, and probably written material, for their self-imposed task.

As to the date of such editorship it seems likely that it took place after the death of Tsêng Tzŭ, if as the text

* 論語之書成於有子曾子之門人。故其書獨二子以子稱。

suggests, the sickness recorded in VIII. 3 and 4, was fatal, but we have no evidence as to the date of his demise. Dr. Legge thinks "we shall not be far wrong if we determine its date about the end of the fourth, or beginning of the fifth century before Christ," a date that seems unnecessarily late. For if, as Dr. Legge thinks, the book "was compiled by the disciples of the disciples of the Sage," and, if such disciples were indeed the followers of Tsêng Tzū and Yu Tzū, a conclusion which Dr. Legge somewhat summarily declares "does not stand investigation," then such disciples, whoever they were, must have been far advanced in years. It seems more reasonable to place the compilation of the Analects nearer the middle than the beginning of the fifth century, B. C.

Whoever the editors were their attempts at arrangement shew little knowledge either of historical or philosophic order, for while the first eight or ten chapters seem, in a haphazard sort of way, to be classified subjectively, the rest are thrown together without any consideration either of subject or period. This and the repetition of clauses has led some writers to ascribe various books to various disciples or their followers, but it seems more accordant with reason to believe that the material generally is from different hands, and that the actual editors, possessing neither historic sense nor philosophic insight, collected their material into its present shape to the best of their meagre ability. They at any rate regarded all the material in their possession as too precious to allow of any excision, as witness the numerous repetitions that occur,

That many of the sayings were well known in the days of Mencius is evidenced by his book, but he never refers to the Lun Yü as an existing work. Also that many sayings of Confucius were known, but not included in the Lun Yü, may also be seen from the Doctrine of the Mean and from Mencius, from which one may at least surmise that the latter books were not in the hands of our editors when the Lun Yü was compiled. Cf Mencius II Pt I. ii. 18 with Analects XI. 2 ; and 19 with Analects VII. 2 and 33 ; M. II. I. vii. 2 with A. IV. 1 ; M. II. II. XIII. 1 with A. XIV. 37 ; M. III. 1. ii. 2 with A. II. 5 ; and iv. 11 with A. VIII. 18, 19 ; M. III. II. vii. 3 with A. xvii. 1 ; M. IV. I, xiv. 1 with A. XI. 16 ; and XV. 2, with A. II. 10 ; M. IV. II. xxix. 2 with A. VI. 9 ; M. V. II. vii. 9 with A. X. 13 ; M. VII. II. xxxvii. 1. 2. 8 with A. V. 21, XIII. 21 and XVII. 13. Cf also the Great Learning, Commentary, cap. IV with A. XII. 13, and X. 15 with A. IV. 3. Also the Mean, cap. iii with A. VI. 27 ; and cap. xxviii. 5 with A. III. 24.

In conclusion, then, we may say that the Lun Yü contains many valuable sayings of Confucius, as also of his disciples, that they were probably left on record by some of his immediate disciples, and edited in their present form by disciples of Tsêng Tzŭ and Yu Tzŭ near the middle of the fifth century B. C., that it contains the most authentic account of the Sage's character that is in existence, and that it throws invaluable light on his own life and teaching, on the character of his disciples, and on the generation in which he lived, which he also faithfully sought to renovate.

VARIOUS READINGS NOTED BY CH'ÉNG HSÜAN, 鄭玄、

II. 1. 拱 for 共; 8, 餽 for 饋, 19 措 for 錯; 23, Omit 也 in 十世可知也、III. 7, a full stop after 也; 21 主 for 社、IV. 10, 敵 for 適、and 慕 for 莫、V. 21, full stop after 小子、VI. 7, omit 則吾、VII. 4, 晏 for 燕; 34, omit 病、IX. 9, 弁 for 冕、XI. 25, 僕 for 撰、and 饋 for 歸、XIII. 3, 于往 for 迂; 18, 弓 for 躬、XIV. 31, 謗 for 方; 34, omit 爲 after 何、XV. 1, 糧 for 糧、XVI. 1, 封 for the last 邦、XVII. 1, 饋 for 歸; 24, 絞 for 微、XVIII. 4, 饋 for 歸; 8, 侏 for 朱、

IV.—Works on the Analects.

There have been three great schools of commentators on the Classics. The first was that of the Han 漢 dynasty, the second that of the Sung 宋, and the third that of the present Ch'ing 清 dynasty. The earliest commentator of all was K'ung An Kuo 孔安國, B. C. 140-150, the head of the Confucian family when certain of the Classics were recovered from the wall of the K'ung house. Though his work on the Analects was lost, traces of it are found in the works of the commentators who followed him. The more noted of An Kuo's successors was Pao Hsien 包咸 A. D. 25, Ma Yung 馬融, A. D. 130, and his contemporary Chêng Hsüan 鄭玄 (字康成). But the principal work of this, the Han dynasty, in the time of the "Three Kingdoms," was that of the five scholars and ministers of the Kingdom of Wei 魏, the chief of whom was Ho Yen 何晏, by whose name the publication is generally known. This work, the Lun Yü Chi Chieh, 論語集解, embodied the labours of all predecessors, and is in existence and regular use to the present day. This then is the highly valuable bequest made by the Han school to posterity.

In the dynasties that followed other commentators arose, the result of whose efforts was embodied in the works of Huang K'an 皇侃, published in the sixth century, under the title of Lun Yü Su 論語疏. All preceding works however were overshadowed by the scholarship of the

Sung dynasty. This appeared first in the Imperial edition, published soon after A. D. 1000, edited by Hsing Ping 邢昺, that part of it relating to the Analects being known as the Lun Yü Chêng I 論語正義. But very soon afterwards the prince of Chinese commentators arose in the person of Chu Hsi 朱熹, whose voluminous writings and commentaries, composed during the twelfth century, are the crown of China's scholarship. His interpretation of the Analects, despite the many attacks that have since been made thereon, has been accepted as orthodoxy from his day to our own. His three works on the Analects are the Lun Yu Chi I, 論語集義, the Lun Yü Chi Chu, 論語集註, and the Lun Yü Huo Wèn 論語或問.

As an instance, however, of the zeal with which the various interpretations of Chutzü have been debated the following amusing incident is recorded. Li Cho Wu 李卓吾, an erratic scholar of the sixteenth century, who afterwards turned Buddhist, is said to have been so annoyed with Chu-tzü's views, that he had a wooden image made of the great commentator, with hand outstretched palm upwards. This he placed in his study and many times a day did he relieve his ire, when angered by Chu's interpretations, by beating with a ruler the hand of the unconscious image, demanding how he, Chu, had dared to put such mistaken ideas before the world!

The third school of interpreters belongs to the present dynasty, and reached its climax in the works of Mao Ch'i Ling 毛奇齡, whose *nomme de plume* was Hsi Ho 西河. His works, the Hsi Ho Ch'üan Chi 西河全集,

were published in the seventeenth century in 80 volumes, half of which treat on the Classics, and half on other subjects. His views on the Classics often traverse those of Chutzŭ, to whom he is vigorously antagonistic.

Thus then we have four great exponents for the three principal periods, Ho Yen for the Han, Cheng Hsüan and Chu Hsi for the Sung, and Mao Hsi Ho for the present dynasty.

The following are the titles of the principal Chinese commentaries now in use:—

1. 十三經註疏; containing the expositions of Ho Yen and Chêng Hsüan. This is "the great repertory of ancient lore upon the Classics."

2. 論語集註、The expositions of Chutzŭ, published in the twelfth century. It is the standard of orthodox interpretation.

3. 毛西河先生全集、The Complete Works of Mao Hsi Ho, referred to in the preceding sections.

4. 四書遵註合講、commonly known as the 合講、This, which was published in 1730 by 翁復、gives Chutzŭ's Commentary, contains much useful information, is in general vogue, and considered superior to the next which resembles it. It is the volume most used in the present translation.

5. 新增四書補註附考備旨、known in brief as the 備旨、It was published in 1770 by 鄧林、and is in regular use.

6. 四書朱子本義匯參、known for short as the 匯參、and in general use amongst students. As the title shews it gives the commentary of Chutzŭ and compares

it with the work of other commentators. It was published in 1745 by 王步青、

7. 四書味根錄、usually known as the 味根、It was published in 1852 by 金澂 a Cantonese, surveys the whole field of previous interpretation, especially that of the present dynasty, and like the two last is much thought of and widely read.

8. 皇清經解、1829. A work in 1400 sections, containing inter alia most of Mao Hsi Ho's publications on the Classics.

9. 四書經註集證、1798, by 汪廷機 "The research in all matters of Geography, History, Biography, Natural History is immense."

10. 日講四書義解、1677, prepared by members of the Hanlin College for daily teaching.

11. 四書摭餘說、1795, by 曹之升、contains an introduction to each of the Four Books, and a discussion of difficult passages.

12. 四書諸儒輯要、1718, by 李沛霖、

13. 四書翼註論文、reign of Chien Lung, 乾隆、by 張甄陶、

14. 繪圖四書速成新體讀本、1905. An illustrated version of the Four Books in Mandarin, for use in Primary Schools. An interesting work, follows the accepted interpretation. If revised would be useful to the European Student.

15. 鄉黨圖考、1761. An illustrated examination of the tenth book of the Analects by 江永、containing also his life of Confucius.

16. 四書釋地; 四書釋地續; 四書 etc. 又

續; 四書 etc. 三續、1698 and later, by 閻若璩, are treatises on the topography of the Four Books.

17. 孔子家語、The "Family Sayings" of Confucius, or more correctly, the sayings of the School of Confucius. The original copy is said to have been found in the wall of Confucius' house, along with other works, B. C. 150 or thereabouts, a statement manifestly untrue.

18. 聖廟祀典圖考、1828, gives particulars of all the individuals sacrificed to in the Confucian Temple, etc.

19. 文廟丁祭譜、1868. The Hymn, music and postürings etc. used at the Spring and Autumn sacrifices.

20. 史記、by 司馬遷、Gives an account of Confucius and his disciples in chapters 47, 67, and 121.

TRANSLATIONS OF THE ANALECTS.

Confucius Sinarum Philosophus ; by Intorcetta and others
1687.

The Works of Confucius ; Vol I ; by J. Marshman. 1809

The Four Books, by David Collie, L.M.S. 1828.

The CHINESE CLASSICS, by Dr. Legge, L.M.S. 1861

CURSUS LITTERATURAE SINICAE. by Père
Angelo Zottoli. S. J. 1879.

Les Quatres Livres, in French and Latin, by Père S.
Couvreur. S. J. 1895.

The Discourses and Sayings of Confucius, by Ku Hung
Ming, M.A. 1898.

V.—Disciples Mentioned in the Analects.

Alphabetically arranged.

1. CH'ÊN K'ANG, style Tzŭ K'ang, or Tzŭ Ch'in. 陳亢、字子亢、or 子禽、A native of Ch'ên 陳、It is recorded that when his brother died, his brother's wife and steward proposed to immolate some living persons to serve him in the shades. On Tzŭ K'ang suggesting that none were better fitted for that office than the wife and steward themselves nothing more was heard of the matter. He is referred to in I. 10; XVI. 13; XIX. 25.

2. CH'I-TIAO K'AI, style Tzŭ K'ai, Tzŭ Jo, or Tzŭ Hsiu. 蔡雕開、字子開、子若、or 子修、A native of Ts'ai 蔡、or Lu 魯、V. 5.

3. CH'IN CHANG, or Lao. 琴張 or 老、style Tzŭ Chang 子張 or Tzŭ K'ai 子開、A native of Wei 衛、All else that is known of him is found in IX. 6.

4. CHUNG YU, style TZŪ LU. 仲由、字子路 or 季路、A native of Pien 卞 in Lu 魯、and nine years younger than Confucius. He was a man of bold and intrepid character, sometimes rebuking, sometimes rebuked by his Master, with whom his age permitted greater intimacy than the other disciples. Sometime in successful command of P'u 蒲 in Wei 衛、At their first interview Confucius asked him of what he was most fond. "My long sword," he promptly replied. "If," said Confucius, you were to add culture to your present ability, would you not be a much superior man?" "Of what advantage

would learning be to me?" sceptically asked Tzū Lu. "On the southern hill is a bamboo, straight by nature and that needs no bending. If you cut it down and use it, it will pierce the hide of a rhinoceros,—what need is there of learning?" "Yes," said the Master, "but if you notch and feather it, barb and sharpen it, will it not penetrate much deeper?" Tzu Lū bowed twice paying reverence and submitting himself to the Master's teaching. Confucius was wont to say, "From the time that I obtained Yu, ill words no longer reached my ears." As foretold by the Sage he did not die a natural death. When K'uai Wai 蒯聩, father of Duke Ch'ū 出, asserted himself against his son to obtain his ducal rights, Tzū Lu was in the service of Chu's minister K'ung K'uei 孔悝. K'uai Wai succeeded in entering the city during Tzū Lu's absence. Ch'ū escaped, but K'ung Kuei was still within the city, where K'uai Wai, under pretext of gaining him over, was seeking his death. Tzū Lu hastening back to the city met Tzū Kao 子羔, who informed him of Chu's escape, and urged him to follow suit along with himself. Learning that his Master was still in danger he remarked, 食其食者不避其難, "He who eats a man's food may not go back on him in his hour of peril," and forthwith advanced to his Master's defence. Successful in obtaining an entrance to the city he sought to save him, but was attacked and mortally wounded. His cap string having been severed by the blow, he calmly re-tied it saying, "A man of honour does not doff his helmet to die." 君子死而冠不免, II. 17; V. 6, 7, 13, 25; VI. 6, 26; VII. 10, 18, 34; IX. 11, 26; X. 17; XI. 2, 11, 12, 14, 17, 21, 23,

24, 25; XII. 12; XIII. 1, 3, 28; XIV. 13, 17, 23, 38, 41, 45; XV. 1, 3; XVI. 1; XVII. 5, 7, 8, 23, XVIII. 6, 7.

5. CHÜ YÜAN, style Po Yü. 蘧瑗、字伯玉、An officer in Wei with whom Confucius had lodged, and in whom he found a friend and a disciple. XIV. 26. XV. 6.

6. FAN HSÜ, i. e. Fan Ch'ih, style Tzū Ch'ih. 樊須 or 樊遲、字子遲、A native of Ch'i 齊 or Lu, 36 or 46 years junior to Confucius. "When young he distinguished himself in a military command under the Chi 季 family." II. 5. VI. 20; XII. 21, 22; XIII. 4, 19.

7. FU PU CH'I, style Tzū Chien. 伏 (虛、宓 or 密) 不齊、字子賤、A native of Lu, and 30, 40, or 49 years junior to Confucius. Had command of Tan Fu 單父、where he succeeded without effort though his predecessor 巫子期 had only succeeded with great labour. Asked by the latter his secret he replied, "I employ the men; you employ their strength." V. 2.

8. JAN CH'U, style Tzū Yu, 冉求、字子有、A native of Lu, related to the two next, and of same age as Chung Kung (No. 10), i. e. 29 years junior to Confucius. Noted for his versatility and varied acquirements, but not always approved by his Master. He was the means of his Master's recall from exile. III. 6, V. 7; VI. 3, 6, 10; VII. 14; XI. 2, 12, 16, 21, 23, 25; XIII. 9, 13, 14; XVI. 1.

9. JAN KÊNG, style Po Niu, or Pai Niu. 冉耕、字伯牛 or 白牛、Also of Lu. Seven years junior to Confucius, and appointed by his influence to Chung tu 中都、formerly held by Conf. himself. VI. 6; XI. 2.

10. JAN YUNG, style Chung Kung. 冉雍、字仲弓、Also of Lu. Twenty nine years junior to Confucius.

His father was a man of mean character. Related to the two last. V. 4; VI. 1, 4; XI. 2; XII. 2.

11. JU PEI, 孺悲、A native of Lu, said to have studied deportment under the Sage; also to have given such offence to him that he refused to receive him, or,—was it a lesson in 禮? XVII. 20.

12. KAO CH'AI, style Tzū Kao. 高柴、字子羔、or 季羔 (阜 or 罌)、a native of Ch'i 齊 or Wei 衛、and thirty (or forty) years junior to Confucius, "dwarfish and ugly, but of great worth and ability." When criminal judge in Wei duty compelled him to cut off a man's feet, who nevertheless afterwards saved his life when fleeing from the State. Confucius praised him as being able to administer justice without inspiring resentment. XI. 24.

13. KUNG-HSI CH'IH, style Tzū Hua, 公西赤、字子華、A native of Lu, forty two years junior to Confucius, and noted specially for his knowledge of rites and ceremonies. V. 7; VI. 3; VII. 33; XI. 21, 25.

14. KUNG YE' CH'ANG, or Chih, style Tzū Ch'ang or Chih. 公冶長 or 芝、字子長、or 子芝、A native of Lu or Ch'i 齊、and son-in-law to Confucius. V. 1.

15. KUNG PO LIAO, style Tzū Chou, 公伯寮、字子周、Known only for his slandering Tzū Lu XIV. 38.

16. K'UNG LI, style Po Yu, 孔鯉、字伯魚、Son of Confucius. Little is known of him except that he received his name in consequence of the present of a Carp, Li, 鯉 to his father by Duke Chao on his birth, and the incidents recorded in XI. 7; XVI. 13; and XVII. 10.

17. LIN FANG, style Tzū Ch'iu. 林放、字子邱、
A native of Lu. All that is known of him is found in III
4, 6.

18. MIN SUN, style Tzū Ch'ien, 閔損、字子騫、
A native of Lu. By one account he is made fifteen, by
another fifty years younger than the Sage. Noted for
purity and filial affection. VI. 7; XI. 2, 4, 12, 13.

19. NAN-KUNG KUA, or NAN YUNG, style Tzū
Yung 南宮括 (适 or 緡), 字子容、Nan-kung Kua
and Nan Yung are supposed to be the same person, and if
so it was he to whom Confucius gave his elder brother's
daughter in marriage. Once when the palace of Duke Ai
哀 was on fire, while others thought only of saving the
self, he bent his energies to saving the library, thus pre-
serving the Chou Li, and other ancient monuments. V.
1; XI. 5; XIV. 6.

20. PUSHANG, style TZŪ HSIA. 卜商、字子夏、
The "Family Sayings" says he was a native of Wei 衛、
Forty four years junior to Confucius. When his son died
he wept himself blind, but lived to a great age, presenting
copies of the classics to Prince Wên of Wei in B. C. 406.
An exact scholar and widely read, but not of wide calibre.
I. 7; II. 8; III. 8. VI. 11; XI. 2, 15; XII. 5, 22; XIII.
16; XIX. 1-13.

21. SHÊN CH'ËNG, style Chou. 申枏 (黨、儒、or
堂)、字周 (or 續)、Left no certain trace behind him, it
even being doubtful whether the names here given are all
his or not. What can be really known must be gathered
from V. 10.

22. SSŪ-MA KÊNG, style Tzū Niu, 司馬耕、字

子牛、A native of Sung 宋、and brother of Huan T'ui, VII. 22, the officer who sent his men to pull down the tree by the roadside, where Confucius was giving his disciples a lesson. XII. 3, 4, 5.

23. TAN-T'AI MIEH-MING, or Tzū Yü, 澹臺滅明、字子羽、Like Tsêng Tzū he was a native of Wu Ch'êng 武城、He was so ugly that Confucius was not attracted to him, and is recorded as having said afterwards, —“In judging by appearances I erred in regard to Tzū Yü.” Followed by about three hundred disciples he travelled in what is modern Kiangsu, where his memory still remains. This seems to have happened during the Sage's lifetime. He was 39 or 49 years younger than the Sage. VI. 12.

24. TSAI YÜ, style TZŪ WO, 宰予、字子我、A native of Lu; for a time in command of Lin Tzū 臨菑 in the State of Ch'i. There he took part in a rising which caused Confucius to be ashamed of him. Confucius remarked of him “In judging by mere speech I erred in regard to Tsai Yü.” See last entry. V. 9; XVII. 21.

25. TSÊNG SHÊN, i. e. TSÊNG TZŪ, style Tzū Yü. 曾參 i. e. 曾子、字子輿 or 子與、A native of Wu Ch'êng 武城 in Lu. Sent by his father in his 16th year into the State of Ch'u 楚 to Confucius, to whom he was 46 years the junior. He is one of the most famous of the Master's disciples. According to Tzū Kung he was of wide learning, of prepossessing appearance, of dignified bearing before even the noblest, of solid virtue and impressive speech. His love for his parents was noted from childhood. Once when he was on the hills gathering fuel

his mother greatly needed him, and in default of any other way of summoning him had recourse to biting her finger. So sensitive was he to parental influence that feeling pain, he hurried home to see what was the matter. Such was his filial love that every time he read the mourning rites he was moved to tears. He composed the Classic of Filial Piety 孝經, probably under the direction of his Master. He also edited and commented on the Great Learning, and is said to have composed ten books of the Li Chi. I 4, 9; IV. 15; VIII. 3, 4, 5, 6, 7; XI. 17; XII 24; XIV. 28.

26. TSËNG TIEN, style Hsi. 曾 蒧 (or 點)、字 皙, father of the last named. XI. 25.

27. TSO CH'IU MING, 左 丘 明, has his tablest with those of the disciples in the Confucian temple, but he is generally considered to be a predecessor rather than a follower of the Sage. V. 24.

28. TUAN-MU T'ZÜ, style TZÜ KUNG 端木賜, 字 子 貢 or 子 贛, A native of Wei 衛, 31 years younger than Confucius. Said to have risen from poverty to affluence through success in business. An able man, possessed of such diplomatic ability that he is credited with saving Lu from the more powerful State of Ch'i. He was devoted to his Master, by whose grave side he remained for three years with the other disciples, and another three years after they had returned to their affairs. He was in command of Hsin Yang for a time, and in later life in office in Lu, Wei and Ch'i. I. 10, 15; II. 13; III. 17; V. 3, 8, 11, 12, 13; VI. 6, 28; VII. 14; IX 6, 12; XI. 2, 12, 15, 18; XII. 7, 8; XIII. 20, 24; XIV. 18, 31, 37; XV. 2, 9, 23; XVII. 19, 24; XIX. 20 25

29. TUAN-SUN SHIH, style TZŪ CHANG, 顓孫師、字子張、A native of Ch'ên 陳、48 junior to Confucius. Well spoken of by Tzū Kung for his humility and diligence. II. 18, 23; V. 18; XI. 15, 17, 19; XII. 6, 10, 14, 20; XIV. 43; XV. 5, 41; XVII. 6; XIX. 1, 2, 3, 15, 16; XX. 2.

30. TZŪ-FU CHING-PO. 子服景伯、an officer of Lu, and counted a disciple of the Sage. Nothing is known of him save what is recorded in XIV. 38 and XIX. 23.

31. WU-MA SHIH, style Tzū Ch'í. 巫馬施、字子旗、A native of Ch'ên 陳 or Lu, and 30 years junior to Confucius. See No. 7 Fu P'u Ch'í. VII. 30.

32. YEN HUI, or YEN YŪAN, style Tzū Yŭan, 顏回 or 顏淵、字子淵、He was the favorite disciple of Confucius, and son of the next, who himself had been one of the Sage's pupils. He was a native of Lu, 30 years junior to his Master, and apparently an unostentatious student, whose virtue lay not so much in speech as in putting into practise his Master's teaching. At 29 he is said to have been white haired through hard study; at 32 he died, and Confucius mourned him as much, or more than his own son. II. 9; V. 8; 25; VI. 2, 5, 9; VII. 10; IX. 10, 19, 20; XI. 2, 3, 6, 7, 8, 9, 10, 18, 22; XII. 1; XV. 10.

33. YEN WU YAO, style Lu, 顏無繇、字路、father of the above. XI. 7.

34. YEN YEN, style TZŪ YU, 言偃、字子游、A native of Wu 吳、45 years younger than Confucius, and distinguished for his literary acquirements. When in command of Wu Ch'êng 武城 he reformed the people by the use of 禮樂、the arts of civilisation, receiving the

commendations of his Master. When asked by the noble, Chi K'ang 季康, why the death of Confucius had not caused a sensation in Lu like that of Tzū Ch'an in Chêng 鄭 V. 15, when everybody laid aside his ornaments, and weeping was heard for three months, he said, "The influences of Tzū Ch'an and my Master might be compared to those of an overflow of water and the fattening rain. Wherever the water in its overflow reaches, men take note of it, while the fattening rain falls unobserved." II. 7; IV. 26; VI. 12; XI. 2; XVII. 4; XIX. 12, 14, 15.

35. YU JO, style TZŪ YU, or Tzū Jo, alias YU TZŪ, 有若、字子若、A native of Lu, and 43 years junior to the Sage. Noted for his good memory and love of antiquity. In voice and appearance he so resembled Confucius that after the death of the latter the disciples proposed to put him in the Master's place. Known also as Yu Tzū, 有子、the Philosopher Yü already referred to in the Introduction, whose disciples along with those of Tsêng Tzū are credited with the compilation of the Analects. I. 2, 12, 13. XII. 9.

36. YÜAN HSIEN, style Yüan Ssü, or Tzū Ssü, 原憲 or 原思、字子思、A native of Sung, 宋 or Lu, and junior to Confucius by 36 years. Noted for purity and modesty, and for happiness in the observance of his Master's principles despite deep poverty. VI. 3; XIV. 1.

LIST OF ABOVE AS NAMED IN ANALECTS.

Ch'ai No. (see above) 12. Chang 29.

Ch'ên Kang 1.	Shang 20.
Ch'ên Tzū Ch'in ... 1.	Shên 25
Ch'êng 21.	Shên Ch'êng 21
Chi Lu 4.	Shih 29
Ch'i-tiao K'ai 2.	Ssŭ-Ma Niu 22.
Ch'ih 13.	Tien 26.
Ch'iu... .. 8	Tsai Wo 24.
Chung Kung 10.	Tsai Yü 24.
Chung Yu... .. 4.	Tsêng Tzū 25
Fan Ch'ih... .. 6.	Tsêng Hsi 26.
Fan Hsü 6.	Tzū Chang 29
Hsien... .. 36.	Tzū Chien... .. 7
Hui 32.	Tzū Ch'in... .. 1
Jan Ch'iu 8.	Tzū Hsia 20
Jan Po Niu 9	Tzū Hua 13.
Jan Tzū 8.	Tzū Kao 12
Jan Yu 8.	Tzū Kung... .. 28
Ju Pei 11.	Tzū Lu 4
Kung-hsi Hua 13.	Tzū Yu 34.
Kung Yeh Ch'ang ... 14.	Tz'ü 28.
Lao 3.	Wu-Ma Ch'i 31
Li 16.	Yen 34
Lin Fang 17.	Yen Hui 32.
Min Tzū 18.	Yen Lu 33
Min Tzū Ch'ien .. 18.	Yen Yu 34
Nan-Kung Kua ... 19.	Yen Yüan... .. 32.
Nan Yung 19.	Yu 4.
Po Niu 9.	Yu Jo 35
Po Yü 16.	Yu Tzū 35

W. DISCIPLES MENTIONED IN THE ANALECTS. 89

Yung... .. 19. Yüan Ssü 36.
 Yü 24.

PLACES OF PRINCIPAL DISCIPLES IN TEMPLE.

W.						E.
	孟	曾	聖	顏	子	
	子	子	位	子	思	
		25		32	子	
冉	子					18
宰	子	9				子
冉	子	24				冉
冉	子	8				子
言	子	28				端木
顯	子	34				子
顯	孫	29				子
朱	子					子
						有

2118. Interregnum of 40 years. 2079. Shao K'ang 少康、
2057. Chu. 杼、 2040. Huai. 槐、
2014. Mang. 芒、 1996. Hsieh. 泄、
1980. Pu Chiang. 不降、 1921. Chiung. 扃、
1900. Chin. 廛、 1879. K'ung Chia. 孔甲、
1848. Kao. 皐、 1837. Fa. 發、
1818. Chieh Kuei, 桀癸、 the Tyrant overthrown by T'ang, Founder of Shang Dyn.

THE SHANG, 商、 or YIN 殷、 DYNASTY.

1766. CH'ENG T'ANG. 成湯、
- 1753 T'ai Chia. 太甲、 1720. Wu Ting. 沃丁、
1691. T'ai Kêng. 太庚、 1666. Hsiao Chia. 小甲、
1649. Yung Chi. 雍己、 1637. T'ai Mou. 太戊、
1562. Chung Ting. 仲丁、 1549. Wai Jên. 外壬、
1534. Ho Tan Chia. 河亶甲、 1525 Tsu I. 祖乙、
1506. Tsu Hsin. 祖辛、 1490. Wu Chia. 沃甲、
1465. Tsu Ting. 祖丁、 1433. Nan Kêng. 南庚、
1408. Yang Chia. 陽甲、
1401. P'an Kêng, 盤庚、 (changed dynastic title from Shang 商、 to Yin 殷、)
1373. Hsiao Hsin. 小辛、 1352. Hsiao I. 小乙、
1324. Wu Ting. 武丁、 1265. Tsu Kêng. 祖庚、
1258. Tsu Chia. 祖甲、 1225. Lin Hsin. 廩辛、
1219. Kêng Ting. 庚丁、 1198. Wu I. 武乙、
1194. T'ai Ting. 太丁、 1191. Ti I. 帝乙、
1154. Chou Hsin, 紂辛、 the Tyrant overthrown by Wu, Founder of Chou 周、 Dyn.

THE CHOU DYNASTY.

BARONS of LU.

周紀、

魯、

1122. WU. 武、Personal
name Fa 發、

1115. Ch'êng. 成王、

1078. K'ang. 康王、

1052. Chao. 昭王、

1001. Mu. 穆王、

946. Kung. 共王、

934. I. 懿王、

909. Hsiao. 孝王、

894. I. 夷王、

878. Li. 厲王、

827. Hsuan. 宣王、

781. Yu. 幽王、775,
Solar eclipse, aut-
henticated.

770. P'ing. 平王、

719. Huan 桓王、

696. Chuang. 莊王、

681. Hsi. 僖王、

676. Hui. 惠王、

651. Hsiang. 襄王、

618. Ch'ing 頃王、

612. K'uang. 匡王、

606. Ting. 定王、

585. Chien. 簡王、

571. Ling. 靈王、

544. Ching. 景王、

1122. Duke Chou, or Wên.

周公、文公、

1115. Po Ch'in. 伯禽、

1062. K'ao. 考

1058. Yang. 揚、

1052. Yu. 幽、

Wei. 魏、

Li. 厲、

Hsien 獻、

Chên. 眞、

Wu. 武、

I. 懿、

Po Yü. 伯御、

Hsiao. 孝、

Hui. 惠、

722. Yin. 隱

711. Huan. 桓、

693. Chuang. 莊、

661. Min. 閔、

659. Hsi. 僖、

626. Wên. 文、

608. Hsüan. 宣、

590. Ch'êng. 成、

572. Hsiang. 襄、

541. Chao. 昭、

- | | |
|--|---|
| 519. Ching. 敬王、 | 509. Ting. 定、 |
| 475. Yüan. 元王、 | 494. Ai. 哀、 |
| 468. Chên Ting. 貞定王、 | 467. Tao. 悼、 |
| 440. K'ao. 考王、 | 430. Yüan. 元、 |
| 425. Wei Lieh. 威烈王、 | 409. Mu. 穆、 Lu lost in-
dependence. |
| 401. An. 安王、 | 376. Kung. 共、 |
| 375. Lieh. 烈王、 | K'ang. 康、 |
| 368. Hsien. 顯王、 | 343. Ching. 景、 |
| 320. Shên Ching.
愼 靚王、 | P'ing. 平、 |
| 314. Nan, 赧王、surrendered dominions to
Ch'in 秦、 | Wên. 文、 |
| 255. Tung Chou Chün, 東周君、nominally reigned till 249. | Ch'ing, 頃、deprived of title by King of Ch'u, 楚、249. |

THE CH'IN DYNASTY. 秦紀、

255. Chao Hsiang Wang. 昭襄王、
250. Hsiao Wên Wang. 孝文王、
249. Chuang Hsiang Wang. 莊襄王、
246. Wang Chêng. 王政、
221. SHIH HUANG TI. 始皇帝、Title assumed by Prince Chêng 王政、on declaring himself "The first Emperor" in 26th year of his reign.
209. Êrh shih Huang Ti. 二世皇帝、
206. The HAN DYNASTY. 漢紀、Kao Ti, 高帝、or Kao Tsu. 高祖、

CHRONOLOGY OF EVENTS IN LIFE OF
CONFUCIUS, AND LATER.

B. C.

- 800-729. Chêng K'ao Fu 正考甫, ancestor of Conf.
710. Murder of son of last, K'ung Fu Chia, 孔父嘉, with whom name of K'ung 孔, began.
Mu Chin Fu, 木金父, Son of K'ung Fu Chia
Yi I, 羿夷, Grandson of K'ung Fu Chia.
Fang Shu, 防叔, son of last. He removed from Sung, 宋, to Lu 魯,
Po Hsia, 伯夏, son of Fang Shu.
625-549. circ. Shu Liang Ho 叔梁紇, son of last and Father of Conf.
551. BIRTH OF CONFUCIUS.
549. Death of his Father.
532. Married. Obtained office.
530. Commenced teaching.
529. Death of Mother.
523. Studied Music.
518. Heir of Mêng family became his pupil. Probably same year went to Imperial Capital, and interviewed Lao tzü, if that interview really occurred.
517. Followed his Duke 昭, to exile in Ch'í. 齊,
516. Returned to Lu. Fifteen years out of office.
509. Duke 昭, died in exile. Duke 定, succeeded him.
501. Magistrate of Chung Tu 中都,
500. Minister of Crime. 大司寇,
498. If ever Prime Minister, which is doubtful, it would be about this year.

496. Present of Geishas from Wei 衛、 to Lu.
Retired from Lu to 13 years exile.
495. In Wei. Attacked in 匡、 on way to 宋、 In 鄭、
494. In 陳、 during three years.
492. Incident at P'u 蒲、 In Wei. To Yellow River,
and Chin 晉、
491. To Ts'ai 蔡、 In distress and starvation on the way.
490. In Ts'ai.
489. In Shê 葉、 and Ch'u 楚、
488. Back to Wei 衛、
483. Recalled to Lu in his 69th year.
482. Death of son, Li 鯉、
481. Death of Yen Hui 顏回、
480. Capture of ch'i ling 麒麟、 Death of Tzū Lu
子路、
479. DEATH OF CONFUCIUS, on 11th day of 4th
month.
420. circ. Death at? 82 years of age of 孔伋、 K'ung
Chi, i. e. 子思子、 Tzū Ssū Tzū, son of
Li 鯉、 and grandson of Confucius. The
中庸、 is attributed to him. By some the
大學、 is also ascribed to him, by others
to 曾子、 who was born 506. The date
420 is uncertain. Mencius mentions 孔伋、
as in favour with Duke Mu of Lu in 408,
in which case he must have been over 90
years of age.
- 372-289 MENCIOUS. In A. D. 1083 he was made
Duke of Tsou 鄒國公、 and in 1330 Sub-

sidary Sage 亞聖公、Tomb at 鄒縣、
Shantung.

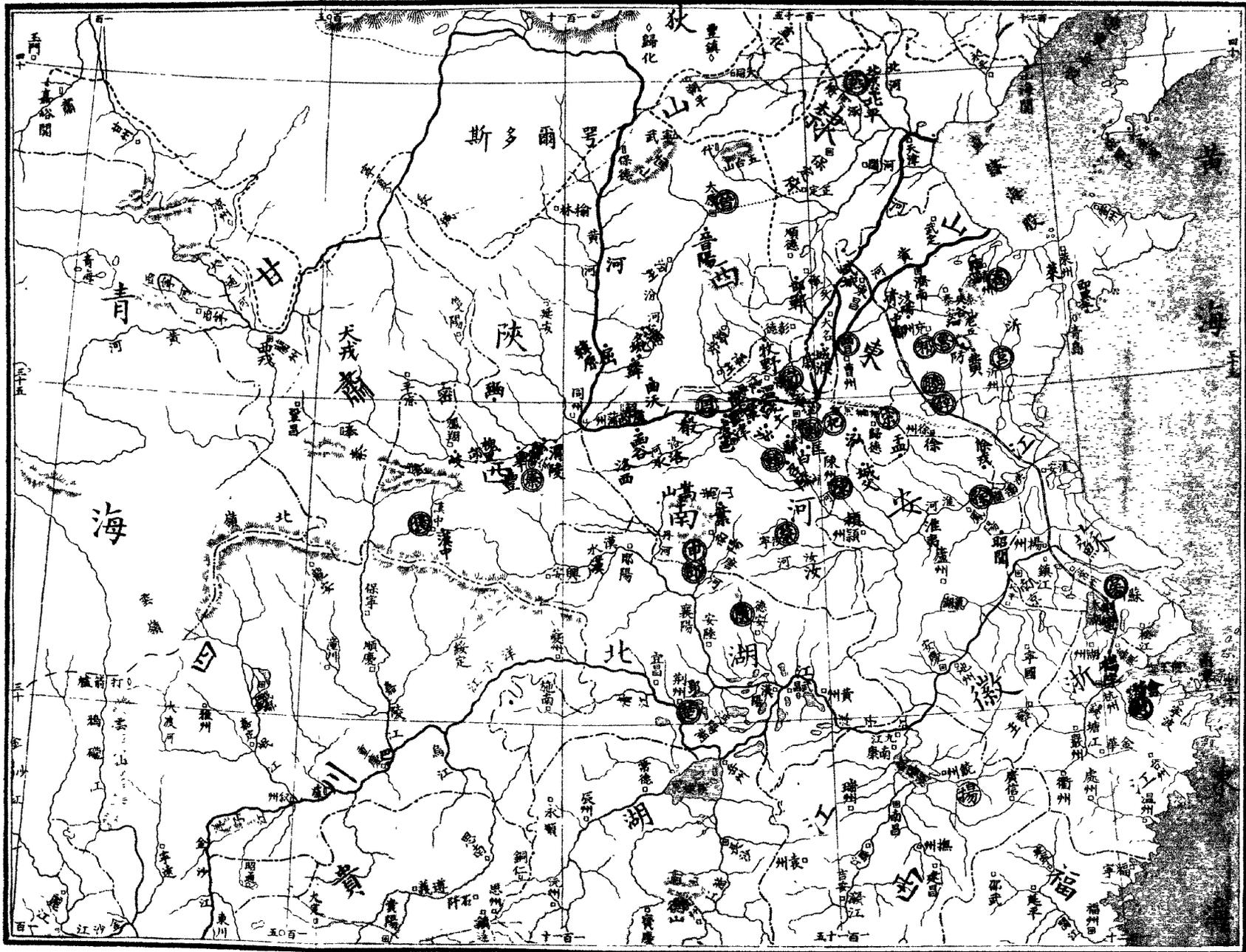
212. Burning of the Books by 始皇帝、of the 秦、
dynasty.
206. 秦、dynasty destroyed, and 漢、dyn. set up.
195. Kao Ti 高帝、Founder of Han dyn. visited tomb
of Conf., and sacrificed an ox
154. Recovery of Lun Yü and other books from wall of
Conf's house. 孔安國、K'ung An Kuo decip-
hered and wrote a treatise on it.
104. Ssü-ma Ch'ien 司馬遷、published his 史記、
Historical Records.
5. Death of 安昌侯張禹、the Prince of An-
ch'ang, Chang Yü, who compared the various
copies of the Lun Yü, and settled the text.

A. D.

1. Conf. designated by Emp. 平帝、"Duke Ni, the
all complete and illustrious."
- 25-57. Commentator Pao Hsien 包咸、
57. Sacrifices to Confucius, (in association with the
Duke of Chou 周公), ordered to be offered in
all Colleges.
- 126-144. Commentator Ma Yung 馬融、
- 127-200. Commentator Chêng Hsüan. 鄭玄、
175. Classics cut in stone slabs.
- 240-248. Classics cut in stone slabs.
250. circ. Commentator Ho Yen 何晏、and his Co-
workers.
492. Conf. styled "The venerable Ni, the accomplished
Sage."

- Commentator Huang K'an 皇侃、
609. Confucian Temple separated from Duke of Chou's, after which one to Conf. was erected at every centre of learning.
645. Conf. styled "K'ung, the ancient Teacher, accomplished and illustrious, all-complete, the perfect Sage."
657. The last title was shortened to "K'ung, the ancient Teacher, the perfect Sage," at which it remains.
836. Classics again cut in stone, the others having perished.
- 932-1010. Commentator Hsing Ping 邢昺、
- 1033-1107. " Ch'êng Tzū 程子頤、 and his elder brother 子顥、
- 1130-1200. Commentator Chu Tzū 朱熹、
- 1623-1713. " Mao Chi Ling 毛奇齡、
1730. The 四書遵註合講、 published.
1745. The 四書經註集證、 "
1761. The 鄉黨圖考、 published.
1779. The 四書補註附考備旨、 published.
1829. The 皇清經解、 published.
1852. The 四書味根錄、 published.
1861. Dr Legge's translation of The Chinese Classics. Vol. I.
1905. The Illustrated Four Books published in Mandarin. 繪圖四書速成新體讀本、 A sign of the times!
1907. The Highest sacrifices ordered by the Empress Dowager, ranking Conf. no longer with the Sun, but with Heaven and Earth, and therefore with

Shang Ti. Another sign of the times! "Let him that readeth understand."



VII.—Geography of China in the times of Confucius.

China during the Confucian period may be said to have been confined within the borders of a parallelogram, whose northern line ran somewhere near the Great Wall, (built circ. B. C. 214); whose eastern line was the sea coast; whose southern was the Yangtze, and whose western was the borders of Kansuh and Ssüch'uan. The coast seems to have been little known, and with the exception of the wilds of the Shantung Promontory, was probably a great stretch of unreclaimed marshy land.

Surrounding this territory dwelt many indigenous tribes, to the east and north-east the I 夷; to the north the Ti 狄; to the south the Man 蠻; and to the west the Jung 戎. With numerous branches of these tribes the Chinese were in constant communication, either by way of peaceful barter and exchange of commodities, or with weapons of warfare.

The Empire was divided into many States, which had varied in number in different periods from, it is said, 1800 in the early days of the Chou Dynasty, to 124 shortly before our Sage's advent, and to a nominal "seventy two" during his lifetime. Most of them were exceedingly small, often little more than a town and its suburbs. The following list gives the names of the more powerful of these States, approximately in the order of their strength.*

* See Giles' Dictionary p. 1374, and the 皇清經解、

STATE.	PROVINCE.	CAPITAL.	MODERN.
齊 Ch'i	山東 N	營邠	青州府、昌樂 or 臨淄縣
晉 Chin	山西 S	唐	平陽府 翼城縣
秦 Ch'in	陝西、甘肅	秦	秦州 清水縣
楚 Ch'u	湖北	丹陽 W " S	宜昌府 歸州縣 荊州府 江陵 or 枝江縣
燕 Yen	直隸	薊	順天府 大興 or 薊州縣
衛 Wei	河南 N	朝歌	衛輝府 淇縣
魯 Lu	山東 S	曲阜	兗州府 曲阜縣
宋 Sung	河南 E	商邱	歸德府 商邱縣
陳 Ch'én	河南 SE	? 宛邱	陳州府 and 縣
蔡 Ts'ai	河南 S	上蔡、新蔡	汝寧府、上蔡 and 新蔡縣
鄭 Chêng	陝西	鄭	同州府 華州
曹 Tsao	山東 SW	陶邱	曹州府 定陶縣
杞 Ch'i	河南 E	雍邱	開封府 杞縣
鄒 Chu	山東 E	鄒	兗州府 鄒縣
薛 Hsieh	山東 E	薛	兗州府 滕縣
莒 Lü	山東 NE	莒	青州府 莒縣
吳 Wu	江蘇	梅里	常州府 無錫縣
越 Yüeh	浙江	?	蘇州府 and 縣

The Royal demesne was in modern Honan, and its Capital was Loh 洛, or Loh I 洛邑, in modern Honanfu.

In theory, the barons who ruled these States were all subject to the Emperor. In fact, as already shewn, they

were independent and constantly intrigued and fought to obtain each other's territory. For this amongst other reasons no map can be anything but approximate, for the boundaries of the States were constantly changing.

The population was small and widely scattered, for instance, the three chief towns of Wei, after an incursion of the wild tribes in the 7th century B. C., only numbered a total of 5000 souls, (Legge, Ch'un Ch'iu Intro. p. 127), and it is estimated that the whole Empire in the days of Confucius numbered but some thirteen millions of people.

Barter was the medium of commerce, pieces of cloth being the principal standard of exchange. The language was more or less homogeneous, and was evidently stronger in the possession of final gutturals, labials, and dentals than is the case with modern northern Chinese, which has probably suffered from the dominating influence of its Northern invaders, possibly from the tribes that were absorbed, and most of all from the eroding influences of time. Both in dress, language and manners the early Chinese differed totally from their 'indigenous' neighbours. Furs, silk, linen, and perhaps woollen or felt formed the principal articles of clothing. In their domestic arrangements, houses built of brick, or of clay rammed hard, and with tiled roofs were in existence, but chairs had not yet been invented, and the people sat low down on mats as do the Japanese to this day. Books were cumbrous, being made from slips of bamboo, and the art of mapping had not yet been discovered, at least no map has come down to our days.

The principal river was the Yellow River, which according to Dr. Chalmers' map in Dr. Legge's Ch'un Ch'iu, emptied itself into the Gulf of Pechili in the neighbourhood of its present embouchure, north of the Shantung Promontory. According to the map given in the 四書合講, it debouched into the Yellow Sea south of the Promontory, but this map was composed during the long period when the river pursued its southerly course, and what real evidence there is confirms Dr. Chalmers' view. It is reasonable to believe that it was the north-western arm of this great river which the Chinese pioneers struck on their entry into China, and it is certain that along its banks they had their early expansion. Hence to the ancient Chinese it was *par excellence* The River, and to them no other distinctive name was necessary. The Yangtze was then but little known, as it ran through a country for the most part unoccupied. Indeed the smaller streams of northern and eastern China were of greater importance than the mighty River whose magnitude today dwarfs all others to comparative insignificance. Of the smaller rivers the Wei and its tributary the Ching in Shên-si, the Loh and Wei, and the tributaries of the Han and Huai in Honan, the Fên and the Ch'in in Shansi, the Chang in Chihli and the Chi in Shantung were among the most important.

The unoccupied country was either a swamp, or covered with forests in which tigers, leopards, bears and wolves, probably also the rhinoceros, the elephant, various kinds of saurians, and many other species of wild creatures, some of them now extinct, found their habitation.

For the map which accompanies this volume the Author is indebted to the kindness of the Rev. G. D. Wilder, whose 鑑史輯要圖說 should be in every student's library.

VIII.—Terminology.

There are certain terms of frequent occurrence for which it is impossible to find an exact connotation in English suitable for use throughout. To save burdening the notes with unnecessary repetition the following explanations are given, and to these the student is requested to refer as occasion may demand.

仁 JÊN² (cf 德). Composed of 人 'man' and 二 'two,' indicating the right relationship of one man to his fellows; in other words, a man of 仁 considers others as well as himself. In general it may be translated by Virtue, the root of each being 人 *vir*, and both words representing man at his best. Its synonyms are humanity, humaneness, generosity, altruism, charity, kindness, etc. Confucius defines it in XII. 22 by 愛人 love to men. Chutzü defines it in I. 3: 仁者愛之理心之德也、Jên is the law of love (charity), the virtue of the heart. The 四書合講 in the same place says 仁者德之全體、It is the perfect embodiment of virtue,—for it includes all the other virtues, equity, reverence, and wisdom, 仁包義禮智、In another place IV. 3 Chutzü says 仁者無私心、The jên are free from selfishness. He also says 仁者人也、It means 'man,' i. e. the whole duty of man. Again 以己及物仁也、To put yourself in another's place is jên. Again 愛人仁之施、Love is the extension (exhibition) of jên. The

following are other definitions: 仁者安於義理而
 厚重不遷; 仁以理言通乎上下; 仁則私
 欲盡去而心德之全也; 仁則心德之全
 而人道之備也; 仁忍也好生惡殺善舍
 忍也; 仁者人也人之行也仁者親也仁
 者兼愛故於文人二爲仁; 惻隱之心仁
 之端也; 仁者天地生物之心得之最先
 所謂元者善之長也, 仁之實事親也; 仁
 推己及人如老吾老以及人之老幼吾幼
 以及人之幼之類、

義 I.⁴ Composed of 'sheep' (possibly a contraction
 of 善) and 'I' May mean 'I must be a good
 man'; see Williams' Dicty. Right, equity, justice, fair.
 In I.13 Chutzü defines it by 事之宜也、the rights of
 things. Elsewhere he says it is 心之制事之宜、the
 regulating of the heart, the rights of things. Again 義宜
 也裁制萬物使之合宜、The shaping of all things
 till they are as they should be. The 合講 under II. 24
 says: 義最人之所當爲、It is that which is verily
 the duty of man to do. An extension of the meaning is
 羞惡之心義之端也、A sense of shame is the
 beginning of righteousness. The following may also be
 added: 義者尙斷謂之善則斷而從之羊者
 美物也羊祥也我者己也人言之己斷之;
 義者人心之裁制、

禮 II.⁵ From 'to worship,' or 'to indicate,' and
 'sacrificial vessel.' This word connotes the idea
 of the offerings and respect due to gods and men. The
 說文 says: 示者明示之也豐者禮器也禮
 之秘難覩故陳邊豆設簠簋以示之、Li

consists of 'indicate' and 'sacrificial vessel,' for Li being hidden (within) is not readily visible, therefore the sacrificial vessels are spread for its manifestation. It may be translated by religion, ceremony, deportment, decorum, propriety, formality, politeness, courtesy, etiquette, good form or behaviour or manners. It also means an offering as an indication of respect. Chutzŭ in I. 12 defines it thus: 禮者天理之節文人事之儀則也、Li means the regulations and refinements of Divine (or Natural) law, and the usages and rules thereof in human affairs. In another place he says: 禮體也、Li is t'í, i. e. the embodiment (of respect). Again it is 制度品節、rule and order. And again 禮只是一個序、It is merely the observance of order (or rank). Yutzŭ in I. 12 says that its exhibition is to be natural 和 (not forced 迫)、In a comment on III. 4 Li is taken as the outward adornment 文 of an inward respect 敬、which latter is considered as the essence of Li, and the commentator remarks 與其敬不足而禮有餘也不若禮不足而敬有餘也、It is better to have an excess of esteem and a deficiency in ceremony than an excess of ceremony and a deficiency in its essential. H. E. Ku defines 禮 by 'Art,' but to attempt to connote Li throughout by Art produces results foreign to the text. For 禮樂 see next. The following are further definitions of Li:—禮以恭敬辭遜爲本而有節文度數之詳; 敬而將之以玉帛則爲禮; 事得其序之謂禮; 禮履也道明示人則履行之; 禮者示也故兩君相見陳禮樂以相示明則易見也、

樂 Composed of drums on a frame. Read Yo,** it is Music; read Yao,⁴ it is To enjoy; read Lo** it is Joy; and this seems to be the correct etymological order. The Shuo Wên 說文 says:—小言之曰喜大言之曰樂獨言之曰喜衆言之曰樂樂彌廣則備鼓鼗。白象鼓形 𦉳 左右之應 棟也 應和也 棟音孕引也 小鼓桂在大鼓之旁爲引而和也、 In its milder form it is 喜 pleasure, in its stronger form it is 樂 joy. When spoken of individually it means pleasure 喜, when spoken of in numbers it means 樂 joy. Extended it finds instrumental expression. The original character is composed of a big drum with two small drums on each side, etc. The whole is hung on a frame 木、 C. says:—The foundation of all music is 和 Harmony, in the absence of which all the instruments 玉帛鐘鼓、 chimes, strings, bells and drums produce mere noise. Hence 禮 and 樂 have a close connection, they are brothers so to speak, both dependent on the same source 和 Harmony; see 禮、 The two in close combination 禮樂、 may be understood in the sense of Civilisation, or the Arts of Civilisation. See also Mencius IV. I. 27. where Music is described as the climax of the virtues when 足之蹈之手之舞之、 the feet spontaneously express it in dancing and the hands in waving.

文 WĒN² is used for adornment, polish, culture, refinement. VI. 12 shews the value to be placed upon it as compared with moral character; 質 substance, character, and 文 decoration, culture, are there compared. 文 is spoken of as 詩書六藝之文、 The culture of

Poetry, History, and the Six Arts. (禮樂射御書數、Department, music, archery, driving, writing and numbers) 斯文 means culture, civilisation. Note also: 文者順理而成章之謂諡法有所謂錫民爵位曰文者; 文者會集衆采以成錦繡會集衆字以成辭義如文繡然也; 古者聖人仰晞於天俯察於地中則於人故於文人又爲文、
學 HSUEH^{2*} from 孝 To teach, 冂 A waste and 臼 for the phonetic (Williams). To learn, by which the Sage meant the study of morals. It means the acquisition of wisdom 知 and its expression in conduct 行、 A comment under I. 7 says: 三代之學皆所以明人倫、 The education of the Three Dynasties (夏商周) consisted entirely in the understanding of human duty. Chutzü defines it by 效、 To copy an example; for the learner observes and follows the example of his leader. 程子 says: 學之道必以忠信爲主、 Learning demands conscientiousness and sincerity as its first principles. The 大學 says: The object of learning is the apprehension of illuminating virtue, the renovation of the people, and the (aiming at and) resting in perfect goodness.

道 TAO⁴. From 辵 To go, and 首 A head,—go ahead, follow the straight ahead road. The right Road; the Truth; the way. In I. 14 Chutzü describes it as 事物當然之理、 (Affairs and things ought so's law). The natural law pertaining to any phenomenon. In the 中庸 the word 道 is amplified thus: 道由路也人物各循其性之自然則其日用事物之間莫不各有當行之路是則所謂道也、 Tao is Road,

so to speak. Did men and things all follow the inherent law of their nature, then, in the affairs of daily life, none would be found to be without its right road, and this is what is called Tao. In the 中庸 it is defined as 率性 to follow the nature, i. e. the divinely implanted upright nature. It also means 言、 to say, speak; also 治 to govern; also 導 to lead. See also:—修己治人之術; 道導也所以通導萬物也; 道蹈也人所蹈也一達謂之道二達曰岐旁三代之所以直道而行也; 一達曰道路道蹈也路露也人所踐蹈而露見也; 道者天理之自然; 左道者褻僻之徑也權道違經而合於道也道經也權者不久之名也不得已而行也故於文彘首爲道彘乍行乍止也首始也; 凡言道者皆謂事物當然之理人之所共由者也、

命 MING⁴. Composed of 口 mouth and 令 to command. A decree, order, hence 天命 is the decree or ordination of heaven, therefore also fate, lot, destiny. Chutzü under II. 4 says: 天命卽天道之流行而賦於物者、 By the ordination of Heaven is meant the promulgation and bestowal of the laws of Heaven in nature; viz., that whereby all creation obtains its order. Another definition is 天所賦之正理、 The correct principles (or right laws) laid down by Heaven. See also:—命者使也天與之本曰性性有善惡命有吉凶授之以性配之以命故於文口令爲命口者出令也、

德 TÊ². From 彳 To step; 直 straight; and 心 the heart, i. e. walking according to the heart's sense of

rectitude; cf. *mens sibi conscia recti*. To walk uprightly; moral, morality, virtue, virtuous, etc. Chutzŭ in his comment on II. 1. says: 德之爲言得也行道而有得於心、 It may be interpreted by 'something acquired', that is, by the practice of Truth to have obtained possession of it in the heart. Hence it is something more than mere outward morality of conduct, it is also an inward grace of the soul. See also:—德得也得事宜也; 寸小步也德升也言漸升也言德與年長也; 德行之得也凡言德者善美正大光明純懿之稱也、

忠 CHUNG¹. Heart and middle. The central heart; from (or in) the very heart; sincere, conscientious, loyal. - C, says: 發己自盡爲忠 or 盡己之謂忠、 To put oneself forth to the utmost, i.e. do one's best is Chung. See also IV. 15, and:—忠者天道: 公家之利知無不爲曰忠忠者中也匡救其君使至中道也; 忠中下从心謂言出於心皆有忠實也、

信 HSIN⁴. Man and word. A man and his word. Veracity, credibility, faith, faithfulness. The comment on I. 4. says: 以實之爲信、 To be true, reliable, is to be hsin. See also:—循物無違爲信; 言之有實也; 信實也; 信申也言以相申於束使不相違也; 鸚狂能言不離禽獸言而不信非爲人也故於文人言爲信、

孝 HSIAO⁴. 老 Age over 子 A son, or, The young, supporting the old. The comment on I. 2 is 善事父母爲孝、 To serve well one's parents is hsiao. See also:—孝好也愛好父母如所悅好也孝

經說曰孝蓄也蓄養也；善事父母者从老省从子承老也、

敬 CHING⁴ from 苟 careful, (= 亟 urgent), and 支、 to tap (= 執事 Attend to). Attention, respect, reverence. The comment on I. 5. is 敬者主一無適之謂、 Ching means bending the undeviating attention to one thing. Again, 恭主容敬主事、 In kung the stress is on the form, in ching on the fact. Also 恭見於外敬主乎中、 Kung is the external manifestation, Ching is the internal sense. See also:—敬謹恪也；敬警也恒自肅警也；敬者肅苟者亟也自急救也支者執事也、

士 SHIH⁴ from 十 and 一, and the explanation given is 推一合十 which seems to imply ability to count up to ten! In effect it means, an educated man; hence also, a student, a scholar, and therefore one who has obtained government recognition and employment. It is also defined: 士者事也任事之稱； Shih is the same as affairs, and is a term implying, one who undertakes (government) business See also: 士事也數始于一終於十故於文推一合十爲士； 士者事也任事之稱也故傳曰通古今辨然否謂之士、

君子 CHÜN⁴. 君 is from 尹 To hold in the hand, i.e. to direct, command, and 口 mouth; it means a prince. 君子 therefore, is Son of a prince, and might be translated, princely man. It has much the same meaning as gentleman in the best sense of that term. The comment on I. 1. is 君子成德之名、 A term connoting a man of perfected virtue; i.e.

one who has raised himself to that standard. Another interpretation is 才德出衆之名, A man of outstanding talents and virtue. It is the opposite of 小人, a petty or narrow minded man, a common fellow. See also:—爲善者爲君子; 君子在位之人也;

賢 HSIEN². Minister and Right hand over Precious; or 賢, A faithful minister over goods. 馭者執事也 貝者貨也, One who controls the exchequer. A simpler definition is 有德者, A man of virtue. Such a man is talented as well as virtuous. He takes rank higher than a 君子 and lower than a 聖人 q.v.

聖 SHĒNG⁴. From 耳 ear and 呈 to inform. He who hears and explains all things, a seer, a sage. The description of a 聖人 is 生而知之、安而行之, His knowledge is innate, and he pursues the right course without effort. I. 4. knocks any such definition to pieces so far as Confucius is concerned, but this difficulty is overcome by interpreting that passage as only the Sage's *façon de parler*, his object being to shew that the programme laid down in that chapter should be the student's desideratum. Other definitions are 明通也, Apprehending clearly; 無所不通, There is nothing he fails to apprehend. See also:—聖以地言則遺其極之名也; 聖人神明不測之號; 聖無所不通也故於文耳呈爲聖聖則萬物皆呈其情也從耳者非任耳也言心通萬物之情若耳之通聲也; 聖者通也道也聲也道無所不通明無所不照聞聲知情別名

記曰萬人曰傑萬傑曰聖；大而化之之謂聖聖而不可知之之謂神、

夫子 FU¹ TZŪ². Williams says 夫 is from 'one' and 'great,' or, a man with a pin in his hair to shew he is of age. 夫 alone means a man; 匹夫 a fellow, common person, XIV. 18. 夫婦 a husband and wife. 夫人 Title of a prince's wife, XVI. 14. 大夫 a Minister, or Court Officer. 夫子 Master, rabbi, philosopher.

子 A child, a son. It is interesting to find that this diminutive term 子 should have become one of the greatest in the language, just as Son of Man and Son of God have become the noblest titles of Our Lord. Possibly 子 is an abbreviation of 夫子. It is used alone in the Classics principally in the three following senses, 1. THE Master, Confucius, a term of the highest esteem and warmest regard; in this sense it may be used preceding a name, e.g. in the Intro. to the Great Learning 子程子, "My Master Ch'êng-tzŭ." 2. As a term of respect in the sense of Sir, gentlemen; or of kindly regard, my pupils, my friends, 二三子 III. 24; VII. 23. 3. As a title of nobility, Viscount, XVIII 1. or leadership, Chieftain, XIV. 22. See also 夫子 and 君子、

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THE
ANALECTS
OF
CONFUCIUS.

Abbreviations.

Conf.	Confucius.
C.	Commentary of Chutzü.
Comm.	Some other commentator.
L.	Legge's Translation.
Z.	Zottoli's „
K.	Ku's „
Couv.	Couvreur's „
Kuan.	The Mandarin version.
Wms	William's Dictionary.
Intro.	Introduction.
aux.	auxiliary.
govt.	government.
wh.	which.

The Analects of Confucius.

VOLUME I.

BOOK I.

CONCERNING FUNDAMENTAL PRINCIPLES.

TITLE OF THE WORK. 論 *Lun* is from 言 words and 論 (△=會 collect, and 冊 archives. Wms.) arrange, collect, i.e. discourses, discussions. 語 *Yü* is from words and 口, i.e. to tell, inform. The 四書備旨 (Intro. p. 76) says: 論是議論 語是答述、*Lun* is to deliberate upon and discuss. *Yü* is to narrate by way of reply. It goes on to say: This Book records the dialogues (相問答之言語) which took place between Conf. and his disciples concerning Education (學) and Government (治). "The Dialogues of Confucius" suggests itself as a more suitable title than Analects, but through Dr. Legge's influence the latter term has become technical, and is therefore adopted as the title of the present version. The whole work is usually divided into two parts, the 上論 and the 下論、Part I consisting of Chapters I-X, and Part II of Chapters XI-XX.

TITLE OF BOOK I. The two opening characters, (子曰 excepted,) give the title to each Book, a custom, as Dr. Legge points out, similar to that of the Jews, who name many books of the Bible from the first word in them.

Some attempt, more or less successful, was made by the compilers to arrange the books subjectively, that of the first being 務本、Attention to fundamentals. C. 此爲書之首篇、故所記多務本之意、乃人道之門、積德之基、學者之先務也、 "This being the opening section of the book, it chiefly records the importance of enquiry into what is fundamental, in other words the entrance gate of Truth, the groundwork of virtue, the primary study of the student." Hence the opening word Learn "rightly occupies the forefront" (L) in this valuable record of the great Master's discourses.

CHAPTER I.—LEARNING IS PLEASANT, recognition pleasanter, but the true Philosopher loves learning for its own sake. 1. 子曰、For 子 see Intro. Sec. VIII. Construction:—學 Learning, may be taken as a verbal noun; 而 and, a conjunction, simple or adversative, (*Kuan.* 而且); 時 the hourly, an adjective; 習 practice, exercise, a verbal noun, (*Kuan.* 操練); 之 thereof, a pronoun, with 學 as antecedent, 不 (is it) not, adverb of negation, 亦 also, indeed, an adverb; 說 *yüeh*⁴ used for 悅、pleasing, an adjective, (*Kuan.* 歡喜); 乎 interrogative particle, (*Kuan.* 嗎). For 學 see Intro. Sec. VIII. C. 習、鳥數飛也、學之不怠、i.e. Learning without cessation, like the oft repeated motion of a bird's wings in flight. L. Is it not pleasant to learn with a constant perseverance and application. Z. Studere sapientiæ et jugiter exercere hoc, nonne quidem jucundum? K. It is indeed a pleasure to acquire knowledge and, as you go on acquiring, to put into practice what you have acquired.

Couv. Celui qui cultive la sagesse, et ne cesse de la cultiver.
.....satisfaction?

2. 有 To have, verb; 朋 friends, noun; 自 from, prep; 遠 distant, adj. qualifying 方 n. regions; 來 come, verb. To have men-of-like-mind from distant regions come (because of one's wisdom),—is it not delightful? C. 朋、同類也、Of the same class (i. e. tastes) as oneself. 以善及人、而信從者衆、If a man extend his goodness to others, those who trust and follow him will be many. 說 is internal pleasure, 樂 its outward manifestation. *Kuan* 樂心裏歡喜露出外面來、L. Is it not pleasant to have friends coming from distant quarters? Z. Et si erunt sodales etc. K. A greater pleasure still it is when friends of congenial minds come from afar to seek you because of your attainments. Couv. Si des amis de la sagesse viennent de loin recevoir ses leçons,..... joie?

3. (Whom) men ignore yet unperturbed etc. 君子 See Intro. VIII. C. 慍、含怒意、Conveys the idea of feeling angry. *Kuan*. 懊惱、L. Is he not a man of complete virtue, who feels no discomposure though men may take no note of him? Z. *Si non*, ab aliis nesciri et non indignari, nonne etiam sapientis est? K. But he is truly a wise and good man who feels no discomposure, even when he is not noticed of men. Couv. et n'en ressent aucune peine,.....un vrai sage?

CHAPTER II.—CHARITY BEGINS AT HOME.

1. 有子 Yu the philosopher, see Intro. V. 其爲人也、He doing the man. (也 here is an untranslatable particle), 孝弟 filial and respectful to his elders, 而 and yet,

二

其 道 子 者 犯 上 也 有
 爲 生 務 未 上 者 孝 子
 仁 孝 本 之 而 鮮 弟 曰
 之 弟 本 有 好 矣 而 其
 本 也 立 也 作 不 好 爲
 與 者 而 君 亂 好 犯 人

CHAPTER II.—1. The philosopher Yu said: "He who lives a filial and respectful life, yet who is disposed to give offence to those above him is rare; and there has never been any one indisposed to offend those above him who yet has been fond of creating disorder. 2. The true philosopher devotes himself to the fundamental, for when that has been established right courses naturally evolve; and are not filial devotion and respect for elders the very foundation of an unselfish life?"

(*Kuan* 還), 者 one who, 好 likes, 犯 to offend, (*Kuan* 得罪), 上 superiors, (*Kuan* 在我之上的人), 鮮 (is) rare, (*Kuan* 少有), 矣 indeed, a particle of finality. 未之有, not yet him have had, never been such a one; or 之 may be taken in a general sense. C. 善事父母爲孝; 善事兄長爲弟. To serve well one's father and mother is 孝; to serve well one's elder brothers and seniors is 弟. 作亂、則爲悖逆爭鬪之事矣. Raising disorder, is acting rebelliously and quarrelsomely. The 孝弟 are 和順, pacific and obedient. L. There are few who, being filial and fraternal, are fond of offending against their superiors. There have been none etc., stirring up confusion. Z. at qui non ament repugnare superioribus, et tamen ament facere seditionem, nondum ii extiterunt. K. A man who is a good son and a good citizen will seldom be found . . . disposed to quarrel with those in authority over him; and . . . never . . . disturb the peace and order of the State. Couv. Parmi les hommes naturellement enclins à respecter leurs parents, à honorer ceux qui sont au-dessus d'eux (par le rang ou par l'âge), etc.

2. The true philosopher 務 (C. 專力; *Kuan*. 專門用力) bends his strength to 本 the radical; the radix being 立 set up, 道 the Way, (right line of thought or action), 生 is produced; 孝弟也者 filialness and fraternity! 其 they 爲 are (cf French, *faire*, but C. says it resembles 行, i.e. 仁 in action,) 仁之本 the root of human kindness, 與 are they not? *Kuan* 嗎, Williams treats 也者 as a disjunctive particle; L. says "they resume the discourse." For 仁 see Intro. VIII. L.

The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are not they the root of all benevolent actions? Z. *Sapiens intendit rei fundamento; fundamento constituto; rei ratio nascitur: illa observantia . . . annon ipsa est exercendæ pietatis fundamentum?* K. A wise man devotes his attention to what is essential in the foundation of life. When . . . laid, wisdom will come. Now, to be a good son and a good citizen,—do not these form the foundation of a moral life? Couv. *La racine une fois affermie, donne naissance au tronc et aux branches. L'affection etc.*

CHAPTER III. FINE FEATHERS DO NOT MAKE FINE BIRDS. 巧 clever, artful. 令 command,—an “ordered” countenance. 色 ‘The effluence from the countenance.’ Williams. C. 好其言、善其色、致飾於外務以悅人、 They who make their speech pleasant and their appearance attractive, thus adorning the external with a view to attract men,—arouse the passions and destroy virtue. L. Fine words and an insinuating appearance are seldom associated with true virtue. Z. *Comptis verbis et eminentia facie homines, raro sunt pietate præditi.* K. With plausible speech and fine manners will seldom be found moral character. Couv. *Celui qui par des discours étudiés et un extérieur composé, . . . ruine (鮮=亡) ses vertus naturelles.*

CHAPTER IV. INTROSPECTION AND SINCERITY. For Tsêng Tzŭ see Intro. V. *Kuan* 省、省察; 謀、打算; 交、交接、吾身 My body, personality, self. For others planning, and yet not con-

scientious? with friends intercouring, yet not faithful? taught, yet not having practised? 傳 to transmit, "preached and not practised" seems the natural interpretation, but C. renders it 受之於師, received from the Master. *Kuan.* 先生傳授我的事情、For 忠 and 信 see Intro. VIII. C. 習、謂熟之於己、Brought it to ripeness in oneself. L. whether in transacting business for others, I may have been not faithful;.. ...intercourse with friends..... not sincere;..... not mastered and practised the instructions of my teacher. Z. an pro aliis tractaverim, et non fuerim fidelis;.....sincerus; an traditam disciplinam haud factitaverim. K. in carrying out the duties entrusted to me by others, I have failed in conscientiousness;.....sincerity and trustworthiness;..... failed to practise what I profess in my teaching. Couv. si, traitant une affaire pour un autre, je ne l'ai pas traitée avec moins de soin que si elle eût été ma propre affaire.

CHAPTER V.—RADICAL RULES FOR RULERS.

道 for 導 To lead, interpreted by C. as 治 to control, rule. *Kuan.* 治理、C. 千乘、諸侯之國、其地可出兵車千乘者也、A dukedom, or barony of the highest order, capable of putting into the field a thousand war chariots. 敬者、主一無適之謂、Set on one thing and not purposeless. 信於民、Having the confidence of the people is C's idea. *Kuan.* 信實待百姓; 節、減省; 使、差使、C. 時、謂農隙之時、The people should be employed on State affairs only in the "cracks," inactive intervals of farming. *Kuan.* 種田收割好了、C. These five points are the 務本之意 fundamental principles of government.

五					四		三
子	傳	友	而	省	曾	鮮	子
曰	不	交	不	吾	子	矣	曰
道	習	而	忠	身	曰	仁。	巧 <i>chiao</i>
千	乎。	不	乎。	爲	吾		言
乘 ^{ch'ing}		信	與	人	日		令
之		乎。	朋	謀 ^{mo}	三		色

CHAPTER III.—The Master said; “Artful speech and an ingratiating demeanour rarely accompany Virtue.”

CHAPTER IV.—The philosopher Tsêng said: “I daily examine myself on three points,—In planning for others have I failed in conscientiousness? In intercourse with friends have I been insincere? And have I failed to practise what I have been taught?”

CHAPTER V.—The Master said; “To conduct the government of a State of a thousand chariots there must be religious

L. reverent attention to business and sincerity; economy etc., and love for men, etc. Z. accurat negotia.....amat alios. K. serious in attention to business and faithful and punctual in his engagements.....love the welfare of the people.....proper times of the year. Couv. doit être attentif aux affaires et tenir sa parole, modérer les dépenses, et aimer les hommes, n'employer les peuples aux travaux publics etc.

CHAPTER VI.—CHARACTER BEFORE CULTURE. 弟子 A youth or youths. The second 弟 is for 備、入出 Coming in or going out; i.e. at home and abroad. 則、 Thereupon; *Kuan* 就、謹 Circumspect, *Kuan* 謹慎、but C. interprets by 行之有常、constancy in action, persevering. C. 信者、言之有實也、 Truthful in speech. 汎、*Kuan* 廣闊、C. 廣、Wide, of broad sympathies. 親 *Kuan* 親近、仁 See Intro. VIII. 餘力、Surplus ability. *Kuan* 餘多的力氣; C. 猶言暇日、Leisure time, so to speak. 以、用也、Use. 文 See Intro. VIII. 德行、本也; 文藝、末也、Moral character is the root, literature and the arts are the foliage. L. A youth when at home should be filial etc.....earnest and truthful.....overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies. Z.....sit sedulus et verax, universali amore prosequatur omnes, at arctius jungatur probis, et si actione functus habeat superstites vires, tunc utetur ad studia liberalia. K.....He should be in sympathy with all men, but intimate with men of moral character.....time and op-

六

以	仁	信	孝	子	以	用	國
學	行	汎	出	曰	時	而	敬
文	有	愛	則	弟		愛	事
	餘	衆	弟	子		人	而
	力	而	謹	入		使	信
	則	親	而	則		民	節

attention to business and good faith, economy in expenditure and love of the people, and their employment on public works at the proper seasons."

CHAPTER VI. — The Master said: "When a youth is at home let him be filial, when abroad respectful to his elders; let him be circumspect and truthful, and while exhibiting a comprehensive love for all men, let him ally himself with the good. Having so acted, if he have energy to spare, let him employ it in polite studies."

portunity to spare.....literary pursuits. Couv. Ces devoirs remplis, s'il lui reste (du temps et) des forces,..... des lettres et des arts libéraux.

CHAPTER VII.—CHARACTER IS CULTURE.

For Tzŭ Hsia see Intro. V. 賢賢、 The first is a verb ; he who worths worth and turns from beauty. C. 易其好色之心、 Transfers his beauty-loving heart. 致、猶委、 To lay down, as it were, The philosopher Wu 吳 while admitting the excellence of Tzŭ Hsia's thought, finds the expression of it extreme and dangerous to learning, and points to the superiority of the saying of Conf. in last chapter. L. If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous ; if etc. he can exert his utmost strength ; if etc. he can devote his life ; if etc. his words are sincere :—although men say that he has not learned, I will certainly say that he has. Z. *prosequendo sapientes mutans voluptatum amorem,.. .. licet dicatur nondum studuisse sapientiæ, ego certe dicam illum studuisse.* K. A man who can love worthiness in man as he loves beauty in woman etc. Couv. Celui qui, au lieu d'aimer les plaisirs, aime et recherche les hommes sages, etc

CHAPTER VIII.—FUNDAMENTAL PRINCIPLES FOR THE SCHOLAR. *Kuan.* This 君子 means 學德行的人 ; 重、厚重、 Grave, serious C. 威、威嚴、 Awe inspiring, 固、堅固、 Firm, stable. 輕乎外者必不能堅乎內、 A man with a light exterior cannot be stable within,—a half truth largely responsible for 2000 years of round-shouldered, stolid, stodgy scholars. L. If the scholar be not grave, he will not

八							七
子	學	未	言	其	其	色	子
曰	矣。	學	而	身	力	事	夏
君		吾	有	與	事	父	曰
子		必	信	朋	君	母	賢
不		謂	雖	友	能	能	賢
重		之	曰	交	致	竭	易

CHAPTER VII.—Tzŭ Hsia said: “He who transfers his mind from feminine allure-ment to excelling in moral excellence; who in serving his parents is ready to do so to the utmost of his ability; who in the service of his Prince is prepared to lay down his life; and who in intercourse with his friends is sincere in what he says,—though others may speak of him as uneducated, I should certainly call him educated.”

CHAPTER VIII.—1. The Master said; “A Scholar who is not grave will not inspire

call forth any veneration, and his learning will not be solid. Z. Probus vir, non gravis, jam carebit auctoritate, etc. K. A wise man who is not serious will not inspire respect; what he learns will not remain permanent. Couv.il ne sera pas respecté, et n'acquerra qu'une connaissance superficielle de la vertu.

2. 主 His ruling principles; *Kuan* 主意、Re 忠信 see Intro. VIII. C. 人不忠信、則事皆無實、爲惡則易、爲善則難、If a man be without 忠信、his affairs will all be unreliable, to do evil will be easy, to do good difficult. L. Hold faithfulness and sincerity as first principles. Z. caput sit fidelitas et veracitas. K. Make conscientiousness and sincerity your first principles. Couv. au premier rang la fidélité et la sincérité.

3. No friends not as self, i.e. not as good as oneself. *Kuan* 如、相像、C. 無、毋通、禁止辭也、無 interchanges with 毋、and is prohibitive. 友所以輔仁、Friends are for the aidance of virtue. L. Have no friends not equal to yourself. Z. haud similem tibi ipsi. K. not as yourself. Couv. qui ne lui ressemblent pas (qui ne cultivent pas comme lui la sagesse).

4. Having transgressed, then don't fear to change. 過 implies moral rather than intellectual error. *Kuan* 過、過錯; 憚、怕煩難、C. 憚、畏難、Dread the difficulty. 學問之道無他也、知其不善則速改以從善而巳、The course of learning has no other object whatever (而巳) than to recognise one's faults and straightway reform, in order to follow what is good. A very admirable sentiment! L. When you have faults, do not fear to abandon them. Z. si erras,

十 九

曰	子	遠	曾	勿	不	固	則
夫	禽 ^{chün}	民	子	憚	如	主 ^{shu}	不
子	問	德	曰	改	己	忠	威
至	於	歸	慎		者	信	學
於	子	厚	終		過 ^{kuo}	無 ^{shu}	則
是	貢 ^{kung}	矣	追		則	友	不

respect, and his learning will therefore lack stability. 2. His chief principles should be conscientiousness and sincerity. 3. Let him have no friends unequal to himself. 4. And when in the wrong let him not hesitate to amend."

CHAPTER IX.—The philosopher Tsêng said; "Solicitude on the decease of parents, and the pursuit of them for long after, would cause an abundant restoration of the people's morals."

CHAPTER X.—Tzū Ch'in enquired of Tzū Kung saying: "When the Master

tunc ne formides emendari. K. bad habits, do not hesitate to change them. Couv. qu'il ait le courage de s'en corriger.

CHAPTER IX.—FILIAL PIETY TO THE DEAD
the Root of Moral Renaissance. Tsêng Tzŭ see Intro. V. The solicitude here referred to is usually interpreted as required of the ruler;—If a ruler be solicitous etc. *Kuan* 慎、謹慎; 終、臨終; 遠、遠代的祖宗、The last interpretation, while in excess of the letter of the text, is not in excess of the accepted view. 歸 Return, i.e. to natural goodness, man being regarded as by nature good, 人之初、性本善、 C. 慎終者、喪盡其禮、Solicitude means fulfilling all the mourning rites. 追遠者、祭盡其誠、 Pursuing after them afar means sacrificing to them in all sincerity. While the text does not refer to the dead in set terms no other meaning suits it. L. Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice;—then the virtue of the people will resume its proper excellence. Z. si observes officia extrema et commemoros remote defunctos, etc. K. By cultivating respect for the dead, and carrying the memory back to the distant past, the moral feeling of the people will waken and grow in depth. Couv. Si le prince rend les derniers devoirs à ses parents avec un vrai zèle, et honore par des offrandes ses ancêtres même éloignés, la piété filiale fleurira parmi le peuple.

CHAPTER X.—CHARACTER ELICITS CONFIDENCE. 1. For Tzŭ Ch'in and Tzŭ Kung see Intro. V. The Master arriving at any (是 this, any particular)

十一

子	人	之	得	溫	與	求	邦
曰	之	也	之	良	子	之	也
父	求	其	夫	恭	貢	與	必
在	之	諸	子	儉	曰	抑	聞
觀	與	異	之	讓	夫	與	其
其		乎	求	以	子	之	政

arrives at any State he always hears about its administration. Does he ask for his information, or, is it tendered to him?

2. "The Master," said Tzū Kung, "is benign, frank, courteous, temperate, deferential and thus obtains it. The Master's way of asking,—how different it is from that of others!"

CHAPTER XI.—The Master said:
"While a man's father lives mark his

country (也 euphonic aux.), certainly hears its policy,—begs (he) it? or (do they) give it? 政、Policy, government; here probably the mode and condition thereof. L.to any country, he does not fail etc. Z. in aliquod regnum, profecto cognitionem capit ejus gubernii. K. he was always informed of the actual state and policy of its government. Couv. il reçoit toujours des renseignements sur l'administration de l'État.

2. 以得之、etc., and thereby he obtains it; the Master's begging it, does not it indeed differ from others' begging it? The 諸 strengthens the 易、C. 溫、和厚、Agreeable and artless. 良、易直、Suavely direct, not brusquely so. 恭、莊敬、Staidly respectful. 儉、節制、Within bounds, temperate. 讓、謙遜、Retiring, modest. 其諸、語辭、Aux. words. 人、他人、Others. Seeing him possessed of 成德光輝、“a perfect virtue so glorious as this, the princes of his day laid their policy before the Sage, and asked his advice.” L. benign, upright, courteous, temperate and complaisant. Z. comitate, probitate, reverentia, moderatione, obsequentia. K. gracious, simple, earnest, modest and courteous. Couv. par sa douceur, son calme, son respect, sa tenue modeste et sa déférence.

CHAPTER XI.—THE TEST OF FILLIAL CHARACTER. 三年 is the period of mourning, during which a son should give himself up to the memory and service of his dead. C. While his father lives a son cannot follow his own devices, but his tendencies are already manifest, from which his character may be gauged. 志 Will, intention. L. While a man's father

十二

知	由	道	和	有	之	三	志
和	之。	斯 _{sh}	爲	子	道	年	父
而	有 ⁼	爲	貴	曰	可	無	沒
和	所	美	先	禮	謂	改	觀
不	不	小	王	之	孝	於	其
以	行	大	之	用	矣。	父	行

tendencies; when his father is dead mark his conduct. If for three years he does not change from his father's ways he may be called filial."

CHAPTER XII.—1. The philosopher Yu said: "In the usages of Decorum it is naturalness that is of value. In the regulations of the ancient kings this was the admirable feature, both small and great arising therefrom. 2. But there is a naturalness that is not permissible; for to know to be natural, and yet to be so beyond the

is alive, look at the bent of his will ;dead, look at his conduct.alter from the way of his father etc. Z. *patre superstite, inspicere illius animum ;actiones ; sinihil immutaverit a patris documentis, etc.* K. living, the son should have regard to what his father would have him do ;dead, to what his father has done.not change his father's principles,good son. Couv. Un fils doit consulter la volonté de son père, tant que son père est en vie, et ses exemples, quand il est mort.

CHAPTER XII.—NATURALNESS THE FOUNDATION OF GOOD MANNERS. 1. For Yu Tzū see Intro. V. (In) Li's use naturalness is the valuable thing ; (in) former kings' ways this was the excellent feature ; the small and great came from it. For 禮 see Intro. VIII. C. 和、從容不迫之意、Ho has the meaning of a natural not forced manner. 蓋禮之爲體雖嚴、然皆出於自然之理、For though Li as formulated is stringent, yet it entirely arises from natural principles. Re 小大由之、L. says 禮 or 道 is the antecedent to 之、but translates by an indefinite "them." 和 seems the more suitable antecedent. *Kuan* takes 由 as 依、從 accord with, and reads 小事大事都要由着禮做、L. In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them. Z. *rituum praxis facilitatem habet potissimam ;et parve et magna emanarunt inde.* K. In the practice of art, what is valuable is natural spontaneity. According to the rules of art held by the

十四

子亦也近義有行禮
 曰可因於言子也節
 君宗不禮可曰之
 子也失遠復信亦
 食 ✓ 其恥也近不
 無親辱恭於可

十三

restraints of Decorum, is also not permissible.”

CHAPTER XIII.—The philosopher Yu said: “When you make a promise consistent with what is right, you can keep your word. When you shew respect consistent with good taste, you keep shame and disgrace at a distance. When he in whom you confide is not one who fails his friends, you may trust him fully.”

CHAPTER XIV.—The Master said: “The Scholar who in his food does not

ancient kings it was this quality in a work of art which constituted its excellence; in great as well as in small things they were guided by this principle. Couv. Dans l'observation des devoirs mutuels, la concorde est d'un grand prix.

2. There are occasions (when) not to be done; to know to be natural and to be natural without by Li restraining it, also may not be done. L. Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done. Z. At est aliquid non agendum, etc. K. But in being natural there is something not permitted. Couv. connaître le prix de la concorde, et faire tout pour la concorde, sans tenir compte du devoir etc.

CHAPTER XIII.—LOOK BEFORE YOU LEAP. (When) a promise approximates to the right, its terms can (or may) be responded to; (with) respect in close touch with decorum, distanced are shame and disgrace; the relied-upon not losing his intimates, he also may be taken as guide and counsellor. C. 信、約信、A covenant. 義、事之宜、The rights of matters. 復、踐言、Tread on, fulfil one's words. 禮 See Intro. VIII. 因、猶依也、Resembles "rely on." 宗、猶主也、Resembles chief, authority. *Kuan*. 依從他做主、Both C. and *Kuan* interpret 不失其親、as "if he does not lose his proper friends." 不遺失他應該親近的人、L. When agreements are made according to what is right, what is spoken can be made good. When respect is shewn according to what is proper, one keeps far from

shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters. Z. *promissam accedat ad aequitatem etc., obsequium congruat cum ritibus etc., in adhaerendo, ne omittas qui expetendi sunt, et sic potens diu inniti.* K. If you make promises etc., you will be able to keep your word. If you confine earnestness within the bounds of judgment and good taste etc. If you make friends of those with whom you ought to, you will be able to depend upon them. *Couv. Quand on peut accomplir sa promesse sans manquer à la justice, il faut tenir sa parole. Un respect et des égards conformes etc. ne sont ni honteux ni déshonorants. Si vous choisissez pour protecteur un homme digne de votre amitié..... vous pourrez lui rester attaché à jamais.*

CHAPTER XIV.—THE IDEAL STUDENT. *Kuan*

安、安耽；敏、快速；就、親近、C. 凡言道者、皆謂事物當然之理、人所共由者、Every reference to Tao always means the law of the right and proper, the ought-so-to be in regard to man and things, that which is for all men to follow. L. He who aims to be a man of complete wisdom, in his food does not seek to gratify etc., nor in his dwelling-place does he seek the appliances of ease ; he is earnest etc. and careful in his speech , he frequents the company of men of principle that he may be rectified ;—such a person etc. Z.*adit præditos virtute ut dirigatur, etc.* K. A wise and good man, in matters of food, should never indulge his appetite ,He should seek the company of men of virtue and learning, in order to profit by their lessons and

example. In this way he may become a man of real culture. *Couv.*qui est expéditif dans les affaires et circonspect dans ses paroles, etc.

CHAPTER XV.—THE MODEL POOR, THE PATTERN RICH, and the pursuit of Perfection. 1. 何如 What like? 可 Can do. 未若 Not yet like—"the poor man who forgets his poverty, or the rich man who forgets he is rich." (C). C. 諂、卑屈、Lowly and bending, cringing. 驕、矜肆、Display, ostentation. *Kuan* 諂、奉承討好; 驕、驕傲、C. 常人溺於貧富之中、而不知所以自守、The common man is overwhelmed by his poverty or his wealth, and knows not how to maintain his self-control. 子貢貨殖、蓋先貧後富、而嘗用力於自守者、故以此爲問、Tzū Kung was rich in possessions, for though formerly poor, he had become rich, yet had applied himself to self-control, hence this question. *Conf.* admits his excellence, but encourages him to still loftier attainments. L. What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?not equal to him who though poor is yet cheerful,though rich, loves the rules of propriety. Z. esse pauper et non adulator, dives et non superbus, quomodo?pauper et lætus, dives et amans urbanitatem. K. poor, servile; rich, proud; poor, cheerful; rich and yet knows how to be courteous. *Couv.* dans la pauvreté vit content, ou qui au milieu des richesses garde la modération.

2. Or, Like carving, like polishing; like cutting, like grinding; that (其 the ode) is the meaning of this (斯

十五

如。	諂 ^{ch'uan}	子	已。	焉 ^{ien}	言 ^{ien}	敏 ^{min}	求
子	富	貢	可	就	於	飽 ^{pao}	
曰	而	曰	謂	有	事	居	
可	無	貧	好	道	而	無	
也	驕	而	學	而	慎	求	
未	何	無	也	正	於	安	

seek the gratification of his appetite, nor in his dwelling is solicitous of comfort, who is diligent in his work, and guarded in his speech, who associates with the high-principled and thereby rectifies himself,—such a one may really be said to love learning.”

CHAPTER XV.—I. “What do you think,” asked Tzū Kung, “of the man who is poor yet not servile, or who is rich yet not proud?” “He will do,” replied the Master, “but he is not equal to the man

your remark) eh? The quotation is from the Odes, I. v. I. 2. C. 言治骨角者、既切之而復磋之、既琢之而復磨之、 The Ode "praises the prince of Wei, who had dealt with himself as an ivory-worker who first cuts the bone, and then files it smooth, or a lapidary whose hammer and chisel are followed by all the appliances for smoothing and polishing" (L).

3. 賜 Tz'ü Kung's name. Tz'ü! At length I can with (him) discuss the Odes indeed. I have told him the preceding and he knows the succeeding, i.e. can draw an inference. L. With one like Tsze I can begin to talk about the Odes. I told him one point and he knew its proper sequence. Z. *monui de præcedentibus, et jam assequitur subsequencia.* K. now I can begin to speak of poetry to you. I see you understand how to apply the moral. Couv. *sur ma réponse à sa question, il a aussitôt compris la sens des vers qu'il a cités*

CHAPTER XVI.—THE PROPER STUDY OF MANKIND IS MAN. Note 不 is not imperative, hence a nominative is required, which is usually understood as the Sage himself. C. 君子求在我者、 The philosopher seeks (satisfaction) within himself. L. I will not be afflicted at men's not knowing me, etc. Z. *non angor alios non meipsum cognoscere* etc. K. One should not be concerned not to be understood of men, etc. Couv. *Le sage ne s'afflige pas* etc.

十六

人 不 子 而 詩 賜 斯 磋^レ曰 好 若
 也 已 曰 知 已 也 之 如 詩 禮 貧
 知 不 來 矣 始 謂 琢 云 者 而
 患 患 者 告 可 與 如 如 也 樂
 不 人 諸 與 子 磨 切 子 富
 知 之 往 言 曰 其 如 貢 而

who is poor and yet happy, or rich and yet loves Courtesy." 2. Tzū Kung remarked: "The Ode says:—

'Like cutting, then filing;
 Like chiselling, then grinding.'

That is the meaning of your remark, is it not?" 3. "Tz'ü!" said the Master. "Now indeed I can begin to talk with him about the Odes, for when I tell him the premise he knows the conclusion."

CHAPTER XVI.—The Master said: "I will not grieve that men do not know me; I will grieve that I do not know men."

VOLUME I.

BOOK II.

CONCERNING GOVERNMENT.

THE TITLE of the Book, taken from the first two words, is "To Rule," and this is one of its principal subjects, but the book also treats of filial conduct, scholarship, and other matters.

CHAPTER I.—THE MAGNETIC POWER OF ROYAL VIRTUE. 爲 (He who) conducts 政 government 以 by 德 (his) virtue 譬 may be compared to 北辰 the northern constellation, 居 (which) remains in 其 its 所 place, 而 and 衆 all 星 the stars 共 bend towards 之 it. Cf. XV. 4. C. 共 is to be pronounced and interpreted as 拱 = 向、政之爲言正也、所以正人之不正也、The meaning of "rule" is to rectify, viz., that whereby the incorrect is corrected. For, 德 see Intro. VIII. 北辰北極、天之樞也、The north constellation is the Pole Star, the axis of the heavens,—like the axis of a millstone. 爲政以德 則不動而化、不言而信、無爲而成、When a Prince rules by his moral character transformation results without activity on his part, people believe him before he speaks, and without effort all succeeds well. L. He who exercises government by means of his virtue,..... north polar star, wh. keeps its place and all the stars turn towards it. Z. Gerens gubernium per virtutem, est sicut polare sidus, etc. K. He who rules the people, depend-

VOLUME I.

BOOK II.

—

所	譬	子	爲
而	如	曰	政
衆	北	爲	第
星	辰	政	二
共	居	以	
之	其	德	

CHAPTER I.—The Master said: “He who governs by his moral excellence may be compared to the Pole-star, which abides in its place, while all the stars bow towards it.”

ing on the moral sentiment,.....revolve around it. Couv. étoiles se meuvent autour d'elle.

CHAPTER II.—VIRTUE THE SUM AND SUBSTANCE OF THE ODES. The Odes in reality number 311. Originally they were much more numerous, and Conf. is supposed to have reduced them to this number, against which idea this chapter militates, for he here speaks of them as a compilation already recognised in his day. Probably he re-arranged and re-edited them. The phrase 思無邪 is found in the 詩 IV. ii. 1., where in four stanzas the singlehearted devotion of Duke Hsi 僖 of Lu, B. C. 659 627, to his horse-breeding receives laudation. The 7th phrase of the first stanza is 思無疆、of the 2nd 思無期、of the 3rd 思無斁、and of the 4th 思無邪; i.e. his thoughts for his horses were unlimited either by space, or by time, they were unwearied, and never turned aside. From this unpromising lyric to a horsey Duke, Conf. selects the only strong phrase, and makes the undeviating attention of the Duke to his duty a lesson in morals and the text of all the Odes! C. 蔽、猶蓋也、To cover, embrace. Kuan. 遮蓋、包括、程子 says 思無邪者誠也、sincerity in thought. Kuan 思想沒有不正、.C. says the good odes stimulate the good in a man, and the ill ones restrain his wandering will. L. In the Book of Poetry.....embraced in one sentence, Have no depraved thoughts. Z. mens careat obliquitate. K. The Book of Ballads, Songs and Psalms.....The moral summed up.....Have no evil thoughts. Conv. Avoir des intentions droites.

			三			二
道	民	政	子	曰	一	子
之	免	齊	曰	思	言	曰
以	而	之	道	無	以	詩
德	無	以	之	邪	蔽	三
齊	恥	刑	以		之	百

CHAPTER II.—The Master said: “Though the Odes number three hundred, one phrase can cover them all, namely, ‘With undiverted thoughts’ ”

CHAPTER III.—1. The Master said: “If you govern the people by laws, and keep them in order by penalties, they will avoid the penalties, yet lose their sense of shame. 2. But if you govern them by your moral excellence, and keep them in order

CHAPTER III. EXAMPLE BETTER THAN PRECEPT OR PENALTY. 1 C. 道、猶引導；謂先之也、 To lead, go before. Govern, in its original sense, suggests itself as the nearest equivalent. 政、謂法制禁令也、 Laws and prohibitions. 免、苟免刑罰、 Contrive to avoid the punishment. But tho' they dare not transgress, their spirit remains the same. Kuan 齊、整齊、 Arrange, order. L. If the people be led by laws, and uniformity sought to be given to them by punishment, they will try to avoid etc. Z. si ducas illum . . componas illum etc. K. If in govt you depend upon laws and maintain order by enforcing those laws by punishments, etc. Couv. Si le prince conduit le peuple au moyen des lois et le retient dans unité au moyen des châtiments, etc.

2. Or, Guide them by moral principles, regulate them by Li, and they will have shame, arriving also at (goodness.) C. 格、至也；i.e. 至於善也、 Reach to, arrive at goodness. — 說格正也、 Another explanation of 格 is 正 to rectify. 躬行以率之則民固有所觀感而興起矣、 If the Prince himself so acts as to lead them, the people have then a visible example to stimulate and arouse them. L. If they be led by virtue, and uniformity etc., by the rules of propriety,.....will become good. Z.per virtutem,.....per ritus,..... atque adeo fiet rectus. K. If.....you depend upon the moral sentiment, and maintain order by encouraging education and good manners, emulate what is good. Couv. Si le prince dirige le peuple par ses bons exemples, etc.

四

十	十	三 ^三	五	子	且	之
而	而	十	而	曰	格 ^k _e _v	以
知	不	而	志	吾		禮
天	惑	立	於	十		有
命	五 ^四	四 ^三	學	有		恥

by your decorous conduct, they will retain their sense of shame, and also live up to standard."

CHAPTER IV.—1. The Master said: "At fifteen I set my mind upon wisdom. 2. At thirty I stood firm. 3. At forty I was free from doubts. 4. At fifty I under-

CHAPTER IV.—THE SAGE'S PROGRESS. This interesting statement was made in the Sage's old age, after his return to Lu, and within a short time of his demise. The 四書合講 says: As I look back in my old age on my progress in virtue, its various steps present themselves. 1. Kuan 有 is 又. C. 心之所之謂之志 (The) heart's whither (we) call it chih. By 學 he meant the 大學 adult or higher education; n.b. the 3 meanings of 之. The 合講 says 知必欲其真、行必欲其至、 In his knowledge he wanted truth, in his actions he wanted perfection. L. had my mind bent on learning. Z. animum applicavi ad magnam scientiam. K. made up my mind to give myself up to serious studies. Couv. je m'appliquai à l'étude de la sagesse.

2. or, I found my feet. C. 有以自立則守之固而無所事志矣、 Having acquired that whereby he stood firm he had obtained thorough self-control, and no longer needed to serve his will (independent of a wavering will.) L. stood firm. Z. firmus constite. K. I had formed my opinions and judgment. Couv. je marchais d'un pas ferme dans le chemin de la vertu.

3. or, I was free from hesitancy, or delusion. C. 於事物之所當然皆無所疑則知之明而無所事守矣、 Having no doubts about the rights of things his knowledge was clear and he was independent of laborious performance. L. I had no doubts. Z. jam non hæsitabam. K. no more doubts. Couv. j'avais l'intelligence parfaitement éclairée.

4. 命 ordinances, decrees, laws; Intro. VIII. C. 天命即天道之流行而賦於物者、 By t'ien ming

五

違。	孝。	孟 ^一	不	從	順。	六 ^五
樊 ^二	子	懿	踰	心	七 ^六	十
遲	曰。	子	矩。	所	十	而
御 ^三 。	無	問		欲 ^四 。	而	耳

stood the laws of Heaven. 5. At sixty my ear was docile. 6. At seventy I could follow the desires of my heart without transgressing the right."

CHAPTER V.—I. When Mêng I Tzū asked what filial duty meant, the Master answered: "It is not being disobedient."

is meant the operations and influence of the divine (or natural) law in creation. L. knew the decrees of Heaven. Z. novi coeli providentiam. K. I understood the truth in religion. Couv. Je connaissais les lois de la Providence.

5. or, responsive. C. 不思而得、Intuitively understood all he heard without the effort of thought. L. my ear was an obedient organ for the reception of truth. Z. auris faciles erat ad intelligendum. K. I could understand whatever I heard without exertion. Couv. Je comprenais, sans avoir besoin d'y réfléchir, tout ce que mon oreille entendait.

6. or, without overstepping the square. C. 矩、法度之器所以爲方者、An instrument of measurement for making a square; i.e. a carpenter's square. C. finds it hard to reconcile this gradual development of Conf. with the accepted characteristics of a Sage, (Intro. VIII) that he is born with knowledge and puts it into practice with perfect ease; 生而知之、安而行之、Hence having to choose betwixt honesty and humility the latter is chosen, and this discourse is attributed to the humility of the Master, his aim being merely to indicate to others the ideal steps in life. Evidently, as Dr. Legge says, "the Sages immediate disciples did not think of him so extravagantly as later men have done." L. I could follow what my heart desired etc. Z. quin transgrederer regulam. K. without transgressing the law. Couv. en suivant les désirs de mon coeur, je ne transgressais aucune règle.

CHAPTER V.—FILIAL DUTY SUMMARISED.

1. This incident belongs to the early period of the Sage's

六

孟	禮	之	事	何	曰	問	子
武		以	之	謂	無	孝	告
伯		禮	以	也	違	於	之
問		祭	禮	子	樊 ^三	我	曰
孝		之	死	曰	遲	我	孟
子		以	葬	生	曰	對	孫

2. Afterwards when Fan Ch'ih was driving him the Master told him, saying: "Mêng Sun asked me what filial piety meant, and I replied 'Not being disobedient.'" 3. Fan Ch'ih thereupon asked, "What did you mean?" The Master answered: "While parents live serve them with decorum; when they are dead bury them with decorum, and sacrifice to them with decorum."

CHAPTER VI.—When Mêng Wu Po asked what filial duty meant the Master

life, while Mêng I Tzū, i.e. Mêng Sun, named 何忌 was his disciple, see Intro. P. 37. Conf. is supposed always to have framed his answer to the need of the person addressed. Hence in this and in each of the three following chapters his answer is different, though the subject is the same. 違 from Refractory and to go; means intractable, disobedient. C. says 無違謂不背於理 means, Not turn the back on, i.e. oppose right principles. Kuan. 違背 or 不順從、 L. It is not being disobedient. Z. nihil transgredi. K. Do not fail in what is required of you. Couv. suivre les prescriptions.

2. For Fan Ch'ih see Intro. V. C. 夫子以懿子未達而不能問、恐其失指而以從親之令爲孝、 The Sage recognising that I Tzū had not fully apprehended his meaning, yet did not like to ask further, and fearing he would lose the lesson and consider mere obedience as filial duty,—opened the meaning to Fan Ch'ih for him to repeat. Kuan. 對是下告上的意 tui indicates a reply to a superior. L. Soon after etc. K. My Lord M—asked me about what constituted the duty of a good son.

3. C. 生事葬祭事親之始終具矣、 To serve them while living, to sacrifice to them when buried, this is the beginning and end of filial service. 禮 Intro. VIII. 胡氏 says: Not to do what one ought to do, and to do what one ought not to do are alike unfilial, hence Li means to do just as one ought to do. C. says that at this time the three noble families of Lu, who it must be remembered were of ducal descent, had usurped rites they were not entitled to, and

here Conf. wishes in an indirect manner to draw the attention of the youthful head of the great house, his father being already dead, to the usurpation. L. That parents, when alive, should be served.....when dead.....buriedand.....sacrificed to according to propriety. Z. *juxta ritus*. K.do his duties to them,.....bury them,.....honour their memory according to the rites prescribed by propriety. Couv. selon les prescriptions.

CHAPTER VI.—THE FILIAL SON AVOIDS CAUSING ANXIETY. 孟武 was eldest son of 孟懿 hence the title 伯、 His name was 疑、 C. says the love of parents for their offspring knows no limits, and (translating 唯 by 惟恐) only fearing they will be ill are in constant anxiety. The moral is that the son must make his parents' heart of anxiety his own, 以父母之心爲心、 and take care of himself 其身、 C. also commends the ancient interpretation 人子能使父母不以其陷於不義爲憂而獨以其疾爲憂、乃可謂孝、 If a son can cause his parents no anxiety on the ground of wrong doing, but only on the ground of illness, he may be called filial. In this sense it may be interpreted: Let your parents have no other anxiety than that of your being sick. L. Parents are anxious lest their children should be sick. Z. *parentes unice de illius infirmitate solliciti-sunt, or sint*. K. Think how anxious your parents are when you are sick, and you will know your duty towards them. Couv. Les parents craignent par-dessus tout que leur fils ne soit malade.

CHAPTER VII.—FILIAL DUTY DEMANDS REVERENCE. For Tzū Yu see Intro. V. More literally

it reads: To day's filialness consists in and means ability to nourish, but even (or down to) dogs and horses all can have nourishment; without reverence how can they be discriminated? The ancient comm. interpreted by "but dogs and horses can offer sustenance." C. 若能養其親而敬不至則與養犬馬者何異、 If while he can nourish his parents he yet falls short in reverencing them, where is the difference between him and the man who feeds his dogs and horses? L. The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;—without reverence what is there to distinguish the one support given from the other? Z. nunc temporis pietas filialis scilicet etc.; at quoad canes et equos, æque possunt habere alituram etc. K. The duty of a good son nowadays means only to be able to support his parents. But you also keep your dogs etc. alive, etc. Couv. les animaux.....reçoivent aussi des hommes ce qui leur est nécessaire.

CHAPTER VIII.—FILIAL DUTY: HOW DONE GREATER THAN WHAT DONE. Tzū Hsia. Intro. V. 是、 This. 以爲 take to be. 饌 viands, dainties. C. 色難、 Filial sons having 深愛 deep love are 和氣 good tempered, being good tempered they carry a 愉色 cheerful countenance, having a cheerful countenance they maintain 婉容 an obliging bearing. An old interpretation was 承順父母之色爲難、 To fit (or submit) oneself to one's parents' demeanour is the difficulty. 先生、父兄也、 Earlier born=seniors. 饌、飲食之也、 To give them to

七

以	有	於	是	曰	子	疾	曰
別	養	犬	謂	今	游	之	父
乎。	不	馬	能	之	問	憂。	母
	敬	皆	養	孝	孝。		唯
	何	能	至	者	子		其

answered: "Parents should only have anxiety when their children are ill."

CHAPTER VII.—When Tzŭ Yu asked the meaning of filial piety the Master said: "The filial piety of the present day merely means to feed one's parents; but even one's dogs and horses all get their food;—without reverence wherein lies the difference?"

drink and eat. 曾猶嘗也、Already. Kuan. 色難、臉色要有和氣快樂的樣子。服、替代。曾、難道。 L. The difficulty is with the countenance. If when their elders have any troublesome affairs, the young take the toil of them, etc. Z. oris alacritas, difficilie;.....an vero hoc reputabitur pietas filialis? K. The difficulty is with the expression of your look. That merely when anything is to be done, the young people do it, and when there is food and wine, the old folk are allowed to enjoy it,—do you think that is the whole duty etc. Couv. Il est difficile de tromper par un faux semblant de piété filiale.

CHAPTER IX.—HUI'S ACTIONS SPOKE LOUDER THAN HIS WORDS. Hui, Intro. V. This was probably said after Hui's death. 終日、To the end of the day, a whole day. C. 不違者意不相背有聽受而無問難也、He was never contrary, but took all in and raised no difficulties. 私謂燕居獨處、When alone, i.e. when not receiving instruction. 發謂發明所言之理、Demonstrated and exhibited the principles I had discussed. L. I have talked with Hwuy etc. not made any objection. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hwuy! he is not stupid. Z. non contradicit quasi esset stolidus.par est splendidam executionem; Hwei porro non est stolidus. K. one whole day.....I find he has been able to profit by what I have said to him. No,—he is not a man dull of understanding. Couv. Houei écoute mes explications toute une journée sans etc.

省	日	九	曾	勞	難	八
其	不	子	是	有	有	子
私	違	曰	以	酒	事	夏
亦	如	吾	爲	食	弟	問
足	愚	與	孝	先	子	孝
以	退	回	乎	生	服	子
發	而	言		饌	其	曰
		終				色

CHAPTER VIII.—When Tzū Hsia asked the meaning of filial piety the Master said: “The demeanour is the difficulty. When there is anything to be done, that the young should undertake the burden of it; when there is wine and food that they should serve them to their seniors;—is this to be considered filial piety?”

CHAPTER IX.—The Master said: “I could talk to Hui for a whole day and he never raised an objection, as if he were stupid; but when he withdrew and I examined into his conduct when not with me, I nevertheless found him fully competent to demonstrate what I had taught him. Hui!

CHAPTER X.—CHARACTER WILL OUT. Note the double climax 視、觀、察；以、由、安、1. 以 composed of 已 ‘already’ twice joined 目、 “to indicate the thought and action already done.” Wms. It is used in the sense of 行 or 用、C. 以、爲也、To do. 爲善者爲君子、爲惡者爲小人、He who does good is a man of virtue, he who does ill is a petty man.

2. C. 觀比視爲詳矣、觀 is more precise than 視、由、從也、Whence, motive. Tho’ a man do good, if his motive be otherwise he is still no 君子、

3. C. 察則又加詳矣、察 involves increased precision. 安、所樂也、That in which he delights. Tho’ both the course of action and the motive be right, if the man take no delight therein he is feigning, and how can he for long maintain it?

4. C. 焉、何也、How? 瘦、匿也、Hide, conceal. How can the man be hidden? L. See what a man does. Mark his motives. Examine in what things he rests. How can a man conceal his character! etc. Z. respice quid talis agat, observa.....motivum, examina.....delectetur; homo qui unquam latebit? etc. K. You look at how a man acts;.....find out his tastes;...how can he hide himself from you? Couv. Si l’on considère les actions d’un homme,.....observe.....motifs,.....examine ce qui fait son bonheur, pourra-t-il cacher ce qu’il est?

CHAPTER XI.—“THINGS NEW AND OLD” Mt XII. 52. Or, Warm up your old and learn the new; and you may become a teacher of others. Kuan. 溫、溫習、C. 故者舊、Old. 若夫記問之學則無得於心而所知有陷、The learning that con-

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十

新	子	人	所	觀 ⁼	子	回
可	曰	焉	安。	其	曰	也
以	溫	廋	人 ^m	所	視	不
爲	故	哉。	焉	由。	其	愚 ^h
師	而		廋	察 ⁼	所	
矣。	知		哉。	其	以。	

he was not stupid.”

CHAPTER X.—1. The Master said: “Observe what he does; 2. look into his motives; 3. find out in what he rests. 4. Can a man hide himself! Can a man hide himself!”

CHAPTER XI.—The Master said: “He who keeps on reviewing his old and acquiring new knowledge may become a teacher of others.”

sists merely of memorising and questioning gives no mental power, and the result is a shallow knowledge. L. If a man keeps cherishing his old knowledge, so as to be continually acquiring new, he may be a teacher of others. Z. *recole antiqua et hinc deduc nova, et poteris fieri præceptor.* K. If a man will constantly go over what he has acquired, and keep constantly adding to it, etc. Couv. Celui qui repasse dans son esprit ce qu'il sait déjà, et par ce moyen acquiert de nouvelles connaissances, pourra etc.

CHAPTER XII.—THE VERSATILITY OF THE WISE MAN. 器 originally a receptacle, later any utensil receptive or instrumental; 器皿、器具、機器. C. 器者各適其用而不能相通. Every utensil is suited to its own particular use and not for universal employment. But the virtuous scholar 非特爲一才一藝 is not limited to one talent or one art. L. The accomplished scholar is not an utensil. Z. *Sapiens non est unius usus vas.* K. A wise man will not make himself into a mere machine fit only to do one kind of work. Couv. (il est apte à tout.)

CHAPTER XIII.—PRACTICE BEFORE PREACHING. A stronger phrase even than "He preaches what he practises." Tzŭ Kung Intro. V. He first acts his speech and afterwards 從 follows up 之 his already materialised words with speech. C. 行之於未言之先、言之於既行之後. He does it before he says it, and says it after he has done it. 子貢之患非言之難而行之難. Tzŭ Kung's weakness lay not in difficulty of saying, but in difficulty of doing. L. Tsze

		十四			十三	十二
不	不	子	後	曰	子	子
周。	比	曰	從	先	貢	曰
	小	君	之。	行	問	君
	人	子		其	君	子
	比	周		言	子。	不
	而	而		而	子	器。

CHAPTER XII.—The Master said: “The higher type of man is not a machine.”

CHAPTER XIII.—On Tzū Kung asking about the nobler type of man the Master said: “He first practises what he preaches and afterwards preaches according to his practice.”

CHAPTER XIV.—The Master said: “The nobler type of man is broad-minded and not partisan. The inferior man is partisan and not broad-minded.”

Kung asked what constituted the superior man.....He acts before he speaks and afterwards speaks according to his actions. K. similar. Z. prius agit quæ dicit, et postea verba rem sequuntur. Couv. Le sage commence par faire ce qu'il veut enseigner ; ensuite il enseigne.

CHAPTER XIV.—PHILOSOPHY AND PREJUDICE. Or, The Philosopher is catholic, tolerant, and not bigoted. For 君子 and 小人 see Intro. VIII. C. 周、普遍也、 To extend everywhere. 比、偏黨也、 Biassed and party-spirited. Also 周、公 ; Impartial, and 比、私 prejudiced. Kuan. 周、周到 or 公平 ; 比、徧私、 L. The sup. man is catholic and no partizan. The mean man etc. Z. Sapiens est universalis et non factiosus ; vulgaris homo est privati affectus, non universalis benevolentiae homo. K. A wise man is impartial not neutral. A fool etc. Couv. Le sage aime tous les hommes, et n'a de partialité pour personne. L.'homme vulgaire etc.

CHAPTER XV.—LEARNING BY ROTE AND LEARNING WITH THOUGHT. Or, Education without meditation is useless. Meditation without education is risky. C. 不求諸心故昏而無得、 He who does not reflect will remain ignorant and learn nothing. 程子 says 博學、審問、慎思、明辨、篤行、五者非其一非學也、 Wide culture, close investigation, careful excogitation, clear discrimination, unfailling practice,—of these five features if one be discarded what remains is no longer learning. L.perilous. Z. ad-discere quin reflectas, tunc evanescat :.....periculosum. K. Study etc. perilous. Couv. Entendre ou lire sans

	十七		十六			十五
知	子	端	子	不	思	子
之	曰	斯	曰	學	則	曰
乎	由	害	攻	則	罔	學
知	誨	也	乎	殆	思	而
之	矣	已	異		而	不

CHAPTER XV. — The Master said: "Learning without thought is useless. Thought without learning is dangerous."

CHAPTER XVI. — The Master said: "To devote oneself to irregular speculations is decidedly harmful."

CHAPTER XVII. — The Master said: "Yu! Shall I teach you the meaning of

réfléchir, est une occupation vaine ; réfléchir, sans livre ni maître, est dangereux.

CHAPTER XVI.—THE STUDY OF HERESY HARMFUL. Or, to apply oneself to heterodoxy is hurtful indeed. K. 攻、專門做 devote oneself to. C. 攻、專治也。故治木石金玉之工曰攻、Kung means entirely working upon, hence to work in wood, stone, metal or precious stones is called kung. One would like to credit Conf. with advising his disciples not to “attack” 攻 heterodoxy, but such a view would be heterodox indeed! 異端非聖人之道、如楊墨是也。其率天下至於無父無君、 “Strange doctrines” means, whatever is not the Sage’s teachings, as for example those of Yang and Mei, who would lead the Empire to deny both father and prince (anarchy). 程子 adds Buddhism, and the 四書合講、 Taoism. But Yang and Mei were of a generation subsequent to Conf., Buddhism was unknown in China, and Taoism not yet formulated as a system. Probably the ‘strange notions’ referred to were the spiritualistic extravagances already existing in China, which are referred to in VII. 20, and wh. were at a later date incorporated in Taoism. L. The study of strange doctrines is injurious indeed. Z. applicari ad insolitas doctrinas, id est detrimentosum. K. To give oneself up to the study of metaphysical theories etc. Couv. Étudier des doctrines opposées (aux enseignements des anciens sages), c’est nuisible.

CHAPTER XVII.—RECOGNITION OF IGNORANCE IS GOOD FOR KNOWLEDGE. For 由 see Intro. V. 仲由、Tzū Lu. C. 其所不知以

十八

其 餘 則 寡 悔 言 寡 尤	寡 尤 多 見 闕 殆 慎 行	聞 闕 疑 慎 言 其 餘 則	子 張 學 干 祿 子 曰 多	是 知 也。	爲 知 之 不 知 爲 不 知
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knowledge? When you know a thing to recognise that you know it, and when you do not know that you do not know,—that is knowledge.”

CHAPTER XVIII.—1. Tzū Chang was studying with a view to preferment. 2. The Master said to him: “Hear much, reserve whatever causes you doubt, and speak guardedly of the rest; you will then suffer little criticism. See much, reserve whatever seems imprudent, and act guardedly as to the rest; you will then have few regrets.

爲知者、What he did not know he passed off as knowing. L. When you know a thing to hold that you know it;.....to allow that you do not know it. Z. quod scis reputes id scire, etc. K. To know what it is that you know, and to know what it is that you do not know,—that is understanding. Couv. Ce qu'on sait, savoir qu'on le sait; ce qu'on ne sait pas, savoir qu'on ne le sait pas: c'est savoir véritablement.

CHAPTER XVIII.—THE DISCREET PROSPER.

1. Tzū Chang. Intro. V. C. 干、求也、 Aim at 祿。仕之奉也、 An officer's pay 奉、 L. learning with a view to official emolument. Z. aspirabat ad magistratus stipendia. K. studying with a view to preferment. Couv. étudiait en vue d'obtenir une charge avec des appointements.

2. Kuan. 闕。暫時丟開; 尤、批評、 C. 程子 says 尤、罪自外至者; 悔、理自內出者、 Yu is blame coming from without. Hui is the truth coming from within. 多聞見者學之博; 闕疑殆者擇之精; 慎言行者守之約、 To hear and observe much is the widening of culture; to reserve the doubtful and risky is the essence of selection (discretion); to speak and act warily is the restraining advantage of self control. 程子 says 脩天爵而人爵至、 He who cultivates the dignities divine will acquire dignities human; see Menc. VI. 1. 16. L.put aside the points of which you stand in doubt, while you speak cautiously etc.....afford few occasions for blame;.....perilous.....few occasions for repentance.....in the way to get emolument. Z. multis auditis seponere incerta, et caute dicas reliqua; tunc

二十
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With little for criticism in your speech, and little to regret in your conduct,—herein you will find preferment.”

CHAPTER XIX.—Duke Ai enquired saying: “What should I do to ensure the contentment of the people?” “If you promote the upright and dismiss the ill-doer,” replied Confucius, “the people will be contented; but if you promote the ill-doer and dismiss the upright, the people will be dis-contented.”

CHAPTER XX.—When Chi K'ang Tzū asked how to inspire the people with respect

modicum errabis; en stipendium in his consistit. K. Read and learn everything, but suspend your judgment on anything of wh. you are in doubt; for the rest, be careful in what you say: in that way you will give few occasions for men to criticise etc. Mix with the world and see everything, but.....do not meddle with.....self-reproach;.....cannot help getting preferment, even if you would. Couv.Après avoir beaucoup vu (considéré les exemples des anciens et des modernes), etc.

CHAPTER XIX.—JUSTICE MAKES A CONTENTED PEOPLE. Ai (name 蒯) was Duke of Lu (B. C. 494-467) when Confucius was recalled from his voluntary exile. See Intro. II. Hence this conversation must have occurred late in the Sage's life. 服 originally written 般、to manage a boat, (Wms), hence governed, acquiescent. Note the 孔子對 the Sage's name being given and the 對 used in deference to the rank of the interlocutor. The 直 and 枉, straight and crooked, are generally interpreted in the concrete sense rather than in the abstract, referring to men rather than to affairs. C. 錯○捨置、To set down, or aside. 諸○衆也 plural. Kuan. 舉起正直的人○棄掉攙總不直的人、L. What should be done in order to secure the submission of the people.....Advance the upright and set aside the crooked, then the people will submit etc. Z. quid agam etc.eleva probos, abdica omnes perversos, tunc populus acquiescet. K. Uphold the cause of the just and put down every cause that is unjust, and the people will submit. Couv. Si le prince élève aux charges les

homines vertueux, et écarte tous les hommes vicieux, le peuple sera satisfait ;.....mécontent.

CHAPTER XX.—MUTUAL EMULATION BY PRINCE AND PEOPLE. 季康子 posthumous title of 季孫肥、chief of the three great families of Lu, II. 5. 康 “Easy and pleasant, people-soother” (L). 肥 the Fat. The 以 is generally ignored here, apparently without reason ; L. takes it as 與、C. 莊謂容貌端嚴也、With grave and reverend mien. 慈。慈於衆、Kind to all. 善 is taken in the sense of moral goodness, and 勸、tho’ ‘persuasible’ suggests itself, is taken in an active sense, 民有所勸而樂於爲善、Kuan. 勸、彼此勸也、L.to urge themselves to virtue. Let him preside over them with gravity.....advance the good and teach the incompetent ;—then they will eagerly seek to be virtuous. Z.sicque ad virtutem excitetur.....promove bonos et instrue debiles, tunc excitabitur. K.to inspire a feeling of respect and loyalty in the people, in order to make them exert themselves for the good of the country.....Advance those who excel in anything and educate the ignorant, etc. Couv. Que le princeélève aux charges les hommes de bien et forme ceux dont la vertu est encore faible, et il excitera le peuple à cultiver la vertu.

CHAPTER XXI.—THE PUBLIC SERVICE NOT CONFINED TO OFFICE. 1. This incident is attributed to the first year of Duke Ting. B. C. 509. The use of the Sage’s surname indicates that the enquirer was not a disciple.

2. The quotation is from the 書經、XXI. 1, where

a minister is appointed in consequence of his exhibition of these qualities, the extension of wh. makes good government, as the State is but an extension of the family. 施於有政、 Are to be exhibited in the holder (or affairs) of office. 奚其、 Why should THAT 爲 (以爲) be deemed 爲政 to be exercising government. Kuan. 施 = 做出來; 於 = 在、 C. 孔子之不仕有難以語、 It was difficult (not polite) for Conf. to announce his real reason for refusing office. L. What does.....say of filial piety?—'You are filial, you discharge your brotherly duties. These qualities are displayed in govt.' This then also constitutes the exercise of govt. Why must there be THAT to make one be in the govt. Z. annales nonne memorant pietatem? Scilicet pietatem et benevolentiam in fratres, extende ad habendum gubernium, hoc etiam est gerere gubernium; etc. K. What does the 'Book of Records' say of the duties of a good son? 'Be dutiful to your parents; be brotherly to your brothers; discharge your duties in the govt of your family! These then are also duties of govt etc. Couv.pourquoi ne prenez vous aucune part au govt?.....Faire régner la vertu dans sa famille par son exemple, c'est aussi gouverner. Remplir une charge, est-ce la seule manière de prendre part au govt?

CHAPTER XXII.—GOOD FAITH THE LINK BETWEEN A MAN AND HIS PROGRESS. 信、 A man standing by his word, reliable, faithful. The 合講 says: As 靦 or 軌 is the link connecting (相接) the ox or horse to the carriage, so 信 is the link connecting man and man 己與人相接處、 C. The 大車

廿一

爲政。子曰、書云孝乎、	或謂孔子曰、子奚不	勸。	忠、舉善而教不能則	之、以莊則敬、孝慈則	以勸、如之何。子曰、臨
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and loyalty, so that they might be mutually emulous (for the welfare of the State), the Master said: "Lead them with dignity and they will be respectful; be filial and kind and they will be loyal; promote those who excel and teach the incompetent, and they will encourage each other."

CHAPTER XXI.—1. Some one addressed Confucius with the remark: "Why, Sir, are you not in the public service?" 2. The Master answered: "Does not the Book of History say concerning filial duty,—'But

is described as a wagon for drawing loads on level ground. It was drawn by an ox or oxen yoked between the shafts. The 小車 was a carriage to ride in, drawn by a pair of horses attached to a pole. The 輓 and the 輓 took the place, at the opposite end of the shaft, of our modern splinter-bar, or whiffle-tree, being the cross-bar to which the animals were attached; in the former case it (輓) seems to have been attached to the two shafts, in the latter case (輓) to have hung from the curved end of the carriage-pole, tho' C. implies that they were, in the one case, a hook or similar attachment on the cross-bar, and in the other case, the hooked end of the pole itself. 輓。轅端橫木縛輓以駕牛者。輓、轅端上曲鉤衡以駕馬者、 L.truthfulness etc. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses. Z. veracitate.....magnum plaustrum sine boum jugo, et parvus currus sine equorum jugo. K. good faith. A cart without a yoke and a carriage without horses, etc. Couv. sincérité. joug pour le boeuf,.....joug pour les chevaux.

CHAPTER XXIII.—THE PAST THE MIRROR OF THE FUTURE. 1. For Tzū Chang see Intro. V. 世 while meaning a generation of 30 years is here usually interpreted by 'dynasty,' viz. C. 王者易姓受命爲一世、 When a royal line of different surname from its predecessor receives its (Divine) appointment it forms a 世 dynasty. L. whether the affairs of ten ages after could be known. Z. an decem dynastiarum detur prænoto. K. the state of the civilisation of the world.

世三

子張問十世可知也。

哉。車無輓其何行之。其可也。大車無輓。小

世二

子曰。人而無信。不知

爲爲政。有政是亦爲政。奚其。惟孝友于兄弟。施於

one's duty as a son and friendliness to one's brethren are shewn forth in the public service'? These then are also public service. Why should that idea of yours be considered as constituting public service?"

CHAPTER XXII.—The Master said: "A man who is without good faith—I do not know how he is to get on. A waggon without its yoke-bar for the ox, or a carriage without its collar-bar for the horses, how can it be made to go?"

CHAPTER XXIII.—Tzū Chang asked whether the condition of things ten ages

Couv. ce que feraient les empereurs de dix dyn. successives.

2. 夏殷 (or 商) and 周 were the three great dyn. of antiquity. Conf. answers that the main principles of society are inalterable. C. 所因謂三綱五常、What are perpetuated are the three bonds of society and the five cardinal virtues, i.e. the bonds between 君 and 臣、父 and 子、夫 and 婦; and the virtues 仁義禮智信、Non-essentials may change, e.g. 文章 and 制度、but not the essentials Kuan. 損=減去; 益=加添、L. followed the regulations of the Hea; wherein it took from or added to them may be known.....Some other may follow the Chow, but tho' it should be at the distance of a hundred ages, its affairs may be known. Z. Yin initebatur in dynastias Hia principes, etc. quæ forte succedent dyn. Tcheou, licet centum essent dyn., possunt sciri. K. The present Chou dyn. adopted the civilisation of the House of Yin; what modification, etc. Perhaps some other may hereafter etc; but should that happen a hundred generations after this, etc. Couv. La dyn. des Tcheou a adopté les prescriptions de la dyn. des In, etc.

CHAPTER XXIV.—SYCOPHANCY AND PUSILLANIMITY. I. 鬼 means a disembodied spirit, i.e. the manes of one's ancestors. Kuan. 人死爲鬼、C. 非其所當祭之鬼、Not a spirit he ought to worship. 諂。求媚也、Currying favour, toadying. K. 諂奉承、L. For a man to sacrifice to a spirit wh. does not belong to him is flattery. Z. 鬼 genius, 諂 adulation. K. To worship a spirit to whom one is not bound by a real feeling of duty or respect is idolatry.

廿四

子曰非其鬼而祭之

可知也。

其或繼周者雖百世

殷禮所損益可知也。

損益可知也。周因於

子曰殷因於夏禮所

hence could be foreknown. 2. The Master answered: "The Yin dynasty perpetuated the civilisation of the Hsia; its modifications and accretions can be known. The Chou perpetuated the civilisation of the Yin, and its modifications and accretions can be known. Whatever others may succeed the Chou, their character, even a hundred ages hence, can be known."

CHAPTER XXIV.—1. The Master said: "To sacrifice to a spirit not one's own

2. Kuan. 應該做的 Duty. L.K. What is right.
Z. esse æquum. Couv. une chose qu'il sait être de son
devoir. 勇、L.K. Couv. courage. Z. fortitudine.

爲、無勇也。
詔也。見義不

is sycophancy. 2. To see the right and not do it is cowardice."

The Analects.

VOLUME II.

BOOK III.

THE EIGHT DANCERS.

CONCERNING MANNERS AND MUSIC.

CONTENTS OF THE BOOK. As the first Book treats of Learning and its fundamentals, and the second of Right Principles of Government, the third proceeds to the consideration of Ceremonies and Music, those adjuncts of good government so dear to the heart of Confucius.

CHAPTER I.—USURPATION OF RITES LEADS TO USURPATION OF RIGHTS. Date circ. 515 B.C. The 季叔 and 孟 families were all descendants of Duke Huan 桓 B.C. 710, upon whom permission to use Imperial rites had been bestowed ; but for a mere cadet, like Chi to employ them amounted to an assumption of ducal powers, just as an offering of the Imperial sacrifice to Heaven by any one but the Emp. would to-day be tantamount to the assumption of sovereignty. The Comm. say. If he could bear to do this he could bear to anything ; even to murder his parent or his prince. As to the 八佾 there is a difference of opinion in regard to the number of performers. C. says some assert that an Emp. had 8 bands of 8 men, a noble 6 of 6, a minister 4 of 4 ; and an officer 2 of 2 ; others that every 佾 consisted of 8 men. The men waved

The Analects.

VOLUME II.

BOOK III.

		二				一	
天	子	三	也。	忍	侑	孔	八 侑 第 三
子	曰、	家		也、	舞	子	
穆	相	者、		孰	於	謂	
穆、	維	以		不	庭、	季	
奚	辟	雍		可	是	氏、	
取	公、	徹、		忍	可	八	

CHAPTER I.—Confucius said of the head of the House of Chi, who had eight rows of dancers performing in his Temple :—
“ If he can bear to do this, what can he not bear to do ? ”

CHAPTER II.—The members of the three great houses of Lu used the Yung Ode at the removal of the sacrifices. The Master said :—

wands with pheasants' tail feathers attached, as the 侑生 still do at the Conf. sacrifices. Z. makes the remark of Conf. begin with 季氏, but the Comm. are against such an interpretation. 氏 formerly meant 姓, but is now used for a married woman's paternal surname. Another interpretation of 是可忍 etc. is. If this can be borne what may not be borne! L. eight rows of pantomimes in his area etc. Z. octo choras saltantes in aula; id potest ferre, quid jam non poterit audere. K. eight sets of choristers in their family chapel.....If this is allowed to pass etc. Couv. huit choeurs de pantomimes qui chantaient dans le cour.....S'il ose se permettre un tel abus, etc.

CHAPTER II.—A VERSE THAT DID NOT FIT.

The 三家 were the three noble families of Lu, cadets of the ducal house, known as 孟孫、叔孫 and 季孫, L. They assembled together, as descendants of Duke Huan, in one temple. To this temple belonged the 庭 named in last chapter, wh. is called 季氏庭, because circumstances had concurred to make 季氏 the chief of the three families. For the 雍 (誰) Ode wh. they improperly used see 詩經 Pt IV. Bk I (ii) Ode vii. C. 徹祭畢而收其俎也。 The withdrawal of the utensils at the close of the sacrifice. 相、助也。 Aiding. 辟公、諸侯也。 Princes, or nobles. 穆穆、深遠之意、 Profound and far-away, exalted, absorbed; L. profound and grave; Z. religione plenus; K. august; Couv. tres respectueuse. The 維 is translated nonnisi by Z; and by tous and solomodo by Couv.; but it seems better treated as a euphonic auxiliary; Kuan interprets by 是、 L.while the vessels were being removed,.....

Assisting are the princes,—the Emp. looks etc. Z.ad tollendam sacrificii mensam.....quomodo usurpatur etc. K. concluded the service in their chapel by chanting the hymn used only on occasions of Imperial worship.

CHAPTER III.—WORSHIP WITHOUT VIRTUE INCONGRUOUS. 人而 etc. A man yet without 仁 as to 禮 what? For 仁, 禮 and 樂 see Intro VIII. C. 禮 樂 are attributes of the true man, and apart from the true man, however elaborate they be, of what use are they? C. thinks that this cap. arises out of the two last, and indicates that the character and temple service of the three Families are referred to. Kuan says: A man without a natural (i.e. good) heart 本心 how are you to teach him 禮 樂? L. If a man be without the virtues proper to humanity what has he to do with the rites of propriety?.....music? Z. homo qui non sit pius, quoad ritus quomodo? K.without moral character, what good can the use of the fine arts do him? Couv. peut-il accomplir les ceremonies?.....cultiver la musique?

CHAPTER IV.—SINCERITY BETTER THAN FORMALITY. 1. Lin Fang, Intro. V. C. says the lavishness of the age prompted this question. 禮 Intro VIII. 本 has two meanings 根本 and 本始 (初爲)、根本 would give "the radical principles in ceremonies," but the 合講 interprets it here by 本始, initial principle, or first thing. L. the first thing to be attended to in ceremonies. Z. petiit rituum potissimum. K. the fundamental principle of art. Couv. la chose la plus necessaire.

2. 哉 "An exclamation of praise or surprise" Wms.

Kuan. 稱讚的口氣、C. Conf. 大其問 magnified his question, for he who understood the 本 would find therein the whole body of li, 禮之全體、I.Z. idem. K. That is a very great question. Couv. Oh! que cette question est importante!

3. 與其.....寧 Rather then be lavish better be frugal. 禮 is of two kinds, 吉 and 凶, felicitous and infelicitous. Here as contrasted with 喪 it is taken by the 備旨 comm. to refer to 吉禮 felicitous occasions, e.g. 冠婚祭 Capping (when coming of age), marriage, and sacrifices. C. 易、治也。 control, attend to; e.g. Mencius VII. I. 23. 易其田疇 "Let them carefully cultivate their grain fields and flax fields." Kuan. 易、治理講究、C. The golden mean between lavishness and economy, between ceremoniousness and excessive grief, is the desideratum. The external rites should symbolise the internal emotion, for 先有質而後有文 reality takes precedence of expression, and 質乃禮之本也、the substantial emotion is the basis of li. L. In festive ceremonies it is better to be sparing than extravagant.....ceremonies of mourning.....deep sorrow than a minute attention to observances. Z. In ritibus potius quam prodigalites praestat sobrietas :.....concinntas..... moeror. K. in the art used in social usages it is better to be simple than to be expensive etc. Couv, il faut mieux rester en-deça des limites que de les dépasser,.....la douleur.....qu'un appareil pompeux.

CHAPTER V.—UNCIVILISED ORDER BETTER THAN CIVILISED ANARCHY. An alternative interp. is: The I Ti with their princes are not in the bereft

			四			三	
喪	與	子 ^二	林 ^一	仁	如	子	於
與	其	曰	放	如	禮	曰	三
其	奢	大	問	樂	何	人	家
易	也	哉	禮	何	人	而	之
也	寧	問	之		而	不	堂
寧	儉	禮 ^三	本		不	仁	

“ ‘Assisted by princes and noblemen,
Solemnly stands the Son of
Heaven,’—

What application can this have in the Hall of the three Families !”

CHAPTER III.—The Master said :—“ A man who is not virtuous, what has he to do with worship? A man who is not virtuous, what has he to do with the music (of the temple)?”

CHAPTER IV.—1. Lin Fang asked what was the chief principle in ceremonial observances. 2. The Master answered :—“ A great question indeed! 3. In ceremo-

condition of all our Summer Land. 夷 the tribes to the n.e. (合講 says w.) 狄 those to the n. The ancient comm. interpret 不如 by "are still not equal to," but the modern by 不似 simply "not as." The 合講 says 諸、衆也。 the many, all, i.e. multitudinous. 夏、大也。 great. C. 亡、古無字通用。 anciently interchanged with 無、子傷時之亂而難之。 The Sage grieved over the anarchy of the times and bewailed it. L. The rude tribes of the e. and n. etc. not like the States of our great land wh. are without them. Z. Barbari occidentales et boreales etc. non sicut frequentissimi Sinae qui non habent. K. The heathen hordes of the N. and E.whereas now in China respect for authority no longer exists anywhere. Couv. Les barbares de l'orient etc. sont moins miserables que les nombreux peuples de la China ne reconnaissant plus de prince.

CHAPTER VI.—THE GODS ARE ABOVE BRIBES. Date about B.C. 480. 季氏 see III. 1. 冉有 A disciple of Conf. in the service of the Chi family, v. Intro. V. C. 族、祭名。 the name of a sacrifice. 泰山 the chief of the 五嶽 the five great mtns of China, situated in Lu, now Shantung, two miles north of 泰安縣、 The sacrifice to this mountain was a ducal privilege, cf. III. 1. 天子祭天地諸侯祭國內山川。 The worship of heaven and earth belong to the Emp., that of the hills and rivers in a principality to its prince, hence the action of 季氏 was a usurpation and useless, as 神不享非禮、 the gods take no enjoyment in improper offerings. 女=汝。 曾 etc. cf. II. 8. "have you said" etc. For Lin Fang see preceding cap. i.e. Lin Fang had

			六				五
不	弗	子	季	亡	君	子	戚。
能。	能	謂	氏	也。	不	曰	
子	救	冉	旅		如	夷	
曰	與。	有	於		諸	狄	
鳴	對	曰	秦		夏	之	
呼	曰	女	山		之	有	

nies in general, it is better to be simple than lavish: and in the rites of mourning, heart-felt distress is better than observance of detail."

CHAPTER V.—The Master said:—"The tribes of the east and north have their princes, and are not, like all our great land, without."

CHAPTER VI.—When the chief of the Chi family was going to sacrifice on Mount T'ai, the Master addressing Jan Yu said:—"Can you not save him from this?" "I

just learnt the foundation principles of 禮 and was the mtn god more ignorant than he? L. Alas! will you say that the T'ae mt is not so discerning as Lin Fang? Z. Heu! ergone dicetur.....nec aequare Lin Fang? K. was going to offer sacrifice on the top of etc. Ah then it is useless to say anything more.....do you think.....not as L.F. Couv. dira-t-on que les Esprits.....sont moins intelligents que L.F.

CHAPTER VII.—A GENTLEMAN IS NEVER CONTENTIOUS. 君子 Intro VIII. Here described as 尙德之人、a lover of virtue, 心平氣和 of calm mind and unruffled spirit 無所爭 nothing in wh. he contends. Kuan 爭、爭勝 or 佔先 strive for mastery, or precedence. 必也射乎 if he must, shall it be in archery? Kuan. 如果要尋出他爭勝的地方、必定是射箭的時候嗎。讓 give place to; Kuan. 讓人先行。揖 and 讓 apply to 升、下 and 飲、 Archery was of three kinds, 大射、賓射 and 燕射、 The 大、according to 合講 may be called Court Archery, the 賓 military archery, being confined to 士 officers, the 燕 recreation archery. The rules were similar in all. In the 大射 three sets of competitors advanced together to the shooting pavilion 堂、each set consisting of 3 men. The rules of courtesy were all duly laid down. The loser, then as now, did not “stand a drink” but took his punishment by drinking it himself. The 飲、which is read in the departing tone, indicates that the winner offered it. L. The student of virtue has no contentions. If it be said he cannot avoid them shall this be in archery? But he bows complaisantly etc. Z. Sapiens nihil est in quo

	八				七		
倩	子	其	讓	爭	子	林	曾
兮	夏	爭	而	必	曰	放	謂
美	問	也	升	也	君	乎。	泰
目	曰	君	下	射	子		山
盼	巧	子。	而	乎	無		不
兮	笑		飲	揖	所		如

cannot," he replied. "Alas!" said the Master, "is that not saying that the Spirit of Mount T'ai is not equal to Lin Fang?"

CHAPTER VII.—The Master said:—
 "A gentleman never contends in anything he does.—except perhaps in archery. Even then, he bows to his rival and yields him the way as they ascend the pavilion; in like manner he descends and offers him the penalty cup,—in his contentions he is still a gentleman."

CHAPTER VIII.—I. Tzū Hsia asked:—
 "What is the meaning of the passage,—

contendat ; si plane esset, nonne in sagittando foret ? At salutatur obsequenter etc. K. A gentleman never competes in anything he does,—except perhaps in archery. But even then, when he wins he courteously makes his bow before he advances to take his place among the winners ; and when he has lost he walks down and drinks his cup of forfeit etc. Couv. Le sage n'a jamais de contestation. (S'il en avait), ce serait certainement quand il tire à l'arc. (Avant la lutte), il salue humblement ses adversaires, et monte à l'endroit préparé. (Après la lutte), il boit etc.

CHAPTER VIII.—MORALS FIRST, MANNERS AFTER. 1. Tzŭ Hsia, Intro V. The quot. is from one of the 逸詩, poems excluded from the Odes by Conf. ; but its first two stanzas appear in Odes I. v. 3. What artful smiling dimples ! What splendid eyes well defined ! A plain ground taken for colouring ! Tzŭ Hsia's difficulty was with the 以爲, which he read "regarded as," instead of "can be," or "to be used for." C. 子夏疑其反謂以素爲飾。C. 盼、目黑白分也。Good definition of pupil and sclerotic. 素、粉地畫之質也。The white ground, the basis of the painting. 綸、采色畫之飾也。The decorative colouring, the adornment of the picture. L. The pretty dimples of her artful smile ! The well-defined black and white of her eye ! The plain ground for the colours. Z. Venustum ridens ducit rictum, pulcher oculus distincte nitet, et ex albo facit coloratum. K. Her coquettish smiles, How dimpling they are ; Her beautiful eyes, How beaming they are ; O fairest is she Who is simple and plain. Couv.

九

言	子	已	也	子	後	謂	素
之	曰	矣。	始	曰	素。	也。	以
杞	夏		可	起	曰 ^三	子 ^三	爲
不	禮		與	予	禮	曰	絢
足	吾		言	者	後	繪	兮
徵	能		詩	商	乎。	事	何

‘As she artfully smiles
 What dimples appear!
 Her bewitching eyes
 Shew their colours so clear.
 Ground spotless and candid
 For tracery splendid!’”

2. “The painting comes after the ground-work,” answered the Master.

3. “Then Manners are secondary?” said Tzu Hsia. “‘Tis Shang who unfolds my meaning,” replied the Master. “Now indeed, I can begin to discuss the poets with him.”

CHAPTER IX.—The Master said:—
 “I can describe the civilisation of the Hsia

Un sourire agréable plise élégamment les coins de sa bouche, etc.

2. C. 繪事、繪畫之事也。後素、後於素也。 The ancient comm. take the opposite view to this. L. The business of laying on the colours follows the preparation of the plain ground.

3. cf. I. 15. C. 禮必以忠信爲質。 Li demands integrity as its basis. 起。猶發也。 To expand so to speak. Kuan. 開發心思; Also 畫工不是先用五采的、是先用白粉做底子。 L. Ceremonies then are a subsequent thing. Z. ritus etiam subsequitur? K. Then art itself is a matter of secondary importance?

CHAPTER IX.—AN ARCHÆOLOGICAL LAMENT. Hsia dyn. B.C. 2205—1767, Yin 1766—1123. The descendants of the Hsia Dyn. dwindled into princes of the Ch'i State (K'ai-fengfu, Honan); those of Yin into princes of Sung (Honan). They maintained the sacrifices to their Imperial ancestors, but a blight had come upon their records and their education, and Conf. sought in vain for confirmation of the meagre ancient records. K. likens Hsia *li* to ancient Greek civilisation, and Ch'i to modern Greece; also Yin to ancient Rome, and Sung to modern Italy. C. 徵、諫也。 To witness to, but an old comm. interprets by 成之 completes it. 文、典籍也。 canons, records. 獻、賢也。 The 合講 says: 殷朝制度文章之禮我能言其大畧以示人。 The usages and culture of the Yin dyn. I can in a general way explain for the information of others, etc. L. I am able to describe the ceremonies of the Hea, but Ke cannot

十

觀	而	子	矣。	足	文	之	也
之	往	曰		則	獻	宋	殷
矣。	者	禘		吾	不	不	禮
	吾	自		能	足	足	吾
	不	旣		徵	故	徵	能
	欲	灌		之	也	也	言

dynasty, but the descendant State of Ch'i cannot render adequate corroboration. I can describe the civilisation of the Yin dynasty, but the descendant State of Sung cannot render adequate corroboration. And all because of the deficiency of their records and wise men. Were those sufficient then I could corroborate my views."

CHAPTER X.—The Master said: "At the quinquennial Sacrifice (in the Lu Ancestral Temple), after the libation has been sprinkled, I have no further wish to look on."

sufficiently attest my words, etc. Z. *dynastiae Hia ritus.* K. I can tell you of the state of the arts and civilisation etc. *Couv. Je puis exposer les cérémonies etc.*

CHAPTER X.—RITES USURPED A GRIEVANCE TO THE RIGHTEOUS. 自既灌而往者。 From after the outpouring and onwards. C. The 禘 (v. next cap.) was a sacrifice offered, it is said, once in 5 years to the manes of the primal ancestor 始祖 of the imperial family, along with the first emperor of the dyn., and as such should only be offered by the Emp., but in consequence of the meritorious service of Duke Chou of Lu, his nephew, the Emp. Ch'êng (成 son of 武), had granted him the use of imperial rites. After the libation inviting the presence of the spirits 降神 had been poured on the ground, the performance of the ritual in the Lu temple wrongly implied that King Wên was primal ancestor and the Duke of Chou first sovereign, an absurdity wh. displeased Conf., hence this remark. L. At the great sacrifice, after etc. Z. *quinquennale sacrificium etc.* K. At the service of the great Ti sacrifice (the 'Mass' in ancient China) etc. *Couv. Dans le cérémonie Ti, tout ce qui suit les libations me déplait ; je n'en puis supporter la vue.*

CHAPTER XI.—RIGHT APPREHENSION OF RELIGION MAKES GOVERNMENT EASY. 禘 is applied to several sacrifices, but here and in last cap. q. v. it is referred to the 大 or quinquennial sacrifice. C. 先王報本追遠之意莫深於禘非仁孝誠敬之至不足以與、...不王不禘。 There was no profounder way amongst the ancient kings for transmitting

十二

十一

與	神	祭	乎。	也。	說	曰。	或
祭	在。	如	指	其	者	不	問
如	子 ^二	在。	其	如	之	知	禘
不	曰。	祭	掌。	示	於	也。	之
祭。	吾	神		諸	天	知	說。
	不	如		斯	下	其	子

CHAPTER XI.—When some one asked the meaning of the quinquennial sacrifice, the Master replied:—"I do not know. He who knew its meaning, would he not find himself in regard to the whole Empire as if he were looking upon this?"—pointing to his palm.

CHAPTER XII.—1. He sacrificed (to his forefathers) as if they were present; he sacrificed to the gods as if the gods were present. 2. The Master said: "For me not to be present at a sacrifice is as if I did not sacrifice."

a perpetual memorial of their departed than the 禘, wherein he who failed in kindness, sonship, sincerity and reverence was unfit to associate.....none but a king might offer it. 知禘之說則理無不明誠無不格而治天下不難矣。 He who understood the 禘 would understand all principles, his sincerity would be perfect, and to rule the Empire would not be difficult. C. asks in surprise if we are to infer from Conf's answer that there was anything he really did not know! 聖人於此豈真有所不知也哉。 He could not explain without reflecting on the impropriety of the Duke of Lu in maintaining this sacrifice. 之於 The position of him who knew in regard to the Empire, 其如 it would be etc. 示 is interpreted by 視、 L. would find it as easy to govern the empire as to look on this. Z. qui sciret ejus significationem, quoad imperii res, is nonne quasi respiceret in hoc? K. as easy to rule the world etc. Couv. Celui qui le saurait, n'aurait pas plus de difficulté à gouverner l'empire qu'à regarder ceci.

CHAPTER XII.—THE DOCTRINE OF THE REAL PRESENCE. I. C. 程子曰、祭祭先祖也。祭神祭外神也。 By 祭 is meant sacrifice to ancestors, by 祭神 is meant sacrifice to spirits other than those of ancestors (nature worship). The principle exhibited in the former worship is 孝、in the latter 敬、 C. thinks the disciples here record the Sage's mode of worship. The text itself sheds no light thereon. L. He sacrificed *to the dead* etc. Z. Parentabat sicut adessent: litabat spiritibus etc. K. worshipped the dead as if he actually felt the presence of etc. Couv. faisait des offrandes à ses

parents défunts et aux Esprits tutélaires, comme s'il les avait vus présents.

2. Note 與_〇. Or, To me absence from sacrifice is the same as not sacrificing. Conf. deemed absentee worship no worship. It was apparently a custom in ancient times, as in modern, to worship by deputy. C. 誠爲實禮爲虛_〇. Sincerity is the substance, the ceremony the shadow. L. I consider my not being present at the sacrifice, as if I did not sacrifice. Z. ego si non intersum litamini etc. K. If I cannot give up my heart and soul when I am worshipping,.....as if I have not worshipped. Couv. Un sacrifice (que je ferais offrir par un autre) etc.

CHAPTER XIII.—OFFENCE AGAINST THE SUPREME CLOSES EVERY OTHER DOOR. Wang-sun was a powerful officer of Wei 衛, who by this question sought to induce Conf. to pay court to himself as one actually more powerful than his master. Amongst the household gods the 奧 occupied the post of greatest honour, in the s. w. corner of the hall; the 竈 occupied a humble unseen position in the kitchen, yet it was the more useful and influential post. The 5 lares et penates were, the 戶 wh. guarded the doors, the 竈 or kitchen god, the 中雷 for the apartments, the 門 for the gates, the 行 for the hall. The 奧 was additional, and was the most honoured, as at the sacrifices to the others the offerings were afterwards spread before it and an effigy, or living person, was enthroned to receive the honours. L. It is better to pay court to the furnace than to the s. w. corner. Z. potius quam eblandiri apud spiritum aulæ,.....foci. K. the God of the Hearth than to the God of the House.

Couv. au dieu de foyer qu'aux esprits tutélaires des endroits les plus retirés de la maison.

2. One of the loftiest utterances of Conf. C. here interprets, 天即理也其尊無對 Heaven is Law, unequalled in honour; and to infringe the Law 逆理 is to sin against Heaven. Legge somewhat needlessly criticises this definition, for elsewhere Chutzū describes 天 by 在上而有主宰者亦是天。 He Who is above as Lord is also (called) Heaven. The 合講 defines the terms by 天則無所不包、理則無所不在。 Heaven embraces all things, Law pervades all things; and says of him who sins against Heaven 更無所禱以免罪乎、 Where indeed can be pray for pardon for his sins? L. He who offends against Heaven has none to whom he can pray. Z. committans peccatum in coelum, non habet quem deprecetur. K. a man who has sinned against God,—it is useless to pray anywhere at all, Couv. L'un ne vaut pas mieux que l'autre. Celui qui offense le Ciel,.....n'obtiendra son pardon par l'entremise d'aucun Esprit.

CHAPTER XIV.—THE LESSONS OF HISTORY.

By 周 the founders of the dyn. are meant. C. 監、視也。二代、夏商也。 What they surveyed was the 禮 wh. they revised 損益、 L. Chow had the advantage of viewing the two past dyns. How complete and elegant was its regulations! Z. Tcheou inspexit in duas dyn: proh quam abundans ejus decorum! K. The civilisation of the present Chou dyn. is founded on etc. How splendidly rich it is in all the arts! Couv.Que les lois des Tcheou sont belles!

十四

十三

吾	代	子	天	曰	於	其	王
從	郁	曰	無	不	竈	媚	孫
周	郁	周	所	然	何	於	賈
	乎	監	禱	獲	謂	與	問
	文	於	也	罪	也	寧	曰
	哉	二		於	子	媚	與

CHAPTER XIII.—I. Wang-sun Chia enquired, "What is the meaning of the saying, 'It is better to pay court to the god of the hearth than to the god of the hall'?"
 2. "Not so," answered Confucius, "He who sins against Heaven has no where left for prayer."

CHAPTER XIV.—The Master said:—"Chou had the advantage of surveying the two preceding dynasties. How replete was its culture! I follow Chou."

CHAPTER XV.—SACRED CURIOSITY. From childhood rites had been the Sage's delight, and for his knowledge of them he early acquired fame. C. The 大(太)廟 was the chapel to 周公 first duke of Chou 此蓋孔子始仕之時入而助祭也。 The occasion was on Conf, first entering office, when he went to assist at the sacrifices. 鄆 a town of Lu formerly governed by Conf's father. 敬謹之至乃所以爲禮也。 What is understood by Li is the utmost reverence and circumspection. L. who will say that the son of..... knows the rules of propriety. Z. quis dicet.....filium cognoscere ritus?—...hoc ritus est. K. first attended the service at the State Cathedral (Anc. Temple of the reigning prince) he enquired as to what he should do at every stage of the service.....'Who tells me that the son of the plebeian of Ts'ow is a man who knows the correct forms? Couv. Dira-t-on que le fils du citoyen de Tcheou connait les rites.

CHAPTER XVI.—BRUTE FORCE A SIGN OF DEGENERATE CIVILISATION. Or, The rules of the ancients did not lay stress on (piercing) the target, for all men are not of equal strength. There were several schools of archery, the one here referred to being the Courtesy archery, wherein the essential was accuracy rather than force. The opening words are found in the Li Chi 儀禮、鄉射 par. 315. C. 皮、革也。 By skin is meant the leather. 布侯而棲革於其中以爲的所謂鵠也。 Behind the cloth target a piece of leather was perched in the middle, wh. was considered the bullseye, and called the goose. When King Wu had

十六

十五

爲	子	也。	子	入	人	問。	子
力	曰		聞	犬	之	或	入
不	射		之	廟	子	曰	犬
同	不		曰	每	知	孰	廟
科	主		是	事	禮	謂	每
古	皮		禮	問	乎	鄰	事

CHAPTER XV.—When the Master first entered the Grand Temple he asked about everything, whereupon some one remarked,—“Who says the son of the man of Tsou knows the correct forms? On entering the Grand Temple he asks about everything.” The Master hearing (of) it remarked :—“This too is correct form.”

CHAPTER XVI.—The Master said :—“In archery (piercing) the target is not the

overcome the 商 dyn. and disbanded his troops peace prevailed and in archery skill took the place of force. Hence the prevailing style of archery is also a sign of the times, and that those of Conf. were decadent was manifest from its archery. L. In archery it is not *going through* the leather wh. is the principal thing;—because people's strength is not equal. This was the old way. Z. Sagittatio non fundatur corio. K. In archery putting the arrow through the target should not count as points, because etc. At least, that was the old rule. Couv. le mérite ne consiste pas à transpercer.

CHAPTER XVII.—BETTER FORMALITY THAN NOTHING AT ALL. 1. 告 means to inform by way of prayer. Kuan 求告、朔 The first day of the moon. 餼 A living sheep. (C. 生牲、Kuan 活的牲口)、C. Of old the Emp. towards the end of each year distributed to the princes the calendar announcing the new moons for the ensuing year. The princes kept these in their anc. temples, and at each new moon offered a live sheep, requesting ancestral sanction for the duties of the month. In Lu since the days of Duke Wên the full ceremony had fallen into desuetude, an officer merely presenting the sheep. This Tzū Kung wished to do away with as an empty and costly form. L. wished to do away with the offering of a sheep connected with the inauguration of the first day of each month. Z. volebat abolere pro com-monitione calendarum offerendam ovem. K. wanted to dispense with the sheep etc. Couv. voulait supprimer l'usage etc.

2. Conf. would keep the office in hope of restoring the

<p>十九</p>	<p>十八</p>	<p>十七</p>
<p>定^一 人 公 以 問 爲 君 諂 使 也 臣</p>	<p>子 曰 事 君 盡 禮</p>	<p>愛 也 其 爾 禮 愛 其 羊 我</p>
		<p>之 子^一 餼 貢 羊 欲 子^二 去 曰 告 賜 朔</p>
		<p>之 道 也</p>

essential, for men are not of equal strength. Such was the rule of yore."

CHAPTER XVII.—1. Tzŭ Kung wished to dispense with the live sheep presented in the Ducal Temple at the announcement of the new moon. 2. The Master said:—"Tzŭ! You care for the sheep. I care for the ceremony."

CHAPTER XVIII.—The Master said:—"If one were to serve one's Prince with perfect homage, people to-day would deem it sycophancy."

CHAPTER XIX.—When Duke Ting

III. XVII, XVIII, XIX. THE ANALECTS.

service. C. 愛猶惜也、love in the sense of begrudge.
L. You love the sheep etc. Z. tu amas illam ovum.
K. What you would save is the cost of the sheep. Couv.
vous tenez par économie à garder.....cette brebis ; moi, je
tiens à conserver cette cérémonie.

CHAPTER XVIII.—HOMAGE DUBBED SERVILITY. 盡禮 According to all the Regulations, or, with complete etiquette. C. says that this was Conf's own experience, but that other men would have put it, I have served my prince with perfect etiquette and petty men call me servile. Not so Conf. L. The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery. Z. serviens principi omnino servo ritus ;.....pro adulatione. K. Men now account it servile to pay to their prince all the honours due to him. Couv. Envers mon prince j'observe exactement toutes les prescriptions. Les hommes m'accusent de flatterie.

CHAPTER XIX.—A COURTEOUS PRINCE MAKES A LOYAL MINISTER. This occurred before Conf's long exile, while he was minister in Lu. Note 孔子對曰、the Sage's name is given in full and "tui" used out of respect to His Highness the Duke. C. 君使臣以禮則臣事君以忠。 If a prince use his ministers courteously, then his ministers will serve him loyally. L. A prince should employ his ministers according to the rules of propriety ;.....with faithfulness. Z. juxta ritus.....cum fidelitate. K. Let the prince treat his public servant with honour.....with loyalty. Couv. Le prince doit commander ses sujets selon les prescriptions, et les sujets doivent lui obéir avec fidélité.

CHAPTER XX.—LOVE'S SWEET DREAM. C.
 淫者樂之過、傷者哀之過、 The one is the
 other carried to excess. The Ode is I. i. 1, and is said to
 represent the longing of King Wên. The following is
 offered as a rough idea of its contents :—

The faithful bird on yonder river's isle
 Cries to his loyal mate with anxious hail,
 Bashful and modest is the virgin maid,
 Well fitted for our gracious Prince to wed.

The tangled weeds float waving to and fro,
 Like maiden tresses in the gentle flow,
 Bashful and modest waits the virgin maid,
 Whom sleeping, waking, seeks our Prince distraight.

He seeks, all anxious seeks her for his Bride,
 Awake, asleep his thoughts with her abide,
 Far wandering his soul goes after her,
 His body tossing restless in his bower.

The tangled weeds float waving in the ford,
 We pluck them gaily for the festal board.
 Bashful and modest comes the virgin maid,
 With harps and lutes we escort her to our Head.

The tangled weeds float waving to and fro,
 We spread the festive board for high and low,
 Bashful and modest comes our virgin Bride,
 With bells and drums we welcome her Our Pride.

L. expressive of enjoyment without being licentious, and

of grief without being hurtfully excessive. Z. *laetetur quin diffluat, moeret sed sine sauciatione.* K. *passionate but not sensual, melancholy but not morbid.* Couv. *exprime la joie et non la license, la douleur et non l'abattement.*

CHAPTER XXI.—A FOUR-IN-HAND CANNOT CATCH UP FOOLISH WORDS. 1. This was said after Conf's return from exile. Duke Ai B. C. 494-467. For Tsai Wo v. Intro. V. 社、示 "spirits" and 土 "of the land:" still maintained outside Chinese cities. C. says, Each dyn. planted tress suitable to the soil, but this reason, while less repugnant, seems hardly more satisfactory than Tsai Wo's. 栗 suggests 慄, hence (C) 戰栗、恐懼貌 the appearance of fear. Cf. 書經 III. ii. 5. 不用命戮于社。 The disobedient shall be slain before the land altars. But this is the threat of the Hsia Founder, 夏后氏, the great Yu 禹、殷人 and 周人 may be singular, as Legge interprets, 'the man of' etc., but the plural seems quite as regular. L. the chestnut tree, meaning thereby to cause the people to be in awe. Z. *quaesivit de Telluris aris.....dyn. Tcheou homines utantur castaneis, scilicet, ut populus timens contremiscat.* K. emblems used on the altars to the Titular Genius of the land.....Chou dyn. has chosen the li (chestnut) tree as a symbol of awe (li) to the population. Couv. *Les Tcheou y plantent des châtaigniers, afin d'inspirer au peuple la crainte et la terreur.*

2. C. 遂事謂事雖未成而勢不能已者, means, although the thing be not completed it has gone too far to be stopped. Conf. here rebukes Tsai Wo for

廿一

二十

我。	哀。	不	子	以	臣	孔。	臣
宰。	公	淫。	曰。	忠。	以	子	事
我	問	哀	關		禮。	對	君。
對	社	而	睢		臣	曰。	如
曰。	於	不	樂		事	君	之
夏	宰	傷。	而		君	使	何。

asked how a Prince should employ his ministers, and how ministers should serve their Prince, Confucius replied saying:—
 “A Prince should employ his ministers with courtesy. A minister should serve his Prince with loyalty.”

CHAPTER XX.—The Master said:—
 “The Kuan Chu ode is passionate without being sensual, is plaintive without being morbid.”

CHAPTER XXI.—I. When Duke Ai asked Tsai Wo concerning the Altars to the

his foolish remark wh. might arouse in his prince a spirit of cruelty, 殺伐之心。 L. Things that are done it is needless to speak about;.....had their course.....remonstrate about;.....past,.....to blame. Z.proclimates res ne exprobes; cum transacte fuerint, ne crimineris. K. It is useless to speak of a thing that is done; to change a course that is begun; or to blame what is past and gone. Couv. Rien ne sert.....de faire des remontrances sur celles (choses) qui sont déjà tres avancés, ni de blâmer ce qui est passé.

CHAPTER XXII.—A GREAT MAN,—OF LIMITED RANGE. 1. 管仲、name 夷吾、died B. C. 645. A native of the 齊 State, of wh. in 685 he became Minister under Duke Huan, and for many years administered public affairs with marked success. The speculative work under title of 管子 has been falsely attributed to him (Giles' Biog. Dic.) "One of the most famous names in Chinese history" (L). "It is curious that Kuan Chung, the Bismarck of ancient China adopted the same motto in politics as etc. Do ut des: 欲取之故與之" (K). C. 霸諸侯 became (virtual) leader of the barons, i. e. was "the first and greatest of the five pa (伯 or 霸), leaders of the princes of the empire under the Chow dyn" (L). 器 see II. 12, but here, talents, calibre. L. Small indeed was the capacity of K. C. Z. illius capacitas pro quam exigua! K. by no means a great-minded man! Couv. Que K. C. a l'esprit étroit!

2. economical, sparing. C. 三歸臺名、The name of a terrace, or tower, a palatial resort. An older view is that by 三歸 three wives (or marriages) is meant.

世二

小	子	往	說	聞	曰	以	后
哉。	曰	不	遂	之	使	栢	氏
或	管	咎。	事	曰	民	周	以
曰	仲		不	成	戰	人	松
管	之		諫	事	栗。	以	殷
仲	器		既	不	子	栗	人

tutelary deities of the land, 2. Tsai Wo responded:—"The Sovereign of Hsia adopted the pine, the men of Yin the cypress, but the men of Chou the chestnut, intimating that the people should stand in awe." 3. On the Master hearing of this he said:—"When a deed is done it is useless to discuss it, when a thing has taken its course it is useless to remonstrate, what is past and gone it is useless to blame."

CHAPTER XXII.—1. The Master said:—"The calibre of Kuan Chung's mind

家臣不能具官、一人常兼數事、The officers of a household cannot each be provided with a separate function, but one man must attend to a number of duties,—K. C. had a separate man for each duty. 攝 pluralism. L. Was K. C. parsimonious? Kuan had the San Kwei, and his officers etc. Z. parcus. K. simple in his life, was he not? Why, Kuan had that magnificent Sans Souci Pleasaunce of his.....a special officer appointed to every function in his household. Couv. trop parcimonieux..... dans sa maison aucun officier n'est pas chargé de deux emplois.

3. 然則、C. says the interlocutor suggests that K. C. did not practise economy because he knew what etiquette demanded. 樹=屏; 塞=蔽; 設屏於門以蔽內外也。Erected screens at the gates to shelter the inside and outside. 好=好會 friendly meeting. The 拈 is described (Kuan) as a red lacquered wooden stand, 8 in's high, with 2 in. legs. C. says it was placed between the two main pillars, and 獻酬飲畢則反爵於其上、when the pledges had been drunk the cups were inverted on the stand. L.rules of propriety? The princes of States have a screen intercepting the view at their gates.....on any friendly meeting between two of them, had a stand on wh. to place their inverted cups. Z. diathyro obstruit januam.....invertendes poculis repositorium. K. walls built before their palace gates.....when two reigning princes meet, each has a special *buffet*. Couv. Quand les princes ont une entrevue amicale, ils ont une crèdence sur laquelle on renverse les coupes.

CHAPTER XXIII.—CONFUCIUS TEACHES THE

反	爲	亦	君	仲	焉	三	儉
坳	兩	樹	樹	知	得	歸	乎。
管	君	塞	塞	禮	儉。	官	曰 ^三
氏	之	門。	門	乎。	然 ^四	事	管
亦	好	邦	管	曰 ^五	則	不	氏
有	有	君	氏	邦	管	攝	有

was but limited!" 2. Some one observed:—"Do you mean that Kuan Chung was economical?" 3. "Kuan," he replied, "maintained his San Kuei palace, and the members of his staff performed no double duties,—how can he be considered economical?" 4. "But surely Kuan Chung understood etiquette?" 5. "The Prince of a State," said Confucius, "has a screen to mask his gate,—Kuan too had his gate screen. Princes of State, when two of them have a friendly meeting, use a stand for their inverted pledge-cups,—Kuan too used such a cup-

BAND MASTER. The blind were the professional musicians of old. 作樂 to perform a musical piece. C. 語、告也。 Inform. 大 (=太) 師、樂官。 The director of Music. Music was decadant in the days of Conf. hence his discourse. 翕、合也。 together. 從 (縱) 放也 let go, grow, swell out. 純、和也。 harmony. 曠、明也 brilliance. 釋、相續不絕也。 without break. 成、樂之一終也 the grand conclusion. The 如 adverbial=like,—ly. L. instructing the Grand music-master.....How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds.....harmony, severally distinct and flowing without break etc. Z. erudiens.....magnum phonascum de musica ait:..... exordio erumpit, sonis unitis: remittitur harmonice et distincte; continentur perseverat ad concludendum. K.the way in wh. a piece should be played with a full orchestra. At first, the full volume of sound in the piece should be heard. Then.....attention to and bring out each note.....distinct and clear, but flowing.....without break or interval,—thus to the end. Couv. Les règlessont faciles à connaître. Les divers instruments commencent par jouer tout ensemble: ils jouent en suite d'accord, distinctement et sans interruption, etc.

CHAPTER XXIV.—THE TOCSIN OF THE EMPIRE. This incident occurred during the Sage's second exile, but the date is uncertain, v. Intro. p. 45. The first 之 is possessive,—On a chüntzŭ's arriving etc. C. 儀 was a border town of the 衛 State, now supposed to be in 開封府蘭陽縣 Honan prov. 封人、掌封疆之

廿四

儀也。之始。曰子禮反。
 封繹純作樂語孰坵。
 人如如翕其魯不管。
 請也也如可犬知氏。
 見以皦也知師禮而。
 曰成如從也樂知。

廿三

stand. If Kuan understood etiquette who does not understand it?"

CHAPTER XXIII.—The Master discoursing to the State Band Master of Lu on the subject of Music said:—"The Art of Music may be readily understood. The attack should be prompt and united, and as the piece proceeds it should c'o so harmoniously, with clearness of tone, and continuity of time, and so on to its conclusion."

CHAPTER XXIV.—The Officer in

官。 An officer in charge of a frontier pass. 1st and 3rd-見 read hsien" = 通使得見 to introduce, or be introduced. Kuan 下見上的意思。 C. 君子、賢者。 Kuan. 德行的人。 C. 喪、失位也。 Lose office, i. e. the prince of Wei, as is supposed, having failed to employ him. 木鐸、金口木舌、 A metal bell with a wooden tongue, 施政教時所振以警衆也、 used to warn the people on the promulgation of important notifications. Another interp. is 木鐸所以徇於道路、 a bell used to guide people on the right road. L. When men of superior virtue.....I have never been denied the privilege of seeing them.....My friends, why are you distressed by your Master's loss of office? The Empire has long been without the principles of *truth and right*; Heaven is going to use your Master as a bell with its wooden tongue. Z Sapiens cum pervenerint in hunc locum etc.imperium caret ordine jamdiu quidem: coelum mox utetur magistro, ut sit lignea lingua tintinnabulum. K. Whenever a wise man etc.concerned at your present want of official position! The world has long been without the order and justice of good govt; now God is going to make use of your Teacher as a tocsin to awaken the world. Couv. Chaque fois qu'un sage etc. Mais le Ciel va donner au peuple en ce grand sage un héraut de la vérité.

CHAPTER XXV.—MUSIC AND MORALS. Shao, or The Succession (C. 韶=紹=繼) was a piece attributed to the Emp. Shun 舜 B. C. 2255-2205. Wu, or The Conquest, (C. 克定禍亂曰武、 the overthrow of woe and disorder) was attributed to King Wu 武王 B. C.

木 天 之 患 出 見 也 君
 鐸 將 無 於 曰 也 吾 子
 以 道 喪 二 從 未 之
 夫 也 乎 三 者 嘗 至
 子 久 天 子 見 不 於
 爲 矣 下 何 之 得 斯

charge of the frontier town of I requested an interview, saying:—"Whenever a man of Virtue has come here I have never failed to obtain an interview,"—whereupon the followers of the Sage introduced him. On coming out he observed:—"Why do you grieve, gentlemen, over this loss of office? The Empire for long has been without light and leading; but Heaven is now going to use your Master as an arousing Tocsin."

1122-1115. Shun succeeded Yao peacefully and by virtue of his goodness; Wu overcame the tyrant Chou 紂 by force of arms. The characters of Shun and Wu were equally virtuous, but their music differed as did their experiences; the one was the music of peace, the other that of strife and victory. (C). L.of the Shaou that it was perfectly beautiful and perfectly good. Z. dicebat musicam "Concordia" esse absolute pulchram tum absolute lenem; "Bellator" etc. K.all the excellence of the physical beauty of harmony; but it has not all the excellence of moral grandeur. Couv. Chants du Successeur.....du Guerrier etaient tout à fait beaux, mais non tout à fait doux.

CHAPTER XXVI.—THE LETTER WITHOUT THE SPIRIT IS DEAD. C. 居上主於愛人故以寬爲本、The essential thing for a man in office is affection for his people, hence magnanimity is his root of action. So reverence is the root of ritual and sorrow of funeral ceremonies. 既無其本則以何者觀其所行之得失哉、Without the reality wherewith is the benefit of the man's actions to be viewed? L. High station filled without indulgent generosity;.....wherewith should I contemplate such ways. Z. tenentem summa minime beneficium,.....ego, quo fultus, videam illos? K. Possession of power without generosity; courtesy without seriousness;.....I have no desire to look at such a state of things. Couv. De quelle règle puis-je me servir pour juger la conduite d'un homme etc.

廿六

廿五

之	不	爲	子	也。	盡	又	子
哉。	哀	禮	曰		美	盡	謂
	吾	不	居		矣	善	韶
	何	敬	上		未	也	盡
	以	臨	不		盡	謂	美
	觀	喪	寬		善	武	矣

CHAPTER XXV.—The Master spoke of the Shao as perfectly beautiful in its form and perfectly good in its influence. He spoke of the Wu as perfectly beautiful in its form but not perfectly good in its influence.

CHAPTER XXVI.—The Master said:—“High station filled without magnanimity, religious observances performed without reverence, and ‘mourning’ conducted without grief,—from what standpoint shall I view such ways!”

The Analects.

VOLUME II.

BOOK IV.

CONCERNING VIRTUE.

CONTENTS. As 學 Education is the subject of Book I, 孝 sonship and 弟 brotherliness being its two radical elements; as 政 government, the principal constituent of which is self-control, is the subject of Book II; as also 禮 樂 order and music, the essentials of which are respect and harmony, constitute the subjects of Book III; so 仁 is the text of Book IV. Virtue is its nearest equivalent, but it is the Virtue of beneficence and rectitude, Socratic rather than Roman. see Intro. Sec. VIII.

CHAPTER I.—ENVIRONMENT AND CHARACTER. A 里 under the Chou dyn. consisted of 25 families, i.e. of 5 鄰 of 5 families each. 知 is interpreted by 智. It is natural to read 得知 as "become wise," but such is not the accepted view. Kuan. 得、算得來、C. He who does not choose to live in virtuous surroundings 俱失其是非之本心、 will lose his discriminating sense of right and wrong. L. It is the virtuous manners etc. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise? Z. Si vicus ex humanitate est laudandus, qui seligat non habitare humanitatis sedem, qui censetur sapere? K. It is the moral life of etc. He is not an intelligent man, who etc.

The Analects.
—
VOLUME II.
—
BOOK IV.

	二		一				
者	可	可	子	知	擇	子	里 仁 第 四
安	以	以	曰		不	曰	
仁	長	久	不		處	里	
知	處	處	仁		仁	仁	
者	樂	約	者		焉	爲	
利	仁	不	不		得	美	

CHAPTER I.—The Master said: “It is the moral character of a neighbourhood that constitutes its excellence, and how can he be considered wise who does not elect to dwell in moral surroundings?”

CHAPTER II.—The Master said: “A man without Virtue cannot long abide in adversity, nor can he long abide in happi-

Couv. Un bon voisinage est celui où régné la probité. Pourrait-on appeler sage etc.

CHAPTER II.—THE CONTENTMENT OF VIRTUE. 處約、or cannot 'abide' adversity. C. 約、窮困也、straitened. 利猶貪也、covet. The virtuousless 久約必濫久樂必淫、if long in adversity casts off restraint, if long in prosperity goes to excess. But the virtuous 安其仁而無適不然 rests in his virtue and has no aim outside it. As to the wise 則利於仁而不易所守 he counts it gain to be virtuous, and holds fast to whatever of it he has attained. L. “不可 may not, 不能 cannot. The inability is moral.” L.cannot abide long in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue. Z. destitutus probitate non potest diu manere in paupertate,.....gaudio: probus quiescit in virtute, sapiens lucro ducit probitatem. K. A man without moral character cannot long put up with adversity,.....enjoy prosperity. Men of moral character find themselves at home in being moral; men of intelligence find it advantageous to be moral. Couv. indigence ou dans l'opulence.....trouve son bonheur dans la vertu;.....n'ambitionne que le trésor de la vertu.

CHAPTER III.—ONLY THE GOOD CAN LOVE AND HATE. C. 惟之爲言獨、only. 蓋無私心然後好惡當於理、For a man must be without selfishness before he can love or hate his fellowmen aright. L. It is only the truly virtuous man who can love, or who can hate, others. Z. Solum virtute praeditus potest amare alios, potest odisse alios. K. It is only men of

moral character who know how to love men or to hate men. Couv. Seul l'homme vertueux sait aimer et haïr les hommes comme il convient.

CHAPTER IV.—TO WILL VIRTUE IS TO BE FREE FROM VICE. 苟 C. 誠也 Really, or, If really; Kuan 誠實。C. 志者心之所之 By 'will' is meant the aim (所之) of the heart. 無惡、無爲惡之事 do no evil. 楊氏曰苟志於仁未必無過舉也、然而爲惡則無矣。The philosopher Yang says: Tho' the will be set on Virtue it does not follow that mistakes will not arise, but deliberate wrong will not be committed. L. If the will be set on virtue, there will be no practice of wickedness. Z. vere intentus in probitatem, nihil mali aget. K. If you fix your mind upon a moral life, you will be free from evil. Couv. Celui qui s'applique sérieusement à cultiver la vertu s'abstient de mal faire.

CHAPTER V.—THE RIGHT BEFORE ALL ELSE. 1. 得之。The first is 得處之 retain them, the second 得去之 leave them. 君子之審富貴而安貧賤也如此。In this way does a man of honour examine his prosperity, or remain content with his adversity. L. Riches and honours etc. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness.....dislike. If etc. they should not be avoided. Z. Divitiae cum honoribus etc. pauperitas et ignobilitas,.....aversantur; at vel si non ex recto jure offenderis ea, ne deseras. K. Riches and honours are objects of men's desire; but if I cannot have them without leaving the path of duty, I would not have them etc.

Couv. La pauvreté et l'abjection sont en horreur aux hommes ; si elles vous viennent, même sans aucune faute de votre part, ne les fuyez pas.

2. 惡乎 How! C. 君子所以爲君子以其仁也。 The right of an honourable man to that title rests on his Virtue. L. If a superior man abandon virtue,..... requirements of that name. Z. Sapiens amandata virtute, qui dum explebit sapientis nomen. K. A wise man who leaves his moral character is no longer entitled to the name of a wise man. Couv. Si l'homme sage etc. comment soutiendra-t-il son titre de sage ?

3. C. 終食者一飯之頃。 For the brief period of a meal. 造次、急遽苟且之時。 Times of haste and flurry. 顛沛、傾覆流離之際。 Circumstances of upheaval or exile. Such is the spirit of the chün-tzū in regard to the acceptance 取、 or rejection 舍、 of wealth, rank and all things. L. The sup. man does not even etc. act contrary to virtue etc. Z. in repentinis casibus profecto in ea est, in eversiois angustis etc. K. A wise man never for one single moment in his life loses sight of a moral life ; in moments of haste and hurry, as in moments of danger and peril, he always clings to it. Couv. Il y demeure toujours, même au milieu des affaires les plus pressantes, même au milieu des plus grandes troubles.

CHAPTER VI.—THE TRUE LOVER OF VIRTUE AND HATER OF VICE. 1. C. 好仁者真知仁之可好故天下之萬物無以如之。 The lover of Virtue well knows its value, hence he will put nothing under heaven before it. L. I have not seen etc.

		五		四		三	
以	人	子	矣	子	好	子	仁。
其	之	曰	無	曰	人	曰	
道	所	富	惡	苟	能	惟	
得	欲	與	也。	志	惡	仁	
之	也	貴		於	人。	者	
不	不	是		仁		能	

ness; but the Virtuous man is at rest in Virtue, and the wise man covets it."

CHAPTER III.—The Master said: "Only the Virtuous are competent to love or to hate men."

CHAPTER IV.—The Master said: "He who has really set his mind on Virtue will do no evil."

CHAPTER V.—1. The Master said: "Wealth and rank are what men desire, but

He who hated what is not virtuous, would practise Virtue in such a way that etc. approach his person. Z. amator is justitiae, nihil est quod anteponat ei: osor is iniquitatis, ita aget justitiam ut etc. K. I do not now see a man who really loves a moral life etc. One who really hates an immoral life would be a moral man who would not allow anything the least immoral in his life. Couv. Celui qui aime vraiment la vertu la préfère à toute autre chose; celui qui hait sincèrement le vice, cultive la vertu, et fuit toute atteint du mal.

2. C. 仁雖難能而至之亦易。Altho' Virtue is difficult of attainment it is also easy. L. Is etc? I have not seen the case in wh. his strength would be insufficient. Z. Idem. K. Nevertheless, if a man were really to exert himself.....I do not believe he will find that he has not the strength to do it. Couv. Est-il un homme qui travaille de toutes ses forces à pratiquer la vertu un jour entier?

3. C. 蓋、疑詞。A particle of doubt. L. Should there possibly be any such case, I have not seen it. Z. forte id extitit; sed ego nondum illud vidi. K. At least I have never heard etc. Couv. Peut-être en existe-t-il; mais etc.

CHAPTER VII.—A MAN'S VIRTUES KNOWN FROM HIS FAULTS. 過。Exceed, transgress, fault. C. 君子常失於厚小人常失於薄。The chüntzũ errs through generosity, the petty man through selfishness. 君子過於愛小人過於忍。The chüntzũ errs through kindness, the inferior man through callousness. L. The faults of men are characteristic of the class to which they belong. By observing a man's

顛	仁	無	惡	去	以	人	處
沛	造	終	乎	也。	其	之	也。
必	次	食	成	君 ^二	道	所	貧
於	必	之	名。	子	得	惡	與
是。	於	間	君 ^三	去	之、	也、	賤、
	是、	違	子	仁	不	不	是

unless they be obtained in the right way they are not to be possessed. Poverty and obscurity are what men detest; but unless it can be brought about in the right way, they are not to be abandoned. 2. If a man of honour forsake Virtue how is he to fulfil the obligations of his name! 3. A man of honour never disregards Virtue, even for the space of a single meal. In moments of haste he cleaves to it; in seasons of peril he cleaves to it."

IV. VII, VIII, IX. THE ANALECTS.

faults it may be known that he is virtuous. Z. *Homines excedunt singuli in suo genere : observa excessus, et sic scies cordia virtutem.* K. Men's faults are characteristic. By observing a man's failings you can judge of his moral character. *Couv.* Chaque classe d'hommes tombe dans un excès qui lui est particulier.

CHAPTER VIII.—MY LIFE TO READ THE RIDDLE! Or, He who hears etc. may etc. The *Comms* holding Conf. to be all-wise, (生而知之), a veritable Buddha, are unwilling to recognise this saying as an expression of the Sage's personal yearning for Light. To the unprejudiced the Sage would be ennobled and not degraded by interpreting,—“If I could hear the Truth in the morning, I would be willing to die in the evening.” The ancient *Comm.* 何晏 interprets: If in the morning I heard that right principles prevailed I could die the same evening. 道者事物當然之理 Tao is the natural law of all existence, or (L.) the principles of what is right in events and things. L. If a man in the morning hear the right way, he may die in the evening without regret. Z. *si mane acceperis sapientiam, vespere mori licebit.* K. When a man has learnt wisdom in the morning, he may be content to die in the evening before the sun sets. *Couv.* Celui qui le matin a compris les enseignements de la sagesse, le soir peut mourir content.

CHAPTER IX.—SHABBY AND UNASHAMED. 士 A man of education, a student. 與 with, 議 discuss, = to discuss with. L. A scholar whose mind is set on truth, and who is ashamed etc. L. *litteratus intendens in sapientiam, et tamen erubescens* etc. K. It is useless to

六

力有仁爲之好仁子
 於能者仁惡仁者曰
 仁一加矣不者惡我
 矣日乎不仁無不未
 乎用其使者以仁見
 我其身不其尙者好

CHAPTER VI.—1. The Master said: "I have never seen one who loved Virtue, nor one who hated what was not Virtuous. He who loved Virtue would esteem nothing above it; and he who hated what is not Virtuous would himself be so Virtuous that he would allow nothing evil to adhere to him. 2. Is there any one able for a single day to devote his strength to Virtue? I have never seen such a one whose ability

speaking to a gentleman who wants to give himself up to serious studies, and who yet etc. *Couv.* un homme qui se livre à l'étude de la sagesse etc. ne mérite pas de recevoir mes enseignements.

CHAPTER X.—PRINCIPLE AND PREJUDICE.

適 destination, towards. C. says means 專主 determination for, and 莫 is 不肯 determination against, or (謝氏) by 可 and 不可 respectively; 無可無不可 no 'I shall' or 'I shall not'; i.e. every course shall be tested by the law of right. Kuan. 適就是一定要這樣做的意思。The phrase 義之與比 is difficult to parse. "He is the partisan of the right," suggests itself as the simplest equivalent. L. interprets "his is the according with and keeping near to righteousness." 與 along with, 比 C. interprets as 從 to follow. L. The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow. Z. *Sapiens vir quoad totum imperium, nihil obstinat velle nihil nolle, aequitas est quacum adhaeret.* K. A wise man in his judgment of the world has no predilections nor prejudices; he is on the side of etc. *Couv.* Dans le gouvernement de l'empire, le sage ne veut ni ne rejette rien avec opinionâtré. La justice est sa règle.

CHAPTER XI.—THE PHILOSOPHIC DESIRE JUSTICE NOT MERCY. Or, The noble man thinks of the consequences, the inferior man of being favoured.

君子、小人, see Intro. VIII. C. 樂善惡不善所以爲君子。To delight in goodness and dislike its opposite is the mark of the chüntzū. 苟安務得所以爲小人。Unworthy ease and aiming at all he can

	八			七			
死	子	斯	各	子	之	蓋	未
可	曰	知	於	曰	見	有	見
矣。	朝	仁	其	人	也。	之	力
	聞	矣。	黨	之		矣	不
	道		觀	過		我	足
	夕		過	也		未	者

would be insufficient. 3. If perchance there be such I have never seen him."

CHAPTER VII.—The Master said: "A man's faults all conform to his type of mind. Observe his faults and you may know his virtues."

CHAPTER VIII.—The Master said: "He who heard the Truth in the morning might die content in the evening."

get,—this is the mark of the inferior man. 懷、思念也、Cherish, means to keep in mind. 懷德謂存其固有之善、To maintain the virtue he has actually acquired. 懷土謂溺其巴處之安、Sunk in the comfort he has laid hold of. 懷刑、畏法 Dread the law; 懷惠; 貪利 look for advantage. L. suggests 'earthly' for 土; Couv. 'wellbeing.' L. The sup. man thinks of virtue; the small man thinks of comfort.....sanctions of the law;.....favours he may receive. Z. sapiens vir affectat virtutem, vulgaris homo cogitat terrena;.....leges,studet lucro. K. A wise man regards the moral worth of a man; a fool, only his position.....justice,.....favours. Couv. L'homme sage aspire à la perfection, et l'homme vulgaire, au bien-être;.....à observer les lois,.....à s'attirer des faveurs.

CHAPTER XII.—SELFISHNESS BREEDS ANIMOSITY. C. 放、依也。程子曰欲利於己必害於人。The phil: Ch'êng says: He who seeks his own interests must injure others. L. He who acts with a constant view to his own advantage, will be much murmured against. Z. Incumbere in lucrum ad agendum, multas simultates excipiet. K. If you always look only to your own advantage.....many enemies. Couv. Celui qui.....cherche uniquement son intérêt propre, excite beaucoup de mécontentements.

CHAPTER XIII.—THAT WHICH MAKES THE WHEELS RUN SMOOTHLY. 爲國 Operate, administer the State. 如禮何 Like what is his Li. C. 讓者禮之實也。Deference is the essence (substance) of courtesy. 何有言不難也、*Ho yu* means no

十				十			九
子	比。	無	天	子	者	而	子
曰		莫	下	曰	未	恥	曰
君		也	也	君	足	惡	士
子		義	無	子	與	衣	志
懷		之	適	之	議	惡	於
德		與	也	於	也	食	道

CHAPTER IX.—The Master said: “The student who aims at Wisdom, and yet who is ashamed of shabby clothes and poor food, is not yet worthy to be discoursed with.”

CHAPTER X.—The Master said: “The wise man in his attitude towards the world has neither predilections nor prejudices. He is on the side of what is right.”

CHAPTER XI.—The Master said: “The man of honour thinks of his character,

IV. XIII, XIV, XV. THE ANALECTS.

difficulty. 不然則其禮文雖具 etc., otherwise, tho' his rules of etiquette be complete,—what use are they? L. Is etc. with the complaisance proper to the rules of propriety etc? If etc. what has he to do with the rules of propriety? Z. Potesne juxta officiorum veracitatem administrare regnum? tunc quid negotii?.....tunc ad quid officiorum formae? K. He who can rule a country by courtesy and good manners that are in him, will find no difficulty in doing it. But etc. what can the mere rules of etiquette and formality avail him. Couv. Celui qui.....n'a pas la defERENCE requise par l'urbanité, quelle urbanité peut-il avoir?

CHAPTER XIV.—NOT PLACE OR FAME, BUT FITNESS FOR THEM. 不患、being in the indicative and not imperative mood, one would naturally render: I will not be anxious, etc. but this is heterodoxy. C. 所以立謂所以立乎其位者、means, that whereby he may stand in the position (desired). 程子曰君子求其在己者而已矣。 The philos. Ch'êng says: The wise man seeks for that wh. is within himself; i.e. seeks his satisfaction within. L. A man should say, I am not concerned that I have no place,.....how I may fit myself for one.....not known, I seek to be worthy to be known. Z. ne angaris quod careas dignitate, sed sollicitus sis de eo ob quod eleveris. K. Be not concerned that you are not known, but seek to do something to deserve a reputation. Couv. Ne soyez pas en peine de ce que personne ne vous connait; travaillez à vous rendre digne d'être connu.

CHAPTER XV.—CONFUCIAN MONISM: A

			十三		十二		
如	能	爲	子	行	子	懷	小
禮	以	國	曰	多	曰	刑	人
何	禮	乎	能	怨	放	小	懷
	讓	何	以		於	人	士
	爲	有	禮		利	懷	君
	國	不	讓		而	惠	子

the inferior man of his position. The man of honour desires justice, the inferior man favour."

CHAPTER XII.—The Master said: "He who works for his own interests will arouse much animosity."

CHAPTER XIII.—The Master said: "Is a Prince able to rule his country with courtesy and deference,—then what difficulty will he have? And if he cannot rule his country with courtesy and deference, what use are the forms of courtesy to him?"

CONSCIENCE FOR SELF AND OTHERS. I. 參 name of 曾子 Intro. VIII. 唯 Interjection oh! 貫、通也 (Kuan 貫 串) like the stringing together of cash, beads etc. 吾道一以貫之、 In my doctrines there is one principle by which to thread them; or, which runs through them. C. 唯者應之速而無疑也。 A ready unhesitating response. 聖人之心渾然一理而泛應曲當用各不同。 The mind of the Sage may be summarised in one principle which satisfies every demand, tho' in practice it is of diversified application. Tsêng Tzŭ had discovered (精察) the various applications (用處) of this law, and earnestly put them into practice (力行之)、 but he had not yet learnt their essential unity 未知其體之一爾、 C. says 譬則天地之至誠無息而萬物各得其所也。 The all answering monism of the Sage may be likened to the absolute unceasing sincerity of Heaven and Earth, whereby all things find their right place. The 至誠 is the principle, 體; the 各得其所 is the practice, 用、 So was it with the Master's teaching. L. my doctrine is that of an all-pervading unity. Z. *mea agendi ratio per unum pertransigit omnia.* K. In all my life and teaching there is one underlying connected principle. Couv. *ma doctrine se réduit à une seule chose qui embrace tout.*

2. 而已矣 and that is the end, or, that is all. 忠 conscientiousness, and 恕 consideration for others, tho' seemingly two are counted as one in essence. C. 忠 means 盡己、 恕 means 推己、 the one intensive, the other extensive. 忠 is the 體 essence, or embodiment, 恕 its 用 manifestation. 忠 is the 天道 law of one's

十五

十四

問	曰	一	子	知	莫	患	子
曰	唯	以	曰	也	己	所	曰
何	子	貫	參		知	以	不
謂	出	之	乎		求	立	患
也	門	曾	吾		爲	不	無
曾	人	子	道		可	患	位

CHAPTER XIV.—The Master said: "One should not be concerned at lack of position; but should be concerned about what will fit him to occupy it. One should not be concerned at being unknown; he should seek to be worthy of being known."

CHAPTER XV.—1. The Master said: "Shên! My teaching contains one all-pervading principle." "Yes," replied Tsêng Tzŭ. 2. When the Master had left the room the disciples asked, "What did he mean?" Tsêng Tzŭ replied, "Our Master's

higher nature 恕 the 人道 the (same) law extended to other men. 忠 = 中心, the heart in the centre, or right place, relationship to self; 恕 heart-like, i.e. following the naturally good heart in relations with others. L. The doctrine of our Master is to be true to the principles of our nature, and the benevolent exercise of them to others,—this and nothing more. Z. *Magistri ethica est integritas cordis extensa ad proximum, et nihil aliud.* K. The principle in the Master's life and teaching is comprised in the two words, conscientiousness and charity. Couv. *Toute la sagesse de notre maître consiste à perfectionner soi-même et à aimer les autres comme soi-même.*

CHAPTER XVI.—WHAT IS RIGHT VERSUS WHAT WILL PAY. C. 喻猶曉也。Know, be enlightened. 義者天理之所宜、That wh. accords with divine principle; 利者人情之所欲、that wh. men's lower nature desires. (程氏曰)君子之於義猶小人之於利。What the common herd is in regard to self-interest that the wise man is in regard to the right. (楊氏曰)君子有舍生而取義者。Wise men have even sacrificed their lives for the sake of what is right,—an idea repugnant to the idea of gain, for, 人之所欲無甚於生、所惡無甚於死、there is nothing men desire more than life, or detest more than death; therefore who would be willing to part with life for the sake of the right, except the enlightened? L. The mind of the sup. man is conversant with righteousness; gain. Z. *sapiens vir est prudens in justitia, vulgaris homo intelligans in lucro.* K. A wise man sees what is right in a question; a fool what is advantageous to himself. (Ala:

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teaching is simply this: Conscientiousness to self and consideration for others."

CHAPTER XVI.—The Master said: "The Wise man is informed in what is right. The inferior man is informed in what will pay."

CHAPTER XVII.—The Master said: "When you see a man of worth, think how to rise to his level. When you see an unworthy man, then look within and examine yourself."

CHAPTER XVIII.—The Master said:

baster says—The gentleman regards what is right, the cad what will pay) Couv.très intelligent en ce que concerne le devoir,.....l'intérêt propre.

CHAPTER XVII.—RIVAL THE GOOD, BE WARNED BY THE BAD. C. 思齊者冀己亦有是善、 Hope to obtain this worth for oneself. L. When we see men of worth we should think of equalling them,.....turn inwards and examine ourselves. Z. videns non sapientem, tunc interius teipsum examina. K. When we meet with worthless men, we should turn into ourselves and find out if we do not resemble them. Couv. Quand vous voyez un homme dépourvu de vertu, examinez-vous vous-même.

CHAPTER XVIII.—FILIAL PIETY INCLUDES FILIAL REMONSTRANCE. C. 幾、微也 i.e. 父母有過下氣悔色柔聲以諫也、 (From 禮記內則 X. 1. 15). When parents are in the wrong a son may, with bated breath, a sympathetic mien, and a gentle voice remonstrate with them. 又敬、起敬起孝、 Stimulate his respect and reverence,—until they are again pleased with him, then again urge them. 勞=不悅而撻之流血、 (See above 禮記). If in their displeasure they beat him till the blood flows,—he must bear no resentment. Kuan says 勞=責打 corporal discipline. Better suffer punishment than allow his parents, for lack of persuasion, to wrong others. L. In serving his parents, *a son* may remonstrate with them, but gently ;.....do not incline to follow his advice,.....increased degree of reverence, but etc. ; and should they punish him, he does not.....murmur. Z. serviens pater et mater sensim

二十

十九

學	於	子	遠	子	怨。	敬	諫
矣。	父	曰	遊	曰		不	見
	之	三	遊	父		違	志
	道	年	必	母		勞	不
	可	無	有	在		而	從
	謂	改	方	不		不	又

"In his duty to his parents a son may gently remonstrate with them. If he see that they are not inclined to yield, he should be increasingly respectful but not desist, and though they deal hardly with him he must not complain."

CHAPTER XIX.—The Master said: "While a father or mother are alive, a son should not travel far. If he travel he must have a stated destination."

CHAPTER XX.—The Master said: "If for three years a son does not change from his father's ways, he may be called filial."

IV. XVIII, XIX, XX, XXI. THE ANALECTS.

reprehendas,.....magis reverere etc.; si te vexent, nec tum indignaberis. K. should seldom remonstrate with them; but if he was obliged to do so.....not listen,.....yet not fail in respect etc.; however much trouble they may give him,.....never complain. Couv. Si vos parents tombent dans une faute, evertissez-les avec grande douceur.....Quand même ils vous maltraiteraient, n'en ayez aucun ressentiment.

CHAPTER XIX.—A ROVING SON UNFILIAL. The 備旨 says 方=定向、a definite direction. C. says, when you say 東 you must not go 西、(范氏曰)、子能以父母之心爲心則孝矣。 If a son can cultivate the parental (kind of) heart,—i.e. the same thought for them that they have for him,—he may be called filial. L. may not go abroad to a distance,..... a fixed place to wh. he goes. Z.....ne longa peragtes..... determines locum. K. should not go far abroad.....let them know where he goes. Couv. n'allez pas voyager au loin,.....dans une direction déterminée.

CHAPTER XX.—See I. 11.

CHAPTER XXI.—A FILIAL SON REMEMBERS HIS PARENTS' AGE. Or, On the one hand as a cause for joy; on the other for fear. C. 知猶記憶也、to bear in mind. 喜其壽又懼其衰、rejoicing in their length of days and fearing their decay. L. The years etc. may by no means not be kept in the memory, as an occasion at once for joy and for fear. Z. Parentum aetas nequit non teneri; hinc quidem ut laeteris, inde vero ut timeas. K. A son should always keep in mind etc., as a matter for thankfulness as well as for anxiety. Couv.

廿三		廿二		廿一				
者	子	逮	不	子	懼	則	不	子
鮮	曰	也	出	曰		以	可	曰
矣	以		恥	古		喜	不	父
	約		躬	者		一	知	母
	失		之	言		則	也	之
	之		不	之		以	一	年

CHAPTER XXI.—The Master said: “The age of one’s parents should ever be kept in mind, as an occasion at once for joy and for fear.”

CHAPTER XXII.—The Master said: “The men of old were reserved in speech out of shame lest they should come short in deed.”

CHAPTER XXIII.—The Master said: “The self-restrained seldom err.”

IV. XXII, XXIII, XXIV. THE ANALECTS.

Vous devez vous rappeler souvent etc. vous réjouir de leur longévité, et craindre qu'ils ne viennent à mourir.

CHAPTER XXII.—PERFORMANCE SHAMING PROMISE. Or, The non-utterance 不出 of 之 the words 言 (of) the ancients 古者 was shame 恥 of 之 their 躬 not 不 coming up to (them) 逮、C. 行不及言可恥之甚。 For performance to come short of promise is the acme of shame. L. The reason why the ancients did not readily give utterance to their words, was that they feared.....actions not come up to them. Z. antiqui sermonem non effundebant; verecundabantur se eo non attingere. K. Men of old kept silence for fear lest what they said should not come up to what they did. Couv. Les anciennes n'osaient pas émettre de maximes; ils craignaient que leurs actions ne répondissent pas à leurs paroles.

CHAPTER XXIII.—SELF-RESTRAINT AVOIDS ERROR. Or, By using restraint your mistakes will be few; or, Those who have gone astray through self-restraint are few. L. The cautious seldom err. Z. qui in se coercendo deficient sibi, rari sunt. K. He who wants little, (or, He who confines his sphere) seldom goes wrong. Couv. On s'égare rarement en s'imposant à soi-même des règles sévères.

CHAPTER XXIV.—ACTIONS SPEAK LOUDER THAN WORDS. The Comm. 胡 thinks chapters 15-24 were recorded by Tsêng Tzŭ's disciples. Note the use of Tsêng Tzŭ, 'the philosopher Tsêng' in 15. L. The sup. man wishes to be slow in his words and earnest in his conduct. Z., tardus in verbis et promptus in actionibus.

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CHAPTER XXIV.—The Master said:
“The wise man desires to be slow to speak
but quick to act.”

CHAPTER XXV.—The Master said:
“Virtue never dwells alone; it always has
neighbours.”

CHAPTER XXVI.—Tzū Yu said: “In

K. slow in speech and diligent in conduct. Couv.
lent dans ses discours et diligent dans ses actions.

CHAPTER XXV.—VIRTUE ATTRACTS FRIENDS. C. 鄰猶親也。 Neighbours in the sense of friends. L. Virtue is not left to stand alone. *He who practises it will have neighbours.* Z. *virtus non sola manet, certe habet assecclas.* K. Moral worth is never left alone; society is sure to grow round him. Couv. La vertu ne va jamais seule; un homme vertueux attire toujours des imitateurs.

CHAPTER XXVI.—IMPORTUNITY ESTRANGES. C. 數、煩數也、 Annoying frequency. L. frequent remonstrances lead to disgrace.....frequent reproofs make the friendship distant. Z.es importunus, tunc dedecore afficeris;.....tunc alienabis. K. keep constantly pointing out his errors it will lead to your disgrace etc. Couv. Celui qui par des avis réitérés se rend importun à son prince etc.

ANALYSIS

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疏 辱
矣 矣
。 朋
友
數

serving one's prince importunity results in disgrace; as importunity between friends results in estrangement."

VOLUME III.

BOOK V.

CONCERNING CERTAIN DISCIPLES
AND OTHERS.

CONTENTS.—This book is said by Chu Tzū to treat of the character of men and their doings, and to be an enquiry into affairs and principles, and he refers approvingly to the opinion of 胡氏 who surmised that it was the production of a disciple of Tzū Kung, probably because his name occurs in it several times.

CHAPTER I.—CONFUCIUS AS MATCHMAKER.

1. For Kung Yeh Ch'ang see Intro. V. 妻 verb, to wive. 縲 black cords, 縲 bound,—imprisoned. 子 child, son, daughter. 罪 from net and wrong, enmeshed in or through wrongdoing. C. 有罪無罪在我而已、豈以自外至者爲榮辱哉、 Sin or its opposite rests entirely with the individual himself, for how can that wh. merely attaches from without be either honour or disgrace. L. that he might be wived; altho' he was put in bonds, he had not been guilty of any crime. Z. licet esset inter vincula, non esse ejus culpam. K. No man need hesitate to give his daughter to such a man to wive. It is true he has been in prison etc. Couv. à qui l'on pouvait convenablement donner une fille en mariage; que, bien qu'il fût dans les fers etc.

2. Nan Yung. Intro. V. 戮 Kuan says, judicial decapitation after death. 兄 His elder bro'. i. e. the cripple

VOLUME III.

BOOK V.

於 不 謂 以 之 妻 子
 刑 廢 南 其 中 也 謂
 戮 邦 容 子 非 雖 公
 以 無 邦 妻 其 在 冶
 其 道 有 之 罪 縲 長
 兄 免 道 子 也 綫 可

公冶長第五

CHAPTER I.—The Master said of Kung Yeh Ch'ang that he was a suitable man to marry, for though he had been in prison it was through no wrong-doing of his. So he gave him his own daughter to wife. 2. The Master said of Nan Yung that when the country was well governed he would not be set aside, and when the country was ill governed he would escape suffering and

Mêng Pi. C. 不廢、言必見用 means he would certainly find employment, 以其謹於言行、故能見用於治朝、免禍於亂世也、 because he was guarded in speech and action he would be employed in the periods of order and escape evil in times of disorder. In repudiating the view that Conf. chose an inferior spouse for his own daughter out of respect to his elder bro', 程子 says that such ideas derogate from the dignity of the Sage, who was independent of any such 避嫌 fear of misunderstanding. L. not be out of office,.....escape punishment and disgrace. Z. non rejicietur,.....evadet a poenis et nece: K. he will not be neglected,.....escape persecution. Couv. aurait toujours une charge;..... il saurait, (par sa circonspection), échapper aux tourments et à la peine capitale.

CHAPTER II.—HONOUR BREEDS HONOUR.
 Tzū Chien v. Intro. V. 魯 the State of Lu;—altho' decadent it was still not destitute of men of honour, for otherwise how could Tzū Chien have learnt to be honourable? 若人 Such a man. C. The first 斯 is 此人 this man, the second is 斯德 this virtue. 尊賢取友以成其德、 He had respect to the worthy in choosing his friends, thereby perfecting his character. L. Of superior virtue is such a man! If there were not virtuous men in Lu, how could this man have acquired this character. Z. quanta sapientiae iste vir! K. What a wise and good man he is! I wonder if there were no etc. how that man could have acquired the character he has. Couv. Quelle sagesse est en cet homme! Si..... n'avait pas de sages etc.

二

子	哉	子	之
者	若	謂	子
斯	人	子	妻
焉	魯	賤	之。
取	無	君	
斯。	君	子	

death. So he gave him his elder brother's daughter to wife.

CHAPTER II.—The Master said of Tzū Chien: “An honourable man indeed is such a one as he! Were Lu without men of honour how could he have acquired this excellence!”

CHAPTER III.—A VESSEL OF HONOUR. 賜 Tzū Kung's name, see Intro. V. 何如、What like? Kuan. He called himself by his name out of respect to the Master. C. 器有用之成材、An article of recognised utility. The 瑚璉 were grain vessels used in the Grand Anc. Temple, the 瑚 in the 商 and the 璉 in the 周 dyn.; they were 飾以玉 jewelled and were very 華美 handsome. Altho' Tzū Kung 未至於不器 had not yet got beyond the 'vessel' or machine stage, he was a 'vessel of honour' 器之貴者 II. xii. L. What do you say of me, Tsze? You are a utensil.A gemmed sacrificial utensil. Z. ego Se quomodo?.....tu es vas.gemmata capedo. K. A jewelled work of art.-Couv. Un vase pour les offrandes.

CHAPTER IV.—VIRTUE NOT GUAGED BY FLUENCY. 1. 雍 name of 冉雍 Intro. V. Yung! he is virtuous but not eloquent. C. 佞、口才也 facility of speech. 仲弓爲人重厚簡默、而時人以佞爲賢、Chung Kung was grave and reserved, and the men of the period deemed facility of speech a mark of worth. L. Yung is truly virtuous, but he is not ready with his tongue. Z. perfectus, at non facundus. K. good moral man,.....not a man of ready wit. Couv. très vertueux, mais peu habile à parler.

2. C. 禦、當也猶應答、To encounter, or to answer. The 備旨 defines it as 抵當人 to oppose men. He who meets men with a ready tongue. 口給 C. says 給=辦 ready. The 備旨 says 口給者言不根心、只從口中備辦出來、it means not rooted in the heart, but only prepared and uttered by the lips. L.

四

三

其	屢	佞	不	或	瑚	也。	何	子
仁	憎	禦	佞	曰	璚	曰。	如	貢
焉	於	人	子	雍	也。	何	子	問
用	人	以	曰	也		器	曰	曰
佞	不	口	焉	仁		也	女	賜
	知	給	用	而		曰	器	也

CHAPTER III.—Tzū Kung asked: "What is your opinion of me?" "You are a vessel," said the Master. "What sort of a vessel?" he asked. "A jewelled temple vessel" was the reply.

CHAPTER IV.—1. Some one remarked: "A virtuous man is Yung, but he is not ready of speech." 2. "What need has he of ready speech?" said the Master. "The man who is always ready with his tongue to others will often be disliked by them. I do not know about his virtue, but what need has he of ready speech?"

They who encounter men with smartness of speech for the most part procure themselves hatred. Z. excipiens alios cum verborum discussione, saepe odio habetur ab aliis. K. A man who is always ready with his tongue to others will only often make enemies. Couv. Ceux qui reçoivent tout le monde avec de belles paroles, qui viennent seulement des lèvres, etc.

CHAPTER V.—AN UNCERTAIN “CALL.” For Ch’i-tiao K’ai see Intro. V. There is my for this (office) as yet inability to be assured. The 之 is possessive. C. 斯、指此理而言、 refers to ‘this art’ of ruling men. 信、謂真知其如此而無毫髮之疑也、 means to truly know it to be so without a particle of doubt. L. I am not as yet able to rest in the assurance of THIS. Z. ego id necdum potui indubitate noscere K. I have not yet confidence in myself. Couv. Je ne suis pas encore parvenu à savoir parfaitement (l’art de me gouverner moi-même et les autres).

CHAPTER VI.—DISCRETION BETTER THAN VALOUR. For Yu, i. e. Tzū Lu see Intro. V. The 備旨 says 道是經邦濟世之道、 (His) doctrines for regulating the State and ordering the world. 不行是不見用、 Non-progressive means not put into practice. 浮海有不忽睹斯民陷溺意、 Float on sea means he could not bear to see the degradation of the people. C. quotes 程子 as saying 浮海之歎、傷天下之無賢君、 This exclamation about floating away on the sea is a sigh over the absence of a virtuous prince in the Empire. C. on 無所取材 (no capacity for selecting his materials) says 夫子美其勇而譏其不能

六

五

所	也	聞	者	桴	子	能	對	子
取	好	之	其	浮	曰	信	曰	使
材	勇	喜	由	于	道	子	吾	漆
	過	子	與	海	不	說	斯	雕
	我	曰	子	從	行		之	開
	無	由	路	我	乘		未	仕

CHAPTER V.—The Master wanted to engage Ch'i-tiao K'ai in office, but he replied: "I still lack confidence for this." Whereat the Master was pleased.

CHAPTER VI.—The Master said: "My doctrines make no progress. I will get upon a raft and float away upon the sea. If any one accompanies me will it not be Yu?" Tzū Lu on hearing this was pleased; whereupon the Master said: "Yu is fonder of daring than I; he also exercises no discretion."

裁度事理以適於義也、 The Master praises his bravery and ridicules him for not being able to cut and measure the rights of things in order to only go in the right direction. L. float about on the sea. He that will accompany me will be Yu, I dare to say.He does not exercise his judgment upon matters. Z. *Mea doctrina non propagatur: si conscensa rati fluctuam in mari.....at cares quo feras iudicium de rebus.* K. There is no order or justice now in the government of China. I will betake me to a ship and sail over the sea to seek for it in other countries.....you do not exercise judgment when using (your courage). *Couv. Si je.....me confiais aux flots de la mer, celui qui me suivrait etc.....il n'a pas le discernement nécessaire pour bien juger.*

CHAPTER VII.—UNFAILING VIRTUE: FEW THERE BE THAT FIND IT. 1. For Mêng Wu see II. vi. Tzū Lu Intro. V. 仁 Intro. VIII. The 備旨 says 仁必全體不息、 Virtue must be perfect and un-failing.

2. C. 賦、兵也、 by 賦 soldiers is meant, for the military levies were supplied according to the amount of land tax. According to the 周禮 every district of 64 井 provided 1 chariot, 4 warhorses, 12 oxen, 3 men in armour and 72 foot-soldiers all completely armed. 子路之於仁、蓋日月至焉者、 Tzū Lu attained to Virtue for a day or a month,—intermittently; hence it was as difficult to say he was Virtuous as to say that he was not. His ability was indisputable, his unvarying rectitude doubtful. For 千乘之國 see I. v. I. might be employed to manage the military levies, but I do not know

七

宰之千何知使也也仁孟
 也家室如其治千又乎武
 不可之子仁其乘問子伯
 知使邑曰也賦之子曰問
 其爲百求求也國曰不子
 仁之乘也也不可由知路

CHAPTER VII.—1. Mêng Wu Po asked whether Tzū Lu was a man of Virtue. The Master answered "I do not know." 2. On his repeating the question the Master said: "Yu! In a kingdom of a thousand chariots he might be appointed to the administration of its levies, but I do not know about his Virtue." 3. "What about Ch'iu?" he asked, to which the Master replied: "Ch'iu! Over a city of a thousand families, or a Household of a hundred chariots, he might be appointed as Controller; but I do

whether he be perfectly virtuous. Z. potest fieri ut regat ejus milites : nescio illius cordis perfectionem. K. a State of even the first rate power.....entrusted with the organisation of the army. I cannot say if he could be called a moral character. Couv. capable de former les troupes etc. Je ne sais pas si sa vertu est parfaite.

3. For 求、冉有 see Intro. V. The 備旨 says: 邑長主治人者、家臣主治事者、The chief of a city controlled men, the steward of a Family controlled affairs. L. employed as governor. Z. potest gerere ejus gubernatorem. K. large town.....small principality. Couv. capable de gouverner la maison d'un grand préfet.

4. For Ch'ih 公西華 see Intro. V. The 備旨 says 束帶 means clad in Court robes, girdled with a sash and standing by his prince's side. It describes 賓 by 鄰君 neighbouring princes and 客 by 來聘之臣 ministers coming on State engagements. L. employed to converse with the visitors and guests. Z. possit cum hospitibus eloqui. K. At court, in a gala-dress reception,.....entrusted with the duty of entertaining the visitors. Couv. de converser avec les hôtes et les visiteurs.

CHAPTER VIII—TZŪ KÜNG'S TRIBUTE TO HUI. Tzū Kung and Hui. Intro. V. 汝 etc. You and Hui which surpasses? 賜 Tzū Kung's name. 望 To look up, or for, expect, hope. How dare I hope to be like Hui! 備旨 interprets 望 by 比、compare. 以 uses, or by. He hears one point and by it knows ten, i. e. all. 吾與汝 The ancient comm. 包咸 very naturally interprets by "I and you," but the dignity of the Sage, increasing with the ages, forbids such an indignity. C. 愈、勝

八

回曰與子仁客於曰也。
 回賜回謂也言朝赤赤
 也也也子也可也也
 聞何孰貢不使束何
 一敢愈曰知與帶如
 以望對女其賓立子

not know about his Virtue.” 4. “And what about Ch’ih?” he asked. “Ch’ih!” said the Master. “Girded with his sash and standing in a Court, he might be appointed to converse with its guests; but I do not know about his Virtue.”

CHAPTER VIII.—1. The Master addressing Tzū Kung said: “Which is the superior, you or Hui?” 2. “How dare I look at Hui!” he answered, “Hui hears one

也 excel. 一 and 十; 一 數之始、十 數之終、
 One is the beginning of numbers, ten the end. 與、許也
 grant, allow. L. compare myself with Hwuy. Hwuy
 hears one point and knows all about a subject etc. Z. qui
 ausum suspicere Hoei?.....ego concedo tibi quod non
 vales. K. when I have learnt anything I can only follow
 out its bearing and applications to one or two particular
 cases. Couv. mettre en parallèle avec Houei?

CHAPTER IX.—CARVING ROTTEN WOOD
 AND DECORATING MUD WALLS. Tsai Yü Intro.

V. Kuan 晝、自早至晚的總名、The 備旨
 says 一日忽當晝而寢、C. 晝寢謂當晝而
 寢 asleep during the day. 朽、腐也 rotten. 朽、鏝也、
 trowel. 言其志氣昏惰教無所施也、it means
 that his will was torpid and teaching found no place for
 exhibition. 誅、責也 reproof. 言不足責、乃所
 以深責之、it means that he was not worth rebuking,
 which is the severest rebuke of all. The 備旨 says 糞
 土是污穢不潔之土 of unclean earth. Also 人
 必有受教之地、A man must have some ground
 for the reception of teaching. L. a wall of dirty earth will
 not receive the trowel. This Yu!—what is the use of
 reproving him? Z. die cubabat.....e sordido luto murus
 non potest tectorio exornari. K. spent the best hours of
 the day in sleep. You cannot carve anything out of rotten
 wood nor plaster up a wall built of rubbish. Couv. un
 mur de fumier et de boue ne peut être crépi.

2. The 子曰 are not read, it is assumed that these two
 words are a gloss; if not, then that this statement was made
 on another occasion. 改是 changed this, i. e. 聽其言

九

信人誅。朽糞朽。宰如如以知
 其也。子也。土木予也。也知十。
 行聽曰。於之不晝。吾二。賜
 今其始予牆可寢。與子也。
 吾言吾與不雕子。女曰。聞
 於而於何可也。曰。弗弗一

point and from it apprehends the whole ten. I hear one point and apprehend a second therefrom." 3. The Master said: "You are not equal to him, I grant you, you are not equal to him."

CHAPTER IX.—1. Tsai Yü spending the daytime in sleep, the Master said: "Rotten wood is unfit for carving, and a wall of dirt unfit for plastering. As to Yü,—what is the use of reproving him!" 2. "Formerly," he continued, "my attitude towards others was to hear what they said and give them credit for their deeds. Now

而信其行、The 吾於人 is I in regard to men. 興 is an exclamation. L. At first, my way with men etc. It is from Yu that I have learned to make this change. Z. Initio ego quoad alios etc. K. At one time, when I wanted to judge of a man, I listened to what he said, and I knew for certain what he would do in his life etc. Couv. Auparavant quand j'avais entendu parler un homme, je croyais que sa conduite répondait à ses paroles etc.

CHAPTER X.—PASSION IS WEAKNESS NOT STRENGTH. Shên Ch'êng, 子周 Intro. V. C. 剛、堅強不屈之意、最人所難能者、Firm and unbending, man's greatest difficulty. 能勝物之謂剛、Strength means to master all that comes. 爲物撻之謂慾、By passion is meant to be at the mercy of whatever presents itself. L. I have not seen a firm and unbending man.....is under the influence of his passions. Z. fortiter rigidum.....T'chang voluptati deditus etc. K. he is a man of strong passions; he is not a man of strong character. Couv. T'chang est l'esclave de ses passions; comment aurait-il fermeté d'âme?

CHAPTER XI.—THE GOLDEN RULE. cf also XII. ii; 中庸 XIII. 3. and Matt VII. 12. Or, When Tzŭ Kung said, What I do not wish men to impose on me, I wish not to impose on them, the Master observed, That is not what you have reached to. C. 此仁者之事不待勉強、This is the action of the perfectly virtuous and is independent of effort,—and to this Tzŭ Kung had not attained. Comparing this with XII ii, where 勿 is used C. says 無者自然而然而、勿者禁止之謂、此所以爲仁恕之別。無、being in the indicative

十一

十

人	子	得	子	者	子	改	觀	人
之	貢	剛	曰	或	曰	是	其	也
加	曰		棖	對	吾		行	聽
諸	我		也	曰	未		於	其
我	不		慾	申	見		予	言
也	欲		焉	棖	剛		與	而

my attitude towards others is to listen to what they say and note what they do. It is through Yü that I have made this change."

CHAPTER X.—The Master said: "I have never seen a man of strong character." Some one remarked, "There is Shên Ch'êng." "Ch'êng!" said the Master. "He is under the influence of his passions, and how can he be possessed of strength of character!"

CHAPTER XI.—Tzū Kung said: "What I do not wish others to do to me,

mood implies spontaneous action ; 勿 imperative, implies a prohibition, and herein lies the difference between magnanimity and tolerance. L. What I do not wish men etc. Tsze ! you have not attained to that. Z. ego quod nolo alios addere super me etc. K. What I do not wish that others should not do unto me etc. Couv. Ce que je ne veux pas que les autres me fassent etc.

CHAPTER XII.—CONFUCIUS' CULTURE EXOTERIC, HIS PHILOSOPHY ESOTERIC. C. 文章德之見乎外者、威儀文辭皆是也、By 文章 is meant the external manifestation of his moral character, such as his grave deportment and cultivated expression. 性者人所受之天理、By 'nature' is meant that part of the Divine principle with which man is endowed. 天道者天理自然之本體、By 天道 is meant the Divine principles themselves (or their 'natural embodiment'). 其實一理、In reality they are all one principle. Confucius is said to have seldom spoken of (罕言之) these subjects, so numbers of his followers had never heard his views. Tzū Kung is assumed to have just heard them and 歎其美 to here admire their excellence. L. The Master's *personal displays of his principles* and *ordinary* descriptions of them may be heard. His discourses about *man's* nature and the way of Heaven cannot be heard. Z. Magistri concinum decorum, possum obtinere ut percipiam ; at Magistri doctrinam de natura coelique lege, non datur percipere. K. You will often hear the Master speak on the subjects of art and literature, but you will never hear him speak on the subjects of metaphysics or theology. Couv. Il est donné à tous les *disciples*

十三

十二

能	子	而	與	也	文	子	爾	人	吾
行	路	聞	天	夫	章	貢	所	子	亦
唯	有	也	道	子	可	曰	及	曰	欲
恐	聞		不	之	得	夫	也	賜	無
有	未		可	言	而	子		也	加
聞	之		得	性	聞	之		非	諸

that also I wish not to do to them.”
 “Tzū!” observed the Master, “that is a point to which you have not attained.”

CHAPTER XII.—Tzū Kung said: “Our Master’s culture and refinement (all) may hear; but our Master’s discourse on the nature of man and the Laws of Heaven it is not given (to all) to hear.”

CHAPTER XIII.—When Tzū Lu heard any precept and had not yet been able to put it into practice, he was only afraid lest he should hear some other.

d'entendre les leçons du Maître sur la tenue du corps et les bienséances, mais non ses enseignements sur la nature de l'homme et l'action du Ciel.

CHAPTER XIII.—DIGEST ONE MEAL BEFORE TAKING ANOTHER. L. When Tsze Lu heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else. Z. si habuerat documentum quin illud potuerit in actum deducere. K.he was afraid to learn anything new. Couv.il craignait d'en recevoir un nouveau, jusqu'à ce qu'il fût parvenu à mettre en pratique le premier.

CHAPTER XIV.—CULTURE MAY EXIST APART FROM RECTITUDE. 孔文子 name 圉 a statesman of Wei, and contemporary of Conf. He caused his lord to divorce his wife and married his own daughter to him. Later his lord's immorality resulted in exile from the State, and 文子 married his aforesaid daughter to the new lord. He also had contemplated insurrection. Tzū Kung could not understand how such a man should get the posthumous title of 文 the refined, cultured; but Conf. maintains that the Laws for posthumous titles 禮法 had been properly applied to his namesake. The 備旨 and Kuan define 敏 by 聰明、何以 Wherefore? 是以 therefore. L. He was of an active nature and yet fond of learning, Z. ob quid vocatus expolitus?.....sagax et amans studium. K. Beau-clerc. He was a man of great industry, who applied himself to self-culture. Couv. Poli ou cultivé.....très intelligent.

十五

十四

上	行	子	子	以	學	也	子	子
也	已	之	謂	謂	不	子	何	貢
敬	也	道	子	之	恥	曰	以	問
其	恭	四	產	文	下	敏	謂	曰
養	其	焉	有	也	問	而	之	孔
民	事	其	君		是	好	文	文

CHAPTER XIV.—Tzū Kung asked: “On what ground has K’ung Wên Tzū received his posthumous title of Wên?” “He was clever and fond of learning,” replied the Master, “and he was not ashamed to seek knowledge from his inferiors;—that is why he has been styled ‘Cultured.’”

CHAPTER XV.—The Master remarked of Tzū Ch’an that he had four of the Ideal Man’s characteristics;—in his personal conduct he was serious, in his duty to his superior he was deferential, in providing for

CHAPTER XV.—ARTICLES OF THE IDEAL MAN'S CREED. 子產 or 公孫僑 was a high officer of the 鄭 State, and a contemporary of Conf., who wept at his death. The 備旨 says 行己 means 待人接物 treatment of others and general conduct. C. 恭、謙遜 modest and retiring. 敬、謹恪也 circumspect and respectful. 惠、愛利也 affectionate beneficence. 使 is not 役使 forced service, but directing and ordering. L. in his conduct of himself he was humble; in serving etc. respectful; in nourishing etc. kind; in ordering.....just. Z. habere sapientis dotes quatuor: Is sua agens est humilis,.....obsequiosus, alens.....beneficus, administrans.....aequus. K. He showed himself to be a good and wise man in four ways. In his conduct of himself.....earnest, in serving the interests of his prince.....serious. In providing for the wants of the people.....generous, and in dealing with them.....just. Couv. pratiquait parfaitement quart vertus: à savoir, la déférence envers ses égaux, le respect envers ses supérieurs, la bienfaisance envers le peuple, le justice envers ses sujets.

CHAPTER XVI.—THE ART OF FRIENDSHIP. Or, Was good at friendly intercourse. 晏平仲 a contemporary of Conf. and minister of 齊 State, his posthumous name was 嬰. The 仲 means secundus, as 伯 means primus and 叔 tertius. C. quotes 程子 as saying: 人交久則敬衰、久而能敬所以爲善、Prolonged intercourse results in the decay of courtesy,—familiarity breeds contempt,—and it is the maintenance of courtesy despite lapse of time that is here referred to as excellent. L. knew well how to maintain

十七

十六

如	蔡	子	之。	與	子	義。	也
其	山	曰		人	曰		惠
知	節	臧		交	晏		其
也。	藻	文		久	平		使
	稅	仲		而	仲		民
	何	居		敬	善		也

the people he was beneficent, and in directing them he was just.

CHAPTER XVI.—The Master said: “Yen P’ing Chung was gifted in the art of friendship. Whatever the lapse of time he maintained towards his friends the same consideration.”

CHAPTER XVII.—The Master said: “Tsang Wên Chung kept a large tortoise in an edifice, on whose pillar tops were representations of hills, and on its king-posts of water plants,—of what sort was his wisdom!”

friendly intercourse. The acquaintance might be long, but he showed the *same* respect *as at first*. Z. apposite cum aliis amicitiam nectit; diutine, et adhuc reveretur eos. K. knew how to observe the true relations in friendship. However long standing.. ...he always maintained throughout the same invariable careful respect. Couv. est admirable dans ses relations avec ses amisil les traite toujours avec respect.

CHAPTER XVII.—PANDERING TO A TORTOISE. Or, Housed a turtle, with hill-like capitals and duckweed king-posts etc. Such capitals were only proper in the Imperial Temple, and it is supposed that Conf.'s criticism is due to the superstitious veneration thus shewn to this creature,—China's medium of divination. The State of 蔡 was famous for its tortoises, whence they acquired their name. C. 臧文仲 A minister of 魯 alias 臧孫氏 name 辰、居猶臧也、居 is like 'to keep.' 蔡、大隰也、節柱頭斗栱也、藻水草名、椳梁上短柱也、 Tsang Wên had a reputation for wisdom; Conf. means that he neglected what was due to the people and also offended the spirits by these extravagances. L. on the capitals of the pillars of wh. he had hills made, with representations of duckweed etc. Z. habitaculum fecit magnae testudina. K. The man actually built a chapel elaborate with carvings for a large tortoise wh. he kept. Couv. a fait bâtir, pour loger une grande tortue, une édifice etc. figuré des montagnes etc. et la peinture a représenté etc. (Wenn tchoung believed that a tortoise surrounded with such honour would certainly bring down celestial favours, ignoring that it merely divined and did not cause good or evil).

十八

乎。曰。新。尹。之。尹。子。子。
 曰。忠。令。之。無。無。文。張。
 未。矣。尹。政。慍。喜。三。問。
 知。曰。何。必。色。色。仕。曰。
 焉。仁。如。以。舊。三。爲。令。
 得。矣。子。告。令。已。令。尹。

CHAPTER XVIII.—1. Tzū Chang asked: "The Prime Minister Tzū Wên thrice took office as Prime Minister with never a sign of elation, and, though thrice retired from it, showed never a sign of annoyance; the policy also of his late ministry he never failed to explain to the new Minister;—what would you say of him?" "He was conscientious," answered the Master. "Was he a man of ideal Virtue?" asked the disciple. "I do not know," said the Master. "Why should he be deemed a man of ideal

CHAPTER XVIII.—TRUE VIRTUE INCLUDES ALL THE VIRTUES. 1. 子長 Intro. V. C. 令尹官名楚上卿執政者、Official title of the Prime Minister of the Ch'u State. 子文 surname; 鬬 name; 穀於菟 nourished by a tiger. Tradition says he was born a bastard, exposed, suckled by a tiger (於菟) and found by a prince who brought him up. He never showed his emotions 喜怒不形、He ignored himself and knew only his country's welfare, hence he was perfect in loyalty 忠盛矣、On the whole chapter the 備旨 says, Loyalty and purity are excellent points but 仁 connotes 心德之全 the perfect virtue of the heart. 仁者必忠必清而忠清未必仁也、The 仁 are per se loyal and clean-handed, but the loyal and clean-handed are not per se 仁、L. The minister.....thrice took office, and manifested no joy in his countenance. Thrice he retired, and manifested no displeasure. He made it a point to inform the new minister of the way in wh. he had conducted the govt. etc.....loyal.....perfectly virtuous. Z. nec habuit quadii speciem..... fidelis.....an corde perfectus?.....qui attigerit perfectionem? K. the least signs of elation.....disappointment.....the line of policy wh. the Govt. under him hitherto had been pursuing.....a conscientious man.....I cannot say if he could be called a moral character. Couv. il n'en manifeste aucune joie..... fidèle au devoir.....(son indifférence pour les changes) est-elle la perfection?

2. C. 崔子 was a minister of the 齊 State, of the name of 杼、The 君 was 莊公 name 光、murdered B. C. 548. 陳文子 was also a minister in 齊、name 須無、Ten 乘 meant 40 horses. He renounced all

崔 又 違 吾 於 乘 陳 仁。
 子 曰 之 大 他 棄 文 崔^二
 也 猶 之 夫 邦 而 子 子
 違 吾 一 崔 則 違 有 弑
 之 大 邦 子 曰 之 馬 齊
 何 夫 則 也 猶 至 十 君

Virtue?" 2. "When Ts'ui Tzū put to death the Prince of Ch'i, although Ch'ên Wên Tzū held a fief of ten chariots he abandoned all and left the country. On reaching another State he said: 'They are like our Minister Ts'ui Tzū', and left it. On reaching another State, he again said: 'They are like our Minister Ts'ui Tzū', and left it. What would you say of him?" "He was clean-handed," said the Master. "Was he a man of ideal Virtue?" asked the disciple. "I do not know," answered the

rather than live in a rebellious State ; but he found a similar condition of things elsewhere,—traitors all. 清 pure in motive, or life. L. ‘They are here like our great officer, Ch’iu,’ and left it.....pure. Z. assimilantur meo magno magistratui etc.purus. K. I see they are all parricides, the same as our parricide minister at home.....a pure, high-minded man. Couv. et quitta sa terre natale, (parce qu’elle avait été souillée du sang de son prince)..... Le Maître répondit : Il craignait la moindre souillure.

CHAPTER XIX.—SECOND THOUGHTS BEST.

C. 季文子 was a minister in 魯 name 行父、 With third thoughts 私意 起 self-interest arises. L. thought thrice and then acted.....Twice may do. Z. bis jam sufficit. K. Think twice—that is.....sufficient. Couv. Il suffit de réfléchir deux fois.

CHAPTER XX.—WISE FOLLY. C. 寧武子 was a minister of 衛 name 俞 according to the 春秋 傳、 during the reigns of Duke 文 and Duke 成、 Order prevailed during the former rule, and Ning Wu quietly performed his duties. In this “his wisdom may be equalled.” The next reign brought disorder, and the prince lost his throne. It was here that Ning Wu was deemed foolish, for he still remained loyal, and never spared himself in situations the “wise” refused to have anything to do with, until order and his prince were restored. L. Ning-wu acted the part of a wise man.....a stupid man. Others may equal his wisdom, but they cannot equal his stupidity. Z. ejus sapientia potest attingi ; ejus insipientia etc. K. It is easy to act like him as a man of understanding, but it is not easy to imitate him in the way he showed how to act

二十

十九

有	子	再	後	季	焉	仁	如。
道	曰	斯	行。	文	得	矣	子
則	寧	可	子	子	仁。	乎。	曰
知	武	矣。	聞	三		曰	清
邦	子		之	思		未	矣。
無	邦		曰	而		知	曰

Master. "Why should he be deemed a man of ideal Virtue?"

CHAPTER XIX.—Chi Wên Tzŭ used to think thrice before acting. The Master hearing of it said: "Twice would do."

CHAPTER XX.—The Master said: "While good order prevailed in his State Ning Wu Tzŭ was a wise man. When the

as a man of no understanding. Couv. Sa prudence peut être imitée; son imprudence est au-dessus de toute imitation.

CHAPTER XXI.—AN EXILE'S LONGING. This remark may be located in the year 493, or thereabouts. The 備旨 unnecessarily places it in the period of starvation when leaving Wei; 去衛適陳絕糧之時、At the time Conf. was about 60 and his 小子 were not schoolboys, but men in office, forgetful of the teachings of their Master. C. 此孔子周流四方、道不行而思歸文歎也、 This is a sigh for home during his wanderings, on finding his teachings did not prevail. 我黨之小子指門人之在魯者、 indicates those of his disciples who were in Lu. (Kuan 黨、家鄉、五百家爲黨的黨)。狂簡志大而略於事也、 High-spirited (great aims) but careless in action, 斐文貌 refinement in form. 成章言其文理成就有可觀者、 There was evidence that their education was approaching perfection. 裁割正 To cut to proper shape, i. e. where to draw the line. 斐然成章 elegantly are they becoming accomplished. L. says "the antecedent to 之 is all the preceding description." L. Let me return!.....The little children of my school are ambitious and too hasty. They are accomplished and complete so far,.....restrict and shape themselves. Z. reverta jam quidni revertar? mei pagi filioli, animo grandi tenuiorumque incurioso, conspicuo sunt absoluti decoro, at normam nesciunt ad quam id exigant. K. I must think of going home.....My young people at home are all high-spirited and independent; they are besides accomplished in all the

廿一

之。	章	子	歸	子	及	及	道
	不	狂	與	在	也。	也、	則
	知	簡	吾	陳		其	愚
	所	斐	黨	曰		愚	其
	以	然	之	歸		不	知
	裁	成	小	與		可	可

State fell into disorder he was a fool. His wisdom may be equalled, his folly cannot be equalled."

CHAPTER XXI.—When the Master was in the State of Ch'ên he said: "Let us return! Let us return! My young people at home are ambitious and hasty; their culture acquires elegance, but they do not know where to draw the line."

arts; but they have no judgment. Couv. Retournerai-je?.....Les disciples que j'avais dans mon pays, ont des aspirations élevées, s'appliquent peu aux choses vulgaires, et sont d'une distinction remarquable. Mais ils ne savent pas comment régler ces bonnes qualités.

CHAPTER XXII.—RESENTMENT BEGETS RESENTMENT. 伯夷 and 叔齊 were two sons of the Prince of the small State of 孤竹、end of 商 dyn. Cf. Menc. II. I. II et al. The throne was left to Shuh-ch'i who refused to take his elder bro.'s place. Po-i likewise declined it, and both withdrew from the Court. When King Wu took up arms against the Emp. Chou they both re-appeared and remonstrated against such disloyalty. Both are said to have died of hunger declining to dwell under a disloyal rule. 用=以 therefore. L. did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few. Z. non recogitabant antiqua errata; aversantes illos ideo erant rari. K. They forgave old wrongs; therefore they had little to complain of the world. Couv. oubliaient les défauts passés d'autrui;.....peu d'ennemis.

CHAPTER XXIII.—STRAWS SHEW THE CURRENT. C. 微生高 the name of a man of 魯 noted for his uprightness. 醴、醋也 vinegar. He is supposed to have given the vinegar as if it were his own. 非有謂有、 He said he had when he had not. L. upright etc. Z. rectum. K. an honest man.....household necessary. Couv. la droiture.

CHAPTER XXIV.—THE SHAME OF A DOUBLE FACE. vide I. iii. C. 足、過也 excessive. Older

<p>廿四</p> <p>子 之。 乞 高</p> <p>曰、 諸 直、</p> <p>巧 其 或 孰</p> <p>言、 鄰 乞 謂</p> <p>令 而 醯 微</p> <p>色 與 焉 生</p>	<p>廿三</p> <p>子 用 不 子</p> <p>曰、 希。 念 曰、</p> <p>舊 伯</p> <p>惡、 夷</p> <p>怨 叔</p> <p>是 齊</p>	<p>廿二</p>
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CHAPTER XXII.—The Master said: “Po I and Shu Ch’i never bore ills in mind; hence those who bore them resentment were few.”

CHAPTER XXIII.—The Master said: “Who says that Wei-shang Kao is upright? Someone begged vinegar of him, whereupon he begged it of a neighbour and gave it him.”

CHAPTER XXIV.—The Master said:

comms read it 足 feet, indicating respectful moving of the feet. 程子 says 左丘明古之聞人也、An ancient of reputation. When 丘 refers to Conf. it is always pronounced 某 *mou*, 'a certain one' in token of respect. L. Fine words, an insinuating appearance and excessive respect etc. To conceal resentment against a person and appear friendly with him. Z. phalerata verba, fucatam faciem, exaggeratum officium etc; recondere odium, et amice tractare unum aliquem etc. K. Plausible speech, fine manners and studied earnestness are things of wh. a **friend** of mine was ashamed etc. To conceal resentment against a person **and** to make friends with him etc. Couv. Employer un langage étudié, prendre un extérieur trop composé, donner des marques de déférence excessives, etc. Haïr un homme au fond du coeur et le traiter amicalement etc.

CHAPTER XXV.—ASPIRATIONS. 1. Yen Yuan and Tzū Lu, Intro. V. 侍 standing by, in attendance on. 志 will, wishes. C. 盍、何不也、Why not? L. Come, let each of you tell his wishes. Z. vestrum animum. K. Your aim in the conduct of your life. Couv. vos désirs.

2. C. 衣、服之也 to wear; 裘、皮服 furs; 敝、壞也 spoil, (敝 to wear out); 憾、恨也 to dislike, bear hatred. L. I should like, having etc. to share them with my friends, and tho' they should spoil them, I would not be displeased. Z. vellem currus etc. cum amicis ea communicare etc. K. I would like, if I had etc. to share them etc. to be able to consider such things as much belonging to them as to me. Couv. Je désirerais partager avec mes amis l'usage de mes voitures etc.mécontentement.

廿五

子	曰	顏	恥	丘	怨	之	足
路	盍	淵	之。	明	而	丘	恭
曰	各	季		恥	友	亦	左
願	言	路		之	其	恥	丘
車	爾	侍。		丘	人	之	明
馬	志	子		亦	左	匿	恥

“Plausible speech, an ingratiating demeanour, and fulsome respect,—Tso Ch’iu Ming was ashamed of them; I, Ch’iu, also am ashamed of them. To conceal one’s resentment and yet appear friendly with the man,—Tso Ch’iu Ming was ashamed of it; I, Ch’iu, also am ashamed of it.”

CHAPTER XXV.—I. Once when Yen Yüan and Tzū Lu were standing by him the Master said: “Suppose each of you tells

3. C. 代、誇也 to boast; 善、謂有能 abilities; 施亦長大之意 make a display of; 勞、謂有功 achievements, merits. 施勞 is interpreted by 何晏 as not put burdens on others. L. not to boast of my excellence or to make a display of my meritorious deeds. Z. non jactare meas dotes, nec amplificare merita. K. not to boast of my ability and to be able to be humble in my estimate of what I have done for others. Couv. ne pas vauter mes bonnes qualités, ne pas exagérer mes bons services.

4. C. 老者養之以安、To nourish the aged in comfort. 朋友與之以信、To be with them in good faith. 少者懷之以思、To cherish the young with kindness. 程子 says, the Master 安仁 was at rest in Virtue, Yen Yüan 不違仁 was not remiss in regard to it and Tzū Lu 求仁 sought it. All three are deemed equally unselfish in intent, but Tzū Lu had to strive to be unselfish, Yen Yüan had to keep his mind fixed on it, while the Master was spontaneously thus without effort. L. in regard to the aged, to give them rest;.....friends, shew them sincerity;.....the young, to treat them tenderly. Z. senes, alimento eos tranquillare; amicos, fidelitate eos prosequi; juniores amore eos fovere. K. a comfort to my old folk at home; to be sincere, and to be found trustworthy by my friends; and to love and care for my young people at home. Couv. Pourvoir abondamment aux nécessités des vieillards, mériter les confiances etc., aider avec affection les enfants et les jeunes gens.

懷	朋	子	曰	善	顏 ^三	共	衣
之。	友	曰	願	無	淵	敵	輕
	信	老	聞	施	曰	之	裘
	之。	者	子	勞。	願	而	與
	少	安	之	子 ^四	無	無	朋
	者	之。	志	路	伐	憾。	友

his wishes?" 2. "I should like," said Tzū Lu, "to have carriages and horses and light furs to wear, so as to share them with my friends, nor would I feel any annoyance if they spoilt them." 3. "I should like," said Yen Yüan, "never to make a display of my good qualities, nor a parade of my merits." 4. "May we hear the Master's wishes?" asked Tzū Lu. "They would be," said the Master, "to comfort the aged, be faithful to my friends, and cherish the young."

CHAPTER XXVI.—ON SELF-ACCUSATION. 乎 is an exclamation of regret. Alas! 已矣乎、 It is ended! It is all over! 自訟 Self-accusation. L. It is all over! I have not yet seen one etc. and inwardly accuse himself. Z. itane ergo? ego nondum vidit, qui possit videre suos defectus, et interius seipsum incusare. K. Alas! I do not now see a man who etc, or is willing to bring a suit against himself before his own conscience. Couv. Faut-il donc désespérer de voir un homme qui reconnaisse ses fautes, et se les reproche en secret? Moi, je n'en ai pas encore vu.

CHAPTER XXVII.—CONFUCIUS' FONDNESS FOR LEARNING. C. 夫子生知而未嘗不好學、故言此以勉人、 The Master had innate wisdom and never had aught but a love of learning, hence he says this to encourage others. It is easy to have a good start for knowledge, it is hard to reach its goal; he who reaches that goal is the sage, and he who does not learn cannot avoid being a rustic. L. there may be found one honourable and sincere as I am, but not so fond of learning. Z. certe habet fidelem et sincerum sicut me, etc. K. Even in a very small town,.....men conscientious and honest as myself; only they have not tried to cultivate themselves etc. Couv. il se trouve certainement des hommes, à qui la nature a donné,.....des dispositions à la fidélité et à la sincérité

廿七

廿六

好	者	必	子	而	未	子
學	焉	有	曰	內	見	曰
也。	不	忠	十	自	能	已
	如	信	室	訟	見	矣
	丘	如	之	者	其	乎
	之	丘	邑	也。	過	吾

CHAPTER XXVI.—The Master said: “It is all in vain! I have never yet seen a man who could perceive his own faults and bring the charge home against himself.”

CHAPTER XXVII.—The Master said: “Even in a hamlet of ten houses there must be men as conscientious and sincere as myself, but none as fond of learning as I am.”

VOLUME III.

BOOK VI.

CONCERNING CERTAIN DISCIPLES AND
OTHER SUBJECTS.

TITLE. This book is called Yung Yeh, and up to Chapter XIV it is a continuation of the last. The remaining chapters treat of wisdom, righteousness and Virtue.

CHAPTER I.—LENIENCY AND LAXITY. 1. 雍 Jan Yung, style Chung Kung, v. Intro. V. 可使南面、 Might be appointed facing the south. C. 南面者、人君聽治之位、 The seat where the people's Prince listened to and controlled affairs. The north is still the seat of the Emp. and of all his representatives, and towards it the ruled must face. L. There is Yung!—He might occupy the place of a Prince. Z. Yung posset fieri meridiei observus. K. There is Yung—he should be made a prince. Couv. est capable de régler les affaires publiques, le visage tourné vers le midi.

2. Of 子桑伯 nothing is known, tho' C. says he was a man of 魯 and assents to the supposition of 胡氏 that he may have been the 子桑伯 of 莊周 (Chuang tzü). The text of the chapter is the word 簡、 Its meaning is, an abridgment, a precis; it means 'general' (e. g. 略), not 'particular.' Here C. describes it as

VOLUME III.

BOOK VI.

其 敬 也 桑 南 子
 民 而 簡 伯 面 曰
 不 行 仲 子 仲 雍
 亦 簡 弓 子 弓 也
 可 以 曰 曰 問 可
 乎 臨 居 可 子 使

雍也第六

CHAPTER I.—1. The Master said: “Yung! He is fit to occupy a ruler’s seat.” 2. Chung Kung thereupon asked concerning Tzū-Sang Po-Tzū. “He will do,” said the Master, “but he is easy-going.” 3. “For a man who is strict in his own life,” observed Chung Kung, “to be easy in conduct in the surveillance of the people may, I

不煩 not worrying, or troubling (about details), and styles Jan Yung 寬洪簡重、The 合講 describes 寬洪 by 不失之苛刻褻急而有容物之量、never failed in magnanimity through uncalled for harshness or arbitrary urgency, and 簡重 by 不失之瑣碎躁而得臨下之體、never failed in maintaining a right attitude towards inferiors through trifling vexations and irritation. Kuan describes 簡 as 簡便、I. He may pass. He does not mind small matters. Z. bene quidem; modicus est. K. a good man,.....independent. Couv. il se contente aisement.

3. The 家語 records of 子桑伯子、that he 不衣冠而處、used to sit about unclad (in summer). Conf. ridiculed him as 欲同人道於牛馬然、wanting to bring man down to a level with the animals. L. If a man cherish in himself a reverential feeling of the necessity of attention to business, tho' he may be easy in small matters in his gov't of the people, etc.,.....is not such an easy mode of procedure excessive? Z. vita rigidus, administratione autem modicus, et sic gubernare suum populum etc.nonne tunc erit nimis remissus. K. when a man in his private life is serious with himself, he may in his public life, be independent in his dealing with the peopletoo much independence in that? Couv. Être soi-même toujours diligent, et ne pas exiger trop de son peuple. Mais être soi-même négligent, et... exiger peu des autres, n'est-ce pas se contenter trop facilement?

CHAPTER II.—NONE THAT LOVETH WISDOM.

哀公 Duke of Lu B. C. 494 --466. At this time Conf. had returned from exile in his old age. For 顏回 v.

二

學	曰	爲	哀	雍	乃	居
不	有	好	公	之	式	簡
遷	顏	學。	問	言	簡	而
怒	回	孔	弟	然。	乎。	行
不	者	子	子		子	簡
貳	好	對	孰		曰	無

suppose, be allowed? But he who is easy-going in private and easy-going in public,—that surely is sheer laxity?” “Yung’s statement is correct,” said the Master.

CHAPTER II.—Duke Ai asked which of the disciples was fond of learning. Confucius answered him: “There was Yen Hui,—he was fond of learning; he never visited his anger on another, and he never repeated

Intro. V. He died at 32. C. 遷移也、To remove,—visit his anger on another; 貳復也 repeat. His 克己之功至於如此、achievements in self-subjugation having reached to such an extent,—he might truly be said to have loved to learn. It must be remembered that morals were the principal subject in “learning.” 顏子之怒在物不在己、His anger was limited to a particular case and was not in himself. 命 is life, or appointed time, fate. 亡=無、L. he loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately his appointed time was short etc. Z. qui amabat hoc studium: ...at infelicitate brevis fuit vitae etc. K. He never made others suffer for his own annoyances.....unfortunately he died in the prime of life. Now there is no one, none.....of real culture. Couv. qui s'appliquaient avec ardeur à l'étude et à la pratique de la vertu.....Malheureusement, il a peu vécu.

CHAPTER III.—TWO DISCIPLES HEEDLESS OF MONEY. The two incidents here introduced are said to have occurred while Conf. was Minister of Justice in Lu. 1. For 子華 i.e. 公西赤 and 冉子 v. Intro. V. C. 使、爲孔子使 sent by Conf. A 釜 was 六斗四升 64 pints; a 庾 was 16 斗; a 秉 was 16 斛 or 160 斗、L. being employed on a mission. Z. missus fuerat. K. sent on a public mission to a foreign State. Couv. chargé d'une mission.

2. C. 周者、補不足、Make up to those who are short; 急窮迫也、hard pressed; 繼者、續有餘、add to those with abundance. L. proceeding to Ch'i he had fat horses etc.superior man helps the distressed,

三

也。子^二子益。子子子^一聞矣。過
 乘曰。與曰。曰。爲華好。今不
 肥赤。之與與。其使學也。幸
 馬之粟。之之。母於者。則短
 衣適五庾。釜。請齊也。亡命
 輕齊乘。冉請粟。冉未死

a fault. Unfortunately his life was short and he died. Now there is none like him, nor have I heard of one who is fond of learning."

CHAPTER III.—1. Tzŭ Hua having been sent on a mission to the Ch'i State, Jan Tzŭ asked for grain for his mother. The Master said, "Give her a *fu*." He asked for more. "Give her a *yü* then" was the reply. Jan Tzŭ gave her five *ping*. 2. The Master remarked: "On Ch'ih setting out for Ch'i he drove sleek horses and wore light

but does not add to the wealth of the rich. Z. sapiens opitulatur indigentibus, non vero addit divitibus. K. reserves his charity for the really needy; he does not help the rich. Couv. le sage secourait les indigents etc.

3. For Yuan Ssü v. Intro. V. 爲之宰、He being made ruler (by Conf.) 鄰里 etc., or, in the villages and hamlets of your neighbourhood. C. 孔子爲魯司寇時、以思爲宰、When Conf. was Minister of Justice in Lu he made Ssü ruler over a township, to which a salary of 900 measures of grain attached. L. gave him 900 etc. Z. dedit etc. K. appointed his salary etc. declined it as being too much. Couv. lui donna.

4 C. 毋、禁止辭、A prohibition. Five families made a 鄰、25 a 里、125 a 鄉 and 500 a 黨、常祿不當辭、A regular official salary should not be refused,—the surplus may be given to the poor of the place. L. May you not give them away in the neighbourhoods, hamlets etc. Z. eas largieris tuis villis, pagis, oppidis, vicis, quidni? K. If etc. cannot you share..... with your relatives and neighbours at home? Couv. vous le distribuerez aux pauvres dans les hameaux, les villages, les villes et les bourgades de votre préfecture.

CHAPTER IV.—THE STONE THAT THE BUILDERS REJECTED. For 仲弓 see Intro. V. C. 犂 雜文 Particoloured; 駢赤色 red, brown; a colour esteemed under the 周 dyn. 角周正 with perfect horns. 山川、山川之神、The gods (or spirits) of the hills and streams. 人雖不用、神必不舍、Tho' men might not want it the gods would not reject it 仲弓 父賤而行惡、His father was low and bad. 言父

四

其雖牛子里曰之原^三子裘
 舍欲之謂鄉毋粟思周吾
 諸勿子仲黨以九爲急聞
 用駢弓乎與百之不之
 山且曰爾辭宰繼也
 川角犁鄰子^四與富君

furs. I have heard that the wise man succours the needy; he does not add to the rich."

3. When Yüan Ssü was made governor of a certain place, the Master allowed him nine hundred measures of grain, which he declined. 4. "Do not decline it," said the Master. "Can you not bestow it in your courts and hamlets, parishes and villages?"

CHAPTER IV — The Master speaking of Chung Kung said: "If the offspring of a brindled ox be ruddy and clean-horned, although men may not wish to use it, would the gods of the hills and streams reject it?"

之惡不能廢其子之善、The sins of the father cannot do away with the good character of his son. L. If the calf etc.would the spirits of the mountains and rivers put it aside? Z. *Versicoloris vaccae pullum*.... an illi rejicient? K. altho' men may hesitate to use it in sacrifice, is yet not unacceptable to the Spirits of the land. Couv. quand même on ne voudrait pas l'offrir en victime, les esprits etc. n'exigeraient-ils pas qu'elle leur fût immolée?

CHAPTER V.—CONSTANT v. SPASMODIC VIRTUE. Hui, see Intro. V. This reads like a remark made in Conf's old age, so the whole has been put into the past tense. C. 不違仁者、無私欲而有其德也、means he had no selfish desires and possessed heart virtue. 日月至焉者、或日一至焉或月一至焉、Reached it on a day or in a month,—or once a day, once a month. L. Such was Hui that for 3 months there w'd be nothing in his mind contrary to virtue. The others may attain to it on some days or in some months, but nothing more. Z. *ceteris vero diei mensisve est meta* etc. K. For months he c'd live without deviating from a pure moral life in thought as in deed. With other people the utmost is a question of a day or a month. Couv. une fois par jour, ou par mois.

CHAPTER VI.—QUALIFICATIONS FOR OFFICE. Decision, penetration, all-roundness. Chi K'ang Tzū, see II. xx. For Chung Yu, Tz'ü (Tuan-mu Tz'ü) and Ch'iu (Jan Ch'iu), see Intro. V. 從政者、administration, 爲政者、government. C. The reply of Conf. was based on the especial ability of each 各有所長、each had something in wh. he was 'long.' 果有決斷、Decision,

ability to decide; 達通事理、was well-versed in the underlying laws of matters. 藝多才能、of many parts, talented, an all-round man. The 於從政乎何有、may be read,—as to assisting in the administration what (difficulty) w'd he have? L. Whether he was fit to be employed as an officer of govt. Yu is a man of decision; what difficulty w'd he find in being an officer of govt?.....intelligence.....various ability. Z. potis esset fungi administration.....Yeou est iudicii potens, pro fugendo munere, quid erit negotii?.....penetrantis ingenii.....dotibus pollens, ut intersit gubernio, quod difficultatis erit? K. He is a man of decision. What is there in being a minister under the govt. that he sh'd find any difficulty in it?.....great penetration.....many accomplishments. Couv. si était capable d'administrer les affaires publiques (en qualité de grand préfet).....sait prendre une décision; quelle difficulté etc.très intelligent..... beaucoup de talents etc.

CHAPTER VII.—BETTER EXILE THAN ABET AN UNRULY LORD. 季氏 see III. i. et al. 閔子騫 see Intro. V. Pi, modern 費縣 in 沂州 fu Shantung was a stronghold of the Chi clan, whose head had usurped his prince's power. Conf. when Minister had vainly sought the dismantling of Pi, as it was a menace to the ducal supremacy. Cf. XI. xxiv; XVI. i; XVII. v. The R. 文 was the boundary line of 齊 and 魯、and according to 備旨 a Minister might not go beyond the boundaries of his own State to seek for men of worth. 必在 etc. may mean, I must withdraw to. 如有復我者、If any one (or invitation) return to me. C. 若再

七

曰	爲	季	有。	藝	政	曰
善	費	氏		於	也	求
爲	宰	使		從	與。	也
我	閔	閔		政	曰	可
辭	子	子		乎	求	使
焉	騫	騫		何	也	從

culty would he find therein?" "And Ch'iu?" he asked, "Is he suitable for the administration?" "Ch'iu is a man of much proficiency," was the answer. "What difficulty would he find therein?"

CHAPTER VII—The head of the Chi clan sent to ask Min Tzŭ Ch'ien to be governor of Pi. Min Tzŭ Ch'ien, replied, "Courteously decline the offer for me. If any one

來召我則當去之齊、 If any one comes again to call me I must go to Ch'i. 程子 says: 閔子、曾子、 and a few others were the only disciples who disdained this kind of service. L. Decline the offer for me politely. If any one come again to me with a second invitation I *shall be obliged to go and live* on the banks of the Wan Z. tunc ego profecto ero Wen fluvium supra. K. I shall have to leave the country altogether. Couv. je serai certainement au-delà de la Wenn.

CHAPTER VIII.—THE SORROWS OF DEATH.

伯牛 see Intro. V. C. 先儒以爲癩也、 The ancient scholars accounted it a kind of leprosy or scabies. (May it have been small-pox?) 牖、南牖也、 The southern window. When an officer was ill the 禮 was for him to lie under the north window, which entailed his removal to the south if his prince called, so that the latter might sit on the north,—the ruler's position. It is surmised that Po Niu had been so removed, but that Conf. avoided being treated in princely fashion by putting his hand through the south window. 命謂天命、 L. It is killing him. It is the appointment of Heaven, alas! That such a man sh'd have such a sickness! etc. Z. amittetur; fatum est! K. sick with an infectious disease..... made his last adieus. We shall lose him, but God's will be done! Couv. Nous le perdrons. Le Ciel l'a ainsi ordonné.

CHAPTER IX.—A SOUL SUPERIOR TO SURROUNDINGS. C. 簞竹器、 A bamboo vessel, i.e. a section of a bamboo. 瓢瓠也、 A gourd ladle, or bowl. 程子 says, His delight was not in the bamboo bowl, gourd dish, or mean alley, but 不以貧窶累其心而改

九

八

在 一 子 有 疾 斯 曰 之 伯 吾 如
 陋 簞 曰 斯 也 人 亡 自 牛 必 有
 蒼 食 賢 疾 斯 也 之 牖 有 在 復
 人 一 哉 也 人 而 命 執 疾 汝 我
 不 瓢 回 也 有 矣 其 子 上 者
 堪 飲 也 而 斯 夫 手 問 矣 則

comes for me again, then I shall certainly be on the banks of the Wên."

CHAPTER VIII.—When Po Niu was ill the Master went to enquire about him. Having grasped his hand through the window he said: "We are losing him. Alas! It is the will of Heaven. That such a man should have such a disease! That such a man should have such a disease!"

CHAPTER IX. — The Master said: "What a man of worth was Hui! A single bamboo bowl of millet; a single ladle of cabbage soup; living in a mean alley!

其所樂也 he did not allow his poverty to affect his soul and disturb that in wh. he delighted. L. Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, and a single gourd dish of drink, and living in his mean narrow lane,.....allow his joy to be affected by it. Z. Proh! quam sapiens etc. alii non ferrent hujusmodi squalorem,.....suam laetitiam. K. How much heroism is in that man! Living on one single meal a day, with water to drink, and living in the lowest hovels of the city,—no man c'd have stood such hardships etc. Couv. Quelle la sagesse..... était grande!.....n'ayant qu'une corbeille de nourriture et une cueillerée de boisson.....toujours content.

CHAPTER X.—TIRED BEFORE STARTING. 冉求 see Intro V. 中道 means half way, as 道中 would mean on the road. C. 力不足者欲進而不能 The strengthless want to advance and cannot. 畫者能進而不欲、 The line drawers can advance and do not want. 畫者如畫地以自限也 like drawing a line on the ground to limit themselves. L. not that I do not delight in your doctrines etc., give over in the middle of the way, but now you limit yourself. Z. non quod non amem magistri doctrinam etc. is media via deficit; nunc vero tu haerescis. K. not because I do not believe in your teaching, but I want the strength to carry it out into practice.....show it when they are on the way. But you,—you stick at it from the outset altogether. Couv. me déplaît; mais je n'ai pas la force de la mettre en pratique.....tombe épuisé à moitié route. Pour vous,.....vous vous prescrivez des limites etc.

CHAPTER XI.—NOBLE v. IGNOBLE SCHOLAR-

十一

子 女 者 也。
 謂 畫 中 子
 子 道 曰 道
 夏 而 力 力
 曰 廢 不 不
 女 今 足 足

十

冉 其 其
 求 樂 憂
 曰 賢 回
 非 哉 也
 不 回 不
 說 也 改

Others could not have borne his distress, but Hui never abated his cheerfulness. What a worthy man was Hui!"

CHAPTER X.—Jan Ch'iu remarked: "It is not that I have no pleasure in your teaching, Sir, but I am not strong enough." "He who is not strong enough," answered the Master, "gives up half way, but you are drawing the line already."

CHAPTER XI.—The Master speaking to Tsū Hsia said: "Be you a scholar of the

SHIP. 汝爲 or, You are etc. For 子憂 see Intro V. C. 儒、學者之稱、 The term for a scholar. 程子 says 君子儒爲己、小人儒爲人、 The wise man's scholarship is for his own sake, the small man's is for the sake of others,—for display. 謝氏 says: 君子小人之分、義與利之間而已、 The difference between the noble and petty man is the difference between rectitude and self-interest, i.e. Is it right? or What shall I gain? Again 凡可以害天理者利也、 Everything hurtful to divine law arises from self-interest. L. Do you be a scholar after the style of the superior man,.....mean man. Z. tu esto sapiens litteratus; ne sis vulgaris litteratulus. K. Be a good and wise man while you try to be an encyclopaedic man of culture; be not a fool while etc. Couv. Soyez un lettré vertueux et sage, et non un lettré sans vertu.

CHAPTER XII.—AS THE MEN SO THE ADMINISTRATION. For 子游 and 澹臺 see Intro. V. 偃 is Tzū Yu's name. 焉爾乎、 A prolonged interrogative. 武城、 A city of 魯 s. of Mt. T'ai, now 嘉祥縣 in 兗州府、 C. 徑、路之小而捷者、 A short and speedy way. 不由徑、則動必以正、而無見小欲速之意、 He who takes no short cuts will in every action be correct and will not follow expediency. 非公事 etc. 見其有以自守而無枉己徇人之私、 He had self-respect and no private ends to serve by cringing to others. L. Have you got *good* men *there*?.....who never in walking takes a short cut, and never comes to my office, except etc. Z. Tu esne nactus hominem?.....qui vians non sequitur compendiarium etc.

十二

徑	滅	耳	子	子	小	爲
非	明	乎。	曰	游	人	君
公	者	曰	女	爲	儒。	子
事	行	有	得	武		儒、
未	不	澹	人	城		無
嘗	由	臺	焉	宰		爲

nobler type, not a scholar of the inferior man's type."

CHAPTER XII.—When Tzū Yu was governor of the city of Wu the Master asked him: "Have you been able to obtain men?" There is one T'an-t'ai Mieh-ming," was the reply, "who when walking takes no

K. Have you succeeded in getting a good man under you? I have now a man who never acts upon expediency. Couv. Avez-vous trouvé des hommes qui méritent votre confiance? ...Il ne va jamais par les sentiers écartés et cachés.

CHAPTER XIII. — BETTER PREVARICATE THAN BOAST. Mêng Chih-fan was a scion of the house of 孟, named 側 and a Minister of Lu. The 門 is said to be a gate or pass on the Lu frontier. The flight was in the 11th year of Duke 哀. C. approvingly quotes 胡氏 who recognises this 孟子反 and the one in Chuang Tzū as the same person. C 代、誇功也、Boastful of his achievements. 奔、敗走也、A flight on defeat. 軍後曰殿、The rear of the troops is called 殿、策鞭也、To whip. 戰敗而還以後爲功、It is an honour to be the last to flee on a defeat. L. does not boast his merit. Being in the rear on an occasion of flight, when etc. advance. Z. non se jactat: capta fuga, tunc erat in postsignanis; jam portam ingressus.....non quoad ego ausus fuerim retro etc. K. He was a man who never would boast.....he slowly brought up the rear;.....city gate,.....It was not courage wh. kept me behind. But you see—my horse w'd not go. Couv. ne se vante pas lui-même.....Arrivé à la porte de la capitaleCe n'est pas que j'aie eu le courage de me retirer après les autres etc.

CHAPTER XIV.—ELOQUENCE AND BEAUTY—PASSPORTS IN A DECADENT AGE. The 祝 was the officer who read the invocation in the ducal Anc. Temple. 鮒 was the Invocator in the 衛 State, name 子魚 and

十四

之 子 也 敢 門 伐 子 至
 佞 曰 後 策 奔 曰 於
 而 不 也 其 而 孟 偃
 有 有 馬 馬 殿 之 之
 宋 祝 不 曰 將 反 室
 朝 鮒 進 非 入 不 也

十三

short cuts, and who, except on public business, has never yet come to my abode.”

CHAPTER XIII.—The Master said: “Mêng Chih-fan is no boaster. When they were fleeing he brought up the rear, and only when about to enter the gate did he whip up his horse, saying: ‘It is not that I dare to be in the rear; my horse would not come on.’”

CHAPTER XIV.—The Master said: “Without the eloquence of T’o, the Temple reader, and the beauty of Prince Chao of

was noted for his 口才 eloquence. 朝 was son of the Duke of 宋, noted for his handsome presence, as also for incest with his half sister, wife of Duke 靈 of Wei, cap xxvi. C. says 衰世好諛悅色、 A decadent age loves flattery and takes pleasure in external charms; 非此難免、蓋傷之 without these it is hard to get on,—hence he grieves over it. L. Without the specious speech of the litanist T'o etc. Z. Si non habes precatoris T'ouo facundiam difficile est quod servaberis etc. A man who has not the wit of that parson (the Sydney Smith of the time) and the fine appearance of that noble lord (the Lord Chesterfield etc.) will never get on in society now. Couv. A moins d'avoir le talent de l'orateur.....difficile d'échapper à l'haine dans ce siècle.

CHAPTER XV.—STRAIT THE GATE, NARROW THE WAY. C. 怪而難之之辭、 An expression of astonishment and grief. The Philosopher 洪 says 非道遠人、人自遠爾、 It is not that Truth keeps away from man, it is man himself who keeps away from it. L. Who can go out by the door? How is it that men will not walk according to these ways? Z. et quare nemo transit per hanc naturalis legis viam? K. How is it that men do not know that one cannot live except through the Way? Couv. Pourquoi personne ne marche-t-il par la voie de la vertu?

CHAPTER XVI.—NATURE AND TRAINING. On 質 *Kuan* says 凡物有體有質、譬如紙是竹造的、紙就是體、竹就是質、 Everything has form and substance, e.g. paper is made of bamboo, the form is paper, the substance bamboo. 勝 excels i.e. 過 exceeds.

十六

十五

野	子	道	由	子	今	之
文	曰	也。	戶	曰	之	美
勝	質		何	誰	世	難
質	勝		莫	能	矣。	乎
則	文		由	出		免
史	則		斯	不		於

Sung, it is hard to escape in the present generation.”

CHAPTER XV. — The Master said: “Who can go forth except by the door? Why will not men go by this Way?”

CHAPTER XVI.—The Master said: “When nature exceeds training you have the rustic. When training exceeds nature you

文 adornment, culture. C. 野、野人、言鄙略也、
 Vulgar and unfinished. 史、掌文書多聞習事而
 誠或不足也、 A clerk, well-informed and experi-
 enced, but lacking in sincerity. 彬彬猶班班、物相
 雜而適之貌、 Parti-coloured, so blended as to
 approach equality of proportion. 與其史寧野、 Bet-
 ter be a rustic than a scribe. L. Where the solid qualities
 are in excess of the accomplishments, we have rusticity,...
 ...the manner of a clerk.....equally blended, we then have
 the man of virtue. Z. si nativa simplicitas superet culturae
 ornatum, tunc eris rudis etc..... debita proportione. K.
 When the natural qualities of men get the better of the
 results of education, they are rude men.....literati.....
 properly blended. Couv. Celui chez qui les qualités
 naturelles l'emportent sur la politesse des manières et du
 langage, est un homme agreste.....sur les vertus intérieures,
 est comme un copiste de tribunal.....égal degré.

CHAPTER XVII.—TO LIVE ILL AND STILL
 LIVE IS GOOD FORTUNE. 罔之生也、 He who
 is without it and lives, it is his good fortune that he escapes.
 The 備旨 says the first 生是始生之生 is at
 birth, or the beginning of life; the second 生是生存於
 世 is preservation in the world. C. 罔不直也 means
 without rectitude. L. If a man loses his uprightness and
 yet lives, his escape *from death* is the effect of mere good
 fortune. Z. homo nascitur rectus; quod non rectus tamen
 vivat, fortunata est dispensatio. K. Man is born to be
 upright;.....ceases to be that, it is by the merest chance,
 that he can keep himself alive. Couv. Tout homme en-
 naissant a la rectitude du coeur. Si celui qui la perd, ne

十七

而	直	子	君	文
免。	罔	曰	子。	質
	之	人		彬
	生	之		彬
	也	生		然
	幸	也		後

have the clerk. It is only when nature and training are proportionately blended that you have the higher type of man."

CHAPTER XVII.—The Master said:
 "Man is born for uprightness. Without it he is lucky to escape with his life."

perd pas en même temps la vie, il a bonheur qu'il n'a pas mérité.

CHAPTER XVIII.—TO KNOW, LOVE, REJOICE IN TRUTH. The four 之 “it” may mean Truth or Virtue, or the Right, C. quotes 尹氏 as saying; 知之者知有此道也好之者好而未得也樂之者有所得而樂之也、 The knower knows there is the Truth, the one who likes it likes but has not attained, the rejoicer has in a measure attained and rejoices in it. Another philosopher 張敬夫 says: It is like the 五穀 five cereals, the first knows they are edible, the second eats and likes them, the third eats his fill. L. They who know *the truth* are not equal to those who love it,.....delight in it. Z. cognoscens sapientiam non sicut amans illam delectatur illa. K. know it.....love it.....find their joy in it (the difference between a moralist, a philosopher, and a real man of religion). Couv. Il vaut mieux aimer la vertu que de la connaître seulement,.....en faire ses délices, etc.

CHAPTER XIX. — HIGHER TRUTH FOR HIGHER MINDS. C. 語^〇告也 to tell. It means the teacher ought 隨其高下而告語之則其言易入而無躐等之弊也、 to teach his pupils according to their grade, then his lessons will be received, and there will be none of the evil of skipping over parts. L. To those whose talents are above mediocrity, the highest subjects may be announced. Z. mediocrem hominem supereminentes possunt edoceri sublimiora. K. You may speak of high things to those who in natural qualities of mind are above average men. Couv. Un homme d'une vertu plus qu'ordinaire peut entendre des enseignements relevés.

十九

十八

語	人	可	子	者	如	子
上	以	以	曰	不	好	曰
也	下	語	中	如	之	知
	不	上	人	樂	者	之
	可	也	以	之	好	者
	以	中	上	者	之	不

CHAPTER XVIII.—The Master said: “He who knows the Truth is not equal to him who loves it, and he who loves it is not equal to him who delights in it.”

CHAPTER XIX.—The Master said: “To men above the average one may discourse on higher things; but to those who are below the average one may not discourse on higher things.”

CHAPTER XX.—WISDOM AND VIRTUE—A DEFINITION. Fan Ch'ih, Intro. V. 鬼神 The former was the departed human spirit, or daimon; the latter the various nature deities. Later the 神 came to mean beneficent spirits and 鬼 malevolent ones, demons. 務民 etc., An old interpretation makes it,—“Strive to perfect the people's rectitude.” C. This reply was corrective of Fan Ch'ih's faults. 民亦人也 *min* also means men. 獲謂得也 to obtain, acquire. 專用力於人道之所宜、而不惑於鬼神之不可知、知者之事也、 To devote one's strength to the proper duties of human conduct and not to be deluded about spirits which cannot be known, is the business of the wise man. 先難、克己也、 Self-subjugation,—also 先其事之所難、而後其效之所得、 L. To give oneself earnestly to the duties due to men, and while respecting spiritual beings, to keep aloof etc. The man of virtue makes the difficulty *to be overcome* his first business, and success only a subsequent consideration. Z. *vacare hominum naturali perfectioni etc..... perfectus si anteponat partem difficilem et postponat acquisitionem etc.* K. To know the essential duties of man living in a society of men, and to hold in awe and fear the Spiritual Powers of the Universe, while keeping aloof from irreverent familiarity etc. A man who wants to live a moral life must first be conscious within himself of a difficulty and has struggled to overcome etc. Couv. Remplir les devoirs propres à l'homme, honorer les esprits, mais s'en tenir à distance.....prudence. Un homme parfait met en premier lieu ce qui est le plus difficile (à savoir, la victoire sur ses passions); il met en second lieu les avantages qu'il en doit retirer etc.

二十

可	者	知	神	務	樊
謂	先	矣。	而	民	遲
仁	難	問	遠	之	問
矣。	而	仁	之	義	知
	後	曰	可	敬	子
	獲	仁	謂	鬼	曰

CHAPTER XX.—When Fan Ch'ih asked what constituted Wisdom the Master replied: "To devote oneself earnestly to one's duty to humanity and, while respecting the spirits, to avoid them, may be called Wisdom." On his asking about Virtue, the Master replied: "The man of Virtue puts duty first, however difficult, and makes what he will gain thereby an after consideration,—and this may be called Virtue."

CHAPTER XXI.—CLEVERNESS AND VIRTUE CONTRASTED. C. 知者達於事而周流無滯、The clever are men of affairs and ever restless. 仁者安於義理而厚重不遷、The Virtuous rest in rectitude and are stable and immovable. L. The wise find pleasure in water, virtuous, hills.....active, tranquil... ..joyful, long-lived. Z. prudens delectatur aquarum fluiditate, perfectus amat montium immobilitatem;.....actione movetur,.....virtute quiescit;..... jucunde vivit,..... longaevus. K. Men of intellectual character delight in water scenery; moral character.....mountain scenery etc. Couv. L'homme prudent aime l'eau, et l'homme parfait les montagnes.....se donne du mouvement,.....demeure immobile... ..vit heureux;... ..vit longtemps.

CHAPTER XXII.—LU NEARER THE IDEAL THAN CH'I. Ch'i was the northern neighbour of Lu. C. Seeing that Ch'i was larger and more powerful than Lu, who w'd not deem it greater? But Lu had the beneficent hereditary influences of Duke 周, while Ch'i had the hereditary traditions of the usurpation of 桓公. Lu's principles were right but she lacked the men. In Ch'i both principles and men were lacking. 道者先王之道、The rule of the ancient kings. C. adds, only Conf. c'd have succeeded but they w'd not let him try. L. Lu, by one change, w'd come to a State where true principles predominated. Z. Lou si uno gradu proficiat, perveniet ad rectam normam. K. if Lu w'd only reform she w'd have a perfect govt. Couv. Si la principauté de Lou devenait meilleure d'un degré, elle serait parfaite.

		二 十 二				二 十 一
於	於	子	樂	動	仁	子
道。	魯	曰	仁	仁	者	曰
	魯	齊	者	者	樂	知
	一	一	壽。	靜	山	者
	變	變		知	知	樂
	至	至		者	者	水

CHAPTER XXI.—The Master said: “The clever delight in water, the Virtuous in hills; the clever are restless, the Virtuous calm; the clever enjoy life, the Virtuous prolong life.”

CHAPTER XXII.—The Master said: “The State of Ch'i, at one reform, could attain to the standard of Lu; but Lu, at one reform, could attain to ideal government.”

CHAPTER XXIII.—ANCIENT NAMES WITHOUT ANCIENT PRINCIPLES. Or, A drinking horn that is not a horn! C. describes 觚 by 棱 a rounded corner, and says some say it was a 酒器 wine vessel, others a 木簡 wooden tablet, both having rounded corners. The formation of the character suggests a gourd-shaped drinking horn. The article had changed its shape while retaining its name, so to call him a prince or a minister who has lost his authority is a misnomer. L. A cornered vessel without corners,—A strange cornered vessel! Z. o quale, o vere angulatum vas! K. A goblet that is not globular :.....why call it a goblet? Couv. s'il n'a pas d'angles, doit-il être appelé *kou*?

CHAPTER XXIV.—SELF-DENIAL DOES NOT MEAN SELF-DESTRUCTION, 井有仁 is usually read 井有人. The emendation rests on the authority of Chu Tzū's teacher 劉聘君 and Dr. Legge considers it a "happy correction of the text." But there are those who think the original 仁 more suitable,—“your duty to your fellow-man is at the bottom of the well.” C. 從, 隨之於井而救之也. Tsai Wo 憂爲仁之陷害 feared that altruism meant destruction. 逝謂使之往救. Cause him to go and rescue. 陷謂陷之於井. Sink himself in the well. 欺謂誑之以理之所有. Deceive him in a matter that was right to do. 罔謂昧之以理之所無. Befool him into doing something not consistent with the right. L. A benevolent man, tho' it be told him etc. A sup. man may be made to go to the well, but he cannot be made to go down into it.....be-fooled. Z. philanthropus.....in puteo est homo, hunc eo

						二 十 四		二 十 三
也	不	也	子	人	雖	宰	哉	子
不	可	君	曰	焉	告	我	觚	曰
可	陷	子	何	其	之	問	哉。	觚
罔	也	可	爲	從	曰	曰		不
也	可	逝	其	之	井	仁		觚
	欺	也	然	也	有	者		觚

CHAPTER XXIII.—The Master exclaimed: “A wassail-bowl that is not a bowl! What a bowl! What a bowl!”

CHAPTER XXIV.—Tsai Wo asked, saying: “An altruist, even if some one said to him. ‘There is a man in the well,’ would, I suppose, go in after him?” “Why should he act like that?” answered the Master. “The higher type of man might hasten to the well, but not precipitate himself into it; he might be imposed upon, but not utterly hoodwinked.”

VI. XXIV, XXV, XXVI. THE ANALECTS.

ille prosequetur.....Sapiens poterit admoveri, non poterit praecipitari :... ..decepi.....hallucinari. K. A moral man,a man fallen into a well, I suppose he w'd immediately follow into the well.....imposed upon, but not made a fool of. Couv. Un homme parfait.....tombé dans un puits..... aller au bord du puits, mais il ne s'y jettera pas lui-mêmetrompé..... aveuglé.

CHAPTER XXV.—LEARNING AND JUDGMENT AS SAFEGUARDS. 畔 A boundary, a path, to get off the path. C. 約要也、 Important, conditioning it by *li*. 畔背也、 Go back on. 程子 says: 博學於文而不約之以禮、必至於汙漫博學矣、 The very learned man who is without judgment loses himself in a learned wilderness. L. The sup. man, extensively studying all learning and keeping himself under the restraints of the rules of propriety, may thus likewise not overstep what is right. Z. sapiens late incumbit in scientiam, et moderatur eam ad honestatis leges; sicque poterit non refragari sapientiae. K. A good man who studies extensively into the arts and literature, and directs his studies with judgment and taste, is not likely to get into a wrong track. Couv. Le disciple de la sagesse étudie les livres.....et il régle sa conduite d'après les vrais principes,... ..ne pas s'écarter de la voie droite.

CHAPTER XXVI.—HONI SOIT QUI MAL Y PENSE. Cf S. Mark VI. 18; S. John IV. 27, et al. 矢之 suggests "Took an oath on it." C. Nan Tzū was the incestuous wife of Duke 靈 of 衛 cap. XIV. When Conf. arrived in Wei she invited him to see her. Conf. sought to avoid the interview but was unable, for of old

二十六

二十五

厭	曰	不	子	夫	亦	於	子
之	予	說	見		可	文	曰
天	所	夫	南		以	約	君
厭	否	子	子		弗	之	子
之	者	矢	子		畔	以	博
	天	之	路		矣	禮	學

CHAPTER XXV.—The Master said: “The Scholar who becomes widely versed in letters and who restrains his learning within the bounds of good taste, is not likely to get off the track.”

CHAPTER XXVI.—When the Master went to see Nan-tzū, Tzū Lu shewed his displeasure, on which the Sage swore to him saying: “If I have in any way done wrong, may Heaven reject me! May Heaven reject me!”

VI. XXVI, XXVII, XXVIII. THE ANALECTS.

when a man took office in a State it was the 禮 for him to have an interview with the Prince's wife Tzū Lu looked upon his interviewing this woman as discreditable. 失誓也、To take an oath, declare. 不、謂不合於禮不由其道也、Not accordant with decorum or right. 厭棄絕也、Reject, cast off. L. Wherein I have done improperly. Z. si est quod ego peccavi coelum me rejiciat. K. If I have had an unworthy motive in that, may God forsake me. Couv. Si j'ai mal fait, que le Ciel me rejette.

CHAPTER XXVII.—THE SCARCITY OF VIRTUE. Or, "The people have had little of it for a long time" See the 中庸. C. 中無過無不及之名也、*Chung* is the term for neither excess nor deficiency. 庸平常也、Constant, normal. 至極也、Utmost. 鮮少也、Few, little. 程子 says 不偏之謂中、不易之謂庸、The one neither side (or never eccentric) is called *chung*; the unchanging (or unvarying) is called *yung*, i.e. the fixed standard. L. Perfect is the virtue wh. is according to the Constant Mean! Rare..... has been its practice etc. Z. *aequabilis medii virtus, nonne illa summa est?* K. The use of the moral sentiment well balanced and kept in perfect equilibrium,—that is the true state of human perfection. It is seldom found long so kept up amongst men. Couv. La vertu qui se tient dans l'invariable milieu, est la plus haute perfection. Peu d'hommes la possèdent, et cela depuis longtemps.

CHAPTER XXVIII.—THE PHILANTHROPIST AND THE SAGE. I. The man who can so universally benefit his fellows is great enough to be called 聖、何如、What may he be like? C. 博廣也、Widely. 仁以

	二 十 八				二 十 七
施	子	民	德	子	曰
於	貢	鮮	也	曰	中
民	曰	久	其	中	庸
而	如	矣。	至	之	爲
能	有		矣	乎	
濟	博		乎		

CHAPTER XXVII.—The master said:
 “The virtue that accords with the golden mean, how perfect it is! For long has it been rare among the people.”

CHAPTER XXVIII.—Tzū Kung said:
 “Suppose there were one who conferred

理言通乎上下、聖以地言則造其極之名也、The law of 仁 applies to all ranks; the position of Sage carries with it the highest name that can be given. 病、心有所不足也、In their hearts not satisfied. The 何事、What thing, or connection, is taken as 何止於仁、Why limit this to philanthropy? L. Suppose the case of a man extensively conferring benefits etc., and able to assist all, what w'd you say of him?.....perfectly virtuous? Why speak only of virtue in connexion with him?.....qualities of a sage? Even Yao and Shun were still solicitous about this. Z. *quí agis de philanthropia? at nonne requiretur sanctus? Yao et Choen, illi adhuc laborabant ad hoc.* K. If there is a man who carries out extensively good works for the welfare etc. and is really able to benefit the multitude etc. Why call him only a moral character?a holy or sainted man.....felt their short-comings. Couv. *qui répandrait partout ses bienfaits parmi le peuple, et pourrait aider tous les hommes sans exception?.....à la vertu parfaite?..... ne faudrait-il pas la plus haute sagesse?avaient la douleur de ne pouvoir le faire.*

2. C. 以己及人仁者之心、To put himself in another's place is the spirit of the philanthropist. L. wishing to be established himself seeks also to establish others, enlarged.....enlarge others. Z. *ipse consistere, etiam erigit alios;.....ipse penetrare, etiam promovet alios.* K.in forming his character forms the character of others; in enlightening himself etc. Couv. *se tenir ferme lui-même etc.....comprendre lui-même (ses devoirs), et il instruite les autres.*

3. 近 the near at hand, oneself,—from one's immediate

立	仁	舜	仁	乎。	衆
人	者	其	必	子	何
己	己	猶	也	曰	如
欲	欲	病	聖	何	可
達	立	諸	乎	事	謂
而	而	夫	堯	於	仁

benefits far and wide upon the people, and who was able to succour the multitude, what might one say of him? Could he be called a philanthropist?" "What has he to do with Philanthropy?" said the Master. "Must he not be a Sage? Even Yao and Shun felt their deficiency herein. 2. For the

environment to make a comparison i.e., Do as one would be done by. C. 近取諸身、To take from oneself. 以己所欲譬之他人知其所欲、To take one's own likes and dislikes as a parallel for others, so as to know theirs. L. To be able to judge *of others* by what is nigh *in ourselves*... ..art of virtue. Z. posse ab intimo sumere exemplum etc. K. able to consider how one w'd see things and act if placed in the position of others. Couv. à juger des autres par soi-même, et à les traiter comme on desire être soi-même.

己。	可	達
	謂	人
	仁	能 ^三
	之	近
	方	取
	也	譬

philanthropist is one who desiring to maintain himself sustains others, and desiring to develop himself develops others. 3. To be able from one's own self to draw a parallel for the treatment of others,—that may be called the rule of philanthropy.”

VOLUME IV.

BOOK VII.

CONCERNING THE MASTER
HIMSELF.

CONTENTS.—Shu Erh,—A transmitter. C. 此篇多記聖人謙己誨人之辭及其容貌行事之實凡三十七章、 This section consists of 37 chapters, many of wh. record how the Sage by his modesty instructs others, and also give a description of his appearance and manner.

CHAPTER I.—CONFUCIUS THE HISTORIAN.
—C. 述、傳舊而已 Simply a transmitter of the past ; 作則創始也 to create, originate. 故作非聖人不能而述則賢者可及、 For none but a Sage can originate, but to transmit is within the range of a worthy. 竊比尊之之辭 An expression of respect, (竊 to steal, arrogate, presume). 老彭商賢大夫 A high officer of worth in the Shang dyn.—but some take 老 to be the Founder of the Taoist sect, and 彭 to be 彭祖 grandson of the legendary Emp. 顓頊、 whose family name is given as 籙 and his name as 鑿、 Chuang-tzū frequently refers to him. He is described as over 700 years old and still not infirm at the end of the 殷 dynasty. His name 彭 is derived from his feoff 大彭、 Conf.'s love of

VOLUME IV. .

BOOK VII.

於	信	子	
我	而	曰、	述
老	好	述	而
彭。	古、	而	第
	竊	不	七
	比	作、	

CHAPTER I.—The Master said: “A transmitter and not an originator, a believer in and lover of antiquity, I venture to compare myself with our ancient worthy P’eng.”

antiquity etc. is seen in his compilation of the Classics, i.e. 刪詩書、定禮樂、贊周易、修春秋、 all work that had never been done before. Hence in speaking thus not only does he not venture to claim the sage-like qualities of a creator, but even hesitates to claim equality with the ordinary worthies of old, 蓋其德愈盛而心愈下 for the more perfect he became the more humble he grew. 其事雖述而功則倍於作矣 Altho' his office was that of transmitter, his merit was double that of a mere creator. L.....not a maker, believing in and loving the ancients,... our old P'ang. Z. *refero et non creo; credo et amo antiquitatem, mihi sumens assimilari cum meo* Lao P'ong. K. I transmit the old truth and do not originate any new theory. I am well acquainted and love the study of Antiquity. In this respect.....old Worthy Pang. Couv. Je transmets (les enseignements des anciens), et n'invente rien de nouveau. Je m'attache à l'antiquité avec confiance et affection;.....notre vieux P'eng.

CHAPTER II.—THE SCHOLAR'S PERENNIAL LAMENT.—厭 means to be wearied, satiated with. C. 識記也 Chih means to 'remember, record'; 默識謂不言而存諸心 *mo chih* means to silently store up in mind. Another interpretation is 識知之 to know, understand, 不言而心解也 silently excogitate. The whole is considered as 謙而又謙之辭 revealing the Sage's extreme modesty. L. The silent treasuring up of knowledge; learning without satiety, instructing.....wearied:—what one of these things belongs to me? Z. *meditari animoque doctrinam infigere, addiscere et non fastidire, instituere etc. ecquid inveniuntur in me?* K. To meditate in silence; pa-

			二
哉。	不	學	子
	倦、	而	曰、
	何	不	默
	有	厭、	而
	於	誨	識
	我	人	之、

CHAPTER II—The Master said: “The meditative treasuring up of knowledge, the unwearying pursuit of wisdom, the tireless instruction of others,—which of these is found in me?”

tiently to acquire knowledge ; and to be indefatigable ; which one.....can I say that I have done? Couv. Méditer et se graver dans la mémoire les préceptes de la sagesse,..... satiété,..... se lasser, ces trois mérites se trouvent-ils en moi?

CHAPTER III.—THE SAGE'S SHORTCOMINGS.

—不脩 The non-repair of virtue. 講 in the sense of 講究、徒 not 徒、C. quotes the philosopher 尹：德必脩而後成、學必講而後明、見善能徙、改過不吝、四者日新之要也、 Character needs emendation in order to perfection, learning exactness in order to lucidity, on seeing the good one must be able to move over to it, and errors should be corrected without stint :—these are four important rules for daily renovation. L. The leaving virtue without proper cultivation :—the not thoroughly discussing what is learned ; not being able to move towards righteousness of which a knowledge is gained ; and not being able to change what is not good, etc. Z. virtutem non excoli, scientiam non edisseri, cognitam justitiam non posse prosequi, minus rectum non posse emendare etc. K. Neglect of godliness, study without understanding ; failure to act up to what I believe right ; and inability to change bad habits, etc. Couv. Ce que je crains, c'est de ne pas m'appliquer à la pratique de la vertu, de ne pas chercher à me faire expliquer ce que je dois apprendre, de ne pouvoir accomplir ce que je sais être de mon devoir,.....me corriger de mes défauts.

CHAPTER IV.—CONFUCIUS UNBENT AND SMILING.—C. 燕居閒暇無事之時 *Yen chü* means when at leisure and free from business. 申申如舒也 unrolled, unbent. 夭夭其色愉也 made plea-

	四					三
如	子	能	不	學	子	
也	之	改	能	之	曰	
天	燕	是	徙	不	德	
天	居	吾	不	講	之	
如	申	憂	善	聞	不	
也。	申	也。	不	義	修	

CHAPTER III.—The Master said: “Neglect in the cultivation of character, lack of thoroughness in study, incompetency to move towards recognised duty, inability to correct my imperfections,—these are what cause me solicitude.”

CHAPTER IV.—In his leisure hours the Master relaxed his manner and wore a cheerful countenance.

sant his looks, i.e., a cheerful demeanour. L. unoccupied with business, his manner was easy, and he looked pleasant. Z. *vacivus degens, exporrecto erat animo hilarisque fronte.* K. But notwithstanding what he said above, Conf. in his disengaged hours was always serene and cheerful. Couv. *pas occupés d'affaires, son maintien était plein d'aisance, son air affable et joyeux.*

CHAPTER V.—THE SAGE'S DECAY.—The Chou dynasty sprang from 周 now 岐山縣 in 鳳翔府 Shensi. The elder son of King 文 named 爽 became the first Emperor 武王 of the 周 dynasty, but died soon after, leaving his younger brother 旦 i.e. 周公 regent during the minority of Wu's son. It was 周公 who by his sagacity and learning established the dynasty, and to Confucius he was the beau ideal of a man and a ruler. C. 孔子盛時志欲行周公之道 When Confucius was in his prime his mind was set on carrying out the policy of the Duke of Chou,—hence in his dreams he seemed to see him; 至其老而不能行也則無復是心而亦無復是夢矣 but in his old age, being unable to carry out this policy, he had lost the spirit and therewith the vision. L. Extreme is my decay. For a long time I have not dreamed, as I was wont to do etc. Z. *admodum sane ego contabui; jamdiu ego non amplius etc.* K. How my mental powers have decayed! etc. Couv. *J'ai beaucoup perdu de mon énergie.*

CHAPTER VI.—DUTY BEFORE PLEASURE.—The business of life is character and conduct, the arts are additional. It might almost be translated: With a mind fixed on Truth, with virtue for a staff, and clad in unselfishness, I ramble for pleasure amongst the arts and sciences.

		六			五
於	於	子 ^一	夢	也	子
藝。	德、	曰、	見	久	曰、
	依 ^三	志	周	矣	甚
	於	於	公。	吾	矣
	仁、	道		不	吾
	游 ^四	據 ^二		復	衰

CHAPTER V.—The Master said: “How utterly fallen off I am! For long I have not dreamed as of yore that I saw the Duke of Chou.”

CHAPTER VI.—1. The Master said: “Fix your mind on the right way; 2. hold fast to it in your moral character; 3. follow it up in kindness to others; 4. take your recreation in the polite arts.”

C. 道則人倫日用之閒所當行者 *Tao* is one's daily line of duty to one's fellows. 德則行道而有得於心者 *Tê* means that which one obtains within from pursuing one's line of duty, i.e. character. 依者不違 *I* is the opposite of *wei*, it means rely on, accord with. 仁者私欲盡去而心德之全也 *Rên* means the extinction of selfishness and the perfection of the moral character. 藝則禮樂之文射御書數之法 *I* means the refinements of manners and of music, plus the rules of archery, charioteering, writing, and numbers. L. 1. Let the will be set on the paths of duty. 2. Let every attainment in what is good be firmly grasped. 3. Let perfect virtue be accorded with. 4. Let relaxation and enjoyment be found etc. Z. intende in rectam doctrinam, insiste in virtutem, adhaere in cordis perfectionem, te recrea in liberalibus disciplinis. K. Seek for wisdom; hold fast to godliness; live a moral life and enjoy the pleasures etc. Couv. Proposez-vous toujours de suivre la voie de la vertu, demeurez dans cette voie; ne vous écartez jamais de la perfection; ayez pour délasséments etc.

CHAPTER VII.—THE SAGE'S KINDNESS TO POOR STUDENTS.—The Comm. take 自 as 自己 'personally', not as 'from'; 行 as 奉 to offer, and 以上 as 來學 or 上學 not as 'upwards'. C. 脩脯也 strips of dried flesh (The salary of a teacher is still 束脩、束金 or 脩金). 束 to bind, 十脰爲束 ten strips to the bundle. 古者相見必執贄以爲禮、束脩其至薄者 The ancients on paying a visit always took a present by way of showing respect, and a bundle of dried flesh was their very smallest. L. From the man bringing

八			七
子	誨	以	子
曰	焉。	上	曰
不		吾	自
憤		未	行
不		嘗	束
啟		無	脩

CHAPTER VII. — The Master said :

“From him who has brought his simple present of dried flesh seeking to enter my school I have never withheld instruction.”

CHAPTER VIII.—The Master said : “I

his bundle of dried flesh *for my teaching* upwards, I have never refused instruction to any one. Z. si ipsemet praeferens fasciculum siccae carnis ascendat, etc. K.....I have taught men who could just afford to bring me the barest presentation gift.....as I have taught others. Couv. Chaque fois que quelqu'un est venu de lui-même à moi en m'apportant les présents d'usage etc.

CHAPTER VIII.—THE SAGE'S PEDAGOGY.—

C. 憤者心求通而未得之意 A seeking after unattained knowledge. 悱者口欲言而未能之貌 A manifest desire to express oneself but without being able, 啟謂開其意 Expound the meaning 發謂達其辭 To unfold in terms. 物之有四隅者舉一可知其三 In things with four corners, if you take one you can know the other three. 反者還以相證之義 *Fan* conveys the idea of repeating, as evidence (of understanding). 復再告也 To again inform. The 備旨 says 不復、是不再以別件道理告他非不復以三隅也 Did not proceed to other subjects, not that he did not take up the remaining three corners. L. Open up the truth to one who is not eager *to get knowledge*, nor help out.....explain himself. When I have presented one corner of a subject etc. learn from it etc. Z. non conantem intelligere non erudis,.....loqui non expedio; si proposito uno angulo,.....jam non repetam. K. In my method of teaching I always wait for my student to make an effort himself to find his way through a difficulty, before I shew him the way myself.....find his own illustrations.....pointed out the bearing of a subject in one direction etc.....repeat my lesson. Couv. Je n'enseigne pas celui qui ne s'efforce pas de

九

之	子	則	隅	不
側	食	不	不	悻
未	於	復	以	不
嘗	有	也。	三	發
飽	喪		隅	舉
也。	者		反	一

expound nothing to him who is not earnest, nor help out any one not anxious to express himself. When I have demonstrated one angle and he cannot bring me back the other three, then I do not repeat my lesson."

CHAPTER IX.—I. When the Master dined by the side of a mourner he never ate

comprendre,.....d'exprimer sa pensée.....la quatrième partie d'une question,.....je ne l'enseigne plus.

CHAPTER IX.—WEEP WITH THOSE THAT WEEP. C. 哭弔哭 condoling with. L. When the Master was eating by.....never ate to the full. He did not sing on the same day in which he had been weeping. Z. comedens ad habentis funus latus.....saturabatur :.....condoluerat,....cantabat. K.....dined in a house of mourning he never ate much.....mourn for the death of a friend, the sound of music was never heard in his house. Couv. mangeait à coté d'un homme qui venait de perdre un proche parent, sa douleur lui permettait à peine de prendre un peu de nourriture.....pleurer un mort.....sa douleur l'empêchait de chanter.

CHAPTER X.—MORAL COURAGE AND PHYSICAL.—I. The 之 is taken to connote Confucius and Hui. May it not equally well mean 道? When one's principles are accepted then to continue to act, when rejected to retire. This is in keeping with the Sage's actions. 夫 *Kuan* 陶、L. When called to office to undertake its duties, when not so called, to lie retired:—.....it is attained to this. Z. ut adhibiti quidem agamus, depositi vero latitemus. K. To act when called upon to act, in public life, and when neglected to be content to lead out a private life,.....made up our minds upon. Couv.....qui soyons toujours disposés à remplir une charge, quand on nous l'offrequand on nous la retire.

2. A 軍 consisted of 12,500 men; the largest States had three 軍 and the Imperial Army six. 必也 may mean, If one be necessary, or what is necessary. C. 子路見孔子獨美顏淵自負其勇 Tzū Lu, seeing Confucius

十

死子^三行是藏之子^一不子^二
 而曰三夫。惟則謂歌。於
 無暴軍子^三我行。顏是
 悔虎則路與舍淵日
 者馮誰曰爾之曰哭
 吾河與子有則用則

to the full. 2. On the same day that he had been mourning he never sang.

CHAPTER X.—I. The Master addressing Yen Yüan said: "To accept office when required, and to dwell in retirement when set aside,—only you and I have this spirit" 2. "But, suppose," said Tzū Lu, "that the Master had the conduct of the armies of a great State, whom would he associate with him?" 3. "The man," replied the Master, "who bare-armed would beard a tiger, or rush a river, dying without

only praised Yen Yuan, advanced his own courage,—imagining the Master would certainly prefer him in the leading of an army where real courage was needed. L. Conduct of the armies of a great State,.....act with you? Z. educeret tria agmina.....assciaret? K. Command of an army,have with you? Couv. Trois légions à conduire..... pour vous aider.

3. 暴虎徒博 To seize empty-handed, unarmed 馮河徒涉 Cross a river (or The River) without means (馮 is a running horse). 懼謂敬其事 means heedful, careful. 成謂成其謀 means succeed in his plans. L.unarmed attack a tiger,.....cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude,.....fond of adjusting his plans, and then carries them into execution. Z. sine armis agredientem tigram, sine cymba se committentem flumini etc. si quem deberem, profecto qui aggreditur res cum circumspectione, et amat praemeditari ad perficiendum. K. I would not have him who is ready to seize a live tiger with his bare arms, or jump into the sea, without fear of death.....conscious of the difficulties of any task set before him, and who, only after mature deliberation, proceeds to accomplish it. Couv.....à saisir sans aucune arme....., à traverser un fleuve sans barque, à braver la mort sans aucun souci de sa vie. Je choiserais certainementn'entreprendrait rien qu'avec circonspection, et qui réfléchirait avant d'agir.

CHAPTER XI.—AURI SACRA FAMES.—可 may, is usually permissive and might be read here;—If the pursuit of wealth were right.—But the commentaries take

十一

也	子	成	事	不
雖	曰	者	而	與
執	富	也。	懼	也
鞭	而		好	必
之	可		謀	也
士	求		而	臨

regret,—him I would not have with me. If I must have a colleague he should be one who on the verge of an encounter would be apprehensive, and who loved strategy and its successful issue.”

CHAPTER XI.—The Master said: “If wealth were a thing one could (count on) finding, even though it meant my becoming

it in the sense of 能 can, persuuable, for wealth is the gift of Heaven and is fixed by Fate. C. 執鞭賤者之事 a menial office. 富若可求則雖爲賤役以求之亦所不辭然有命焉非求之可得也 If wealth could be acquired, although I had to become menial to acquire it, I would not refuse, but it is fixed by Fate and cannot be obtained by pursuit. L. If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love. Z. si divitiae quidem possent comparari etc.: at quando non penes me est comparare,.....affecto. K. If there is a sure way of getting rich,.....a groom and keep horses.....pursuits congenial to me. Couv. S'il convenait de chercher à amasser des richesses,l'office de valet qui tient le fouet,l'objet de mes désirs.

CHAPTER XII.—SUBJECTS FOR CAUTION.—

齊 is used for 齋 C. 將祭而齊其思慮之不齊者以交於神明也 When about to sacrifice he ordered what might be disorderly in his thoughts, in order to hold intercourse with the gods,—the basis of sincerity and acceptable sacrifice. 戰則衆之死生國之存亡繫焉 War involves the life or death of many and the preservation or loss of the State. 疾又吾身之所以死生存亡者 Sickness also involves one's own life or death, etc. L. The things in reference to which.....exercised the greatest caution, etc. Z. sollicite attendebat, castum, bellum, et morbus. K.....three cases in life..... a man called upon to exercise the most mature delib-

十三		十二		
子	疾。	子	可	吾
在		之	求、	亦
齊		所	從	爲
聞		慎、	吾	之、
韶、		齊	所	如
三		戰、	好。	不

a whip-holding groom, I would do it. As one can not (count on) finding it, I will follow the quests that I love better."

CHAPTER XII.—The subjects which the Master treated with great solicitude were ;—fasting, war, and disease.

CHAPTER XIII.—When the Master

eration,—worship, war, sickness. *Couv.....l'abstinence avant une cérémonie, etc.*

CHAPTER XIII.—INTOXICATING MUSIC.—For 韶 v. III. 25. This probably occurred when Confucius fled with his duke to Ch'i, where the 韶 is said to have been transmitted from of old and specially cultivated. 爲樂 might be performance of music. 何晏 interprets 至於斯也 by, Had reached this place (Ch'i). C. 史記三月上有學之二字 In the 史記 before the 'three months' there are the two words 'studied it,'—he studied it, ignoring the taste of his food. 蓋心一於是而不及乎他也 for his mind was absorbed in this to the exclusion of everything else. L. Heard the Shaou and for three months did not know the taste of flesh. I did not think that music could have been made so excellent as this. Z. 'Concordia,' tresque menses quin perciperet carniū saporem,—non cogitabam componentem musicam pervenisse ad hunc gradum. K. Gave himself up to the study of it for three months, to the entire neglect of his ordinary food. I should never have thought.....brought to such perfection. *Couv.....ne percevait pas la saveur des viandes. Je ne pensais pas que l'auteur de ces chants eût atteint une si grande perfection.*

CHAPTER XIV.—VIRTUE BEFORE A PRINCE'S FAVOUR.—I. This prince was 輒 grandson of 靈公 the husband of 南子 vii. 26. 蒯聩 son of Duke Ling having planned to kill his notorious (step)mother, had to flee the country. On Duke Ling's death 輒 son of 蒯聩 succeeded his grandfather, the State supporting him. The neighbouring State of 晉 supported the father against the

十四

人	曰	諾	衛	冉	於	不	月
也	伯	吾	君	有	斯	圖	不
曰	夷	將	乎	曰	也	爲	知
古	叔	問	子	夫		樂	肉
之	齊	之	貢	子		之	味
賢	何	入	曰	爲		至	曰

was in Ch'i he heard the Shao and for three months was unconscious of the taste of meat. "I did not imagine," said he, "that Music had reached such perfection as this."

CHAPTER XIV.—1. Jan Yu asked: "Is our Master for the Prince of Wei?" "Ah!" said Tzū Kung, "I will just ask him." 2. On entering he said: "What sort of men were Po I and Shuh Ch'i?" "Worthies of old," was the reply. "Did

son, who, after a vain resistance, had to flee, hence his name 出公 During this crisis Confucius was living in Wei. Both father and son were unfilial, the one in scheming to kill his (step)mother, the other in fighting his father, so Confucius could support neither. C. 爲猶助也 implies, to assist. L. Is our Master for the Prince of Wei? Oh! I will ask him. Z. pro. K. in favour of. Couv. pour.

2. For 伯夷叔齊 see V. 22. C. The younger refused to usurp the elder's position, despite his father's will, which the elder refused to ignore, so both became exiles. When their nephew 武王 rose against the tyrant Chou the two rode out to rebuke him, and on the overthrow of the dynasty deliberately perished of starvation. Hence this parable. 怨猶悔也 like repent. An honourable man dwelling in a country does not put in the wrong its ministers much less its prince, hence Tzū Kung's mode of enquiry. L.ancient worthies. Did they have repinings *because of their course*?.....they sought to act virtuously, and they did so etc. Z.....antiquitatis sapientes piguitne facte?.....quaesierant perfectionem et adepti sunt perfectionem etc. K.....did they complain of the world?.....what they sought in life was to live a high moral life etc. Couv.....deux sages de l'antiquité.....Se sont-ils repentis (d'avoir renoncé à la royauté)?.....Ils ont voulu être parfaits dans leur conduite, et ils ont atteint leur but, etc.

CHAPTER XV.—BLISSFUL POVERTY AND FLEETING WEALTH.—Eating coarse food, drinking water, bending one's arm and pillowing on it—there is joy also therein. C. 飯食之也 fán means to eat. 程子 says, not that he enjoyed coarse food, etc., but that they

十五

不	樂	水	子	不	何	求	人
義	亦	曲	曰	爲	怨	仁	也。
而	在	肱	飯	也。	出	而	曰
富	其	而	疏		曰	得	怨
且	中	枕	食		夫	仁	乎。
貴	矣	之	飲		子	又	曰

they repine?" he asked. "They sought Virtue and they attained to Virtue," answered the Master; "why then should they repine?" Tzū Kung went out and said: "The Master is not for the Prince."

CHAPTER XV. — The Master said: "With coarse food to eat, water for drink, and a bent arm for a pillow,—even in such a state I could be happy, for wealth and

could not deprive him of his joy. L. coarse rice to eat, with etc.,—and my bended arm—etc. I have still joy in the midst of these things. Riches, etc., acquired by unrighteousness are to me as a floating cloud. Z.....*complacere cubitum ad incumbendum ei, voluptas etiam inest inter haec.....fluctuans nubes.* K. Living upon the poorest fare with etc. find pleasure in such a life, whereas etc. acquired through the sacrifice of what is right would be to me as unreal as a mirage. Couv. *Le sage fût-il réduit, etc., la tête appuyée sur son bras, il conservera son joie au milieu de ses privations. Les richesses.....obtenues par de mauvais voies.....nuées qui flottent dans les airs.*

CHAPTER XVI.—THE TRANSFORMING POWER OF THE I CHING.—C. speaks of an ancient copy which had 假 for 加 and 卒 for 五十, and this is the accepted interpretation. In the days of the ancient commentator 何晏 the 五十 was still in his copy, for he interprets “at fifty I may have learnt” etc. Assuming the text to be correct it might read,—Add me a few years, at fifty I may have mastered, etc., and then I may be, etc.; or, making fifty during which I shall have studied etc. C. places the remark in the old age of Confucius, about seventy. L. If some years were added to my life I would give fifty to the study of the Yih, and then I might come to be without great faults. Z. *si adderentur mihi aliquot anni, et quinquaginta studerem Mutationibus* etc. K. If I could hope to live some years more, long enough to complete etc., great shortcomings in my life. Couv. *Si le Ciel me donnait encore quelques années de vie, après avoir étudié le Livre de Changements durant cinquante années etc.*

十六

以	五	子	於
無	十	曰	我
大	以	加	如
過	學	我	浮
矣。	易、	數	雲。
	可	年、	

honour obtained unworthily are to me as a
fleeting cloud."

CHAPTER XVI. — The Master said:
"Given a few more years of life to finish
my study of the Book of Changes and I may
be free from great errors."

CHAPTER XVII.—THE SAGE'S GREAT TEXT-BOOKS.—C. 雅常也 Common, constant. 執守也 Observe, maintain. 詩以理性情 Poetry wherewith to regulate the character. 書以道政事 History, wherewith to direct right policy. 禮以謹節文 The Ritual, whereby to carefully regulate one's refinement (The Li covers everything from religious observances to mutual politeness). These three things are 切於日用之實 the substance of one's daily needs, hence were frequently discussed I. Frequent themes of discourse were,—..... maintenance of the rules of propriety. Z. passim loquebatur, Carmen, Annales, et servare ritus. K. loved to talk were: Poetry, history, and the rules of courtesy and good manners. He frequently, etc. Couv.roulaient ordinairement sur le Cheu king, sur le Chou king, et sur le Li ki, qui enseigne les devoirs à remplir.les sujets ordinaires etc.

CHAPTER XVIII.—THE SAGE'S WATERS OF LETHE.—1. 葉 was a very small State in 楚、now 葉縣 in 南陽府、Honan. C. 僭稱公 the duke had arrogated to himself this title. Tzū Lu did not reply, either because the duke had asked unsuitable questions, or because 聖人之德實有未易明言者 the Sage's lofty character was extremely difficult to put into words. L. Z. about Confucius. K. to give his opinion of Confucius. Couv. ayant interrogé.....sur la personne de Confucius.

2. Or, In his eagerness forgetting his food, so happy that he forgets his sorrows, not noticing old age to be on the point of arriving. 其爲人也 see I. 2, He lives a life. The 備旨 says of 云爾 that they cover the three

十八

子
路
子
路
不
對。

葉
公
問
孔
子
於

執
禮
皆
雅
言
也。

十七

子
所
雅
言、
詩、
書、

CHAPTER XVII.— The subjects on which the Master most frequently discoursed were,—the Odes, the History, and the observances of decorum ; — on all these he constantly dwelt.

CHAPTER XVIII.—I. The Duke of Shê asked Tzū Lu what he thought about

preceding clauses 謂其爲人不過如此 indicating that he was simply like this. C. 未得則發憤而忘食 Before attainment so zealous as to forget food. 已得則樂而忘憂 Having attained delighted enough to forget his sorrow. L. Simply a man, who in his eager pursuit of knowledge forgets his food, who in the joy of *its attainment* etc. and who does not perceive that old age is coming on. Z.qui enitens scire, obliviscitur comedere, reque lactatur ut immemor sit dolorum, nec sentiat senectutem mox adventuram. K.in the efforts he makes to overcome the difficulty in acquiring knowledge, neglects his food,.....and, who thus absorbed, becomes oblivious that old age is stealing on him? Couv.qui s'applique (à l'étude et à la pratique de la vertu) avec une telle ardeur qu'il oublie etc., (qui, après avoir acquis une vertu), éprouve une telle joie qu'il oublie tout chagrin; (qui est si absorbé etc.) ne sent pas venir la vieillesse.

CHAPTER XIX.—HIS KNOWLEDGE NOT INNATE BUT ACQUIRED.—This statement directly contradicts the claim of later ages that Confucius was 生而知之、C. 生而知之者氣質清明義理昭著不待學而知之也 He who has innate knowledge is naturally intelligent, possesses a clear perception of the rights and principles of things without having to learn them in order to apprehension. L. I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there. Z. ego non sum ex nativitate jam doctus sapientiam; amans antiquitatem satégi ad eam exquirendam. K. I am not one born with understanding.....study of Antiquity, and is dilligent in

十九

以	知	子	云	不	忘	其	子
求	之	曰	爾。	知	食	爲	曰
之	者	我		老	樂	人	女
者	好	非		之	以	也	奚
也。	古	生		將	忘	發	不
	敏	而		至	憂	憤	曰

Confucius, but Tzū Lu returned him no answer.
 2. "Why did you not say," said the Master, "he is simply a man so eager for improvement that he forgets his food, so happy therein that he forgets his sorrows, and so does not observe that old age is at hand?"

CHAPTER XIX. — The Master said: "I am not one who has innate knowledge, but one who, loving antiquity, is diligent in seeking it therein."

seeking for understanding in such studies. Couv. La connaissance.....n'est pas innée en moi ; mai j'aime l'antiquité, et je m'applique à l'étude avec ardeur.

CHAPTER XX.—TABOOED SUBJECTS.—Or, the supernatural, prodigious deeds, the irregular, or the spirits. It is probable that the superstitions which form the main features of the Taoist cult were as much in evidence in the days of Confucius as now, and that the four words here given should be interpreted accordingly. C. 怪異勇力悖亂之事非理之正 Bizarre things, feats of strength and rebellions do not accord with orthodox laws—so Confucius did not discuss them. 鬼神造化之迹雖非不正然非窮理之至有未易明者故亦不輕以語人也、 And although the evidences of the spirits in the operations of Nature are an orthodox subject, yet unless its laws can be exhaustively considered there is much that is not readily understood. Hence he also would not lightly discourse thereon to others. 謝氏 says: 聖人語常 (the ordinary) 而不語怪 (the extraordinary), 語德 (morals) 而不語力 (exploits), 語治 (order) 而不語亂 (disorder), 語人 而不語神 he talked of men and not of gods. L. The subjects on which the Master did not talk were—extraordinary things, feats of strength, disorder, and supernatural beings. Z. de monstris, violentes, turbationibus, et spiritibus. K. supernatural phenomena, extraordinary feats of strength, crime or unnatural depravity of man, supernatural beings. Couv. choses extraordinaires, actes de violences, troubles, esprits.

CHAPTER XXI.—TEACHERS EVERYWHERE.—

		二十		二十
		一		子
		子	神。	不
善	有	曰、		語、
者	我	三		怪、
而	師	人		力、
從	焉、	行、		亂、
之、	擇	必		
其	其			

CHAPTER XX.—The Master would not discuss prodigies, prowess, lawlessness, or the supernatural.

CHAPTER XXI.—The Master said: “When walking in a party of three, my teachers are always present. I can select the good qualities of the one and copy them,

When three of us are walking together, my masters are always present. Or, Take the good one and follow him, and the not good, and change from him. Cf. IV. 17. C 三人同行其一我也彼二人者一善一惡則我從其善而改其惡焉 Three men walking together, one being myself, and of the other two, one good, the other bad, etc. L. When I walk along with two others, they may serve as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them. Z. si tres homines iter facimus, certo erit meus magister ; seligam istius bona et prosequar ea, illius non recta et ea emendabo K. When three men meet together, one.....always learn something of the other two.....profit by the good example of the one and avoid etc. Couv. Si je voyageais avec deux compagnons, (l'un vertueux et l'autre vicieux), j'examinerais ce que le premier a de bon etc.

CHAPTER XXII.—IMMORTAL TILL HIS WORK WAS DONE.—Or, Since Heaven begot the character I possess,—this Huan T'ui,—in regard to me, what (can he do) ? The 備旨 says that Confucius was on his way to Sung with his disciples. He was giving them a lesson in 禮 under a big tree, which Huan T'ui, who hated him, sent men to chop down. The disciples were alarmed, but Confucius sought to reassure them with this lofty, courageous sentiment. C. Huan T'ui was the Minister of War in Sung and a descendant of Duke Huan. L. Heaven produced the virtue that is in me etc. Z. Coelum infudit virtutem in me ;.....ille quid me faciet. K. God has given me this moral and intellectual power in me etc. Couv. Le Ciel m'a donné la vertu avec l'existence etc.

二十二

何。	予、	子	不
	桓	曰、	善
	魋	天	者
	其	生	而
	如	德	改
	予	於	之。

and the unsatisfactory qualities of the other
and correct them in myself."

CHAPTER XXII.—The Master said:

"Heaven begat the virtue that is in me.

Huan T'ui,—what can he do to me?"

CHAPTER XXIII.—NO ESOTERIC TEACHING.—

二三子 My Sons!—but 子 probably means 弟子 disciples. C. 諸弟子以夫子之道高深不可幾及、故疑其有、而不知聖人作止語默無非教也 The disciples finding their Master's teaching out of reach and difficult to attain, supposed that he possessed some occult power, and knew not that whether active or at rest, speaking or silent, he had nothing he did not teach them. 與猶示 To point out. L. Do you think, my disciples, that I have any concealments.....nothing which I do that is not shewn to you.....that is my way. Z. putatisne me quid celasse?.....quod non communicaverim meis filiis. K. Do you think, my friends, that I have some mysterious power within me.....For if there is anyone who shews to you everything which he does, I am.....that person. Couv. Pensez-vous, mes enfants, que je vous cache quelque chose?Voilà comme je suis.

CHAPTER XXIV.—THE SAGE'S THEMES.—C.

教人以學文修行而存忠信也忠信本也、He taught literature, amendment of life, and the maintenance of conscientiousness and veracity—and the two last are the foundation of all. L. Letters, ethics, devotion of soul, and truthfulness. Z. In scientia, moralitate, fidelitate et veracitate. K. A knowledge of literature and the arts, conduct, conscientiousness and truthfulness. Couv. Les lettres humaines et les arts libéraux, la morale, la fidélité et la sincérité.

CHAPTER XXV.—NO PROPHET, NO GOOD MAN, NOTHING BUT SHOW.—1. 聖人 A man divinely inspired. C. 聖人神明不測之號 The title of one with a spirit of unlimited illumination. 君子才德出

二十三

忠	子	者	而	隱	我	子
信。	以	是	不	乎	爲	曰
	四	丘	與	爾	隱	二
	教	也。	二	吾	乎	三
	文		三	無	吾	子
	行		子	行	無	以

CHAPTER XXIII.—The Master said :
 “ My disciples ! Do you think I possess something occult ? I have nothing occult from you. I do nothing that is not made known to you, my disciples,—that is the real Ch’iu.”

CHAPTER XXIV.—The Master took four subjects for his teaching,—culture, conduct, conscientiousness, and good faith.

衆之名 The term for one of extraordinary talents and character. L. A sage etc. could I see a man of real talent and virtue, that would satisfy me. Z. sanctum virum, ego non obtinui ut illum viderem ;..... sapientem etc. K. Holy, sainted men I do not expect to see ;..... wise and good men etc. Couv. Il ne m'a pas été donné de voir un homme d'une sagesse extraordinaire ;.....vraiment sage etc.

2. C. 子曰字疑衍文 The 子曰 are probably a gloss. 恆者常久之意 Constant, tenacious of purpose, persevering. 張子曰有恆者不二其心、善人者志於仁而無惡 The persevering are single-minded ; the good are intent on Virtue and do no evil. L. A good man etc. possessed of constancy etc. Z. perfectum virum... ..habentem constantiam.

3. C. 亡 is read as 無 L. Having not etc., empty... ..full, straitened..... at ease ;—it is difficult with such characteristics to have constancy. Z. Non habere et tamen facere possidentem, vacuus.....plenum, pauper..... magnificum, difficile est ut sit durable. K. Pretend to possess what they really do not possess ; plenty.....nothing ; affluence.....actual want :—in such a state of society, it is difficult to be even a scrupulous man. Couv. Celui-là ne peut pas être constant qui n'a rien, et feint d'avoir quelque chose, vide.....plein, peu de choses.....grande magnificence.

CHAPTER XXVI. — CONFUCIUS A TRUE SPORTSMAN.—Or, Hooked but did not net. C. 網以大繩屬綱絕流而漁者也 To fish by stretching a net with a line attached intercepting the stream. 戈以生絲繫矢而射也 Shot with an arrow having a long piece of

二十五

虛	可	得	不	矣。	見	得	子
而	矣。	見	得	子	君	而	曰、
爲	亡 ^三	有	而	曰、	子	見	聖
盈、	而	恒	見	善	者	之	人
約	爲	者	之	人	斯	矣、	吾
而	有、	斯	矣、	吾	可	得	不

CHAPTER XXV. — 1. The Master said: "An inspired man it is not mine to see. Could I behold a noble man I would be content." 2. The Master said: "A really good man it is not mine to see. Could I see a man of constant purpose I would be content. 3. Affecting to have when they have not, empty yet affecting to be full, in straits yet affecting to be prosperous,—how

raw silk attached. 宿宿鳥 Roosting, resting. 洪氏 says 孔子少貧賤爲養與祭或不得已而釣弋 When Confucius was young he was poor and in humble circumstances, hence at times he was under the necessity of fishing and shooting both for food and for sacrifices. 待物如此待人可知 Since he treated dumb things like this his treatment of human beings can be inferred. L. Angled—but did not use a net. He shot,—but not at birds perching Z. hamo et non reti piscabatur, jaculans non sagittabat quiescentes. K. Sometimes went out fishing but always with the rod and angle; he would never use a net.....shooting.....except on the wing. Couv. Pêchait à la ligne,.....filet; il ne tirait pas la nuit sur les oiseaux qui étaient au repos.

CHAPTER XXVII.—MECHANICAL v. PHILOSOPHICAL RECTITUDE.—Note that the "I" in the latter half is not in the text,—to hear much etc., to see much etc.—that is the second order of knowledge. C. 不知其理而妄作也 Doing things at random without knowing their underlying principles. Confucius says 未嘗妄作 he never acted heedlessly. 蓋亦謙辭然亦可見其無所不知也 kai is an expression of modesty, nevertheless his omniscience is evident. 讖記也 read like 志 and means to record, note. He who acts thus 雖未能實知其理亦可以次於知之者也 though he may not know the philosophy of what he does comes next in order. L. There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following itsecond style of knowledge. Z. quod si sunt qui nes-

二十七

二十六

善	是	而	子	不	子	矣。	爲
者	也	作	曰	射	釣		秦
而	多	之	蓋	宿。	而		難
從	聞	者	有		不		乎
之	擇	我	不		綱		有
多	其	無	知		戈		恒

hard it is for such men to have constancy of purpose !”

CHAPTER XXVI.—The Master fished with a line but not with a net ; when shooting he did not aim at a resting bird.

CHAPTER XXVII.—The Master said : “ There are men, probably, who do things correctly without knowing the reason why, but I am not like that : I hear much, select the good and follow it ; I see much and

VII. XXVII, XXVIII. THE ANALECTS

ciunt et tamen rem agant, ego non ita.....sciendi secunda classis est. K. There are, perhaps, men who propound theories which they themselves do not understand. That is a thing I never do. I read and learn everything etc., that is, perhaps, next to having a great understanding. Couv. Il est peut-être des hommes qui tentent des entreprises à l'aveugle.....Après avoir beaucoup entendu j'examine etc. Je suis de ceux qui viennent immédiatement après les grands sages, chez qui les connaissances sont innées.

CHAPTER XXVIII.—EVEN AS THIS PUBLICAN.

—1. C. 互鄉鄉各 The name of a hamlet, a district, 其人習於不善難與言善 Its people were *au fait* in ill doing and it was difficult to talk of the good to them. 惑者疑夫子不當見之也 Doubted whether the Sage ought to see him (There is nothing in the text to shew what the tense should be—whether this was before or after the interview. It might read,—a young man sought an interview, but the disciples hesitated). L. It was difficult to talk with etc. a lad of that place having had an interview.....disciples doubted. Z. difficile erat communicare documenta ; puer se praesentavit : discipuli titubabant. K. Bad character of the people.....allowed a young man.....to be presented to him,..... astonished. Couv.... difficile de leur enseigner à pratiquer la vertu.....s'étant présenté (pour suivre les leçons de Confucius).....doutèrent (s'il convenait de l'admettre).

2. C. thinks a mistake has been made in copying and that the fourteen 字 from 人潔 to 其往 should come first and the rest after ; also that there is some omission be-

二十八

與	曰	子	互	次	見
其	與	見	鄉	也。	而
退	其	門	難		識
也	進	人	與		之
唯	也	惑。	言		知
何	不	子	童		之

treasure it up. This is the next best thing to philosophical knowledge."

CHAPTER XXVIII.—I. The people of Hu-hsiang were hard to get on with; hence when a youth from there had an interview with the sage the disciples wondered.

2. "In sanctioning a man's entry here," said the Master, "I sanction nothing he may do on his withdrawal. Why, indeed, be so ex-

fore or after 唯、 There seems nothing to prevent the whole being taken as preceding the interview and interpreting: Allow him to enter, don't let him go away. Why, indeed, be so extreme! When a man etc. C. 潔修治也 self-discipline; 與許也 grant, concede; 徃前日也 days gone by. 言人潔己而來、但許其能自潔耳、固不能保其前日之善惡也 When a man cleanses himself and comes to me I only concede his ability to etc. and give no guarantee for his past good or evil. 不追其既往不逆其將來 I neither bring up his past nor hinder his future. L. I admit people's approach to me without committing myself *as to what they may do* when they have retired. Why must one be so severe? If a man purify himself.....I receive him so purified, without guaranteeing his past conduct. Z. cum quis se purificet..... approbo illum ingredientem,..... recedentem: porro quid ita severi? K. Why should one be too severe? When a man reforms and comes to me for advice, I accept his present reformation without enquiring what his past life has been. I am satisfied.....for the present.....really reformed without being able to guarantee that he will not relapse again. But.....too severe? Couv. Lorsque quelqu'un vient à moi avec l'intention de se corriger, j'approuve son intention, sans etc. J'approuve sa venue,.....pas son départ futur.....si sévère?

CHAPTER XXIX.—LO HERE! LO THERE!
—See Luke XVII. 21. C. 仁者心之德非在外也、仁 is the virtue of the heart and not something external. L. Is virtue a thing remote? I wish to be virtuous and lo! etc. Z. cordis perfectio nunquid longe abest? Si

二十九

矣。	我	子	其	與	甚
	欲	曰、	往	其	人
	仁、	仁	也。	潔	潔
	斯	遠		也、	己
	仁	乎		不	以
	至	哉		保	進

treme? When a man cleanses himself and comes to me I may accept his present cleanness without becoming sponsor for his past."

CHAPTER XXIX.—The Master said: "Is Virtue indeed afar off? I crave for Virtue and lo! Virtue is at hand."

ego volo p., statim p., adest. K. Is a moral life something remote or difficult? If a man will only wish to live a moral life—there and then his life becomes moral. *Couv* La vertu parfaite.....Si je veux la trouver, aussitôt elle est présente à moi.

CHAPTER XXX.—MISTAKES TOO FEW TO ESCAPE NOTICE.—This incident no doubt occurred in B. C. 493 during Confucius' stay in Ch'en. Duke Chao (name 稠) was the Prince with whom Confucius had gone into exile, and what sort of 禮 would it have been for Confucius to go back on the Prince he had so loyally followed now that he was dead! (Sixteen years before). As the 合 講 puts it,—A minister should speak well and not ill of his Prince and how much more so to the Minister of an alien State.

1. 知 knew, recognised. The Minister of Crime was 司 敗 in Ch'en and Ch'u, 司 寇 in Lu. C. The Duke had acquired note as being well up in decorum, especially in the more imposing forms of Court etiquette. L. knew propriety. Z. nosceret ritus. K. a man of propriety in his life. *Couv.* connaissait (observait) les convenances.

2. 巫 馬 was his surname, 期 his style, 施 his name, see Intro. V. 進 之 There are two interpretations, one, 'approached him', the other 'invited him in'. 黨 take sides. C. 相 助 匿 非 日 黨 To assist in hiding a man's errors is partisanship. 禮 不 娶 同 姓 而 魯 與 吳 皆 姬 姓 It was against the rules to marry one of the same surname, and both Lu and Wu (being of the House of 周) were of the same surname Ch'i. The same law exists to-day, and no two persons of the same surname, even if un-

三十

君	黨	曰	巫	知	知	陳
取	君	吾	馬	禮。	禮	司
於	子	聞	期	孔 ^二	乎。	敗
吳	亦	君	而	子	孔	問
爲	黨	子	進	退	子	昭
同。	乎	不	之	揖	曰	公

CHAPTER XXX.—1. The Minister of Justice of the State of Ch'ên asked whether Duke Chao knew the Regulations. "He knew them," replied Confucius. 2. When Confucius had withdrawn the Minister bowed to Wu-ma Ch'i to come forward and said: "I have heard that a man of noble parts is not a partisan. May then a noble man be also a partisan? Prince Chao took his wife from the house of Wu, of the same surname as himself, and spoke of her as the elder

related, may marry, though marriages between first cousins of different surnames are only too common. 謂之吳孟子者諱之使若宋女子姓者然 He called her 孟 the elder daughter of the Tzū clan of Wu, passing her off as if she were of the Sung clan of Tzū. The 備旨 says, In ancient times 氏 was used for the male surname and 姓 for the female—they are now reversed. 吳 is the present Kiangsu and neighbourhood. L. Bowed to.....to come forward..... May the superior man be a partisan also? The Prince married a daughter etc. The elder lady, Tsze of Woo etc. Z. salutavit Ou.....et introducto eo.....an sapiens etiam facit coitionem?.....et dixit eam Ou mong tse : si princeps vero noscit ritus etc. K. Beckoned.....to approach..... I have always been taught to believe that a good and wise man is impartial in his judgment.....:and, to conceal the impropriety, your prince changed her surname in the title given to her at Court. Couv.....le sage serait-il aussi partial? Le prince.....a épousé.....une femme..... nom de Ki.....a appelé sa femme Ou ma Tzeu etc.

3. Probably behind Confucius' reply lurked the idea "This also is *li*" (iii. 15), but C. takes it seriously:—孔子不可自謂諱君之惡、人不可以娶同姓爲知禮、故受以爲過而不辭 Confucius could not explain that duty compelled him to cover his Prince's faults, nor could he assent to marriage in the same clan being *li*, so he did not shirk the burden of blame. L. If I have any errors etc. Z. si habeo culpam. K. I am glad that whenever I make a mistake, people always know it. Couv. Par un bonheur singulier, si je commets une faute, elle ne manque jamais d'être connue.

之。	苟	告	知	君	姓
	有	子	禮。	而	謂
	過	曰	巫 ^三	知	之
	人	丘	馬	禮	吳
	必	也	期	孰	孟
	知	幸	以	不	子

Lady Tzū of Wu. If the duke knew the Regulations who does not know them?"

3. Wu-ma Ch'i reported this, whereupon the Master remarked: "I am fortunate. If I make a mistake people are sure to know of it."

VII. XXXI,—XXXIII. THE ANALECTS.

CHAPTER XXXI.—HIS LOVE OF MUSIC.—

Or, If Confucius were singing with others and heard anything good etc. C. From this is seen Confucius' good nature, sincerity, and attention to detail, as well as his humility, discrimination and 不掩人善 readiness to acknowledge merit in others. L. If he sang well he would make him repeat the song, while he accompanied it with his own voice. Z.certi jubebat repetere illud et postea concinebat illis. K. When Confucius asked a man to sing, if he sang well, etc. Couv. Lorsque Confucius se trouvait avec d'habiles chanteurs qui exécutaient un chant, il le leur faisait répéter, et chantait avec eux.

CHAPTER XXXII.—HIS UNATTAINED IDEAL.

—躬行君子 personally acting the model man. C. 莫疑辭 A particle of doubt. 猶人言不能過人而尙可以及人 *yu ren* means unable to surpass others, but nevertheless equal to them. 未之有得皆自謙之辭 all words of self-depreciation. L.equal to other men, but *the character of the superior man, carrying out in his conduct what he professes is what I have not yet attained to.* Z. in litteris forte ego sicut ceteri: at quod ipse agam sapientem etc. K. In the knowledge of letters and the artsas for the character of a good and wise man who carries out in his personal conduct what he professes etc. Couv. J'ai peut-être autant d'erudition etc.pas encore arrivé à faire les actions d'un sage.

CHAPTER XXXIII.—UNWEARIED ON THE UPWARD PATH.—Or, If it be the life of the inspired man or of perfect Virtue, then how dare I? Yet as to

三十三

子曰：若聖與仁，則吾未之有得。人也，躬行君子，

三十二

子曰：文莫吾猶和之。

三十一

子曰：與人歌而善，必使反之，而後

CHAPTER XXXI.—When the Master was in company with any one who was singing and the piece was good, he always had it repeated, joining in the melody himself.

CHAPTER XXXII.—The master said: "In letters perhaps I may compare with others, but as to my living the noble life, to that I have not yet attained."

CHAPTER XXXIII.—The Master said:

striving for it, and teaching others without satiety etc. The 備旨 takes 云 as 說 and 爾 as 如此, but C. as 無他 nothing else, i.e., all that can be said about me, see VII. 18 —C Another instance of 'Confucius' humility. 聖者大而化之 A sage is one who is great in transforming power. 仁則心德之全而人道之備也 Rèn is the perfect virtue of the heart and the whole duty of man. 爲之謂仁聖之道 To do it means the way of Virtue and the Sages. 誨人亦謂以此教人 to teach others therein. L. The sage and the man of perfect virtue—how dare I *rank myself with them?* It may simply be said of me that I strive to become such without satiety etc.cannot imitate you in. Z. si agatur de sanctitate atque perfectione, tunc ego qui ausim? Si e contra quod ea agendo non fastidiam,.....id vero potest affirmari, et nihil aliud.addiscere. K. Confucius then went on to say, "And as for the character of a holy, or a sainted, man or even a moral character.....dare even to pretend etc. That I spare no pains in striving after it,.....that, perhaps, may be said of mefollow you. Couv. Oserais-je penser que je possède la sagesse ou la vertu? Mais, pour ce qui est de cultiver la vertu sans jamais en éprouver de dégoût,.....on peut dire que je le fais, et voilà tout. . . .

CHAPTER XXXIV.—CONFUCIUS AND PRAYER.—課 This was a Litany or Eulogy of the Dead, wherein his merits were set forth,—as is still done. C. 有諸問有此理否 asks, Is there such a rule? 上下謂天地天曰神地曰祇、上下 means heaven and earth, the celestial called 神 the terrestrial 祇、禱有悔

三十四

禱。	子	學	正	已	倦	之	則
子	疾	也。	唯	矣。	則	不	吾
曰、	病。		弟	公	可	厭	豈
有	子		子	西	謂	誨	敢、
諸。	路		不	華	云	人	抑
子	請		能	曰	爾	不	爲

“As to being a Sage, or a man of Virtue, how dare I presume to such a claim! But as to striving thereafter unwearingly, and teaching others therein without flagging,—that can be said of me, and that is all.” “And that,” said Kung-hsi Hua, “is just what we disciples cannot learn.”

CHAPTER XXXIV.—Once when the Master was seriously ill Tzū Lu asked leave to have prayers offered. “Is there authority

過遷善以祈神之佑也 Prayer is repentance and reformation in order to seek the protection of the gods. 聖人未嘗有過無善可遷、其素行固已合於神明、故曰丘之禱久矣、 The Sage had done no wrong nor had he any reformation to make, for his life had been pleasing to the gods, hence he said Ch'iu has been praying all along. L. Asked leave to pray for him. May such a thing be done?.....In the Prayers it is said, Prayer has been made to the spirits of the upper and lower worlds.My praying has been for a long time. Z. petiit fieri deprecationes.... fit ne hoc? euchologium ait: precamur vos in superis et inferis, coeli terraeque Spiritus,deprecor jamdiu. K.Is it the custom?..... Rituals for the DeadPray to the Powers above and pray to.....below. Couv. de faire des prières. Cela convient-il?.....oraisons funèbresNous vous supplions, esprits du ciel et de la terre. il y a longtemps que je prie.

CHAPTER XXXV.—PRODIGALITY AND FRUGALITY.—C. 孫順也 Compliant (不孫 wilful) 固陋也 narrow, mean (固 is 'hemmed in'). L. Extravagance.....insubordination, parsimony, meanness. Z. prodigus, tunc non es obsequens, . . praeparcus,.....tenax. K. extravagance, excess; thrift, meanness. Couv. La prodigalité conduit à l'arrogance; parcimonieavarice.

三十五

孫	儉	子	禱	神	曰	路
也	則	曰	久	祇	禱	對
孟	固	奢	矣	子	爾	曰
固	與	則		曰	于	有
	其	不		丘	上	之
	不	孫		之	下	誅

for such a step?" asked the Master. "There is," Tzū Lu replied. "In the litanies it is said, 'We pray to you, spirits celestial and terrestrial.'" The Master answered, "My praying has been for long."

CHAPTER XXXV.—The Master said: 'If prodigal then uncontrolled; if frugal then narrow: but better be narrow than beyond control.'

CHAPTER XXXVI.—SERENITY v. WORRY.—

C. 垣平地 Even. 蕩蕩寬廣貌 “A heart at leisure from itself.” 程子曰小人役物故多憂戚 The lower man is the slave of circumstances, hence his many worries. L. Superior man is satisfied and composed, the mean man is always full of distress. Z. *tranquillus dilatato est animo, vulgaris homo semper moerenti est corde.* Kcomposed and happy, a fool is always worried and full of distress Couv. calme, il a le coeur dilatétoujours accablé de soucis.

CHAPTER XXXVII.—THE SAGE'S NOBLE

BEARING.—C. 厲嚴肅也 respect inspiring, impressive. L. Mild, dignified, majestic, not fierce; respectful, easy. Z. *comis cum gravitate, severus sine asperitate, officiosus cum maturitate.* K. Gracious, serious, awe-inspiring, austere, earnest, affected. Couv. Affable avec gravité, sévère sans dureté; (dans les cérémonies) son maintien était respectueux, sans avoir rien de forcé.

三十七

不
猛
恭
而
安。

子
温
而
厲
威
而

三十六

蕩
小
人
長
戚
戚。

子
曰
君
子
坦
蕩

CHAPTER XXXVI.—The Master said :
“The nobler man is calm and serene, the
inferior man is continually worried and
anxious.”

CHAPTER XXXVII.—The Master
was affable yet dignified, commanding yet
not overbearing, courteous yet easy.

VOLUME IV.

BOOK VIII.

T'AI PO.

CHIEFLY CONCERNING CERTAIN ANCIENT
WORTHIES.

TITLE.—The book opens with T'ai Po and ends with Yao, Shun, Yü, Wên and Wu, with miscellaneous sayings by Confucius and Tsêng Tzū in the middle.

CHAPTER I.—NOBILITY INDEPENDENT OF APPLAUSE.—T'ai Po renounced the possibility of becoming Emperor because his views on loyalty to the Shang emperors differed from his father's, and the pith of the Sage's praise is that T'ai Po preferred to give no reason for withdrawing, thereby losing popular approval, rather than be disloyal to his father's aims, however much he disapproved thereof. C. 三讓謂固遜也、By 三讓 'firmly renounced' is meant. 無得而稱其遜、隱微無迹可見也、He secretly withdrew leaving no trace behind. 太王三子、長太伯、次仲雍、次季歷、太王之時商道寢衰而周日強大、季歷又生子昌、有聖德、太王因有剪商之志而太伯不從、太王遂欲傳位季歷以及昌、太伯知之即與仲雍逃之荊蠻、於是太王遂立季歷傳國、至昌而三分天下、有其二是爲文王、文王崩子發立、遂克商而有天

VOLUME IV.

BOOK VIII.

德	其	子	泰伯第八
也	可	曰	
已	謂	泰	
矣	至	伯	

CHAPTER I.—The Master said :—“ T'ai Po may be described as possessing a character of the noblest. He resolutely renounced

下、是爲武王、 King T'ai (of Chou) had three sons, the eldest T'ai Po, the next Chung Yung, the next Chi Li. In King T'ai's days the influence of the Shang dynasty was gradually decaying, while that of Chou was daily increasing. Chi Li had a son, Ch'ang (昌), of sagelike character. King T'ai conceived the idea of cutting off the Shang dynasty, but T'ai Po was unwilling, which led the king to desire to pass on his throne through Chi Li to Ch'ang. T'ai Po, becoming aware of this, fled with his brother Chung Yung to the southern barbarians, whereupon the king appointed Chi Li to the succession. In the days of Ch'ang, (i. e. Wên Wang) the Empire was divided into three parts, two of which were for King Wên, and when he died, his son Fa succeeded, overthrew Shang, and reigned over the Empire as King Wu. L.to have reached the highest point of virtuous action. Thrice he declined the Empire, and the people *in ignorance of his motives* could not express their approbation of his conduct. Z. *summæ virtutis sane. Iterum iterumque imperium cessit, et populo nec datum ut laudibus celebraret.* K.of the highest moral greatness. He three times refused the government of the Empire; although the world, not knowing this, does not speak much of him. Couv.un homme d'une vertu très parfaite. Il a cédé résolûment l'empire, et il n'a pas laissé au peuple la possibilité de célébrer son désintéressement.

CHAPTER II.—BREEDING TELLS, AND CHARITY BEGINS AT HOME.—I. C. 蕙畏懼貌 Aspect of fear, nervousness. 絞急切也、 Urgency, insistence. 無禮則無節文、 Unregulated and unpolished. The

	二		
則	子	無	三
勞	曰	得	以
慎	恭	而	天
而	而	稱	下
無	無	焉。	讓
禮	禮		民

the Imperial Throne, leaving people no ground for appreciating his conduct."

CHAPTER II.—I. The Master said :—
 "Courtesy uncontrolled by the laws of good taste becomes laboured effort, caution uncontrolled becomes timidity, boldness uncontrolled becomes recklessness, and frank-

備旨 says 恭以接人言 Respect refers to one's meeting with others. 慎以執事言、 Caution to dealing with affairs. 直是盡言無隱、 *Chih* is outspokenness without reserve. 絞如證父攘羊、 *Chiao* is like the son who testified against his father for stealing a sheep. L. Respectfulness without the rules of propriety, becomes laborious bustle; carefulness, timidity; boldness, insubordination; straightforwardness, rudeness. Z. officiosus at sine modo, tunc molestus; attentus sine regula, tunc meticulosus; strenuus sine moderatione, tunc perturbator; rectus sine discretione, tunc anxius. K. Earnestness without judgment becomes pedantry; caution, timidity; courage, crime; uprightness, tyrannical. Couv. Celui qui fait des politesses outre mesure, est fatigant; circonspect, craintif; courageux, désordre; franc, offense par des avis trop pressants.

2. C. considers this should be a separate chapter. 君子謂在上之人也、 By *Chün-tzū* is meant those in high places. 興起也、 stirred up. 儉薄也、 mean, stingy. 備旨、 says 篤是加厚指盡敬愛之道、 *Tu* means generosity, i.e. with the utmost affection and respect. 故舊如舊臣舊交、 means old servants and friends. L. When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected.....preserved from meanness. Z. sapiens princeps studiosus sit erga parentes,.....ad virtutem; veteram et antiquiores non negligantur.....non parvipendet. K. When the gentlemen of a country are attached to..... family.....improve in their moral character.....not discard

親	則	則	則
則	絞。	亂	蕙
民	君 ⁼	直	勇
興	子	而	而
於	篤	無	無
仁	於	禮	禮

ness uncontrolled becomes effrontery. 2.

“When the highly placed pay generous regard to their own families, the people are stirred to mutual kindness. When they do

their old connections..... not become grasping in their character. Couv. Si le prince remplit avec zèle ses devoirs.....parents.....ancêtres, la piété filiale fleurit..... n'abandonne pas ses anciens serviteurs.....amis.....suit son exemple.

CHAPTER III.—TSÊNG TZU'S LAST ILLNESS.—

足 or legs and arms. 門弟子、disciples of his school. C. 曾子平日以爲身體受於父母不敢毀傷、 He had been in the habit of looking on his body as the gift of his parents, and therefore not to be injured,— hence he called on his disciples to lift the coverlet and see for themselves. The ode (詩經 II. 5. 1.) represents the care he had taken and the relief on knowing that his anxiety was ended. 戰戰恐懼 Fearing. 兢兢戒謹 Anxiety. L. being sick.....disciples of his schoolhands. It is said in the Book of Poetry, We should be apprehensive and cautious as if on the brink etc., *and so have I been.* Now and hereafter, I know my escape *from all injury to my person*, O ye, my little children Z. habens morbum, vocavit scholae discipulos..... pedes.....manus. Carmen ait: sis pavidus, sis cautus etc. ego agnoscam me servatum, o filioli. K. feet, hands. The Psalm says, 'Walk with fear and with trembling, As on the brink of a gulf, For the ground you are treading, Is with thin ice covered above.' Couv. sur le point de mourir,.. ..pieds, mains, (et voyez que j'ai conservé tous mes membres dans leur intégrité) etc. etc., je voie avec plaisir que j'ai pu préserver mon corps de toute lésion, o mes enfants.

三

夫、	今	淵、	戰	啓	弟	曾	不	故
小	而	如	兢	予	子	子	偷。	舊
子。	後、	履	兢	手、	曰、	有		不
	吾	薄	如	詩	啓	疾、		遺
	知	冰、	臨	云、	予	召		則
	免	而	深	戰	足、	門		民

not discard old dependents, neither will the people deal meanly with theirs."

CHAPTER III.—When the philosopher Tsêng was taken ill, he called his disciples and said:—"Uncover my feet, uncover my arms. The Ode says:—

‘Be anxious, be cautious,
As when near a deep gulf,
As when treading thin ice.’

From now henceforth I know I shall escape all injury. My disciples."

CHAPTER IV.—TSÊNG TZU'S DYING ADVICE.—1. C. 孟敬子魯大夫、仲孫氏、名捷、He was a Minister of Lu (son of 孟武伯 II. vi). 問之、問其疾也、to enquire about his health, L., being sick, ask how he was. Z. aegrotante..... obsalutavit eum. K. a young noble of the court came to see him. Couv. mourant reçut la visite de etc.

2. C. 鳥畏死故鳴哀、人窮反本故言善、As a bird apprehending death sings a mournful song, so man at his end, on returning whence he came, utters good words (gives good advice). L. its notes are mournful.....his words are good. Z. ejus vox est lugubrus,..... ejus sermo quidem bonus. K. its song is sad.....his words are true. Couv. crie d'un voix plaintive.....donne de bon avis.

3. The advice is deemed specially applicable to the hearer. C. 貴猶重也 places weight. 暴粗厲也 coarse. 慢放肆也 reckless, remiss. 辭言語 words. 氣聲氣 tones. 鄙凡陋也 About like 'low, vulgar., 倍背理也 improper. 籩竹豆、豆木豆 Vessels of bamboo and of wood. 非君子之所重也 Not things for a prince to waste time over. L. three principles of conduct.....specially important :—deportment and manner he keep from violence and heedlessness ; regulating his countenance.....near to sincerity ;words and tones.....lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them. Z. ut efferendo corporis habitum, in hoc removeat arrogantiam et dissolutionem ; componendoris speciem, tunc accedat ad sinceritatem ;

四

三	子	死	鳴	曰	子	曾
動	所	其	也	鳥	問	子
容	貴	言	哀	之	之。	有
貌	乎	也	人	將	曾	疾
斯	道	善。	之	死	子	孟
遠	者	君	將	其	言	敬

CHAPTER IV.—1. During Tsêng Tzū's illness Mêng Ching Tzū called to make enquiries. 2. Tsêng Tzū spoke to him saying :—"When a bird is dying its song is sad. When a man is dying, what he says is worth listening to. 3. The three rules of conduct upon which a man of high rank should place value are,—in his bearing to avoid rudeness and remissness, in ordering his looks to aim

et proferendo verborum sonum, jam absit ab indecoro et absono;.....res vero habent administros qui servant. K. three things as essential. In his manners.....free from excitement and familiarity.....expression of his countenance.....inspire confidence.....choice of his language.....freedom from vulgarity and unreasonableness.....knowledge of the technical detail of the arts and sciences, he leaves that to professional men. Couv. d'éviter la raideur et le laissez-allez dans la tenue du corps, la simulation dans l'air du visage, la grossièreté et l'inconvenance dans le ton de la voix.....il a des officiers qui en prennent soin.

CHAPTER V.—WISDOM LEARNING FROM IGNORANCE.—Or, Seeking knowledge from the less competent in that wherein he was competent. C. quotes 馮氏 approvingly, inferring that the friend was Yen Hui. L. gifted with ability, yet putting questions to those who were not so; possessed of much.....little; having as though he had not; full and yet counting himself as empty; offended against.....no altercation: — formerly.....who pursued this line of conduct. Z. ut instructus peritia sciscitaretur ab imperito; instructus multis.....a tenuiore; habens.....non habens; plenus.....vacuus; offensus.....controversaretur; olim etc. K. Gifted himself yet seeking to learn from the ungifted; much information.....less; rich.....treasures of his mind, yet appearing.....poor; profound.....superficial;) I once etc. Couv. Être habile, et interroger ceux qui ne le sont pas; avoir beaucoup.....peu; avoir.....n'ayant rien; être rich.....dépourvu de tout; recevoir des offenses, et ne pas contester, voilà ce qu'était.....condisciple.

五

事昔若於於曾司籩氣斯暴
 於者虛寡不子存。豆斯近慢
 斯吾犯有能。曰。之。遠信矣。
 矣。友。而。若。以。以。事。鄙。矣。正
 嘗不無多能。則倍出顏
 從校實問問。有矣。辭色。

at sincerity, and in the tone of his conversation to keep aloof from vulgarity and impropriety. As to the details of temple vessels,—there are proper officers for looking after them.”

CHAPTER V.—Tsêng Tzŭ said:—“Talented, yet seeking knowledge from the untalented, of many attainments yet seeking knowledge from those with few, having, as though he had not, full yet bearing himself as if empty, offended against yet not retaliating,—once upon a time I had a friend who lived after this manner.”

CHAPTER VI.—WHOM NO TEMPTATION SHAKES.—C. takes 才 ability, as the text, other commentators include both 才 and 德 which, when above the ordinary, connote a 君子、Re 六尺之孤 the ancient 尺 is said to be only 7.4 of the present foot, so 六尺 would be 4.44 feet at the present day, representing fifteen years of age, every 尺 making a difference of five years in age. A hundred *li* was the dominion of a 公 or 侯 Men. V. 2.2. Re 臨大節 C. says 其節至於死生之際而不可奪、An emergency involving his life, and yet unshaken from his devotion. L. Suppose that here is an individual who can be etc. and can be commissioned with authority etc. no emergency.....drive from his principles,.....superior man? Z. cui possit committi sex palmorum pupillus,.....et subeunti magnum discrimen adhuc non possit eripi, is sapiens vir? K. A man who could be depended on when the life of an orphan prince.....or the safety of a kingdom,.....not in any great emergency betray his trust,—such a man I would call a gentleman. Couv.peut confier la tutelle d'un jeune prince,.....et le gouvernement d'un État,.....au moment d'un grande trouble ou d'une révolution, reste fidèle a son devoir ;.....un sage.

CHAPTER VII.—A HEAVY LOAD AND A LONG WAY.—Cf. *Ars longa, vita brevis.* 1, C. 弘寬廣也 breadth, capaciousness. 毅強忍也 Endurance, fortitude. 非弘不能勝其重 etc. without capacity he cannot bear the burden. L. The Scholar.....breadth of mind and vigorous endurance. His burden is heavy and his course is long. Z. *litterati nequeunt, quin*

七						六
曾	子	也	大	寄	六	曾
子	人	君	節	百	尺	子
曰	也	子	而	里	之	曰
士		人	不	之	孤	可
不		與	可	命	可	以
可		君	奪	臨	以	託

CHAPTER VI—Tsêng Tzū said :—
 “The man to whom one could entrust a young orphan prince and delegate the command over a hundred *li*, yet whom the advent of no emergency, however great, could shake,—would he be a man of the nobler order? Of the nobler order he would certainly be.”

CHAPTER VII.—1. Tsêng Tzū said :—
 “The scholar may not be without capacity

magnanimi et fortes sint; onus grave et via longa. K. An educated gentleman.....strength and resoluteness of character. His responsibility in life etc. Couv. disciple de la sagesse ait le coeur grand et courageux. Le fardeau est lourd, et le voyage long.

2. L. Perfect virtue is the burden, which he considers it his to sustain,.....only with death.....course stop etc. Z. Cordis perfectionem susceperunt in proprium onus..... Mortui tunc demum cessabunt etc. K. He is responsible to himself for living a moral life etc. Couv. ...c'est la pratique de toutes les vertus.ne finera qu'après la mort etc.

CHAPTER VIII.—THE PROCESS OF EDUCATION.—Or, Start (lay the foundation) with the Odes, establish (build up) with the Regulations for right behaviour, and complete (finish) with Music. C. 按內則十歲學幼儀、十三學樂誦詩、二十而後學禮、 According to the Li, section 內則 at ten the scholars learnt the duties of youth, at thirteen, music and poetry, and at twenty, the Li.

1. C. 興起也 Begin. 學者之初所以興起其好善惡惡之心、 The Poets should be the learner's primary study, whereby his mind may be aroused to love good and hate evil.

2. C. 禮以恭敬辭遜爲本、而有節文度數之詳、 Li has respect and modesty for its base, but its rules and regulations are also given in detail (in the 禮記). 學者之中、所以能卓然自立、而不爲事物之所搖奪者、 The scholar's middle school wherein he may surpass in strengthening himself so as not to be at the mercy of circumstances.

八

子	遠	死	已	而	以
曰	乎。	而	任	道	不
興		後	不	遠。	弘
於		已	亦	仁。	毅
詩。		不	重	以	任
立。		亦	乎	爲	重

and fortitude, for his load is heavy and the road is long. 2. He takes Virtue for his load, and is not that heavy? Only with death does his course end, and is not that long?"

CHAPTER VIII. — 1. The Master said: "Let the character be formed by the Poets; 2. established by the Laws

3. C. 樂養人之性情、而蕩滌其邪穢、
 消融其渣滓、故學者之終、 Music nourishes
 the spirit and purges away depravity and corruption,
 scattering its very dregs, so that it is the climax of educa-
 tion. L. It is by the Odes that the mind is aroused. It
 is by the Rules of propriety that the character is estab-
 lished. It is from Music that the finish is received.
 Z. exordia a Carmine, confirmaberis per Ritus, perficies
 per Musicam. K. In education sentiment is called out
 by the study of Poetry; judgment is formed by the study
 of the arts; and education of the character.....music.
 Couv. Le disciple de la sagesse excite en son coeur des
 sentiments honnêtes par la lecture des Vers (du Cheu
 King); il affermit sa volonté.....Li Kī; il perfectionne sa
 vertu.....musique (du Io Ki).

CHAPTER IX.—NOT THEIRS TO REASON
 WHY.—C. 民可使之由於是理之當然、而
 不能使之知其所以然也、 You may make the
 people follow the right line of a rule but you cannot make
 them understand its philosophy.—Not that Confucius did
 not wish everybody to understand, 家喻而戶曉、 but
 it was impossible. As to the Sage wanting to keep the
 people in ignorance—this was the ‘jugglery’ of men in
 after ages. L.a path of action, but they may not be
 made to understand it. Z. populus potest fieri ut se-
 quatur aliquid,.....comprehendat illud. K. The common
 people should be educated in what they ought to do, not
 to ask why they should do it. Couv. On peut amener
 le peuple à pratiquer la vertu.....lui en donner une con-
 naissance raisonnée.

	九	
之、	子	於
不	曰、	禮。
可	民	成 ^三
使	可	於
知	使	樂。
之。	由	

of Decorum; 3. and perfected by Music."

CHAPTER IX.—The Master said:—
 "The people may be made to follow a course,
 but not to understand the reason why."

CHAPTER X.—DRIVEN TO DESPERATION.—

C. 矜勇、而不安分、則必作亂、 The daring who are not content with their lot will rebel. 惡不仁之人、而使之無所容、則必致亂、 They who push their dislike of illdoers so as to leave no place for them, drive them to rebel. L. The man who is fond etc. dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme. Z. amator fortitudinis aegre ferens paupertatem, perturbator erit; si quis etc. et adverseris illi jam nimis etc. K. A man of courage who hates to be poor will be sure to commit crime. A man without moral character, if too much hated etc. Couv. Celui qui aime à montrer de la bravoure.....désordre. Si.....se voit trop détesté, il tombera etc.

CHAPTER XI.—PRIDE AND PARSIMONY COVER A MULTITUDE OF VIRTUES.—Or, His other

qualities are not enough to look at. C. 才美謂智能技藝之美 means the excellence of his wisdom, ability and skill. 驕矜夸 Boastful. 吝鄙嗇也 Mean, stingy. 備旨 takes 使 as 假使 if, supposing. 程子 says: If he have Duke Chou's 德 he could neither be vain nor mean, but if he only had Chou's 才 etc. And again, 驕氣盈、吝氣歉 Chiao is excess of spirit, lin deficiency. But Chu Tzū notes their connection 驕 being the fruit of the tree 吝. Hence too 未有驕而不吝、吝而不驕者也、 they are always found together. L. Though a man have abilities.....yet if he be proud and niggardly, those other things are really not worth being looked at. Z. si habeas.....dotum splen-

	十			十
之	子	疾	亂	子
才	曰	之	也	曰
之	如	已	人	好
美	有	甚	而	勇
使	周	亂	不	疾
驕	公	也	仁	貧

CHAPTER X.—The Master said:—
 “Love of daring and resentment of poverty drive men to desperate deeds; and men who lack moral character will be driven to similar deeds if resentment of them be carried too far.”

CHAPTER XI.—The Master said:—
 “If a man have gifts as admirable as those

dorum, casu quo superbias et avaritis sordescas, etc. K. A man may have abilities as.....proud and mean, you need not consider the other qualities etc. Couv. Un homme eût-il etc. s'il est orgueilleux et avare etc.

CHAPTER XII.—DISINTERESTED STUDENTS
SCARCE.—謀食不謀道者、Seekers of place, not of truth. The translation given follows the authorized version, to which version it is always important the student, whatever may be his own private interpretation, should give full value, always remembering that he will find it difficult to present any new view to the Chinese on their own Classics, which they know better than he does, or is ever likely to do. C. 穀、祿也、Stipend. (cf. VI. 3 et al.) 至疑當作志、thinks 至 should be 志、And 楊氏 says 雖子張之賢猶以干祿爲問、Even a man of Tzū Chang's worth put questions about stipend. L. learned for three years without coming to be good. Z.quin intendat in stipendium etc. K. educates himself.....without improvement. Couv.se livre..... à l'étude de la sagesse, sans avoir en vue les appointments de la magistrature.

CHAPTER XIII.—LOYALTY TO PRINCIPLE.—
1. Or, He who is truly sincere, loves to learn, holds firm to the death, and perfects his ways, will not etc. C. 篤、厚而力也、Thick and strong, stable, solid. 不篤信則不能好學、Without solid sincerity there can be no love of moral training. 不守死則不能以善其道、If he does not maintain it to the death he cannot perfect his ways. (The 善 is generally taken as a verb). 蓋守死者、篤信之効、善道者、好學之功、

十三

子也。曰篤信好學。

十二

至觀且
於日也吝
穀已其餘
不學不
易學不
得學不
足

of Duke Chou, yet be vain and mean, his other gifts are unworthy of notice."

CHAPTER XII.—The Master said:—"It is not easy to find a man who has studied for three years without aiming at pay."

CHAPTER XIII.—I. The Master said: "The man of unwavering sincerity and love

Steadfastness to the death is the outcome of unshaken sincerity, as the perfection of virtue is of love of learning. L. With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course. Z. firmiter adhaerens ama sapientiae studium, ad mortem tenax proba virtutis viam. K. A man who is scrupulously truthful, cultured and steadfast to the death in the path of honesty. Couv. Le sage s'attache aux préceptes.....aime à les étudier. Il les observe fidèlement jusqu'à la mort, et par l'étude il se convainc de leur excellence.

2. C. 君子見危授命、則仕危邦者無可去之義、The man of honour offers his life in times of danger, hence when in the service of a falling State he has no right to leave it,—but he has no call to enter such a service from without. When his State has its laws all disorganised (亂邦) he washes his hands of it (潔其身而去之),—before its débâcle takes place. Only the 篤信 etc. are capable of this. L. Such an one will not enter etc. When right principles of government.....shew himself;.....prostrated, he will keep concealed. Z. periclitans regnum ne ingrediaris, turbatum etc. si imperium sevet ordinem etc. K. such a man should not serve in a country when the government.....revolution, nor live..... actual state of anarchy. Couv.menace d'un révolution;.....trouble par des dissensions. Si.....bien gouverne, il se montre..... se cache.

3. L. When a country is well governed, poverty and a mean condition are things to be ashamed of.....riches and honour etc. Z. cum regno constat lex, pauperem

道	無	天	不	守
貧	道	下	入。	死
且	則	有	亂	善
賤	隱。	道	邦	道。
焉	邦 ^三	則	不	危 ^二
恥	有	見	居	邦

of moral discipline, will keep to the death his excellent principles. 2. He will not enter a tottering State nor dwell in a rebellious one. When law and order prevail in the Empire, he is in evidence. When it is without law and order, he withdraws. 3. When law and order prevail in his State, he is ashamed to be needy and of no account. When law

VIII. XIII, XIV, XV. THE ANALECTS.

esse atque ignobilem, probosum est;.....divitem..... nobilem etc. K. justice and order.....he should be ashamed to be poor and without honour;... ..rich and honoured. Couv.aurait honté de n'avoir ni richesses ni honneur etc.

CHAPTER XIV.—COBBLER STICK TO YOUR LAST.—Or, He who does not occupy the post does not (or does not have to) plan its policy; but the usual rendering is,—does not meddle with. 備旨 says 謀有侵越之意、*mou* has the meaning of usurp, interfere. C. 不在其位則不任其事、Has not the responsibility of its affairs; 若君大夫問而告者則有矣、except when questioned by prince or minister. L. suggests that this remark has “doubtless operated to prevent the spread of right notions about political liberty in Ch'na.” L. He who is not in any particular office, has nothing to do with plans for the administration of its duties. Z.ne moliaris illius administrationem. K.should never give advice as to its policy. Couv. Ne cherchez pas à vous immiscer dans les affaires d'une charge publique qui n'est pas confiée a vos soins.

CHAPTER XV.—THE POWER OF SOUND.—Cf. III. 20. This remark is placed after Confucius' return to, and reorganization of, the music of Lu. 亂 was interpreted by the earlier commentators as “When Chih first corrected the confusion of the Kuan Chü.” C. says 亂 means 樂之卒章、the closing passage in a piece of music; and also says the 史記 states 關雎之亂以爲風始、that the close of the Kuan Chü was taken as the beginning of the national ballads, i.e., in the last of the

<p>十五</p> <p>子 曰 師 摯 之 始</p>	<p>不 謀 其 政。</p>	<p>十四</p> <p>子 曰 不 在 其 位</p>	<p>貴 焉 恥 也。</p>	<p>也 邦 無 道 富 且</p>
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and order fail, he is ashamed to be in affluence and honour."

CHAPTER XIV.—The Master said:—
“He who does not occupy the office does not discuss its policy.”

CHAPTER XV.—The Master said:—
“When the Band-master Chih entered on

four parts of which the performance consisted. L. first entered on his office, the finish with the Kwan Ts'eu was magnificent;—how it filled the ears. Z. in magistri Tche initio, odæ Concinens Casarca finalis strophæ pro quam plene implebat aures! K. The volume of sound at the commencement and the clash and commingling of harmony at the end.....magnificent. How it seemed, etc. Couv. Lorsque le chef.....commença à exercer sa charge.....comme la chant La Mouette chantant charmaient et satisfait l'oreille!

CHAPTER XVI. — NO REDEEMING FEATURES.—The fault of impetuosity is generally balanced by fearless honesty, simplicity by ingenuousness, and lack of ability by truthfulness. Otherwise the case is hopeless. 備旨 takes 狂 as 好高 ambitious, and 不直 as 心中委曲 of a warped mind. C. 伺、無知貌 Seemingly ignorant; 愿、謹厚也 cautious and honest; 慳慳、無能貌 seemingly incapable. 吾不知之者、甚絕之之辭、亦不屑之教誨也、 Cut them entirely and would not condescend to teach them. L. Ardent and yet not upright; stupid.....attentive; simple.....sincere:—such persons I do not understand. Z. fervidum nec vero rectum, rudem.....sedulem, ineptum.....sincerum, hujusmodi ego non agnosco. K. Appearance of high spirit without integrity, dullness.....humility, simplicity.....honesty:—of such men I really do not know what to say. Couv. Je n'accepte pas pour disciple un homme ambitieux et sans droiture, ou ignorant et léger, ou peu intelligent et peu sincère.

十六

之	而	侗	子	乎	關
矣。	不	而	曰	盈	唯
	信	不	狂	耳	之
	吾	愿	而	哉。	亂
	不	慳	不		洋
	知	慳	直		洋

his duties, how the closing strains of the Kuan Chü filled the ear with the grandeur of their volume!"

CHAPTER XVI.—The Master said:—
 "The impulsive and not straight-forward, the simple and not honest, the stupid and not truthful,—with such I hold no acquaintance."

VIII. XVII, XVIII, XIX. THE ANALECTS.

CHAPTER XVII.—THE MARK OF THE HIGH CALLING.—程子 says 姑待明日便不可也、 There is no putting-off till tomorrow about learning. L.could not reach your object and were *always* fearing also lest you should lose it. Z. disce quasi non fueris assecutus, et adhuc time ne illud amittas. K.not yet reached your goal and as though apprehensive of losing it. Couv. Travaillez sans relâche.....comme si vous aviez toujours à acquérir; de plus, craignez de perdre ce que vous avez acquis.

CHAPTER XVIII.—THE SUBLIMITY OF SHUN AND YU.—Shun see 20. Yü see 21. 巍巍、高大之貌、 Lofty and great. 不與、猶不相關、言其不以位爲樂也、 Of no importance, i.e., no matter for gratification. L. How majestic was the manner..... held possession.....as if etc. Z. proh sublimitas:..... tenebant imperium, et tamen nulli intererant. K. How toweringly high and surpassingly great in moral grandeur.....came to the government.....unconscious of it. Couv. Oh! quelle grandeur d'âme.....ont possédé l'empire, et leur coeur ne s'y est pas attaché.

CHAPTER XIX.—THE MAJESTY OF YAO.—
1. Yao, the founder of the Chinese nation; see Introduction. C. 唯、猶獨也、 Only; 則、猶準也 exactly tally; 蕩蕩、廣遠之稱、 far and wide, i.e. 物之高大莫有過於天者、而獨堯之德能與之準、 In vastness nothing surpasses Heaven and only Yao's moral character can correspond with it,—hence his character is like 天之不可以言語形容也 that of Heaven, beyond words or portrayal. L. Great indeed was Yaou as a sovereign! How majestic was he! It is

	十		十		十
	九		八		七
爲	子	而	禹	子	猶
君	曰	不	之	曰	恐
也	大	與	有	巍	失
巍	哉	焉	天	巍	之
巍	堯		下	乎	
乎	之		也	舜	
					及

CHAPTER XVII.—The Master said:—
“Learn as if you were not reaching your goal, and as though you were afraid of missing it.”

CHAPTER XVIII.—The Master said:—
“How sublime the way Shun and Yü undertook the Empire, and yet as if it were nothing to them!”

CHAPTER XIX.—I. The Master said:—
“Great indeed was the sovereignty of Yao! How sublime he was! Only Heaven is

only Heaven that is grand.....corresponded to it. How vast was his virtue. The people could find no name for it. Z. Oh quam magnus Yao tenens principatum! proh sublimitas!.....aemulatus illud. Proh immensitatem! populus non valuit verbus assequi. K. Oh! how great as a ruler of men.....toweringly high and surpassingly great: Yao's moral greatness is comparable only to the greatness of God. How vast and infinite; the people had no name for such moral greatness. Couv. Que Yao a été un grand prince! qu'il a fait de grandes choses!..... lui a été semblable. L'influence de sa vertu a été sans limites.....de terme pour la nommer.

2. C. 煥、光明之貌、brightness, glory. 文章禮樂法度也、*Wen-chang* means Religion, music and law. L. How majestic.....works he accomplished. How glorious in the elegant regulations.....instituted. Z. O quam splendidum ille habuit decori apparatus. K.how glorious.....arts he established. Couv. Que ses cérémonies, sa musique et ses lois ont été belles!

CHAPTER XX.—AND ONE WAS A WOMAN.—

See 書經、Shun, i.e. 虞舜 successor of Yao, v. Introduction. C. 五人、禹、稷、契、皋陶、伯益、Ministers of Works, Agriculture, Education, Justice, Woods and marshes. L. well governed. Z. bene administrabatur. K. five great Public Servants and the Empire had peace. Couv. bien gouverné.

2. See 書經 vi. i, Sec. 2. C. 亂治也、*Luan* means to administer, control. (This is its primary meaning.) Another supposition is that it should be 亂、an old form of 治、The ten men were 周公 named 且、召

二十

天	舜	煥	乎、	無	則	唯
下	有	乎、	其	能	之、	天
治。	臣	其	有	名	蕩	爲
武	五	有	成	焉。	蕩	大、
王	人、	文	功	巍	乎、	唯
曰、	而	章。	也、	巍	民	堯

great, and only Yao responds to its standard. How vast he was! Beyond the power of the people to express. 2. How sublime were his achievements! How brilliant his civilising regulations!"

CHAPTER XX.—1. Shun had five Ministers and the Empire was well ruled. 2. King Wu remarked: "I have ten adjutants,

公 named 甯、大公 named 望、畢公、榮公、太顛、閔天、散宜生、南宮适、其一人謂文母、
The one specially mentioned in next clause was Wên Mu, but whether Wên's wife or mother is unknown. She is called the 邑姜 as she ruled the interior (of the palace). The 九人治外、邑姜治內、 L. I have ten able ministers. Z. bene administrantes praefectos. K. I had etc. assorted men in restoring order etc. Couv. J'ai qui m'aident à bien gouverner.

3. C. He is called Confucius instead of the greater 子 out of respect to King Wu. 才難 is a 古語 an ancient saying. 於斯爲盛 is taken by C. as 盛於此 more abundant than in this, but the ancient commentators take the opposite interpretation. L.talents are difficult to find, true? *Only* when the dynasties of..... met, were they more abundant.....yet there was a woman among them. *The able ministers* were no more than nine men. Z.Dotes rarae sunt,.....imperii concursus, solus prae hoc nostro fuit florentior: et tamen.....una mulier, novem sunt viri et nil amplius. K.men of great ability are difficult to find. The great men who lived etc. never been equalled. Among.....above, there was one woman; so.....only nine great men. Couv.hommes de talent sont rares.....L'époque de.....a été plus florissante que la nôtre. (.....cependant.....Chouenn n'a trouvé que cinq ministres capables; ou Wang) a trouvé une femme de talent, et neuf hommes, mais pas davantage.

4. C. In the 春秋傳 it is said: King Wên led the revolting empire of Shang submissive to Chou (紂); for six of the nine divisions had accepted Wên as leader.

已。	婦	際、	其	孔 ^三	予
三	人	於	然。	子	有
分	焉、	斯	乎、	曰、	亂
天	九	爲	唐	才	臣
下	人	盛、	虞	難、	十
有	而	有	之	不	人。

able administrators." 3. Confucius said:—"Is it not a true saying that talent is hard to find? Yet only at the transition of the T'ang Dynasty into the Yü was it more replete than in the founding of this of Chou, when indeed one of its Ministers was a woman, so that in reality there were only nine men. 4. Possessor of two of the Empire's three parts, with which he sub-

范氏 says 天與之、人歸之、乃不取、 Heaven had given him the empire, its people had accepted him, and yet he did not take it but served 紂、the summit of nobleness. L. King Wan possessed.....empire, and with those he served.....Yin. The virtue of the house of Chow.....highest point indeed. Z.habentem duas, cum his subjecte serviisse.....Yu, Tscheou nostri virtus..... summa virtus. K. in two kinds.....under them, while still acknowledging.....Yin. The moral greatness of the early Emperors.....perfect. Couv. Posséder les deux tiers.....et employer sa puissance au service de.....In ce fut le mérite de la famille des Tscheou.....ce mérite a été très grand.

CHAPTER XXI.—THE CHARACTER OF YÜ.—

大禹 successor of Shun (v. last section) and founder of the Hsia Dynasty. C. 閒、罅隙也、crevice, flaw, (閒然 semblance of a flaw). 菲、薄也、thin, poor. 衣服、常服 his ordinary clothes. 蔽、蔽膝也以韋爲之、apron made of leather. 或豐或儉各適其宜、whether unstinted or sparing all accorded with what was right. L. I can find no flaw in the character of Yu.coarse food and drink but displayed the utmost filial piety etc. His ordinary garments were poor,.. .. utmost elegance in his sacrificial cap and apron. He lived in a low, mean house, but expended all his strength on the ditches and water channels etc. Z. ego nullo defecto noto. Parcus potui et cibi, at valde pius erga manes et spiritus; vulgaris ordinario vestitu etc. humilis palatio et aedibus.....in agrariis aqueductibus. K.a flaw. He was extremely simple, etc. but lavish in what he offered

二十一

衣	致	然	子	至	周	其
服	孝	矣	曰	德	之	二
而	乎	菲	禹	也	德	以
致	鬼	飲	吾	已	其	服
美	神	食	無	矣	可	事
乎	惡	而	間		謂	殷

missively served the Dynasty of Yin the virtue of the Founder of the Chou may indeed be called perfect virtue."

CHAPTER XXI.—The Master said: "In Yü I can find no room for criticism. Simple in his own food and drink, he was unsparing in his filial offerings to the spirits. Shabby in his workaday clothes he was most scrupulous as to the elegance of his kneeling

in sacrifice. His ordinary clothing was coarse and poor, but when he went to worship he appeared in rich and appropriate robespalace.....humble and mean,..... spared no expense in useful public works etc. Couv. aucun défaut.....Sa nourriture.....fort simple;.....offrandes aux esprits.....splendides. Vêtements ordinaires.....grossiers; mais sa robe et son bonnet de cérémonie..... magnifiques. Son habitation et son chambresbasses;.....tous ses soins aux canaux d'irrigation.

吾	盡	黻
無	力	冕
間	乎	卑
然	溝	宮
矣。	洫	室
	禹	而

apron and sacrificial crown. Humble as to the character of his palace, he spent his strength in the draining and ditching of the country. In Yü I find no room for criticism."

VOLUME V.

BOOK IX.

TZŪ HAN

CHIEFLY PERSONAL.

TITLE.—子罕、“The Master seldom.” The first half of the book chiefly relates to Confucius himself; the latter, consists of various sayings, mostly urging to diligence.

CHAPTER I.—GAIN, FATE, PERFECTION.—利、or, what would pay. Cf. Menc. I. i. C. 程子曰、計利則害義、命之理微、仁之道大、etc. Calculating whether it will pay is derogatory to rectitude; the laws underlying the divine ordinances are abstruse; and the principles and practice of noble virtue cover a great area. L. The subjects of which the Master seldom spoke were,—profitableness, and also the appointments of *Heaven*, and perfect virtue. Z. de lucro, atque Providentia, atque perfectionis natura. K.his conversation seldom spoke of interests, or religion or of morality. Couv.du gain, de la providence celeste, de la vertu parfaite.

CHAPTER II.—THE BUBBLE REPUTATION.—
1. Or, in no one thing does he make his name. C. 達巷黨名、其人姓名不傳、The name of a village, the man's name is unrecorded. 美其學之博、而惜其不成一藝之名也、Praised his wide learning, but lamented that in no one subject did he make a name

VOLUME V.

BOOK IX.

TZŪ HAN

CHIEFLY PERSONAL.

	二		一	
哉	達	與	子	
孔	卷	仁。	罕	子
子、	黨		言、	罕
博	人		利	第
學	曰、		與	九
而	大		命、	

CHAPTER I.—The Master seldom spoke on profit, on the orderings of Providence, and on perfection.

CHAPTER II.—I. A man of the village of Ta-hsiang remarked: "What a great

for himself. L. Great indeed is the philosopher K'ung ! His learning is extensive.....not render his name famous by any *particular* thing. Z. magnus vere.....at caret quo fiat famosus. K.is certainly a great man.....very extensive acquirements,.....not distinguished himself in anything, etc. Couv. Le philosophe.....certainement un grand homme. Il a beaucoup de science ;.....pas ce qu'il faut pour se faire un nom.

2. Conf. evidently takes the remark humorously, but the Comm's take him very seriously and infer his deep humility. C. 執專執、Specially devote myself to. 射御皆一藝而御爲人僕、所執尤卑、Archery and driving, each was one of the six arts, but driving was an underling's work, so that his choice was of the humblest. L. heard the observation.....What shall I practice?.....charioteering. Z. id audens,.....ego quam tractabo?.....aurigationem. K. take up to distinguish myself?.....archery. Couv. été informé. Quel art exercerai-je?.....conducteur de voiture.

CHAPTER III.—ONLY SINGULAR WHERE PRINCIPLE INVOLVED.—The cap was worn at the Ancestral sacrifices. 1. C. The prescribed cap was of the very finest linen and of a dark colour. Its warp had 2400 strands. L. The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn.....follow the common practice. Z.e ritu est.....minus dispendiosus ; ego sequar multitudinem. K.good taste.....less expensive.....follow the general practice. Couv. Conforme à l'ancien usage.....coûte moins cher.....à l'usage général.

三

今	子	矣。	執	吾	之、	無
也	曰、		射	何	謂	所
純、	麻		乎、	執、	門	成
儉、	冕、		吾	執	弟	名。
吾	禮		執	御	子	子=
從	也、		御	乎、	曰、	聞

man is K'ung, the Philosopher. Yet though his learning is vast, in nothing does he acquire a reputation." 2. The Master on hearing it, addressing his disciples, said: "What shall I take up? Shall I take to driving? Or shall I take to archery? I will take to driving."

CHAPTER III.—I. The Master said: "A linen cap is the prescribed form, but nowadays silk is worn. This saves expense

2. Cf. 儉 economical, 泰 excess. C. 程子曰、君子處世、事之無害於義者、從俗可也、害於義、則不可從也、 The Chün tzü in his day and generation, when any custom is harmless, may follow it; when injurious to principle, he may not. L. prescribe the bowing below *the hall*,.....after ascending it. I *continue* to bow below.....though I oppose the common practice. Z.ab imo.....in summo, et arrogantia est; licet contradicam multitudini etc. K.lower part of the room.....upper end, etc. The latter practice presumes too much; therefore I continue to make my bow from etc. Couv.au bas, au haut des degrés, c'est de l'orgueil. Contrairement à tout le monde, je, etc.

CHAPTER IV.—AN OPEN MIND.—Or, The Master banned four things, There must be no 'wants,' 'musts,' 'shalls' and 'I's.' But this is contrary to the accepted rendering, which takes 毋 as the indicative 無, and reads the whole as descriptive of Confucius, who, being naturally free from these faults, did not need to prohibit himself! C. 意、私意、 Private notions or wishes; 必、期必、 prefixed certainties; 固、執滯、 unyielding obstinacy; 我、私已、 for self. L.entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy and no egoism. Z. Philosophus exuerat quatuor: non habebat privatos sensus, absolutas determinationes, pervicaciam, egoismum. K.entirely free.....self-interest, prepossessions, bigotry, egoism. Couv.évitait.....désir désordonné, détermination irrévocable, opinionâtré, egoisme.

四

必、	子	違	拜	衆。
毋	絕	衆、	乎	拜 ^二
固、	四、	吾	上、	下、
毋	毋	從	泰	禮
我。	意、	下。	也、	也、
	毋		雖	今

and I follow the general usage. 2. Salutation below (the Audience Hall) is the prescribed form, but now they salute above. This is going too far, and therefore, though infringing the general usage, I follow the rule of bowing below."

CHAPTER IV.—The Master was entirely free from four things: he had no preconceptions, no pre-determinations, no obduracy, and no egoism.

CHAPTER V.—A DIVINE TRUST.—This incident may be placed in B. C. 495. Conf. here claims to be the Elisha of King Wên. As Dr. Legge remarks: "he here identifies himself with the line of the great sages, to whom Heaven has intrusted the instruction of men. In all the six centuries between himself and King Wân he does not admit of such another." Note the play on the word 文, Little or nothing is known of K'uang, but it is said to have been in modern Kaifengfu in Honan.

1. See VII. 22. C. quoting the 史記, says 陽虎曾暴於匡、夫子貌似陽虎、故匡人圍之、Yang Hu (of Lu) had recently ravaged K'uang. Confucius resembled him in appearance, that is why the people of K'uang surrounded him,—and kept him prisoner five days. L. was put in fear etc. Z. angebatur. K. in fear for his personal safety. Couv. se trouvait en péril.

2. Or, Though King Wên is dead, is not 文 Wên (civilization) still here? King 文 the cultured. See VIII, 20. 文 refinement, cultivation, civilization etc. C. 道之顯者謂之文、蓋禮樂制度之謂、The external manifestation of Tao is called Wên, i.e. religion, music and law. His use of Wên instead of Tao is put down to his modesty. 茲此也、孔子自謂、Tzŭ is this, i.e. Confucius speaks of himself. L. After the death of etc. was not the cause of truth lodged here in me? Z. Wen rex cum obierit, doctrinae apparatus nunquid non est hic? K. Since the death of etc. the cause of this civilization with us here now? Couv. ...étant mort, la doctrine...pas ici (en moi)?

3. C. Having spoken of King Wên as dead he calls himself the dying one. If Heaven had meant to end this

五

也	不	斯	茲	王	子
天	得	文	乎。	既	畏
之	與	也	天 ^三	沒	於
未	於	後	之	文	匡
喪	斯	死	將	不	曰 ^二
斯	文	者	喪	在	文

CHAPTER V.—I. When the Master was intimidated in K'uang, 2. he said, "Since King Wên is no longer alive, does not (the mantle of) enlightenment (Wên) rest here on me? 3. If Heaven were going to destroy this enlightenment, a mortal like me would not have obtained such a connection with it. Since Heaven is not ready to

enlightenment I should not have been associated with it ; since I am associated therewith it is evident it is not to be ended, and since etc. the K'uang people cannot go against the will of Heaven. L. If Heaven had wished to let the cause of truth perish, then I, a future mortal, should not have got such a relation etc. Z. Si coelum deleturum fuisset hunc apparatus, posterus mortalis non obtinuissem participare etc. illi ad me quid? K. If God is going to destroy all civilization in the world, it would not have been given to a mortal of this late generation to understand this civilization etc. Couv. Si le ciel avait voulu que la doctrine disparût de la terre, il ne l'aurait pas confiée après la mort de Wenn wang etc.

CHAPTER VI.—NOBLENES INDEPENDENT OF VARIED TALENTS.—聖、A sage, or man divinely inspired.

1. C. The 太宰 was the Chief Minister of 吳 or 宋。大宰蓋以多能爲聖也、He thought a variety of ability necessary to sagehood. L. May we not say that your Master is a Sage? How various is his ability! Z. Summus gubernator etc. magister nonne sanctus? Quam ille multa callet! K. ..he is a holy man, s he not? What a variety of acquirements he seems to possess. Couv. Le premier ministre.....est-il un sage parfait? Que d'arts lui sont familiers!

2. C. 縱、猶肆也、Prodigal, 言不爲限量也、it means without limit. 將殆也、謙若不敢知之辭、On the verge of,—as if modesty forbade him to recognise it L. Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his

六

貢	何	曰	犬	予	文
曰	其	夫	宰	何。	也。
固	多	子	問		匡
天	能	聖	於		人
縱	也。	者	子		其
之	子 ^二	與	貢		如

destroy this enlightenment, what can the men of K'uang do to me?"

CHAPTER VI.—1. A great Minister enquired of Tzū Kung, saying, "Your Master,—he is surely inspired? What varied acquirements he has!" 2. Tzū Kung answered, "Of a truth Heaven has lavishly endowed him, to the point of inspi-

ability is various. Z. certe coelum late promovit illum accedere sactitate ; et insuper multa callet. K. God has certainly been bountiful to him to make him a holy man. Besides, he has himself acquired knowledge in many things. Couv.lui a prodigué ses dons sans mesure ; il possède à peu près la plus haute sagesse possible, et de plus une grande habileté dans beaucoup d'arts.

3. C. A variety of qualifications are not necessary to leadership, hence they are not even necessary to a Chün Tzū. L.my condition was low and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? etc. Z.conditione humilis,.....viliores res. At num sapiens multas habebit? K....low position in life :... ..had to acquire etc. ordinary matters of routine. You think.....much knowledge to make him so ; no, etc. Couv.condition humble, j'ai appris plusieurs arts,..... peu d'importance. Le sage en apprend-il beaucoup? Pas beaucoup.

4. 牢、was the disciple 子張、 See Introduction VIII. C. 試、用也、 Tried, i.e. employed. L. Lao said, The Master said, 'Having no official employment, I acquired many arts.' Z. Lao addidit: Confucius dicebat: ego nullo munere functus, ideo artitus. K. once remarked, I have heard the Master say.....not been called to act in public life.....had time to acquaint myself etc. Couv. J'ai cultivé les arts, parce que je n'ai pas été employé etc.

CHAPTER VII.—NOT A GENIUS, BUT PAIN-TAKING.—Probably a comment on some remark made

七

哉、子、吾、多、君、賤、知、子、將
 無、曰、不、也。子、故、我、聞、聖、
 知、吾、試、牢^四、多、多、乎、之、又
 也、有、故、曰、乎、能、吾、曰、多
 有、知、藝。子、哉、鄙、少、犬、能
 鄙、乎、云、不、事、也、宰、也。

ration, and his acquirements are also many.”

3. When the Master heard of it he said: “Does the Minister really know me? In my youth I was in humble circumstances, and for that reason gained a variety of acquirements,—in common matters: but does nobleness of character depend on variety! It does not depend on variety.”

4. Lao says, “The Master used to say, ‘I have not been occupied with an official life, and so became acquainted with the Arts!’”

CHAPTER VII.—The Master said: “Am I indeed a man with (innate) know-

about him. C. 孔子謙言已無知識、Confucius modestly proclaims himself unlearned. 叩、發動、Educe, bring out. 兩端言兩頭、言終始、本末、上下、精粗、無所不盡、*Liang tuan* means the two ends, i.e. last and first, root and branch, above and below, fine and coarse, to the utmost degree. L. Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty like, ask anything of me, I set it forth from one end to the other, and exhaust it. Z.non habeo scientas. At si quid vilis homuncio.....vel summe hebes; ego discutio.....duo extrema, atque exhaurio. K.I have no great understanding at all.....my opinion on a subject, I myself have no opinion whatever of the subject, but by asking questions on the pros and cons, I get to the bottom of it. Couv.Je n'ai pas de science.....le plus humble condition.....fût-il très ignorant, je discute la question d'un bout à l'autre, sans rien omettre.

CHAPTER VIII.—THERE WAS NO OPEN VISION.—The 鳳 is the Chinese Phoenix, its mate being the 凰、C. 鳳、靈鳥、舜時來儀、文王時鳴於岐山、The *fêng* was the supernatural bird which appeared in his hall in the days of Shun, and which cried on Mt. Ch'i (twin peak) in the days of King Wên. 河圖、河中龍馬負圖、伏羲時出、皆聖王之瑞也、The diagram (八卦) shewn on its back by the dragon horse (horse's body, dragon's head), when it arose from the River and appeared to Fu-hsi;—both the above were auspicious omens granted to inspired rulers of old. 已止也、ended. L. The Feng bird does not come,

八			
子	端	如	夫
曰	而	也	問
鳳	竭	我	於
鳥	焉。	叩	我
不		其	空
至		兩	空

ledge? I have no such knowledge, but when an uncultivated person, in all simplicity, comes to me with a question, I thrash out its pros and cons until I get to the bottom of it."

CHAPTER VIII.—The Master said:

the river sends forth no map,—it is all over with me. Z.de me actum est. K. Ah woe's me. I do not see any signs.....that we are near the end of the present.....anarchy and.....about to inaugurate a new order of things etc. Couv.C'en est fait de moi (de ma doctrine).

CHAPTER IX.—SYMPATHY WITH AFFLICTION AND RESPECT FOR RANK.—趨、To quicken one's steps is still a sign of respect,—sometimes misunderstood by foreigners. C. 齊衰、喪服、Mourning dress. 衣、上服、裳、下服、*I* the upper, *shang* the lower garments. 瞽、無目者、Without eyes. 或曰、少當作坐、Someone suggests that 少 should be 坐、范氏曰、聖人之心、哀有喪、尊有爵、矜不成人、He mourned with the mourner, honoured rank, and pitied the afflicted. L. When the Master.....in a mourning dress,.....cap and upper and lower garments of full dress,..... on observing them *approaching*,.....younger than himself, he would rise up and if he had to etc. hastily. Z. Philosophus cum etc. solebat assurgere, eosque praeteriens solebat accelerare gradum. K. When etc. deep mourning, an officer in full uniform.....stand up, and when walking past them,..... respectfully quicken his steps. Couv. Quand le Maître voyait un homme en deuil, ou un magistrat en costume officiel etc.

CHAPTER X:—IT IS HIGH, I CANNOT ATTAIN UNTO IT.—I. Yen Yüan, see Intro. Section V. C. 喟、嘆聲 sound of sighing. 此顏淵深知夫子之道無窮盡無方體、Yen Yüan thus expres-

十

九

仰	顏	過	見	衣	子	矣	河
之	淵	之	之	裳	見	夫	不
彌	喟	必	雖	者	齊		出
高	然	趨	少	與	衰		圖
鑽	歎		必	瞽	者		吾
之	曰		作	者	冕		已

“The phoenix comes not, the river gives forth no chart,—it is all over with me.”

CHAPTER IX.—Whenever he saw a person in mourning, or in official cap and robes, or one who was blind, the Master on noticing him, even though the man were his own junior, always arose; or, if he were passing such a one, he always quickened his steps.

CHAPTER X.—I. Yen Yüan heaved a deep sigh and said: “The more I look up

ses his recognition of the fathomless and uncircumscribed nature of the Master's teaching. (Was it not the Truth that Confucius was aspiring after, rather than that which he had acquired, to which Yen Hui here refers? There is not enough in what we possess of Confucius' actual teaching, valuable though it is, to call forth such an utterance). L. I looked up to them (the Master's doctrines), and they *seemed to become* more high; I tried to penetrate them.....more firm; I looked at them before me,.....behind. Z. si suspicio illam, magis elevatur; effodio, solidatur; in conspectu, a tergo. K. The more I have looked up to it, the higher it appears.....penetrate.....impenetrable.....laid hold of it here, lo it is there. Couv. Plus je considère la doctrine du Maître, plus je la trouve élevée; scrute.....impossible de la comprendre entièrement;.....devant moi,.....dernière moi.

2. 博、約、Cf. VI. 25 C. 循循、有次序貌、
In order, by degrees. 誘引進、To lead forward.
L. by orderly method, skilfully, etc. He enlarged my mind with learning, and taught me the restraints of propriety. Z. ordinatim belle ducit hominis: ampliat me scientiis, coeracet me ritibus. K. knows admirably how to lead people step by step.....enlarged my mind with an extensive knowledge of the arts, while guiding and correcting my judgment and taste. Couv. Hereusement..... enseigne avec ordre et méthode, et dirige les hommes avec habileté. Il augment mes connaissances en m'expliquant les raisons des choses, et il règle ma conduite en m'enseignant mes devoirs.

3. C. 末、無也、L. When I wish to give over

以	博	循	忽	彌
禮	我	循	焉	堅
欲 ^三	以	然	在	瞻
罷	文	善	後。	之
不	約	誘	夫 ^三	在
能	我	人	子	前

at it the higher it rises. The more I probe it the more impenetrable it becomes. I catch a glimpse of it in front, and it is instantly behind. 2. But our Master step by step skilfully lures men on. He has broadened me by culture, and restrained me by reverence. 3. If I wished to stop I could not, and when at times I have exhausted all

etc. cannot do so,.....having exerted all my ability,..... something to stand right up before me; but though I wish to follow *and lay hold of it*, I really find no way to do so. Z.prostaret aliquid erectum et valde eminens;..... persequi illud, non est medium. K. Thus I could not stop..... even if I would.....the goal would still stand clear and distinct away from me,.....no means of reaching it, make what efforts I will. Couv.après j'ai épuisé toutes mes forces,..... quelque chose.....devant moi comme une montagne, qu'il m'est impossible de gravir.

CHAPTER XI.—CAN A MAN DECEIVE GOD?—
Cf. VII, 34. This, and that, may have been one and the same sickness. 1. C. 夫子時已去位、無家臣、Confucius, being at that time out of office, had no official retainers. Tzū Lu desired 以家臣治其喪、to arrange for a funeral with official retainers (i.e. a public funeral). His intention to honour the Sage was good, but 未知所以尊也、he did not know the right way of doing it. L. being very ill.....wished the disciples to act as ministers to him. Z. aegrotante, ingravescente,..... misit discipulos qui essent administri. K. seriously sick,.....made arrangements in case of the decease of the sick man,.....should assume the functions of an officer,.....of a great noble. Couv. gravement malade,..... engagea.....à lui servir d'intendants (comme.....préparer de pompeuses funérailles, etc.).

2. Or, What a time Yu has carried on this imposture! But the commentators not unreasonably consider the remark as applying to Tzū Lu's character, rather than the particular circumstance. C. 病間、少差、Slight

十一

曰	門	子	從	所	既
久	人	疾	之	立	竭
矣	爲	病	末	卓	吾
哉	臣。	子	由	爾	才
由	病	路	也	雖	如
之	間	使	已。	欲	有

my powers, something seems to stand majestically before me, yet though I seek to pursue my path towards it, I find never a way."

CHAPTER XI.—1. Once when the Master was seriously ill, Tzū Lù set the disciples to act as if they were a Statesman's officers. 2. During a remission of the attack Confucius observed: "For what a long

improvement. 病時不知、既差乃知、故言、
While very ill he was unaware of what Tzū Lu had done,
but when etc. 人而欺天、莫大之罪、引以自
歸、 A man can commit no graver sin than that of deceiv-
ing Heaven, for it returns on his own head. L. Long
has the conduct of Yu been deceitful! By pretending etc.
whom should I impose upon?.....Heaven? Z. proh!
quamdudum istius Yeou agendi ratio fallax est: non habeo
ministros etc. fallamne coelum? K. I have for this long
while observed.....practices self-deception in his actions
.....impose upon God? Couv. Il y a long temps que
lou use de faux semblants.....tromper le Ciel?

3. Rather than die in your arms in style as retainers,
would I not rather die in your arms as affectionate
disciples. 縱 is 縱使、 Let it go at that, suppose.
C. 大葬、謂君臣禮葬、 The ceremonial funeral
of a prince, or Minister. 死於道路、謂棄而不
葬、 Means be left unburied. L. than that I should die
in the hands of ministers, is it not better that I should die
in the hands of you, my disciples? And though I may
not get.....shall I die upon the road? Z.potius
quam mori in administrorum manibus, nonne praeoptassem*
mori inter duorum triumve filiolorum manus?.....an ego
mortuus essem in via? K. ...in the arms of you, my
friends,.....mere unsympathetic officers?.....public fune-
ral,.....unburied on the public road? Couv.entre les
mains de mes disciples.....d'intendants.. ...pompeux enterre-
ment,.....comme un homme qui meurt dans un chemin?

CHAPTER XII.—WAITING FOR A RISE IN
THE MARKET.—諸 is interrogative 賈 is interpreted

十二

於子予予三也其欺爲行
 斯貢死縱子無死天有詐
 韞曰於不之寧於乎臣也
 匱有道得手死臣且吾無
 而美路大乎於之予誰臣
 藏玉乎葬且二手與欺而

time has Yu carried on his impositions! In pretending to have retainers when I have none, whom do I deceive? Do I deceive Heaven? 3. Moreover, would I not sooner die in the arms of you my disciples than in the arms of officials? And, even if I did not have a grand funeral, should I be dying by the roadside?"

CHAPTER XII.—Tzū Kung asked: "If I had a lovely jewel here, should I shut

as 價、but the last clause might be interpreted, I myself am awaiting a buyer. C. 韞、藏也、To put away, keep. 沽、賣也、To sell. 子貢以孔子有道不仕、故設此二端以問、Could not understand why Confucius with his wisdom did not take office, so stated the two propositions by way of interrogation. L. There is a beautiful gem here. Should I lay it up in a case etc., or should I etc.?.....Sell itBut I would wait for one to offer the price. Z. *sit pulchra gemma in loco; an recondes etc. an vero quaeres bonum pretium et vendes?.....at ego expecto pretium.* K. There is a beautiful gem here.....seek for etc. Sell it by all means, but if I were you, I should wait until the price were offered. Couv. *S'il y avait ici,..... ou bien chercheriez-vous un acheteur qui en donnât un prix élevé?.....mais j'attendrais qu'on m'en offrît un prix convenable.*

CHAPTER XIII.—CONFUCIUS A MISSIONARY TO THE HEATHEN.—九夷 The 9 tribes in the east.

1. His meaning is deemed the same as in the 乘桴浮海、of V. 6. L. was wishing to go and live among the nine wild tribes, etc. Z. *volebat.....barbaris.* K. said he would go and live among the barbarous tribes, etc. Couv.*aurait voulu.....de barbares.*

2. C. 君子所居則化、Where a chün-tzŭ lives there is transformation. L. They are rude. How can you do such a thing? If a superior man dwelt etc., what rudeness would there be? Z. *abjecti sunt; quo modo erit hoc?.....quidnam abjectionis supererit?* K. You will there feel the want of refinement. Where a good and wise man lives there will be no want of refinement. Couv.

十三

曰	子	者	沽	諸	諸
陋	欲	也。	之	子	求
如	居		哉	曰	善
之	九		我	沽	賈
何	夷		待	之	而
子	或		賈	哉	沽

it up in a casket and keep it, or seek a good price and sell it?" "By all means sell it! sell it!" answered the Master,—“But I myself would wait for a good offer.”

CHAPTER XIII.—1. The Master proposed to go and dwell among the nine uncivilized tribes of the east; 2. whereupon some one remarked: “But they are so

Ils sont grossiers ; convient-il de vivre *parmi* eux ? Si un homme sage.....qu'auront ils encore de grossier ?

CHAPTER XIV.—THE RENAISSANCE OF MUSIC.—It was in the first year of Duke Ai that Confucius returned from his long exile, to end his days five years later in Lu. C. At this time the 周禮 the 詩 and 樂 were all decadent, but Confucius in his wanderings abroad had made careful research, and now 晚知道終不行、故歸而正之、late in life, perceiving that his ideas would not be adopted, returned and corrected these matters. 備旨 says, 雅奏之朝廷、頌奏之宗廟、The Ya were performed in the Palace, the Sung in the temple ; as Dr. Legge explains : they are “the names of two, or rather three of the divisions of the 詩經 the former being the ‘elegant’ or ‘correct’ odes to be used with music at imperial festivals, and the latter, the praise songs, celebrating principally the founders of the different dynasties, to be used in.....the ancestral temple.” L. I returned from etc. and then the music was reformed,..... Royal songs and Praise songs etc. Z.musica reformata, atque Decorum et Praeconia etc. K.I completed my work of reforming the State Music, and arranging the Songs and Psalms, in the Book of Ballads, Songs and Psalms, etc. Couv. Depuis, etc. la musique a été corrigée ; les Ia et Song etc.

CHAPTER XV.—A SENSE OF IMPERFECTION.—This sounds like a remark made early in his career. C. has only the briefest note on this. The 備旨 of course says that he made this remark in modesty and to teach others. 謙己誨人、L. Abroad, to serve the high

十五

卿	子	頌	魯	子	陋	曰
入	曰	各	然	曰	之	君
則	出	得	後	吾	有。	子
事	則	其	樂	自		居
父	事	所。	正	衛		之
兄	公		雅	反		何

十四

uncivilized, how can you do that?" The Master responded, "Were a man of noble character to dwell among them, what lack of civilization would there be?"

CHAPTER XIV.—The Master said; "It was only after my return from Wei to Lu that Music was revised, and that the secular and sacred pieces were properly discriminated."

CHAPTER XV.—The Master said: "In public life to do my duty to my Prince

IX. XV, XVI XVII. THE ANALICTS.

ministers and nobles ;.....in all duties to the dead, not to dare not to exert one's self, and not to be overcome of wine ;— which one do I attain to? Z.non feri vino obrutus ; ista qui existunt in me? K. In public life etc. in private life.....to the members of one's family ; in performing the last offices to the dead etc. ; and in using wine,.....resist the temptation of taking it to excess,—which.....been able to do? Couv. Hors de la maison, remplir mes devoirs etc., à la maison etc.éviter l'ivresse ; ces quatres mérites se trouvent-ils en moi?

CHAPTER XVI.—SIC TRANSIT.—Cf. Menc. IV. ii. 18. C. 天地之化、往者過、來者續、無一息之停、The revolutions of Nature are unbroken and unceasing in their progressive changes,—they are the external phenomena of Tao, and their simplest illustration is that of a flowing stream. The moral is that 學者時時省察, the learner should be constantly alert,—never breaking down for a hairs-breadth of time. 程子 says this is the nature of Tao,.....the days go and the months come, the cold goes and the heat comes, the water flows unceasing and things are brought into existence unexhaustedly. C. says this and the rest of the Book are an incentive to diligence. L. It passes on just like this, not ceasing etc. Z. transeuntēs ita! non cessant etc. K. How all things in nature are passing away even like this etc. Couv. Tant passe comme cette eau, rien ne s'arrête etc.

CHAPTER XVII.—THE GRAND PASSION.—色 a pretty face, the fair sex, sensual desire. C. quoting from Ssü Ma Ch'ien's 史記, attributes this remark to

十七

子
曰
吾
未
見
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晝
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者
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在
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不
爲
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何
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不
勉

or Minister ; in private life to do my duty to my fathers and brethren ; in my duties to the departed never daring to be otherwise than diligent ; and never to be overcome with wine,—in which of these am I successful ? ”

CHAPTER XVI. — Once when the Master was standing by a stream he observed : “ All is transient, like this ! Unceasing day and night ! ”

CHAPTER XVII.—The Master said :

Confucius' chagrin after being compelled to ride behind Duke Ling of Wei and his notorious and beautiful wife Nan Tzū. 史記孔子居衛、靈公與夫人同車、使孔子爲次乘招搖市過之、孔子醜之、故有是言、 L. I have not seen one who loves virtue as he loves beauty. Z. qui amet virtutem sicut amat pulchram speciem. K. I do not now see.....love moral worth.....beauty in woman. Couv. qui aimât la vertu autant que l'éclat extérieure.

CHAPTER XVIII.—PERSONAL RESPONSIBILITY FOR PROGRESS.—爲山平地、 The anti-thesis suggests: Make a hill, level the ground; but the translation given is the accepted version. It is difficult to know whether the emphasis is on the 吾 or the 止、 C. emphasises the 吾、 the moral of which should therefore be individual responsibility, but the moral he draws is the duty of unceasing progress. C. 簣、土籠也、 A basket for earth. The parable urging perseverance in virtue is taken from the 書經 V. v. 9, where it says 爲山九仞功虧一簣、 In making a hill of nine fathoms etc. 其止者、吾自止耳、.....其進者、吾自往耳、 The stopping is my own stopping, etc. Hence the student, by unremitting perseverance 積少成多 multiplies his littles into much, whereas by stopping half-way he throws away his past labours, L. *The prosecution of learning* may be compared to what happens in etc. If there want but one basket of earth to complete the work and I stop, the stopping is my own work.....*throwing down the earth* on the level ground. Though *but* one basketful.....*thrown at a time*, the advancing.....my own

十八

止	未	子	德
也	成	曰	如
譬	一	譬	好
如	簣	如	色
平	止	爲	者
地	吾	山	也。

“I have never yet seen a man whose love of virtue equalled his love of woman.”

CHAPTER XVIII.—The Master said :
 “Suppose I am raising a mound, and, while it is still unfinished by a basketful, I stop short, it is I that stops short. Or, suppose I begin on the level ground,—although I throw

IX. XVIII, XIX, XX. THE ANALECTS.

going forward. Z. *exempli gratia, facio monticulum,..... sisto, ego sisto : sit e.g. plana terra ;.....si progredior, ego progredi.* K.suppose he were suddenly to stop : the stopping depends entirely upon himself. Suppose a man wants to level a road, although, etc. to proceed with etc. Couv. Si, après avoir entrepris etc. j'abandonne mon travail,.....il sera vrai de dire que j'ai abandonné mon entrepris. Si,.....à faire un remblai, je continue etc. quand même je ne mettrais qu'un panier de terre, mon entrepris avancera.

CHAPTER XIX.—NO LESSON WASTED ON HUI.—Hui, Intro. VIII. C. 惰、懈怠也、Remiss, inattentive, negligent. 范氏曰、顏子聞夫子之言、而心解力行、造次顛沛未嘗違之、When he heard the Master's teaching he always thought it out and carried it into practice unfailingly, and in whatever emergency. L. Never flagging when I set forth anything to him :—ah ! that is Hui. Z. *qui edoctus non pigrabatur, is nonne Hwei erat?* K. He was the only man who was never tired and inattentive while I talked with him. Couv. Un homme, dès qu'il avait reçu un enseignement utile, le mettait en pratique avec ardeur, c'était Hwei.

CHAPTER XX.—HUI'S UNFALTERING PROGRESS.—L. Alas ! I saw his constant advance. I never saw him stop in his progress. Z. *defendus io ! Ego vidi illum progredi, nondum vidi illum sistere.* K. Alas ! he is dead. I have observed his constant advance ; I never saw him stop in his progress. Couv. Oh ! que sa perte est regrettable ! Je l'ai toujours vu progresser, jamais s'arrêter.

二十

十九

未	乎、	子	情	子	往	雖
見	吾	謂	者、	曰、	也。	覆
其	見	顏	其	語		一
止	其	淵	回	之		簣
也。	進	曰、	也	而		進、
	也。	惜	與。	不		書

down but one basketful, and continue to do so, then it is I that makes progress."

CHAPTER XIX.—The Master said: "Ah! Hui was the one to whom I could tell things and who never failed to attend to them."

CHAPTER XX.—The Master, referring to Yen Yüan, said: "Alas! I ever saw him make progress, and never saw him stand still."

CHAPTER XXI.—SOME UNFLOWERING, SOME UNFRUITFUL.—Coming after the last this sounds like a lament over Hui, but the epigram is taken in a general sense. C. 穀之始生曰苗、吐曰華秀、成穀曰實、Newly shooting grain is called *miao*, its flowering is called *hsiu*, and its earing *shih*. So is it with students of moral philosophy. L. There are cases in which the blade springs, but the plant does not go on to flower!..... flowers, but no fruit is subsequently produced! Z. *germinans quod non florescat, oh datur!.....non fructificet, datur heu!* K. Some only sprout up, but do not flower;.....ripen into fruit. Couv. Il est parfois des moissons qui n'arrivent pas à fleurir;.....n'ont pas de grain.

CHAPTER XXII.—AWE-INSPIRING YOUTH.—Dr. Legge quotes the remark of Luther's schoolmaster, who used to raise his hat to his boys. 畏 Awe, deep respect. 四十 etc. Has he no repute at forty or fifty? Then he indeed etc. C. 孔子言、後生年富、力強、足以積學、Confucius says that a youth has a wealth of years and a fund of strength to enable him to lay up knowledge. 曾子曰、五十而不以善聞、則不聞矣、Tsêng Tzŭ said, If a man have no reputation at fifty, he will have none. L. A youth is to be regarded with respect. How etc. be equal to our present? If he reach etc. and has not made himself heard of, then indeed he will not be worth being regarded with respect. Z. *Minores natu sunt verendi; qui enim scies illos futuros minus quam tu nunc es? At si.....non sunt digni quos verearis.* K. Youths should be respected. How etc. as

二
十
二二
十
一

如	焉	子	不	者	子
今	知	曰	實	有	曰
也	來	後	者	以	苗
四	者	生	有	夫	而
十	之	可	以	秀	不
五	不	畏	夫	而	秀

CHAPTER XXI.—The Master said :
 “ There are blades that spring up and never
 flower, and there are others that flower but
 never fruit.”

CHAPTER XXII.—The Master said :
 “ The young should inspire one with respect.
 How do we know that their future will not
 equal our present ? But if a man has reach-

good as we are now? Only when a man is forty or fifty without having done anything to distinguish himself, does he then cease to command respect. Couv. Nous devons (nous efforcer de faire . . . progrès . . . et) prendre garde que les jeunes gens n'arrivent à nous surpasser. Qui sait si . . . ils ne parviendront pas à égaler les hommes de notre temps etc? À l'âge de etc. s'ils ne sont pas encore signalés par leur vertu etc.

CHAPTER XXIII.—PROMISE WAITING ON PERFORMANCE.—法語之言、Words of judicial (or judicious) counsel. C. interprets by 正言之也、Corrective. 能無從乎 Can there be a non-acceding? 巽與之言、巽 is the name of the fifth trigram, with which wind is associated, hence it is described by 如風之入、like the entry of the wind, insinuating, indirect; just as 法 is 直 straight, so 巽 is 婉 roundabout. C. says 巽言者、婉而導之、Leading aright by roundabout, and 無所乖忤、There is no provocation in them. 楊氏 refers to Mencius I. ii, 5, 4, as an example of 巽言、C. 釋、尋其緒也、To find the end of the thread. 備旨 says 循吾言、而玩索、以尋意緒之所在、To accede to what I say and examine the thread in order to find out where its end may be,—unravel, disentangle. L. Can men refuse to assent to . . . strict admonition? But it is the reforming the conduct because of them, which is valuable . . . pleased . . . gentle advice? . . . unfolding their aim, etc. If a man be pleased with these words, but etc. and assents to those, but etc. I can really do nothing with him. Z. legitima^{ae} admonitionis sermo . . . at emendari est potius. Blande

二十三

爲	能	爲	能	子	亦	十
貴	無	貴	無	曰	不	而
說	說	巽	從	法	足	無
而	乎	與	乎	語	畏	聞
不	繹	之	改	之	也	焉
繹	之	言	之	言	已	斯

ed forty or fifty without being heard of, he, indeed, is incapable of commanding respect!"

CHAPTER XXIII.—The Master said: "To words of just admonition can anyone refuse assent? But it is amendment that is of value. With advice persuasively offered can anyone be otherwise than pleased? But it is the application that is of value. Mere interest without application, mere

compellantis verba,.....at perpendere etc. K. If you speak to a man in the strict words of the law, he will probably agree with you,.....change his conduct. If you speak to a man in parables, he will probably be pleased with your story,.....apply the moral to himself. Couv. Peut-on fermer l'oreille à un avis juste et sincère. Mais l'essential c'est de se corriger. Un avis donné doucement et adroitement etc. ? Mais il faut surtout le méditer. Je n'ai rien à faire d'un homme qui aime les avis etc.

CHAPTER XXIV.—Vide I. viii.

CHAPTER XXV.—THE INVIOIABILITY OF THE WILL.—'Convince a man against his will, He's of the same opinion still.' For 三軍 see VII, 10; 奪 carry off, rob; 匹夫 one of the commonalty; 志 Will, convictions. L. The commander of the forces of a large State may be carried off, but the will etc. cannot be taken from him. Z.eripi dux; privato cuilibet non potest auferri mentis propositum. K. The general of an army may be carried off,.....robbed of his free will. Couv. On peut enlever de force.....général en chef; il est impossible d'arracher de force au moindre particulier sa détermination de pratiquer la vertu.

CHAPTER XXVI.—TZŪ LU'S NONCHALANCE.—I. 衣 verb, Clad in. C. 敝、壞也、Worn out 編、袞著也、Wadded with hemp. A 袍 is a wadded robe, and a hemp-wadded robe was 衣之賤者、of the commonest kind, while furs of fox and badger were 衣之貴者、of the costlier kind. 貧富不動其心、He was indifferent both to poverty and wealth. L. Dressed himself in a tattered robe quilted with hemp, yet

二十六

二十五

二十四

與	子	奪	帥	子	則	友	子	如	從
衣	曰	志	也	曰	勿	不	曰	之	而
狐	衣	也。	匹	三	憚	如	主	何	不
貉	敝		夫	軍	改。	己	忠	也	改
者	緼		不	可		者	信	已	吾
立	袍		可	奪		過	毋	矣。	末

assent without amendment,—for such men I can do nothing whatever.”

CHAPTER XXIV.—The Master said: “Make conscientiousness and sincerity your leading principles. Have no friends inferior to yourself. And when in the wrong, do not hesitate to amend.”

CHAPTER XXV.—The Master said: “You may rob a three corps army of its commander-in-chief, but you cannot rob even a common man of his will.”

CHAPTER XXVI.—1. The Master said: “Wearing a shabby, hemp-quilted robe, and standing by others dressed in fox and

standing by the side of men dressed in furs, and not ashamed:—ah! it is Yu who is equal to this! Z. qui indutus laceram cannabinam diploidem,.....quin erubescat etc. K. Dressed in an old shabby suit.....standing among a crowd.....costly furs without being ashamed. Couv. Iou est homme à ne pas rougir de se trouver vêtu d'une tunique de toile usée au milieu etc.

2. This is a quotation from the 詩經 I. iii, 8. C. 忤、害也、Harmful, obnoxious; 求、貪也、self-seeking; 臧、善也、excellent. 用 = 爲、The 合講 says 強者必忤、弱者必求、The strong are aggressive, the weak solicitous. It adds, 人能不嫉人之有、而生嫉害之心、不利人之有、而生貪求之心、則外物一無所累、L. He dislikes none, he covets nothing:—what can he do but what is good? Z. Non laedens nec cupidus, ubinam adhibebitur quin bonus? K. Without envy, without greed, What he does is good indeed. Couv. Celui qui ne fait tort à personne, et n'est pas cupide, ne sera-t-il pas bon envers tout le monde?

3. 備旨 say 終身是常常意、continually, always. L. kept continually repeating etc.Those things are by no means sufficient to constitute *perfect* excellence. Z. toto tempore etc.; ea virtus qui sufficet ut bonus sis? K. kept repeating etc. That alone is not good indeed. Couv. sans cesse etc. Ces deux choses,.....suffisent-elles pour être parfaitement bon?

CHAPTER XXVII.—LOYALTY REVEALED BY ADVERSITY.—後彫 after-faders = evergreens. 備旨 says 後彫 means 不彫、C. 小人之在治世、

二十七

子	臧。	是	終	何	也	而
曰		道	身	用	與。	不
歲		也	誦	不	不 ^二	恥
寒		何	之	臧。	伎	者
然		足	子	子 ^三	不	其
後		以	曰	路	求	由

badger, yet in no way abashed,—Yu would be the one for that, eh? 2. ‘Unfriendly to none, and courting none, what does he do not excellent?’ 3. As Tzū Lu afterwards was perpetually intoning this, the Master observed: “How can those two points be sufficient for excellence!”

CHAPTER XXVII.—The Master said: “Only when the year grows cold do we

或與君子無異、惟臨利害、遇事變、然後君子之所守可見也、 In times of peace the 小人 may not differ from the 君子、 but when danger and trouble arises the virtue of the chün-tzü is revealed. L. When the year becomes cold, then.....last to lose their leaves. Z. anno frigiscente, tunc demum.....serius flaccescere. K. When the cold of winter comes.....last to lose their green. Couv.le froid de l'hiver..... perdent leurs feuilles après tous les autres arbres.

CHAPTER XXVIII.—THE WISE, THE VIRTUOUS, THE BRAVE.—C. 明、足以燭理、 The enlightened are able to illuminate principles. 理、足以勝私、 The principles of the virtuous enable them to overcome self 氣、足以配道義、 The brave have spirit to enable them to live up to truth and righteousness. L. The wise are free from perplexities;.....the bold from fear. Z. prudens non ambigit, perfectus etc. fortes etc. K. Men of intelligence are free from doubts, moral men etc., men of courage etc. Couv. Un homme éclairé et prudent n'hésite pas; un homme parfait etc., courageux etc.

CHAPTER XXIX.—THEORY, PRACTICE, JUDGMENT.—The 可與 is taken in the sense of 'may with,' not 'may allow,' which latter might give, 'You may allow some to share in your teaching whom you may not yet permit to proceed to etc.' C. 可與者、言其可與共爲此事、 He can associate with the other in doing this matter. 程子 says 可與共學、知所以求之也、 in understanding the method of study; 可與適道、知所往也、 in understanding the objective. 可 etc. 篤志固執而不變也、 in firm and unwavering

二十九

子曰：可與共學，
不懼。

仁者不憂，勇者

二十八

子曰：知者不惑，
也。知松柏之後彫。

realise that the pine and the cypress are the last to fade.”

CHAPTER XXVIII.—The Master said :
“The enlightened are free from doubt, the Virtuous from anxiety, and the brave from fear.”

CHAPTER XXIX.—The Master said :
“There are some with whom one can asso-

resolve. 權稱錘也、所以稱物、而知輕重者也、 A weight wherewith to weigh things and know their difference. The Han Scholars took 經 as 'rule' and 權 as 'exception'; 程子 says 漢儒以反經合道爲權、故有權變權術之論、皆非也、權只是經、 The Han scholars (deeming the next clause to be part of this) considered 權 to mean deciding exceptions to the rule, (reversing a rule, 經、 in order to be consistent with the right; as in Mencius IV, i, xvii, 1); but this is not so; it means merely judging by rule. L. There are some with whom we may study in common, but we shall find them unable to go along with us to principles. Perhaps etc. but.....unable to get established in those along with us. Or etc. unable to weigh *occurring events* along with us. Z. datur capacitas simul studendi sapientiae, quin detur capacitas adeundi perfectionem; datur etc. capacitas persistendi; datur etc. capacitas res trutinandi. K. Some.....with whom you can share your knowledge of facts, but who cannot follow you in arriving at principles. Some.....to particular principles.....cannot.....general principles. Some etc. but cannot apply the general principles under exceptional circumstances. Couv. (On doit faire avancer son disciple graduellement); à celui à qui l'on doit permettre seulement d'étudier avec le maître, on ne doit pas encore permettre d'entrer dans le voie de la vertu; à celui etc. on ne doit pas encore permettre de s'y fixer solidement; à celui etc. on ne doit pas encore permettre de décider si une loi générale oblige ou non dans tel cas particulier.

與
權。

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ciate in study, but who are not yet able to make common advance towards the Truth: there are others who can make common advance towards the Truth, but who are not yet able to take with you a like firm stand; and there are others with whom you can take such a firm stand, but with whom you cannot associate in judgment."

CHAPTER XXX.—THOUGHT ANNIHILATES DISTANCE.—I. C. 偏晉書作翩然則反亦當與翻同言華之搖動也、The Chin version has 反翩 so 反 should be read as 翻—the movement of flowers. 而語助也、The 而 are auxiliaries, euphonics. This is from one of the 逸詩 or uncanonical poems. L. How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant. Z. *Sylvestris cerasi flos fluctuans ille nutat! Qui non te cogitem? Domus at longe distat* K. How they are waving, The blossoming myrtles gay, Do I not think of you, love? Your home is far away. Couv. Le cerisier sauvage lui-même agite ses fleurs, (comme s'il avait du sentiment). Comment etc. Mais vous demeurez loin d'ici.

2. C. refers to VII. 29 仁遠乎、L. It is the want of thought about it. How is it distant? Z. *nondum rem cogitat scilicet: ecquid distantia negotii foret.* K. That is because men do not think. Why is it far away? Couv. Les hommes ne pensent pas à la vertu. Ont-ils à surmonter la difficulté de la distance?

三十

遠	未	室	反	唐
之	之	是	而	棣
有。	思	遠	豈	之
	也	而。	不	華
	夫	子	爾	偏
	何	曰	思	其

CHAPTER XXX.—1. "The blossoms
on the cherry tree

Are changing and quivering,
Can I do aught but think of thee
In thy far-distant dwelling?"

2. The Master said: "He had never
really bestowed a thought. If he had, what
distance would have existed?"

VOLUME V.

BOOK X.

HSIANG TANG.

CONCERNING THE SAGE IN HIS DAILY LIFE.

CONTENTS. With this book ends the first half of the Analects, the 上論. This chapter is valuable for the detail it presents of the habits and customs not only of Confucius but of the period in which he lived. Even an "inspired man" must eat, drink, sleep, and wear clothes, and this chapter pictures for us the man perhaps more faithfully than any other. Possibly his ceremoniousness is exaggerated by the affectionate admiration of the compiler, but the Sage, both by nature and training, was undoubtedly precise and punctilious. 楊氏 says, What the Sage calls Tao is not something removed from daily life, therefore his disciples carefully observed and recorded his daily habits. 尹氏 says, How great was the disciples' love of learning; they even noted the Sage's appearance, speech and actions and handed them down so that he stands, as it were, before our very eyes. But Dr. Legge remarks, "perhaps to Western minds, after being viewed in his bed-chamber, his undress, and at his meals, he becomes divested of a good deal of his dignity and reputation." The old versions did not divide the book into sections, 舊說凡一章今分爲十七節。 Note the frequent use of 孔子 and 君子 instead of the usual 子。

CHAPTER I.—IN VILLAGE AND AT COURT.—
Cf. III. 15. 爾 is enclitic. 1. C. 恂恂、信實之貌。

VOLUME V.

BOOK X.

恂
如
也
似
不
能

—
孔
子
於
鄉
黨
恂

鄉
黨
第
十

CHAPTER I.—1. Confucius in his native village bore himself with simplicity, as if he had no gifts of speech. 2. But when in the

With a sincere demeanour. 似 etc. 謙卑、遜順、不以賢知先人也。 Modest, agreeable, and unpretentious of his character or learning. L. looked simple and sincere, and as if he were not able to speak. Z. simplex erat, et videbatur non posse loqui. K. in his life at home was shy and diffident, as if he were not a good speaker. Couv. était très simple ; il semblait ne pas savoir parler.

2 C. 便便、辯也 discriminately. The Temple is the place of worship ; 禮法之所在、 The Court is the 政事之所出 source of law and order. So he could not but discriminate clearly, question closely and explain to the full, but circumspectly and not at random. L. prince's ancestral temple, or in the Court, he spoke minutely on every point, but cautiously. Z. explicate loquebatur, quamquam cum reverentia. K. In public life.....he spoke readily, but with deliberation. Couv.....il s'exprimait clairement, mais avec une attention respectueuse.

CHAPTER II.—AT COURT BEFORE THE AUDIENCE.—I. The Court was that of the Duke of Lu. Then, as now, the Audience hour was nominally day-break, and these conversations are referred to the period pending the Prince's entry. The Imperial Court had three orders 上、中、 and 下。 A Baron's Court had only two, 上 and 下。 The 上 were the 卿 the noble families, (in Lu three in number), together with five 下大夫, amongst whom ranked Confucius. C. 侶侶、剛耳也。 Straight out, firm and direct. 闇闇、和悅而諤也 affably and quietly. L. When he was waiting at Court, in speak-

二

侃	朝	謹	朝	言
侃	與	爾。	廷	者。
如	下		便	其 ^二
也	大		便	在
與	夫		言	宗
上	言		唯	廟

Temple or at Court, he expressed himself readily and clearly, yet with a measure of reserve.

CHAPTER II.—I. At Court, when conversing with Ministers of his own rank, he spoke out boldly; when conversing with the

ing with the great officers of the lower grade, he spoke freely, but in a straight-forward manner..... blandly, but precisely. Z. loquens valde firmus.....affabili erat libertate. K. junior officers..... frankness..... selfpossession. Couv. avec fermeté et sans detoursaffabilité et franchise.

2. C. 跼蹐、恭敬不寧之貌、 A movement of the feet, showing respectful uneasiness. 與與、威儀中適之貌、 Awed to the right degree. L. in his manner displayed respectful uneasiness; it was grave but self-possessed. Z..... anxie venerabundus erat, et cum gravi decoro. K. looked diffident, awe-inspired, but composed. Couv..... une crainte respectueuse, une noble gravité.

CHAPTER III.—AS ESCORT.—The visitor was a prince who brought with him nuncios to the full number of his rank; i.e. a duke brought nine; but a host had only half the number of his rank; i.e. a ducal host had five, the head of whom was the 上擯、the second 承擯、and the rest 紹擯。 Along this line of escorts, each man thirty-six feet from the other, messages were transmitted between guest and host, the guest outside the gate and the host standing inside,—until the admission of the guest. C. 擯、主國之君所使出接賓者、 One sent by a prince to receive visitors; 勃、變色貌 change countenance; 躄、盤辟貌 as if bowed, bent; 皆敬君命故也 all out of respect to his lord's commands. L. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty. Z.hospites excipere, color mutari videbatur, pedesque

	三			
如	君	也	也	大
也	召	與	君	夫
足	使	與	在	言
躩	擯	如	踧	聞
如	色	也	踏	聞
也	勃		如	如

higher Ministers he spoke respectfully;
 2. but when the Prince was present, his movements were nervous, though self-possessed.

CHAPTER III.—1. When the Prince summoned him to receive a visitor, his expression seemed to change, and his legs

erant veluti impediti. K. When.....to see a visitor out, he would start up with attention. Couv. l'avi de son visage semblait changé et sa démarche embarrassée.

2. It is difficult to decide whether Confucius was acting as middle nuncio 承、or as doyen 上、 See Legge's note hereon. C. 所與立、謂闕爲擯者也、 His con-nuncios. 揖左人則左其手 etc. When bowing to those on the left he left-handed his bow, etc. 禮、整貌 Straight. L. He inclined himself to the *other officers* among whom he stood, moving his left or right arm etc. but keeping the skirt of his robe before and behind evenly adjusted. Z. Obsalutans quibuscum stabat, sinistrabat dextrabatne manus, etc. K. make obeisance to receive the command; then bowing right and left to officers in attendance and adjusting etc. Couv. Pour saluer les hôtes à leur arrivée, il joignait les mains,.....tournait seulement les mains jointes à droite etc. (vers les hôtes.....) etc.

3. L. hastened forward, with his arms like the wings of a bird. Z. citato gradu introducebat, alas pendentis instar. K. he would quicken his step, or walk out, not stiffly, but with dignity and ease. Couv. En introduisant les hôtes, il marchait..... comme les ailes d'un oiseau.

4. 復命 Returned his commission. C. 紓君敬也 To release the Prince from his attitude of respect. L. The visitor.....not turning round any more.

CHAPTER IV. — HIS BEARING AT AN AUDIENCE.—I. C. 鞠躬、曲身也 To stoop, bow. 委門、高大、而若不容、敬之至也 His action in so high a gate was the acme of respect. L. bend his body, as if it were not sufficient to admit him. Z. inclinatio

四

也	入	賓	賓	也	手	揖
如	公	不	退	趨	衣	所
不	門	顧	必	進	前	與
容	鞠	矣	復	翼	後	立
立	躬		命	如	禮	左
不	如		曰	也	如	右

as it were bent under him. 2. As he saluted those who stood with him, on the right hand or the left as occasion required, his robe in front and behind hung straight and undisturbed; 3. and, as he hastened forward, it was as if with outstretched wings. 4. When the visitor had departed he always reported, saying, "The Guest is no longer looking back."

CHAPTER IV.—1. On entering the palace gate he appeared to stoop, as though the gate were not high enough to admit him. 2. He never stood in the middle of the gate-

corpore. K. In entering the rooms of the palace,.....bend low his body at the door etc. Couv.....se courbait..... trop basse pour le laisser passer. The Imperial palace had 5 courts with 5 gates, a Prince's had 3 courts and gates, 庫、雘 and 路, the 公門 was the 庫門、

2. C. 中門、中於門也、謂當棧闌之間、君出入之處也、 i.e. in the centre between the side post and the central post, this being the Prince's privilege. The rule was that officers should keep to the right of the central post but not tread on the threshold. L. When.....standing,.....not occupy the etc., when he passed in and out,threshold. Z. stans non tenebat medium portae, incedens etc. K. In the room he would never stand right before the door, nor in entering etc. Couv. Au milieu de l'entrée ; en marchant, il évitait... seuil.

3. C. 位、君之虛位、謂門屏之間、人君宁立之處、 The unoccupied place (or throne) of the prince, i.e. a place between the door and the screen where the prince stood to receive homage on his way to the dais, and which Confucius had to pass on his way to the Throne room. (There is nothing in the text itself to justify this interpretation though probably it is the correct one.) L. the vacant place of the prince.....and his words came as if he had hardly breath to utter them. Z. regiam sedem, etc. K. passing into the Presence Chamber..... speak only in whispers. Couv. du siège du prince.

4. C. The rule for ascending the dais was to hold up the skirt a foot high with both hands 恐躡之而傾跌、失容也 for fear of tripping and losing face. L. He ascended the reception hall etc. holding in his breath also

升	似	足	過 ^三	中
堂	不	躐	位	門
鞠	足	如	色	行
躬	者。	也	勃	不
如	攝 ^四	其	如	履
也	齊	言	也	闕。

way, nor in going through did he step on the sill. 3. As he passed the Throne he wore a constrained expression, his legs appeared to bend, and words seemed to fail him. 4. As he ascended the Audience Hall, holding up his skirt, he appeared to stoop,

etc. Z.....ascendebat aulum,.....quasi non respiret. K. the steps leading to the throne.....afraid to breathe. · Couv.à la salle.....ne pouvait plus respirer.

5. C. The 進 here is believed to be a gloss. 等、階之級 A step. 遲、放也 Relax 怡怡、和悅也 Tranquil and pleased. L. When he came out etc. relax his countenance and had a satisfied look.....arms like wings,still showed respectful uneasiness. Z. Egressus,..... laetorque fiebat ore;.....venerabundus erat. K. relax his countenance and assume his ordinary look... . walk with ease and dignity to resume his place among the courtiers, looking diffident, with awe and attention. Couv. En sortant,.....son air accoutumé; il paraissait affable et joyeuxune crainte respectueuse.

CHAPTER V.—AS ENVOY.—The 圭 was a jade sceptre or mace,—possibly a link with the Stone Age. C. says there is no evidence that Confucius ever acted in this capacity, which was a noble's duty, and that this clause is a summary of his teaching on the matter. 1. C. 圭、諸侯命圭、聘問鄰國、則使大夫執以通信 A baron's emblem of authority carried by a minister when acting as envoy to a neighbouring State. 上 etc. on a level with the heart. 如有循 etc., 言、行不離地、如緣物、 Without lifting his feet, as if something were attached to them. L. When he was carrying the sceptre.....not able to bear its weight. He did not hold it higher than the position of the hands in making a bow, etc. His countenance.....look apprehensive, and he dragged his feet along.....held by something to the ground. Z. Tenens sceptrum etc. mutabat quasi praecians colorem,

五

如	執	也。	復	階	色	出 ^平	屏
不	圭		其	趨	怡	降	氣
勝	鞠		位	進	怡	一	似
上	躬		跖	翼	如	等	不
如	如		踏	如	也	逞	息
揖	也		如	也	沒	顏	者。

and he held his breath as if he dare not breathe. 5. On coming forth from his Audience, after descending the first step his expression relaxed into one of relief; at the bottom of the steps he hastened forward as with outstretched wings, and on regaining his place he maintained an attitude of nervous respect.

CHAPTER V.—I. He carried the ducal mace with bent back, as if unequal to its weight, neither higher than when making a

pedesque vix attolebat quasi haberet impedimentum. K. When he had to carry the sceptre etc. not higher than his forehead or lower than his chest,.....slow, measured steps. Couv. la tablette.....comme s'il avait salué (c-a-d. à la hauteur de la tête),.....l'air d'un homme qui tremble de peur. 6 Il levait à peine les pieds....., comme s'il avait cherché à suivre les trace de quelqu'un.

2. C. 享、獻也 To offer. 容色、和也 Tranquil. L. a placid appearance. Z. comem vultum. K. At a public reception in the foreign courts etc. he behaved with great dignity. Couv.....un air affable et joyeux.

3. C. 愉愉、則又和也 Increased serenity. L. highly pleased. Z. laetabundus erat. K. genial and engaging in his manners. Couv. encore plus affable.

CHAPTER VI.—HIS DRESS.—I. C. takes 君子 to mean Confucius, but here again it has been suggested that 君子 means: The princely man does not etc., and that we have here a summary of Confucius' teaching rather than his own action. 紺、深青揭赤色、齊服也 A dark blue blended with carnation; the colour of fasting garments; 緌、絳也 a lighter purple, the third year's mourning colour. 飾、領緣也. The facings or borders of the collar. L. The superior man.....a deep purple or a puce colour, in the ornaments of his dress. Z. sapiens noster.....violaceum colossinumque limbum. K. A gentleman should never permit anything crimson or scarlet etc. Couv. Ce grand sage.....rouge tirant sur le bleu.....rouge tirant sur le noir.

2. C. 紅 and 紫 are 間色、不正 intermediate, not primary colours (i.e. 青黃赤黑白); moreover 遊於

六

飾。	君 ⁻	私 ⁼	循。	色	下
紅 ⁼	子	覲	享 ⁼	足	如
紫	不	愉	禮、	踏	授、
不	以	愉	有	踏	勃
以	紺	如	容	如	如
爲	緌	也。	色。	有	戰

bow, nor lower than when offering a gift: his expression, too, was perturbed and anxious, and he dragged his feet as if something were trailing behind. 2. While offering the presents (with which he was commissioned) he wore an easy look; 3. and at the subsequent private audience he bore himself with amiability.

CHAPTER VI.—1. He did not wear facings of purple or mauve, 2. nor even in

婦人女子之服也 too feminine. 褻服、私居服
 mufti. L. Even in his undress.....red or reddish colours.
 Z. rubro et purpureo colore.....ordinariis vestibus. K.
 underclothing.....red or reddish. Couv. vêtements or-
 dinaires.....rouge tirant sur le bleu, ...violette.

3. C. 衫、單也 Unlined. 葛之精者、曰絺、
 麤者、曰綌。 Fine loose woven (linen) was called
 絺、coarser 綌、表面出之、謂先著裏衣、表
 絺綌而出之於外、 Over his inner garment he wore
 as an outer garment etc. L. single garment either of
 coarse or fine texture.....displayed over an inner garment.
 Z. exteriorem, et superinducere illam. K. gauze or grass-
 cloth.....something underneath worn next to the skin.
 Couv. Sous une tunique de chanvre d'un tissu peu serré.

4. Black for Court dress, white for embassies, yellow for
 certain sacrifices. C. 緇、黑色、羔裘、用黑羊皮。
 Black, and the lambskin was also black. C. says the 麕
 裘 was white. L. Over lamb's fur he wore a garment of
 black etc. Z. Nigra vestri agnina pelle subsuta erat, etc.
 K. line a black suit with lambskin etc. Couv. une tunique
 noire sur une tunique doublée de etc.

5. C. 長、欲其溫、短右袂、所以便作事、
 Long for warmth, with a short right sleeve for convenience
 in working. L. The fur robe of his undress was long,
 with etc. short. Z. contracta dextera manica. K. a little
 short. Couv. plus courte que la gauche.

6. This sleeping dress is said to be one used during
 fasting, and the clause is supposed to have got here by
 mistake instead of after the first clause in Chapter VII.
 The length and a half was in order to 覆足 cover the

必 ^六	襲 ^五	麕	緇 ^四	綌	襲
有	裘	裘	衣	必	服。
寢	長	黃	羔	表	當 ^三
衣	短	衣	裘	而	暑
長	右	狐	素	出	袵
一	袂	裘	衣	之	絺

undress did he use red or crimson. 3. In the hot weather he wore an unlined gown of fine or loose-woven material, but always outside and over another. 4. With a black robe he wore black lambskin, with a light robe fawn, and with a yellow robe fox. 5. His undress fur gown was long, with the right sleeve cut short. 6. He always had

fest. L. He required his sleeping dress etc. Z. and Couv. put it with Cap. 7. K. change of nightdress.....as long again as the trunk of his body.

7. C. 私居 At home. L. When staying at home etc. Z. domi. K. When at home in winter. Couv. à la maison.

8. C. 無故玉不去身、觴礪之屬亦皆佩也 Did not unnecessarily reject ornaments and also wore all the usual girdle appendages, bodkin, sharpener, etc. L. put off mourning.. ...all the appendages of the girdle. Z. nihil quod omitteret zonae suspendere. K. any ornaments or appendages on the girdle etc. Couv. divers objets suspendus à la ceinture.

9. The Court or curtain skirt was as wide at the top as the bottom. L. His undergarment, except.....requiredcurtain shape, was made of silk cut narrow above and wide below. Z. Nisi esset sinuosus limus, utique suturis distinguebatur. K. His undergarment, except.....worn as an apron (Like the Free Masons now) on State occasions,.....cut pointed on the upper part. Couv..... moins large à la ceinture qu'à etc.

10. C. 喪主素、吉主玄、弔必變服、所以哀死、 Mourning colour was a natural undyed colour, festive was black, etc. L. He did not wear etc. on a visit of condolence. Z. ad lugubre officium. K. on a visit etc. dark blue hat. Couv. Pleurer les morts.

11. 吉月、月朔、 The first of the month :—said to refer to when he was in office in Lu. L. On the first etc. he put on etc. Z. Nova luna omnino etc. K. On the first etc. he should always put on his full uniform when he goes

必	冠	必	所	厚	身
朝	不	殺	不	以	有
服	以	之。	佩。	居。	半。
而	弔。	羔 ⁺	非 ^九	去 ^八	狐 ^七
朝。	吉 ^十	裘	帷	喪	貉
	月	玄	裳	無	之

his sleeping garment made half as long again as his body. 7. He had thick fox or badger for home wear. 8. When out of mourning he omitted none of the usual ornaments. 9. His skirts, all save his Court skirt, he always shaped toward the waist. 10. He did not pay visits of condolence in dark lamb's-fur or a dark hat. 11. At the new moon he always put on his Court robes and presented himself at Court.

to Court. Couv. Le premier jour etc. il ne manquait etc.

CHAPTER VII.—WHEN FASTING.—Cf. Mt. VI. 16-18. The sixth clause of the last chapter is said to belong to the end of this clause. 齊 idem 齋、C 齊必沐浴、浴竟、即著明衣、Bathing preceded fasting, and after the bath clean clothes were put on. L. he thought it necessary to have his clothes brightly clean and made etc. Z. omnino.....nitida veste, ex tela. K. when he fasts and gives himself up to prayer, he should..... bright clean suit of plain cloth. Couv. une tunique de toile.....réservée pour les jours de purification.

2. C. Abstained from wine and meat, (or strongly flavoured edibles). 不飲酒、不茹葷。L.to change his food,.....place where he commonly sat etc. Z. mutabat victum,.....sedem. K. should always change the ordinary articles of food, and move out of his usual sitting room. Couv. Il changeait de nourriture et d'appartement.

CHAPTER VIII.—HIS FOOD.—1. C. 食、飯也 Cooked rice; 精、鑿也 milled white. 不厭、言以是爲善、非謂必欲如是 'No dislike to' means he counted it best so, but did not demand it. L. did not dislike.....rice finely cleaned, ...minced meat cut quite small. Z. Oryzam non respuebat mundatam, minutalia..... minutissime. K. rice finely cleaned.....meat, when stewed, cut in small pieces. Couv. que sa bouillie fût faire d'un riz très pur, et son hachis.....très fin.

2. C. 餒、飯傷熱濕也、Affected by heat and damp. 餲、味變也 turning bad. 魚爛曰餒、肉

	八			七
厭	食 ⁻	遷	齊 ⁼	齊、
細。	不	坐。	必	必
食 ⁼	厭		變	有
饘	精、		食、	明
而	膾		居	衣、
謁、	不		必	布。

CHAPTER VII.—1. When fasting he always wore a spotless suit of linen cloth. 2. When fasting, too, he always altered his diet, and in his dwelling always changed his seat.

CHAPTER VIII.—1. He had no objection to his rice being of the finest, nor to having his meat finely minced. 2. Rice affected by the weather, or turned, he would not eat, nor fish that was unsound, nor flesh

腐曰敗、Decaying, putrid. 餽、烹調生熟之節、Under or overcooked. 不時、五穀不成、果實未熟之類。Immature. L. injured by heat and damp and turned sour, nor fish or flesh.....gone. He did not eat what was discoloured,.....bad flavour,.....ill-cooked,not in season. Z. *Oryzam mucidam* etc. *piscem putrescentem* etc. *vitiose preparata* etc. *nondum matura non edebat*. K. unwholesome colour.....flavour; spoilt in cooking,.....out of its season. Couv..... *un mets qui n'était pas cuit convenablement, ni un fruit.....pas assez mûr.*

3. L.....meat.....not cut properly.....without its proper sauce. Z.....*non instructa suo embammate* etc. K. not properly cut.....proper sauces. Couv. *coupé d'une manière régulière.....pas été assaisonné avec la sauce convenable.*

4. Note IX. 15. C. 食以穀爲主、故不使肉勝食氣、Grain being man's staple food etc 酒以爲人合歡、故不爲量、但以醉爲節、而不及亂耳。Wine is for man's exhilaration so he did not stint it, barring only intoxication and confusion. L. Though there might be a large quantity of meat,.....not allow... .. exceed the due proportion of the rice.....laid down no limit for himself,.....not,.....confused by it. Z.....*ut excederent oryzae succum;.....quin deviniret ad turbationem.* K.....exceed a due proportion to the rice he took,.....limit,.....excess. Couv.... . *pas plus de viande que de nourriture végétalepas déterminée.....jusqu'à lui troubler la raison.*

5. C. 恐不精潔、或傷人也、Lest they should

亂。	惟	多、	其	不	食、	惡	食、	魚
沽 ^五	酒	不	醬	正	不	不	色	饒
酒	無	使	不	不	時	食、	惡	而
市	量	勝	食、	食、	不	失	不	肉
脯	不	食	肉 ^四	不	食。	飪	食、	敗、
不	及	氣、	雖	得	割 ^三	不	臭	不

that was gone. Neither would he eat anything discoloured, nor that smelt, nor that was under or over-cooked, or not in season. 3. He would not eat anything improperly cut, nor anything served without its proper seasoning. 4. However much meat there might be he did not allow what he took to exceed the flavour of the rice; only in wine he had no set limit, short of mental confusion. 5. Bought wine or dried meat from

not be good in quality or clean, and perhaps harmful. L.wine and dried meat bought in the market. Z. mercatum vinum etc. K. bought where.....exposed for sale. Couv. qui eussent été achetées.

6. Or, Did not reject ginger when eating ;—from which, and other evidence in this chapter, it might be inferred that he had a student's indifferent digestion. C. 薑通神明、去穢惡。 Ginger brightens the spirits and purges away unpleasant secretions. L. He was never without ginger when he ate. Z. Non abstruebat gingiberis esu. K. He would always have ginger served on the table. Couv. similar.

7. C. 適可而止、無貪心也、 Stopping at the right point, and without gluttony. L. He did not eat much. Z. Haud nimius comedebat. K. never ate much. Couv. pas avec excès.

8. Cf. Cap. XIII. C. 助祭於公、所得胙、歸即頒賜。 When assisting etc. on returning home he promptly shared his allowance of flesh with others. 不俟經宿者、不留神惠也。 By not keeping it overnight he did not delay the favour of the gods. After three days the meat would go bad 必敗而人不食之、是褻鬼神之餘也 and men would refuse to eat it, which would be a slight on what the gods had left over. (Cf. The Ritualist's post-eucharistic solicitude). L. Whenat the Prince's sacrifice, he did not keep etc. overnight. If kept over three days, people could not eat it. Z. nec per noctem servabat carnes ;.... excessissent tres dies, nemo comederet eas. K. After a public sacrifice etc. if kept over three days he would not allow it to be eaten

三	宿	多	食。
日、	肉、	食。	不 ^六
出	祭	祭 ^八	撤
三	肉	於	薑
日、	不	公、	食。
不	出	不	不 ^七

the market he would not eat. 6. He was never without ginger at his meals; 7. but he was not a great eater. 8. After the sacrifices in the ducal temple he never kept his share of the flesh overnight, nor the flesh of his ancestral sacrifices more than three days, lest after three days it might not be

Couv.....une oblation dans le palais.....offerte à ses parents défunts. Au-delà de trois jours, il ne l'aurait pas mangé.

9. C. 答述曰語、自言曰言、 To narrate in reply is 語; to talk spontaneously is 言、范氏曰、聖人存心不他、當食而食、當寢而寢、 He kept his mind single; when eating was in order, he ate, when sleeping he slept. Another far-fetched reason approvingly quoted is that the lungs are the lord of the breath, whence also the voice proceeds, sleeping and eating block the passage and talking might be injurious: L. When eating, he did not converse. When in bed he did not speak. Z. Comedens non confabulatur,.....loquebatur. K. would not speak,.....talk. Couv.....ne discutait aucune discussion.

10. The 瓜 is read as if 必 but the oldest commentator 孔安國 makes the stop after 瓜 and not after 羹、C. 古人飲食、每種各出少許、置之豆間之地、以祭先代始爲飲食之人、不忘本也。 The ancients placed a little of each dish between the other dishes, in sacrifice to the inventor of cooked food, so that he might not be forgotten. 齊、嚴敬貌也、 Grave, solemn. L. Although etc. coarse rice and vegetable soup,grave, respectful air. Z. omnino litabat, et certe cum reverentia. K. plainest fare.....would always say grace before he ate. Couv. ne manquait pas d'offrir quelque chose à ses parents défunts,.....respect.

CHAPTER IX.—STRAIGHT EVEN WITH HIS MAT.—C. 謝氏曰聖人心安於正、故於位之不正者、雖小不處。 His mind found no rest.

九				
席	如	菜	寢	食
不	也。	羹	不	之
正		瓜	言。	矣。
不		祭	雖 ⁺	食 ⁺
坐。		必	疏	不
		齊	食	語

eaten. 9. He did not converse while eating, nor talk when in bed. 10. Though his food were only coarse rice and vegetable broth he invariably offered a little in sacrifice, and always with solemnity.

CHAPTER IX.—He would not sit on his mat unless it were straight.

away from rectitude etc. L. If his mat was not straight, he did not sit on it. Z. *Storea non recta, non sedebat.* K.....properly and squarely laid etc. Couv. *Il ne s'asseyait pas.....pas placée selon les règles.*

CHAPTER X.—RESPECT FOR ELDERS, AND SPIRITS.—I. C. 杖者、老人也、六十杖於鄉。The elders, who became so at sixty. 未出不敢先、既出不敢後。Did not presume to precede them, nor to delay afterwards. L. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after. Z. *convivabantur, scipione utentibus egressis, tunc* etc. K. public dinner..... as soon as the old people left. Couv. *Quand.....réunion.....avaient bu ensemble,.....après les vieillards à bâton* etc.

2. There were three 儺 in a year in the 3, 8, and 12 moons, of which the first was the nobles', the second the Emperor's, and the third universal. The ceremony at the popular one was a kind of "mumming," distantly related to that which was common until a few years ago in the north of England at the New Year. The Chinese modern form of the winter 儺 is the Feast of Lanterns, now held in the first moon. The ancient, like the modern, was for the expulsion of demons. Although a 古禮 it was accompanied with much buffoonery and uproar 雖古禮而近於戲。Yet Confucius 亦必朝服而臨之, felt it his duty to receive it on to his premises in full style and with all respect,—as the people receive and worship the Dragon nowadays at the Feast of Lanterns. Another view C. quotes approvingly is, that he did so lest his lares

	十
	鄉
出	人
斯	飲
出	酒
矣。	杖
鄉	者
人	

CHAPTER X.—1. When his fellow vil-

lagers had a feast he only left after the elders

had departed. 2. When his fellow villagers

et penates should be alarmed 恐其驚先祖五祀之神、and to induce them 欲其依己而安也、to trust in him and be at ease. The 阼階、were the 東階、but whether of his house or ancestral temple is disputed. L. When the villagers were going through their ceremonies to etc.eastern steps. Z. Vicinis concivibus supplicationem habentibus etc. K.Purification Festival, when the procession.. ...passed his house,..... he.....standing on the left hand side of his house. (Mr. Ku adds a note "In old China and in most Eastern countries, sanitation forms a part of religion, not enforced by police or gens d'armes,"—which probably accounts for the prevailing balminess of the atmosphere!) Couv. supplications pour écarter les maladies pestilentielles etc.

CHAPTER XI.—ETIQUETTE AND MEDICINE.—

1. C. 拜送使者、如親見之敬也、 Showed as much respect as if seeing his friend and not merely his messenger. L. When etc. Z.iterato salutabat tumque deducabat missum. K. enquiring after the health of a friend etc. make obeisance twice and see him to the door. Couv. puis il conduisait l'envoyé jusqu'à la porte.

2. 季康子、see II, 20. C. 范氏曰、凡賜食必嘗以拜。 His custom was to acknowledge edible presents by tasting them immediately on their arrival, see 13; and that seems to be the key to this. L. I do not know it, I dare not taste it. Z. ego K'ieou nondum cognosco, non audeo degustare. K. Tell your Master I do not know the nature of the drugs, therefore I shall be afraid to use it. Couv. Je ne connais pas ce remède; je n'oserai pas le prendre.

十一

嘗	曰	饋	拜	問	阼	雝
	丘	藥	而	人	階	朝
	未	拜	送	於		服
	達	而	之	他		而
	不	受	康	邦		立
	敢	之	子	再		於

held a procession to expel the pestilential influences, he put on his Court robes and stood on the eastern steps.

CHAPTER XI.—I. When sending complimentary enquiries to anyone in another State, he bowed twice as he escorted his messenger forth. 2. On K'ang Tzū sending him a present of medicine he bowed and accepted it, but said: "As I am not well acquainted with it I do not dare to taste it."

CHAPTER XII.—HOW MUCH MORE IS A MAN THAN SWINE,—OR HORSES!—Cf. Matt. VIII. 28-32. The 廄 may have been the ducal stable which is said to have had accommodation for 216 horses. C. 非不愛馬、Not because he had no sympathy for horses, but human beings were more important. 貴人賤馬理當如此。It is right that man should be valued above horses. L. When he was at Court, on his return he said, Has any man been hurt? etc. Z. idem. K. as he was returning from etc. he heard.....on fire etc. Couv. à son retour du palais, dit, Personne n'a-t-il été atteint par le feu? etc.

CHAPTER XIII.—HIS ATTITUDE TO HIS PRINCE.—It was and is the custom to share sacrificial flesh with others, the partakers thereby sharing the food of the "gods." C. 食恐或餽餘、故不以薦、正席先嘗、如對君也、Lest it had already been offered he did not present it (to his ancestors), but straightened his mat etc. as if he were facing the Prince. 言先嘗、則餘當以頒賜矣、i.e. first tasted it and then shared it out to others. 腥、生肉、Uncooked. 熟而薦之祖考、榮君賜也。Cooked and offered it to his ancestors, to honour the Prince's present. 畜之者、人君之惠、無故不敢殺也。Showed kindness to the Prince's favour, not daring to kill it without cause. L. When the Prince sent him.....cooked meat,.....first taste it *and then give it away to others*.....undressed meat,.....offer it to the spirits of his ancestors. When etc. Z.priusque illud degustabat :.....litare majores :.....alebat illud. K. taste it before he allowed others to taste

十三

十二

必	先	君	傷	廡
熟	嘗	賜	人	焚
而	之	食	乎	子
薦	君	必	不	退
之	賜	正	問	朝
君	腥	席	馬	曰

CHAPTER XII.—When his stable was burnt down, on coming forth from the Audience he asked, “Is anyone hurt?” He did not ask about the horses.

CHAPTER XIII.—1. When the Prince sent him a present of food, he always adjusted his mat and first tasted it himself; but if the Prince’s present were fresh meat, he always had it cooked, and set it before his

it.... offer it first in sacrifice before his ancestors etc. Couv. il le goûtait sur une natte convenablement disposée (sans l'offrir aux défunts).... l'offrait aux défunts.....le nourrissait. .

2. C. According to the 周禮 the King had one great daily dinner, whereat the chief cook handed him the articles for sacrifice, and also tasted every dish before the King partook. Host and guests were accustomed to join in the sacrifice; Confucius however refused to consider himself as a guest, but merely as a subordinate, L. in attendance on the Prince and joining in the entertainment, the Prince only sacrificed. He first tasted everything. Z. Si assidens etc. principe litante, ipse ante gustabat. K. after the prince had said grace he would first taste the dishes. Couv. au moment où celui-ci offrait des mets au défunts, Confucius goûtait les mets, (par un sentiment de modestie etc.).

3. C. 東首以受生氣也。 He laid his head to the east to obtain the life-giving influences, (said to be the proper position of a sick person, but one would think he did so to face the Prince seated on the north). L. When he was ill and the Prince came to visit him, he had his head to the east, made his court robes etc. Z. Aegrotans, si princeps etc. oriente obvertebat caput etc. K. lie with his head to the east etc. Couv. Quand etc. annonçait sa visite,.....vers l'orient, (après avoir fait mettre son lit auprès de la fenêtre qui regardait le midi); etc.

4. C. 急趨君命行出而駕車隨之、 In haste, his carriage following after. L. When the Prince's order called him, without waiting etc. he went at once.

首	飯。	食	賜
加	疾 ^三	於	生、
朝	君	君、	必
服	視	君	畜
拖	之、	祭	之。
紳。	東	先	侍 ^三

ancestors. Were the Prince's present living he always kept it alive. 2. When in attendance on the Prince at a State dinner, while the Prince sacrificed he (acted the subordinate part of) first tasting the dishes. 3. When he was ill and the Prince came to see him, he had his head laid to the east, and his Court robes thrown over him, with

X. XIII, XIV, XV, XVI. THE ANALECTS.

Z. Non expectato curru ibat. K. immediately go on foot without waiting etc. Couv: il s'y rendait à pied, sans attendre que sa voiture fût attelée.

CHAPTER XIV.—IN THE TEMPLE.—Cf. III. 15 : X. 1.

CHAPTER XV.—TOWARDS HIS FRIENDS.—
1. Or, With me is his encoffment. C. 朋友以義合、死無所歸、不得不殯。 Friendship is for mutual aid, so when one dies without means to bury him, his interment becomes a duty. 歸 is taken as 依、no relatives to rely upon. L. When any of etc., if he had no relations who could be depended on for the necessary offices,.....I will bury him. Z. si non esset ad quam confugeretur,.....in me sit funeris cura. K. no one to perform the last offices.....Leave it to me. I will bury him. Couv. A la mort etc. s'il n'y avait aucun parent pour prendre charge des funérailles,.....Je me charge des obsèques.

2. C. 敬其祖考同與己親、 He bowed, respecting his friend's ancestors as if they were his own. L. carriages and horses, he did not bow. The only present for which etc. flesh of sacrifice. Z. currus et equi, si non erat litatae carnes, non reddebat prostrationem. K. carriages and horses etc. The only present which he received with an obeisance etc. Couv. et des chevaux, il ne faisait pas de salutation,..... à moins que ce ne fût de la viande etc.

CHAPTER XVI.—IN BED AND ELSEWHERE.—

1. C. 尸、謂偃臥似死人也。 Lying like someone dead. 居、居家、容、容儀。 At home; form-

十六

寢祭之曰朋入行君
 不肉饋於友太矣命
 尸不雖我死廟召
 居拜車殯無每不
 不容馬朋所事俟
 容非友歸問駕

十五 十四

his sash drawn across. 4. When his Prince commanded his presence, he did not wait while his carriage was being yoked, but started on foot.

CHAPTER XIV.—On entering the Imperial Ancestral Temple, he asked about every detail.

CHAPTER XV.—1. When a friend died, with no one to fall back upon, he would say, "I will see to his funeral." 2. On receiving a present from a friend, unless it were sacrificial flesh, he never made obeisance, not even if it were a carriage and horses.

CHAPTER XVI.—1. In bed he did not

ality. 惰慢之氣不設於身體、雖舒布其四體而亦未嘗肆耳。 Even physically he would not be remiss, for, though he spread out his limbs, it was never in uncontrolled fashion. L.did not put on any formal deportment. Z. dormi non adducebat vultum. K. straight on his back like etc. never use formality. Couv.il ne s'étendait pas comme etc.son maintien n'avait rien de trop grave.

2. Cf. IX, 9. C. 狎、謂素親狎、 An old and near friend. 褻、燕見、 See in private. 貌、謂禮貌、 Respect. L. in a morning dress,.....an acquaintance,.....change countenance;.....cap of full dress etc. though he might be in undress,.....salute them in a ceremonious manner. Z.licet familiaritate conjunctum, . . .licet privato loco, profecto adhibebat honorem. K.familiar acquaintance.....look grave and serious,himself might be in undress,.....with ceremony and punctiliousness. Couv.,fût-ce un ami intime,....il prenait un air de compassion.....aveugle, même en particulier,.....une marque de respect.

3. C. 式、車前橫木、有所敬則俯而憑之。 The 式 was the crossbar (armrest) in the carriage, whereon to bow the head to shew respect when called for. (As in sedan chairs today). 服版指邦國圖籍者。 The 版 shewed the census of the country. 人惟萬物之靈而王者之所天也。 The people are the soul of creation, whom kings look up to as to heaven. According to the 周禮 when the census was presented to the king he made obeisance in receiving it. 其下者敢不敬乎。 L. bowed forward to the crossbar etc.

貌。	瞽	必	見 ^二
凶 ^三	者、	變、	齊
服	雖	見	衰
者	褻	冕	者、
式	必	者	雖
之、	以	與	狎

lie like a corpse. At home he wore no formal air. 2 Whenever he saw anyone in mourning, even though it were an intimate acquaintance, his expression always changed, and when he saw anyone in a cap of state, or a blind man, even though not in public, he always showed respect. 3. On meeting anyone in deep mourning, he would bow to the crossbar of his carriage, as he did

.....tables of population. Z. seque inclinabat portanti censûs tabulas. K. his head forward out of the carriage, to bow.....procession carrying the mortality returns of the population. Couv. il mettait les mains sur l'appui de la voiture, et saluait par une inclination de la tête.....les tablettes du cens etc.

4. C. 敬主人之禮、非以其饌也。 Out of respect to his host's courtesy, not for the sake of the abundance. L. at an entertainment.....abundance of provisions set before him,.....change countenance and rise up. Z. opiparum convivium, profecto mutabat vultum et assurgebat. K. whenever a dish *en grand tenue* was brought to the table,.....look serious and rise up to thank the host. Couv. il se levait et remerciait etc.

5. C. 迅、疾也、Severè. 烈、孟也。 Fierce. 必變者、所以敬天之怒。 To shew respect to the anger of Heaven. The 史記 says, Even if it were in the night he arose, attired himself in cap and gown and sat there. L. violent wind,.....change countenance. Z. Ad repentinum tonitru etc. K.look grave and serious. Couv. ou que le vent se déchainait, l'air de son visage (témoignait son respect etc.).

CHAPTER XVII.—IN HIS CARRIAGE.—I. C. 君子莊敬無所不在、升車則見於此。 The ideal man is staid everywhere, as may be seen even in mounting a cart. L. about to mount etc. Z. Conscendens currum, solebat recte stans etc. K. stand in a proper position etc. Couv. tenait le corps droit.

2. C. 內顧、回視也、 To look back. This also was the law and commandment; see 禮記、顧不過

十七

綏。	升	迅 ^五	饌	式
車 ^二	車	雷	必	負
中	必	風	變	版
不	正	烈	色	者。
內	立	必	而	有 ^四
顧	執	變	作	盛

also to anyone carrying the census boards. 4. When entertained at a rich repast, he always expressed his appreciation with an altered look and by standing up, 5. On a sudden clap of thunder, or a violent storm of wind, he always changed countenance.

CHAPTER XVII.—1. When mounting his carriage he always stood correctly, holding the mounting cord in his hand. 2. In

穀、he should not look back beyond the hub. L. did not turn his head quite round,.....talk hastily,.....point etc. Z. non retro aspiciebat, etc. K. look straight before without turning his head.....talk fast or point with his fingers. Couv. ne regardait pas en arrière etc.

CHAPTER XVIII.—EVEN THE PHEASANT KNOWS ITS SEASON.—A passage of acknowledged difficulty. 1. C. 言鳥見人之顏色不善、則飛去、或翔、審視、而後下止；人之見幾而作、審擇所處、亦當如此。A bird on seeing unkindly man flies, soars searching, and afterwards settles,—an example to man. 然此上下必有闕文矣、But there are lacunae in both clauses. L. Seeing the countenance, it instantly rises. It flies round, etc. Z. Ad aspectum statim evolat volando circuit etc. K. As they turned to look at it, it instantly arose, and hovering about etc. Couv. Lorsq'un oiseau voit un homme à l'air menaçant, il s'envole etc.

2. There are several explanations given of this fragment, none of them satisfactory. The most usual is that Tzū Lu caught and cooked the pheasant, Confucius smelt it thrice and rose, not eating it. 梁、橋也。A bridge. L. There is the hen-pheasant on the hill bridge. At its season! At etc. Tsze-lu made a motion to it, etc. Z. montano ponte illa phasania, quam tempori! ut opportune! T-l. converso ad eam etc. K. Somebody said, Ah! pheasant on the hill! etc. You know the times! (Tzū Lu) conned it over three times; then suddenly understanding the meaning.....made an exclamation, rose and went away. Couv. Que cette faisane.....sait bien choisir son

十八

雉	後	色	不
時	集。	斯	疾
哉	曰。	舉	言
時	山	矣	不
哉。	梁	翔	親
子	雌	而	指。

the carriage he did not look behind, nor speak hastily, nor point with his hands.

CHAPTER XVIII.—1. Seeing *their* faces it rose, hovered about and settled again. 2. (The Master) remarked: "Ah! hen-pheasant on the hill bridge, you know your time! You know your time!" Tzū

temps (pour s'envoler et pour se reposer)? Tzeu-lou s'étant tourné vers elle pour la prendre.

作。路
共
之、
三
嗅
而

Lu motioned towards it, whereupon it smelt at him three times and rose.

VOLUME VI.

BOOK XI.

HSIEN CHIN.

CHIEFLY CONCERNING THE DISCIPLES.

CONTENTS.—We here begin the 下論, the latter half of the Analects. This book XI, is attributed to the disciples of 閔子騫 because it four times refers to his sayings and doings, once styling him directly The Philosopher Min (其一直稱閔子), The book 評弟子賢否, discusses the merits of the disciples.

CHAPTER I.—MARBLE, NOT STUCCO.—先進, Those who first (or formerly) advanced, i.e. led the van of progress.—I. C. 先進後進、猶言前輩後輩、Former and later generations. 野人謂郊外之民、Men from the wilds. With the ancients nature and art (文質) were properly blended,—now people refer to that period as 質樸 simple, and consider it uncultivated, but in this later period 文過其質、art has got the better of nature, and now they call their period elegant 彬彬、and its representatives cultured gentlemen 君子、周末文勝、故時人之言如此、Refinement had become dominant at the end of the 周 dynasty and this is how they talked—not recognising that they had become artificial. 不自知其過於文也、L. The men of former

VOLUME VI.

BOOK XI.

於	樂	子	先 進 第 十 一
禮	野	曰	
樂	人	先	
君	也	進	
子	後	於	
也	進	禮	

CHAPTER I.—1. The Master observed:
In the arts of civilization our forerunners are
esteemed uncultivated, while in those arts,
their successors are looked upon as cultured

times, in the matters of ceremonies and music, were rustics, *it is said*, *these* latter times accomplished gentlemen. Z. Majores natu quoad civilitatem et harmoniam, rustici habentur homines, posteriores sapientiores existimantur. K. Men of the last generation, arts and refinements rule; present generation polite. Couv. En ce qui concerne l'urbanité et la musique, les anciens passent pour des hommes peu civilisés, modernes, sages.

2. C. 用之用禮樂、The 之 refers to 禮樂、
L. If I have occasion to use those things, I follow, etc.
Z. sequar aevo priores. K. But in my practice I prefer men of the last generation. Couv. Dans la pratique, j'imite les anciens.

CHAPTER II. — REMINISCENCES. — Evidently a remark made in Confucius' old age, after his return from exile. I. For Ch'en and Ch'ai see Introduction. 從 To follow with. 門 School. L. Of those who were with me etc. none to be found to enter my door. Z. qui me comitabantur omnes non frequentant scholam jam. K. followed me and shared hardships do not now see one at my door. Couv. qui m'ont accompagné aucun ne fréquenté plus mon école.

2. For these disciples see Intro. V. C. 弟子、因孔子之言、記此十人、而並目其所長、分爲四科、The disciples in consequence of Confucius' remark recorded those ten names and classified them according to their (longcomings) strong points into four groups. These ten are also known as 十哲 the Ten Discerning Ones. Not all the virtuous

二

貢。	弓。	子	也。	蔡	子	先	如
政	言	騫	德	者	曰	進	用
事	語	冉	行	皆	從		之
冉	宰	伯	顏	不	我		則
有	我	牛	淵	及	於		吾
季	子	仲	閔	門	陳		從

gentlemen. 2. But when I have need of those arts, I follow our forerunners.

CHAPTER II.—I. The Master said: "Of all who were with me in Ch'ên and Ch'ai, not one now comes to my door." 2. Noted for moral character there were Yen Yüan, Min Tzū Ch'ien, Jan Niu and Chung Kung; for gifts of speech Tsai Wo and Tzū Kung; for administrative ability,

disciples are mentioned, e.g., Tsêng Tzŭ, who was not with him at the time he refers to. L. Distinguished for their virtuous principles and practice, ability in speech administrative talents literary acquirements. Z. Pro virtute facundea, administratione . . . literatura. K. distinguished for godliness and conduct; . . . good speakers; administrative abilities; . . . literary pursuits. Couv. remarquables par leur vertus, habilité à parler; à gouverner; érudition.

CHAPTER III.—HUI RECEPTIVE, NOT DISPUTATIONOUS.—Cf II. 9 孔安國 the earliest Commentator took 說 as 解 not as 悅、C. 助我、若子夏之起予 in III. 8. 顏子、於聖人之言、默識心通、無所疑問、He pondered over and personally excogitated the Sage's words, and had no doubts to bring for solution. Here Confucius speaks as if he had a grievance 若有憾、though in truth he was deeply delighted with him 其實乃深喜之、L. gives me no assistance. There is nothing that I say in which he does not take delight. Z. non erat auxilio mihi; ex meis enim verbis nullum erat quod, etc. K. never gave me any assistance at all. nothing in what I said to him with which he was not satisfied. Couv. ne m'excitait pas à parler, il était content de tout ce que je disais.

CHAPTER IV.—MIN TZŪ CH'ÏEN'S FILIALNESS.—Or, Everybody speaks of him just as etc. For 聞 see VIII. 21. C. 胡氏曰、父母昆弟稱其孝友、人皆信之無異詞、蓋其孝友之實 etc. His own family praised his filialness and friendship, and everybody gave him credit therefor, taking no excep-

四			三		
子	無	我	子	夏	路
曰	所	者	曰		文
孝	不	也	回		學
哉	說	於	也		子
閔		吾	非		游
子		言	助		子

Jan Yu and Chi Lu; and for literature and learning Tzū Yu and Tzū Hsia.

CHAPTER III. — The Master said: "Hui was not one who gave me any assistance. He was invariably satisfied with whatever I said."

CHAPTER IV. — The Master said: "What a filial son Min Tzū Ch'ien has

tion, hence its reality,—was manifest. L. Other people say nothing of him different from the report of his etc. Z. Alieni non discrepant ab praeconio. K. He was indeed a good son. People found nothing in him different from, etc. Couv. était remarquable, etc. Les étrangers n'en parle pas autrement que, etc.

CHAPTER V.—THE WHITE SCEPTRE ODE—
See V. 1. Note the unusual use of 孔子. The Ode is from 詩經 III. iii. ii. 5. 白圭之玷、尚可磨也、斯言之玷、不可爲也、

“The White Sceptre's flaw may be ground away,
But a flaw in my words has no remedy.”

C. quoting from the 家語 says 一日三復此言、 He repeated it three (i.e. several) times a day. It was due to his circumspect speech and conduct that Confucius selected him for his niece's husband. L. was frequently repeating.....white sceptre stone, etc. Z. saepe.....candidae tesserae. K. fond of repeating the verse, “A fleck on a stone may be ground away; A word misspoken will remain alway.” Couv. souvent La tablette blanche.

CHAPTER VI.—YEN HUI'S LOVE OF STUDY.—
Cf. VI. 2, where Duke Ai, is the interrogator and receives a fuller reply, for C. 臣之告君、不可不盡、a minister must answer his prince in full,—which was less requisite in the case of K'ang Tzu. For Chi K'ang Tzu see II. 20. L. There was, etc.; he loved to learn. Unfortunately his appointed time was short and he died. Now there is no one who etc. as he did. Z. fuit qui amabat sapientiae studium; at infelicitè brevis fuit vitae et mortuus est, etc. K. There was, etc.;

		六			五		
對	孰	季	子	孔	南	父	騫
曰	爲	康	妻	子	容	母	人
有	好	子	之。	以	三	昆	不
顏	學。	問		其	復	弟	間
回	孔	弟		兄	白	之	於
者	子	子		之	圭	言。	其

been! No one takes exception to what his parents and brothers have said of him!"

CHAPTER V.—Nan Yung frequently repeated the White Sceptre Ode. Confucius gave him his elder brother's daughter to wife.

CHAPTER VI.—Once when Chi K'ang Tzū asked which of the disciples was fond of learning, the Master replied: "There was Yen Hui who was fond of learning, but

he was a man of real culture. But unfortunately he died in the prime of life. no one like him. Couv. lequel de ses disciples s'appliquait de tout son coeur à l'étude de la sagesse. Malheureusement il a peu vécu. personne ne l'égale.

CHAPTER VII.—A POOR THING, BUT MINE OWN.—The authenticity of this clause seems doubtful. Both 家語 and 史記 indicate that Hui died before Li. As Dr. Legge points out, "Either the dates in them are false, or this chapter is spurious." 1. 顏路 was Yen Hui's father and one of his earliest disciples. See Intro. V. The 槨 was a coffin cover or catafalque, made like a coffin without a bottom and of decorated wood. 以爲之槨、to make him a shell. Confucius being an old man seldom went to Court, and therefore would have little use for his state carriage. C. 請爲槨、欲賣車以買槨也、Desired to sell the carriage to buy a shell. L. begged the carriage, etc. to sell and get an outer shell for his son's coffin. Z. postulavit currum, ut faceret inde conditorium. K. begged that Confucius would sell, etc. to buy an outer case, etc. Couv. afin (de la vendre, et) d'en employer le prix à acheter, etc.

2. Confucius' intense grief, see Caps 8 and 9, probably in excess of that over his own son, may have encouraged the father to this action. 才 is often interpreted here by 德、Of high character or not, yet each of us speaks of his son. 鯉 Confucius' son, Intro. V. Confucius, though not in office, still had his rank, and the 從大夫之後、is deemed a 謙辭 modest form of expression. C. quotes that Confucius once meeting the funeral of an

七

鯉	亦	椁	子	顏	死	好
也	各	子 ^二	之	淵	矣	學
死	言	曰	車	死	今	不
有	其	才	以	顏	也	幸
棺	子	不	爲	路	則	短
而	也	才	之	請	亡	命

unhappily his life was cut short and he died,—now there is none.”

CHAPTER VII.—1. When Yen Yüan died, Yen Lu begged for the Master's carriage in order to (sell it) and turn it into an outer shell. 2. The Master answered: “Gifted or not gifted, everyone speaks of his own son: When Li died he had a coffin

old host immediately yoked his horses to the hearse, but in that case he could get his horses back, whereas here he is requested to put his 命車 royally commanded chariot on the 市 public market, a thing he would not do for his own son. Hui's family was poor, see VI. 9, and one may infer from this strange request that Confucius also was not well off, that Yen Lu knew it and requested the loan, just as it is no uncommon thing to-day for a Chinese to borrow an article from a friend to pawn. I. Everyone calls his son his son, whether, etc. There was Li, etc. I would not walk on foot, etc. because having followed in the rear it was not proper that I should walk on foot. Z. *ingemosa*, etc. *unusquidque tamen praedicat suam sobolem*; *quandoquidem ego sequutus etc. non possum pedester ire*. K. Talented, etc. a man's son will always be to him as no other man's son. As I have the honour to sit in the State Council not permitted to go on foot when I go out. Couv. *Aux yeux d'un père, un fils est toujours un fils*, etc. *Comme je viens immédiatement après*, etc. *il ne convient pas que j'aïlle à pied*.

CHAPTER VIII.—THE DEATH OF HUI.—Or, Heaven is making an end of me. 喪. To lose, bereave of, destroy. C. 噫、傷痛聲、A cry of pain. He grieved that none would be left to hand on the torch. 悼道無傳、L. Alas! Heaven is destroying me! Z. *heu! Coelum me extincsit, perdidit!* K. When Confucius first heard the news, etc. Oh! Oh! God has forsaken me! Couv. *Hélas! le Ciel m'à ôté la vie!*

CHAPTER IX.—PASSIONATE GRIEF OVER HUI.—I. Or, Burst into heart-breaking grief. His fol-

九		八				
顏	天	顏	可	從	以	無
淵	喪	淵	徒	大	爲	椁
死	予	死	行	夫	之	吾
子	天	子	也。	之	椁	不
哭	喪	曰		後	以	徒
之	予。	噫		不	吾	行

but no shell. I did not walk on foot to provide a shell for him, for I have to follow behind the great officers of State and may not go afoot."

CHAPTER VIII.—When Yen Yüan died the Master said: "Alas! Heaven has bereft me; Heaven has bereft me."

CHAPTER IX.—I. When Yen Yüan died the Master bewailed him with exceeding

lowers said, Sir! you will break your heart, etc. C. 慟、哀過也、 Grief beyond bounds. L. bewailed him exceedingly. Master, your grief is excessive. Z. luxit eum efflictam; asseclae dixerunt: magister dolet nimium. K. burst into a paroxysm of grief. Sir, you are grieving too exceedingly. Couv. pleura amèrement, etc. Maître, votre douleur est excessive.

2. C. 哀傷之至、不自知也、 So extreme that he had not perceived it. L. Is it excessive? Z. fuit nimius dolor? K. Am I? Couv. Ma douleur est-elle excessive?

3. If there may not be 非 such a 夫 man's 人 之 on account of 爲 grief 慟 etc. 備旨 remarks 非爲夫人 慟更爲何人。夫、 This, such. C. 夫人謂顏淵 i.e. Yen Yuan. L. If I am not to mourn bitterly for this man, etc. Z. At si non hujus viri causâ perdolescam, etc. K. But if I do not grieve exceedingly for him, etc. Couv. S'il y a lieu d'éprouver jamais une grande affliction, n'est-ce pas après la perte d'un tel homme?

CHAPTER X.—HUI'S SUMPTUOUS FUNERAL.

—1. 門人 in the old commentaries is interpreted as Yen Hui's disciples, but the modern rendering is usually his fellow disciples. C. 喪具稱家之有無、貧而厚葬不循理也、 Funerals should all be according to the possessions of the family, poverty and a rich funeral are discordant. L. The disciples wished to give him a great funeral. You may not do so. Z. ipsius alumni volebant opulenter sepelire illum Non decet. K. C's other disciples great funeral. Do not do so for my

十

子 ^三	可。	厚	顏 ^一	誰	夫	矣、	慟
曰、	門 ^二	葬	淵	爲。	人	曰 ^二	從
回	人	之。	死、		之	有	者
也、	厚	子	門		爲	慟	曰、
視	葬	曰、	人		慟	乎、	子
予	之。	不	欲		而	非 ^三	慟

grief, whereupon his followers said to him, "Sir! You are carrying your grief to excess." 2. "Have I gone to excess?" asked he. 3. "But if I may not grieve exceedingly over this man, for whom shall I grieve?"

CHAPTER X.—1. When Yen Hui died the other disciples proposed to give him an imposing funeral, to which the Master said: "It will not do." 2. Nevertheless they buried him sumptuously. 3. "Hui!" said

sake. Couv. les disciples de Confucius voulurent faire de grands frais pour sa sépulture.

2. C. 蓋顏路聽之、And his father yielded. L. The disciples did bury him in great style. Z. munificence tumularunt eum. K. gave him a grand funeral. Couv. néanmoins à grands frais.

3. Or, Hui! He regarded me, etc. 夫 as in last chapter. C. 歎不得如葬鯉之得宜、A sigh that he was not allowed to bury him as he had his own son. L. Hui behaved towards me as his father. I have not been able to treat him as a son. The fault is not mine; it belongs to you, O disciples. Z. habebat me sicut patrem considerare illum uti filium: non ex me fuit, sed ab istis nonnullis alumnis. K. behaved, etc. not been able to treat him as a son Ah; gentlemen, it is your fault. Couv. me considérait comme son père; traiter comme mon fils, c-à-d. l'enterrer pauvrement comme mon fils Li. Ce n'est pas moi, etc. mais ces quelques disciples.

CHAPTER XI.—THIS WORLD BEFORE THE NEXT.—Confucius evaded a difficult question, for though he maintained, with scrupulous care, all the forms of worship, his horizon was limited. But cf. III. 12; V. 12; VII. 20; 中庸、Caps XVI, XIX, et al.; and note the remark in 家語、卷二、致思、That by 鬼神 departed spirits are meant is shewn in Confucius' use of 鬼 alone in antithesis to 人、C. The enquiry aimed at finding out 祭禮之意、the value of sacrifices. 死者人之所必有、不可不知、皆切問也、Death is common to all as everybody must know, and all are earnestly inquisitive about it; 然非誠敬足以事人、

十一

子	季	也、	視	猶
曰、	路	夫	猶	父
未	問	二	子	也、
能	事	三	也、	予
事	鬼	子	非	不
人、	神、	也。	我	得

the Master, "You regarded me as a father, while I am not permitted to regard you as my son. But it is not I. It is these disciples of mine."

CHAPTER XI.—When Chi Lu asked about his duty to the spirits the Master replied: "While still unable to do your

則必不能事神、but he who does not with sincere reverence fulfil his duty to men cannot do his duty to the spirits; 非原始而知所以生、則必不能反終而知所以死、and he who does not begin at the beginning and learn the rationale of life, cannot turn to the end and learn the rationale of death. 蓋幽明始終初無二理、但學者之有序、不可躐等、For darkness and light, beginning and end, are not originally two different laws, nevertheless there are steps in the process of learning, and they may not be leapt over. 程子曰 死生人鬼一而二、二而一者也、Death and life, man & daimon, are one and yet two, two and yet one. 或言、夫子不告、子路不知此乃所以深告之也、Someone has said that though Confucius did not inform Tzŭ Lu, who did not understand, yet he gave him a profound answer. L. While you are not able to serve men, how can you serve their spirits? While you do not know life, how can you know about death? Z. *nondum vales servire hominibus, quĩ..... spiritibus?.....nondum scis vivere, quĩ scies mori?* K. We cannot as yet do our duties to living men, why should we enquire about our duties to dead men?.....know about life, enquire about death? Couv. sur la manière d'honorer les esprits. Celui qui ne sait pas remplir ses devoirs envers les hommes, comment saura-t-il honorer les esprits? Celui qui ne sait pas ce que c'est que la vie.....la mort?

CHAPTER XII.—HIS PROPHECY RE TZU LU'S DEATH.—I. 閤 quiet, reserved, self-contained, see 13. 備旨 says 剛在和中不見其剛、A blend of resolve and calmness with the resolve invisible—iron hand

十二

如	閔	知	死	焉
也	子	死	曰	能
子	侍		未	事
路	側		知	鬼
行	聞		生	敢
行	聞		焉	問



duty to the living, how can you do your duty to the dead?" When he ventured to ask about death, Confucius answered, "Not yet understanding life how can you understand death?"

CHAPTER XII.—1. Once when Ming Tzū was standing by the Master's side he

in velvet glove. 行行如、Go-ahead, alert, active
 備旨 says 過剛而歉於和、Excess of resolve and
 lack of moderation. C. says 剛強之貌、Firmness and
 energy; 侃 bold, straightforward. 備旨 says 和若
 不足、剛則有餘、Insufficient calm and more than
 enough determination. C. 子樂得英才而教育之、
 The Sage rejoiced that he had obtained such character and
 talent to train. L. bland and precise; bold and soldierly,
 free and straightforward manner. The Master was pleased.
 Z. affabili ore, animosa specie, serio vultu; Confucius gau-
 debat. K. calm and self-possessed, upright and soldier-
 like, frank and engaging. Confucius was pleased. Couv.
 un air ferme et affable. brave et audacieux, sérieux. Le
 Maître était content.

2. C. The word 曰 is said to have preceded this clause
 in the 漢 collection, others say that the 樂 is a mistake for
 曰、For the fulfilment of this natural prediction see Intro-
 duction. L. Yu there; he will not die a natural death. Z.
 at iste Yeou, ait, haud nactus suam mortem videtur. K.
 There is, etc. I am afraid he will not die, etc. Couv. Un
 homme comme Iou, dit-il, ne peut mourir de mort naturelle.

CHAPTER XIII.—MIN TZŪ'S RESERVE.—1. C.
 長府、藏名、The name of the Treasury. 其來久矣、
 It was an ancient building. 藏貨財曰府、A fu is a
 place for valuables (silver, silk, etc. Cf. 倉 granary, 庫
 arsenal). 爲、蓋改作之、Reconstruct. L. Some
 parties in Lu were going to take down and rebuild, etc. Z.
 reaedificaturi erant Perennitatis aerarium. K. proposed to
 build a new State-house. Couv. Les ministres, etc. recon-
 struire à neuf le magasin appelé, etc.

十三

如	子	魯 ^一	死	若 ^二	侃	如
之	騫	人	然。	由	侃	也。
何	曰	爲		也	如	冉
何	仍	長		不	也	有
必	舊	府		得	子	子
改	貫	閔 ^三		其	樂	貢

looked so self-contained, Tzū Lu so full of energy, and Jan Yu and Tzū Kung so frank and fearless that the Master was highly gratified. 2. (But, said he) "A man like Yu will not come to a natural death."

CHAPTER XIII.—I. When the men of Lu were for rebuilding the Long Treasury, 2. Min Tzū Ch'ien observed, "How would it do to restore it as before? Why need it

2. Or, Why not follow on the old one and enlarge it? C. 仍、因也、Following on. 貫、事也、Works, style. 王氏曰、To rebuild would be hard on the people and a burden on the finances 勞民傷財、L. Suppose it were repaired after the old style ;--why must it be altered and made anew? Z. si inhaereatis pristinae rei, quod vobis videtur? etc. K. Why not keep the old building and modify it to suit present circumstances? etc. Couv. Si l'on réparait l'ancien bâtiment, ne serait-ce pas bien? etc.

3. Or, This man does not talk, but, etc. L. This etc. sure to hit the point. Z. vel non loquitur; . . .omnino obtinet attingere medium. K. always hits the mark. Couv. ne parle pas à la légère ; quand il parle, il parle très bien.

CHAPTER XIV.—A SCHOLAR IN THE WRONG SCHOOL.—I. 於丘之門、Or, At Ch'iu's door. The 瑟 was deemed a less refined instrument than the 琴, the "scholar's lute." C. 程子曰、其聲之不和、與己不同也、Its music was martial and not in harmony with Confucius' mind. 家語曰、鼓瑟有北鄙殺伐之聲、Drums and lutes are barbaric and carry the air of battle. L. What has the lute of Yu to do at my door? Z. cythara quid facit in K'ieou schola? K. That man with his trumpet-blowing should not be permitted to come to my house. Couv. Pourquoi la guitare etc. se fait-elle entendre dans mon école?

2. Or, Has entered the temple but not its sanctuary. C. 言子路之學已造乎正大光明之域、特未深入精微之奧耳、That is, he had reached

十四

人	爲	子	言	作。
不	於	曰	言	子 ^三
敬	丘	由	必	曰
子	之	之	有	夫
路	門。	瑟	中。	人
子	門 ^二	奚		不

be reconstructed?" 3. The Master said; "This man seldom speaks, but when he does he is sure to hit the mark."

CHAPTER XIV.—1. The Master said: "What is Yu's harp doing in my school?" 2. The other disciples on hearing this ceased to respect Tzū Lu, whereupon the Master

the borders of nobility of character, but had not yet gone deeply into the finer parts thereof. 堂、The main hall, 室 the rooms. L. began not to respect etc. Yu has ascended to the hall, though he has not yet passed into the inner apartments. Z. exinde non reverentibus etc. ascendit aulam, nondum introivit in penetralia. K. began to look down upon etc. entered the gate, but not the house. Couv. conçurent du mépris pour etc. déjà monté au temple de la sagesse :..... pas encore pénétré dans le sanctuaire.

CHAPTER XV.—EXCESS AND SHORTCOMING EQUIVALENT.—1. 師 is 子張、and 商 is 子夏 *vide* Intro. V. C. 子張才高意廣、而好爲苟難、故常過中、 Shih was of greater talent, with wider interests and found of taking risks, hence he constantly went beyond the line. 子夏篤信謹守、而規模狹隘、故常不及、 Shang was simpler, more circumspect, and of narrower mould, hence he constantly failed to reach the line. L. was the superior. Z. sapientior. K. the better man. Couv. le plus sage.

2. C. 愈、猶勝也、 Surpass. L. Then the superiority is with Shih, I suppose. Z. si ita, tunc Che praecellit, nonne? K. the first man is better than the last. Couv. D'après cela, Cheu l'emporte-t-il sur Chang?

3. C. 道以中庸爲至賢、 *Tao* deems the golden mean the highest excellence. L. To go beyond is as wrong as to fall short. Z. excedere aequè est ac non pertingere. K. To go beyond the mark is just as bad as not to come up to it. Couv. Dépasser les limites n'est pas un moindre défaut que de rester en-deçà.

十五

子	曰	也	也	子	未	曰
曰	然	過	孰	貢	入	由
過	則	商	賢	問	於	也
猶	師	也	子	師	室	升
不	愈	不	曰	與	也	堂
及	與	及	師	商		矣

said: "Yu! he has ascended the hall, though he has not yet entered the inner rooms."

CHAPTER XV.—1. Tzū Kung asked which was the better, Shih or Shang? The Master replied: "Shih exceeds, Shang comes short." 2. "So then," queried he, "Shih surpasses Shang, eh?" 3. "To go beyond the mark," replied the Master, "is as bad as to come short of it."

CHAPTER XVI.—NO DISCIPLE OF MINE.—For 求, i.e. 冉求 see Intro. V. It was he who was the means of Confucius' restoration from exile, see Intro.

1. 季氏、 See III, 1. C. Duke Chou was of the royal family, of great merit, and of high prestige and his wealth was right and proper, 其富宜矣、 but 季氏 was only the minister of a noble and his wealth, greater than that of Duke Chou, was obtained by usurpations on his prince, or by grinding the people, yet Jan Yu not only acted as his commissioner, but sought means to add to his already ill-gotten wealth. I. The head, etc. collected his imposts for him and increased his wealth. Z. ditatus erat super, etc. pro illo congerebat tributa, et sic accessione illum angebat. K. amassed immense wealth very exacting in collecting imposts for him from the people on his estate, thus increasing his master's already great wealth. Couv. plus riche que levait pour lui des taxes, et augmentait encore son opulence.

2. C. 鳴 etc. 使門人聲其罪以責之也、 Told the disciples to proclaim his wickedness and so rebuke him. L. He is etc. My little children, beat the drum and assail him. L. non est meus discipulus jam: vos filiolos resonare tympano ad illum impugnandum decebit. K. He is etc. Proclaim it aloud my children and assail him. Couv. n'est plus mon disciple. Mes chers enfants, battez le tambour, et attaquez-le, vous ferez bien.

CHAPTER XVII.—SIMPLE, DULL, PRETENTIOUS, VULGAR.—This seems like a description of the four when they entered his school, or of their natural characteristics. No 子曰 precedes these words and 吳氏

十七

柴^一可子曰歛而季
 也也。鳴非而求氏
 愚鼓吾附也富
 參^二而徒益爲於
 也攻也。之之周
 魯之小子^三聚公

十六

CHAPTER XVI.—1. The Chief of the Chi clan was richer than Duke Chòu had been, yet the disciple Ch'iu collected his revenues for him and kept on still further increasing his income. 2. "He is no disciple of mine," said the Master, "You may beat the drum, my sons, and attack him."

CHAPTER XVII.—1. Ch'ai was simple-

suggests that the next cap. belongs to this, the 子曰 having been misplaced. For these four disciples see Intro.

V. The four are 子羔、曾子、子張、and 子路、

1. C. 愚者、智不足、而厚有餘、 Deficient in wisdom, but with honesty to spare. The 家語 records that he would not tread on (the Master's) shadow, kill an exhibernating creature, or break sprouting vegetation, he strictly observed his parents' funeral rites weeping blood for three years, he never smiled, and when fleeing from danger refused to take a short cut, or enter the city in irregular fashion; but he was of a character so just, that his life was saved by a man, whose feet he had been compelled as judge to have cut off in punishment.

2. 魯、鈍也 Dull, slow witted. 程子曰、參也、竟以魯得之、 Yet by his very slowness he won his way.

3. 辟、使辟也、謂習於容止、少誠實也、 Practiced in deportment, but lacking sincerity.

4. 曠、粗俗也、 Coarse and vulgar. L. Ch'ai is simple, dull, specious coarse. Z. simplex, obtusus, fucatus, agrestis. K. One was simple: another was dull:.. .. specious, coarse. Couv. Tch'ai est peu instruit,peu perspicace, plus soucieux d'une belle apparence que de la vraie vertu;.....pas assez poli.

CHAPTER XVIII.—POOR AND CONTENT, RICH AND DISCONTENT.—何晏 joins this Cap. to the last.

1. C. 庶、近也、言近道、 Near to the noble life. 屢空、數至空匱也、 Frequently down to a bare cupboard—yet undisturbed. L. He has nearly attained to perfect *virtus*. He is often in want. Z. Oh! ille propior erat!

十八

乎	子	師 ^三
屢	曰	也
空。	回	蹊
賜 ^二	也	由 ^四
不	其	也
受	庶	嘖。

minded; 2. Shên dull; 3. Shih surface;

4. Yu unrefined.

CHAPTER XVIII.—I. The Master said:

“Hui! he was almost perfect, yet he was

often in want. 2. T'zū was not content with

plerumque rerum vacuus. K. almost perfect as a man; yet he is often reduced to want. Couv. presque atteint la plus haute perfection. Il était ordinairement dans l'indigence.

2. 賜 i.e. 子貢 Intro. V. C. 命謂天命、The will of Heaven. 貨殖、貨財生殖也、Goods increased abundantly; 億、意度也、calculations, judgments. Although his contentment and love of the higher life were not equal to Yen Hui's, he had much intelligence and was able to 料事而多中、weigh matters with much precision. L. does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct. Z. ejus cogitata tamen plerumque quadrabant. K. The other man does not even believe in religion, yet his possessions go on increasing..... often right in his judgment of things. Couv. ne s'abandonne pas à la Providence; il amasse des richesses; mais il est judicieux.

CHAPTER XIX.—A LAW TO HIMSELF.—備旨 takes 迹 as 聖賢成法、that is, he lived in ignorance of the settled laws of the sages,.....and 不入於室、(See Cap. 14) as 未造精微之域、that is, he has not happened upon the region of categorical statement,—a law to himself (cf. Rom. II. 13-15). C. 善人質美而未學者、A man of excellent natural qualities, but untrained. 程子 says 踐迹、如言循途守轍、Like following the road or keeping to the rut. Although he may be a good man outside the recognised track, he cannot arrive at the 聖人之室、abode of philosophical knowledge. 善人欲仁而未志於學者、He is bent on a life of

十九

子	則	命
張	屢	而
問	中。	貨
善		殖
人		焉
之		億

his lot, and yet his goods increased abundantly; nevertheless in his judgments he often hit the mark."

CHAPTER XIX.—When Tzū Chang asked what characterised the way of the man of natural goodness, the Master replied:

Virtue but not on its theories. L. the characteristics of the GOOD man. He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of *the sage*. Z. *bonae indolis hominum conditionem; non calcabant aliorum vestigia, sed nec introibunt in sapientiae penetralia.* K. An honest man does not cant, neither does he profess esoterism. Couv. *naturellement bons Ils ne marchent pas sur les traces des sages; ils n'entre-ront pas dans la sanctuaire de la sagesse.*

CHAPTER XX.—JUDGE NOT BY APPEARANCE.
 一論 Discourse 篤 honest 是 this 與 may be granted. C. 言不可以言貌取人也、 That is, One may not 'take a man by his words or looks.' 但以其言論篤實、 etc. L. If only because what a man says is reliable we grant him (to be a chün tzü) etc. If, because a man's discourse appears solid and sincere, we allow him *to be a good man*, is he *really* a superior man? or, gravity etc. Z. *edisserens solida statim approbatur: sed an verae virtutis est vir, an fucatae speciei homo* (莊 is always taken literally, not as 藝). K. Men now are in earnest in what they profess. Are they really etc. That is what I should like to know. Couv. *De ce qu'un homme fait des dissertations solides sur la vertu, on ne doit pas juger aussitôt qu'il est vertueux. Il faut examiner s'il est vraiment etc.*

CHAPTER XXI.—TO ONE A CURB, TO ANOTHER A SPUR.—Cf. V, xiii. 兼 both, to unite two in one. C. 兼人、謂勝人也、 i.e., surpasses others. 張敬夫曰、聞義固當勇爲、然有父兄在、則有不可得而專者、若不稟命而行、則反傷於義矣、 On hearing of a right course of action it certainly ought to

二十一

子路問斯行

者乎。

君子者乎、色莊

二十

子曰論篤是與、

亦不入於室。

道、子曰、不踐迹、

“He does not tread the beaten track, nor yet does he enter into the inner sanctum of philosophy.”

CHAPTER XX.—The Master said: “That a man’s address may be solid and reliable, this one may grant, but does it follow that he is a man of the higher type, or is his seriousness only in appearance?”

CHAPTER XXI.—When Tzū Lu asked whether he should put what he heard into immediate practice, the Master answered, “You have parents and elders still living, why should you at once put all you hear

be boldly followed, but when one's seniors are alive, one may not always take sole and independent action, for if one does not ask their permission before action, then one offends against the right;—Tzū Lu the self-reliant would naturally forget the interests of his elders, but Jan Ch'iu was of the opposite nature, doing nothing on his own responsibility. L. asked whether he should immediately carry into practice what he heard. There are your father and elder brothers *to be consulted*;—why should you act on that principle of etc. I, Ch'ih, am perplexed, and venture to ask you for an explanation. Ch'iu is retiring and slow, therefore etc. Yu has more than his own share of energy etc. Z. *auditionem, statimque exsequar? Habes patrem fratremque superstites; secundum hoc, quomodo ipse auditum etc. Jan Yeou etc. audita statimne perficiam?..... T'che dubio teneor, ausim etc. K'ieou quidem haesitabundus, ideo impulsi illum. Yeou duos valet homines, ideo retraxi illum. K. asked if he might at once carry out into practise any truth which he had learnt. No, you have the wishes of your parents and of your old people at home to consult. How can you take upon yourself to etc. The one man is too diffident,.....encourage him; too forward,..... pull him back. Couv. Quand je reçois un enseignement utile dois-je le mettre en pratique immédiatement?.....votre père et des frères plus âgés que vous,.....Convierdrait il de mettre aussitôt à exécution tout etc. Jen Iou.....mettre en pratique sans retard tout ce qu'il apprenait de bon..... Moi, Tch'eu, je suis dans l'incertitude etc. K'iou.....n'ose pas avancer, je l'ai poussé en avant. Iou a autant d'ardeur et de hardiesse que deux, je l'ai arrêté et tiré en arrière.*

也也惑聞聞父斯華聞聞斯在諸
 兼退敢斯斯兄行曰斯斯行如子
 人故問行行在諸由行行之之曰
 故進子之諸求子也之諸冉何有
 退之曰赤子也曰問公子有其父
 之由求也曰問有聞西曰問聞兄

into practice?" When Jan Yu asked whether he should put what he heard into immediate practice, the Master answered, "Put what you hear at once into practice." Kung-hsi Hua asked: "When Yu asked if he should put the precepts he heard into immediate practice, you, Sir, replied, 'You have parents and elders alive'; but when Ch'iu asked if he should put the precepts he heard into immediate practice, you, Sir, replied, 'Put what you hear at once into practice.' As I am perplexed about your meaning I venture to ask a solution." "Ch'iu," answered the Master, "lags behind, so I urged him forward; but Yu has energy for two men, so I held him back."

CHAPTER XXII.—HOW DARE I DIE WHILE YOU LIVE?—Cf. IX, v. C. 後、謂相失在後、Got left behind. According to the laws of the ancient kings, there were three for whom a man should be willing to die, father, prince, and teacher 父君師、and Hui's duty was to die with or for his Master, or if spared, seek to avenge him. That he did not do so is ascribed to his realization that the Master had a divine mission, and that his life was therefore free from real danger. L. I thought you had died. While you are alive, how should I presume to die? Z. ego existimabam te esse mortuum. Magistro superstite, Hui qui ausit mori. K. I was afraid you had been killed.....how should I dare to allow myself to be killed. Couv. Je vous croyais mort.....comment me serais-je permis de m'exposer à la mort.

CHAPTER XXIII.—NEITHER NOBLE AS MINISTERS, NOR SERVILE AS FOLLOWERS.—子然 was the younger brother of 季桓 the 季氏 of III, i and XI, xvi., in whose service Tzū Lu and Jan Tzū had found employ. Despite that noble's character and conduct they did not retire, hence Confucius calls them 具臣、It is stated that 子然 hoped to win them over to the base purposes of his brother, who had already got the ducal power into his hands, and 已有無君之心、already harboured the design of getting rid of his prince. But though the disciples had fallen below the Master's ideals, they were still far removed from sharing in such a flagrant crime. I. L. called great ministers. Z. appellari magni administri. K. considered statesmen. Couv. les talents necessaires pour être de grands ministres.

二
十
三二
十
二

爲	與	冉	季	回	爲	後	子
異	子	求	子	何	死	子	畏
之	曰	可	然	敢	矣	曰	於
問	吾	謂	問	死	曰	吾	匡
曾	以	大	仲		子	以	顏
由	子	臣	由		在	女	淵

CHAPTER XXII.—When the Master was put in peril in K'uang, Yen Hui fell behind. On the Master saying to him, "I thought you were dead," he replied, "While you, Sir, live, how should I dare to die?"

CHAPTER XXIII.—1. When Chi Tzū-jan asked if Chung Yu and Jan Ch'iu could be called great ministers, 2. the Master replied, "I thought, Sir, you were going to

2. C. 異、非常 Uncommon. 魯、猶乃也、
And lo! or, 'it is.' 輕二子以抑季然也、
Contemning the two and snubbing Tzū Jan. L. I thought
you would ask about some extraordinary individuals and
you only ask about etc. Z. ego putabam te facturum
miram quaestionem; est vero de etc. K. something ex-
traordinary to ask me about. You wish to have my opinion
on these men; is that all you want? Couv. Je pensais
que vous alliez me parler d'hommes extraordinaires, et
vous etc.

3. L. One who serves his prince according to what is
right, and when he finds he cannot do so, retires. Z. ii
juxta jus inserviunt principi, et si non possunt, tunc cessant.
K. serve their master according to their sense of right etc.
Couv. selon les règles de la justice, et qui se retire, dès
qu'il etc.

4. C. 具臣、謂備臣數而已、 Merely in the
number of handy ministers, functionaries. L. Now, as to
etc. ordinary ministers. Z. Nunc.....ad complementum
administri. K. As to etc. states-functionaries. Couv.
peuvent remplir d'une manière ordinaire les fonctions de
ministres.

5. C. 既非大臣、則從季氏之所爲而已、
Since etc. they would do as their chief did. L. always
follow their chief;—will they? Z. at vero sunt obse-
quentes nostrum, nonne? K. But will these two men
carry out anything they are called upon to do? Couv.
Seront-ils obéissants à leurs maîtres?

6. C. 深許二子以死難不可奪之、 Fully
allowed that not even fear of death would move them to

從	具	由	君	大	與
之	臣	與	不	臣	求
者	矣。	求	可	者	之
與。	曰 ^五	也	則	以	問。
子 ^六	然	可	止。	道	所 ^三
曰	則	謂	今 ^四	事	謂

ask about something extraordinary, and it is only a question about Yu and Ch'iu.

3. He who may be called a great minister is one who serves his Prince according to the right, and when that cannot be, resigns.

4. Now, as for Yu and Ch'iu, they may be styled ordinary minister." 5. "So, then," said Tzū Jan, "they would follow their chief,

crime. L. In an act etc. they would not follow him
 Z. *occidere patrem etc. enimvero non obsequentur.*
 K. An act of etc. they will not carry out. Couv. leur
 obéissance n'ira pas jusqu'à tremper dans un parricide
 etc.

CHAPTER XXIV.—SPOILING A STUDENT.—1.
 Tzū Lu was in the service of 季氏 (See last Cap.), and
 probably had 子羔 appointed on the refusal of Min Tzū
 Ch'ien, VI, 7. 子羔 is the 柴 of XI. xvii. C. 子路爲季
 氏宰、而舉之也、 For 費 see VI, 7. got Tsze Kaou
 appointed etc. Z. *jusserat agere Pi gubernatorem.* K. got
 a very young man appointed etc. Couv. avait nommé
 etc.

2. 夫、This, a certain C. 賊、害也、言子羔
 質美、而未學、遽使治民、適以害之、 i.e.
 his abilities were good, but his education unfinished, and
 to suddenly appoint him to rule people was exactly the way
 to injure him. L. You are injuring a man's son. Z.
noxius huic homini vir. K. You are ruining a good
 man's son. Couv. C'est faire grand tort à ce jeune homme
 et à son père.

3. C. 言治民事神、皆所以爲學、 It means
 that the ruling of the people and the service of the gods all
 constitute learning. L. There are (these) common people
 and officers etc. Why must he read books before.....
 learned? Z. *habet populum et homines, habet Telluris
 Frugumque spiritus etc.* K. large population to deal
 with; he has questions of the interests of the country to
 decide upon. Why etc. to educate himself? Couv. Il
 est chargé de diriger le peuple et les officiers etc. Pour

二十四

稷	有	人	費	子 ^一	從	弑
焉	民	之	宰。	路	也。	父
何	人	子。	子 ^二	使		與
必	焉	子 ^三	曰	子		君
讀	有	路	賊	羔		亦
書	社	曰	夫	爲		不

eh?" 6. "To parricide or regicide," answered the Master, "they would assuredly not follow."

CHAPTER XXIV.—1. When Tzū Lu obtained the appointment of Tzū Kao as Governor of Pi, 2. the Master said, "You are doing an ill turn to another man's son." 3. "He will have his people and officers," replied Tzū Lu, "he will also have the altars of the land and the grain, why must he read

qu'il sait censé avoir appris l'art de gouverner, est-il nécessaire qu'il étudie les livres ?

4. For 佞 see V. 14. L. It is on this account that I hate your glib-tongued people. Z. en cur execror hujusmodi verbileves. K always ready with an argument. Couv. Je hais ces beaux parleurs

CHAPTER XXV. — FOUR DISCIPLES AND THEIR ASPIRATIONS.—1. Cf. V, 7, 25. The four are said to be named in order of age. See Intro. V. 曾皙 was father of 曾子、侍坐 Were seated in attendance on; but C. takes 坐 in the 去聲 i.e. in attendance by the Master's seat.

2. 以吾 etc. (You) take me to be a day the senior, eh? do not so me take. C. 我雖年少長於汝、然汝勿以我長而難言、 Although I am a few years older than you, yet do not consider me older and so fear to speak out.

3. C 居、平居、 Everyday life. 何以哉、何以爲用也、 What would you deem yourselves fit for? L. were sitting by etc. Though I am a day or so older than you, do not think of that. From day to day you are saying, We are not known. If some *ruler* were to know you, what etc. Z. ad latus assidebant. Quod ego una die grandior etc. nolite me sic considerare. Domi degentes etc. non me cognoscunt. K. I am only a little older etc. Do not mind that. Now living a private life, you all sayappreciated by men in authority ; but suppose etc. what would you be able to do? Couv. assis à ses côtés : (Parlez-moi franchement) sans considérer que etc. Laissés dans la vie privée, etc. Les hommes ne me connaissent pas.....que feriez-vous ?

二十五

也 居^三 乎 曰 公 子^一 是 然
 如 則 爾 以 西 路 故 後
 或 曰 毋 吾 華 曾 惡 爲
 知 不 吾 一 侍 皙 夫 學。
 爾 吾 以 日 坐。 冉 佞 子^四
 則 知 也。 長 子^二 有 者。 曰

books before he is considered educated?"

4. "It is because of this kind of talk," said the Master, "that I hate glib people."

CHAPTER XXV.—1. Once when Tzū Lu, Tsêng Shih, Jan Yu and Kung-hsi Hua were seated with the Master, 2. he said, "You no doubt consider me a day or so your senior, but pray do not so consider me. 3. Living in private life you are each saying: 'I am unknown'; now suppose some prince were to take notice of you, what

4. C. 率爾、輕遽之貌、 Off hand manner. 攝、官束也、 Domineered over. 2,500 men made a 師、500 a 旅。 因、仍也 Again, add, continue. 穀不熟曰饑、菜不熟曰饑、 Failure of corn is 饑、 failure of other crops 饑。 方、向也、謂向義也、 Direction, i.e. towards the right—justice. 哂、微笑也、 To smile. L. hastily and lightly replied, Suppose the cause of etc.; let it be straitened between other large States; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables:— if I were entrusted etc. people to be bold, and to recognise the rules of righteous conduct. Z. surgit praepererecoerceatur in grandiorum regnorum medio; auge id, per legiones etc. continue haec per etc.....poterit efficere ut.....adeo sciat tendere. K. hemmed in between two States etc. embroiled in the midst of a war, and hence harassed by famine and distress.....know their duty. Couv. se hâta de répondre :.....soit tenue comme en servitude entre etc.; que de plus, elle soit envahie etc.; qu'ensuite les grains etc. manquer;.....et leur faire aimer la justice.

5. C. 六七十里、小國也、 A small State. 如猶或也、 Or. 俟君子、言非己所能、 i.e. Incapable of it himself. L. Suppose etc. and let me have the government of it,.....plenty to abound among the people. As to *teaching them* the rules of propriety and music, I must wait for the rise of a superior man etc. Z. possem efficere ut locupletem populum: at quoad ejus ritus et musicam, id expectarem sapientiozem. K. of the third or fourth power.....make the people live in

如對哂且三由旅之之爾何
 五日之知年也因間國而以
 六方求^五方可爲之加攝對哉
 十六爾也使之以之乎日子^四
 求七何夫有比饑以大千路
 也十如子勇及饑師國乘率

would you like to do?" 4. Tzū Lu in offhand manner replied, "Give me a kingdom of a thousand chariots, hemmed in by two great powers, oppressed by invading troops, with famine superadded, and let me have its administration,—in three years' time I could make it brave and, moreover, make it know the right course to pursue." The Master smiled at him. 5. "And how about you, Ch'iu?" "Give me a district of sixty or seventy li square," answered he, "or say, one of fifty or sixty li square, and let me have its administration,—in three years' time

plenty. As to education in higher things, I would leave that to the good and wise men who will come after me. Couv..... Je pourrais mettre le peuple dans l'aisance. Pour ce que concerne les cérémonies et la musique, j'attendrais la venue d'un sage.

6. C. 公西志於禮樂之事、 His forte was manners and music. 將言己志而先爲遜辭、言未能而願學也、 Before naming his ideal he expressed diffidence, that he could not yet do it, but would like to learn. 諸侯時見曰會、 Occasional Audiences were called 會、 衆人曰同、 A general Audience was called 同、 A 端 was a 玄端服 dark gown, a 章甫 was 禮冠 a regulation cap. L. I do not say that my ability extends to these things, but I should wish to learn them. At the services etc. and at the audiences of the princes with the sovereign,.....dark square-made robe and the black linen cap,small assistant. Z. non dicam me id posse etc. regulorum accessibus conventibusque, cum fusca veste nigroque pileolo, vellem agere parvum administrum. K. I do not say that in what I am going to suppose I could do what I propose; only I would try to do it.vice-presiding officer. Couv. Je ne dis pas que j'en sois capable etc. Je désirerais, portant la tunique noirâtre et le bonnet noir, remplir l'office de petit aide etc., etc.

7. The 瑟 is a kind of dulcimer anciently of fifty strings; altered to twenty-five; one is supposed to be kept in every Confucian temple, along with other ancient musical instruments. 冠者 Capping took place at twenty, "a custom similar to the assuming the *toga virilis* among the

曰、爾、何、爲、會、焉、非、赤^{*}禮、可、爲、
 異、舍、如、小、同、宗、曰、爾、樂、使、之、
 乎、瑟、鼓、相、端、廟、能、何、以、足、比、
 三、而、瑟、焉、章、之、之、如、俟、民、及、
 子、作、希、點⁺甫、事、願、對、君、如、三、
 者、對、鏗、爾、願、如、學、曰、子、其、年、

I could make its people dwell in plenty ; but as to the arts of civilization, I should have to await a nobler man." 6. "And how about you, Ch'ih?" "I do not say that I could do it," answered he, "but I should like to learn. I would like at the service in the Great Ancestral Temple, or say, at the Prince's Imperial Audience, to take part, in cap and gown, as a minor assistant." 7. "And how about you, Tien?" Pausing as he thrummed his harp, its notes still vibrating, he left the instrument, arose, and replied, saying, "My wishes are different from those presented by these three gentlemen." "What harm in that?" said the Master. "Let each name his desire."

Romans," L. points out that the 雩was the name of the summer sacrifice for rain, Li Chi, IV, ii Pt. ii. 8. Dancing movements were employed at it, hence the name 舞雩、C. 希、閒歇也、Pausing. 作、起也 Rising. 撰、具也、To present. 莫春、和煦之時、Mild and genial weather (莫 i.e. 暮). 春服、單袷之衣、Clothing single or double. 浴、盥濯也、To wash (said to be a ceremonial purification). 沂、水名、在魯城南、地志以爲有溫泉、Name of a stream to the south of the Lu city, recorded to have had a warm spring in it. 舞雩、祭天禱雨之處、有壇樹木也、The rain altars where there were the altar groves. L. In *this*, the last month of Spring, with the dress etc. along with five or six young men who have assumed the cap,.....boys, I would wash in etc. I etc. I give my approval to Tien. Z. *excedente vere, vernis vestibus jam confectis,.....ablui in amne I, auram captare in luco Ou-yu, etc. Ego sto cum Tien. K.* we will suppose now that we are in the latter days of spring, when we have changed all our winter clothing for etc. I would then propose that we take along etc.' bathe in that romantic river.....top of that ancient terrace to cool and air ourselves etc. Couv. *Je ne portage pas les aspirations etc. A la fin du printemps, quand les vêtements de la saison sont achevés, aller etc. me laver les mains et les pieds à la source tiède de etc. respirer l'air frais etc. J'approuve le sentiment de Tien.*

8, 9, 10. C. 夫子蓋許其能、特哂其不遜、Granted his ability, but smiled at his lack of modesty.

11. C. Tien could not understand why Confucius did

唯體求其則非邦也與安見
 子何晒由也曰爲國以
 各言其志也已矣曰夫
 子者之言何如子曰亦
 出曾皙後曾皙曰夫三
 歎曰吾與點也三子者
 舞雩詠而歸夫子喟然
 子六七八人浴乎沂風乎
 服既成冠者五六人童
 言其志也曰莫春者春
 之撰子曰何傷乎亦各

"Mine would be," he said, "towards the end of Spring, with the dress of the season all complete, along with five or six newly capped young men, and six or seven youths, to go and wash in the I, enjoy the breezes among the Rain Altars, and return home singing." The Master heaved a deep sigh and said, "I am with Tien." 8. When the three others withdrew, Tsêng Chih remained behind and asked, "What do you think of the remarks of these three disciples?" The Master answered, "Well, each of them merely stated his aspirations." 9. "Then why did you smile, Sir, at Yu?" he pursued. 10. "The administration of a country demands a right bearing," was the reply, "but his speech lacked modesty,—that is why I smiled at him. 11. "But Ch'iu,—was it not

not smile at Jan Ch'iu, whose ambition was similar to that of Tzū Lu, 夫子之荅無貶詞亦許之、The Master not censuring him in his reply also admits his ability.

12. Tzū Lu's fault lay in his self-assurance : Ch'iu was modest, and Ch'ih even more so.

12. 孰能 etc. 言無能出其右者、None could stand above him. L. 10. The management of a State demands the rules of propriety. His words were not humble. 11. Did you ever see a territory etc. not a State. 12. Who but princes have to do with etc. Z. 10. administrandum regnum juxta ritus : ejus autem verba non erant submissa etc. 11. Ecquando vidisti.....quin esset regnum. 12. Gentilitia sacra etc. si non regulatorum, at cujus erunt? K. 10. To rule a country requires judgment and modesty. 11. Did you ever hear of.....not a nation? 12. If such a man is fit only to be vice-president, who would be fit to be the president? Couv. 10. Celui qui gouverne un Etat, doit montrer de la modestie. 11. Existe-t-il un domaine etc. qui ne sait pas un Etat, une principauté? 12. Les offrandes etc. qui concernent-elles, si ce n'est les princes?

爲	也	非	也	者。	六	方
之	爲	諸	與。	唯 [†]	十、	六
大。	之	侯	宗	赤	而	七
	小、	而	廟	則	非	十、
	孰	何、	會	非	邦	如
	能	赤	同、	邦	也	五

a State that he wanted?" "Where do you see a district of sixty or seventy, or of fifty or sixty li, that is not a State?" was the answer. 12. "And Ch'ih,—was it not a State that he wanted?" "In the Ancestral Temple and at the Prince's Audience, who but a Prince takes a part?" was the reply. "Yet if Ch'ih were to act a minor part who could act the major?"

VOLUME VI.

BOOK XII.

YEN YÜAN.

CONCERNING VIRTUE, NOBILITY,
AND POLITY.

CONTENTS.—This interesting book suitably opens with the name of Yen Yüan, the beloved disciple. It contains twenty-four sets of maxims, addressed to different disciples and others, principally on Virtue, the noble man, State policy, and other subjects. The different answers given to the same question are supposed to suit each questioner's need.

CHAPTER I.—VIRTUE IS SELF-DENIAL AND SEEMLINESS.—Cf. Phil. IV. 8, For 仁 and 禮 see Intro. VIII. C. 仁者、本心之全德、Jen is the perfect virtue of the heart 克、勝也、Conquer, master. 己謂身之私欲也、The individual's selfish desires. 克己、To overcome self (何晏 says 約身 i.e. self-restraint). (Perhaps 'self-denial' connotes somewhat more than 克己、which seems to be merely subjective). The 合講 says 克己、非克去其己、乃克去己中之私欲、Not the suppression of self, but of the selfish desires within. 復、反也 Revert, reply, respond to.

VOLUME VI.

BOOK XII.

己	爲	曰	顏	顏
復	仁	克	淵	淵
禮	一	己	問	第
天	日	復	仁	十
下	克	禮	子	二

CHAPTER I.—I. When Yen Yüan asked the meaning of Virtue, the Master replied : “Virtue is the denial of self and response to what is right and proper. Deny yourself for one day and respond to the right and proper, and everybody will accord you Virtu-

禮者、天理之節文也、 The restraints and graces of 天理、 (理 is the natural law, 禮 is 理 codified, or 理 is the underlying principle, and 禮 its external manifestation). 歸、猶與也、 Grant, accord (The old commentators assuming that 'a Prince' was meant, interpret by all under heaven would return to goodness). 爲仁由己、而非他人所能預、 To be virtuous proceeds from within and is not something another can furnish. L. To subdue one's self and return to propriety, is perfect virtue. If a man can for one day etc. all under heaven will ascribe etc. Is the practice etc. from a man himself, or is it from others? Z. de cordis perfectione.....vincere seipsum et reintegrare honestatis decoram, est virtutis perfectio: una die etc. totum imperium acquiescet virtuti: fieri perfectus a seipso est; estiamne pendebit ab aliis? K. Renounce yourself and conform to the ideal of decency and good sense. If one could only live a moral life etc. for one single day, the world would become moral.....depends entirely on oneself and not on others. Couv. Se vaincre soi-même, rendre à son coeur l'honnêteté qu'il tenait de la nature, voilà la vertu parfaite. Si un jour etc. aussitôt tout l'univers dira que votre vertu est parfaite. Il dépend de chacun d'être etc. Est-ce que cela dépend des autres hommes?

2. 目 Eye, main features. C. 目、條件也 Particulars. 非禮者、己之私也、 One's own desires. 勿、禁止之辭、 A prohibition. 事如事事之事、 Each point. (事 is really an active verb here,—'make my business'). L. I beg to ask the steps of that process. Look not at what is contrary to propriety; listen not etc.;

禮	視	目。	顏	己	歸
勿	非	子	淵	而	仁
言	禮	曰	曰	由	焉
非	勿	非	請	人	爲
禮	聽	禮	問	乎	仁
勿	非	勿	其	哉	由

ous. For has Virtue its source in oneself, or is it forsooth derived from others?" 2. "May I beg for the main features?" asked Yen Yüan. The Master answered: "If not right and proper do not look, if not right and proper do not listen, if not right and proper do not speak, if not right and proper do not move." "Though I am not clever,"

speaking not etc.; make no movement which etc. Though I am deficient in intelligence and vigour, I will make it my business to practice this lesson. Z. liceat petere ejus elenchum. contra decorum nihil cernas, praeter etc. extra etc. sine etc. licet non habilis, velim operari huic documento. K. practical rules. Whatever things are contrary to the ideal of etc. do not look upon them, etc. Couv..... à quoi se résume la pratique etc. Que vos yeux, vos oreilles, votre langue, tout en vous soit maintenu dans les règles de l'honnêteté. Malgré mon incapacité, j'essaierai, si vous me le permettre etc.

CHAPTER II.—VIRTUE IS CONSIDERATION FOR OTHERS.—For 仲弓 named 雍 see VI, 1 and Intro. V. 己所不欲 etc. Cf. V. xi. 敬以持己、恕以及物、則私意無所容、而心德全矣、Strict with oneself, tolerant to others,—thus no room is left for selfish interests, and heart virtue becomes perfect. 內外無怨亦以其効言之、Freedom from resentment at home and abroad refers to the effects—of 敬 and 恕. The old commentators treat 邦 as referring to a prince and 家 a minister. L. *It is* when you go abroad etc. receiving a great guest; to employ etc. assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you etc. Z. de interna perfectione.....egredere domo etc. magnum hospitem; dispone populum, quasi tractares etc. ipsimet quod nolis, ne conferas in alios; et in regno eximeris simultatibus,.....quaerimoniis. K. When going out into the world, behave always.....audience before the Emperor; in dealing with etc. were at worship before God. What-

二

在 於 已 使 出 仲 矣 不 動
 家 人 所 民 門 弓 敏 顏
 無 在 不 如 如 問 請 淵
 怨 邦 欲 承 見 仁 事 曰
 仲 無 勿 大 大 子 斯 回
 弓 怨 施 祭 賓 曰 語 雖

said Yen Yüan, "permit me to carry out these precepts."

CHAPTER II.—When Chung Kung asked the meaning of Virtue the Master said: "When abroad behave as if interviewing an honoured guest; in directing the people act as if officiating at a great sacrifice; do not do to others what you would not like yourself; then your public life will arouse no ill-will nor your private life any resentment."

soever things you do not wish that others should do unto you, do not do unto them. In your public life etc. give no one a just cause of complaint against you. Couv. En sortant de la maison, soyez attentif, comme si vous voyiez un hôte distingué; en commandant etc. si vous présidez à un sacrifice solennel; ne faites pas à autrui ce que vous ne voulez pas qu'on vous fasse à vous-même. Dans la principauté, personne ne sera mécontent de vous etc.

CHAPTER III.—VIRTUE AND THE TONGUE.—
 Note the play on the sounds of 仁 and 訥, 1, 2. C. Ssü-ma Niu, 'Ox' was his personal name, 'Master of the Horse' his surname, that office in Sung appertaining to the family. (See Intro. V.) He was a disciple of Confucius and brother of 向魴 see Cap. V. 訥、忍也、難也、Repressed, not facile. 仁者心存而不放、故其言若有所忍、而不易發、The good man is not demonstrative, hence his hesitancy in speech, 蓋其德之一端也、which forms one feature of moral character,—advice assumed to be necessary for Niu, whose tongue was loose, 多言而躁、L. The man of perfect virtue is cautious and slow in his speech. Z. de animi perfectione.corde perfectus, scilicet cujus verba impedita sunt. K. moral character.....sparing of his words. Couv. parle difficilement, c-à-d. avec grande retenue, avec circonspection.

3. C. 牛意仁道至大、不但如夫子之所言、Niu thought the way of perfection something very grand, and not merely as indicated by the Master. 備旨 takes 之 as 事 and this is the usual interpretation. L. When a man feels the difficulty of doing, can he other be than

三

斯	詡。	曰、	司 ^一	事	曰、
謂	曰 ^三	仁	馬	斯	雍
之	其	者	牛	語	雖
仁	言	其	問	矣。	不
矣	也	言	仁、		敏、
乎、	詡	也	子 ^二		請

“Though I am not clever,” replied Chung Kung, “permit me to carry out these precepts.”

CHAPTER III.—1. When Ssü-ma Niu asked for a definition of Virtue. 2. the Master said: “The man of Virtue,—he is chary of speech.” 3. “He is chary of speech! Is this the meaning of Virtue?”

etc. Z. *actione percautus, locutione poteritne haud esse impeditus?* K. When a man feels the difficulty of living a moral life.....sparing of his words? Couv. *Celui qui est circonspect dans ces actions, peut-il ne l'être pas dans ses paroles?*

CHAPTER IV.—THE CHÜN TZŪ FREE FROM CARE.—See last and next chapters, also VII 22. 1. C. 向魑作亂、牛常憂懼、故夫子告之以此、Niu's brother Hsiang T'ui was plotting against the Prince of Sung, (with probable death and implication of his family as the result), so Niu was in constant worry and anxiety etc. L. The superior man etc. Z. *Vir sapiens nec tristatur nec timet.* K. A good and wise monarch. Couv. *L'homme sage est exempte de chagrin et de crainte.*

2. 疚 is a chronic illness. C. 疚病也、言由其平日所爲無愧於心、故能內省不疚、而自無憂懼、With a mind conscious of its own daily rectitude etc. there was no call for anxiety or fear. L. When internal examination discovers nothing wrong, what is there to be anxious about etc. Z. *qui se internis examinans nihil peccaverit, is quod tristabitur* etc. K. When a man finds within himself no cause for self-reproach etc. Couv. *Celui qui, examinant son coeur, ne reconnaît en lui aucune faute* etc.

CHAPTER V.—BROTHERS ALL TO THE CHÜN TZŪ.—司馬牛、See above and VII, 22, also Intro. V. Their name was 向、but being descended from Duke 桓 they also used his name.

1. 憂其爲亂而將死也、Grieved over his rebelling and courting death. 備旨 says he had five

五

司懼不矣懼不子司之子
 馬疾乎斯懼曰馬得曰
 牛夫子謂曰君牛無爲
 憂何曰之不子問訥之
 曰憂內君憂不君乎難
 人何省子不憂子言

四

demanded Niu. "When the doing of it is difficult," responded Confucius, "can one be other than chary of talking about it."

CHAPTER IV.—1. When Ssū-ma Niu asked for a definition of the man of noble mind, the Master said: "The man of noble mind has neither anxiety nor fear." 2. "Neither anxiety nor fear!" he rejoined, "Is this the definition of a noble man?" "On searching within," replied the Master, "he finds no chronic ill, so why should he be anxious or why should he be afraid?"

CHAPTER V.—1. Once when Ssū-ma Niu sorrowfully remarked, "Other men all

brothers of whom Huan T'ui was the second and himself the youngest. L. full of anxiety said etc. Z. *moerens ait.....ego solus careo.* K. unhappy, exclaiming often: All men etc. Couv. *Les autres hommes etc., etc. je suis le seul qui n'en aie pas.*

2, 3. 商 is Tzū Hsia's name. C. 蓋聞之夫子、i.e. had heard from Confucius. 命稟於有生之初、非今所能移、Our fate is arranged at our birth and is not a thing we can ever change. 天莫之爲而爲非我所能、必但當順受而已、To do what Heaven wills not to be done is beyond our powers, and the only thing is to submit. L. There is the following saying which I have heard:—Death and life have their determined appointment; riches and honours depend upon Heaven. Z. *audivi hoc :.....habent decretum,... . penes coelum.* K. *pre-ordained.....come from God.* Couv. *.....sont soumises aux décrets de la Providence,.....dépendent du Ciel.*

4. C. 苟能持己以敬而不間斷、接人以恭而有節文、則天下人皆受敬之如兄弟矣、If he can etc. then everybody would care for and esteem him as a brother. 四海 etc. 特以廣司馬牛之意、Tzū Hsia by this phrase sought to broaden Niu's ideas. L. Let the superior man never fail reverentially to order his own conduct,.....respectful to others and observant of propriety; then etc. What has the superior man to do with being distressed because etc. Z. *sapienti viro sibi attendenti etc. quatuor marium ambitu, omnes sunt fratres; vir sapiens, qui dolebit etc.* K. A good and wise man is serious and without blame.earnestness, and with judgment and good sense. In that way he will

之	恭	敬	富	之	亡。	皆
內、	而	而	貴	矣、	子 ^二	有
皆	有	無	在	死 ^三	夏	兄
兄	禮	失、	天。	生	曰、	弟、
弟	四	與	君 ^四	有	商	我
也、	海	人	子	命、	聞	獨

‘have their brothers, I alone am without,” 2. Tzū Hsia responded: “I have heard it said, 3. ‘Death and life are divine dispensations, and wealth and honours are with Heaven.’ 4. When the man of noble mind unfailingly conducts himself with self-respect, and is courteous and well-behaved with others, then all within the four seas are his

find all men within the corners of the earth his brothers. What reason.....complain that he has no brothers in his home? Couv.veille sans cesse sur sa propre conduite, il est poli, et remplir exactement ses devoirs etc. Entre les quatre mers, tous les hommes etc.....a-t-il lieu de s'affliger de etc.

CHAPTER VI.—DISCERNMENT AND PENETRATION.—One would prefer to translate: He who disregards the insidious poison of detraction, or the pinpricks of criticism etc. ; but this view is unsupported. 明 is defined as 心無所蔽、In no respect imposed upon. Kuan 不受朦蔽、never deluded ; 不行 takes no action. C. 浸潤、如水之浸灌滋潤漸漬而不驟也、Water soaking in slowly and not suddenly. 讟、毀人之行、Slander, destroying another's character. 膚受、謂肌膚所受、利害功身、Immediate injury in the flesh, i.e. direct personal injury ;—the expression is found in the 易經、愬、愬己之冤也、To inform of one's wrongs. 毀人者漸漬而不驟、則聽者不覺其入而信之深矣、Detraction is insidious and not sudden, and the hearer without perceiving its entry is apt to give full credence to it. 愬冤者、急迫而切身、則聽者不及致詳而發之暴矣、The proclaimer of wrongs is in haste and urgency, and the hearer is apt to act impulsively before going into details. The statement is repeated and not cut short (殺) for the sake of emphasis. L. intelligence. He with whom neither slander that gradually soaks *into the mind*, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed.....far-seeing. Z.

六

潤	謂	之	浸	子	兄	君
之	明	愬	潤	張	弟	子
讚	也	不	之	問	也	何
膚	已	行	讚	明		患
受	矣	焉	膚	子		乎
之	浸	可	受	曰		無

brothers. How, then, can a chün-tzū grieve that he is without a brother !”

CHAPTER VI.—When Tzū Chang asked what was meant by insight, the Master replied: “He who is unmoved by the insidious soaking in of slander, or by urgent representation of direct personal injury, may truly be called a man of insight. Indeed, he who is unmoved by the insidious soaking in

sensim insinuantis obtreactiones, et cuticula vulnerati accusationes, non admittere, potest vocari perspicacitas..... profunda perspicacia jam. K. A man who can resist long-continued attempts of others to insinuate prejudice into him, or one who cannot be influenced by an appeal to his own personal safety,.....perspicuity.....a really superior man. Couv. Ne pas admettre les calomnies qui s'insinuentni les accusations qui font ressentir à ceux qui les écoutent, comme la douleur d'une blessure ou d'une pigûre,perspicacité.....voit loin.

CHAPTER VII.—TRUST, A STATE'S FOUNDATION.—I. C. 言倉廩實而武備修然後教化行而民信於我不離叛也、It means with full granaries, adequate military preparation, and then prevailing enlightenment, the people trust me and will not rise in opposition. 備旨 says 食爲民之天、兵爲民之衛、信爲民之心、Food is the people's heaven, (life); the army their protection; and confidence their heart's (blood). L. says re 兵 that there was no standing army in those days and that 兵 originally meant weapons. This may be true, but fighting was frequent and military forces were maintained; moreover 兵 etymologically is a man in the act of fighting, i.e., a man with a battle axe. L. *The requisites of government are* that there should be sufficiency of food, a military equipment, and the confidence of the people in their ruler. Z. suppetat annonâ, suppetant milites, et populus fidat tibi. K. essential in the government of etc.....sufficient food.....an efficient army; and confidence of the people in their rulers. Couv. (Celui qui administre les affaires publiques), doit avoir soin

七

足	子	遠	愬
食	貢	也	不
足	問	已	行
兵	政	矣。	焉
民	子		可
信	曰		謂

of slander or by urgent representations of direct personal injury, may also indeed be called far-sighted."

CHAPTER VII.—I. When Tzū Kung asked what were the essentials of government, the Master replied: "Sufficient food, sufficient forces, and the confidence of the people."

que les vivres ne manquent pas, que les forces militairesle peuple lui donne sa confiance.

2. A far-seeing reply. C. 食足、而信孚、則無兵而守固矣、 With plenty and confidence safety was assured even without soldiers,—i.e. every man would be a spear or bow. L. If it cannot be helped and one of them must be dispensed with etc. Z. quod si omnino non possit aliter fieri quin demas etc. K. But if one were compelled to dispense with one etc. Couv. S'il est absolument nécessaire de négliger une etc.

3. A noble reply. C. 民無食必死、然死者人之所必不免、無信則雖生而無以自立、不若死之爲安、 Without food the people must die, yet death is what man cannot escape, but if there be no confidence even though there be existence, there is no foothold left, than which death would be happier. 故寧死而不失信於民、使民亦寧死而不失信於我也、 Hence death is better than losing faith with the people, that they also may rather die than lose faith with me. L. From of old etc. ; but if the people have no faith *in their rulers* there is no standing *for the State*. Z. ab antiquitate, omnes obnoxii morti ; at populus sine fidelitate non stabit. K. Without the confidence of the people in their rulers there can be no government. Couv..... sujets à la mort. Si le peuple n'a pas confiance.....c'en est fait de lui.

7 CHAPTER VIII.—NATURE AND ART SYNONYMOUS.—I. 棘子成、 was a high officer of 衛 who disliked the veneer of his times, 疾時人文勝、 L. In a superior man it is only the substantial qualities which

八

棘死去斯不去斯不之
 子民食二得兵三得矣
 成無自者已子者已子
 曰信古何而貢何而貢
 君不皆先去曰先去曰
 子立有曰於必曰於必

2. "Suppose," rejoined Tzū Kung, "I were compelled to dispense with one, which of these three should I forego first?" "Forego the forces," was the reply.

3. "Suppose," said Tzū Kung "I were compelled to eliminate another, which of the other two should I forego?" "The food," was the reply; "for from of old death has been the lot of all men, but a people without faith cannot stand."

CHAPTER VIII — I. Chi Tzū-Ch'êng remarked: "For a man of high character

are wanted—why should we seek for ornamental accomplishments? Z. sapiens sit simplex, et satis est: quid uti cultu faciet? K. wants only the substance; why should he trouble about the style? Couv.....de vertus solides, cela suffit. Qu'a-t-il à faire de l'urbanité et de tout ce qui ne servirait que comme d'ornement à sa personne?

2. The ancient commentators read, Alas that you should so speak of the chün tzü; but the moderns interpret as here. C. 言子成之言乃君子之意、i.e. Tzu Ch'eng's words carried a Chun Tzu's spirit,—but loose words cannot be caught up. L. Your words, sir, show you to be etc. Z. piget sane! magistri sermo, sapientis est; etc. K. I am sorry.....stated in that way, it is impossible for me not to misunderstand your meaning. Couv. C'est bien dommage! Vous parlez ordinairement, Seigneur, en homme sage etc. Un attelage etc. ne saurait aller aussi vite que la langue etc.

3. C. 革、皮去毛者、A hairless skin. 文質等耳、不可相無、Art and nature are interdependent and cannot do without each other. If you get rid of 文 and only leave 質、then 君子小人無以辨矣、the higher and lower types of men cannot be discriminated. C. criticises both, Tzü Ch'ang for deeming 質 everything and Tzü Kung for insufficiently discriminating its value. L. Ornament is as substance etc. The hide of etc. stripped of its hair, is like.....dog or goat etc. Z. Morum cultus aequae naturae simplicitas etc. K. To be sure, the style comes out of the substance, but etc. For the substance is the skin of etc. Couv. On doit soigner l'extérieur comme l'inté-

猶	文	文 ^三	子	乎	文	質
犬	也	猶	也	夫	爲。	而
羊	虎	質	駟	子	子 ^二	已
之	豹	也	不	之	貢	矣
鞞。	之	質	及	說	曰	何
	鞞	猶	舌。	君	惜	以

to be natural is quite sufficient; what need is there of art to make him such?"

2. "Alas!" said Tzū Kung, "Your Excellency's words are those of a chün-tzū, but a team of four horses cannot overtake the tongue. 3. Art, as it were, is nature, as nature, so to speak, is art. The hairless hide of a tiger or a leopard is about the same as the hide of a dog or a sheep."

eur. Une peau de etc. ne se distingue pas etc. quand le poie est raclé.

CHAPTER IX.—EASE THE TAXES AND ASSURE THE REVENUE.—1. Duke Ai II. xix. 有若 i e. 子有 see Intro. V. C. called by his name as a subordinate of the Duke's. 用謂國用、State expenditure. The Duke's idea was 加賦以足用也、to increase the taxes in order to meet the expenditure. 備旨 says 方今年、etc. The present year is one of dearth. L. The year is one of scarcity, and *the returns for* expenditure are not sufficient, etc. Z. annus annona laborat, sumptus non sufficient. K. The year now is one of scarcity: we cannot make the revenue meet the public expenditure. Couv. Cette année les récoltes ont manqué; je n'ai pas assez pour mes dépenses.

2. C. 徹、通也均也、The communal or share system. 周制一夫受田百畝、而與同溝共井之人通力合作、計畝均收大率、民得其九、公取其一、故謂之徹、According to the Chou regulations each male received one hundred mou, and with his eight other participators in the square of a thousand mou cultivated it in common. When the whole proceeds had been evenly divided the farmers got nine-tenths and the Duke one-tenth, hence its name. In the days of Duke 宣 of Lu, B.C. 608-590, the tax was doubled. Tzū Yu recommends a return to the old style 欲公節用、以厚民也、wishing the Duke to economise and thereby enrich the people. L. Why not *simply* tithe the people?

3. Like what would it be with that tithing? L. With two-tenths I find them not enough:—how could I do with

九

吾	曰	如	曰	哀
猶	盍	之	年	公
不	徹	何	饑	問
足	乎。	有 ^二	用	於
如	曰 ^三	若	不	有
之	二	對	足	若

CHAPTER IX.—1. Duke Ai enquired of Yu Jo saying: “It is a year of dearth, and we have not revenue enough for our needs; what is to be done?” 2. “Why not simply tithe the land?” replied Yu Jo. 3. “Why, with two-tenths,” said the Duke, “I have still not enough, how could I manage

that system etc. Z. *duae mihi adhuc non suff. ; si hoc, quorsum istud decimare?* K. Why, with two-thirds, even, we cannot make ends meet etc. Couv. Comment puis-je n'exiger qu'un dixième ?

4. C. 民富則君不至獨貧、民貧則君不能獨富、When the people are well off the Prince will never be the only one poor, but if the people are poor the Prince has no business to be the only one well-off. L. If the people have plenty, their prince will not be left to want alone etc. Z. *populo satis habente, princeps quocum non satis habebit?* K. When the people have plenty, the prince will not want. Couv. Quand le peuple a le suffisant, le prince ne l'a-t-il pas aussi avec tous ses sujets ?

CHAPTER X.—CHARACTER AND DISCRIMINATION.—See Cap. XXI. 1. 崇 is to elevate, lofty. 主忠信、see I. viii. C. 主忠信、則本立、When etc. then the tree is firmly planted. 徙義則日新、When, etc. then there is daily renewal. 備旨 say 徙 is 遷 and 義 is 事之合宜、即遷善意、i.e. to go over to the right and seemly. L. how virtue was to be exalted and delusions to be discovered, the Master said, Hold etc. (I. viii) and be moving continually to what is right; this etc. Z. *de elevanda virtute et discernenda hallucinatione. Fundari etc. et progredi ad aequitatem etc.* K. how to raise the moral sentiment and dispel delusions in life. Make etc. Act up to what is right etc. Couv. pour acquérir une grande vertu et pour reconnaître l'erreur.d'observer la justice.

2. C. 愛惡人之常情也、然人之生死有命、非可得而欲也、以愛惡而欲其生死

十

徙	惑	子	君	不	百	何
義	子	張	孰	足	姓	其
崇	曰	問	與	百	足	徹
德	主	崇	足	姓	君	也。
也。	忠	德	不	孰	對 ^四	
愛 ^二	信	辨	足	與	曰	

with that one-tenth system?" 4. "If the people enjoy plenty," was the rejoinder, "with whom will the Prince share want? But if the people are in want, with whom will the Prince share plenty?"

CHAPTER X.—I. When Tzū Chang asked the best way to improve his character and to discriminate in what was irrational, the Master said: "Take conscientiousness and sincerity as your ruling principles, transfer also your mind to right conditions, and your character will improve. 2. When you

則惑矣、 Love and hate are the common human passions, but man's life and death are of divine disposal and not of man's will, hence to wish a man to die or live by one's love or hate is a fallacy. L. Having wished him to live, you also wish him to die. This is a case of delusion. Z. *cumque volueris ipsum vivere, rursus velle ipsum mori, est hallucinari.* K. You wish to live and you hate to die. But while clinging to life, you yet hanker after those things which can only shorten life; that is a great delusion in life. Couv. *désirer la mort d'un homme dont vous désirez auparavant la conservation; c'est vous tromper.*

3. 程子 with reason thinks that this quotation should follow XVI. 12. It is from the 詩經 II. IV. 4, 3. L. It may not be on account of her being rich, yet you come to make a difference. Z. xvi. 12. *Vere non pensant divitias, sed solum pensat excellentiam.* K. Truly, your wealth and pelf avail you nought. To have what others want is all you sought. Couv. (xvi. 12) *non à cause de leurs richesses, mais seulement à cause de leur rare vertu.*

CHAPTER XI.—A PRINCE, YET NOT A PRINCE.
—This must have occurred in B.C. 518 when Confucius, thirty-five years of age, was in 齊、 At this time the Duke had lost the reins of government which were held by his minister 陳氏、 who won the people by largesses; moreover the Duke had many concubines, through whose jealousies he had not yet appointed his successor, so that the relationships of 君臣父子、 were all astray. Hence the advice of Confucius. The Duke however did not fol-

十一

子君孔齊亦惑生欲之
 子君子景祗也。又其欲
 公^三臣孔^三公以誠^三欲死其
 曰臣子問異不其既生
 善父對政以死欲惡
 哉父曰於富是其之

love a man you want him to live, when you hate him you wish he were dead; but you have already wanted him to live and yet again you wish he were dead. This is an instance of the irrational."

3. "Not indeed because of wealth
 But solely because exceptional."

CHAPTER XI.—1. When Duke Ching of Ch'i enquired of Confucius the principles of government, 2. Confucius answered saying: "Let the Prince be Prince, the minister minister, the father father, and the son son."

low it, with the result that his successor was not appointed, and the way was opened to 陳氏 both for regicide and usurpation. 景 was the Duke's posthumous title. L. *There is government*, when etc. Good! If indeed the prince etc. although I have my revenue can I enjoy it? Z. *heu sane! revera si princeps non sit princeps etc. licet praesto sit annona, num ego potero frui?* K. It is very true. Indeed, if a prince *is* not a prince etc.—even though I had my revenue, how should I enjoy it? Couv. *Très bien. En effect, si le prince ne remplit pas ses devoirs de prince, quand même les grains ne manqueraient pas, pourrais-je en avoir pour vivre?*

CHAPTER XII.—LACONIC JUDGMENT AND PROMPT ACTION.—1. This reads like a remark made after Tzū Lu's death. The absence of tenses is a great loss to the Chinese language. C. 片言、半言、Half a word, or phrase. 折、斷也、To snap, break, decide. 子路忠信明決、故言出而人信服之、不待其辭之畢也、His sincerity and acuteness made men submit to his decisions without waiting for him to finish speaking. L. Ah! it is Yu, who could with half a word settle litigations! Z. *qui dimidio verbo possit dirimere lites etc.* K. One who can settle a dispute with half a sentence. Couv. *homme à terminer un procès en disant un seul mot.*

2. It is interpreted in the sense of fulfilling, not giving, a promise. C. 宿、留也 Delay. 急於踐言、In haste to fulfil his promises. This is said to be recorded to shew why Tzū Lu's decisions were not disputed. L. Z. K. *idem.* Couv. *exécutait ses promesses sans retard.*

十二

與。	折	子	得	不	不	信
子	獄	曰	而	子	臣	如
路	者	片	食	雖	父	君
無	其	言	諸。	有	不	不
宿	由	可		粟	父	君
諾。	也	以		吾	子	臣

3. "Excellent!" said the Duke, "Truly, if the prince be not prince, the minister not minister, the father not father, and the son not son, however much grain I may have, shall I be allowed to eat it?"

CHAPTER XII.—1. The Master said: "Yu was the one,—he could decide a dispute with half a word." 2. Tzū Lu never slept over a promise.

CHAPTER XIII.—NO LITIGATION THE IDEAL.—Probably said when Minister of Justice in Lu. See 大學 IV. Cf. 獄 in preceding Cap. 爭財曰頌、Civil, 爭罪曰獄、Criminal cases. C. 不以聽訟爲難、而以使民無頌爲貴、It was not judging in litigation that was difficult, but to get the people to avoid litigation altogether was what he would have valued. L. In hearing litigation I am like any other body. What is necessary *however*, is to cause *the people* to have no litigation. Z. audiendis litibus ego compar sum ceteris, at illud poterit efficere, ut ne sint litigantes. K. While sitting in courtI am no better than other men. But what I always try to do is to make even the suits unnecessary. Couv. Entendre les plaideurs.....tout comme un autre. L'important serait d'affaire qu'il n'y eût plus de plaideurs.

CHAPTER XIV.—WEIGH WELL THEN ACT.—C. 居謂存諸心、無倦則始終如一、*Chü* means to ponder over, and when unflaggingly then the beginning and end will be the same—no tailing off. 行謂發於事、以忠則表裏如一、*Hsing* means to put into execution, and when conscientiously, then there will be no difference in private or public. L. *The act of governing* is to keep *its affairs* before the mind without weariness, and to practise them with undeviating consistency. Z. animo incuba illi sine intermissione, opere exerce illum cum fidelitate. K. Be patient in maturing your plans and then carry them out with conscientiousness. Couv. Il faut appliquer son esprit aux affaires sans relâche, et les traiter avec justice.

CHAPTER XV.—See VI. xxv.

十五

十四

十三

以	約	子	以	居	子	訟	人	子
弗	之	曰	忠	之	張	乎	也	曰
畔	以	博		無	問		必	聽
矣	禮	學		倦	政		也	訟
夫	亦	於		行	子		使	吾
	可	文		之	曰		無	猶

CHAPTER XIII.—The Master said: “I can try a lawsuit as well as other men, but surely the great thing is to bring about that there be no going to law.”

CHAPTER XIV.—When Tzū Chang asked about the art of government, the Master replied: “Ponder untiringly over your plans, and then conscientiously carry them into execution.”

CHAPTER XV.—The Master said: “The Scholar who becomes widely versed in letters, and who restrains his learning within the bounds of good taste, is not likely to get off the track.”

CHAPTER XVI.—REJOICETH NOT IN INIQUITY.—C. interprets 成 by 誘掖獎勸、以成其事、 Lures on and encourages him in order to maturity. L. The superior man seeks to perfect the admirable qualities of men, and does not etc. The mean man does the opposite of this. Z. vir sapiens promovet aliorum bona, non contribuit aliorum malis etc. K. encourages men to develop the good qualities in their nature etc. whereas, a bad man and a fool etc. Couv. Le sage aide les autres à bien faire etc.

CHAPTER XVII.—DIRECTING BY RECTITUDE.—The play on the words 政 and 正 is not easy to reproduce in English; to rule means to regulate. N.B. 孔子 in full and 對 in deference to the rank of Chi K'ang; see II. xx. C. The philosopher 苑 says 未有己不正而能正人者、 No one has ever rectified others unless he were correct himself. Confucius is supposed to have spoken as in the text hoping that Chi K'ang would try to rectify the conduct of the three ruling clans of Lu. L. To govern means to rectify. If you lead on *the people* with correctness, who will dare not to be correct? Z. gubernatio est rectitudo; si tu praesis cum rectitudine, quis audebit non esse rectus? K. Government means order. If you.....in order, who.....disorderly? Couv. Gouverner ou diriger les hommes, c'est leur faire suivre la voie droite etc.

CHAPTER XVIII.—WOULD NOT ROB THOUGH PAID TO —A sample of Conf's boldness with a powerful noble. 苟 etc. If there be your non-desire. C. If you, Sir, are not 貪欲 avaricious, although you 嘗 reward

十八

季以政孔
 康正者子
 子孰正孔
 患敢也子
 盜不子對
 問正帥曰

十七

季惡之
 康小美
 子人不
 問反成
 政是。人
 於

十六

子曰
 曰君
 君子
 成子
 成人
 之人

CHAPTER XVI.—The Master said: “The man of noble mind seeks to perfect the good in others and not their evil. The little minded man is the reverse of this.”

CHAPTER XVII.—When Chi K'ang Tzū asked Confucius for a definition of government, Confucius replied: “To govern means to guide aright. If you, Sir, will lead the way aright, who will dare to deviate from the right?”

CHAPTER XVIII.—Chi K'ang Tzū, being plagued with robbers, consulted Con-

them to be robbers they will 知恥而不竊、feel ashamed and refuse to steal. The Chi family had stolen their power 竊柄、K'ang Tzū, the son of a concubine, had usurped his infant brother's rights and was suspected of his murder,—so the people were but following their leader. L. distressed about the number of thieves *in the State*, injured etc. If you, Sir, were not covetous, although you should reward them to do it, they would not steal. Z. angebatur ob latrones; si tu non sis cupidus, etiamsi mercedem proponas populo, non furabitur. K. distressed at the frequency of robberies in the country. If you yourself shew them that you do not wish for wealth, although you should reward them etc. Couv. dans l'embarras à cause de voleurs, il consulta etc. Seigneur, ne soyez ni cupide ni ambitieux.....encouragez par des récompenser.

CHAPTER XIX.—CAPITAL PUNISHMENT UNNECESSARY.—就 is taken by 備旨 as 成就、by *Kuan* as 依; it is also used in the sense of 'concede to.' 上 is read as a verb, 加、C. 爲政者民所視效、Rulers are those to whom the people look as exemplars. 殺之爲言豈爲人上之語哉、Is killing a word for those over the people to use! L. What do you say to killing the unprincipled for the good of the principled? Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good etc. The relation between superiors etc. The grass must bend when etc. Z. si interficiam expertes lege, ut deveniatur ad habendum ordinem, quomodo? quorsum uteris occisione? Tu velis bonum etc.; herba, incessente ipsi vento, profecto incurvatur. K. putting to death the

十九

欲 爲 如 道 孔 季 雖 曰 於
 善 政 孔 以 子 康 賞 苟 孔
 而 焉 子 就 曰 子 之 子 子
 民 川 對 有 如 問 不 之 孔
 善 殺 曰 道 殺 政 竊 不 子
 矣 子 子 何 無 於 欲 對

ucius, who answered him saying: "If you, Sir, be free from the love of wealth, although you pay them they will not steal."

CHAPTER XIX.—Chi K'ang Tzū asked the opinion of Confucius on government and said: "How would it do to execute the lawless for the good of the law-abiding?" "What need, Sir, is there of capital punishment in your administration?" responded Confucius. "If your aspirations are for good, Sir, the people will be good. The

wicked in the interests of the good?.....depend upon capital punishments? Wish for honesty and etc. The moral power of the rulers etc. Whithersoever the wind blows etc. Couv. Ne ferais-je pas bien de mettre à mort les malfaiteurs, afin de rendre le peuple vertueux?..... avez vous besoin de la peine de mort? Vous-même veuillez sérieusement être vertueux etcAu souffle du vent, l'herbe se courbe toujours.

CHAPTER XX — UNIVERSAL ESTEEM OR MERE POPULARITY.—This cap. should be read in the light of XV. v. 1. 聞 is to be heard of, get a name; 達 is to win one's way by nobility of character, 士 is a man of education, hence, an official. C. 達者德孚於人、而行無不得、The 達 are those whose character commands general confidence and whose deeds win their unhindered way. L. What must the officer be who may be said to be distinguished? Z. litteratus qualis est. K. educated gentlemen do etc. distinguished. Couv. pour mériter d'être appelé illustre.

2. C. 子張務外、given to outside show, so Confucius 發其病而藥之也、exposed his ailment and dosed it.

3. C. 言名譽著聞也、His fame is spread abroad. L. heard of through the State.....throughout his clan. Z. sit in regno, fama certo celebratur. K. in public life or in private life he will be heard of by the world. Couv. renom auprès de son prince, de ses concitoyens, et de tous ses parents.

4. 聞 means heard of, fame; 達 penetrating, universal, influential. C. 聞與達相似而不同、乃誠僞

二十

家 曰 謂 子^二 斯 子^一 之 人 君
 必 在 達 曰 可 張 風 之 子
 聞 邦 者 何 謂 問 必 德 之
 子^四 必 子^三 哉 之 士 偃 草 德
 曰 聞 張 爾 達 何 草 風
 是 在 對 所 矣 如 上 小

moral character of those in high position is the breeze, the character of those below is the grass. When the grass has the breeze upon it, it assuredly bends."

CHAPTER XX.—1. Tzū Chang asked what a man must be like in order to gain general estimation. 2. "What is it that you mean by general estimation?" enquired the Master. 3. "To ensure popularity abroad and to ensure it at home," replied Tzū Chang.

4. "That," said the Master, "is popularity,

之所以分、*Wên* and *Ta* are similar but different. There is the difference between them that exists between real and counterfeit.

5. 察言 etc. means he is a man of judgement and discretion. C. 皆自修於內不求人知之事、All are matters of personal culture and not for the observation of others; hence 所行自無置礙矣、his conduct naturally meets with no opposition.

6. 居之不疑、He maintains an attitude of unwavering assurance. C. 自以爲是而無所忌憚、Self-assured, without a qualm, 不務實而專求名、for his aim is not reality but merely fame. L. That is notoriety not distinction. Now etc. solid and straightforward and loves righteousness. He examines people's words and looks at their countenances. He is anxious to humble himself to others. Such etc. As to.....notoriety, he assumes the appearance of virtue, but his actions are opposed to it and he rests in this character without any doubts *about himself*. Z. hoc est famosus, non illustris esse.....simplex, rectus, et amator aequitatis, perpendit verba at examinat vultum, estque sollicitus ut se subjiciat aliis: etc. Qui famosus est, specie praefert virtutem, factis autem adversatur, et quin eâ consistat, minime dubitat. K. notorious, not distinguished. Now.....stands upon his own integrity and loves what is right; who forms a correct judgment of men by observing how they look as well as etc. Reflection makes him humble etc., etc.....the notorious man.....wants to be moral in his look etc. really is not so in his life. He prides himself on such an appearance without misgiving. Couv. Celui-là a du renom,

取	達。	邦	色	好	達	聞
仁	夫*	必	慮	義	也	也。
而	聞	達	以	察	者	非
行	也	在	下	言	質	達
達	者	家	人	而	直	也。
居	色	必	在	觀	而	夫 ^五

not esteem. 5. As for the man who meets with general esteem, he is natural, upright, and a lover of justice; he weighs what men say and observes their expression, and his anxiety is to be more lowly than others; and so he ensures esteem abroad, as he ensures it also at home. 6. As to the seeker of popularity, he assumes an air of magnanimity which his actions belie, while his self-

il n'a pas une gloire véritable. Un homme illustre est simple, droit, ami de la justice. Il fait attention aux paroles qu'il entend, et il observe l'air du visage. Il a soin de se mettre au-dessous des autres.....seulement du renom, revêt une apparence de vertu,.....opposées etc. Il se flatte d'être vertueux et s'en tient assuré.

CHAPTER XXI.—FIRST THINGS FIRST.—Cf. cap. X. 舞雩 XI. xxv. 1. C. 慝惡之匿於心、Evil hidden within. L. When etc. I venture etc. to exalt virtue, to correct cherished evil, and to discover delusions. Z. de cumulanda virtute, corrigendis cupiditatibus, et discernendis hallucinationibus. K. to elevate the moral sentiment; to discover the secret vices and failings in one's inmost mind; and lastly to dispel the delusions of life. Couv. comment on peut acquérir une grande vertu, corriger ses défauts, reconnaître ses erreurs.

2. C. 善其切於爲己、Commended his earnestness in self culture.

3. C. 先事後得、猶言先難後獲、See the reply to the same disciple in VI. xx. 爲所當爲而不計其功、Do your duty without counting its consequences. 知一朝之忿爲甚微、而禍及其親爲甚大、則有以辨惑而懲其忿矣、To recognise one's brief anger as a mere trifle, yet the calamity brought on one's family as a grievous thing indeed, should induce a man to see and overcome the irrationality of his anger. (It must always be borne in mind that the answers of Confucius were not intended to cover the whole ground, but to apply to the interlocutor's needs). Fan Ch'ih was 粗鄙近利、coarse-fibred and self-interested. L. Truly

二十一

人 與 事 子^二 崇 雱 樊^一 聞 之
 之 攻 後 曰 德 之 遲 在 不
 惡 其 得 善 修 下 從 家 疑
 非 惡 非 哉 慝 曰 遊 必 在
 修 無 崇 問 辨 敢 於 聞 邦
 慝 攻 德 先^三 惑 問 舞 必

assurance knows never a misgiving, and so he ensures popularity abroad, as he also ensures it at home."

CHAPTER XXI.—1. Once when Fan Ch'ih was rambling along with the Master under the trees at the Rain-altars, he remarked: "May I venture to ask how one may improve one's character, correct one's personal faults and discriminate in what is irrational?"

2. "An excellent question," rejoined the Master. 3. "If a man put duty first and success after, will not that improve his

a good question: If doing what is to be done be made the first business, and success a secondary consideration etc. To assail one's own wickedness and not etc. For a morning's anger to disregard one's own life, and involve that of his parents etc. Z. o pulchram questionem: antehabere actus, posthabere acquisitionem etc.? impugnare sua vitia, non vero etc.? ob unius mane iram, oblivisci suam personam et usque ad suos parentes etc.? K. Make it a rule to work for it before you accept anything as your own etc. Make it a habit to assail your own vices and failings before etc. lose his temper and forget himself of a morning etc. Couv. Quelle excellent question! Avoir en vue la pratique plutôt que la possession de la vertu etc.? Faire la guerre à ses propres défauts, et non etc.? Dans un moment de colère, mettre en danger sa vie et celle de ses parents n'est-ce pas illusion?

CHAPTER XXII.—LOVE OF MEN AND KNOWLEDGE OF MEN.—1. C. 愛人仁之施、知人知之務、Philanthropy is altruism in practice, knowledge of men the objective of knowledge. L. benevolence. It is love to *all* men. Z. de humanitate; amare alios. de prudentia; nosse alios. K. The moral life of a man consists in loving men. Understanding consists in understanding men. Couv. d'humanité. Elle consiste à aimer les hommes. la prudence.....à connaître les hommes.

2. 曾氏 says that Fan Ch'ih misapprehended, thinking the 愛人 was general 周、and the 知人 special 擇、two opposites. L. did not immediately understand.

3. Cf. II. 19. C. 舉直錯枉者知也、使枉者直則仁矣、To promote the upright etc. is wisdom;

二
十
二

枉	子 ^三	知	愛	樊 ^一	非	其	與
能	曰	人。	人	遲	惑	身	一
使	舉	樊 ^二	問	問	與。	以	朝
枉	直	遲	知	仁		及	之
者	錯	未	子	子		其	忿
直。	諸	達	曰	曰		親	忘

character? If he attack his own failings instead of those of others, will he not remedy his personal faults? For a morning's anger to forget his own safety and involve that of his relatives, is not this irrational?"

CHAPTER XXII.—1. Once when Fan Ch'ih asked the meaning of Virtue, the Master replied, "Love your fellow-men." On his asking the meaning of knowledge, the Master said: "Know your fellow-men."

2. Fan Ch'ih not having comprehended.

3. The Master added: "By promoting the

to straighten the crooked is kindness. Hence they are not opposites but correlative. L. Employ etc. in this way the crooked can be made upright Z. *evehendo rectos* etc. *potest fieri ut improbi corrigantur*. K. put down every cause that is unjust in such a way that the unjust will be made just. *Couv. en laissant de côté les méchants, on peut déterminer les méchants à se corriger.*

4. 卿 see 向、 It is defined by 昔、 C. He thought the reply only covered the meaning of 知 and not of 仁、 L. Fan Ch'ih retired etc. A little while ago etc. Z. *nup̄er quidem* etc. K. Just a little while ago etc. *Couv. Tout à l'heure, j'ai été voir* etc.

5. C. 歎其所包者廣不止言知、 A sigh over its breadth of meaning, which was not limited to 知、 L. Truly rich is his saying! Z. *o foecundum effatum!* K. a saying very wide indeed in its application. *Couv. Ces paroles sont pleines de sens.*

6. See 書經 III. ii, 11-13; IV. iv. 遠言人皆化而爲仁、不見有不仁者、若其遠去爾、 Afar means that all were transformed to goodness and none saw any that were not good, as if they had gone far away. L. Shun, being in possession of etc. on which all who were devoid of virtue disappeared. Z. *Choen tenens imperium* etc., et *improbilas evanuit*. K. all immoral people disappeared. *Couv. tous les méchants disparurent.*

CHAPTER XXIII.—ON FRIENDSHIP.—告 is read Ku, (III. 7) and means to inform a superior. 道 is 導 C. 友所以輔仁、故盡其心以告之、善其說以道之、然以義合者也、 Friendship is for the development of virtue, hence the importance of fulfilling

者衆湯陶下哉謂能曰夫曰樊
 遠舉有不選言也。使舉子鄉遲
 矣。伊天仁於乎。子^五枉直而也退
 尹下者衆舜^六夏者錯問吾見
 不選遠舉有曰直諸知見子
 仁於矣。臯天富何枉子於夏

straight and degrading the crooked you can make even the crooked straight.”

4. Fan Ch'ih withdrew and afterwards meeting Tzū Hsia said to him: “A little while ago, when I had an interview with the Master, and asked for a definition of knowledge, he replied, ‘By promoting the straight and degrading the crooked you can make even the crooked straight,’—what can he have meant?”

5. “What a rich maxim that is!” replied Tzū Hsia. 6. “When Shun had the Empire, he chose from amongst the multitude and promoted Kao Yao, whereupon all who were devoid of virtue disappeared. And when T'ang had the Empire, he too chose from amongst the multitude and promoted I Yin, whereupon all who were devoid of virtue disappeared.”

XII. XXIII, XXIV. THE ANALECTS.

one's duty by pointing things out to him and using tact in doing so, but always according to what is right. L. Faithfully admonish *your friend*, and skillfully lead him on. If etc. impracticable, stop. Do not disgrace yourself. Z. fideliter commonefacias et belle dirigas eos : si nihil possis, tunc absiste, ne ipsimet injuriam adsciscas. K. Be conscientious in what you say to him. Lead him on gently etc. if you find you cannot do that, stop. Do not quarrel with him only to get insulted. Couv. Avertissez vos amis avec franchise, et conseillez-les avec douceur. S'ils n'approuvent etc. ; craignez de vous attirer un affront.

CHAPTER XXIV.—FRIENDS ARE FOR DEVELOPMENT OF CHARACTER.—L. The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue. Z. sapiens per litteraturam concreditur amicos,.....adjuvat perfectionem. K. makes friends by his taste for art and literature. He uses his friends to help him to live a moral life. Couv. Le sage se fait des amis pas son érudition, et l'amitié est un moyen de perfection pour lui et pour eux.

		二 十 四				二 十 三
仁。	文	曾	辱	不	忠	子
	會	子	焉。	可	告。	貢
	友	曰		則	而	問
	以	君		止	善	友
	友	子		毋	道	子
	輔	以		自	之	曰

CHAPTER XXIII.—1. On Tzū Kung enquiring the duties of friendship the Master replied: "Advise him conscientiously and guide him discreetly. If he be unwilling, then cease; do not court humiliation."

CHAPTER XXIV.—The philosopher Tsêng said: "The wise man by his culture gathers his friends, and by his friends develops his goodness of character."

VOLUME VII.

BOOK XIII.

· CHIEFLY CONCERNING GOVERNMENT.

CONTENTS.—子路、Tzū Lu is the title and the book contains a number of epigrams on government and the duties of rulers. The four words uttered in reply to Tzū Lu might almost serve as its text 先之勞之、

CHAPTER I.—THE LEADER SHOULD LEAD.—

1. 先之勞之。The difficulty is with the 之。If interpreted by “the people,” as is usual, it would read, Go before them, set them to work. With this idea K’ung An Kuo interpreted by “Set them the example and then you can set them to work.” Legge suggests taking 之 in a neuter sense. The accepted view is as in the translation. C. The philosopher 蘇 says: 凡民之行以身先之、則不令而行、凡民之事以身勞之、則雖勤不怨、 Wherever the people should go, let the ruler in person go first and the people without orders will follow; whatever the people should do let the ruler in person do diligently, and they will do works however arduous, without complaint. L. Go before the people *with your example*, and be laborious in their affairs. Z. *praeceas illi, labores illi.* K. Go before (as L.); show them your exertion. Couv. Que le prince donne lui-

VOLUME VII.

BOOK XIII.

曰、
無
倦。

先
之
勞
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第
十
三

CHAPTER I.—1. When Tzū Lu asked about the art of government the Master replied: "Be in advance of them, shew them how to work."

2. On his asking for something more, the Master added: "Untiringly."

même l'exemple de toutes les vertus, et prête secours au peuple dans ses travaux.

2. C. says 無 in ancient copies is 毋 Do not. L. Be not weary (in these things). Z. iis ne lassescas. K. Be indefatigable in that. Couv.s'applique sans relâche à etc.

CHAPTER II.—THE RULER'S RULE: USE YOUR STAFF.—1. For 仲弓 v. Intro. V., for 季氏 see II. 20; III. 6, etc. for 有司 cf. VIII. 4. C. 有司、衆職也。 The holders of the various offices. 宰兼職、 They were united in the Comptroller. 然事必先之於彼、而後考其成功、則己不勞而事畢舉矣、 But he should direct them in their duties, and afterwards examine into their fulfilment, thereby himself avoiding drudgery, and promoting them on the perfection of their work. 賢、有德者、才、有能者、 *Hsien* means the virtuous, *ts'ai* the able. The philosopher 范 says, 不先有司、則君行臣職矣。 Unless etc. then the Prince will be doing his Minister's work. L. Employ first the services of your various officers, pardon small faults and raise to office men of virtue and talents. Z. *praemittere habentes officii curam,.....evehe sapientes et peitos.* K. Leave the initiative in the details of government to the responsible heads of department. Couv. Mettez en avant les préfets, c-a-d. ne faites pas tout par vous-même, mais servez-vous des préfets, qui sont à vos ordres.

2. Cf. II. 19. XII. 24. 人其舍諸、 cf. VI. 4. L. How shall I know etc. so that I may raise them to office?.....will others neglect them? Z.quos vero

				二
而	才。	司、	問	仲
舉	曰、	赦	政、	弓
之。	焉	小	子	爲
曰、	知	過、	曰、	季
舉	賢	舉	先	氏
爾	才	賢	有	宰、

CHAPTER II.—I. When Chung Kung was Minister for the House of Chi he asked for advice on the art of government, whereupon the Master said: "Utilise first and foremost your subordinate officers, overlook their minor errors, and promote those who are worthy and capable."

2. "How may I recognise those are worthy and capable?" he asked. "Promote those

tu non noveris, alii an ipsi missos facient. K.there is then no fear that those whom you do not know will be neglected. Couv.Quant à ceux que vous ne connaissez pas, est-ce que d'autres ne vous les feront pas connaître.

CHAPTER III.—A LESSON IN LOGIC.—1. The clause is generally read in a hypothetical sense,—“If the Prince of Wei is waiting for etc.” 衛君 was Duke 出 of Wei, see VII. 14. This incident is placed in the tenth year of Duke 哀 on Confucius returning from 楚 to Wei. Tzū Lu at that time was in the service of Duke 出、而 may be taken as ‘in order to’; 將 as the sign of the future; 先 is also interpreted as ‘most important.’ I. The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done? Z. expectat magistrum, ut fungaris magistratu: magister quid prius praestiturus? K. Now what do you consider etc. Couv. Si le prince de Wei vous attendait pour régler avec vous etc. a quoi donneriez-vous votre premier soin?

2. Cf. XII. 11. 必也 etc. Cf. III. 7. et al. The translation gives the accepted sense, but it might also be read, ‘If I had to,—the first step surely would be to rectify the various titles.’ C. 是時出公不父其父、而禰其祖、名實紊矣、 At this time Duke Ch'uh disavowed his father, and sacrificed to the manes of his grandfather as if to his father's, so that names and realities were in confusion. Hence if things got their right names, Duke Ch'uh was unfilial and a usurper, and Confucius in this laconic way signifies his own unwillingness to act.

三

奚	子	子	人	所
先。	而	路	其	知、
子 ^二	爲	曰、	舍	爾
曰、	政、	衛	諸。	所
必	子	君		不
也、	將	待		知、

you do recognise ;” was the reply, “as to those whom you may fail to recognise, is it likely that others will neglect them ?”

CHAPTER. III.—I. “The Prince of Wei,” said Tzū Lu, “is awaiting you, Sir, to take control of his administration,—what will you undertake first, Sir ?”

2. “The one thing needed,” replied the Master, “is the correction of terms.”

Apparently however he put no obstacle in the way of his disciples accepting service, for at this time Duke Ch'uh had already ruled for nine years. L. What is necessary is to rectify names. Z. quod potissimum, nonne reformare appellationem? K. If I must begin, I would begin by defining the names of things. Couv. A rendre à chaque chose son vrai nom.

3. 有是哉、Is this so! or, Well, really! You are a long way from the point, Sir. What has that correcting to do with the matter. C. 迂、謂遠於事情、言非今日之急務也。Far from the matter' i.e., not an affair of immediate urgency. L. So, indeed! You are wide of the mark! Why must there be such rectification? Z. estne ita? magister digreditur; quorsum haec reformatio? K. Oh! really, but you are too impractical. What has definition of names to do here. Couv. Est-ce raisonnable? Maître, vous vous égarez loin du but. A quoi cette réforme des noms?

4. 闕 Cf. II. 18. 蓋闕如也 thereupon is reserved-like. L. How etc A superior man etc. shows a cautious reserve. Z. quam rusticus iste Yeou! Sapiens etc. quippe omittentis instar. K. Sir, you have really no manners. A gentleman, when he hears etc. will always wait for an explanation. Couv. Que Lou est grossier! Un homme sage se garde de dire ou de faire ce qu'il ne sait pas.

5. L. If names be not correct, language is not in accordance with the truth of things. If etc. affairs cannot be carried on to success. Z. Si titulus non sit rectus, tunc appellatio non probatur;.....res non perficientur. K.

則 闕 於 野 也 有 正
 言 如 其 哉 奚 是 名
 不 也 所 由 其 哉 乎。
 順 名^五 不 也 正。 子 子^三
 言 不 知 君 子^四 之 路
 不 正 蓋 子 曰 迂 曰

3. "Are you as wide of the mark as that, Sir!" said Tzū Lu, "Why this correcting?"

4. "How uncultivated you are, Yu!" responded the Master. "A wise man, in regard to what he does not understand, maintains an attitude of reserve. 5. If terms be incorrect, then statements do not accord with facts; and when statements and facts do not

Now, if names of things are not properly defined, words will not correspond to facts.....impossible to perfect anything. Couv. Si les noms ne conviennent pas aux choses, il y a confusion dans la langage etc.

6. 中 is a verb. 無所措 etc. have nowhere to put hand or foot. 事得其序之謂禮、物得其和之謂樂、*Li* is order, *Yo* is harmony. L. When etc. proprieties and music will not flourish.....punishments will not be properly awarded.....the people do not know how to move hand or foot. Z. si etc. tunc res non perficientur ;.....officia et harmonia non florebunt ;.....supplicia et poenae non quadrabunt ;.....populus non habet ubi ponat manus et pedes. K. Where etc. the arts and institutions of civilization cannot flourish ;.....law and justice cannot attain their ends ;.....people will be at a loss to know what to do. Couv.les choses ne s'exécutent pas,.....les bienséances et l'harmonie sont négligées,.....les supplices et les autres châtimens n'étant plus proportionnés aux fautes.....ne sait plus où mettre la main ni le pied.

7. Had Tzū Lu attended to the discrimination of Confucius he would not have sacrificed his life for an unworthy master. L. necessary that the names he uses may be spoken *appropriately*,.....carried out *appropriately*.....just that in his words there may be nothing incorrect. Z. Ideo sapiens princeps quod nominat, certe decebit denominari ;.....peragi.....nihil habet quod temere sit, idque totum est. K. can always specify whatever he names ;.....carry out.....makes it a point to be always exact in the words he uses. Couv. Un prince sage donne aux choses les noms qui leur conviennent, et chaque chose

所君言名措不刑興不順
 苟子之之手中罰禮成則
 而於必必足則不樂則事
 已其可可故[†]民中不禮不
 矣言行言君無刑興樂成
 無也也子所罰則不事^{*}

accord, then business is not properly executed; 6. when business is not properly executed, order and harmony do not flourish; when order and harmony do not flourish, then justice becomes arbitrary; and when justice becomes arbitrary the people do not know how to move hand or foot. 7. Hence whatever a wise man denominates he can always definitely state, and what he so states he can always carry into practice, for the wise man will on no account have anything remiss in his definitions."

doit être traitée d'après la signification du nom etc. Dans le choix des noms il est très attentif.

CHAPTER IV.—ROYAL CHARACTER BETTER THAN ROYAL FARMING.—I. 樊遲、See Intro. V. It is supposed that he was in office at this time. C. 種五穀曰稼、種蔬菜曰圃。Corn growing is called farming, vegetable growing kitchen gardening. L. husbandry. I am not so good for that etc. husbandman.....gardener. Z. ego haud par veterano agricolae.....nec tanti ac veteranus olitor. K. For that etc. farmer.....gardener. Couv. Un vieux laboureur vous l'enseignerait mieux que moi.....jardinier etc.

2. C. 小人謂細民。A plebeian: L. A small man indeed. Z. vulgarem hominem. K. a petty-minded man. Couv. l'esprit petit.

3. Note the parallels 禮、敬、義、服、信、用情、情、might be translated 'a like spirit.' C. defines it by 誠實 Sincerity. 襁、織縷爲之以約小兒於背者、A piece of cloth with tapes attached for tying a child on the back,—as is still in vogue. L. If a superior man love propriety, the people will not dare not to be reverent.....righteousness,.....submit to his example,.....good faith.....sincere. Now, when these things obtain, the people from all quarters will come to him,.....what need has he etc. Z. si superior amet ritus, tunc populi nemo audebit non revereri ;.....justitiam.....acquiescere ;.....sinceritatem.....adhibere voluntatem.....populi fasciatos gestabunt suos infantes et accurent. K. When the rulers etc. encourage education and good manners the people will never fail in respect.....encourage the love of

四

則 敢 上 則 樊 出 不 請 曰 樊
 民 不 好 民 須 子 如 學 吾 遲
 莫 服 義 莫 也 曰 老 爲 不 請
 敢 上 則 敢 上^三 小 圃 圃 如 學
 不 好 民 不 好 人 樊^二 曰 老 稼
 用 信 莫 敬 禮 哉 遲 吾 農 子

CHAPTER IV.—1. On Fan Ch'ih requesting to be taught agriculture, the Master replied, "I am not as good as an old farmer for that." When he asked to be taught gardening the Master answered, "I am not as good as an old gardener for that."

2. On Fan Ch'ih withdrawing the Master said: "What a littleminded man is Fan Hsü!" 3. When a ruler loves good manners his people will not let themselves be disrespectful; when a ruler loves justice his people will not let themselves be unsubmitive; when a ruler loves good faith his people will not venture to be insincere;—and if he be

justiceobedience;.....good faith.....honesty.....
 flock to that country etc. Couv. Si le prince aime
 l'urbanité et les convenances, aucun de ses sujets n'osera
 les négligerjustice,l'obéissance sincérite.....
 de mauvaise foi,.....accouront à lui, avec leurs petits
 enfants sur leurs épaules. Quel besoin etc.

CHAPTER V.—LEARNED AND UNPRACTI-
 CAL.—Cf. II. 2. 不達、may mean inability to carry
 the teaching of the poems into practical life. C. 專、獨
 也。Alone 詩本人情該物理、可以驗風俗
 之盛衰、見政治之得失、.....故誦之者必
 達於政、而能言之也。The Odes really reveal
 human nature and the principles of things in general, and
 from them the development or decay of manners and the
 success or failure of governments can be deduced. Hence
 the student of them should undoubtedly be versed in the
 rules of Government and be able to discuss them. L.
 Though a man etc. yet if, when intrusted with a govern-
 mental charge, he knows not how to act, or if, when sent
 to any quarter etc. he cannot give his replies unassisted,
 notwithstanding the extent, etc. Z. didiceris Carmina
 tercenta ; si.....nescias expedire, missusque.....nequeas a
 te solo dare responsiones,.....tamen cui usui facient. K.
 A man who can recite three hundred pieces of poetry by
 heart, but who, when the conduct of the affairs of a nation
 is intrusted to him, can do nothing,.....public mission to a
 foreign country, has nothing to say for himself etc. Couv.
 Supposons qu'un homme etc. il manque d'habilité; s'il
 (id. K.) il soit incapable de répondre par lui-même; que
 lui sert toute sa littérature?

五

以	專	使	授	子	稼。	子	方	情
爲。	對	於	之	曰、		而	之	夫
	雖	四	以	誦		至	民、	如
	多、	方、	政、	詩		矣、	襁	是
	亦	不	不	三		焉	負	則
	奚	能	達、	百、		用	其	四

like this, then people will come from every quarter carrying their children strapped on their backs;—what does he want with learning agriculture?”

CHAPTER V.—The Master said: “A man may be able to recite the three hundred Odes, but if, when given a post in the administration, he proves to be without practical ability, or when sent anywhere on a mission, he is unable of himself to answer a question, although his knowledge is extensive, of what use is it?”

CHAPTER VI.—COMMANDING CHARACTER.—L. When a prince's personal conduct is correct, his government is effective without the issuing of orders. If etc. he may issue orders, but they will not be followed. Z. *si cujus persona sit recta, quin jubeat, tamen agent;... non obsequentur.* K. If a man is in order in his personal conduct, he will get served even without taking the trouble to give orders. Couv. *Si le prince est lui-même vertueux, le peuple remplira ses devoirs, sans qu'on le lui commande;..... ne les suivra pas.*

CHAPTER VII.—BROTHERS IN DEGENERACY.—Lu was the territory of Duke 周 fourth son of 文王, the second son being 武王. The seventh son was 康叔 who became Duke of 衛. Cf. VI. 22. C. 本兄弟之國、而是時衰亂、政亦相似、故孔子歎之。Originally brother kingdoms they, in this hour of decay and upheaval, still maintained a like relationship in their political condition, hence Confucius' sigh. L. The Governments.....are brothers. Z. *sicut germani fratres.* K. The one is about the same as the other. Couv. *sont soeurs par leur administration, comme par leur origine.*

CHAPTER VIII.—A CONTENTED MIND.—善居室 is described by the 合講 as 處家 to manage one's house. C. 公子荆衛大夫、He was a high minister of Wei. 苟、聊且粗略之意。An expression of indifference and carelessness (備旨 says 將就 About). 合、聚也。Collect, accumulate. 完、備也。Complete. 言其循序而有節、不以欲速盡美累其心。It means he did it by degrees in modera-

	八		七		六	
善	子	兄	子	正	令	子
居	謂	弟	曰	雖	而	曰
室	衛	也	魯	令	行	其
始	公		衛	不	其	身
有	子		之	從	身	正
曰	荆		政		不	不

CHAPTER VI.—The Master said: “If a ruler is himself upright his people will do their duty without orders; but if he himself be not upright, although he may order they will not obey.”

CHAPTER VII.—The Master said: “Lu and Wei are brothers (even) in their government.”

CHAPTER VIII.—The Master said of Ching, a scion of the ducal House of Wei, that he dwelt well content in his house. When first he began to possess property he

tion, without permitting a desire for immediate perfection to dominate him,—and make him greedy. L. that he knew the economy of a family well.....Ha! here is a collection!.....Ha! this is complete!.....Ha! that is admirable! Z. bene degebat domi;.....aliquantulum cumulavi,.....circiter complete habeo;.....prope splendendum est. K. admirable.....ordered the economy of his home... ..‘I have just made ends meet.’.....‘I have just managed to pay for all I require.’ ‘Now I can just manage to get along pretty well.’ Couv. toujours content de l’état de sa maison.....J’ai amasse un peu..... Je suis presque au comble de l’opulence.....Je suis dans la splendeur.

CHAPTER IX. — FIRST ENRICH, THEN TEACH.—Confucius thus early recognises the law of Political Economy that wealth and leisure are necessary to education and civilisation.

1. C. 僕、御車也、 To drive a vehicle. L. when the Master went to etc. Z. Confucius adibat etc. K. When Confucius on his travels etc. Couv. alla dans le principauté etc.

2. C. 庶、衆也、 Many. L. How numerous are the people! Z. multitudo quanta! K. What a large population is here! Couv. Que les habitants sont nombreux!

3. C. 庶而不富、則民生不遂、故制田里、薄賦歛、以富之。 To leave a large population in poverty affects its very existence, hence the duty of distributing the land communally and of lightening the levies and imposts in order to their enrichment. L. Since they are thus numerous what more etc, Z. cum multi

九

何	有	子 ⁼	子 ⁻	苟	苟	苟
加	曰	曰	適	美	完	合
焉。	既	庶	衛	矣。	矣	矣
曰	庶	矣	冉		富	少
富	矣	哉。	有		有	有
之。	又	冉 ⁼	僕		曰	曰

called it "A passable accumulation;" when he had prospered somewhat he called it, "Passably complete;" and when he had amassed plenty he called it "Passably fine."

CHAPTER IX.—I. When the Master was travelling to Wei, Jan Yu drove him.
2. "What a numerous population!" remarked the Master.

3. "The people having grown so numerous what next should be done for them?" asked Jan Yu. "Enrich them," was the reply.

sunt quid praeterea addendum ait; ditandi. K. With such a large population what etc. Couv. Maintenant qu'ils sont nombreux.....les rendre riches.

4. C. 富而不教、則近於禽獸、故必立學校、明禮義、以教之。 To enrich without educating leaves men very near the level of the brute. Hence colleges must be established for the study of religion and morals in order to the people's education L. And when etc. Teach them. Z. instruendi. K. Educate them. Couv. Les instruire.

CHAPTER X.—CONFUCIUS' CONFIDENCE IN HIS METHODS.—而已可 = 而已經可。 And already can do. C. 可者僅詞、言綱紀布也、*K'o* means barely, passably, i e, the regulations could have been published abroad. 有成、治功成也。 The administration itself brought into order. L. If there were any of the princes who would employ me, in the course of twelve months I should have done something considerablethe government would be perfected. Z. si esset etc. jam foret sat bene.....haberetur perfectio. K. If I were given the conduct...accomplished something...put everything in order. Couv. Si un prince... assez bien réglée,..... parfaite.

CHAPTER XI.—A HUNDRED YEARS OF GOOD RULE—C. 爲邦百年、言相繼而久也。 It means a long, unbroken period. 勝殘、化殘暴之人、使不爲惡。 Transform the cruel and cause them to cease from evil. 古有是言而夫子稱之。 This was an ancient saying which the Master approves. L. If good men.....able to transform the violently bad, and

十一

十

百	子	也	者	子	加	曰
年	曰	三	者	曰	焉	既
亦	善	年	月	苟	曰	富
可	人	有	而	有	教	矣
以	爲	成	已	用	之	又
勝	邦		可	我		何

4. "And when you have enriched them, what next should be done?" he asked. "Educate them," was the answer.

CHAPTER X. — The Master said: "Were any Prince to employ me, in a twelvemonth something could have been done, but in three years the work could be completed."

CHAPTER XI.—The Master remarked: "How true is the saying: 'If good men ruled the country for a hundred years, they

dispense with etc. Zetiam posse domare nefandos etc. K. make deeds of violence impossible etc. Couv. Si les princes vertueux succédaient etc. (a dit une poète),à corriger les hommes les plus scélérats etc.

CHAPTER XII.—EVEN A REGAL RULER WOULD NEED TIME.—C. 王者、謂聖人受命而興也。 A Sage heaven-inspired and arising. 三十年爲一世。 Thirty years make a generation. 仁、謂教化洽也、 The transforming influence of education would have become complete. In reply to a criticism comparing the “three years” of Confucious with the “generation” here, 程子 says: To get the administration in order might be done in three years, but to perfect the people in virtue right through to the very marrow would take a generation. L. If a truly royal ruler etc. it would still require etc. Z. verus rex, profecto uno saeculo et jam staret virtus. K. If a really God-sent great man were to become Emperor now, it would take etc. Couv.un souverain vraiment digne de ce nom, au bout de trente ans, la vertu fleurirait partout.

CHAPTER XIII.—FIRST RECTIFY SELF.—Cf. cap 6; and VI, 6. 從政 one in the administration, not the 爲政 Ruler. L. If a minister make his own conduct correct, what difficulty will he have in assisting in government. If etc. what has he to do with etc. Z. si quis reformet suam personam, ad gendum magistrum quid negotii? K. If a man has really put his personal conduct in order, what is there in the government of a country etc. Couv. Si un homme sait se gouverner lui-même, quelle difficulté aura-t-il à gouverner l'État?

十三

十二

如	有	矣	子	必	子	是	殘
正	不	於	曰	世	曰	言	去
人	能	從	苟	而	如	也	殺
何	正	政	正	後	有		矣
	其	乎	其	仁	王		誠
	身	何	身		者		哉

could even tame the brutal and abolish capital punishment!"

CHAPTER XII. — The Master said: "If a kingly ruler were to arise it would take a generation before Virtue prevailed."

CHAPTER XIII. — The Master said: "If a man put himself aright what difficulty will he have in the public service; but if he cannot put himself aright how is he going to put others right?"

CHAPTER XIV.—USURPING POLITICIANS.—
 For 冉子 see Intro. V. This incident dates after Confucius' return from exile. Jan Yu at this time was minister in the Chi Family, who held Court and settled State policy, usurping ducal powers. Confucius of set purpose declines to admit Jan Yu's statement that they could have been dealing with State affairs, and insists they must have been the Chi family affairs, for as a retired statesman, he too was entitled to be present at the discussion of State business, which would be held at the ducal court and not at that of the Chi Family. C. 朝、季氏之私朝。 The Chi illicit court. 晏、晚也。 Late. 政、國政。 Affairs of State. 事、家事。 Family business. 以、用也。 To employ. 禮、大夫雖不治事、猶得與聞國政。 According to the Li, ministers though no longer in office, shared in the discussion on State policy. L. We had government business. It must have been family affairs. If etc. though I am not now in office I should have been consulted about it. Z. fuerunt politica. illius negotia scilicet; si etc. mihi ipsi datum fuisset ea audire. K. We have just had State affairs. You mean 'business.'I should still have been consulted. Couv. Les affaires publiques m'ont retenu.....affaires particulières de ce (Ki suenn etc.).....j'aurais été appelé à la délibération.

CHAPTER XV.—SUCCESS OR FAILURE HANGING ON A WORD.—I. 定公 Duke of Lu, see III. 19. L. suggests that the Duke was quoting a common saying in his two questions. C. 幾、期也。 To expect. (若是 etc. like this that expectation). L. a single sentence which could make a country prosperous. Such an effect

十五

十四

孔	可	定	以	如	政	何	冉
子	以	公	吾	有	子	晏	子
對	興	問	其	政	曰	也	退
曰	邦	一	與	雖	其	對	朝
言	有	言	聞	不	事	曰	子
不	諸	而	之	吾	也	有	曰

CHAPTER XIV.—Once when Jan Tzū came from Court the Master asked, “Why are you so late?” “We had affairs of State” was the reply. “They must have been Family affairs, then,” said the Master. “If there had been affairs of State, although they do not engage me in office, yet I should have been consulted about them.”

CHAPTER XV.—I. Duke Ting enquired whether there were any one phrase by the adoption of which a country could be made prosperous. “No phrase can be ex-

cannot be expected from one sentence. Z. *unicum verbum, quod tamen valeat erigere regnum, existitne? dictio, non potest tantum illa portendere.* K. expressed in one single sentence. One cannot expect so much meaning from etc. Couv. Une sentence ne peut avoir une si grande portée.

2. Or, The people's saying says. L. There is a saying, however, which people have,—To be a prince is difficult etc. Z. *at vulgi effatum ait: agere principem difficile etc.* K. To be a ruler of men is difficult and to be a public servant is not easy. Couv. On dit communément qu'il est malaisé d'être bon souverain etc.

3. The first 乎 is taken as a preposition, in. C. If a prince recognises this he will be ever on his guard, 無一事之敢忽然 doing nothing in haste. L. If a ruler knows this etc. Z. *si noveris etc.* K. Now if one only knew that it is etc. Couv. Si un prince comprenait bien etc.

4. 乎 is a preposition. C. 言他無所樂惟樂此耳。 Means, No delight in anything else, only in this,—that none oppose me. 備旨 describes 唯 by 獨 and 其言 by 凡君之詔詰號令、 All the royal decrees and commands. L. I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say. Z. *ego nihil gaudes in agendo regem, nisi quod verba faciens, jam nemo mihi contradicat.* K. I find no pleasure in etc. except in that whatsoever I order no man shall oppose. Couv. Je ne trouve pas d'agrément dans l'exercice de pouvoir; une seule chose me plait,.....personne ne me contredit.

其無也、可孔言而也、如^三君也、可
 言樂人以子而興、不知難人^二以
 而乎之若對喪邦幾爲爲之若
 莫爲言是曰邦乎。乎君臣言是
 予君曰、其言有曰^四一之不曰、其
 違唯予幾不諸一言難易爲幾

pected to have such force as that," replied Confucius. 2. But there is the popular saying, 'It is hard to be a Prince, and not easy to be a Minister.' 3. If a Prince perceive the difficulty of being a Prince, may he not expect through that one phrase to prosper his country?"

4. "Is there any one phrase," he asked, "through which a country may be ruined?" "No phrase can be expected to have such force as that," replied Confucius. "But there is the popular saying, 'I should have

XIII. XV, XVI, XVII. THE ANALECTS.

5. The 之 may be 'him' or 'them.' C. 忠言不至於耳、君日驕而臣日諂、未有不喪邦者。 If faithful admonition does not reach the prince's ear, he becomes daily more arrogant, and his ministers daily more fawning, resulting in inevitable ruin. L. If a ruler's words be good, is it not also good that no one oppose them etc. Z. si illa bona sint et nemo iis contradicat etc. K. If what is ordered is right, it is well and good that no one oppose it. Couv. Si le prince parle bien, et que personne ne le contredise, ne sera-ce pas bien?

CHAPTER XVI.—THE MAGNETIC FORCE OF GOOD GOVERNMENT.—1. See VII. 18. L. about government. Z. de gubernatione. K. What was essential in the government etc. Couv. sur la manière de gouverner.

2. 說 = 悅。近者、The near, the inhabitants. C. 被其澤則悅、聞其風則來。 The recipients of his grace are glad, and those who hear of his fame flock to him. L. *Good government obtains when* those who are near etc. and those who are far off are attracted. Z. propinqui gaudeant, remoti adveniant. K. When etc. the people at home are happy..... other countries come. Couv. Si ceux qui vivent près du prince sont contents, si ceux qui sont loin viennent etc.

CHAPTER XVII.—HASTE v. THOROUGHNESS: TRIFLES v. GREAT THINGS.—For 子夏 see Intro. V. 無 is taken as 毋. C. 莒父、魯邑名。 A city (in the west) of Lu. 欲事之速成、則急速無序、而及不達、 He who wants things doing in haste gets haste without order, and moreover they are not done

十七

十六

問	子	近	葉	一	之	乎	之	也
政	夏	者	公	言	違	如	違	如 ^五
子	爲	說	問	而	也	不	也	其
曰	莒	遠	政	喪	不	善	不	善
無	父	者	子	邦	幾	而	亦	而
欲	宰	來	曰	乎	乎	莫	善	莫

no gratification in being a Prince, unless none opposed my commands.' 5. If those are good, and on one opposes them, that surely is well. But if they are not good, and no one opposes them, may he not expect in that one phrase to ruin his country?"

CHAPTER XVI—1. When the duke of Shê asked the meaning of good government, 2. the Master answered: "The near are happy and the distant attracted."

CHAPTER XVII.—When Tzū Hsia was Magistrate of Chü-fu he asked what

thoroughly. 見小者之爲利、則所就者小、而所失者大矣。 He who is on the lookout for trifling advantages will get trifles, and miss the greater things. 程子 says: 子夏之病常在近小。 Tzū Hsia's weakness was lack of breadth and exaggeration of detail. L. Do not be desirous to have things done quickly; do not look at small advantages. Desire etc. prevents their being done thoroughly.....great affairs from being accomplished. Z. non sit voluntas praeceps, ne respicias parva lucra. K. Do not be in a hurry to get things done. Do not consider petty advantages.....you will never accomplish great things. Couv. Ne vous hâtez pas trop; ne recherchez pas les petits avantages. Qui se hâte, n'atteint pas loin; qui etc. néglige les grandes choses.

CHAPTER XVIII.—BLOOD THICKER THAN—TRUTH.—1. For 葉公 see VII. 18. The 直躬者 is generally interpreted in the singular. 語 To state to. C. 直躬、直身而行者、Straightforward in character and conduct. 有因而盜曰攘、Stealing with a measure of reason is called appropriating—as when the sheep trespasses on one's pasture. L. Among us here there are those who may be styled upright in their conduct. If their fathers have stolen etc. they will bear witness to the fact. Z. in meo pago sunt qui recte procedunt: si cujus pater surripiat ovem etc. K. men to be found who are so upright that when a father steals a sheep the son is ready etc. Couv. , Dans mon pays il est des hommes qui font profession de droiture.si un pere vole etc.

2. 父爲子隱、A father hides for his son. 直在其中 see II. 18. C. 父子相隱天理人情之

十八

證	其	吾	葉	利	速	速
之。	父	黨	公	則	則	無
孔 ^二	攘	有	語	大	不	見
子	羊	直	孔	事	達	小
曰	而	躬	子	不	見	利
吾	子	者	曰	成。	小	欲

should be his policy, whereupon the Master said: "Do not be in a hurry, do not be intent on minor advantages. When in a hurry nothing is thorough, and when intent on minor advantages nothing great is accomplished."

CHAPTER XVIII.—1. The Duke of Shê observed to Confucius: "In my part of the country there is a man so honest that when his father appropriated a sheep he bore witness to it." 2. "The honest in my part

XIII. XVIII, XIX, XX. THE ANALECTS.

至也、 Mutual screening between father and son is the highest law of Nature, and of humanity. L. The father conceals the misconduct of his son. Uprightness is to be found in this. Z. *pater pro filio celat,.....occultat, etc.* K. They consider it consistent with true uprighteness for a father to be silent regarding the misdeed etc. Couv. *Le père cache les fautes etc. Cette conduite n'est pas opposée à la droiture.*

CHAPTER XIX.—FOUNDATION PRINCIPLES OF CONDUCT. Hints to Missionaries et al.—Cf VI. 20. XII. 22. 之 is a prepositional verb, to go to. C. 恭主容、敬主事、恭見於外、敬主乎中。恭 lays stress on the demeanour, 敬 on duty; 恭 is exhibited externally, 敬 has its seat within. L. It is, in retirement, to be sedately grave; in the management of business to be reverently attentive; in intercourse with others to be strictly sincere.rude, uncultivated tribes etc. Z. *domi degens gravitatem,.....sedulitatem,..... fidelitatem. barbaras tribus.* K. In dealing with yourself be serious, in business be earnest;.....conscientious. Couv. *Quand vous êtes seul à la maison, veillez sur vous-même;.....soyez diligent; soyez de bonne foi..... tribus barbaras.*

CHAPTER XX.—GRADED CHARACTERISTICS. 一何如 What must be like 斯 in order that 可謂 one may call 之 him 士 an officer. 士 means an educated man, civil primarily, military later. C. 此其志有所不爲、而其材足以有爲者、 There are things this type will refuse to do, and yet it has ability enough for what it wants to do; i e. it is able and honourable, possessed with a sense of 'divine shame.' L. What qualities

二十

十九

斯	子	狄	與	居	樊	中	爲	是	黨
可	貢	不	人	處	遲	矣。	父	父	之
謂	問	可	忠	恭	問		隱	爲	直
之	曰	棄	雖	執	仁		直	子	者
士	何	也。	之	事	子		在	隱	異
矣。	如		夷	敬	曰		其	子	於

of the country," replied Confucius, "are different from that, for a father will screen his son, and a son his father,—and there is honesty in that."

CHAPTER XIX.—Once when Fan Ch'ih asked about Virtue the Master said: "In private life be courteous, in handling public business be serious, with all men be conscientious. Even though you go among barbarians you may not relinquish these."

CHAPTER XX.—1. Tzū Kung asked: "What must an Officer be like to merit his name?" "If in his personal conduct," replied the Master, "he has a sensibility to

must a man possess to entitle him etc. He who in his conduct of himself maintains a sense of shame, and when sent to any quarter etc. deserves to be called etc. Z. quid agam ut possim vocari sapiens candidatus: actionibus propriis serva pudorem,.....ne dedecores etc. K. What must one be in order to be considered a gentleman?..... strict personal honour. . . .not disgrace his mission. Couv. ce qu'il fallait faire pour mériter d'être appelé disciple de la sagesse.... qui dans sa conduite privée a de la pudeur.ne déshonore pas le prince qui etc.

2. 宗族 Clansmen. 此本立而材不足者、Of established character but restricted ability. L. who may be placed in the next lower rank? He whom the circle of his relatives pronounce to be filial, whom his fellow-villagers and neighbours etc. fraternal. Z. quis a tali secundus? quem generis cognatio etc. vici populares praedictent obsequentem erga majores. K. hold up as a good songood citizen Couv. dont la piété filiale est attestée etc. respect pour les aînés et les supérieures est loué par etc.

3 C. 果、必行、Bent on doing, pertinacious. 徑小石之堅確者、Hard, like small stones, pebbly. 小人、言其識量之淺狹也、His capacity is shallow and narrow: 亦不害其爲自守也、Not that this affects his personal honour. 此則市井之人、A man for the market-place, a shopkeeper. L. They are determined to be sincere in what they say and to carry out what they do. They are obstinate little men. Z. qui in verbis omnino sincerus,.....tenax. Durisculus hujusmodi, vulgaris homo sane. K. One who makes it a point to

然信問黨宗曰君使子
 小行其稱族敢命於曰
 人必次弟稱問可四行
 哉果曰焉孝其謂方己
 抑硜言曰焉次士不有
 亦硜必敢鄉曰矣辱恥

dishonour, and wheresoever he be sent will not disgrace his Prince's commission, he may be said to merit his title."

2. "I would venture to ask who may be ranked next," said Tzū Kung. "He whom his relatives commend as filial and whose neighbours commend as brotherly," was the answer.

3. "I would venture to ask the next," said Tzū Kung. "He is one who always stands by his word," was the answer, "and who persists in all he undertakes; he is a man of grit, though of narrow outlook; yet

carry out what he says and to persist in what he undertakes, a dogged, stubborn little gentleman though he is. Couv. sincere dans ses paroles, obstiné dans ses actions, est sans doute un homme opinionâtre, vulgaire.

4. 噫、心不平聲、 An exclamation of discomfort. A 斗 is a measure (十升). A 筭 is a bamboo vessel of 十二斗、言鄙細也、算數也、斗筭、 Means common and precise, calculators, counting details. Cf II. 12 L. Pooh! they are so many etc. Z. cheu! modiolii quasalive homunciones etc. K. only red-taped bureaucrats. Couv. Helas! ce sont des hommes d'un esprit étroit etc.

CHAPTER XXI.—THE IMPETUOUS AND THE CAUTIOUS.—Cf. V. 21. VIII. 16. See Mencius VII. ii. 37 for the expansion of this section. 與之 Give, communicate to them, i.e. 以道傳之、 transmit my teaching to them. Another view is 與之同處。中 行、 Walking in the middle, free from excess or deficiency in character, but C. takes 行 as 道 the way. 狂者、志極高、而行不掩、 Lofty aims with deeds not tallying. 狷者、知未及、而守有餘、 Lacking in knowledge but with self-control to spare. 既不可得而徒得謹厚之人、 Since he could not get (the 中行者) and it was no use teaching the cautious and stolid, —he would take the heady and the discreet. L. Since I cannot get men pursuing the due medium, to whom I might communicate it etc. I must find the ardent and the cautiously decided.....advance and lay hold of the truth;..... keep themselves from what is wrong. Z. si non inveniam etc. communicem sapientiam, an non potius alta praesu-

二十一

狷	而	子	之	如	今	可
乎、	與	曰、	人、	子	之	以
狂	之、	不	何	曰、	從	爲
者	必	得	足、	噫、	政	次
進	也	中	算	斗	者	矣。
取、	狂	行	也。	箝	何	曰 ^四

perhaps he may be taken as of the third class."

4. "What would you say of the present day government officials?" asked Tsū Kung. "Faugh!" said the Master. "A set of pecks and hampers, unworthy to be taken into account!"

CHAPTER XXI. — The Master said. "If I cannot obtain men of the *via media* to teach, those whom I must have, let them be the ambitious and the discreet; for the ambitious do make progress and get a hold, and,

mentibus rectique tenacibus? K. If I cannot find reasonable and equitable men to have to do with, upon necessity I would choose men of enthusiastic or even fanatical character. Couv. Comme je ne trouve pas de disciples capable de etc. juste milieu, je cherche etc. hautes aspirations etc. ou etc. sans être très intelligents, ont l'amour de devoir.

CHAPTER XXII.—CONSTANCY NECESSARY TO DOCTORS AND MEDICINE-MEN.—1. 巫 composed of 'work' and 'gesticulation,' a rain-maker, wizard, soicerer, medium, medicine-man. Medicine and magic were and still are closely allied in China, as they were in the West in mediaeval times and, in more scientific form, as they are now again becoming. C. 恆、常久也、Persevering, constant. 巫所以交鬼神、Spiritualistic professor or medium; 醫、所以寄死生、A medium of life and death. 故雖賤役、而尤不可以無常、Although menial occupations they cannot do without constancy. L. A man without constancy cannot be either a wizard or a doctor. Z. careat constantia, nec potest agere hariolum medicumve. K. without perseverance cannot be etc. magician. Couv. un homme inconstant ne peut pas même devenir habile devin ou bon médecin.

2. A quotation from the 易經 diagram 恆. C. 承、進也、L. Inconstant in his virtue, he will be visited with disgrace. Z. alii excipient eum probis K. The reputation for a virtue once acquired unless persevered in will lead to disgrace. Couv. Celui qui manque de constance, sera la risée d'autres

3. This is an acknowledged crux interpretum and C.

二
十
二

承	夫。	可	曰、	子	也。	猶
之	不 ^二	以	人	曰、		者
羞、	恒	作	而	南		有
子 ^三	其	巫	無	人		所
曰、	德、	醫	恒、	有		不
不	或	善	不	言		爲

as to the discreet, there are things that they will not do."

CHAPTER XXII.—1. The Master said: "The men of the South have a saying: 'A man without constancy will make neither a soothsayer nor a doctor.' How well put!

2. (The Yi Ching says:) 'If he be inconstant in his moral character, someone will bring disgrace upon him.'" 3. The Master

XIII. XXII, XXIII, XXIV. THE ANALECTS.

leaves it. It seems to imply the importance of making a forecast. 占 means to prognosticate, divine. L. This arises simply from not prognosticating. Z. non consideratur; en totum ^ K. It is much better not to assume the reputation for the virtue at all. Couv. On ne réfléchit pas (sur ces paroles), et de là vient tout le mal.

CHAPTER XXIII.—FRIENDLINESS v. FAMILIARITY.—Cf. II. 14. 不同 not hand in glove with. C. 和者無乖戾之心、同者有阿比之意、The agreeable are never churlish, the familiar are servile. There is the difference that exists between 公 and 私、open and underhand. L. The superior man is affable, but not adulatory. Z. vir sapiens est concors, sed nulla coitione. K. A wise man is sociable but not familiar. A fool etc. Couv. Le sage est accommodant avec tout le monde, mais il n'a pas de complaisance coupable.....

CHAPTER XXIV.—POPULARITY AN INSUFFICIENT CRITERION OF CHARACTER.—未可 Not yet can do. 鄉人 literally, country-men. 好惡 seem to connote like and detest rather than love and hate. C. 善者好之而惡者不惡、則必有苟合之行、If the good like him and the bad don't dislike him, he must be at fault somewhere. L. What do you say of a man who is loved by all the people of his neighbourhood? We may not for that accord our approval of him.....hated etc.....conclude that he is bad. It is better.....that the good etc. Z. si pagi homines omnes ament quempiam, quomodo? nondum bene.....aversentur etc. illud melius, si popularium boni etc. K. What do you say of a man who is popular with all his fellow-townsmen in a place?

二十四

二十三

曰	皆	曰	皆	子	不	不	子	占
未	惡	未	好	貢	和。	同。	曰	而
可	之	可	之	問		小	君	已
也	何	也	何	曰		人	子	矣。
不	如。	鄉	如。	鄉		同	和	
如	子	人	子	人		而	而	

remarked: "All because he did not calculate beforehand."

CHAPTER XXIII.—The Master said: "The true gentleman is friendly but not familiar; the inferior man is familiar but not friendly."

CHAPTER XXIV.—Tzū Kung asked: "What would you say of the man who is liked by all his fellow-townsmen?" "That is not sufficient," was the reply. "Then what would you say of him who is hated by all his fellow-townsmen?" "Nor is that

He is not necessarily a good man. *Couv.* aimé de tous les habitants de son pays. Cela ne prouve pas suffisamment sa vertu.....en butte à la haine etc. On pourrait à plus juste titre estimer vertueux, celui qui etc.

CHAPTER XXV. — THE SERVICE OF THE NOBLE AND IGNOBLE.—器之 Utensils them,—treats them according to capacity. 求備 Demands perfection,—that a round man fit a square hole. The 備旨 says 以全材責備一人身上、 He demands all capabilities complete in every individual. C 君子之心公而恕、小人之私而刻、天理人欲之間每相反而已矣、 The princely man's character is just and considerate, the ignoble man's character is underhand and harsh, the difference between divine law and human passion. L. The superior man etc. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The inferior man etc. he wishes them to be equal to everything. Z. viro sapienti facile servitur, at difficile satis-fit: si enim oblecteris eum non juxta rationem, non laetabitur; at etc. metitur capacitatem eorum..... exigit perfectionem. K. A wise and good man etc. If you go beyond your duty to please him etc. takes into consideration their capacity. A fool etc. able to do everything. *Couv.* il est aisé de servir l'homme sage etc. Si l'on cherche à gagner ses bonnes grâces par une voie peu louable, on n'y réussira pas. Pour ce qui est du service qu'il demande, il considère les aptitudes etc. l'homme vulgaire etc. exige la perfection.

二十五

焉。其不。易之。及不。而子。之。之。鄉
 使以說小其以難曰其人
 人道也人使道說君不之
 也說說難人不也子善善
 求也之事也說說易者者
 備及雖而器也之事惡好

sufficient," was the reply. "What is better is that the good among his fellow-townsmen like him, and the bad hate him."

CHAPTER XXV.—The Master said: "The true gentleman is easy to serve yet difficult to please. If you attempt to please him in any improper way he will be displeased, but when it comes to appointing men in their work, he has regard to their capacity. The inferior man is hard to serve yet easy to please. If you attempt to please him, even in an improper way, he will be pleased, but in appointing men their work, he expects them to be fit for everything."

XIII. XXVI, XXVII, XXVIII. THE ANALECTS.

CHAPTER. XXVI.—DIGNITY v. POMPOSITTY.—C. 君子循理、故安舒而不矜肆、小人逞欲、故反是、 The well-bred follow the right, hence are always at ease and never showy; the ill-bred give rein to their feelings, and are the opposite of the above. L. The superior man has a dignified ease without pride. The mean man etc. Z. *vir sapiens tranquillus et non superbus.* K. A wise man is dignified but not proud. A fool etc. Couv. *Le sage est calme, et n'est pas orgueilleux*

CHAPTER XXVII.—NOT FAR FROM VIRTUE —C. 程子 says 木者、質樸、 By the wooden is meant natural, simple; 訥者、遲鈍、 by slow of speech, tardy and dull. L. firm, enduring, simple, modest. Z. *fortis, constans, habitu simplex, loquela tardus.* K. A man of strong, resolute, simple character etc. Couv. *Un homme courageux, ou constant, ou simple dans ses manières, ou réservé dans ses paroles, arrivera aisément à la perfection.*

CHAPTER XXVIII.—THE SIGNS OF EDUCATION.—Cf. 20. The 備旨 says: 切切、在情意上、 refers to (friendly) feeling; 懇懇在教戒上、 to persuasiveness; 怡怡在顏色上、 to the demeanour. C. 胡氏 says: 切切懇到也、 Most urgent. 懇懇詳勉也、 Careful exhortation 怡怡和悅也、 In pleasant harmony:—all which Tzù Lu lacked. L.a scholar. He must be thus,—earnest, urgent and bland:—among his friends etc. Z. ... *sapientiae candidatus. Animo fervidus, verbo stimulans, ore comis* etc. K.a gentleman.....sympathetic, obliging and affectionate. Couv. *Celui qui est dévoué, zélé pour exciter*

二
十
八二
十
七二
十
六

怡	子	斯	子	近	子	不	不	子
怡	曰	可	路	仁	曰	泰	驕	曰
如	切	謂	問		剛		小	君
也	切	之	曰		毅		人	子
可	憇	士	何		木		驕	泰
謂	憇	矣	如		訥		而	而

CHAPTER XXVI.—The Master said: “The well-bred are dignified but not pompous. The ill-bred are pompous, but not dignified.”

CHAPTER XXVII.—The Master said: “The firm of spirit, the resolute in character, the simple in manner, and the slow of speech are not far from Virtue.”

CHAPTER XXVIII.—Tzū Lu asked: “What qualities must one possess to be entitled to be called an educated man?” “He who is earnest in spirit, persuasive in speech, and withal of gracious bearing,” said the Master, “may be called an educated man.”

XIII. XXVIII, XXIX, XXX. THE ANALECTS.

les autres à cultiver la vertu, affable et prévenant dans ses manières, mérite le nom de disciple de la sagesse.

CHAPTER XXIX.—WEAPONS DANGEROUS IN IGNORANT HANDS.—C. 教民也、教之以孝弟忠信之行、務農講武之法、 i.e. Train them to lives of filialness and fraternity, loyalty and good faith, and in the practice of agriculture and arms 即、就也、 They could then 戎、兵也、 be soldiers. 民知親其上、死其長、故可以即戎、 When the people have learnt affection to their ruler, and to die for their elders, then they can be led in arms. L. Let a good man teach the people seven years, and they may then likewise be employed in war. Z. si probus vir etc. etiam poterunt praesto esse militiae. K. A good, honest man, after educating etc. will be able to lead them to war. Couv. Si un homme vertueux formait le peuple à la vertu etc. tirer les soldats pour la guerre.

CHAPTER XXX.—AT UNTRAINED PEOPLE THROWN AWAY IN WAR.—O., To use an untrained people in war, this etc. C. 以、用也、 Use. I. To lead an uninstructed etc. is to throw them away Z. adhibere necdum etc. hoc dicitur abjicitur illos. K. To allow a people to go to battle without first etc. is to betray them. Couv. Conduire le peuple à la guerre, avant de l'avoir formé à la vertu, etc.

三十

戰子戎
是曰矣。
謂以
棄不
之教
民

七
年
亦
可
以
即

二十九

子
曰
善
人
教
民
偲
偲
兄
弟
怡
怡
士
矣
朋
友
切
切

Earnest in spirit and persuasive of speech with his friends, and of gracious bearing towards his brothers."

CHAPTER XXIX.—The Master said: "When a good man has trained the people for seven years, they might then be fit to bear arms."

CHAPTER XXX.—The Master said: "To lead an untrained people to war may be called throwing them away."

VOLUME VII.

BOOK XIV.

HSIEN WEN.

CHIEFLY CONCERNING GOVERNMENT AND
CERTAIN RULERS.

TITLE AND CONTENTS.—This book takes its title from 憲 i.e. 原憲 VI. 3, and it has been surmised, from the use of the one name 憲 that he is responsible for the collection. Dr. Legge, quoting 刑昺 says: 'In this Book we have the characters of the Three Kings and Two Chiefs, the courses proper for princes and great officers, the practice of virtue, the knowledge of what is shameful, personal cultivation, and the tranquillising of the people;—all subjects of great importance in government. They are therefore collected together, and arranged after the last Book, which commenced with an enquiry about government.'

CHAPTER I.—THE MEANING OF SHAME.—For 憲原思 see VI. 3: Cf. VIII. 13. The usual rendering is, When etc. to take one's pay and do nothing. C. 穀、祿也、Service pay. 邦有道不能為、邦無道不能獨善、而但知食祿、皆可恥也、With good government to be unable to be of service, and with ill government not to be able to stand alone, but only

VOLUME VII.

BOOK XIV.

HSIEN WÉN.

CHIEFLY CONCERNING GOVERNMENT.

穀	有	憲	憲
恥	道	問	問
也。	穀	恥。	第
	邦	子	十
	無	曰	四
	道	邦	

CHAPTER I.—When Hsien asked the meaning of dishonour, the Master said: “When his country is well governed to be thinking only of Pay, and when his country is ill-governed to be thinking only of Pay,—that is dishonour.”

to know one's income, both are discreditable. C. says Yuan Szü's shame is made manifest in this saying. 孔安國 reads, "When the country is well governed to take pay is right, when etc. to take pay is shame." L. When good government prevails in a State to etc salary; and when bad etc.;—this is shameful. Z. erubescendum? si regno viget ordo, gratis frui censu; si regnum careat ordine, adhuc frui censu, pudendum est. K. When there is justice and order in the government etc. to think only of pay is dishonourable etc. Couv. On doit avoir honte de recevoir un traitement d'officier sous un bon gouvernement (si l'on ne rend aucun service) etc.

CHAPTER II.—DIFFICULT RATHER THAN VIRTUOUS.—1. 不行 Does not do (these things). 何晏 joins this clause to the last and C. says: 此亦原思以其所能而問也 This is also a question by Yüan Ssu, in regard to matters of which he was capable. 克、好勝、Love of mastery; 伐、自矜、vaunting oneself, see V. 25. 怨、忿恨、resentment; 欲、貪欲、greed, improper desire. L. When the love of superiority, boasting, resentment and covetousness are repressed, may this be deemed perfect virtue. Z. praevalendi vim, jactantiam, aversionem, cupidinem, non haberi locum etc. K. ambition, vanity, envy and selfishness have ceased to act as motives etc. a moral character? Couv. Un homme qui réprime ses desirs de prévaloir, ou de se vanter, ses sentiments d'aversion, sa cupidité etc.

2. C. 仁則天理渾然、自無四者之累、不行不足以言之。仁 connotes the whole duty of man, and is free from the entanglement of these four things,

				二
也。	矣、	子=	焉、	克、
	仁	曰、	可	伐、
	則	可	以	怨、
	吾	以	爲	欲、
	不	爲	仁	不
	知	難	矣。	行

CHAPTER II.—1. (Hsien again asked):

“If a man refrain from ambition, boasting, resentment and selfish desire, it may, I suppose, be counted to him for Virtue.” 2. “It may be counted for difficult,” said the Master, “but whether for Virtue, I do not know.”

hence merely to avoid these is not enough to constitute Virtue. L. the achievement of what is difficult. Z. potest censeri difficile. K. Something difficult to achieve. Couv. considérée comme une chose difficile.

CHAPTER III—EASY CHAIR SCHOLARSHIP CONTEMNED.—Cf. IV. 9, 11. C. 居謂意所便安處也. *Chü* refers to his care for convenience and comfort. L. The scholar who cherishes his love of comfort is not fit etc. Z. sapientiae alumnus qui cogitet commoditate. K. a gentleman who thinks of the comfort of life, cannot be a true gentleman. Couv. qui recherche le bien-être etc.

CHAPTER IV.—A LESSON IN PRUDENCE.—危 A man on the edge of a cliff, perilous, bold. 孫 = 遜 yielding, modest. See VII. 35. C. 危、高峻、Lofty and precipitous. 孫、卑順、humble and submissive. 尹氏 says: 君子之持身不可變也、至於言則有時而不敢盡、以避禍也 The man of honour must hold his convictions unshaken, but there are times when in order to escape calamity he may not dare to express himself freely; 然則爲國者使士言孫豈不殆哉。 nevertheless how dangerous it is for a ruler to drive his wise men to reserve in speech. L. When good government prevails etc. language may be lofty and bold, and actions the same. When bad etc. with some reserve. Z. si regnum careat ordine elate age, loquere submissius. K. bold and lofty in his actions, but he should be reserved in the expression of his opinions. Couv. sous un gouvernement mal réglé agissez ouvertement, mais modérez votre langage.

		四		三
危	言	子	不	子
行	危	曰、	足	曰、
言	行、	邦	以	士
孫。	邦	有	爲	而
	無	道、	士	懷
	道	危	矣。	居

CHAPTER III. — The Master said: “The Scholar whose regard is his comfort is unworthy to be deemed a Scholar.”

CHAPTER IV. — The Master said: “When law and order prevail in the land, a man may be bold in speech and bold in action; but when the land lacks law and order, though he may take bold action, he should lay restraint on his speech.”

CHAPTER V.—ELOQUENCE AND COURAGE
NOT ALWAYS PROOF OF MORALS OR VIRTUE.

—C. 有德者和順積中、英華發外、能言者或便佞給而已。 Men of character accumulate an agreeableness within which flowers externally; but the talker may talk from sheer loquacity. 仁者心無私累、見義必爲、勇者或血氣之強而已。 The altruist is not entangled by private interests and must do right when he sees it; but the courageous man may be impelled thereto merely by his physical constitution. L. The virtuous will be sure to speak *correctly*, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold etc. Z. habens virtutem, profecto constat verbis; habens verba, non continuo possidet virtutem; corde perfectus etc. K. A man who possesses moral worth.....something to say worth listening to etc. A moral character etc. Couv. Un homme vertueux a certainement de bonnes paroles sur ses lèvres etc. On homme parfait etc.

CHAPTER VI. — EMPIRE RESTS ON THE PLOUGHSHARE—君子 etc. Cf. V. 2. C. 南宮适即南容 i.e. Nan Yung, See V. 1. Dr. Legge thinks this doubtful, but gives no reason. I was a famous archer, Prince of 有窮, who in B.C. 2145 destroyed the Emperor 后相 of the 夏 dynasty and usurped his throne. I's minister 寒泥 in his turn slew I, married his widow and reigned in his place. Their offspring Ao, alias 澆 of herculean strength, 力能陸地行舟, able to propel a boat on dry land, in his turn was slain by the 夏 dynasty 后康所. On the other hand 禹 B.C. 2205 平水土

六

五

死	盪	子	南	有	有	必	有	子
然	舟	曰	宮	仁。	勇	有	言	曰
禹	俱	犁	适		勇	德	有	有
稷	不	善	問		者	仁	言	德
躬	得	射	於		不	者	者	者
稼	其	寡	孔		必	必	不	必

CHAPTER V.—The Master said: “A man of principle is sure to have something good to say, but he who has something good to say is not necessarily a man of principle. A Virtuous man is sure to be courageous, but a courageous man is not necessarily a man of Virtue.”

CHAPTER VI.—Nan Kung Kua remarked to Confucius by way of enquiry: “(Is it not a fact that though) I excelled as an archer, and Ao could propel a boat on dry land, neither of them died a natural

drained the land and 稷 Minister of Agriculture under Yao 堯 and Shun 舜 B.C. 2357-2205, also progenitor of the 周 family, developed the agricultural resources of the country and reigned over the land, Yü in person and Chi through his posterity, the 周 dynasty. C. rather absurdly attributes Nan's remark to a desire to compare the rulers of the day with I and Ao, and Confucius with Yü and Chi, hence Confucius' hesitation in replying! L. skillful at archery etc. move a boat etc. personally wrought at the toils of husbandry etc. A superior man indeed is this! An esteemer of virtue etc. Z. et uterque non obtinuit suum moriendi modum.....quam aestimat virtutem iste vir! K. came to an unnatural end. two men who worked in the fields and toiled as husbandmen. How much he honours moral worth in what he has said. Couv. ont péri de mort violente. ont cultivé la terre de leurs propres mains etc. cet homme mets la vertu au-dessus de tout.

CHAPTER VII. — THE NOBLE MAY OCCASIONALLY LOSE: THE IGNOBLE NEVER POSSESS.—C. 君子志於仁矣、然毫忽之間、心不在焉、則未免爲不仁、The chün-tzū is bent on 仁 but for an occasional moment he may fail in attention and possibly temporarily lapse. Cf. IV. 4. L. Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, *at the same time*, virtuous. Z. sapiens qui non sit perfectus, datur quidem, etc. K. There are wise men who are not moral characters; but a fool etc. Couv. On trouve des disciples de la sagesse qui ne sont pas parfaits;.....homme sans principes qui fût parfait.

七

也。	有	仁	子	人、	子	不	而
	小	者、	曰、	尙	曰、	答。	有
	人	有	君	德	君	南	天
	而	矣	子	哉	子	宮	下。
	仁	夫、	而	若	哉	适	夫
	者	未	不	人、	若	出、	子

death; while Yü and Chi, who took a personal interest in agriculture, became possessed of the Empire?" The Master made no reply, but when Nan Kung Kua had withdrawn, he observed: "A scholar indeed is such a man! A true estimation of virtue has such a man!"

CHAPTER VII.—"There may perhaps be men of the higher type who fail in Virtue, but there has never been one of the lower type who possessed Virtue."

CHAPTER VIII.—LOVE IS EXACTING AND LOYALTY ADMONISHES.—Cf. XIII. 1. C. quoting 蘇氏 says: 愛而無勞、禽犢之愛、忠而勿誨、婦寺之忠、 To love (a son) without making him exert himself is bird or calf love; loyalty that neglects admonition is that of women and eunuchs. L. Can there be a love which does not lead to strictness with its object. Z. quem amas, potesne non dure tractare: Si fidelis, potesne non commonere: K. Where there is affection, exertion is made easy;.....disinterestedness, instruction not be neglected.

CHAPTER IX.—A STATE SMALL BUT DIPLOMATIC.—鄭 was a small State surrounded by powerful neighbours, and careful diplomacy was requisite to avoid serious complications. 爲命 Get out a notification, or despatch. The 行人 controlled all inter-State intercourse. C. 草、畧也、 Rough draft. 創、造也、 To make; 謂造爲草藁也 meaning drew the rough draft. 世叔 was probably a relative of the Ruler, whence the 叔, his name was 游吉。討、尋究也、論、講議也 Search into and deliberate upon. 行人、掌使之官、 Controller of embassies (Z. legationem praefectus). 修飾謂增損之 Augment and delete. 潤色謂加以文彩也 Improve its elegance of diction. For 子產 see V. 15 and next clause. L. In preparing the government notifications etc. rough draft,.....examined and discussed its contents;..... polished the style,..... proper elegance and finish. Z. componentes diplomata, crassius exarabat, exigens expendebat, concinne castigabat, lepore colorabat illa. K. sketch out the draft, discuss the seven-

		九			八
論	草	子	誨	勞	子
之、	創	曰、	乎。	乎、	曰、
行	之、	爲		忠	愛
人	世	命、		焉、	之、
子	叔	禘		能	能
羽	討	諶		勿	勿

CHAPTER VIII.—The Master said :

“Can love be other than exacting, or loyalty refrain from admonition?”

CHAPTER IX.—The Master said: “In preparing a State document (in Chêng), P'i Shên drafted it, Shih Shu revised it, the

ral points, make the necessary corrections, polish the style etc. Couv. Quand il fallait écrire une lettre au nom de prince.....composait le brouillon, examinait avec soin le contenu, Tzeu iu, qui présidait à la réception des hôtes, corrigeait et polissait le style, donnait une tournure élégante.

CHAPTER X.—STRICTURES ON THREE MEN OF NOTE.—1. 子產 See last section and V. 15. C. 子產之政不專於寬、然甚心則一以愛人爲主、Leniency was not the prevailing feature of his administration, yet single-hearted love of the people was his motive throughout. L. He was a kind man. Z. *beneficus est vir.* K. a generous man. Couv. un homme bienfaisant.

2. 子西 named 申 was a scion of the ducal house of 楚、He refused the throne in favour of 昭王 at the same time amending and improving its government, but he did not suppress his prince's usurped title of 王; moreover when 昭王 desired to employ Confucius, he prevented it; he was afterwards killed by 召白公、L. That man! Z. Oh ille! K. Why that man! Why speak of him at all? Couv. Oh! Celui-là! (ne m'en parlez pas).

3. See III. 22. C. Duke 桓 took this fief away from its owner for some offence and enriched K.C. with it, yet 伯氏心服管仲之功 recognising K.C.'s merit, submitted without a murmur. 管仲之德不勝其才、子產之才不勝其德、K.C.'s virtue did not surpass his abilities, T.C.'s abilities did not surpass his virtue. 齒、年也、Teeth means age. L. For him the city of etc. was taken from the chief etc. who did not utter a murmuring word though etc. only coarse rice to

十

伯	管	曰	惠	或	產	修
氏	仲	彼	人	問	潤	飾
駢	曰	哉	也	子	色	之
邑	人	彼	問	產	之	東
三	也	哉	子	子		里
百	奪	問	西	曰		子

Foreign Minister Tzū Yü amended it and Tzū Chan of Tung Li embellished it."

CHAPTER X.—1. Somebody asked the Master what he thought about Tzū Ch'an, "He is a kindly man," was the reply. 2. Asked about Tzū Hsi he said: "That man! That man!" 3. Asked about Kuan Chung he said: "There was a man! The head of the Po family was despoiled for him of his town of P'ien with its three hundred

eat. Z. is erat, ut expoliatus Pé etc. indeque vescens crassionibus cibus, ad finem aetatis suae nullum dederit indignationis [verbum. K. able to take possession of an estate, confiscated etc. in such a way that the former owner etc. had nothing to say in complaint against K.C. Couv. C'était un homme si vertueux que, le Prince de Ts'i lui ayant donné etc. n'ent jamais un mot d'indignation contre lui.

CHAPTER XI.—EASIER TO BE RICH AND MODEST THAN POOR AND CONTENT.—C. 然人當勉其難而不可忽其易矣 But people should make effort against their difficulties, and also not take their easy places too lightly. L. To be poor without murmuring is difficult; rich, proud, easy. Z. pauperem esse quin indigneris, difficilium etc. K. poor without complaining, rich without being proud. Couv. Il est plus difficile de se défendre du chagrin dans la pauvreté que de l'orgueil dans l'opulence.

CHAPTER XII.—FIT FOR DOMESTIC, NOT FOR POLITICAL ECONOMY.—孟公綽 was the head of the 仲孫 family, and a 大夫 of Lu. According to the 史記 Conf. held him in high esteem. C. 趙魏 were noble families of 晉. By 老 is meant a 家臣之長 or Comptroller of a noble family, but without any State rank or responsibility. 優、有餘、Overplus, excel 大夫、任國政者、One with State responsibility. Though the two States (in Yenchow prefecture, Shantung) were small their 政繁 business was multifarious. 孟公綽 was a man of great probity but of moderate talent. L. more than fit to be chief officer etc. not fit to be great

	十二		十一		
趙	子	難	子	怨	飯
魏	曰	富	曰	言。	疏
老	孟	而	貧		食
則	公	無	而		沒
優	綽	驕	無		齒
不	爲	易。	怨		無

families, yet never even complained, though he had to live on coarse food to the end of his days."

CHAPTER XI.—The Master said: "To be poor and not complain is difficult; to be rich and not arrogant is easy."

CHAPTER XII.—The Master said: "Mêng Kung Ch'o would excel as Comptroller of the Chao or Wei families, but is

officer etc. Z. tunc vero excelleret, at non posset agere etc. K. he would be excellent, but he is not fit to be councillor of State even in a small principality. Couv. excellerait dans la charge etc. il ne serait pas capable de remplir etc.

CHAPTER XIII.—MARK THE PERFECT MAN.

—I. 文之以禮樂 Or, Adorn these with religion and harmony or manners and music. 武仲、魯大夫名紘 Lived in the reign preceding Confucius and was of such ability that he was called a Sage 聖人。莊子、魯卞邑大夫 was noted for his courage in killing two tigers in one day. For 公綽 see last section. 冉求 the disciple, see Introduction V. C. 成人獨言全人 A complete, perfect, all round man. These four had 知足以窮理、廉足以養心、勇足以力行、藝足以泛應 wisdom equal to searching out principles, incorruptibility able to nourish the heart, courage for strong deeds, skill equal to every exigency. The whole, tempered by refinement, produce a man with complete ability and perfect virtue 材全德備, so that he is not known for any one especial gift. Yet 亦之爲言非其至者 the word 亦 indicates that there is still a higher type, viz., the 聖人、L. complete man. Suppose a man with the knowledge of T., the freedom from covetousness of K., the bravery of C., and the varied talents of J.; add to these the accomplishments of the rules of propriety and music,—such etc. Z. de perfecto viro.prudentiam, temperantiam, fortitudinem, peritiam etc. K. a perfect character.....intellect, disinterestedness, gallantry, accomplishments etc. cultivate himself by the study of the arts and in-

十三

禮	求	卜	知	曰	子	夫	可
樂	之	莊	公	若	路		以
亦	藝	子	綽	臧	問		爲
可	文	之	之	武	成		滕
以	之	勇	不	仲	人		薛
爲	以	冉	欲	之	子		大

not fit to be Minister in the States of T'êng or Hsieh."

CHAPTER XIII.—I. When Tzū Lu asked what constituted the character of the perfect man the Master replied: "If he have the wisdom of Tsang Wu Chung, the purity of Kung Ch'o, the courage of Chuang Tzū of P'ien and the skill of Jan Ch'iu, and if he refine these with the arts of courtesy

stitutions of the civilised world, etc. Couv. homme parfait.....prudence, intégrité, courage, habileté, cultiverait les cérémonies et la musique.

2. C. The additional 曰 means he had finished his reply and recommenced: 久要、舊約也 A long-standing contract. 平生、平日也 daily life. (備旨 takes 平生之言 to mean 久要之言). 雖其才智禮樂有未備、亦可以爲成人之次也、Although still somewhat imperfect in ability, wisdom and culture, he may be put in the second rank of the perfect. L. The man who in the view of gain thinks of righteousness; who etc. danger is prepared to give up his life; and who does not forget an old agreement, however far back it extends, etc. Z. qui videns lucrum cogitet justitiam, videns periculum profundat vitam, jamdiu facta pactione non obliviscatur perpetuae viae pactum etc. K. When he sees a personal advantage, can think of what is right, in presence of personal danger, is ready to give up his life, and when, under long-continued trying circumstances, does not belie the professions of his life etc. Couv. en présence d'un profit à retirer, craint de violer la justice, etc. qui, même après de longues années, n'oublie pas les engagements qu'il a pris dans la cours de sa vie etc.

CHAPTER XIV.—A CHINESE STOIC.—I. 公叔文子 was probably a philosopher in office, who, like Confucius, had a following of disciples, of whom 賈 may have been one. C. describes 文子 as a Minister of 衛 about whom 其許不可知 no details are discoverable, 然必廉靜之士 but he was evidently incorruptible and also reserved. No information is given about 公明

十四

於	子	以	平	授	見	成	成
公	問	爲	生	命	利	人	人
明	公	成	之	久	思	者	矣
賈	叔	人	言	要	義	何	曰
曰	文	矣	亦	不	見	必	今
信	子		可	忘	危	然	之

and harmony, then indeed he may be deemed a perfect man."

2. "But what need is there," he added, "for the perfect man of the present day to be like this? Let him when he sees anything to his advantage think whether it be right; when he meets with danger be ready to lay down his life; and however long-standing the undertaking let him not forget the tenour of his everyday profession, then he too may be deemed a perfect man."

CHAPTER XIV.—I. The Master put a question to Kung-ming Chia about Kung-shu Wen-tzū, and said: "Is it really true

買、L. Is it true that your Master speaks not, laughs not and takes not? Z. *estne verum quod tuus magister nec loquitur, nec ridet, nec quid admittit.* K. your teacher seldom speaks, etc. and never accepts anything from anybody? Couv. *votre maître ne parle pas, etc. et n'accepte rien?*

2. 以 etc. by the exaggeration etc.; or, That is wherein etc. 時 At the right time 然後言 and thereafter speaks. The rejoinder 其然 etc. is a suggestion that Kung-ming Chia was also exaggerating. C. 厭者苦其多而惡之之辭。 An expression of embitterment and dislike for excess. 文子雖賢、疑未及此。 Though Wen-tzū may have been a worthy, Confucius doubted if he had attained to such perfection. L. reporters going beyond *the truth*. Speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful etc. He takes when it is consistent with righteousness to do so etc. So! But is it so with him? Z. *meus dominus, cum tempus est, nonnisi tunc loquitur, hinc alii non fastidiunt ejus verba, etc.* K. My teacher speaks when it is time to speak, wherefore people never lose patience when he does speak; etc. So! etc. Couv. *Ceux qui lui ont fait cette réputation, ont exagéré. Mon maître parle quand il est temps de parler, et ses paroles ne fatiguent personne etc.*

CHAPTER XV.—COERCING ONE'S PRINCE.—
 臧武仲 See XIII; also 春秋左傳 23rd year of 襄公。 C. Wu Chung having committed some offence had fled to 邾 but being anxious that his successor should be of his own family, so that his family sacrifices and dignity

十五

子其取後不言後過賈笑乎
 曰然子取厭樂言也對不夫
 臧乎曰人其然人夫曰取子
 武其不笑後不子以乎不
 仲然厭義笑厭時告公言
 以豈其然人其然者明不

that your Master neither talks, nor laughs, nor accepts anything?"

2. "That arises from the exaggeration of reporters," answered Kung-ming Chia. "Our Master talks only at the right time, hence people do not tire of his talk; he only laughs when he is really pleased, hence people do not tire of his laughter; he only accepts things when it is right to do so, hence men do not tire of his accepting." "Is that so!" said the Master. "Can that indeed be so!"

CHAPTER XV.—The Master said: "Tsang Wu Chung held on to the fief of

XIV. :XV, XVI, XVII. THE ANALECTS.

might be maintained, he returned to and held Fang, the stronghold of his fief, and there requested the appointment of one of his halfbrothers as successor. This being tantamount to a threat Confucius admits no merit in Wu Chung, but a virtual threat of rebellion. The appointment of successor ought to have been left to grace of the Duke. 要、有挾而求也。 Demand, i.e. ask for it, with it clasped tightly under his arm,—forcing the Duke's hand. L. keeping possession of Fang etc. to appoint a successor to him *in his family*. Although it may be said that he was not using force with his sovereign, I believe he was. Z. quamvis dicat se non coegisse principem etc. K. Although it is said etc. did not use intimidation with his prince etc. Couv. Il a beau dire qu'il n'a pas fait violence à son prince ; je n'ajoute pas foi à son affirmation.

CHAPTER XVI. — CRAFTY AND NOT STRAIGHT.—C. 晉文公、name 重耳、 B.C. 635-627. 齊桓公、name 小白、 B.C. 683-640. Both these barons during the 春秋 period aggrandised the House of 周 by territory taken from the barbarians. In reality neither of them was upright, 皆不正、but in his dealings with 楚 Duke Huan maintained his honour and his word and refused all treachery, hence 言此以發其隱 this discrimination of their real characters. Cf. next clause. L. Crafty and not upright. Z. rectus erat et non fraudulentus. K. a man of honour and without any craftiness. Couv. était fourbe et manquait de droiture, etc. sans duplicité.

CHAPTER XII.—TO LIVE FOR THE STATE BETTER THAN TO DIE FOR ITS PRINCE.—1.

十七

十六

公	子	正	而	子	不	雖	防
子	路	而	不	曰	信	曰	求
糾	曰	不	正	晉	也	不	爲
召	桓	譎	齊	文		要	後
忽	公		桓	公		君	於
死	殺		公	譎		吾	魯

Fang while he begged the Duke of Lu to appoint (his brother as) his successor. Although they say he did not coerce his Prince I do not believe it."

CHAPTER XVI.—The Master said: "Duke Wên of Chin was double-dealing and dishonourable. Duke Huan of Ch'i was honourable and not double-dealing."

CHAPTER XVII.—1. "When Duke Huan put to death his brother, Prince Chiu,"

See also next section. Duke 襄 of 齊 having aroused his State to rebellion by his ill government, the Minister 鮑叔牙 urged the Duke's elder son 小白 (Huan) to flee to the small but adjacent State of 莒、Kuan Chung and Shao Hu urged Chiu to take refuge in the more distant Lu. On the death of 無知 who had slain the Duke, Lu escorted Chiu back, only to find that Huan by subterfuge had arrived first and ascended the throne. Huan then caused Lu to put Chiu to death and demanded Kuan and Shao. Shao 刎死 committed suicide, but Kuan asked to be imprisoned. The Minister 鮑 knowing his ability induced Huan to employ him, and Kuan later made Huan the greatest power in the country. There is a dispute as to the seniority of the two brothers. L. caused his brother Kew to be killed when etc. died *with the master* but K.C. did not die. May I not say etc. Z. Chao hou commoritur ille etc. dico: nonne caruit pietate? K. famous statesman K.C. (the Bismarck of the time) etc. Couv. Chao Hou ne voulait pas survivre au etc. vertu n'a pas été parfait.

2. C. 九 in the 春秋 is 糾 and anciently the two were interchangeable. It is said to mean 督、i.e. to assemble and lead the barons, which assemblies occurred eleven times. 如其仁言誰如其仁者、Although not himself a 仁人 his benefits had extended far and wide, hence he had 仁之功 i.e. done 仁 without being 仁、L. assembled all the princes together, and that not with weapons of war and chariots:—it was all through the beneficence of K.C. Whose beneficence was like his? Z. Huan regulum sub ductu congregisse omnes regulos, quin adhiberet etc quis sicut iste pius etc. K. a Congress

其	力	以	公	未	之、
仁。	也、	兵	九	仁	管
	如	車、	合	乎。	仲
	其	管	諸	子 ⁼	不
	仁、	仲	侯、	曰、	死、
	如	之	不	桓	曰、

observed Tzū Lu, "Shao Hu died for him, but Kuan Chung did not. Was he not lacking in Virtue?" 2. "Duke Huan," answered the Master, "brought the Barons together without resorting to chariots of war, and all through the power of Kuan Chung. Whose Virtue was like his! Whose Virtue was like his!"

which prevented a general war. *Couv.* réunit sous son autorité tous les princes feudataires etc. Quel autre fut aussi parfait que lui etc.

CHAPTER XVIII.—NOT TO BE JUDGED BY COMMON STANDARDS.—1. See preceding section. C. 子貢意不死猶可、相之則已盡矣、Tzū Kung's idea was that not to die might be excused, but to become his Minister was surely beyond everything. L. K.C. I apprehend, was wanting etc. not able to die with him. Moreover he became prime minister to Hwan. Z. non valuit commori, et insuper adjuvit illum. K. he even served the younger prince, the very man who murdered his pupil and charge. *Couv.* n'a pas été parfait, ce semble.n'a pas eu le courage de se donner à la mort ; de plus etc.

2. C. 霸與伯同、長也。霸 = 伯 and means, senior, leader. 匡、正也。尊周室、攘夷狄皆所以正天下也、He aggrandised the House of Chou (by the subjection of the barons) and reduced the power of 楚 (formerly the 夷狄 territory), thereby putting to rights the Empire. 微、無也 Without. 衽衣衿也 Fold, lapel. 被髮左衽夷狄之俗也 Loose hair and left folds were the barbarian custom,—in other words uncivilised Ch'u would have ruled the Empire. L. made him leader of all the princes and united and rectified the whole empire. enjoy the gifts which he conferred.wearing our hair dishevelled and the lappets of our coats buttoning on the left side. Z. adjuvit Hoan Ducem ut esset archon regulorum ; semel restauravit imperium etc. K. But for K.C. we should now be living like savages. *Couv.* Il a reformé le gouvernement de tout l'empire etc.

十八

微	到	侯	仲	又	公	仁	子
管	於	一	相	相	子	者	貢
仲	今	匡	桓	之	糾	與	曰
吾	受	天	公	子	不	桓	管
其	其	下	霸	曰	能	公	仲
被	賜	民	諸	管	死	殺	非

CHAPTER XVIII. — 1. Tzū Kung asked: "Was not Kuan Chung deficient in Virtue? When Duke Huan had his brother Prince Chiu put to death, Kuan Chung was incapable of dying, and even became his Minister?"

2. "After Kuan Chung became Minister to Duke Huan," replied the Master, "he made the Duke leader of the Barons, and entirely reduced the Empire to order, so that people down to the present day are recipients of his benefactions. But for Kuan Chung we should be wearing our hair loose and

3. Or, Should he have etc. C. 諒、小信、Petty fidelity. 經、縊也 Hang, strangle. L. Will you require from him the small fidelity of common men etc., suicide in a stream or ditch, nobody knowing anything about them. Z. qui ergo instar vulgi homines etc. praestans fidelitatem, seipsum strangulasset etc. ut nemo ipsum cognoverit? K. He was not like your faithful lover and his sweetheart etc. who in order to prove their constancy etc. nobody taking any notice of them. Couv. Devait-il montrer sa fidélité, comme un homme vulgaire, s'étrangler etc. et dérober à la connaissance de la postérité?

CHAPTER XIX.—DESERVING OF HIS NAME.

—1. For Wên Tzŭ see Cap. XIV. C. 臣家臣、Household retainer. 公、公朝、The Ducal Court. 謂薦之與己同進爲公朝之臣也、It means Wen Tzŭ personally introduced him (his former employee) at the Ducal Court to be a Court Minister. L. ascended to the prince's *court* in company with Wän. Z. cum Wên-tse simul ascendebat ad regiam. K. when he was called to office etc. chose for his colleague an officer who had been serving in his retinue. Couv. avec son maître (comme s'ils avaient la même rang).

2. 文 as an honorary title also means 錫民爵位 one who confers rank on a plebeian. His worth lay in his readiness to put his former servant on an equality with himself, which shewed three points, 知人 a knowledge of character, 忘己 forgetfulness of self, 事君 devotion to his prince. L. He deserves to be considered Wän. Z. potest haberi cultus. K. deserves the title of Beauclerc. Couv. vraiment Wenn un homme d'un esprit cultivé.

十九

矣。	之	同	大	公 ^一	瀆	諒	匹	髮
	曰	升	夫	叔	而	也	夫	左
	可	諸	僕	文	莫	自	匹	衽
	以	公。	與	子	之	經	婦	矣
	爲	子 ^二	文	之	知	於	之	豈 ^三
	文	聞	子	臣	也。	溝	爲	若

folding our clothes to the left. 3. Would you require from him that which is deemed fidelity by common men and women, who (shew it by) committing suicide in some ditch, nobody being the wiser?"

CHAPTER XIX. — 1. The Minister Chüan, formerly a retainer of Kung-shu Wen-tzū, afterwards went up to Court in company with Wen-tzū. 2. The Master on hearing of it observed: "Wen well deserves to be considered 'a promoter of culture.'"

CHAPTER XX. — ABLE STATESMEN STRONGER THAN ROYAL INIQUITY.— 1. Duke Ling see VI, 14, 26. K'ang-tzū is the 季康子 of II. 20. C. 喪、失位也、Lose his throne. L. The Master was speaking about the unprincipled course etc. when Ke K'ang said: Since he is of such a character, how etc. State? Z. dicente carere honestate; si ita, cur tamen non excidit? K. if he is such a man, how did he not lose his throne? Couv. ne s'appliquait pas à faire régner la vertu.....perdu ses Etats?

2. 仲叔 Third Uncle, i.e. the 孔文子 of V. 14. 治賓客 Controlled the visiting embassies. 祝 To invoke, see VI. 14. 王孫賈 III. 13. C. 三人雖未必賢而其才可用 Although not perhaps of the worthiest character, yet they were useful men. L. has the superintendence of his guests and of strangers; the management of etc. the direction of the army and forces,— with such officers as these etc. Z. curat hospites et advenas etc.; quae cum ita sint etc. Couv. chargé de recevoir les hôtes et les étrangers, T'ouo dirige les cérémonies et prend la parole dans le temple. etc.

CHAPTER XXI. — IMMODERATE PROMISE, DIFFICULT PERFORMANCE.—Or, He who says it without modesty, will do it also with difficulty. Cf. IV. 22. L. He etc. will find it difficult to make his words good. Z. si etc. tunc exequi illa erit difficile. K. From a man who is not bashful in his talk, it is difficult to expect much in the way of action. Couv. Celui qui ne craint pas de promettre de grandes choses, a de la peine à les exécuter.

二十一

二十

作	子	奚	治	治	圉	喪	夫	無	子
則	曰	其	軍	宗	治	孔	如	道	言
爲	其	喪	旅	廟	賓	子	是	也	衛
之	言		夫	王	客	曰	奚	康	靈
也	之		如	孫	祝	仲	而	子	公
難	不		是	賈	鮒	叔	不	曰	之

CHAPTER XX.—1. When the Master was speaking of the unprincipled character of Duke Ling of Wei, K'ang-tzū observed: "Such being the case, how is it he does not lose his throne?" 2. "Chung-shu Yü," answered Confucius, "has charge of the envoys; the Reader T'o has charge of the Ancestral Temple; Wang-sun Chia commands the forces;—and, such being the case, how should he lose his throne?"

CHAPTER XXI.—The Master said: "He who speaks without modesty will perform with difficulty."

CHAPTER XXII. — CONFUCIUS DEMANDS VENGEANCE.—1. C. 成子、齊大夫、A Minister of Ch'i, named 恒、簡公、齊君、Duke Chien, Prince of Ch'i, named 壬、The affair occurred in Duke Ai's fourteenth year, B.C. 481, two years before Confucius' death, and in the fourth year of Duke 簡、L. Chăn Ch'äng murdered etc. Z. occiderat Kien regulum. K. Prime Minister.....had murdered his prince Couv. avait mis à mort etc.

2. 沐 Ceremonially wash the hair; 浴 to bathe; all the process of fasting and purification is implied. C. 沐浴齋戒以告君、重其事而不敢忽也。By purification and fasting before representing the matter to his Prince he shewed how grave he deemed it, and how he dare not view it lightly. 臣殺之君、人倫之大變、天理所不容、人人得而誅之、况鄰國乎、Regicide is utterly subversive of all human order, Heaven cannot condone it and all men are called upon to avenge it, how much more a neighbour State! (The 左傳 says Confucius meant avenge by immediate invasion, later writers say after obtaining permission from the Emperor.) L. Confucius bathed etc. I beg that you will undertake to punish him. Z. Confucius abluit caput corpusque etc. rogo punias illum. K. I beg that steps to bring him to a summary punishment may be at once undertaken. Couv. Je vous prie de le faire châtir.

2. C. 三子、三家也、The three noble families of Lu. 時政在三家、哀公不得自專、The government was in their hands, the Duke having no independent control. L. Inform the chiefs of the three

二十二

之。	恒	告	孔 ^二	陳 ^一
公 ^三	弑	於	子	成
曰、	其	哀	沐	子
告	君、	公	浴	弑
夫	請	曰、	而	簡
三	討	陳	朝	公、

CHAPTER XXII. — 1. When Ch'ên Ch'êng-tzū slew Duke Chien, 2. Confucius bathed himself and went to Court, where he petitioned Duke Ai, saying: "Ch'ên Hêng has slain his Prince, I beg you to take vengeance on him."

3. "Lay the information before the three nobles," replied the Duke.

families of it. Couv. Adressez-vous à ces trois grands seigneurs.

4. Cf. XI. 7. C. 孔子出而自言如此 Soliloquised as he went out. Though not in office, being an old Minister he still had the right of entry at Court, and was entitled to be consulted in important cases. L. Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says etc. Z. Confucius sibi dixit: quia ego subsequor magistrum calcem etc. Couv. Parceque (j'ai été *tai fou*, et que) j'ai encore rang parmi les *tai fou*.

5. 之 He went to. 以君命往告 According to the Prince's commands he went and laid his complaint, but the three nobles 素有無君之心、實與陳氏聲勢相倚、had long been desirous of doing without their prince, and really were allies of Ch'ên Hêng,—hence had no desire to take up arms against him. The second 以吾 etc. is supposed to have been addressed to the nobles direct. L. but they would not act. Z. non annuerunt. Couv. qui rejetèrent sa demande.

CHAPTER XXIII. — THE FRANK MAY BE FEARLESS.—C. 犯謂犯言諫爭、Withstand him to the face in admonishing and striving. 犯、非子路之所難也、而以不欺爲難。Tzū Lu had no difficulty in standing boldly up, but did not find the avoidance of duplicity so easy. L. how a ruler should be served. Do not impose on him, and moreover (K. if necessary) withstand him to his face. Z. ne decipias, et resiste illi. Couv. Il doit éviter de le tromper, et ne pas craindre de lui résister, (s'il agit mal).

二十三

之曰子告夫子三告敢從子。
 勿路也。之曰子夫不大孔^四
 欺問後以告三告夫子
 也事不吾不子也。之曰
 而君敢從可者君後以
 犯子不大孔之^五曰不吾

4. "Seeing that I follow behind the Ministers," soliloquised Confucius (as he withdrew), "I dare not do other than petition, and the Prince says: 'Inform the three nobles!'"

5. He went to the three nobles and petitioned them, but they declined action; whereupon Confucius remarked: "Seeing that I follow behind the Ministers I dare not do other than make my petition."

CHAPTER XIII.—When Tzū Lu asked what constituted a man's duty to his Prince the Master said: "Never deceive him and then you may stand boldly up to him."

CHAPTER XXIV.—GROWTH IN GRACE AND DISGRACE.—Or, Develops in (or his intelligence is in) higher things etc. C. 君子循天理、故日進乎高明、小人循人欲、故日究乎污下。The *chün-tzū* follows the higher law, and daily advances into a higher and clearer life. The lower man yields to his lower nature and daily sinks into impurity and baseness. L. Superior man; mean man. Z. vir sapiens sursum penetrat, vulgaris homo deorsum progreditur. K. looks upwards in his aspirations; a fool etc. Couv. Le sage tend toujours en haut: un homme sans principes.....en bas.

CHAPTER XXV.—MORAL STUDIES FOR CHARACTER'S SAKE, NOT FOR APPLAUSE.—C. 爲己、欲得之於己也 Desire to obtain it for their own sakes. 爲人、欲見知於人 Desiring to be known of men. Let the student 不昧於所從矣 not be deluded as to his motive. L. In ancient times, men learned with a view to their own improvement. Nowadays etc. Z. veteres studebant pro se, 'etc. K. Men now educate themselves to impress others. Couv. Anciennement, on s'appliquait a l'étude de la sagesse pour devenir vertueux,.....l'estime des hommes.

CHAPTER XXVI.—AN ADMIRABLE ENVOY.—1. He was a 大夫 of 衛 named 瑗 and a former host and disciple of the Sage's. He now, after the Sage's return from exile, sent friendly enquiries.

2. C. 與之坐、敬其主以及其使也。His respect for the master reached to the messenger. The master's worth was manifested in the humility of his ser-

二十六

二十五

二十四

坐	孔	蘧	爲	爲	子	小	子
而	子	伯	人。	己	曰	人	曰
問	孔	玉		今	古	下	君
焉	子	使		之	之	達	子
曰	與	人		學	學		上
夫	之	於		者	者		達

CHAPTER XXIV.—The Master said: "The progress of the nobler-minded man is upwards, the progress of the inferior man is downwards."

CHAPTER XXV.—The Master said: "The men of old studied for the sake of self-improvement; the men of the present day study for the approbation of others."

CHAPTER XXVI.—1. Chü Po Yü having sent a messenger (to convey his respects) to Confucius, 2. Confucius made him sit down along with him and questioned

XIV. XXVI,—XXIX. THE ANALECTS.

vant, whose answer well accorded with the spirit of the Sage. L. Confucius sat with him and questioned him. What, said he, is your master engaged in? anxious to make his faults few etc. He then went out etc. A messenger indeed! etc. Z. Confucius copiam fecit illi sedendi etc. vellet minuere sua errata etc. o legatum! qualem legatum! K. My master has been trying to reduce the number of his shortcomings etc. Couv. envoya saluer Confucius.....invita la messenger à s'asseoir.....desire diminuer le nombre de ses fautes etc. O le sage messenger!

CHAPTER XXVII.—See VIII. 14.

CHAPTER XXVIII.—EVERY MAN HIS PLACE.—See the 易經 Diagram 52. 君子以思 etc. The wise man takes thought, and does not leave his place. C. It is introduced here as being similar in meaning to the last section. 物各止其所、而天下之理得矣、故君子所思不出其位、而君臣上下大小皆得其職也 Everything in nature minds its own place, and thus the Laws of Nature work smoothly; hence the wise man also minds his own place, and prince and minister, high and low, great and small all obtain their distinctive office. L. The superior man, in his thoughts, does not go out of his place. Z. sapientis cogitatio non excedit suum officium. K. should never occupy his thoughts with anything outside of his position. Couv. Les pensées les projets du sage restent toujours dans les limites de son devoir, de sa condition.

CHAPTER XXIX.—MODEST PROMISE; SURPASSING PERFORMANCE.—Cf. cap. xxi and IV. xxii 恥者、不敢盡之意 Ashamed means, Fear-

二十九

二十八

二十七

子	不	曾	不	子	子	未	子	子
曰	出	子	謀	曰	曰	能	欲	何
君	其	曰	其	不	使	也	寡	爲
子	位	君	政	在	乎	使	其	對
恥		子		其	使	者	過	曰
其		思		位	乎	出	而	夫

him, asking: "What is your Master doing now?" The messenger replied: "My master is seeking to make his faults fewer, but has not yet succeeded." When the messenger had withdrawn, the Master observed: "What a messenger! What a messenger!"

CHAPTER XXVII.—The Master said: "He who does not occupy the office does not discuss its policy."

CHAPTER XXVIII.—The Philosopher Tsêng said: "A wise man, even in his thoughts, does not stray from his own duty."

CHAPTER XXIX.—The Master said:

ing to speak to the full; 過者、欲有餘之辭 Wish-
ing to exceed; i.e. promises less than he really does. L.
modest in his speech, but exceeds in his actions. Z.
idem. K. ashamed to say much; he prefers to do more.
Couv. et il fait plus qu'il ne dit.

CHAPTER XXX. — VIRTUE, WISDOM, COUR-
AGE: WORRY, DOUBT, FEAR.—1. Cf. IX. 18.
我無能焉 is usually interpreted by "I cannot attain to
one of them." 備旨 says here is the definition of a 君子、
a man of Virtue, wisdom and courage. 道即成德之
道 The law of perfect character. C. as usual will not
credit the Sage with sincerity; 自責以勉人也 He
blames himself to encourage others. L. The way of the
superior man is threefold, but I am not equal to it.
Virtuous, he is free from anxieties; wise, perplexities;
bold, fear. Z. sapientis ratio triplex; et ego nullam
attingo: corde perfectus, non tristatur; prudens, non hal-
lucinatur; fortis non pavet. K. A wise and good man
may be known in three ways, which I am not able to show
in my own person. As a moral man he is free from an-
xiety; understanding, doubt; courage, fear. Couv. Le
sage pratique trois vertus, qui me font défaut; parfait, il ne
s'afflige de rien; prudent, il ne tombe pas dans l'erreur;
courageux, il n'a point de crainte.

2. 道 here is always read in the sense of 言 to say, but
why it should not be read,—That is your own way, i.e. a
description of your own character,—only a Commentator
can explain. L. Master, that is what you yourself say.
Z. magister ipse dicis. K. Only what you say of your-
self, sir. Couv. c'est vous qui le dites.

三十

也	貢	惑	者	三	子	言
	曰	勇	不	我	曰	而
	夫	者	憂	無	君	過
	子	不	知	能	子	其
	自	懼	者	焉	道	行。
	道	子	不	仁	者	

“The higher type of man is modest in what he says, but surpasses in what he does.”

CHAPTER XXX.—1. The Master said: “There are three characteristics of the noble man’s life, to which I cannot lay claim:—being Virtuous he is free from care; possessing knowledge he is free from doubts; being courageous he is free from fear.” 2. “That is what you yourself say,” said Tzū Kung.

XIV. XXXI.—XXXIII. ITHE ANALECTS.

CHAPTER XXXI.—COMPARISONS ARE ODIIOUS.—C. 方、比也、Compare. 乎哉、疑辭 Interjections expressing doubt. 比方人物、而較其短長、雖亦窮理之事、然專務爲此則心馳於外、而所以自持者疏矣 Although the critical comparison of men and things is also a branch of philosophy, to apply oneself entirely thereto keeps the mind running on externals to the neglect of self-discipline. L. *in the habit of comparing men together.* Tsze must have reached a high pitch of excellence! Now, I have no leisure *for this.* Z. *metiebatur homines.* Se jam sapiens ergo! Ego vero tale otium non habeo. K. You must be a very superior man to etc. Couv. occupait à juger les autres. Seu est donc déjà un grand sage. Moi, je n'ai pas le temps (à juger etc.).

CHAPTER XXXII.—A WORTHY FEELING OF UNWORTHINESS.—This occurs with slight variation in I. 1,16, and IV. 14. C says that all maxims repeated in the same terms are mere repetitions, but where there is variation in the terms they are to be taken as separate sayings, hence this saying appearing four times in different forms shows the importance of the subject discussed. L. I will not be concerned etc. my own want of ability. Z. non angor alios non me ipsum noscere etc. K. be concerned that you have no ability. Couv. Le sage ne s'afflige pas etc. capable de pratiquer parfaitement la vertu.

CHAPTER XXXIII.—AGAINST SUSPICION.—C. 逆、未至而迎之、Go out to meet it before it comes. 億、未見而意之 To imagine it before it is there. 詐、謂人欺己、Another's intention to deceive. 不

三十三

子能不知
曰也己
不。知
逆患
詐其
不不

三十二

子我賜
曰則也
不不賢
患暇乎
人哉
之夫

三十一

子貢
方人
子曰

CHAPTER XXXI.—Tzū Kung being in the habit of making comparisons, the Master observed: “How worthy T’zū must be! As for me, I have not the time to spare.”

CHAPTER XXXII.—The Master said: “(A wise man) is not distressed that people do not know him, he is distressed at his own lack of ability.”

CHAPTER XXXIII.—The Master said: “Is not he a man of real worth who does

XIV. XXXIII, XXXIV. THE ANALECTS.

信、謂人疑己、Another doubting oneself. 抑、反語辭 An adversative conjunction. 雖不疑不億、而於人之情僞自然先覺、Although neither anticipating nor imagining, yet in the presence of sincerity or duplicity having intuitive precognition. 孔安國 interprets 抑 by 'and,' "and also is given to pre-conceptions, can such a man be a worthy man?" L. He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily when they occur etc. Z. qui non praesumit deceptiones, non supponit diffidentias, at ceteroquin prior odoratur etc. K. anticipate deceit nor imagine untrustworthiness, but who can readily detect their presence etc. Couv. Celui-là etc. qui ne présume pas d'avance que les hommes ou chercheront à le tromper ou seront en défiance contre lui ; mais qui cependant découvre les ruses etc. aussitôt qu'elles existent ?

CHAPTER XXXIV.—A GIBE AND A RETORT.

—I. C. Mou is said to have been an aged moralist and recluse, hence called Confucius by name in this arrogant fashion. 栖栖、依依也 putting himself on this ruler and on that. 爲佞、言其務爲口給以悅人也、Making a business of talking to please people. L. How is it that you keep roosting about? Is it not that you are an insinuating talker? Z. cur es tam indesinenter sollicitus? Nonne id est agere suavi loquentem? K. What do you mean by rambling about with your talk?.....a self-seeking good talker. Couv. pourquoi enseignez-vous avec tant d'assidue? Et pour captiver vos auditeurs n'avez vous pas recours aux artifices de langage?

三十四

栖	曰	微	覺	億
者	丘	生	者	不
與	何	畝	是	信
無	爲	謂	賢	抑
乃	是	孔	乎。	亦
爲	栖	子		先

not anticipate deceit, nor imagine that people will doubt his word, and yet who has immediate perception thereof when present?"

CHAPTER XXXIV. — I. Wei-shêng Mou addressing Confucius said: "Ch'iu, what are you doing with this perching here and perching there? Is it not that you are making yourself an *ad captandum* talker?"

2. The 固 seems to be Confucius' retort, by way of answer to the 栖栖; i.e. better move about and do something, however poor the prospect, than stick in one place and give it up. C. 疾惡也 To hate. 固執一而不通也 Holding to one fixed idea and with no breadth of mind. L. I do not dare to play the part of such a talker but I hate obstinacy. Z. sed odi pertinaciam. K. hate narrow-minded bigotry in men. Couv. Je hais opinionâtré.

CHAPTER XXXV.—CHARACTER TELLS, EVEN IN A HORSE.—C. 驥、善馬之名、 The name of a good horse,—that was credited with running a thousand *li* a day. 德、謂調良也、 Docility. 人有才而無德則亦奚何尙哉、 And so with a man who has talents without moral character, how is he to be esteemed? L. A horse is called a *ke*, not etc. but because of its other good qualities. Z. *famosus equus non laudabatur a robore, tractabilitate.* K. because of its moral qualities. Couv. Dans un excellent cheval etc. pas tant la force que le douceur.

CHAPTER XXXVI.—THE LAW OF RETURNING GOOD FOR EVIL.—I. 怨 means hatred, enmity; 德 is a good character or action and is interpreted by 恩惠 kindness. C. refers this question to the tenets of Lao-tzŭ, see the Tao tē ching, Part II. L. What do you say etc. injury should be recompensed with kindness? Z. *cum beneficiis retribuere simultates, quomodo?* K. requiting injury with kindness? Couv. Que faut-il penser de celui rend le bien pour le mal.

2. It was naturally difficult for Confucius, the ex-Mini-

三十六

三十五

何	或	力	子	也	敢	佞
如	曰	稱	曰		爲	乎
子	以	其	驥		佞	孔
曰	德	德	不		也	子
何	報	也	稱		疾	曰
以	怨		其		固	非

2. "An ad captandum talker I would not dare to be," replied Confucius, "and I should hate to be obstinately immoveable."

CHAPTER XXXV.—The Master said: "A good horse is not praised for its strength but for its character."

CHAPTER XXXVI. — 1. Someone asked: "What do you think about the principle of rewarding enmity with kindness?" 2. "With what, then, would you

ster of Justice, to rise above mere justice. Idealism, the divine incentive to a divine nobility, was foreign to his philosophy. C. Having done a man good for his ill, how am I going to repay another who does me a kindness? L. With what then will you recompense kindness: Z. cum quo retribuēs beneficia? How will you then requite kindness? Couv. que rendrez-vous pour le bien?

3. Cf. Li Chi XXXII. 11. C. 於其所怨者、愛憎取舍、一一至公而無私所謂直也、於其所德者、則必以德報之、不敢忘也、As to the man with whom one has enmity, whether in love or hate, acceptance or rejection, to be singly and entirely just without any bias, this is rectitude (i.e. treat him according to his varying conduct with justice); as to him who shews kindness, he must be unfailingly requited with kindness. L. Recompense injury with justice, and recompense kindness with kindness. Z. utilor aequitate ad compensandas injurias, etc. K. Requite injury with justice etc. Couv. Il suffit de répondre à l'injustice par la justice etc.

CHAPTER XXXVII.—KNOWN OF HEAVEN, THOUGH IGNORED OF MEN.—I. C. offers the paltry comment, that 夫子自歎、以發子貢之問也、the Sage heaved this sigh to prompt Tzū Kung's enquiry. L. Alas! there is no one etc. Z. nemo me novit, heu! K. Ah! there is no one who understands me. Couv. Personne ne me connaît.

2. 知我者其天乎 The knower of me, is it not Heaven! C. 不得於天而不怨天、不合於人而不尤人、但知下學而自然上達、此但言其及己自修、循序漸進耳、Not to be

三十七

其	夫。	子	以	報
莫	子 ^二	曰	德	德。
知	貢	莫	報	以 ^三
子	曰	我	德。	直
也。	何	知		報
子	爲	也		怨。

reward kindness?" asked the Master. 3. "Reward enmity with just treatment, and kindness with kindness."

CHAPTER XXXVII. — 1. "No one knows me, alas!" exclaimed the Master. 2. "Why do you say that, sir, that no one knows you?" said Tzū Kung. "I make no

XIV. XXXVII, XXXVIII. THE ANALECTS.

acceptable to Heaven yet bear no grudge, nor to be agreeable to men yet bear no resentment, only to know to humbly learn and therefore loftily rise,—all this but describes his method of introspection and self-correction in orderly and gradual progress. 凡下學人事便是上達天理、 All who pursue the humble study of human duty, are thereby making advance in the higher principles of Heaven. L. What do you mean by thus saying etc. I do not murmur against Heaven. I do not grumble against men. My studies lie low and my penetration rises high. But there is Heaven, that knows me. Z. *quî fit ut nemo magistrum noscat?.....non succenseo coelo, non criminor homines; ab imis addiscens, ad altiora penetro; etc.* K. I do not repine against God etc. My studies are among lowly things, but my thoughts penetrate the sublime. Ah! There is perhaps only God who understands me. Couv. Je m'applique à l'étude de la sagesse, commençant par les principes fondamentaux, et avançant pas degrés. Celui etc.

CHAPTER XXXVIII.—PUT UP THY SWORD.

—1. Kung-po Liao, or Liao the Duke's uncle, "probably from an affinity with the ducal house." For Chi-sun see II. 5.20; III. 1, et al. Both Liao and Tzù Lu were in the employ of Chi-sun, Tzù Lu endeavouring to put the principles of Conf. into practice. C. 子服 was the patronymic, 景 his honorific title and 伯 his style; he was a 大夫 of 魯、夫子 'My Lord,' is Chi-sun. 肆陳尸也言欲誅寮 Ssü means to expose his corpse, i.e. he proposed to slay Liao. 市朝 Market and palace. "The bodies of great officers were so exposed in the Court, and those of

三十八

固	伯	於	公	知	人	曰
有	以	季	伯	我	下	不
惑	告	孫	寮	者	學	怨
志	曰	子	懋	其	而	天
於	夫	服	子	天	上	不
公	子	景	路	乎	達	尤

complaint against Heaven," replied the Master, "nor blame men, for though my studies are lowly my mind soars aloft, and—does not Heaven know me!"

CHAPTER XXXVIII. — 1. Kung-po Liao having spoken against Tzū Lu to Chi-sun, Tzū-fu Ching-po informed Confucius thereof, and said: "Our Master's mind is undoubtedly being disturbed by Kung-po

XIV. XXXVIII, XXXIX. THE ANALECTS.

meaner criminals in the market-place." L. having slandered etc. Our Master is certainly being led astray.....still power enough to cut Leaou off, and expose his corpse etc. Z. accusaverat Tse Lou dubitatem animum cadaver exponere in foro vel regia. K. slandered..... informed Chung Yu of it. Chung Yu afterwards in speaking of it to Conf., said "My Lord is being led astray etc. Couv. avait parlé mal.....a conçus des soupçons contre Tzeu Lu etc.

2. 與 Is the Truth going to make progress? 其如命何 What connection has he with what is ordained? C. says, Even if Liao's injurious statements prevailed it was still Fate, and that Liao had really no power in the matter. L. If my principles are to advance it is so ordered. What can Leaou do where such ordering is concerned? Z. rectam doctrinam acturam cursum necne, coelestis est decreti. ille quid ad coeli decretum. K. Whether or not I shall succeed in carrying out my teaching among men depends upon the will of God. Couv. Si ma doctrine doit suivre sa voie, c'est que le Ciel l'a décidé. Que peut faire L. contre les décrets du Ciel?

CHAPTER XXXIX.—FOUR KINDS OF RETIREMENT.—辟 is the same as 避、 In regard to the 其次 C. quoting 程子 says: 四者雖以大小次第言之然非有優劣也所遇者不同耳 Altho' the four are differentiated in rank they are not so in worth, for their experiences were unlike. And 合講 says the 三其次乃辟之次非賢之次也 The three 'next' refer to the degree of withdrawing, not to the degree of worth. (This may be so, but the natural interpretation

三十九

子	寮	也	命	道	肆	伯
曰	其	與	也	之	諸	寮
賢	如	命	道	將	市	吾
者	命	也	之	行	朝	力
辟	何	公	將	也	子	猶
世		伯	廢	與	曰	能

Liao, but I am still strong enough to have his carcass exposed in the market-place."

2 The Master replied: "If my principles are going to prevail it is so fated; if they are going to fail it is so fated; what can Kung-po Liao do with fate?"

CHAPTER XXXIX.—1. The Master said: "Some good men withdraw from the world; 2. the next in order is withdrawal

gives four kinds of worthiness.) 地 is 亂國 a rebellious State; 色 aspect, look of things or of prince, 禮貌衰 failure in respect; 言 spoken to, or of, amiss, 有違言 contradiction. L. Some men of worth retire from the world, some.....particular States,.....because of disrespectful looks,.....contradictory language. Z. sapientes fugiunt saeculum; alii vero fugiunt patriam; tractandi speciem; loquendi modum. K. Men of real moral worth now retire from the world altogether. Some of less degree of worth etc. looked upon with disfavour,.....when told to do so. Couv. is discursive, but takes 其次 as d'une vertu moins parfaite.

CHAPTER XL.—SEVEN SUCH.—This is generally taken as a continuation of the last. C. 李氏 says: 作起也、言起而隱去者今七人矣不可知其誰何必求其人以實之則鑿矣。作 means, have arisen, i.e. those who have arisen and withdrawn are seven; it cannot be known who they were and to force out their names in proof is like chiselling,—unnecessary detail. L. Those who have done this are seven men. Z. idem. K. I know of seven men who have written books. Couv. De nos jours, sept sages se sont retirés etc.

CHAPTER XLI.—ATTEMPTING THE IMPOSSIBLE.—石門 said to be in modern Ch'ang Ch'ing hsien, Chinanfu, Shantung. 晨門 One who controlled the opening of the gate in the morning 掌晨啓門, supposed to be a worthy who had withdrawn from the hopeless condition of the times. 奚自 Where from? 是知與 Is not this he who knows 其不可 he, or what he endeavours, cannot succeed, or the times are impossible etc. 胡氏

四十一

晨
門
曰
奚
自
子
子
路
宿
於
石
門

矣。

四十

子
曰
作
者
七
人
辟
色
其
次
辟
地
其
次
言

from fatherland, 3. the next from uncongenial looks, 4. and the next from uncongenial language."

CHAPTER XL. — The Master said: "There are seven men who have done this."

CHAPTER XLI. — On one occasion when Tzū Lu happened to spend the night at Stone Gate, the gate opener asked him, "Where are you from?" "From Mr.

says: 晨門知世之不可而不爲故以是譏孔子然不知聖人之視天下無不可爲之時也。 He himself thought the times impracticable and did nothing, and thus ridiculed Conf., little knowing that the Sage did not admit that any time was impracticable. L. Whom do you come from? It is he—is it not who knows the impracticable nature of the times, and yet will be doing in them. Z. is scilicet, qui scit aliquid impossibile, et tamen idipsum agit? K. who knows the imprac. of the times and is yet trying to do something? Couv. un homme qui s'applique à faire une chose qu'il sait être impossible.

CHAPTER XLII.—CONCERN FOR THE WORLD
v STOICAL INDIFFERENCE.—1. 擊磬 Tapping a stone chime. C. 荷 same as 擔; 簣, 草器 A straw basket. The basketbearer was also a 隱士 recluse. The heart of the Sage never forgot the world (and its woes,) and that the man recognised this from his manner of playing shews that he was no common person 非常人、L. His heart is full who so beats the musical stone. Z. quanto cum affectu pulsat calcophonum! K. He has his heart full etc. Couv. qu'il aime beaucoup les hommes.

2. 既而 Afterwards, finally. 硤硤 Cf. XIII. 20. 莫己知 etc. When nobody takes note of a man let him thereupon cease and have done with it The first 己 is the verb, the second is an expression of finality. 深..... 揭 is a quotation from the 詩經 I. iii. 9. C. 硤硤石聲亦專確之意、Ch'ing ch'ing is the sound given out by the stones and also has the meaning of limitation and fixity. 以衣涉水曰厲、攝衣涉水曰揭 To

四十二

曰。哉。之。荷。子。爲。是。路
 鄙。擊。門。蕢。擊。之。知。曰
 哉。磬。者。而。磬。者。其。自
 硜。乎。曰。過。於。與。不。孔
 硜。旣。有。孔。衛。可。氏。
 乎。而。心。氏。有。而。曰

K'ung's," replied Tzū Lu. "Is not he the one who knows he cannot succeed and keeps on trying to do so?" was the response.

CHAPTER XLII.—1. The Master was playing on a stone chime one day in Wei, when a man carrying a basket passed the door of the K'ung abode and remarked: "With what feeling he is playing the chimes!" 2. Presently he added: "How contemptible is this petrified ting-tinging!"

wade in one's clothes is called *li*, to wade with them held up is *ch'i*; 康熙字典 on 厲 in this passage says 以衣涉水由帶以上 fording stripped below the waist. The man thus ridicules Conf. for not discriminating the deep from the shallow, not reading the signs of the times. L. How contemptible is the one-ideaed obstinacy those sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment. Deep water.....clothes on,.....held up. Z. oh! quam rudis ejus durities! Si profundior est vadus, tunc supra zonam amictus trajicias etc. K. How contemptible to go on thrumming etc. You must swim over when the water is high etc. Couv. Quelle aveugle opinionâfreté! etc. Si le gué est profound, je le traverserai les jambes nues etc.

3. 果 means determined; C. says it means that Conf. 歎其果於忘世 sighed over the old man's fixed resolve to forget (the needs of) his generation. Conf. was one in spirit with the divine powers, 視天下猶一家、中國猶一人、不能一日忘也、looking upon all the world as one family, and on China as one person, and he could never for a day forget this. L. How determined is he in his purpose! But this is not difficult. Z. O pertinaciam! At non id difficile. K. That certainly shows determination, etc. Couv. Qu'il est cruel! etc.

CHAPTER XLIII.—THREE YEARS IMPERIAL SILENCE.—1. For 子張 see Intro V. He could not understand how a country could be kept from anarchy with the Ruler silent for so long. 高宗 was King 武丁 of the 商 dyn. B.C. 1323-1263. 諒陰 is 亮陰 in the

四十三

宗	子 ^一	哉	淺	而	莫
諒	張	末	則	已	已
陰	曰	之	揭	矣	知
三	書	難	子 ^三	深	也
年	云	矣	曰	則	斯
不	高		果	厲	已

Seeing that everybody ignores him let him stop and have done with it. 'If the water is deep you strip up to the waist; if shallow you tuck up your skirt!'" 3. "How stoical he is!" observed the Master. "But his way is not difficult."

CHAPTER XLIII.—Tzū Chang said: "The Book of History says that when Kao Tsung observed the Imperial mourning he

書經 IV. viii. 1. 陰 (see 蔭) is pronounced *an*. C. says 天子居喪之名 it is the name given to the place where the Sovereign observed his mourning; but adds 未詳其義 he does not know its precise meaning. L. was for three years without speaking? Z. idem. K. kept silence etc. Couv. demeura sans parler etc.

2. C. 總己謂總攝己識 Every one controlled his own official affairs. 冢宰大宰也 Prime Minister. In this way the Prince was able to spend three years in silence. L. all attended to their several duties, taking instructions from etc. Z. singuli praefecti generatim administrabant propria, cum dependentia a primario ministro per tres annos. K. for three years all public functionaries received their orders from the Chief Minister. Couv. les officiers remplissaient leurs fonctions sous la direction du premier ministre etc.

CHAPTER XLIV.—A RIGHT LIVING RULER HAS A RESPONSIVE PEOPLE.—使 e.g. 差使 Employed on public service. C. 謝氏 says 禮達而分定故民易使 When good order prevails and each man's duty is fixed the people are easy to command for the public service. L. When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service. Z. si superior amet ordinem, tunc populus facile mandatur. K. When the rulers encourage education and good manners.....easily amenable to government. Couv. Si le prince aime a garder l'ordre fixé par les lois et l'usage, le peuple est facile à diriger.

CHAPTER XLV.—THE PRINCELY MAN'S SELF-CULTURE.—脩己以敬 He amends himself

四十五

四十四

曰	子	民	子	冢	官	人	何	言
脩	路	易	曰	宰	總	皆	必	何
己	問	使	上	三	己	然	高	謂
以	君	也。	好	年。	以	君	宗	也。
敬。	子		禮		聽	薨	古	子
曰	子		則		於	百	之	曰

did not speak for three years. What may be the meaning of that?" 2. "Why need you specialise Kao Tsung? All the men of old did the same," answered Confucius. "When a prince died, all his officers attended to their several duties in obedience to the Prime Minister for three years."

CHAPTER. XLIV.—The Master said: "When those in high position are fond of orderly behaviour, service from the people is easily commanded."

CHAPTER XLV.—When Tzū Lu asked what should be the character of a man of the nobler order the Master replied: "He

in order to be courteous, or circumspect. 如斯而已乎 Like this and nothing more? 安人 To make others contented. 堯舜其猶病諸 Cf. VI. 28. Yao and Shun in regard to this were still anxious, ah! The 合講 on 敬 says 內而無一念之不敬、外而無一事之不敬 Not an unregardful thought within, nor an unregardful action without. C. 脩己以敬夫子之言至矣盡矣、而子路小之、故再以其充積之盛自然反物者告之。 This maxim of the Sage's is final and inclusive, but Tzū Lu was deficient herein, therefore Conf. shewed him that in its cumulative perfection it reached to others. 堯舜猶以安百姓爲病、still took the well-being of the people as their anxious care. L. superior man. The cultivation of himself in reverential carefulness. so as to give rest to others. rest to all the people. still solicitous about this. Z. de viro sapiente. excolit se per suiipsius vigilantiam. excolit se indeque vota explet aliorum..... tranquillat populum.....etiam laborabant de hoc. K. A wise and good man is one who sets himself seriously to order his conversation aright. for the happiness of others.....of the world.....felt their shortcomings. Couv. Un disciple de la sagesse se perfectione en veillant attentivement sur lui-même.....puis il travaille à la perfection et à la tranquillité des autres.....ensuite il fait régner la vertu et la paix parmi le peuple. au-dessus de leurs forces.

CHAPTER XLVI.—AN OLD SCAPEGRACE.—
 孫 is a form of 遜; 是 may be 'this' or 'truly'; 爲賊 is being, or may be accounted as being a rogue. C. 原壤孔子之故人、母死而歌、蓋老氏之流

四十六

原	堯	脩	脩	如	脩	如
壤	舜	己	己	斯	己	斯
夷	其	以	以	而	以	而
俟	猶	安	安	已	安	已
子	病	百	百	乎。	人。	乎。
曰	諸	姓	姓	曰	曰	曰

should cultivate himself to be unfailingly respectful." "Will it suffice to be like this?" asked Tzū Lu. "He should cultivate himself so as to ease the lot of others," was the reply. "And is this sufficient?" asked Tzū Lu. "He should cultivate himself so as to ease the lot of the people. He should cultivate himself so as to ease the lot of the people:—even Yao and Shun still remained anxious about this!"

CHAPTER XLVI.—Yüan Rang sat squatting and waiting as the Master approach-

自放於禮法之外者、He was an old acquaintance of Conf. and sang when his mother died. He was a follower of the heresies of Lao-tzŭ, which naturally led to extravagances unbounded by the courtesies of life. Cf. Li Chi II. II. iii. 24. 夷蹲踞 To squat. 俟待也 To await 言孔子來而蹲踞以待之也。述猶稱也 Honorable mention. 賊者害人之名 Harmful to others. All he could do was to 敗常亂俗 destroy the relationships of society and confound its customs. 微擊其脛 Struck him lightly etc. L. In youth not humble as befits a junior; in manhood doing nothing worthy of being handed down; and living on to old age;—this is to be a pest. Z. *adultus, nec habuisti quod laudaretur; et senior, nec moreris; id est esse cladem* etc. K. A worthless man.....did not rise up when Conf. passed by him.....now you are dishonouring your old age: such a man is called a rascal. Couv. *vos exemples sont très nuisibles.*

CHAPTER XLVII—A FORWARD YOUTH.—I.

C. 童子未冠者之名 A term for one who had not yet assumed the cap. 將命謂傳賓主之言 A nuncio, one who carried messages between guest and host. 或人疑此童子學有進益、故孔子使之傳命以寵異之也 The 'someone' supposed the youth had made such progress in study that Conf. had appointed him as messenger by way of favourable distinction. L. employed by Conf. to carry the messages between him and his visitors. I suppose he has made great progress? Z. *puer deferebat mandata, proficit ergo?* K. to answer the door and introduce visitors. I suppose he has improved in his education. Couv. *employait au service des hôtes*

四十七

或	闕	杖	不	而	幼
問	黨	叩	死	無	而
之	童	其	是	述	不
曰	子	脛。	爲	焉	孫
益	將		賊	老	弟
者	命		以	而	長

ed, who said to him: "When young without respect, when grown up doing nothing worthy of mention, when old not dying,—this is being a rogue!" And with this he hit him on the shank with his staff.

CHAPTER XLVII.—I. A youth from the village of Ch'ueh was acting as messenger for Confucius, so some one interrogated about him: "He has made good pro-

et des visiteurs.....s'il faisait des progrès (dans l'étude de la sagesse).

2. 居於長者之位 Occupied the seat of an adult. 並行是並肩而行 Shoulder to shoulder. 速成謂速就於成人之列 Wanted quickly to rank as a man. C. 禮童子當隅坐隨行 By right a youth should sit in a corner and follow in walking,—and so this youth had been put to this duty of messenger not through singling him out by way of favour, but that he might learn the manners to be shewn by juniors to their seniors. With this meaning the text might be read in the past tense,—“I noticed etc.” L. I observe that he is fond of occupying the seat of a full grown man.....walks shoulder to shoulder etc. not one who is seeking to make progress in learning. He wishes to become quickly a man. Z. ego video illum considere in dignitatis sede.....sed volens quamprimum formatus evadere. K. in a great hurry to become a grown-up man. Couv. Il ne cherche pas à progresser peu à peu ; mais il voudrait être parfait tout de suite.

速	非	與	居	與。
成	求	先	於	子 ^二
者	益	生	位	曰、
也。	者	並	也、	吾
	也、	行	見	見
	欲	也、	其	其

gress, I suppose?" 2. "I notice," replied the Master, "that he occupies the seat of adult age, and I notice that he walks on a level with his seniors. It is not that he seeks to progress, he wants speedy arrival."

VOLUME VIII.

BOOK XV.

WEI LING KUNG.

CHIEFLY ON THE MAINTENANCE OF
PRINCIPLES AND CHARACTER.

CONTENTS.—The Book takes its title from the unprincipled Duke Ling of Wei, and the action of Confucius in standing to his principles affects the first part of the book, the rest chiefly consisting of maxims concerning character.

CHAPTER I.—CONFUCIUS DECLINES TO TEACH TACTICS.—1. For Duke Ling see VI. 26 et al. C. 陳謂軍師行伍之列、Means the marshalling of troops. 俎豆禮器 Ceremonial vessels, Cf VIII. 4. From childhood he could marshal the various apparatus of religion (see 史記), which would advance the well-being of the State, but he declined to discuss the marshalling of battalions with 無道之君 an unprincipled ruler such as Duke Ling, 復有志於戰伐之事、 who was again meditating a campaign. I. about tactics. I have heard all about sacrificial vessels, but I have not learned military matters. On this he took his departure next day. Z. strategiam, sacrificarium etc has quidem olim audivi; legionum etc nondum eas didici. K. military tactics. I know a little about the arts of peace, but I

VOLUME VIII.

BOOK XV.

事	聞	俎	孔	衛	衛
未	之	豆	子。	靈	靈
之	矣、	之	孔	公	公
學	軍	事、	子	問	第
也。	旅	則	對	陳	十
明	之	嘗	曰、	於	五

CHAPTER I.—1. When Duke Ling of Wei asked Confucius about military tactics, Confucius replied: "With the appurtenances of worship I have indeed an acquaintance, but as to military matters I have never

have never studied the arts of war. Couv. l'art de ranger les armées en bataille. On m'a enseigné de ranger les supports et les vases de bois etc ; je n'ai pas appris à commander les armées.

2. 陳 was a small country between 衛 and 楚 to which Confucius was proceeding ; see XI. 2, also Introduction. 絕 Cut off, deprived of. C. 興、起也、 Arise, stand up. L. When he was in Ch'in their provisions were exhausted etc. Z. intercepta annona ; K. Their provisions failed them,.....so reduced that they could not proceed. Couv. (il fût assiégé durant sept jours, par ordre du prince), les vivres lui manquèrent.

3. 見 To interview. C. takes 固 as 君子固有窮時 The chün-tzū has indeed his straitened times, but quotes 程子 approvingly who interprets by 固守其窮 keeps steadfast (in) his want. L. with evident dissatisfaction said, Has the superior man likewise to endure *in this way* ? may indeed have to endure want, but the mean man etc unbridled license. Z. indignationem prodens ait : sapientiam etiam accidit angustari ? sapiens certe angustatur, at etc statim diffuit. K. A wise and good man,—can he, too, be reduced to such distress ? Yes, etc, sometimes also meets etc, but,.....reckless. Couv. Le sage est il aussi exposé a manquer de tout ?.....ne connaît pas plus aucune loi.

CHAPTER II.—ONE CONNECTING PRINCIPLE.

—1. 賜 is 子貢, see Intro. V. 以子爲 Take me to be. C. Tzū Kung was noted for his multifarious knowledge and retentive memory, but Confucius wished to shew him the fundamental principle of learning :—objective rather

二

子	小	子	君	興。	糧	日
曰	人	曰	子	子 ^三	從	遂
賜	窮	君	亦	路	者	行。
也	斯	子	有	慍	病	在 ^二
女	濫	固	窮	見	莫	陳
以	矣。	窮	乎。	曰	能	絕

studied them." Next day he straightway took his departure.

2. (On the way) in Ch'ên their supplies failed, and his followers were so ill that they could not stand. 3. Tzū Lu with some irritation sought an interview and said: "Does also a man of the higher order have to suffer want?" "The superior man bears want unshaken," replied the Master, "the inferior man in want becomes demoralised."

CHAPTER II.—1. "T'zū," said the Master, "You regard me as a man of multi-

than encyclopaedic. Legge says: "I understand the first part here as meaning—Do you think I am aiming, by the exercise of memory, to acquire a varied and extensive knowledge?" L. You think, I suppose,.....learns many things and keeps them in memory? Z. Qui multa didicerit eaque retinuerit. K. learned many things and remembers them all. Couv. Qui a beaucoup appris et beaucoup retenu?

2. C. At first he accepted 而忽疑 and instantly doubted if it were so. L. Yes—but perhaps etc. Z. ita; an aliter est? K. Yes, but is it not so. Couv. Oui, suis-je dans l'erreur?

3. Or, I (have) one (principle) wherewith to thread them (i.e. the many studies). Cf. IV. 15. But C. says: 彼以行言而此以知言、In that chapter it applies to conduct, here to knowledge. Needless to say the general interpretation is extended to embrace all things in heaven and earth. L. says "the third paragraph is equivalent to: My aim is to know myself—the mind which embraces all knowledge and regulates all practice." L. I seek a unity all-pervading. Z. ego per unum pervado totum. K. I unite all my knowledge by one connecting principle. Couv. une seule chose me donne l'intelligence de tout.

CHAPTER III. — FEW WHO APPRECIATE VIRTUE.—由 is 子路、C. 德謂義理之得於己者、非已有之不能知其意味之實也、By virtue is meant the personal acquisition of rectitude, without the possession of which it is impossible to know the reality of its meaning and flavour. C. thinks Chapters I to III were all spoken on the same occasion. L.

	三				
鮮	子	一	非	之	予
矣。	曰	以	與。	者	爲
	由	貫	曰 ^三	與。	多
	知	之。	非	對 ^二	學
	德		也	曰	而
	者		予	然	識

farious study who retains all in mind, eh?"

2. "Yes," answered he. "But may be it is not so?" 3. "No," was the reply, "I have one principle connecting all."

CHAPTER III.—"Yu," said the Master, "there are few who understand virtue."

Those who know virtue are few. Z. *noscentes virtutem, pauci.* K. It is seldom that men understand real moral worth. Couv. *peu d'hommes connaissent la vertu.*

CHAPTER IV.—CHARACTER TELLS.—He who made no effort, yet everything was efficiently ruled, he was Shun, eh? 恭己 etc. He attended to the seriousness of his deportment and with all gravity faced the south, and nothing more. Cf. VI. I. C 聖人德盛而民化、不待其有所作為也、The virtue of an inspired leader being perfect, the people are transformed without waiting for him to take action; i.e. the silent influence of a noble man's character suffices, he neither strives nor cries, etc, but C. adds, that following 堯, the way had already been prepared for 舜, as able officers were in charge. L. May not Shun be instanced as having governed efficiently without exertion?.....He did nothing but gravely and reverently occupy his Imperial Seat. Z. *nihil agent et tamen recte gubernans* etc. *Recte se componens, recta spectabat australem oram et nihil aliud.* K. who successfully carried out the principle of no-government. For what need is there really for what is called government? etc. Couv. *presque sans avoir besoin de rien faire, maintenant l'empire* etc. *Il veillait attentivement sur lui-même, et se tenait gravement le visage tourné vers le midi.*

CHAPTER V.—THE UNIVERSALLY ACCEPTABLE.—1, 2. Cf. II. 18 and XII, 20. 行 Go, pass; also fashionable, the accepted taste; 通行 pass everywhere. 備旨 says 行 here means 欲行無不利 to act always to advantage, also 行得去無阻滯 so as to get on without let or hindrance. C. 猶問達之意也 simi-

	五				四
言	子 ⁻	南	何	者、	子
忠	張	面	爲	其	曰、
信、	問	而	哉、	舜	無
行	行。	已	恭	也	爲
篤	子 ⁼	矣。	已	與、	而
敬、	曰		正	夫	治

CHAPTER IV. — The Master said: "May not Shun be instanced as one who made no effort, yet the Empire was well governed? For what effort did he make? Ordering himself in all seriousness, he did nothing but maintain the correct imperial attitude."

CHAPTER V.—1. When Tzū Chang asked how to get on with others, 2. the Master made answer: "If you are sincere

lar to XII, 20. 子張意在得行於外、故夫子反於身而言之、 His idea was how to obtain external acceptance, hence the Master turns him in upon himself. 行 in 行篤 and 不行篤 is ch'ü sheng; 篤、厚也 honest; 蠻、南蠻; 貊、北狄、 southern and northern indigenous tribes, 二千五百家爲州 2500 families made a *chou*, and 25 a 里、 L. how a man might conduct himself *so as to be everywhere appreciated*. Let his words be etc. actions honourable and careful;—such conduct may be practised among etc. If etc. will he, with such conduct, be appreciated etc? Z. *de libero agendi cursu sermo sit fidelis et verax, actio seria et maturacursum habebit*. K. in order to get along with men. Be conscientious and sincere,.....earnest and serious etc. Couv. *quel était le moyen d'agir sur les autres hommes. Un homme sincère et véridique dans ses paroles, prudent et circonspect dans ses actions, aura de l'influence, même au milieu des barbares etc.*

3. C. 其者措忠信篤敬而言、 The 其 refers to sincere etc. 參言與我相參 means present together with (or, making a third with) oneself. L. When he is standing, let him see those two things, as it were fronting him etc attached to the yoke. Z. *adhærere ad jugum* etc. K. keep these principles constantly before you, as when driving a carriage you keep your eyes on the head of your horse. Couv. *Se tenant auprès de vous, devant vos yeux etc.*

4. C. 紳大帶之垂者、 The part of the girdle which hangs down. L. wrote these commands at the

子^四 衡 輿 其 行 不 矣 雖
 張 也 則 參 乎 篤 言 蠻
 書 夫 見 於 哉 敬 不 貊
 諸 然 其 前 立^三 雖 忠 之
 紳 後 倚 也 則 州 信 邦
 行 於 在 見 里 行 行

and truthful in what you say, and trustworthy and circumspect in what you do, then although you be in the land of the barbarians you will get on with them. But if you are not sincere and truthful in what you say, and untrustworthy and not circumspect in what you do, are you likely to get on even in your own country! 3. When standing see these principles there in front of you. When in your carriage see them resting on the yoke. Then you will get on everywhere." 4. Tzū Chang inscribed these counsels on his sash.

end of his sash. K. engraved on his belt. Couv. Sur sa ceinture.

CHAPTER VI.—TWO ASPECTS OF RECTITUDE.

—1. 魚 was the 史 recorder of 衛 of the name of 鮒. He is the 史 鮒 of Chuang Tzū. It is recorded in the 家語 that unable to obtain the promotion of good officers and the dismissal of unworthy ones, when dying, he gave orders that his body should not be laid out in the state and place to which he was entitled, so that when the Prince came to condole he might be informed that since Yü had been unable to advance the worthy etc. he himself was unworthy of a state funeral, by which action he effected after death the change he had failed to obtain during life. 有道 Had right rule. Z. Straight as an arrow. L. Truly straightforward was etc. When good government prevailed in his state etc. Z. Proh quam rectus etc. Cum regni viget ordo, instar est sagittae etc. K. What a straightforward man etc. When there were justice and order etc. straight as an arrow. Couv. Combien le droiture etc. est admirable. Que le gouvernement soit bien ou mal réglé, il suit toujours le droit chemin, comme une flèche.

2. For 蘧伯玉 see XIV. 26. C. 伯玉出處合乎聖人之道、故曰君子、Confucius calls him 君子 because his conduct in withdrawing from office tallied with that which he had himself approved by example. 卷、收也；懷、藏也、Gather himself together and retire. Hence he is regarded as superior to Yü. When two statesmen of Wei consulted him about getting rid of the Prince, he not only declined to talk with them, but promptly withdrew. The 卷而懷之 presents

			六
哉	無	邦	子
蘧	道	有	曰
伯	如	道	直
玉	矢	如	哉
邦	君	矢	史
有	子	邦	魚

CHAPTER VI.—1. The Master said
 “What a straight man was the recorder Yü!
 When the country was well governed he
 was like an arrow, and when the country
 was ill governed he was still like an arrow.

2. What a noble man is Chü Po Yu!
 When the country is well governed he holds
 office, but when the country is ill governed

some difficulty, whether it was his portfolio, his talents, his principles, or what that he rolled up is not stated. L. A superior man indeed etc. When good government etc. he is to be found in office.....He can roll his principles up and keep them in his breast. Z. *Proh quantae sapientiae etc.....si regno jacet ordo, tunc potest colligere et recondere illam.* K. Really wise and good man.....entered the public service.....rolled himself up and led a strictly private life. Couv. *Il exerce une charge.....il sait se retirer, et tenir sa vertu cachée.*

CHAPTER VII.—LOST OPPORTUNITIES.—Can with (him) talk, not to with him talk, loses the man. It is difficult to maintain the play on the word 言 and sufficiently convey its force. It is here used in the sense of instruct, enlighten 虛而能受、聞而能悟 Empty but able to receive, hearing and able to understand. L. When a man may be spoken with, not to speak to him, is to err in regard to the man.in regard to our words. The wise neither err in regard to their man etc. Z. *Si par est quicum loquaris etc. perdis hominem.* K. When you meet the proper person to speak to and do not speak out, you lose your opportunity etc. Couv. *Si vous refusez d'instruire un homme qui a les dispositions requises, vous perdez un homme. Si vous enseignez etc.*

CHAPTER VIII.—DEATH BETTER THAN DISHONOUR.—Cf. IV. 2. 以害仁 To the injury of Virtue. 殺身 Kill oneself, and suicide is undoubtedly part if not the whole meaning here. 成仁 To perfect, or fulfil his virtue. C. 仁人則成德之人 A man of entire moral character. 當死而死則心安而德

八

子曰。不。之。不。不。子。則。道。
 曰。失。言。可。與。曰。可。則。
 志。人。失。與。之。可。卷。仕。
 士。亦。言。言。言。與。而。邦。
 仁。不。知。而。失。言。懷。無。
 人。失。者。與。人。而。之。道。

七

he can roll up (his portfolio) and keep it in his bosom."

CHAPTER VII.—“Not to enlighten one who can be enlightened is to waste a man; to enlighten one who cannot be enlightened is to waste words. The intelligent man neither wastes his man nor his words.”

CHAPTER VIII. — The Master said: “The resolute scholar, and the Virtuous

全矣 To die when one ought gives contentment to the heart, and honour is unsullied. L. The determined scholar etc. at the expense of injuring their virtue. They will even etc. to preserve their virtue complete. Z. Cordatus vir et perfectus homo etc. datur qui profundit vitam ut consumment virtutem. K. A gentleman of spirit, or a man of moral character will never try to save his life etc.; he prefers to sacrifice his life in order to save his moral character. Couv. Un homme qui est parfait ou résolu à la devenir etc. au détriment de sa vertu. Il est des circonstances où il sacrifie sa vie, et met ainsi la comble à sa vertu.

CHAPTER IX.—AS IRON SHARPENETH IRON.
—Compare Proverbs XXVII. 17. 是邦 This, any State. C. 賢以事言、仁以德言、*Hsien* refers to conduct, *ren* to character. 夫子嘗謂子貢悅不若己者、故以是告之、欲其有所嚴憚切磋以成其德也、 The Sage having already remarked on Tzū Kung's liking for inferiors, here reminds him again, being wishful that he should have some one of whom he stood in awe to shape and perfect his character. L. asked about the practice of virtue.....The mechanic, who etc. When you are living in any state,.....great officers..... scholars. Z. qui evaderet perfectus. Immorans aliquo regno, servias ejus magistruum sapiētoribus, consocieris ejus littërorum probioribus. K. A workman who wants to perfect his work first sharpens his tools,.....serve those nobles and ministers,.....without the friendship of the gentlemen. Couv. Pour devenir parfait,.....L'ouvrier etc doit commencer par aiguïsier ses instruments.qu'il se mette au service etc.

九

士	夫	是	必	曰	子	有	無
之	之	邦	先	工	貢	殺	求
仁	賢	也	利	欲	問	身	生
者。	者	事	其	善	爲	以	以
	友	其	器	其	仁	成	害
	其	大	居	事	子	仁。	仁

man will not seek life at the expense of Virtue. Some even sacrifice their lives to crown their virtue."

CHAPTER IX.—When Tzū Kung asked about the practice of virtue the Master replied: "A workman who wants to do his work well must first sharpen his tools. In whatever State you dwell, take service with the worthiest of its ministers, and make friends of the most Virtuous of its scholars."

CHAPTER X.—ANCIENT RULES FOR MODERN GOVERNMENT.—1. Or, I would adopt etc. C. says Yen Yüan was fit to be Imperial Prime Minister—His asking about Imperial administration under the form of mere State administration was due to modesty. Confucius answered him according to his ability rather than his modesty. L. The government of a country. Z. De administrando regno. K. What institutions he would adopt for the government of an Empire. Couv. Pour bien gouverner un état.

2 C. 夏時謂以斗柄初昏時建寅之月爲歲首也、It means that because the handle of the Dipper at early dusk rested in 寅、the month represented by that house was taken as the head month of the year. Of the three ancient dynasties the Hsia began its year with the 寅 month, the 商 with the 丑、and the 周 with the 子、天開於子、地關於丑、人生於寅、Heaven was opened in the 子 month (the month of the winter solstice), earth in the 丑、and man was born in the 寅、The Hsia chose the 寅 as most suitable through its relation to human affairs, Confucius gave it his approval, and this has been the first month ever since the 秦 dynasty. L. Follow the seasons of the Hea. Z. Indue dynastiae Hia calendarium. K. I would use the calendar of etc. Couv. L'empereur doit suivre le calendrier des Hia.

3. The ancients used a 木 tree (or, the simplest wooden structure) for a carriage, and not till the Yin dynasty did they have a proper wheeled vehicle, but the luxury of 周 had covered theirs with gold and jewellery, indicative according to Confucius, of the showy and extravagant nature

	十
曰、	顏 ^一
行	淵
夏	問
之	爲
時、	邦。
乘 ^三	子 ^二

CHAPTER X.—1. Yen Yüan once asked about the administration of a State.

2. The Master replied: "Adopt the calendar of Hsia;
3. Ride in the state carriage of Yin;

of the period. Return to the simple life is his advice. L. idem. Z. Conscende.....currum. K. Introduce the form of carriage used in etc. Couv. Il doit adopter etc.

4. C. 周冠有五、祭服之冠也、冠上有覆、前後有旒、 There were five sacrificial caps accompanying the Chou sacrificial vestments; they were shaped like a "mortar-board," with a fringe hanging in front and behind, and the Sage approved of their ornateness. L. The ceremonial cap. Z. Indue.....tiam. K. Adopt the uniform of the present dynasty. Couv. Et porter dans les cérémonies le bonnet etc.

5. For 韶 see III. 25. 舞 Cf. III. 1. The music was always accompanied with posturing. L. Let the music be the Shaou with its pantomimes. Z. Musica vero Concordia pantomimica. K. the most ancient music. Couv. exécuter les chants de etc.

6. For the 鄭國 songs see 詩經 Part I. Book VII. C. 放謂禁絕之 prohibit; 佞人、卑諂辯給之人、 servile flatterers and special pleaders,—men who could make black seem white—L. Banish etc. keep far from specious talkers.licentious.....dangerous. Z. Rejice.....cantiones, ablega garrulo assentatores.....voluptuosae.....periculosi. K. I would prohibit all the popular airs in the music of the present day and I would banish all popular orators etc. Couv. Les chants de Tcheng sont obscènes; les beaux parleurs (les flatteurs) sont dangereux.

CHAPTER XI—TAKE THOUGHT FOR TOMORROW.—C. 慮不在千里之外則患在几席之下矣、 He who has no regard for what is 1000

十一

子	聲	鄭	冕	殷
曰	淫	聲	樂 ^五	之
人	佞	遠	則	輅
無	人	佞	韶	服 ^六
遠	殆	人	舞	周
慮		鄭	放 ^六	之

4. Wear the cap of Chou ;

5. In music adopt the Shao dances ;

6. Banish the songs of Chêng, and avoid specious men ; for the songs of Chêng are licentious, and specious men dangerous."

CHAPTER XI. — The Master said :

miles away will find grief under his table and mat. L. If a man take no thought about what is distant etc. Z. Homo haud longe praemeditans, profecto habet prope moerorem. K. If a man takes no thought for to-morrow he will be sorry before the day is out. Couv. Celui dont la prévoyance ne s'étend pas loin, sera bientôt dans l'embarras.

CHAPTER XII.—NONE LOVED THE SPIRITUAL AS THE PHYSICAL.—Cf. V. 26, IX. 17. 色, Or, A pretty face, 已矣乎歎其終而不得而見之也, "I will give it up!" A sigh that he would never see such a ruler. Said to have been uttered when he saw Duke Ling riding out with Nan Tzū. L. loves virtue as he loves beauty. Z. sicut amator formositas. K. Alas! I do not now see etc. Couv. Faut-il donc désespérer..... qui aimât la vertu autant qu'on aime une belle apparence.

CHAPTER XIII.—OMISSION AS BAD AS COMMISSION.—For 臧文仲 see V. 17. 柳下惠 Under the willow Hui was an officer of 魯, noted for his ability and purity. He held that the service of an immoral prince could not contaminate him, and he need not therefore retire. Cf. XVIII, 2, 8, and Menc II. I. 9. C. 竊位、言不稱其位而有愧於心、如盜得而陰據之也、 It means that he was not a credit to his office and was sensible of dishonour as if he had acquired by theft and held secret possession. As Prime Minister of Lu it was his duty to find out and employ the best men. Here was a better man than himself, yet jealousy kept Tsang from advancing him. Not to recognize worth would show ignorance, to recognize and not employ was to sup-

十三

竊	子	色	未	子	必
位	曰	者	見	曰	有
者	臧	也。	好	已	近
與	文		德	矣	憂。
知	仲		如	乎	
柳	其		好	吾	

十二

“Who heeds not the future will find sorrow at hand.”

CHAPTER XII.—“It is all in vain!” said the Master. “I have never yet seen a man as fond of virtue as of beauty.”

CHAPTER XIII.—“Was not Tsang Wên Chung like one who had stolen his office?” remarked the Master. “He knew

press, ignorance might be venal, deliberate suppression criminal. 與立、與之竝立於朝、 Have him rank with him at Court. L. like one who had stolen his situation? He knew the virtues and talent etc., and yet did not *procure that he should stand with him at Court.* Z. an non is furans est dignitatem?.....et tamen non secum evehit. K. stolen his positionafraid lest his friend should become his colleague. Couv. n'usa-t-il pas de sa dignité comme un voleur.....ne le demanda pas pour collègue à la cour du prince.

CHAPTER XIV.—DEMANDING MORE FROM SELF THAN OTHERS.—則遠怨 Will put-at-a-distance discontent. C. 責己厚故身益脩、責人薄故人易從、 To demand much from self results in self-improvement, to demand little of others enables them to easily respond. L. Requires much etc. will keep himself from *being the object* of resentment. Z. In seipsum graviter, leviter autem animadvertendo in alios etc. K. Expects much.....demands little.....will never have any enemies. Couv. Celui qui se reproche sévèrement ses fautes à lui-même, et reprend les autres avec indulgence etc

CHAPTER XV.—THE SPIRIT OF ENQUIRY.—Cf. VII. 8; V. 8. C. 如之何 etc. 熟思而審處之辭也 has the meaning of thoroughly thinking out and deciding upon. Chinese pundits translate it by 應當怎麼辦、 How shall I deal with, or, What shall I do with this? L. When a man is not *in the habit* of saying,—What shall I think of this? etc. I can indeed do nothing with him. Z. Qui non dicat: quomodo hoc, quomodo illud; ego non habeo quod ipsi faciam jam. K. What is

十五

十四

矣。	末	何	子	怨	薄	子	與	下
	如	如	曰、	矣。	責	曰、	立	惠
	之	之	不		於	躬	也。	之
	何	何	曰		人、	自		賢、
	也	者、	如		則	厚、		而
	已	吾	之		遠	而		不

the superiority of Hui of Liu-hsia yet did not appoint him as a colleague."

CHAPTER XIV.—The Master said: "He who demands much from himself and little from others will avoid resentment."

CHAPTER XV.—The Master said: "If a man does not ask himself, 'What am I to make of this?' 'What am I to make of this?'—there is nothing whatever I can make of him."

the right thing to do? I can do nothing for such a man.
Couv. Je n'ai rien à faire pour celui qui ne demande pas.
Comment ferai-je ceci? cela?

CHAPTER XVI.—A PETTY LIFE TO LIVE.—群居 etc. Herding together the whole day, with talk in which right has no part, but pleasure is found in deeds of trifling cleverness etc. C. 小慧私智、self-interested wisdom. 言不及義則放辟、邪侈之心滋、When moral obligation does not enter into conversation then talk becomes loose, and a demoralizing spirit is produced. 好行小慧則行險僥倖之機熟、To those who love to act with petty adroitness, the favourable opportunity for risky deeds soon ripens. 難矣哉者言其無以入德而將有患害也、'How hard' means they have no way of becoming virtuous and will fall into trouble. L. When a number of people are together for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out *the suggestions of* a small shrewdness etc. Z. turmatim convenientes tota die, si verba non attingant aequitatem, sed ament producere privatam prudentiam etc. K. When a body of men sit together etc. conversation to some principle or truth, but only amuse themselves with small wit and smart sayings, it is a bad case. Couv. se réunissent en troupe etc qui ne disent rien de bon, et veulent suivre les lumières trompeuses de leur propre prudence etc.

CHAPTER XVII.—NOBILITY SHEWN BY RECTITUDE.—Or, when a princely man makes the Right his fundamental principle, makes Courtesy his rule in evolving it, Modesty his rule for exhibiting it, and Sinceri-

十七

爲
質
禮
以
行
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君
子
義
以

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慧
難
矣
哉
言
不
及
義
好
行

十六

子
曰
群
居
終
日

CHAPTER XVI.—The Master said: “Men who associate together the livelong day and whose conversation never rises to what is just and right, but whose delight is in deeds of petty shrewdness,—how hard is their case!”

CHAPTER XVII.—The Master said: “The noble man takes the Right as his foundation principle, reduces it to practice

XV. XVII, XVIII, XIX. THE ANALECTS.

ty his rule (for effectuating it perfectly,—what a princely man he is! Three of the five virtues 仁義禮智信 are here introduced. 孫 is 退遜; 信 is 誠實、C. 義者、制事之本、故以爲質幹而行之心有節文、 Rectitude is the root of all the laws of conduct, hence may be taken to be the essential stem, but in practice restrictions and refinement are necessary. L. The superior man *in everything* considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. Z. *vir sapiens aequitatem assumit pro basi, cum ritu exercet illam, patefacit perficit illam.* K. makes Right the substance of his being; he carries it out with judgment and good sense; he speaks it etc.; attains it with sincerity. Couv. Le sage prend la justice pour base; il la pratique d'après les règles établies par les anciens.....il la garde toujours sincèrement.

CHAPTER XVIII. — PAINED AT INABILITY, NOT AT BEING UNKNOWN.—Cf. XIV. 32 et al. The chün-tzū is “sick” over his own powerlessness, he is not “sick” because he is ignored by others. L.distressed by his wanting ability. He is not distressed by men's not knowing him. Z. *Sapiens angitur se nihil posse etc.* K. should never be distressed that men do not take notice of him. Couv. Le sage s'afflige de ne pouvoir pratiquer la vertu parfaitement.

CHAPTER XIX. — UNWEPT, UNHONOURED AND UNSUNG.—C. 君子學以爲己不求人知、然沒世名不稱焉則無爲善之實可知矣、 Whilst the chün-tzū learns for his own improvement

十九

子 不 能
 曰 己 焉
 君 知 不
 子 也 病
 疾 人
 沒 之

十八

子 成 孫
 曰 之 以
 君 君 出
 子 子 之
 病 哉 信
 無 以

with all courtesy, carries it out with modesty, and renders it perfect with sincerity,—such is the noble man.

CHAPTER XVIII.—The Master remarked: “The noble man is pained over his own incompetency, he is not pained that others ignore him.”

CHAPTER XIX.—The Master said:

without seeking to be known, yet to die unmentioned shews that there is no evidence whereby his excellence may be known. L. The superior man dislikes the thought of his name not being mentioned after his death. Z. *quin suum nomen sit laude dignum.* K. hates to die without having done anything to distinguish himself. Couv. *Le sage ne veut pas mourir qu'il ne se soit rendu digne d'éloge.*

CHAPTER XX.—THE SOURCE WITHIN.—Cf. XIV. 25. 合講 says 無適而非求諸己、There is nothing (of any kind whatever) that he does not seek within. L. What the superior man seeks is in himself. What the mean man seeks is in others. Z. *Sapiens quaerit a se,.....apud alios.* K. Seeks for what he wants in himself. Couv. *Le sage attend tout de ses propres efforts:.....de la faveur des autres.*

CHAPTER XXI.—DIGNITY FORBIDS STRIFE AND SOCIABILITY PARTISANSHIP.—Cf. II. 14; VII. 30. 矜 etc. or maintains his dignity and does not strive. C. 莊以持己曰矜、然無乘戾之心、故不爭、To control oneself with dignity is 矜、but such a one is not cantankerous and therefore is not contentious. 和以處衆曰羣、然無阿比之意、故不黨、Agreeable in his intercourse with others is 羣、yet being without party spirit he joins no clique. L. is dignified, but does not wrangle. He is sociable, but not a partisan. Z. *Gravis sed sine offensione; est socialis sed sine partium affectu.* K. Proud but not vain, sociable but belongs to no party. Couv. *Est maître de lui-même, et n'a de contestation avec personne; il est sociable, mais n'est pas homme de parti.*

二十一

二十

不	子	己	子	世
爭	曰	小	曰	而
群	君	人	君	名
而	子	求	子	不
不	矜	諸	求	稱
黨	而	人	諸	焉

“The nobler man hates to end his days and leave his name undistinguished.”

CHAPTER XX. — The Master said: “The noble man seeks what he wants in himself; the inferior man seeks it from others.”

CHAPTER XXI. — The Master said: “The noble man upholds his dignity without striving (for it); he is sociable without entering any clique.”

CHAPTER XXII.—DISCRIMINATING MEN AND THEIR WORDS.—Cf. V. 9 et al. 舉 To select, promote, accept. 廢 To reject, do away with. L. The superior man does not promote a man *simply* on account of his words, nor does he put aside *good* words etc. Z. Nec ob verba elevat hominem, nec ob hominem rejicit verba. K. Never upholds a man because etc. nor does he discard..... because of the speaker's character. Couv. n'élève pas un homme aux charges, uniquement parce qu'il l'a entendu bien parler; et ne rejette pas une bonne parole.....méchant homme.

CHAPTER XXIII.—THE GOLDEN RULE.—施 Exhibit, extend to. Is there one word which might be acted upon throughout life. 恕 Cf. IV. 15 and the note thereon. Re 己所不欲 Cf. V. 11; note also that in that case the saying is attributed to Tzū Kung. C. 推己及物、其施不窮、故可以終身行之、 The extension of oneself to the other party—putting oneself in another's place—is of unlimited application, so may serve as a rule of action throughout life. 如心爲恕、 The following of your good heart's promptings is *shu*. L. translates it here by Reciprocity, and in IV. 15 by “the benevolent exercise of (the principles of our nature) to others.” Z. here by Charitas and in IV. 15. 忠恕 by integritas cordi extensa ad proximum. K. has “charity” in both places. 仁以己及物、恕推己及物、 *Ren* seems to mean, To be in spirit towards others as to self, and *shu* to mean 仁 in action; Confucius gives here its definition 己所不欲 etc. Whether it was his own or an existing aphorism it is given as the connotation of *shu*. It connotes more than Re-

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十
三二
十
三

行	言	子	廢	言	子
之	而	貢	言。	舉	曰
者	可	問		人	君
乎。	以	曰		不	子
子	終	有		以	不
曰	身	一		人	以

CHAPTER XXII.—The Master said: “The wise man does not appreciate a man because of what he says, nor does he deprecate what he says because of the man.”

CHAPTER XXIII.—“Is there any one word” asked Tzū Kung, “which could be adopted as a lifelong rule of conduct?” The Master replied: “Is not Sympathy the

ciprocity, which may mean Do to others as they do to you. As understood by the Chinese it means less than Charity as defined in I Corinthians XIII. At any rate it indicates the high water mark of Confucian morals, 雖聖人之無我不出乎此 even the unselfishness of a Sage cannot go beyond this. Couv. N'est-ce pas le précepte d'aimer tous les hommes comme soi-même?

CHAPTER XXIV.—HIS FAIRNESS IN JUDGING CHARACTER.—1. 如有 etc. If there have been any unduly lauded, it has been grounded on investigation. C. 毀者稱人之惡而損其真、Proclaiming the ill-deeds of others at the expense of truth is to defame or libel. 譽者揚人之善而過其實 To publish men's excellence beyond the facts is to unduly eulogize. L. In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I sometimes exceed in praise, there must be ground for it in my examination of the individual. Z. ego quoad alios, an ullum exaggerate deprimō,.....laudo?.....is habet quod expertus sum. K. In my judgment of men I do not easily award blame or.....praise,.....carefully weighed my judgment. Couv. Quel est celui que j'aie blâmé ou loué avec excès? Si je loue trop quelqu'un, c'est que j'ai reconnu (qu'il se rendra digne etc.)

2. These people 斯民 are those 之 for (or by) whom 所以 made straight their paths 直道 and proceeded 行、C. 斯民者今此之人、The people of the present day. 三代、夏商周也、Hsia, Shang, Chou. 直道、無私曲 No private ends. 吾之所以無所毀譽者、蓋以此民即三代之時所以善其善

二十四

所	有	也	子	欲	其
試	所	誰	曰	勿	恕
矣。	譽	毀	吾	施	乎。
斯 ^二	者	誰	之	於	己
民	其	譽	於	人。	所
也	有	如	人		不

word? Do not do to others what you would not like yourself."

CHAPTER XXIV.—1. The Master said: "In my treatment of men, whom have I unduly disparaged or whom have I unduly extolled? If there be one whom I have so extolled, there is that by which he has been tested. 2. For these are the peo-

惡其惡而無所私曲之民、Why-I neither censure nor praise beyond measure is, that these are the people whose goodness (the founders of) the three dynasties praised as good, and whose ill as ill, without partiality; 故我今亦不得而枉其是非之實 so I, too, may not in these days warp the facts of their good and evil. L. This people supplied the ground why the three dynasties pursued the path of straightforwardness. Z. Iste populus est sane, tres fundatores quicum juxta aequum jus egerunt. K. nothing to prevent one from dealing honestly with (people of present day) as the men of the good old times dealt with the people of their day. Couv. Notre peuple est encore celui que les empereurs etc. ont traité avec la plus grande justice.

CHAPTER XXV.—THE GOOD OLD TIMES.—吾猶及 etc. I can still go back to, or remember. The blank was left during suspension of judgment. Chu-tzū remarks that Confucius says this, because he himself must have done both these things, and although they were small matters their absence shewed 時變之大者可知矣 how greatly times had changed. 胡氏 says 此章義疑不可強解 the meaning of the text is doubtful and should not be forced. L. says: "The appointment of the historiographer is referred to Hwang-te the inventor of the cycle. The statutes of Chow mention no fewer than five classes of such officers. They were attached also to the feudal courts, and what Confucius says is that in his early days a historiographer on any point about which he was not sure, would leave a blank, so careful were they to record only truth. L. Even in my *early* days, a his-

二十五

者	之	子	道	三
借	闕	曰	而	代
人	文	吾	行	之
乘	也	猶	也	所
之	有	及		以
今	馬	史		直

ple whereby the three dynasties have pursued their straight course."

CHAPTER XXV.—The Master said: "I can still go back to the days when a recorder left a temporary blank in his records, and when a man who had a horse would

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toriographer etc. Z. ego adhuc nactus fui historiographum omittentem incertorum scriptionem etc. K. In my young days I could still obtain books which supplied information on points which the standard historical books omitted. Couv. (Dans mon enfance) j'ai encore pu voir un historiographe qui n'écrivait rien dont il ne fut certain, un homme riche qui prêtait à d'autres ses chevaux etc.

CHAPTHR XXVI. — SPECIOUS ARGUMENTS AND WANT OF FORBEARANCE.—C. 巧言變亂是非、聽之使人喪其所守、Specious arguments bring right and wrong to confusion, and cause the man who listens to them to lose what virtue he has gained. 小不忍 (小 small 不忍 cannot bear with) 如婦人之仁匹夫之勇皆是 e.g. effeminate kindness on the one hand, or precipitate attack on the other. Another comm : says there are two kinds of 不忍、the 柔 softness of woman and the 剛 hardness of men. 不殘忍 and 不容忍、inability to stand the ruthless, and inability to restrain oneself. L. Specious words confound virtue. Want of forbearance in small matters confound great plans. Z. parva intolerantia vero evertit magna consilia. K. It is plausible speech which confuses men's ideas of what is moral worth. It is petty impatience which ruins great undertakings. Couv. Les beaux discours font prendre le vice pour la vertu. Une légère impatience ruin un grand projet.

CHAPTER XXVII. — POPULAR OPINION AN UNSAFE GUIDE.—Cf. XIII. 24. C. 揚氏曰、惟仁者能好惡人、衆好惡之而不察、則或蔽於私矣、 Only the good are fit to love and hate ;

二十七

子 謀。
曰、
衆
惡
之、
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小
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忍
則
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大

二十六

子 亡
曰、 己
巧 夫。
言
亂
德

lend it to another to ride. Now, alas! such things are no more."

CHAPTER XXVI.—The Master said: "Plausible words confound morals, and a trifling impatience may confound a great project."

CHAPTER XXVII.—The Master said: "Though all hate a man, one must investi-

not to find out the cause of popular like or dislike may leave the mind darkened by prejudice. L. When the multitude hate a man, it is necessary to examine into the case etc. Z. Si multitudo odit quempiam, omnino examinandus etc. K. When a man is unpopular it is necessary to find out why people hate him. Couv. Quand la haine ou la faveur s'attache à un homme, il faut examiner sa conduite, avant de juger s'il est digne etc.

CHAPTER XXVIII.—A MAN BROADENS HIS PATHS, NOT HIS PATHS HIM.—This aphorism sententious and apparently fallacious has a sense in which it may be true. Mere principles are dead things without inherent vitalising power; the power is in the living man, never in the principle. Another version might read: "It is the man who can magnify his ways, not his ways that magnify him." C. 弘、廓而大之也、To broaden and enlarge, develop. By 道 is meant rule of right living, religion, and in this sense C. says 人外無道、道外無人、然人心有覺而道體無爲、故人能大其道、道不能大其人也、 Apart from the man there is no such thing as *tao* (path of duty), and apart from *tao* there is no such thing as the man; but the mind of man is sentient, while the inanimate body *tao* is incapable of action, therefore, etc. L. A man can enlarge the principles *which he follows*; those principles do not enlarge the man. Z. Homo potest amplificare doctrinam etc. K. It is the man that can make his religion, or the principles he professes great etc. Couv. L'homme peut développer et perfectionner ses vertus naturelles; les vertus naturelles ne rendent pas l'homme parfait (s'il ne fait aucun effort).

二十八

非	子	察	察
道	曰、	焉。	焉、
弘	人		衆
人。	能		好
	弘		之、
	道、		必

gate the cause; and though all like him, one must also investigate the cause."

CHAPTER XXVIII.—The Master said:

"A man can enlarge his principles; it is not his principles that enlarge the man."

CHAPTER XXIX.—SIN THAT IS SIN.—Cf. I. 8; VII. 3; IX. 23. C. 過而能改則復於無過、唯不改則其過遂成而將不及改矣、If a man can reform his faults he is once more faultless, but if not, his faults become fixed and he will never reform them. L. To have faults and not to reform them,—this, indeed, should be pronounced having faults. Z. Peccare et non emendari, hoc dicitur vitium. K. To be wrong and etc. Couv. Ne pas se corriger après une faute involontaire, c'est commettre une faute véritable.

CHAPTER XXX.—USELESS FASTING AND VIGILS.—Cf. II. 15. C. 勞心以必求、不如遜志而自得、To strain the mind to forced enquiry is not as good as yielding the will and acquiring naturally. It being impossible for Confucius to have spoken honestly 李氏 says 夫子非思而不學者特垂語以教人爾、It was not that the sage had meditated without learning, but he condescendingly says this for the instruction of others. L. I have been the whole day without eating etc. occupied with thinking.The better plan is to learn. Z. ut meditarer; nihil profeci; potius est ad-discere. K. a whole day etc. better to acquire knowledge from books. Couv. Autrefois je passais des jours entiers etc. afin de me livrer à la méditation. J'en ai retiré peu de fruit. Il vaut mieux étudier à l'école d'autrui.

CHAPTER XXXI.—DUTY, NOT A LIVING, THE TRUE MAN'S OBJECT.—謀 To plan, scheme, aim at. 道 may be Truth, or the way one ought to go, duty. C. 耕所以謀食而未必得食、Farming is the means of seeking food, yet is not always successful. 學

三十一

不子學以不
 謀曰也思食
 食君無終
 耕子益夜
 也謀不
 餒道如

三十

不子
 食曰
 終吾
 夜嘗
 不終
 寢日

二十九

子是
 謂曰
 過過
 矣而
 不改

CHAPTER XXIX.—The Master said: “To err and not reform may indeed be called error.”

CHAPTER XXX.—The Master said: “I have spent the whole day without food and the whole night without sleep in order to think. It was of no use. It is better to learn.”

CHAPTER XXXI.—The Master said: “The wise man makes duty, not a living,

所以謀道而祿在其中、 Learning is the means whereby the right way is sought, and yet there is pay therein, 然其學也憂不得乎道而已、非爲憂貧之故而欲爲是以得祿也、 but he learns anxious lest he miss the right way, not from fear of poverty and because thereof to obtain pay. L. The object of the superior man is truth. Food is not his object. There is ploughing;—even in that there is sometimes want. So with learning;—emolument etc. Z. *Excellens vir intendit sapientiae.....sit agricultura, sterilitatis fames invenitur in illa, dum studium etc.* K. is occupied in the search for truth etc. Farming sometimes leads to starvation, and education sometimes leads to the rewards of official life etc. *Couv. tourne toutes ses pensées vers la vertu etc. Au contraire, le disciple de la sagesse, en ne travaillant que pour acquérir la vertu, s'attire des honneurs et des richesses etc.*

CHAPTER XXXII. — KNOWLEDGE, VIRTUE, DIGNITY STILL NEED THE REGULATIONS.—I. Or, There are some whose knowledge reaches it, but whose virtue cannot maintain it, etc. C. 知足以知此理而私欲間之則無以有之於身矣、 He who is intelligent enough to understand certain principles, but who allows his personal interest to intervene, has no personal possession of those principles. L. When a man's knowledge is sufficient to attain, and his virtue is not enough to enable him to hold, whatever he may have gained he will lose again. Z. *Si intelligentia assequitur gubernandi rationem, at virtus etc.* K. There are men who attain knowledge by their understanding, but if they have not

三十二

不	子	子	祿	在
能	曰、	憂	在	其
守	知	道	其	中
之、	及	不	中	矣、
雖	之、	憂	矣、	學
得	仁	貧。	君	也、

his aim ; for there is hunger even in farming, while there is emolument in scholarship ; but the wise man is anxious about his duty, not about poverty."

CHAPTER XXXII. — I. The Master said : " If a man intellectually attains to a given principle, but his moral character does not enable him to live up to it, even though he has obtained it he will certainly lose it.

moral character to etc. Couv. Si quelqu'un connaissait la doctrine des sages (l'art de se diriger soi-même et les autres), et qu'il n'eût pas assez de vertu pour la mettre en pratique etc.

2. The two first 之 are referred to 此理、the third to 民、 There seems to be no justification for such a variation, for it is more natural to read, "if he does not order it with dignity, people" etc. The whole passage is taken to refer to a ruler. C. 蒞臨也謂臨民 *Li* means to superintend the people. L. When his knowledge etc. if he cannot govern with dignity, the people etc. Z. at non cum gravitate praesit populo, tunc populus non reverebitur. K. But if they do not set themselves seriously to order their knowledge aright, they will not inspire respect in the people. Couv. Mais manquait de gravité en public, le peuple etc.

3. The 之 in 動之 is also referred to 民、 though again there seems no call for the variation. C. 動之動民也猶曰鼓舞而作興之云爾、 To move the people i.e. to stir and rouse them, so to speak. 禮謂義理之即文、 The codified standard of right principle. L. Yet if he try to move the people contrary to the rules of propriety :—full excellence is not yet reached. Z. at hunc moveas non juxta debitam normam, nondum perfectum erit. K. But if they do not exercise and make use of it in accordance with the ideals of decency and good sense, they are not yet perfect.

CHAPTER XXXIII. — GREAT MINDS NOT GUAGED BY LITTLES.—君子 etc. or 君子不可以小而知之、 C. 君子於細事未必可觀

三十三

子	未	之	能	不	莊	之	之
曰	善	動	守	敬	以	仁	必
君	也	之	之	知 ^三	泄	能	失
子		不	莊	及	之	守	之
不		以	以	之	則	之	知 ^三
可		禮	泄	仁	民	不	及

2. Though intellectually he has attained to it, and his moral character enables him to live up to it, if he does not control (them) with dignity, (the) people will not respect him. 3. And though he has intellectually attained to it, his moral character enables him to live up to it, and he controls with dignity, if he moves (the people) to action in an irregular manner, he is still lacking in excellence."

CHAPTER XXXIII—The Master said:

而材德足以任重、 It is by no means certain that a chün tzu can be recognized in minor matters, but his talents and character are equal to weighty responsibilities. 小人雖器量淺狹而未必無一長可取、 And although the calibre of the second rate man is narrow, it is unlikely that you cannot find one strong point. 知、我知之也、 I distinguish him. 受、彼所受也、 He is the one who undertakes. L Cannot be known in little matters; but he may be entrusted with great concerns Z. excellens vir non potest in parvis cognosci, at potest magna suscipere. K. May not show his quality in small affairs etc. A fool may gain distinction in small things. Couv. On ne peut confier de grandes choses à l'homme vulgaire, mais on peut l'apprécier dans les petites, (parce qu'il ne peut exceller que dans les petites choses).

CHAPTER XXXIV. — VIRTUE MORE VALUABLE THAN FIRE AND WATER.—Cf. cap 8. 民之於仁 etc. The people's (or, Man's) relationship to Virtue exceeds that towards fire and (or) water. C. 民之於水火所賴以生、不可一日無、其於仁亦然、但水火外物而仁在己、無水火不過害人之身、而不仁則失其心、 Man is dependent on fire and water for his existence and cannot do without them for a day; so is it with Virtue. But water etc. are external objects, while Virtue is part of himself. Without water etc. there would only be hurt to his physical nature, while without Virtue he loses his spiritual nature. 况水火或有時而殺人、仁則未嘗殺人、亦何憚而不爲哉、 Moreover at times they destroy men which Virtue has never done, why then fear it and

三十四

火	也	子	受	也	小
吾	甚	曰	而	小	知
見	於	民	可	人	而
蹈	水	之	小	不	可
而	火	於	知	可	大
死	水	仁	也	大	受

“A man of the higher type may not be distinguishable in minor responsibilities, but he can undertake great ones. An inferior man cannot undertake great responsibilities, but may be distinguished in minor ones.”

CHAPTER XXXIV.—The Master said: “Virtue is more to man than either water or fire. I have seen men die through walking

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neglect to pursue it! L. Virtue etc. I have seen men die from treading on water and fire etc. Z. populus quoad virtutem, potiorum habet quam aquam et ignem etc. K Men need morality more than the necessities of life, such as fire and water.falling into etc. Couv. La vertu est plus nécessaire au peuple que l'eau et le feu.en marchant dans l'eau etc.

CHAPTER XXXV.—MORAL DUTY.—Or, He who has undertaken the way of Virtue does not yield place to his Teacher. C. 當仁以仁爲己任也、To take Virtue as one's duty. 雖師亦無所遜、言當勇往而必爲也、Even for one's teacher there must be no yielding, that is, one ought to go boldly forward and resolutely perform it 蓋仁者人所自有而自爲之、For Virtue is a man's personal affair and requires personal performance. L. Let every man consider virtue as what devolves on himself. He may not yield the performance of it *even* to his teacher. Z. Muneri habens virtutem, nec cedes magistro. K When the question is one of morality, a man need not defer to his teacher. Couv. Celui qui s'applique principalement à pratiquer la vertu, peut rivaliser avec un maître.

CHAPTER XXXVI.—DISCRIMINATING V. BLIND FIDELITY.—Cf. XIV. 18. C. 真正而固也、Correct and firm, or unyielding when it is right to be so. 諒、則不擇是非而必於信、does not discriminate between right and wrong in his insistent fidelity. L. The superior man is correctly firm and not firm merely. Z. Sapiens est tenax, sed non pervicax. K. Faithful, not merely constant. Couv. Le sage s'attache

三十六

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諒。
子
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君
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而

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師。

三十五

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者
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into water or fire, but I have never seen a man die through walking the path of Virtue.”

CHAPTER XXXV.—The Master said: “He upon whom a Moral duty devolves should not give way even to his Master.”

CHAPTER XXXVI.—The Master said: “The wise man is intelligently not blindly loyal.”

fortement à la vérité et au devoir ; il ne s'attache pas opiniâtrément à ses idées.

CHAPTER XXXVII.—BUSINESS FIRST, PAY SECONDARY.—C. 食、祿也 Emolument. 不可先有求祿之心也、 He should not allow his desire for pay to have precedence. 有官守者修其職、有言責者盡其忠、皆以敬我之事而已、 Filling a post I must attend to its duties, having occasion for reprimand I must fulfil my office,—all which imply careful attention to my business. L. A minister.....reverently discharges his duties, and makes his emolument etc. Z. *Serviens principi cordi habeat suum munus, et posthabeat suum census.* K.should place his duty first etc. Couv. Doit remplir sa charge avec grand soin etc.

CHAPTER XXXVIII. — THE EQUALISING POWER OF EDUCATION.—有教 etc. When a man has any teaching to give he should make no distinctions. Or, where education prevails there are no distinctions. C. 人性皆善而其類有善惡之殊者、氣習之染也、故君子有教則人皆可以復於善而不當復論其類之惡矣、 Men by nature are all good, but have become divided into the classes of good and evil through taint in disposition or training. Therefore, the wise man having helpful teaching, men can all revert to goodness, and the error that distinguished them need not be again referred to. L. There being instruction, there will be no distinction of classes. Z. *Existit institutio sine hominum distinctione.* K. Among really educated men there is no class or race—distinction. Couv. Le sage admet à l'école tous les hommes sans distinctions.

三十八

子曰有教無類。

事而後其食。

三十七

子曰事君敬其

CHAPTER XXXVII.—The Master said: “In serving one’s prince one should give careful attention to his business, and make his pay a secondary consideration.”

CHAPTER XXXVIII. — The Master said: “In teaching there should be no class distinctions.”

CHAPTER XXXIX.—DIFFERENT WAYS DIFFERENT PLANS.—Or, Those whose ways are not the same, do not meet together in order to plan. C. 爲是去聲、不同、如善惡邪正之類 e.g. good and bad, heterodox and orthodox. L. Those whose courses are different cannot lay plans for each other. Z. Si vitae ratio non sit eadem, non convenitur ad deliberandum. K. Men of totally different principles cannot act together. Couv. Deux hommes qui suivent des voie différentes, ne peuvent pas s'entr'aider dans leurs conseils.

CHAPTER XL.—LANGUAGE IS FOR LUCIDITY.—C. 辭取達意而止、不以富麗爲工、Words should be used simply for conveying the meaning, ornateness is not their aim. L. In language it is simply required that it convey the meaning. Z. Sermo sit intelligibilis, et hoc satis. K. Language should be intelligible and nothing more. Couv. Le langage doit exprimer clairement la pensée, cela suffit.

CHAPTER XLI.—COURTESY TO THE BLIND.—席 was the mat seat, the ancient Chinese sitting tailor-fashion as the Japanese still do. 1. 師冕見 (Band) Master Mien had an interview. For 師 see III. 23. C. 師、樂師、瞽者 *Shih* means Music Master, a blind man, (as was the rule with musicians in China in those days and commonly so now). 冕 was his 名、L. The Music-master Mien having called upon him etc. Z. talis est hic, talis est illic. K. A blind music teacher etc. Couv. Le préfet de la musique etc.

2. 與師言之道與、With (or to) the Musician to say those things—is it a duty? L. Is it the rule to

四十一

四十

三十九

某	告	曰	曰	師	矣	子	相	子
在	之	席	階	冕		曰	爲	曰
斯	曰	也	也	見		辭	謀	道
師	某	皆	及	及		達		不
冕	在	坐	席	階		而		同
出	斯	子	子	子		已		不

CHAPTER XXXIX.—The Master said: “Those whose ways are different do not make plans together.”

CHAPTER XL.—The Master said: “In language perspicuity is everything.”

CHAPTER XLI.—1. The State Bandmaster Mien once called to see him. On arriving at the steps the Master said, “Here are the steps.” On coming to the mat, he said, “Here is your mat.” When all were seated the Master informed him: “So and so is here, so and so is there.”

2. When the Bandmaster had gone, Tzū

tell those things to the Music-master? Z. Cum phonasco dicere talia, normane? K. Is that the way to behave to a music-teacher? Couv. Demanda si c'était un devoir d'avertir ainsi le préfet etc.

3. 相助也 Assistant. 古者瞽必有相、The blind in ancient times always had an assistant, or guide, 其道如此、whose duty was like this. And in thus acting Confucius did not make it a special case, but having undertaken the office of Assistant he carried out its duties. I. Yes, this is certainly the rule for those who lead the blind. Z. Ita, sane juvandi coecos phonascos norma K. Yes, that is certainly the way to behave to blind people. Couv. Certainement, c'est un devoir d'aider ainsi les directeurs de la musique.

也。	然、	言 [*]	子
	固	之	張
	相	道	問
	師	與。	曰。
	之	子 ^三	與
	道	曰	師

Chang enquired : “ Is it the proper thing to tell a Bandmaster those things ? ” 3. “ Yes ; ” answered the Master, “ undoubtedly it is the proper thing for a blind Bandmaster’s guide to do so.”

VOLUME VIII.

BOOK XVI.

CONCERNING MINISTERIAL RESPONSIBILITY ET ALIA.

This Book is especially noticeable in that it always refers to the Sage as 孔子. From this the Commentator 洪氏 suggests that it was adopted from the 齊 edition, and the others from the 魯、

CHAPTER I. — SADDLING RESPONSIBILITY FOR A RULER'S FALSE POLICY.—For 季氏 see III 1. 顓臾 was a minor State, under 50 li square, of the class called 附庸、 from their being under the suzerainty of the prince by whose territory they were surrounded. Though they held directly from the Emperor the fiefes had no approach to the Imperial throne save in the train of their feudal superior. At this time Duke 哀 was little more than nominal ruler in Lu, the actual power being held by the House of 季、 As 顓臾 was near to 費 the 季 fief, it had stirred the greed of 季氏、 who longed to take possession of it and enjoy its revenues. L. The head of the Chi family was going to attack Chwan Yü. Z. *invasura erat.* K. preparing to commence hostilities. Couv. *Se préparait a envahir.*

2. For 冉有 and 季路 see Introduction V No record exists that these two were in the employ of 季氏

VOLUME VIII.

BOOK XVI.

冉	季	季
有	氏	氏
季	將	第
路	伐	十
見	顛	六
於	與	

CHAPTER I.—1. The Chief of the House of Chi being about to invade the minor principality of Chuan-yü, 2. Jan Yu and Chi Lu interviewed Confucius and said :

at the same time. C. suggests that Tzū Lu had again temporarily entered the Chi service after his return with the Sage from Wei, and before going back to Wei. 將有事於、 Is about to have an affair in etc. L. is going to commence operations against. Z. mox habebit rem cum etc. Couv. prépare une expedition contre.

3. 無乃 etc. Is it not you, who are the author of this wrong? Confucius addresses his remarks directly to 冉求 who (C.) was Comptroller to 季氏 and had great influence, and lays the blame on him alone. L. is it not you who are in fault here? Z. nonne est tuum hoc crimen? K. Sir, is this not due to your fault? Couv. N'avez-vous pas quelqu'un part à ce crime?

4. The 先王 is said to be 成王 the second Emperor of the Chou dynasty. 東蒙、Name of a mountain in Chuan-yü, now in 沂川府、辟縣、and called 東 to distinguish it from 西蒙 in Shensi. 先王 Former king, or kings. The ruler of Chuan-yü, situated at the foot of this mountain, and within the 700 li square of Lu, was appointed to perform the sacrifices to the 東蒙 divinity, thus ranking above men like 季氏、C. says 社稷 (altars to the gods of the land and grain) indicates 公家、the Ducal House, and continues 是時四分魯國、季氏取其二、孟孫叔孫各有其一、獨附庸之國尚爲公臣、At this time Lu was quartered up, 季氏 having appropriated half, Méng-sun and Shu-sun each a fourth, so that Chuan-yü and the other suzerain states were all that remained to the Duke, and 季氏 desired to aggrandise himself with this one. But Confucius points out that being an imperially appointed State, especially appoint-

東	昔	是	子	有	孔
蒙	者	過	曰	事	子
主	先	與。	求	於	曰
且	王	夫 ^四	無	顓	季
在	以	顓	乃	與。	氏
邦	爲	與	爾	孔 ^三	將

“Our Chief is about to commence operations against Chuan-yü.”

3. “Ch’iu,” said Confucius, “is not this misdeed yours?” 4. Chuan-yü long ago was appointed by the ancient kings to preside over (the sacrifices to) the Eastern Mêng; moreover it is within the boundaries of our

ed for sacrifice, he had no right to invade it, moreover, it was in Lu and so there was no need to invade it. No record exists of invasion. The attitude taken by Confucius may have prevented it. L. long ago, a former king appointed it etc. moreover, it is in the midst of the territory etc. a minister in direct connection with the emperor. What has *your chief* to do with attacking it? Z. olim a priscis regibus habita est uti orientatis Mung domina..... estque reguli domui subdita, qui ut invadatur fiet? K.the ruler thereof is a prince of the Empire. What right, then have you to declare war etc.? Couv. a été choisi par les anciens empereurs pour être le lieu ordinaires des sacrifices.....et relève de l'autorité de notre prince. De quel droit etc.

5. C. Jan Yu had indeed plotted this invasion with his Chief, on whom however he here seeks to throw the blame. L. Our master wishes the thing; neither of us two Ministers wishes it. Z. dominus vult hoc. K. it is not we two etc. Couv. nous, ses ministres, nous ne le voulons ni l'un ni l'autre.

6. 陳力 etc. When you can show forth your abilities then keep your rank, when unable cease. C. 周任古之良史、An ancient and worthy Recorder—(who left behind other maxims). 陳、布也、To exhibit, show forth. 列、位也、Post, position 相、瞽者之相也、言二子不欲則當諫、諫而不聽則當去也。A leader of the blind, the meaning is that if the two objected they should remonstrate, and failing in that retire. L. When he can put forth his ability, he takes his place in the ranks *of office*, etc. How can he be used as a

不	言	子	者	子	伐	稷	域
能	曰	曰	皆	欲	爲	之	之
者	陳	求	不	之	冉 ^五	臣	中
止	力	周	欲	吾	有	也	矣
危	就	任	也	二	曰	何	是
而	列	有	孔 [*]	臣	夫	以	社

State, and its ruler is direct sacrificial Minister of the Crown, what business has your Chief with attacking it?"

5. "It is our master's wish," said Jan Yu, "neither of us two ministers wishes it."

6. "Ch'iu," replied Confucius, "Chou Jen had a saying: 'Let him who is allowed to use his ability retain his position, and let him who cannot retire. Of what use is he as a

guide to a blind man who does not support him when tottering, nor raise him up when fallen. Z. *exertus vires adeat dignitates, qui non possit absistat.* K. Let those who can stand the fight fall into the ranks etc. Couv. *répétait souvent. Que celui qui peut se dépenser pour le bien du peuple, entre dans les rangs de la magistrature etc.*

7. C. describes 兕 as a 野牛 wild bull, elsewhere it is described as having one horn, possibly a rhinoceros 柙、檻也、Cage. 櫝、匱也、Chest, cabinet. The custodians, i.e. Jan Yu and Tzū Lu would be responsible for the outbreak of 季氏、L. And further, you speak wrongly. When a tiger or rhinoceros etc: When a tortoise or gem etc. Whose is the fault? Z. *si tigris vel urus.....chelonium vel jaspis etc.* K. tiger or a wild animal... ..a tortoise-shell or a valuable gem etc. Couv. *De plus, votre réponse est blamable.....boeuf sauvageécaille de tortue etc.*

8. C. 固、謂城郭完固、means, its walls were thoroughly fortified. 辟、季氏之私邑、Pi was Chishih's own domain. L. But at present Chuen-yu is strong etc. be a sorrow to his descendants. Z. *bene munita estposterioribus generationibus certo erit filiorum nepotumque sollicitudo.* K. This principality is very strongly fortified, and is within easy reach of our most important town. Couv. *bien fortifié.....dans les temps à venir, ses descendants seront dans l'embarras.*

9. 疾夫舍曰、Hates casting aside (declining) saying. 爲之辭 (Cf 爲之宰 V. 7.) Making excuses for it. L. The superior man hates that declining to say—I want such-and-such a thing,—and framing explana-

孫取而曰誰玉虎矣則不
 憂後近今之毀咒且將持
 孔^九世於夫過於出爾焉顛
 子必費顛與積於言用而
 曰爲今吏冉^八中柙過彼不
 求子不固有是龜矣相扶

blind man's guide, who neither holds him up when tottering, nor supports him when falling?' 7. Moreover, your remark is quite wrong, for when a tiger or a wild bull escapes from its cage, or when tortoise-shell or a precious stone gets injured in its cabinet, whose fault is it?"

8. "But now," said Jan Yu, "Chuan-yü is strongly fortified and near to Pi. If (our Chief) does not take it now it must hereafter become a cause of anxiety to his descendants."

9. "Ch'iu," replied Confucius, the man of

tions *for the conduct*. Z. sapiens odit hujusmodi renuentem dicere se velle rem, et firmiter praetextentem rei excusationes. K. A good man hates to make excuses when he ought to simply say, I want it. Couv. le sage déteste ces hommes qui ne veulent pas avouer leur cupidité, et inventent des prétextes pour l'excuser.

10. 丘也 I, Ch'iu,—as to myself, I etc. C. 寡、謂民少、Small population; 貧、謂財乏、poverty; 均、謂各得其分、each obtained his share 安、謂上下相安、Classes and masses mutually contented. At this time, deprived of control, the Duke was really without a people, which meant he was done out of his rightful share; and he was weak while 季 was powerful, which produced discontent. L. that rulers of states and chiefs of families are not troubled lest their people should be few, but lest they should not keep their several places. . . .when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose there will be no rebellious upsettings. Z. Non angī infrequentia subditorum, sed angī non aequa juris distributione. K. Not be concerned that they have not enough possessions, but..... that possessions are not equally distributed.....with mutual goodwill there will be no want. Couv. La pauvreté n'est pas à craindre, où la justice est observée; ni le défaut de sujets, où règne la concorde; ni le bouleversement de l'État, où règne la tranquillité.

11. 則修 etc. Then let him cultivate refinement and morals in order to attract them. L. So it is. Therefore, if remoter people are not submissive, all the influences

修 故 安 均 貧 而 有 辭 欲 君
 文 遠 無 無 而 患 家 丘⁺ 之 子
 德 人 傾 貧 患 不 者 也 而 疾
 以 不 夫⁺ 和 不 均 不 聞 必 夫
 來 服 如 無 安 不 患 有 爲 舍
 之 則 是 寡 蓋 患 寡 國 之 曰

honour detests those who decline to say plainly that they want a thing and insist on making excuses in regard thereto. 10. I have heard that the ruler of a kingdom, or the Chief of a House, is not concerned about his people being few, but about lack of equitable treatment; nor is he concerned over poverty, but over the presence of discontent; for where there is equity there is no poverty, where concord prevails there is no lack of people, and where contentment reigns there are no upheavals. 11. Such a state of things existing, then if any outlying people are still

of civil culture and virtue are to be cultivated to attract them to be so; and when etc. they must be made contented and tranquil. Z. Haec ita se habent; quapropter si remotiores populi etc. K. This being so, when the people outside etc. Couv. Si les habitants des contrées éloignées ne reconnaissent pas l'autorité du prince, qu'il fasse fleurir les vertus civiles afin de les attirer etc.

12. C. 遠人謂顛隄、The distant people means those of Chuan-yü. 分崩離析謂四分公室家臣屢叛、means, the ducal possessions had been divided, and his ministers were often rising against him. L. Now, here etc. Remoter people are not submissive, and, *with your help*, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, *with your help*, he cannot preserve it. Z. regnum divisum concidit distrahiturque in partes, nec potestis conservare. K. factions, dissensions, outbreaks and dissolutions. Couv. penche vers sa ruine, et se divise en plusieurs parties. Vous ne savez pas lui conserver son intégrité.

13. C. 蕭牆、屏也、The screen-wall before the gate. L. And yet he is planning these hostile movements within our state. I am afraid that the sorrow of the Ke-sun family will not be on account of Chuen-yü, but will be found within the screen of their own court. Z. sed invenientur honorarium diathyrum intra. K. within the walls of your master's own palace. Couv. Je crains bienne reconte de grands embarras.....mais dans l'intérieur même de sa maison.

CHAPTER II. — USURPED RIGHTS, CARRY

二

孔_一墻在恐干能分而夫今_三旣
 子之顓季戈守崩不子由來
 曰內臾孫於也離能遠與之
 天也而之邦而_三析來人求則
 下在憂內謀而也不也安
 有蕭不吾動不邦服相之。

unsubmissive he attracts them by the promotion of culture and morality, and when he has attracted them he makes them contented. 12. But here are you two, Yu and Ch'iu, assisting your Chief, yet though an outlying people are unsubmissive, he cannot attract them, and though the State is disorganised and disrupted he cannot preserve it: 13. and yet he is planning to take up arms within his own State. I myself fear that Chi-sun's cause for anxiety does not lie in Chuan-yü, but within his own gate-screen."

CHAPTER II.—Confucius said: "When

NEMESIS WITH THEM.—天下 and 天子、 Under Heaven, and The Son of Heaven. 蓋 Thereabouts Cf. 中庸 XXVIII. C. 先王之制、諸侯不得而變禮樂專征伐、 According to the ancient imperial regulations, nobles might not make changes in manners (ritual etc), or music, nor on their own authority enter upon an expedition. 陪臣、家臣也、 A steward, or minister's minister. 逆理愈甚則其失之愈速、 The further they stray from the right, the quicker they are brought to ruin. L. says: "The Son of Heaven" (at this time) was fast becoming an empty name, the princes of states were in bondage to their great officers, and those again at the mercy of their family ministers. L. When etc. ceremonies, music and punitive military expeditions proceed from the emperor. When bad etc. princes.....as a rule, the cases will be few in which they do not lose their power in ten generations.....great officers.....five generations. When the subsidiary ministers of the great officers hold in their grasp the orders of the kingdom etc. Z. ritus, musica, et armis infligendae punitioes etc., si a regulis procedunt circiter decem intra aetates, princi non amittent etc. K. the initiation and final decision in matters of religion, education and declarations of war, form the supreme prerogative of the Emperor. During abnormal conditions etc. that prerogative passes into the hands of the princesseldom that ten generations pass before they lose it. Couv. Quand etc. l'empereur régle lui-même les cérémonies, la musique, les expéditions militaires pour soumettre les feudataires désobéissants.....les familles des tchou heou conservent rarement leur autorité au-delà de dix generations.

命	失	夫	希	諸	伐	無	自	道
三	矣	出	不	侯	自	道	天	則
世	陪	五	失	出	諸	則	子	禮
希	臣	世	矣	蓋	侯	禮	出	樂
不	執	希	自	十	出	樂	天	征
失	國	不	大	世	自	征	下	伐

good government prevails in the Empire, civil ordinances and punitive expeditions issue from the Emperor. When good government fails in the Empire, civil ordinance and punitive expeditions issue from the nobles. When they issue from a noble, it is rare if his kingdom be not lost within ten generations. When they issue from a noble's minister it is rare if his kingdom be not lost within five generations. But when a minister's minister holds command in the kingdom, it is rare if it be not lost within three

2. C. 言不得專政、 It means they might not act on their own initiative. L. When right principles prevail etc. government will not be in the hands of the great officers. K. in the hands of a nobility or of a ruling class. Couv. la haute administration n'est pas etc.

3. C. 上無失政則下無私議、非箝其口使不敢言、 When a ruler has not lost control, the lower people will have no secret discussions, but not because their mouths are muzzled that they dare not speak. L. no discussions among the common people. Z. tunc plebis homines non disceptabunt. K. not meddle with the government. Couv. les particuliers ne sont pas admis à délibérer sur les affaires d'État.

CHAPTER III.—A DECADENT RACE.—This is a concrete instance of the principles laid down in last section. C. On the death (in B.C. 608) of Duke 文、 his heir 子赤 was slain by 公子遂、 and 宣公 son of a concubine enthroned, but he lost the reigns of government. The four who followed him were puppets in the hands of the three families, descendants of Duke 桓、 Their titles were 成、 襄、 昭 and 定、 in the reign of which last these words must have been uttered. The four ministers were 文、 武、 平 and 桓; and at this time one of their (the 季 family) employees, named 陽虎 (XVII. 1) was the real ruling power. The older Commentators interpret 祿 by 爵祿 i.e. the gift of rank and office. The later commentators by 貢賦、 tribute and levies. L. left the ducal house, now for etc. The government has been in the hands of the Great Officers etc. On this account the descendants etc. are much reduced. Z. vectigalia abierunt etc. attenuati

三

逮	公	孔	不	下	政	矣、
於	室、	子	議。	有	不	天 ^二
大	五	曰、		道、	在	下
夫、	世	祿		則	大	有
四	矣、	之		庶	夫、	道、
世	政	去		人	天 ^三	則

generations. 2. When there is good government in the Empire its policy is not in the hands of ministers. 3. And when there is good government in the Empire, the people do not even discuss it."

CHAPTER III.—Confucius said: "The revenue has departed from the Ducal House for five generations, and the government has devolved on ministers for four generations.

sunt. K. It is now etc. since the appointments to offices in the State have been taken away etc. lost all power and are now living in obscurity. Couv. Les revenus publics ont passé de etc. la puissance de ces trois grands seigneurs touche à son terme.

CHAPTER IV.—FRIENDS WHO HELP AND HARM.—益者 etc. There are three friendships which are beneficial.....injurious. 友直 etc. 友 is verbal, —To make a friend of the upright. C. 友直則聞其過、友諒則進於誠、友多聞則進於多聞、He who makes friends with the straight learns his faults, with the faithful grows in sincerity, with the experienced increases his intelligence. 便辟、謂習於威儀而不直；善柔、謂工於媚說而不諒；便佞、謂習於口語而無聞見之實. Well up in strict politeness but not straight; skilled in pleasing flattery, but not sincere; practised in empty talk, but with no solid information. L. There are etc. advantageous, injurious. Friendship with the upright; friendship with the sincere, much observation etc. the man of specious airs; the insinuatingly soft; the glib-tongued etc. Z. *congregi rectum, conjugi sincero, sociari multorum scio, utilitati erit; congregi expertum fucandi, peritum blandiendi, pronum garrulitati, damno erit.* K. upright, faithful, much information; plausible men, insinuating manners, glib-tongued. Couv. l'amitié avec un homme qui parle sans détours; sincère; de grand savoir.....sont utiles. Habitué à tromper par une fausse apparence d'honnêteté; habite à flatter; grand parleur.....sont nuisibles.

CHAPTER V.—HELPFUL AND HARMFUL

五

孔 矣。 善 益 直 友 孔 子 矣。
 子 柔 矣。 友 損 子 孫 故
 曰、 友 友 諒 者 曰、 微 夫
 益 便 便 友 三 益 矣。 三
 者 佞 辟、 多 友 者 桓
 三 損 友 聞 友 三 之

四

That, alas! is why the descendants of the three brothers Huan are so reduced!"

CHAPTER IV.—Confucius said: "There are three kinds of friends that are beneficial, and three that are harmful. To make friends with the upright, with the faithful, with the well-informed, is beneficial. To make friends with the plausible, with the insinuating, with the glib, is harmful."

CHAPTER V.—Confucius said: "There

PLEASURES.—The three pronunciations and meanings of 樂 all occur in this aphorism, 三樂 Yao⁴, To enjoy; 禮樂 Yo^{4*} Music; 驕樂 and 宴樂 Lo^{4*} Joy, delight. C. 節、謂辨其制度聲容之節、To discriminate the niceties of the regulations and of the musical tones. 驕樂、則侈肆而不知節、results in extravagance and in ignoring restraint; 佚遊、則惰慢而惡聞善、results in remissness and dislike of hearing good (things said of others). 宴樂、則淫溺而狎小人 results in profligacy and hobnobbing with low class people. L. There are three things men find enjoyment in which are advantageous; injurious.....discriminating study of ceremonies and music,.....speaking of the goodness of others,.....having many worthy friends etc. extravagant pleasures; idleness and sauntering; pleasures of feasting etc. Z. delectari effreni voluptate, licentioribus vagationibus, epularum deliciis, intertrimento sunt. K. Pleasure derived from the study and criticism of the polite arts etc. Pleasure in dissipation, in extravagance, in mere conviviality etc. Couv. Aimer à donner libre cours à ses convoitises, aimer à perdre son temps et à courir çà et là, aimer les festines et les plaisirs déshonnêtes etc.

CHAPTER VI.—A TIME TO SPEAK AND A TIME TO BE SILENT.—Or, When attending upon a man of rank there are three errors. His word not having come to one, yet to speak etc. C. 君子有德位之通稱、General name for a man of character and position. 瞽無目、不能察言觀色、Having no eyes, that is unable to discriminate either address or looks, want of discernment. 時然後言則無三者之過矣、

六

及	子	孔	矣。	佚	益	之	節	樂
之	有	子		遊	矣	善	禮	損
而	三	曰		樂	樂	樂	樂	者
言	愆	侍		宴	驕	多	樂	三
謂	言	於		樂	樂	賢	道	樂
之	未	君		損	樂	友	人	樂

are three ways of pleasure seeking that are beneficial, and there are three that are harmful. To seek pleasure in the refinements of manners and music, to seek pleasure in discussing the excellences of others, to seek pleasure in making many worthy friends,—these are beneficial. To seek pleasure in unbridled enjoyment, to seek pleasure in looseness and gadding, to seek pleasure in conviviality,—these are harmful.”

CHAPTER VI.—Confucius said: “There are three errors to be avoided when in the presence of a superior:—to speak before

To speak at the right time is the way to avoid these faults. L. to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak, this is called rashness.concealment..... without looking at the countenance etc. blindness. Z. *assistentis ad insignem virum dantur tria errata. Si ejus sermo nondum te attigerit et loquaris, vocatur praecipitantia; occultatio; cœcitas.* K. To speak out when one is not called upon to speak etc. froward; disingenuous; blindness Couv. *Quand vous êtes en presence d'un homme distingué par etc Si vous lui adressez la parole, avant qu'il vous interroge, c'est precipitation; dissimulation; aveuglement.*

CHAPTER VII. — THE VICIES OF YOUTH, MATURITY AND OLD AGE.—Or, The wise man has three prohibitions. 未定 may mean, Immature, or, not yet under control, 剛 Mature, or, under control. C. 血氣者形之所恃以生者、What organic form depends upon for existence. 隨時知戒、以理勝之、則不爲血氣所使也、To know to beware of these impulses according to their respective periods and to govern them by high principle, is to avoid becoming their servant. 聖人同於人者血氣也、異於人者志氣、What the Sage has in common with other men is physical force; wherein he differs from others is his will force. 血氣有時而衰、志氣則無時而衰也、少未定血氣也、戒於色志氣也、君子養其志氣、是以年彌高而德彌邵也、His physical powers sometime or other decay, his will power never decays. Youthful lack of control is the asser-

七

色	氣	三	孔	警。	顏	言	躁
及	未	戒	子		色	謂	言
其	定	少	曰		而	之	及
壯	戒	之	君		言	隱	之
也	之	時	子		謂	未	而
血	在	血	有		之	見	不

being called upon, which may be termed forwardness; not to speak when called upon, which may be termed reticence; and to speak before noting his superior's expression, which may be called blindness."

CHAPTER VII. — Confucius said: "There are three things the higher type of man is on his guard against. In the period of youth, before his physical nature has settled down, he guards against lust. Having reached his prime, when his physical nature

tion of the physical, abstention from lust the assertion of the will. The wise man nurtures his will power, consequently the older he grows the loftier becomes his moral tone. Youth is understood as till 30, middle age till 50, and old age follows. L. In youth when the physical powers are not yet settled etc.....strong.....physical powers full of vigour etc. quarrelsomeness.....old, animal powers are decayed etc. covetousness. Z. sanguine et spiritibus nondum confirmatis, quod cavere est, impudicitia continentur etc. K. In youth, when the constitution of his body is not yet formed etc. lust; strife; greed. Couv. lorsque le sang et les esprits vitaux sont toujours en mouvement etc. les plaisirs des sens; les querelles; la passion d'acquérir.

CHAPTER VIII.—THE AWE OF THE NOBLE MIND.—I. Or, The chün-tzu has three objects of deep respect. 大人 is said to be 有德有位者; men of character and position; probably "his superiors" would be the best translation. C. 畏者、嚴憚之意也、Hold in awe and dread. 天命者天所賦之正理、The correct law bestowed by Heaven on man,—moral obligation. 知其可畏則其戒謹恐懼自有不能已者而付畀之重可以不失矣、Knowing the awe of Heaven's Law, he is unremittingly guarded and anxious that this weighty gift of Heaven be not lost. L. stand in awe of the ordinances of Heaven etc., of great men etc., of the words of the sages. Z. veretur coeli numen; magnos viros; Sanctorum verba. K. He holds in awe the Laws of God, persons in authority, and the words of wisdom of holy men. Couv. Il respect la

八

大	三	孔	得	氣	鬪	氣
人	畏	子		既	及	方
畏	畏	曰		衰	其	剛
聖	天	君		戒	老	戒
人	命	子		之	也	之
之	畏	有		在	血	在

has now attained its mature strength, he guards against combativeness. When he has reached old age, and his physical nature is already decaying, he guards against acquisitiveness."

CHAPTER VIII.—1. Confucius said: "The man of noble mind holds three things in awe. He holds the Divine Will in awe; he holds the great in awe; and he holds the

volonté du Ciel (la loi naturelle); les hommes éminents en vertu et en dignité; les maximes des sages.

2. 狎 Improperly familiar. 侮、戲玩也、 Make fun of, deride. L. The mean man does not know etc.; disrespectful to great men; etc. Z. parvifacit magnos viros, ludificatur etc. K. disrespectful to those in authority, and contemns etc. Couv. traite sans respect etc.; tourne en derision etc.

CHAPTER IX. — THE ARISTOCRACY OF LEARNING.—生而知之, possessed of inborn wisdom, is the sign of the 聖人, in which rank Confucius declined to class himself, see VII. 19. C. 困、謂有所不通、 Limited ability, or perception. 生知、學知、以至困學、雖其質不同、然及其知之一也、故君子惟學之爲貴、 Although the innately wise, the wise by study, and even the wise despite limited ability, differ in natural gifts, yet their wisdom is one and the same, hence the wise man only values learning. L. Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so readily get possession of knowledge, are the next. Those who are dull and stupid and yet compass the learning etc. Z. Qui nativa sapiunt sapientia, prima sunt ordinis; qui studio addiscunt eam etc.; qui obtusi student ei etc. K. The highest class of men are those born with a natural understanding. The next acquire by study and application. There are others born naturally dull etc. Couv. Ceux en qui la connaissance des principes de la sagesse est innée, sont des hommes tout-à-fait supérieurs; acquièrent par l'étude; malgré leur

九

而	知	之	孔	言。	大	命	言
學	之	者	子		人	而	小 ^二
之	者	上	曰		侮	不	人
又	次	也	生		聖	畏	不
其	也	學	而		人	也	知
次	困	而	知		之	狎	天

precepts of the Sages in awe. 2. The baser man, not knowing the Divine Will, does not stand in awe of it; he takes liberties with the great; and makes a mock of the precepts of the Sages."

CHAPTER IX.—Confucius said: "Those who have innate wisdom take highest rank. Those who acquire it by study rank next. Those who learn despite natural limitations come next. But those who are of limited

peu d'intelligence, travaillent etc., ni intelligence ni volonté d'apprendre, forment la dernière classe d'hommes.

CHAPTER X.—NINE POINTS OF CARE.—Or, When looking he thinks of clearness, when hearing he thinks of comprehending etc. 思 means thought, or care for. L. translates by “thoughtful consideration,” “anxious to” and “thinks of.” Z. by “curas,” “intendit” “attendit,” and “cogitat.” K. by “aims at,” and “his object was.” Couv. by “donne une attention spéciale,” “s'applique,” “à soin,” “pense” and “consulte,” C. 視無所蔽則明無不見、When nothing obscures the vision (physical or mental) all is distinct and visible. 聽無所壅則聽無所不聞、When nothing obstructs all is clear and audible. 色、見於面者、What shows in his face. 貌、舉身而言、His movements, manner. 思聞則疑不蓄、with enquiry he does not harbour doubts. 思難則忿必懲、By thinking of the subsequent difficulties his anger is brought under control. L. The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly ; ears, hear distinctly ; countenance, benign ; demeanour, respectful ; speech, sincere ; doing of business, reverently careful ; doubts about, questions others ; angry, difficulties his anger will involve him in ; sees gain to be got, righteousness. Z. Sapiens habet novem curas ; in visu intendit claritati, sagacitati, comitati, modestiae, fidelitate, sedulitati, interrogare, secutura incommoda, justitiam. K. Nine objects which a wise man aims at. In the use of his eyes his object is to see clearly ; distinctly ; gracious ; serious ;

十

思	思	九	孔	斯	也
恭	聰	思	子	爲	困
言	色	視	曰	下	而
思	思	思	君	矣。	不
忠	溫	明	子		學
事	貌	聽	有		民

ability and yet will not learn,—these form the lowest class of men.”

CHAPTER X.—Confucius said: “The Wise man has nine points of thoughtful care. In looking, his care is to observe distinctly; in listening, his care is to apprehend clearly; in his appearance, his care is to be kindly; in his manner, his care is to be respectful; in speaking, his care is to be conscientious; in his duties, his care is to be earnest; in doubt, his care is to seek information; in anger, he

sincere ; earnest, etc. Couv. à bien voir ce qu'il regarde ; à bien entendre ce qu'il écoute ; un air affable ; une tenue irréprochable ; sincère ; diligent ; d'interroger ; aux suites facheuses de la colère ; la justice.

CHAPTER XI.—MEN OF HIGH PURPOSE.—I.

探湯 To test scalding water by putting in the hand, i.e. to shrink from. C. 真知善惡而誠好惡之、顏曾閔冉之徒蓋能之矣、 Truly to recognise good and evil, and sincerely love or hate it, was possible only to disciples like Yen, Tsêng, Min and Jan. 語蓋古語也、 The two sayings were probably ancient ones quoted by Confucius. L. Contemplating good, *and pursuing it*, as if they could not reach it ; contemplating evil, *and shrinking from it*, as they would from thrusting the hand into boiling water : — I have seen etc. Z. aspicientes bonum quasi nequeant assequi ;ego audivi hujusmodi proverbium. K. Men who, when they see what is good and honest, try to act up to it, avoid it as if avoiding scalding water etc. Couv. A la vue d'un mal à éviter, se retirer comme si l'on avait mis la main dans l'eau bouillante ; c'est un principe que.....j'ai appris des anciens.

2. Or, Secluding themselves to excogitate their ideas, (then) in the practice of right living exhibiting and expanding their Way. C. 當時若顏子亦庶乎此、然隱而未見、又不幸而蚤死、 In those days only one like Yen-tzū approached to this, but he only succeeded in its private not in its public manifestation, for unfortunately he died young. L. Living in retirement to study their aims etc. Z. At latitantes domi ad rimandas suas

十一

行	隱	矣	探	不	孔	思	思
義	居	吾	湯	及	子	難	敬
以	以	聞	吾	見	曰	見	疑
達	求	其	見	不	見	得	思
其	其	語	其	善	善	思	問
道	志	矣	人	如	如	義	忿

has a care for the consequences; and when he has opportunity for gain, his care is whether it be right?

CHAPTER XI. — 1. Confucius said: "They look upon the good as if fearing not to reach it, and upon evil as if testing scalding water,"—I have seen such men, as I have heard such sayings. 2. 'They dwell in seclusion to think out their aims, and practise right living in order to extend their

notiones, et exercentes aequitatem ad prodendam suam doctrinam etc. K. But men who live in retirement etc. Couv. Se préparer dans la retraite etc. etc. (et dans la vie publique) pratiquer la justice, afin d'étendre au loin l'influence de sa vertu etc.

CHAPTER XII.—WORTHLESS WEALTH AND PRAISEWORTHY POVERTY.—This chapter is a fragment. The usual 孔子曰 is absent and the last clause is disconnected, hence the last clause of XII, 10 is usually read here. See below. 1. 駟, A team of four horses. For Duke Ching see XII. 11. Po-I and Shu-Ch'i see V. 22 : VII. 14. I. The duke King etc. the people did not praise him for a single virtue. Po-I etc. died of hunger etc. Z. mortis die, populus nullam invenit virtutem quam celebraret etc. K. but on the day of his death the people had not a good word to say of him. Couv. A sa mort le peuple ne trouva aucune vertu à louer en lui. Pe-i etc. Le peuple n'a pas encore cessé de célébrer leurs louanges, etc.

2. The clause already translated in XII. 10 q. v. is believed to belong to and is generally read here,—誠不以富、亦祇以異、其斯之謂與、C. says: 人之稱不在於富而在於異也、Men do not praise mere wealth, but exceptional (virtue and talent). Z. 'Vere non pensat divitias, sed solum pensat excellentiam,' illud nonne de his dictum? Couv. 'non à cause de leurs richesses, mais seulement à cause de leur rare vertu.' Ces deux vers de Cheu king ne peuvent-ils pas leur être appliqués justement?

CHAPTER XIII.—DISCIPLE AND SON, NO DIF-

十三

十二

曰陳與稱之叔德駟齊見吾
 子亢之下齊而死景其聞
 亦問其民餓稱之公人其
 有於斯到于焉日有也語
 異伯之于首伯民馬矣
 聞魚謂今陽夷無千未

principles,—I have heard such sayings, but I have never seen such men.”

CHAPTER XII.—1. Duke Ching of Ch'i had a thousand team of horses, but on the day of his death, his people knew of no virtue for which to praise him. Po-I and Shu-Ch'i starved to death at the foot of Mount Shou-Yang, and down to the present the people still praise them. 2. Does not that illustrate this?

CHAPTER XIII.—1. Ch'ên K'ang once asked Po Yü: “Have you ever had any lesson different from the rest?”

FERENTIAL TREATMENT.—1. Ch'ên K'ang is the 子禽 of I. 10. 伯魚 was 鯉 the son of Confucius. See Intro. V. 子亦 etc. And have you, sir, had any special lesson? C. 亢以私意窺聖人、疑必陰厚其子、K'ang spied on the Sage for selfish motives, surmising that he certainly in private favoured his son. L. Have you heard any lessons *from your father* different etc. Z. extraordinariam auditionem. K. any special lesson from your father? Couv. des enseignements particuliers qu'il ne communiquait pas à ses disciples.

2. The quickened steps were in token of respect. 無以言 Nothing with which to talk, no refinement of conversation. L. No. He was standing alone once etc. If you do not learn the Odes, you will not be fit to converse with. Z. Nisi studeas Versibus, non habebis unde loquaris. K. If you do not study poetry, you cannot make yourself agreeable in conversation. Couv. Un jour qu'il se trouvait seul, comme je traversais la salle d'un pas rapide, Avez-vous étudié le Cheu King? Pas encore.n'aurez pas de sujets de conversation.

3. 無以立 Nothing on which to stand. L. If you do not learn the Rules of Propriety, your character cannot be established. Z. Nisi studeas Ritibus, non habebis unde consistas. K. If you do not study the arts, you will lack judgment and taste. Couv. Si vous n'étudiez pas le Li-Ki, votre vertu n'aura pas de fondement solide.

4. L. I have heard only these two things from him. Z. Audivi hæc duo. Couv. Voilà les deux enseignements que j'ai reçus.

5. C. 孔子之教其子無異於門人、故陳

禮以未曰立學無曰庭獨乎。
 聞立也。學鯉詩以未曰立對。
 斯鯉不禮趨他言也。學鯉曰。
 二退學乎。而日鯉不詩趨未
 者而禮對過又退學乎。而也。
 陳學無曰庭獨而詩對過嘗

2. "No," was the reply, "but he was once standing alone, and as I hastened across the hall, he remarked: 'Have you studied the Odes?' 'No,' I replied. 'If you do not study the Odes,' he said, 'you will have nothing to use in conversation.' On going out I set myself to study the Odes. 3. Another day, he was again standing alone, and as I hastened across the hall, he asked: 'Have you studied the Rules of Ceremony?' 'No,' I replied. 'If you do not study the Ceremonies, you will have no standing.' On going out I set myself to study the Ceremonies. 4. These are the two lessons I have received."

充以爲遠其子、 Confucius taught his son no differently from his disciples, so Ch'ên K'ang thought he kept his son at a distance. L. quite delighted, said, I asked etc. I have heard about the Odes; rules of Propriety; the superior man maintains a distant reserve towards his son. Z. *abstrahi a suo filio.* K. does not treat even his son with familiarity. Couv. *le sage ne donne pas d'enseignements secrets et particuliers à son fils.*

CHAPTER XIV.—THE STYLE OF ADDRESSING A PRINCESS.—C. In clauses of this description there is no evidence to show by whom they were uttered, whether they were ancient sayings, or the utterances of the Sage himself. L. suggests that it may have been spoken to rectify some disorder of the times. 妻者齊也 Wife means equality (with the husband). In 夫人、 a Consort, the 夫 is said to mean 扶 i.e. helpmeet. She modestly styles herself 小童 Little maid, i.e. handmaiden. As to 君夫人 the Commentators generally interpret it as Prince's Consort. An unaccepted interpretation takes 君 as 主 an adjective, the directing Consort, referring to her position as controlling the household. 寡君 Our prince of little virtue was the way they spoke of their own prince, hence 寡夫人 was Our Consort etc. K. Madame; Madame, my lady; Our good little princess; Madame, your princess. Couv. Son aide; petite fille; Dame qui aide le prince; leur petite Dame; Dame qui aide le prince.

十四

人稱寡人、人自之、邦遠禮一、亢
 之、小稱稱稱、曰君其又得退
 亦君、諸之、曰夫之子聞三、而
 曰異異、曰小人、妻也、君聞喜
 君邦邦、君童、夫君、子詩曰、
 夫人曰夫邦人稱、之聞問

5. When Chên K'ang came away he remarked with delight, "I asked one thing and obtained three,—I have learnt about the Odes, I have learnt about the Ceremonies, and I have learnt that the Wise man keeps his son at a distance."

CHAPTER XIV.—The wife of the Prince of a State is called by the Prince himself 'Fu-rên.' The fu rên calls herself, 'Hsia T'ung.' The people of the State call her, 'Chün Fu-ren.' When speaking of her to one of another State they call her, 'Kua Hsiao Chün;' but one of another State would also call her, 'Chün Fu-ren.'

VOLUME IX.

BOOK XVII.

RECORDING UNSUITABLE CALLS AND
SUNDRY MAXIMS.

CONTENTS.—The last book opened with the Chief of the Chi clan, who had usurped the ducal authority. This opens with Yang Huo, the Chi Comptroller, a Minister's minister, see XVI, 2, 3 who had usurped his chief's power with all which that included.

CHAPTER I.—CONFUCIUS POLITE TO A USURPING MINISTER.—1. 陽貨 His name was 虎、 See note on XVI. 3 et al. C. He was nominally the administrator of the Chi family, 季氏家臣、 The Chi family were administrators of Lu, the Duke being a mere cipher. Yang Huo had confined his chief Chi Huan, and sought to make himself sole administrator of Lu, whence he was driven out in B. C. 502, 陽貨嘗囚桓子而專國政、 He wanted Confucius to visit him, but Confucius would not go, so Yang Huo sent him a present. 大夫有賜於士不得受於其家則往拜其門、 When a minister sent a present to a man of position, if the latter were not home to receive it, it was his duty to go and return thanks in person;—hence Yang Huo sent the present when Confucius was out, who also timed his visit to

VOLUME IX.

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—

亡	子	孔	陽	陽貨第十七
也	豚	子	貨	
而	孔	不	欲	
往	子	見	見	
拜	時	歸	孔	
之	其	孔	子	

CHAPTER I.—1. Yang Huo wanted to see Confucius but Confucius would not go to see him, so he sent Confucius a present of a sucking pig. Confucius, timing his visit when the other would be out, went to tender

escape the minister. 歸 is used in the sense of 饋、L. similar. Z. volebat conventum..... captavit tempus illius absentiae..... offendit in via. Couv. choisit le moment où Iang Houo n'était pas chez lui.

2. 懷 etc. To embosom his precious gifts and mislead his country. 仁 might almost be translated patriot. 好從事、Liking to pursue state business. 歲不我與、are taken as 歲不爲我留、the years do not wait for us. 諾 is "Yes," "all right." C. 懷寶迷邦、謂懷藏道德、不救國之迷亂、means to hide one's virtue and not succour the country in its tribulation. 亟、數也、Frequently. 失時謂不及事機之會、Not avail oneself of the opportune concurrence of events. 將者且然而未必之辭、將、(about to) means as yet indefinite, i.e. Confucius gave a polite assent, though with no real intention of serving under or advancing the aims of Yang Huo. L. Come, let me speak with you. Can he be called benevolent who keeps his jewel in his bosom and leaves his country to confusion? Anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so? Right; I will go into office. Z. sinu recondens suum thesaurum, et turbatum relinquens suum regnum, poterit dici pius? . Amans operari publicis rebus..... prudens? anni haud nos manent bene, ego mox geram magistratum. K. Whether he is a good man who hides the treasures of his knowledge and leaves his country to go astray. Misses every chance that comes to him etc. Yes, I will enter the public service. Couv. Celui qui tient son trésor (sa sagesse) caché dans son sein, et laisse son pays dans le trouble, mérite-t-il d'être appelé

月 知 而 曰 其 曰 曰 遇
 逝 乎。 亟 不 邦 懷 來 諸
 矣 曰 失 可 可 其 予 塗。
 歲 不 時 好 謂 寶 與 謂
 不 可 可 從 仁 而 爾 孔
 我 日 謂 事 乎 迷 言 子

his acknowledgements, but met him on the way. 2 "Come" he said to Confucius, "let me have a word with you. For a man," he said, "to hide his talent in his bosom, and thus share in his country's misguidance, can he be called a lover of his fellow men?" "He cannot," was the reply. "For a man who would like to take part in public affairs to be continually losing his opportunity, can he be called wise?" "He cannot," was the reply. "Days and months are passing by,

bienfaisant? Bien; j'exercerai un emploi, (quand le temps en sera venu).

CHAPTER II.—BORN ALIKE BUT GROWING UP UNLIKE.—Or, The natures of men are mutually near, in practice they are mutually apart. Here Confucius does not declare whether man is by nature good, or merely innocent; though the former is implied in 中庸 I. 1; Mencius was the first to introduce into the Confucian cult the definite doctrine that man is by nature good, Mencius III. I 1. This clause forms part of the opening stanzas of the 三字經、C. 此所謂性、兼氣質而言者也、氣質之性固有美惡之不同矣、然以其初而言則皆不甚相遠也、但習於善則善、習於惡則惡、於是始相遠耳、The meaning of nature here is (not the moral nature, but) the natural temperament, in which, indeed, men do differ in respect of good and evil, but at the very outset none differs greatly from another, those who are trained in goodness become good and in evil evil, hence it is in the training that the differentiation begins. 若言本則性即是理、理無不善、But if we discuss fundamentals then human nature is *li*, and *li* cannot be anything but good. L. says in regard to 氣質 that it is "his complex, actual nature, with its elements of the material, the animal, and the intellectual, by association with which, the perfectly good moral nature is continually being led astray" in other words St. Paul's "the flesh." L. By nature, men are nearly alike, by practice they get to be wide apart. Z. homines natura invicem approximant, morum consuetudine invicem distant. K. Men in their nature are alike, but by practice

二
 習 子 將 與。
 相 曰 仕 孔
 遠 性 矣。 子
 也。 相 曰
 近 諾
 也 吾

the years do not wait for us." "That is so,"
 said Confucius, "I will take office presently."

CHAPTER II—The Master said: "By
 nature men nearly resemble each other; in
 practice they grow wide apart."

they become widely different. Couv. Les hommes sont tous semblables par leur nature (par leur constitution physique et leurs facultés naturelles); ils different par les habitudes qu'ils contractent.

CHAPTER III — ONLY THE WISEST AND DULLEST NEVER CHANGE.—Or, Only the uppermost wise and the lowermost stupid do not change. 移 To move, change. C. 此承上章而言、人之氣質相近之中、又有美惡一定、而非習之所能移者、 This is a continuation of the last chapter. Along with the natural similarity of human temperament there is a definite admixture of good and evil, which no training can remove. 程子 says of the good who can never be shaken there are two classes, 其性則皆善也、其才則有下愚之不移; those who are by nature altogether good, and those with the unchangeableness of the very stupid; of the latter class there are two kinds, the 自暴自棄者、(themselves their own enemies) of Mencius (IV. I. X); the 自暴者拒之以不信、the 自棄者自絕之以不爲; those who harm themselves by thrusting goodness aside and not believing in it; and those who throw themselves away by putting it from them as beyond their capacity. But he continues that the 下愚 need not be ignorant men, on the contrary they may be men of great ability, but by cutting themselves off from goodness they reveal their real obtuseness. L. There are only the wise of the highest class, and the stupid etc. who cannot be changed. Z. non mutantur. K. men of the highest understanding, grossest dulness, who do not change. Couv. Il n'y a que deux classes d'hommes qui ne

三
子
曰
唯
上
知
與
下
愚
不
移。

CHAPTER III.—The Master said : “ It
is only the very wisest and the very stupidest
who never change.”

changent jamais de conduite ; les plus sages (qui sont toujours parfaits), et les plus insensés (qui ne veulent ni s'instruire ni se corriger),

CHAPTER IV.—A MISUNDERSTOOD JEST.—I.

Wu was in the district of 辟、 and Tzū Yu (偃) was in charge of it, VI. 12. L. translating from 備旨 says it was called Wu “from its position, precipitous and favourable to military operations, but Tsze Yew had been able, by his course, to transform the people, and make them change their mail and helmets for stringed instruments and singing.” 弦 is a silk string for an instrument. C 弦、琴瑟也、 Lutes and guitars. 子游以禮樂爲教、故邑人皆弦歌也、 Tzū Yu educated them in the arts of manners and music, hence the citizens were all playing and singing. L. The Master having come to Woo-ch'ang heard there etc. K. heard the sounds of music and singing amongst the people.

2. 莞爾、Smilingly. C. 小笑貌、蓋喜之也、 The appearance of a smile, that is was pleased with it. 因言其治小邑、何必用此大道也、 Why use this great principle (禮樂) in ruling so small a place? L. Why use an ox-knife to kill a fowl? Z. jugulaturus gallinam etc. K. with a mischievous smile in his look, remarked, To kill a chicken why use a knife used for slaughtering an ox. Couv. Pour tuer etc. couteau qui sert à dépecer les boeufs?

3. C. 君子小人以位言之、 The two terms are used in reference to position,—ruler and ruled. The phrase quoted was 常言 a general expression of the Sage's. L. Formerly, Master, I heard you say,—When

四

子	聞	對	焉	爾	歌	子
學	諸	曰	用	而	之	之
道	夫	昔	牛	笑	聲	武
則	子	者	刀	曰	夫	城
愛	曰	偃	子	割	子	聞
人	君	也	游	雞	莞	絃

CHAPTER IV.—I. When the Master came to Wu-ch'êng he heard (everywhere) the sound of stringed instruments and singing; whereupon he smiled and laughingly said, "Why use a cleaver to kill a chicken?"

3. "A while ago, Sir," replied Tzū Yu, "I heard you say: 'When men of rank have learnt Wisdom they love their fellowmen; and

the man of high station is well-instructed, he loves men; easily ruled. Z. *Sapiens praeses si studet sapientiae etc. facilis mandatur.* K. When the gentlemen of a country are highly educated etc. sympathise with the people; amenable to government. *Couv. l'étude etc. rend les officiers bienfaisants et les hommes du peuple facile à gouverner.*

4. 二三子、Boys, or Gentlemen. C. 嘉子游之篤信、又以解門人之惑也、He commended Tzū Yu's sincerity, and relieved the perplexity of his followers. L. My disciples, etc. only in sport. Z. *jocus scilicet.* K. Only spoken in jest. *Couv. Mes enfants etc. n'était qu'une plaisanterie.*

CHAPTER V.—HOPE SPRINGS ETERNAL.—Cf. XVII. I. Date circa 501. 1. C. Kung-shan Fu-rao, also 公山弗狃、style 子洩、was a minister of the 季 House, who with 陽虎 had confined the head of that family, 桓子、and now had seized the 季 fief of 費、the intention being to obtain complete control of 魯、By 召 is meant a formal invitation, which necessitated special envoys and display. L. When he was holding Pe, and in an attitude of rebellion, invited the Master to visit him etc. Z. *usurpata Pi, rebellaverat.* *Couv. maître de la ville de Pi, s'était révolté.*

2. The first and last 之 are verbs; There being no going at all, why must there be a Kung-shan's going. C. says 末 is 無、indicative not imperative, and interprets thus: 道既不行、無所往矣、何必公山之往乎、Since your principles make no headway, there is nowhere to go, why (of all places) must you go to

五

路	畔、	公	前	子、	使	小
不	召、	山	言	偃	也。	人
說	子	弗	戲	之	子 ^m	學
曰、	欲	擾	之	言	曰、	道
末	往。	以	耳。	是	二	則
之	子 ⁿ	費		也、	三	身

when the common people have learnt Wisdom they are easily commanded'." 4. "My disciples!" said the Master, "Yen's remark is right. What I said before was only in jest."

CHAPTER V.—1. When Kung-shan Fu-rao was holding Pi in revolt (against the House of Chi), he sent for the Master, who was inclined to go to him. 2. But Tzū Lu was displeased, and said: "Verily there is

Kung-shau? L. Indeed you cannot go! Why must you think of going to see etc. Z. nusquam ire est jam; quid necesse K-s familiam adire. K. Indeed, you cannot go. Why should you think of going to see such a man? Couv. Il n'est pas d'endroit où il convienne d'aller. Quelle nécessité y a-t-il d'aller trouver le chef de la famille Koung chou.

3. 夫 etc. For, if one call me, is it likely to be in vain! The 我 and 吾 are emphatic, but the 其 is taken impersonally. C. 豈徒哉、言必用我也、He would certainly make use of me. 爲東周言興周道於東方、Means that he might revive the ancient doctrines of Chou in eastern Lu, i.e. do in the eastern part what Wên and Wu had done in the western. 然而終不往者、知其必不能改故也、But he finally did not go, because he recognised it would be impossible to produce reformation. L. Can it be without some reason that he has invited ME? If any one employ me may I not make an eastern Chou? K. It cannot be for nothing etc. I would establish a new empire here in the East. Couv. Celui qui m'a invité, l'a-t-il fait sans une intention véritable etc. ne ferais-je pas revivre en orient les principes des fondateurs etc.

CHAPTER VI.—FIVE ASPECTS OF VIRTUE.—

C. 行是五者則心存而理得矣、He who does these five things will find his heart fixed and his principles settled. 於天下、言無適而不然、means, he so acts wherever he goes,—even amongst tribes of barbarians. 五者之目蓋因子張所不足而言、The five were thus detailed because Tzū Chang came short

六

仁五子子乎者徒夫氏也
 矣者孔張吾哉召之已
 請於子問其如我之何
 問天曰仁爲有者也必
 之下能於東用而子公
 曰爲行孔周我豈曰山

nowhere at all to go, why then must you think of going to Kung-shan?" 3. "Here is one calling me, and can he be doing it for nothing?" answered the Master. "If one be willing to employ me, may I not make an eastern Chou?"

CHAPTER VI.—Tzū Chang asked Confucius the meaning of Virtue, on which Confucius replied: "To be able everywhere one goes to carry five things into practice constitutes Virtue." On begging to know what

therein. 任、倚仗也、 Rely upon. L. To be able to practice five things everywhere under Heaven etc. Gravity, generosity of soul, sincerity, earnestness and kindness. If you are grave, you will not be treated with disrespect. If earnest, accomplish much. If kind, employ the services of others. Z. Si obsequiosus, tunc non contemnetur,.. ...si sedulus, tunc habebit effectum; si beneficus etc. mandet aliis. K. Earnestness, consideration for others, trustworthiness, diligence and generosity. Couv. pratiquer cinq choses partout et toujours,..... la gravité du maintien, la grandeur d'âme, la sincérité, la diligence, et la bienfaisance. La gravité du maintien inspire respect etc.

CHAPTER VII.—HUNG UP LIKE A BITTER GOURD.—1. Cf. caps 1 and 5. C. 佛肸、晉大夫、趙氏之中牟宰也、 Pi Hsi was a minister of the Chin State, commandant for the Chao House of Chung Mou, modern Honan 彰德府、湯陰縣、 L. inviting him to visit him etc.

2. 昔者 etc. Formerly Yu heard from you, Master, saying etc. He, who in his own person, is doing what is not good. C. 親、猶自也、 Himself. 不入、不入其黨也、 Does not enter his party; 何晏 makes it 不入其國、 L. Master, ormerly, etc. When a man in his own person, is guilty of doing evil etc. not associate with him.... if you go to him, what shall be said? Z. et magister illum adit; quomodo hoc? K. will not associate even with those who are nearly related to him, when such etc. guilty of evil-doing. Couv. ne faisait pas société avec un homme engagé dans une entreprise coupable. Convient-il que vous alliez le voir?

七

善 親 也 子^二 佛^一 足 敏 衆 則 恭
 者 於 聞 路 胖 以 則 信 不 寬
 君 其 諸 曰 召 使 有 則 侮 信
 子 身 夫 昔 子 人 功 人 寬 敏
 不 爲 子 者 欲 惠 任 則 惠
 入 不 曰 由 往 則 焉 得 恭

they were, he was told: "They are respect, magnanimity, sincerity, earnestness, and kindness. With respect you will avoid insult, with magnanimity you will win all, with sincerity men will trust you, with earnestness you will have success, and with kindness you will be well fitted to command others."

CHAPTER VII.—1. Pi Hsi sent a formal invitation and the Master was inclined to go. 2 But Tzū Lu observed: "Once upon a time, I heard you say, Sir,—'With the man who is personally engaged in a wrongful enterprise, the man of honour declines to

3. C. 磷、薄也 Thin, fine. 涅、染阜物、To dye or dip in some black substance, also described as 阜礬 alum, or a strong lye; 言人之不善不能浼己、Meaning that another man's misdeeds could not defile Confucius. 磨不磷、etc. 而後無可無不可、When a man can be ground without his principles becoming attenuated etc. he is then beyond formal permissions or prohibitions. L. Yes etc. But is it not said that if a thing etc. ground without being made thin? really white, steeped in a dark fluid without being made black? Z. durum? perfricatur quin attenuetur, album, tingitur quin nigrescat. K. really hard, you may pound it and it will not crack; really white, you may smirch it etc. Couv. objet très dur n'est pas entamé par le frottement? objet essentiellement blanc ne devient pas noir par le teinture?

4. Or, Am I then a bitter gourd,—fit only to be hung up and not eaten? C. 匏瓜繫於一處而不能飲食、人則不如是也、A bottle gourd hangs in one place and cannot drink or eat, but men are different, i.e. even Sage's need meat and drink. This is the usual interpretation (see 備旨 which says: 不食謂不求食非謂不可食也)、but the other seems more natural and does the Sage more credit. L. Am I a bitter gourd! How can I be hung up out of the way of being eaten. Z. Quî potero suspendi et non manducare? K. Am I after all only a bitter gourd to be hung up and not eaten at all. Couv. Suis-je donc une courge ventrue, qui peut être suspendue, et ne pas manger ou n'être pas mangée?

CHAPTER VIII.—THE SIX VIRTUES AND

食。哉。縑。曰。乎。是。之。畔。也。
焉。吾^四。白。磨。言。何。子。佛
能。豈。乎。而。也。子^三。之。胖
繫。匏。涅。不。不。曰。往。以
而。瓜。而。磷。曰。然。也。中
不。也。不。不。堅。有。如。牟

associate.' Pi Hsi is holding Chung-mou in revolt, what will it be like, Sir, your going there?"

3. "True," said the Master, "I did use those words, but is it not said of the really hard, that you may grind it but it will not grind down; and is it not said of the really white, that you may dye it but it will not turn black? 4. Am I indeed a bitter gourd! Can I, like that, be hung up and not eaten!"

THEIR SIX ECLIPSES.—I. The six words, or virtues, are 仁、智、信、直、勇、and 剛; and the six things that throw their baleful shade over them are 愚、蕩、賊、絞、亂 and 狂. The virtues are hidden from sight by the vices induced through neglect of training. C. 蔽、遮掩也、 To throw into the shade, obscure, dull, eclipse. L. Yew, have you etc. to which are attached six becloudings etc. Z. sex notiones cum suis sex obstructionibus. K. the six virtues and their failures. Couv. six paroles etc. et les six ombres etc.

2. C. 禮君子問更端則起而對、 According to rule, when a superior asked some point, the inferior stood up to reply; that is why Confucius asks Tzū Lu to sit down, see 禮記、I Part I, iii, 21.

3. To take pleasure in goodness but not to take pleasure in studying (its principles), that which puts in the shade here is indiscretion. C. 六言皆善德、然徒好之而不學以明其理、則各有所蔽、 The six words are all admirable characteristics, but if one only enjoys them without studying to know the principles involved in them, then each has its own overshadower. 愚若可陷可罔之類、 Like those who are easily taken in, cf VI 14. 蕩、謂窮高極廣而無所止、 Means those who wander far and wide in their pursuits, with never a resting place; vague and superficial; 備旨 says like the speculations of Lao-tzū and Chuang-tzū. 賊、謂傷害於物、 Injurious to others. (絞 is described by 備旨 as 急切如證父攘羊之類而不能容、eager and unable to hold anything back, like the son who testified against his father for appropriating a sheep).

八

智	學	語	對	六	子
不	其	叟。	曰	言	曰
好	蔽	好 ^三	未	六	由
學	也	仁	也。	蔽	也
其	愚	不	居 ^二	矣	矣
蔽	好	好	吾	乎。	聞

CHAPTER VIII.—1. The Master said: “Yu, have you ever heard of the six good words and the six things that obscure them?” “Never,” was the reply. 2. “Sit down then, and I will tell you.” 3. “Love of kindness without a love to learn finds itself obscured by foolishness. Love of knowledge without a love to learn finds

勇者剛之發、 The product of strength of character.
 剛者勇之體、 The substance from which courage
 springs. 狂躁率、 Haste, impatience, intolerance. Tzū
 Lu deemed courage a virtue, but through not learning to
 control it he lost his life. L. There is the love of being
 benevolent without the love of learning,—the beclouding
 here leads to a foolish simplicity; knowing, dissipation of
 mind; sincere, injurious disregard of consequences;
 straightforwardness, rudeness; boldness, insubordination,
 firmness, extravagant conduct. Z. Amare humanitatem
 sine amare discendi, hujus vitium, inscitia; scientiam, evaga-
 tio; fidelitatem, offensio; ingenuitatem, imprudentia;
 strenuetatem, perturbatio; fortitudinem, temeritas. K.
 First, there is the mere love of morality; that alone, without
 culture, degenerates into fatuity; knowledge, dilettantism;
 honesty, heartlessness; uprightness, tyranny; courage,
 recklessness; strength of character, eccentricity. Couv.
 Le défaut de celui qui aime à se montrer bienfaisant, et
 n'aime pas à apprendre, c'est le manqué de discernement;
 la science, tomber dans l'erreur; tenir ses promesses, nuire
 aux autres; la franchise, d'avertir et de reprendre trop
 librement etc.; du courage, troubler d'ordre; fermeté
 d'âme, la temerité.

CHAPTER IX.—THE EDUCATING INFLUENCE
 OF POETRY.—1. This is said to have been uttered
 after Confucius had completed his editing of the Odes, and
 perhaps "the Odes" would be a more correct term than
 "Poets" or "Poetry." 夫 The, this. C. 小子、弟
 子也、 Disciples. L. My children, why do you not
 study the Book of Poetry. Z. O filioli, quare etc.

九

子	也	剛	學	也	直	學	也
曰	狂	不	其	絞	不	其	蕩
小		好	蔽	好	好	蔽	好
子		學	也	勇	學	也	信
何		其	亂	不	其	賊	不
莫		蔽	好	好	蔽	好	好

itself obscured by loose speculation. Love of honesty without a love to learn finds itself obscured by harmful candour. Love of straightforwardness without a love to learn finds itself obscured by warped judgment. Love of daring without a love to learn finds itself obscured by insubordination. And love for strength of character without a love to learn finds itself obscured by intractability."

CHAPTER IX.—1. The Master said:
 "My young disciples, why do you not study

Carminum libro. K. poetry. Couv. Mes enfants, etc. Cheu King.

2. C. 感、發志氣、 Stimulate the will. L. The Odes serve to stimulate the mind. Z. possumus nos excitare. K. Calls out the sentiment. Couv. nous exciter à la pratique de la vertu.

3. C. 考、見得失、 To examine one's progress. L. for purposes of self-examination. Z. possumus nos inspicere. K. stimulate observation. Couv. à nous examiner nous-mêmes.

4. C. 和而不流、 To sociability and not to roaming. L. the art of sociability. Z. possumus sociales evadere. K. enlarges the sympathies. Couv. à traiter convenablement avec les hommes.

5. C. 怨而不怒、 Vexation borne without anger. L. regulate feelings of resentment. Z. possumus jure indignari. K. moderate the resentment felt against injustice. Couv. à nous indigner justement.

6. L. From them you learn the more immediate etc. Z. propiori servire patri, remotiori etc. K. while it has lessons for the duties of social life. Couv. à remplir nos devoirs etc.

7. L. From them we become largely acquainted with etc. Z. et multa scire de avium etc. K. At the same time makes us acquainted, with the animate and inanimate objects in nature. Couv. Il nous fait connaitre beaucoup etc.

CHAPTER X.—WITHOUT POETRY LIKE FACING A BLANK WALL.—C. 爲猶學也、 To learn, so to speak. The two are the titles of the two first books

十

爲	子	木	多 ^十	事	羣	興	學
周	謂	之	識	父	可 ^五	可 ^三	夫
南	伯	名	於	遠	以	以	詩。
召	魚		鳥	之	怨	觀	詩 ⁼
南	曰		獸	事	邇 ^六	可 ^四	可
矣	女		草	君	之	以	以

the Poets? 2. Poetry is able to stimulate the mind, 3. it can train to observation, 4. it can encourage social intercourse, 5. it can modify the vexations of life; 6 from it the student learns to fulfil his more immediate duty to his parents, and his remoter duty to his Prince; 7 and in it he may become widely acquainted with the names of birds and beasts, plants and trees."

CHAPTER X.—The Master said to his son Po Yü: "Have you done the Chou

in the Odes; 所言皆脩身齊家之事、their contents all relate to self culture and regulation of the family. 正牆面、etc. 一物無所見、一步不可行、Not a thing visible, nor a step possible. L. Do you give yourself to etc. The man who has not studied etc. wall. Is he not? Z. tu an non operaberis etc. K. A man who has not studied those books will be out of his element wherever he goes. Couv. Etudiez-vous etc n'est-il pas comme un homme qui se tiendrait visage tourné vers un mur.

CHAPTER XI.—VAIN OBLATIONS.—The meaning seems to be that an offering, whether to the living or the dead, or, the material of worship in general, does not constitute 禮、any more than do mere instruments constitute music. The offering is a token of reverence as the instruments are tokens of harmony. C. 敬而將之以玉帛則爲禮、和而發之以鐘鼓則謂樂、Respect and its exhibition in gems and silk is *li*; harmony and the expression of it according to *li* is the meaning of music. L. "It is according to the Rules of propriety," they say; "it is etc." Are gems etc. all that is meant by propriety, "It is Music eh? Z. Rítum dici, ritum nuncupari, qui inquam gemmas et serica significat? K. Men speak about Art! Art! Do you think that merely means painting and sculpture. Couv. Quand on parle d'urbanité et qu'on vante l'urbanité, veut on parler seulement des pierres precieuses etc.

CHAPTER XII.—AFRAID OF BEING FOUND OUT.—C. 厲、威嚴也、Stern, 荏、柔弱也、Weak. 小人、細民也、One of the petty kind. 穿、

十二

子

乎

云

玉

十一

子

牆

南

乎

曰

哉

樂

帛

曰

面

召

人

色

云

云

禮

而

南

而

厲

鐘

乎

云

立

其

不

而

鼓

哉

禮

也

猶

爲

內

云

樂

云

與

正

周

Nan and the Chao Nan? The man who does not do the Chou Nan and the Chao Nan is as if he stood with his face right up against a wall, eh?"

CHAPTER XI.—The Master said: "Offerings!' they say, 'Offerings!' Can mere gems and silk be called offerings? 'Music!' they say, 'Music!' Can mere bells and drums be called music?"

CHAPTER XII.—The Master said: "He who assumes a stern appearance while

穿壁、Dig through a partition wall. 窬、踰牆、Climb over a wall. 言其無實盜名而常畏人知也、It means that he has imposed a baseless character on people, and is in constant dread of being found out. L. He who puts on an appearance of stern firmness, while inwardly he is weak etc. small, mean people;—yea, is he not like etc,? Z. habitu severi, intus autem flaccidi etc. K. austere in his look, but a weakling and a coward at heart,.....sneaking thief or a cowardly pickpocket. Couv. Ceux qui en apparence sont rigides observateurs des preceptes de la sagesse, et au fond n'ont aucune énergie, ne ressemblent-ils pas à ces hommes de la lie du peuple qui (la nuit) passent à travers ou par-dessus les murs pour voler etc.

CHAPTER XIII.—LET WELL ALONE.—C. 鄉者鄙俗之意、Has the meaning of common, vulgar. 原 is 愿、Honest. 鄉原、鄉人之愿者也、The honest man amongst his villagers. The meaning is brought out by Mencius VII. ii. 37. Wan Chang asked: "Their whole village calls them honest men, and wherever they go they are honest men, why did Confucius call them despoilers of (or robbers of) virtue?" Mencius replied, "If you want to prove them in the wrong, you can raise nothing against them. If you would blame, there is nothing to blame. They follow current customs, and throw in their lot with an unclean generation, assuming to be conscientious in heart and pure in action so that others are pleased with them, moreover, they think themselves right, hence you cannot take them with you in the ways of Yao and Shun." Their motto is;—生斯世也、爲斯世也、善斯可矣、"Being born in this age, live as this age does,

十三

賊	子	與。	猶	荏
也。	曰、		穿	譬
	鄉		窬	諸
	原、		之	小
	德		盜	人、
	之		也	其、

inwardly he is a weakling, can only be compared with the common herd; indeed is he not like the thief who sneaks through or skulks over walls?"

CHAPTER XIII. — The Master said "Your honest countryman is the spoiler of morals."

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be good and let that suffice." The meaning seems to be, Your good old tory is a barrier to progress. L. Your good careful people of the villages are the thieves of virtue. Z. vicorum integerrimi sunt virtutis perniciēs. K. Your meek men of respectability etc. unmercifully destroy all sense of moral sentiment in man. Couv. Ceux qui passent pour hommes de bien etc. ruinent la vertu.

CHAPTER XIV.—LIGHTLY COME, LIGHTLY GO.—C. The Wise man stores up what he hears and experiences, for the nourishment of his character; to hear by the way and talk about it as he goes along is to lose it. L. To tell, as we go along, what etc. is to cast away our virtue. Z. in via audita statim in via enunciare, virtus est projectio. K. To preach in the public streets the commonplaces which you have picked up in the way is to throw away all your finer feelings. Couv. Répéter en chemin à tous les passants etc. c'est jeter la vertu au vent.

CHAPTER XV.—ANXIETY ABOUT POSITION INDUCES SERVILITY.—I. C. 鄙夫、庸惡陋劣之稱、A term for the despicable and low down. L. There are those mean creatures! How impossible it is along with them etc. Z. abjecti homulli! qui possis etc. K. These despicable men etc. Couv. Convient-il (de faire admettre à la cour) des hommes abjects, et de servir etc.

2. The 之 'it' may mean office or desire. 備旨 says it means 富貴 wealth and honours. L. While they have not got their aims their anxiety is how to get them etc. Z. *Il cum nondum id obtinuerint, anguntur ut illud obtineant* etc. K. Before they gain their position,

十五

十四

未	事	子	說	子
得	君	曰	德	曰
之	也	鄙	之	道
也	與	夫	棄	聽
患	哉	可	也	而
得	其	與		塗

CHAPTER XIV.—The Master said: “To proclaim on the road what you hear on the way is virtue thrown away.”

CHAPTER XV.—1. “These servile fellows!” said the Master. “How is it possible to serve one’s Prince along with them? 2. Before obtaining their position they are in anxiety to get it, and when they have got it

their only anxiety is how to obtain it etc. Couv. Avant d'avoir obtenu les charges, ils ont en peine de les obtenir etc.

3. C. 小則吮癰砥痔、大則殺父與君、皆生於患失而已、The lower in rank perform the most loathsome offices, the higher are parricides and regicides, all through fear of losing their position. L. When they are anxious lest such things should be lost, there is nothing to which they will not proceed. Z. nihil erit quo non pertingant. K. nothing which they would not do. Couv. Alors, ils ne reculent devant aucun crime, pour etc.

CHAPTER XVI.—THE FAULTS OF THE ANCIENTS HAD GROWN INTO VICES.—1. 或是之亡；或 Perhaps 亡 there is the non-existence 之 of 是 these. C. 氣失其平則謂疾、氣稟之偏者亦謂之疾、When the physical temperament has lost its balance it was called 疾；so also when there was obliquity of the disposition. L. Anciently men had their failings, which now perhaps are not to be found. Z. tres defectus. K. three kinds of imperfections in their character. Couv. sujets à trois défauts.

2. C. 狂者、志願太高、Wills too high, independent, too high-spirited. 肆謂不拘小節、Were not held by minor restraints. 蕩則踰大閑矣、Overstep the greatest bounds. 矜者持守太嚴、Holding themselves too stiffly. 廉謂稜角峭厲、Angular and severe. 忿戾則至於爭矣、Anger and offence result in wrangles. 愚者暗昧不明、Unenlightened, ignorant. 直謂徑行而遂、Taking the straightest road. 詐則挾私妄作矣、Cherish-

十六

蕩	也	之	三	子	所	之	之
古	肆	亡	疾	曰	不	苟 ^三	既
之	今	也	今	古	至	患	得
矜	之	古 ^二	也	者	矣	失	之
也	狂	之	或	民		之	患
廉	也	狂	是	有		無	失

they are in anxiety lest they lose it; 3. and if men are in anxiety about losing their position there is no length to which they will not go."

CHAPTER XVI.—1. "In olden times," said the Master, "the people had three faults, which now-a-days perhaps no longer exist. 2. High spirit in olden times meant liberty in detail, the high spirit of to-day means utter looseness. Dignity of old meant reserve, dignity to-day means resentment and

XVII. XVI, XVII, XVIII. THE ANALECTS.

ing secrecy in order to act improperly. L. The high-mindedness of antiquity showed itself in a disregard of small things; wild license; stern dignity, grave reserve, quarrelsome perverseness; stupidity, straightforwardness, sheer deceit. Z. Priscorum spiritus elatio erat lascivula, effrenatio; severitas, rigida, iracunda pugnacitas; ruditas, simplex, versutia et nil aliud. K. Passionate, impetuous men in old time loved independence, wild licence; proud men, modest and reserved, touchiness and vulgar bad temper; simple men, artless and straightforward, hides cunning. Couv. ceux qui avaient de grandes aspirations, negligeaient les petites choses, licence; constant dans leurs résolutions, peu accessibles, coleres et intraitables; ignorants, simples et droits, fourbes.

CHAPTER XVII.—A repetition of I. 3.

CHAPTER XVIII.—TRIUMPHANT WRONG IS ABHORRENT.—C. 朱、正色、Red is a virgin colour; 紫、間色 cf X. 6, purple is a mixed colour (of black and red. the black dulling the red). 雅正也、Ya means correct, (but cf IX. 14). 覆、傾敗也、Overturn and ruin. The keen tongued can make things look the very opposite, the worthy unworthy and vice versa, so that if a Prince believed them, it would not be difficult to overthrow his country. L. I hate etc. takes away the lustre of vermilion; songs of Chêng confound the music of the Ya, sharp mouths overthrow kingdom etc. Z. odium detrachens minio; perturbantes graviorem musicam; acutum os etc. K. scarlet dims the perception for vermilion; modern popular airs etc. spoil the taste for good music; smartness of speech etc. Couv. Je n'aime pas la

十八

十七

亂	朱	子	鮮	子	矣。	之	古	今
雅	也	曰	矣	曰		愚	之	之
樂	惡	惡	仁。	巧		也	愚	矜
也	鄭	紫		言		詐	也	也
惡	聲	之		令		而	直	忿
利	之	奪		色		已	今	戾

offence. Simple-mindedness of old meant straightforwardness, simple-mindedness to-day is nothing but a mask for cunning.

CHAPTER XVII.—The Master said: “Artful address and an insinuating demeanour seldom accompany Virtue.”

CHAPTER XVIII.—The Master said: “I hate the way in which purple robs red of its lustre; I hate the way the airs of Chêng

couleur pourpre, parce qu'elle est plus foncée que le rouge etc. Je déteste la musique etc. plus brillante que la bonne musique, Je hais les langues bavardes etc.

CHAPTER XIX.—THE SILENCE OF HEAVEN.

—Or, I want to do without talking. C. 學者多以言語觀聖人而不察其天理流行之實、Most of the disciples viewed the Sage through his words only, and did not examine into the fact of the universal principles behind them. L. I would prefer not speaking. Z. ego velim non amplius loqui. K. I would rather not speak at all. Couv. Je voudrais ne plus parler.

2. C. Tzū Kung was exactly of the type above referred to 正以言語觀聖人、L. What shall we have to record? Z. transmittemus. K. What shall we learn from you to be taught to others. Couv. transmettront-ils à la postérité.

3. Or, What does Heaven say? C. 四時行、etc. 不待言而可見、聖人一動一靜莫非妙道精義之發、亦天而已、豈待言而顯哉、The four seasons run etc. and you do not wait for them to say so to see the fact. So every motion of the Sage was a revelation of his profound Truth and essential rectitude, indeed (a manifestation of) Heaven itself, and why wait for speech to see him revealed. L. Does Heaven speak? continually being produced, but does Heaven say anything. Z. coelum qui unquam loquitur? K. Look at the Heaven there; does it speak? Couv. tous les êtres reçoivent l'existence. Est-ce que le Ciel parle jamais?

CHAPTER XX.—A LESSON IN MANNERS.—將命者、See XIV. 47. C. 孺悲魯人、嘗學士

二十

孺 哉。 物 哉。 焉。 言。 子。 子。 口
 悲 生 四 子。 則 貢 曰。 之
 欲 焉。 時 曰。 小 曰。 予 覆
 見 天 行 天 子 子 欲 邦
 孔 何 焉。 何 何 如 無 家
 子。 言 百 言 述 不 言。 者。

十九

pervert correct music; and I hate the way in which sharp tongues overthrow both states and families."

CHAPTER XIX—1. I wish I could do without speaking," said the Master. 2. "If you did not speak, Sir," said Tzū Kung, "what should we disciples pass on to others?" 3. "What speech has Heaven?" replied the Master. "The four seasons run their courses and all things flourish, yet what speech has Heaven?"

CHAPTER XX.—Ju Pei wished to see

喪禮於孔子、當時必有以得罪者、Ju Pei was a man of Lu, who had studied official mourning under Confucius, to whom at this time he must have given some offence. Cf 禮記 XVIII. II. i. 22. Confucius took this mode of bringing it home. Possibly it was a lesson in manners to Ju Pei—a lesson which has not been without formative influence on Chinese character.

CHAPTER XXI.—THE BURDEN OF THREE YEARS' MOURNING.—1. Or, asked about the three years' mourning, saying, A year is already a long time. The three years of mourning at that time, as now, meant mourning in three years, that is 25 or 27 months. Before the Chou dynasty it meant three full years. This mourning necessitated the laying aside of all duties, the wearing of sackcloth (or mean clothes), the eating of poor food, much weeping and wailing, and, when stringently carried out, the presence of the mourner in a hut 諒陰 by the grave for three years. See 禮記 XXXI. When Confucius died Tzŭ Kung remained by his grave for three years. Tsai Wo the sceptical VI. 24, the lazy V. 9, the eloquent XI. 2, very sensibly thought one year of such a useless burden sufficient, and advances two arguments one from human affairs, and one from nature. C. 期、周年也、A complete year. Same as 葬 XI, 10. L. Tsae Go asked etc. saying that one year was long enough. K. *idem*. Z. *quando anni cursus jam sit diu multumque*. Couv. *assez long*.

2. C. 恐居喪不習而崩壞、He feared that the neglect of Decorum and Music during mourning would result in losing them. L. If the superior man abstains

二十一

子	喪	宰	而	命	孔
三	期	我	歌	者	子
年	已	問	使	出	辭
不	久	三	之	戶	以
爲	矣。	年	聞	取	疾
禮	君	之	之。	瑟	將

Confucius, who excused himself on the ground of sickness, but when his messenger had gone out at the door, he took up his harpsichord and began to sing, so that Ju Pei might hear it.

CHAPTER XXI.—1. Tsai Wo asking about the three years' mourning suggested that one year was long enough. 2. "If," said he, "a well-bred man be three years

etc. from the observances of propriety, those observances will be quite lost etc. Z. non exercent ritus, ritus profecto exolescunt. K. For if a gentleman neglects the Arts and usages of life etc. lose his knowledge of them. Couv. Si le sage s'abstient de remplir les devoirs de convenance etc. tomberont en désuétude.

3. Or, the old crop passes away, and a new crop springs up. C. 沒、盡也 Finished. 升、登也、(i.e. 登倉) ascends (into the granary). 燧、取火之木、The wood used for obtaining fire. 鑽燧改火、The twirling igniters change their fires, i.e. in 春 Spring, 榆柳、elm and willow; in 夏 summer, 棗杏、date and almond; in 夏季 the last month of summer, 桑柘、mulberry and silkworm oak; in 秋 autumn, 柞櫟 oak and?; in 冬 winter, 槐檀 locust and sandal. L. *Within a year* the old grain is exhausted, and the new grain has sprung up, and in procuring fire by friction we go through all the changes of wood for that purpose. Z. novae fruges jam ascenderunt in aream; et terebrans scalptorium mutavit ignem. K. Again etc. old corn is mown away to give place to new etc. burn through all the different kinds of wood produced in all the seasons. Couv. les grains anciens sont consumés, les nouveaux sont recueillis; les différentes sortes de bois ont tour à tour donné du feu nouveau.

4. C. After a parent's encoffinement a son should eat liquid food 粥、and wear sackcloth, and after burial eat coarse grain, drink water and wear plain garments. At the end of a year he may begin to enjoy vegetables and fruits, and wear a mourning cap and coloured silk facings,

安	女	夫	可	升	穀	爲	禮
則	安	稻	已	鑽	旣	樂	必
爲	乎。	衣	矣。	燧	沒	樂	壞
之	曰	夫	子 ^四	改	新	必	三
夫	安 ^五	錦	曰	火	穀	崩	年
君	女	於	食	期	旣	舊 ^三	不

without exercising his manners, his manners will certainly degenerate, and if for three years he make no use of music, his music will certainly go to ruin. 3. (In a year), the last year's grain is finished and the new grain has been garnered, the seasonal friction sticks have made their varying fires,—a year would be enough."

4. "Would you, then, feel at ease in eating good rice and wearing fine clothes?" asked the Master. "I should," was the reply.

5. "If you would feel at ease, then do so; but a well-bred man, when mourning, does

but his mourning waist-cord he retains, and he may not eat fine rice or wear brocades. L. eat good rice and wear embroidered clothes, would you feel at ease?

5. C. 旨亦甘也、旨 also means 甘、L. superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat etc. Therefore he does not do *what you propose*. But now you feel at ease and may do it. Z. comedens exquisita non gustat etc. ideo non faciet. K. does not enjoy good food when he eats it etc: therefore he does not do etc. Couv. ne trouve aucune saveur aux mets les plus exquis etc. Pour vous, si vous pouvez vous résoudre à le faire, faites-le.

6. C. 懷、抱也 Embrace, nursing. 有三年之愛於、is not read as three years love to his parents, but as in text. 備旨 says the 愛 refers to 戀抱 parental nursing. This was said 'for repetition to Tsai Wo, to prevent his taking Confucius' assent as really intended.' L. This shows Yü's want of virtue. It is not till a child etc. that it is allowed to leave the arms etc. universally observed throughout the Empire. Did Yü enjoy the three years' love of his parents. Z. Yu habetne trium annorum amorem in suos parentes. K. What a mean man without moral feeling he is! I wonder if he was one who did not enjoy the affection of his parents when he was a child! Couv. Yu a mauvais coeur. Les parents portent etc., c'est pour reconnaître ce bienfait, que le deuil etc. a été adopté partout. Yu n'a-t-il pas été l'objet de la tendresse de ses parents durant trois années?

CHAPTER XXII.—EVEN CHECKERS BETTER THAN GORGING.—The comma is always placed after

於也下夫免子曰爲爲居不子
 其有之三於生予之也處甘之
 父三通年父三之宰^六今不聞居
 母年喪之母年不我安樂喪
 乎之也喪之然仁出安故不食
 愛予天懷後也子則不樂旨

not relish good food when he eats it, does not enjoy music when he hears it, and does not feel at ease when in a comfortable dwelling; therefore he avoids those things. But now you would feel at ease, so go and do them."

6. When Tsai had gone out, the Master said: "The unfeelingness of Tsai Yü! Only when a child is three years old does it leave its parents' arms, and the three years' mourning is the universal mourning everywhere. And Yü,—was not he the object of his parents' affection for three years!"

終日、not after 飽食、C. 博、局戲也、A game of chess,—said to resemble draughts, and played with twelve pieces on the board. 奕、圍碁也、Chess played with 300 pieces on a board with 289 lines, that is 324 squares, the men being placed on the lines; the modern board has 361 lines, or 400 squares. The invention of the game is attributed to the Emperor Yao. The 象棋 game has only 32 pieces and closely resembles the Western game. Its invention is credited to 武王 the founder of the Chou dynasty; but whether it was originally introduced from India, or from China into India and thence west is question for research. 已止也、For 賢 see XI. 15. C. says the Sage does not here teach men to play games, but uses an extreme illustration to show the evil of laziness. L. Hard is the case etc. mind to anything good. Are there not gamblers and chess-players. To be one of these would still be better etc. Z. At num non talos et scrupos? hos ducere adhuc sapientius quam abstinere. K. Simply eats two full meals without etc. Are there not such things as gambling and games of skill? To do one of these things even etc. Couv. Quand on ne fait que boire et mange etc. qu'il est difficile de devenir vertueux! N'a-t-on pas des tablettes et des échecs? Mieux vaudrait se livrer à ces jeux etc.

CHAPTER XXIII.—RECTITUDE HIGHER THAN VALOUR.—C. 尚、上之也、Exalts it. 君子爲亂、小人爲盜、皆以位而言者也、The chün-tzū turning rebel and the hsiao ren turning bandit, both refer to social position. 義以爲尚則其勇也大矣、He who highly esteems rectitude will also be of great

		二 十 三					二 十 三
義	勇	子	已。	乎、	哉、	無	子
以	乎。	路		爲	不	所	曰、
爲	子	曰、		之、	有	用	飽
上、	曰、	君		猶	博	心、	食
君	君	子		賢	奕	難	終
子	子	尙		乎	者	矣	日、

CHAPTER XXII.—The Master said: “How hard is the case of the man who stuffs himself with food the livelong day, never applying his mind to anything! Are there no checker or chess players? Even to do that is surely better than nothing at all.”

CHAPTER XXIII.—Tzū Lu once asked: “Does a man of the superior class hold courage in estimation?” “Men of the

courage. L. The superior man holds righteousness to be of highest importance. A man in a superior situation having valour etc. will be guilty of insubordination; one of the lower people etc. commit robbery. Z. sapiens justitiam habet uti primam: dignitate eminens etc. erit turbulentus: privatus homo etc. erit latro. K. A gentleman who has valour etc. is likely to commit a crime. A man of the people etc. become a robber. Couv. Un homme élevé en dignité qui a de la bravoure etc. trouble le bon ordre. Un homme privé etc. devient brigand.

CHAPTER XXIV.—HATRED AS A VIRTUE.—I.

備旨 says 稱 means 揚 spread abroad and 下流 is 下位、 C. 稱人惡則無仁厚之意、 He who weighs out (proclaims) the mis-doings of others is destitute of kindly consideration. 訕、謗毀也、 To slander. 窒、不通也、 Blocked up, blockheads. L. He has his hatreds. He hates those who proclaim the evil of others; low station slanders his superiors; valour merely, and are unobservant of propriety; forward and determined, of contracted understanding. Z. aversatur divulgantes aliorum mala; infima conditione, obtreçant superioribus etc. K. He hates those who love to expatiate on the evil doings of others; living low disreputable lives, those trying to live a higher life; valorous but without judgment and manners; energetic and bold but narrow-minded and selfish. Couv. Est-il des hommes qui soient odieux au sage? Le sage hait ceux qui publient les défauts ou les fautes d'autrui; de basse condition qui dénigrent ceux etc. plus élevée; les hommes entreprenants qui violent les lois; audacieux qui ont l'intelligence étroite.

二十四

無 訕 者 惡 有 子 無 亂 有
 禮 上 惡 惡 惡 貢 義 小 勇
 者 者 居 稱 乎 曰 爲 人 而
 惡 惡 下 人 子 君 盜 有 無
 果 勇 流 之 曰 子 勇 義
 敢 而 而 惡 有 亦 而 爲

superior class," said the Master, "deem rectitude the highest thing. It is men of the superior class, with courage but without rectitude, who rebel. It is men of the lower order, with courage but without rectitude, who become robbers."

CHAPTER XXIV.—I. "Do men of the superior order detest others?" asked Tzū Kung. "They do detest others," answered the Master. "They detest men who divulge other people's misdeeds. They detest those low class people who slander their superiors. They detest the bold and mannerless. They detest the persistently forward who are yet

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2. C. 微、伺察也、Spy out. 訐謂攻發人云陰私、Attacking and revealing men's private affairs. L. those who pry out matters and ascribe the knowledge to their wisdom; only not modest and think they are valorous; make known secrets, straightforward. Z. alios explorant, id ducentes prudentia;.....qui occulta exprobant, id existimant ingenuitatem. K. censorious, clever; presumptuous, brave; ransack out the secret misdoings of others in order to proclaim them, upright. Couv. ceux qui observent la conduite des autres, croyant que c'est prudence; ne veulent jamais céder, courage; reprochent aux autres des fautes secrètes, pensant que c'est franchise.

CHAPTER XXV.—THE SERVANT TROUBLE.—

養、To feed, bring up, 備旨 says it means 待 to treat. 女子 it takes as 婢妾 female slaves and concubines. 近之 is to be approachable. 遠之 keep them at a distance. C. 此小人亦謂僕隸下人、servants and underlings. 君子之於臣妾、莊以涖之、慈以畜之、則無二者之患矣、The wise man's attitude towards his servants and maids (or concubines) is to rule them with dignity and treat them with kindness, thus he avoids these two annoyances. L. girls and servants are the most difficult to behave to, etc. Z. solomodo subnubae puellae atque servitii homines sunt tractatu difficiles. K. young women and servants etc.; familiar, forget their position etc. Couv. Les femmes de second rang et les hommes de service sont les personnes les moins mainables.

CHAPTER XXVI.—FORTY AND DISLIKED.—

其終也已、He is at the end already; too late to alter. C. 四十成德之時、見惡於人則止於

二十五

之近小子訐孫以亦而
 則之人曰以以爲有窒
 怨則爲唯爲爲知惡者。
 不難女直勇者乎曰
 孫養子者者惡惡賜
 遠也與惡不徼也

obtuse." 2. "And have you, T'zù, those whom you detest?" he asked. "I detest those who count prying out information as wisdom. I detest those who count absence of modesty as courage. I detest those who count denouncing a man's private affairs as straightforwardness."

CHAPTER XXV.—The Master said: "Of all people, maids and servants are hardest to keep in your house. If you are friendly with them they lose their deference; if you are reserved with them they resent it."

此而已、 At 40 a man's character is settled, and if he still be detested by his fellows, then here his end is reached.

L. When a man at forty is the object of dislike, he will always continue what he is. Z. ille finitus est jam. K. object of dislike to me, he will continue to be so to the end of his days. Couv. conserve encore des défauts qui le rendent odieux, ne se corrigera jamais.

		二
		十
		六
		子
已。	見	日、
	惡	年
	焉、	四
	其	十
	終	而
	也	

CHAPTER XXVI.—The Master said:
 “If a man reach forty and yet be disliked by
 his fellows, he will be so to the end.”

VOLUME IX.

BOOK XVIII.

CONCERNING ANCIENT WORTHIES.

CONTENTS.—This short book of eleven chapters treats of certain ancient worthies, and their attitude towards the rulers of the day.

CHAPTER I.—PERSECUTED FOR RIGHTEOUSNESS' SAKE.—I. The period was that of the tyrant 紂, the last of the Yin Emperors B.C. 1153-1122. Wei Tzū was his stepbrother by a concubine. Chi Tzū and Pi Kan were his uncles. C. 微箕二國名、Names of two small states, both referred to modern Shansi, 微 being 潞城縣、in 潞安府、and 箕 being 榆社縣、in 遼州。子、爵也、The fourth grade of nobility, viscount. Wei Tzū 見紂無道去之以存宗祀、seeing Chou's lawlessness withdrew, to preserve the ancestral sacrifices, i.e. lineage. Chi Tzū and Pi Kan both frequently remonstrated with Chou in vain. Pi Kan was put barbarously to death, the tyrant having his heart torn out, that he might see a sage's heart! Chi Tzū was imprisoned and only escaped death by feigning madness, and acting as fool for his nephew.

VOLUME IX.

BOOK XVIII.

CONCERNING ANCIENT WORTHIES.

有	而	爲	微	微子第十八
三	死。	之	子	
仁	孔	奴	去	
焉。	子	比	之	
	曰	干	箕	
	殷	諫	子	

CHAPTER I.—1. The viscount of Wei withdrew from serving the tyrant Chou; the viscount of Chi became his slave; Pi Kan remonstrated with him and suffered death. 2. The Master said: "The Yin had three men of Virtue."

2. They preferred rectitude with exile, degradation, or death to enjoying 'the pleasures of sin for a season.'

CHAPTER II.—AN INCORRUPTIBLE JUDGE.—
Cf. XV. 13. For 三 cf. V. 19 and XI. 5. C. 士師、
獄官 Criminal judge. He was under the 司寇、or
Minister of Crime, but with many subordinate magistrates
under him. Cf. Chou Li XXXIV. 3. 黜、退也、To retire,
but the ordinary meaning of 黜 is to dismiss, or degrade.
Being of such a retiring spirit, 辭氣 he merits the des-
cription gentle 和、 yet he was not gentle enough to warp
his principles for the sake of office. He was not one of those
men thankful that: "A merciful Providence had fashioned
him holler, In order that he might his principles swaller."

L. Serving men in an upright way, where shall
I go to and not experience such a thrice-repeated dismissal?
If I choose to etc. country of my parents. Z. pluries
munere dejectus fuit. K. three times dismissed. People
then said etc. If I honestly do my duty etc. If I am
willing to sacrifice my sense of duty etc. Couv. il fut
plusieurs fois destitué de sa charge. Si je veux servir le
public en observant toutes les règles de l'honnêteté etc. en
faisant fléchir les lois de la probité.....ma patrie.

CHAPTER III.—CONFUCIUS AGAIN SHAKES
THE DUST FROM HIS FEET! TOO OLD TO
CHANGE.—Date, about B.C. 516. C. 魯三卿、季
氏最貴、孟氏爲下卿、 They were of the three
great houses of Lu; Chi was the most honoured, Mèng
having the lowest rank. Confucius departed "not because
of his proposed treatment, which was very honourable, but
because his principles had no chance of adoption." L. I

三

二

不曰齊父而而道可三柳
 能若景母事不而以黜下
 以季公之人三事去人惠
 季氏待邦何黜人乎曰爲
 孟則孔必枉焉曰子士
 之吾子去道往直未師

CHAPTER II.—Hui of Liu-hsia filled the office of Chief Criminal Judge, but had been repeatedly dismissed, and people said to him, "Is it not time, sir, for you to be going elsewhere?" "If I do honest public service," said he, "where shall I go and not be often dismissed? And if I am willing to do dishonest public service, what need is there for me to leave the land of my parents?"

CHAPTER III.—Duke Ching of Ch'i speaking of how he should receive Confucius said: "I cannot receive him on an equality

cannot treat him etc. He also said, I am old ; I cannot use his doctrines. Z. juxta Ki inter et Mong medium tractato illum. At etc. non potero ejus opera uti. K. wished to employ Confucius. I cannot make him a Minister of State, but I will make him a privy Councillor. Couv. Je ne puis plus le traiter avec autant d'honneur que etc. je ne pourrais mettre en pratique ses enseignements.

CHAPTER IV.—COURTESANS EXPEL CONFUCIUS.—C. 歸 is taken as 饋 XVII. 1. 季桓子、魯大夫、名斯。 Chi Huan was the real power in Lu. According to the 史記、 in the 14th year of 定公 the Sage was Minister of Crime 司寇 in Lu and also prime minister. Such order and progress did he produce that the rulers of Ch'i (齊人) became afraid of Lu growing powerful, and sent a counter-attraction to Duke Ting, which Chi Huan received for him, of 80 beautiful singing-girls, and many fine horses. Confucius being totally eclipsed and his plans for reform neglected, retired both from office and from the State.

CHAPTER V.—THE ECCENTRIC OF CH'U.—1. Date circa 488, 楚 is the State of that name. 接輿 'the cart meeter' is said to be the adopted name of 陸通、 a native of Ch'u. A more reasonable comment might be that here it means he met the cart and that the nickname was given to him in consequence. He was a hermit who feigned craziness to escape the world, 佯狂辟世。 Confucius was on his way to Ch'u, and Chieh Yü 過其車前 passed in front of his carriage. 鳳有道則見、 The Phoenix only appeared in periods of high moral promise. Chieh Yü likens Confucius to the phoenix, and

五 四

者往鳳過楚不桓齊子矣間
 猶者兮孔狂朝子人行不待
 可不何子接孔受歸能之。
 追可德曰與子之女用曰
 已諫之鳳歌行三樂也吾
 而來衰兮而日季孔老

with the Chief of the Chi house; I will receive him in a style between the lords of Chi and Mêng." "But," he resumed, "I am old, and cannot make use of him." Confucius departed.

CHAPTER IV.—The men of Ch'i sent to Lu a present of a troupe of female musicians, whom Chi Huan Tzū accepted, and for three days no Court was held, whereupon Confucius took his departure.

CHAPTER V.—I. Chieh Yü, an eccentric man of Ch'u, one day came singing past Confucius' (carriage), saying. "Oh, Phoenix! Oh, Phoenix! What a fall is here!

rebukes him under that guise for behaviour unbefitting a phoenix. 何德之衰、How your character has fallen off! 已、止也 Cease. 而助辭、Enclitics to aid the rhythm. L. The madman of Ts'oo, Tsë-yu, passed etc. Oh Fung! How is your virtue degenerated! future may be provided against. Give up your vain pursuit etc. Peril awaits those who now engage in affairs of government. Z. Tsie yu cantans etc. Couv. Que ta vertu est diminuée! Il n'est pas plus temps d'empêcher par des avis tes égarements passés; mais tes fautes futures peuvent encore être prévenues. Cesse donc etc. Ceux qui maintenant à la tête des affaires, sont en grand danger.

CHAPTER VI.—I. COULD NOT HERD WITH BIRDS AND BEASTS.—Nothing is known of these two men. C. 二人隱者、They were two recluses. 耦、並耕也、Farming together. Confucius was retiring from 楚 to 蔡。津、濟度處、A place to ford over. L. were at work in the field together etc. Z. bini stantes arabant. K. working in the fields. Couv. associés pour cultiver la terre.

2. 是知津、Seeing it is he, he knows etc. or, such a one as he etc. Evidently a hit at the much wandering Sage, his omniscience and the hopelessness of his task. C. 執輿、執轡在車也、Holding the reins in the cart, —for its driver Tzū Lu. 知津言數周流、自知津處、i.e. was always travelling about and naturally must know the ford.

3. 滔滔 etc. Rushing like a torrent, thus it is everywhere under the heavens. 且而、Moreover. 與其... 豈若、Rather than.....how much better etc. 從

六

是丘孔爲沮子耕長一言辟欲者已
 知與丘誰曰路孔沮之與殆而
 津曰曰子夫問子桀不之而今
 矣。是是路執津過溺得言孔之
 問也魯曰與焉之耦與趨子從
 於曰孔爲者長使而之而下政

As to the past reproof is useless, but the future may still be overtaken. Desist! Desist! Great is the peril of those who now fill office."

2. Confucius alighted, desiring to speak to him, but he hurriedly avoided the Sage, so he got no chance of a talk with him

CHAPTER VI—1. Ch'ang Chü and Chieh Ni were cultivating their land together, when Confucius was passing that way, so he sent Tzū Lu to enquire for the ford.

2. "And who is that holding the reins in the carriage?" asked Ch'ang Chü. "It is K'ung Ch'iu" replied Tzū Lu. "Is it K'ung Ch'iu of Lu?" he asked. "It is," was the reply. "Then he knows the ford," said he.

辟人之士、Follow 從 a leader 士 who 之 withdraws from 辟 one man (prince) after another 人、C. 滔滔流而不反、Rolling onwards and never receding. 以猶與、In the sense of 'with' or 'take part,' 言天下皆亂、將誰與變易之、i.e. there is absolutely universal upheaval, and whom are you going to get with you to reform it? 且而 is stated to be 且汝、moreover, you etc. 辟人、謂孔子、i.e. Confucius was escaping from one to another. 辟世、桀溺自謂、meaning Chieh Ni himself. 糞、覆種也、Covering his seed. L. Disorder, like a swelling flood, spreads over the whole Empire and who is he that will change it for you? Than follow one who merely withdraws from this one and that one etc. Z. *torrentis instar ruens imperium totum ita est, et quisnam sinet immutari?* K. better to follow those who renounce the world altogether than etc. run from one prince to another. Couv. *Tout l'empire est comme un torrent qui precipite. Qui vous aidera à le réformer? Au lieu de suivre un philosophe qui fuit des hommes etc.*

4. 吾非斯人之徒與、If I do not associate with the species 徒 man etc. C. 憮然猶悵然、Surprised, 惜其不喻己意也、sad that they did not understand him. 言所當與羣者斯人而已、i.e. those with whom a man ought to associate with are these very men,—scorned by these hermits. 豈可絕人逃世以爲潔哉、Can a man be deemed clean for cutting himself off from his fellows and running from the world! 不與易也、is interpreted by 我無用變易之、If the Empire were well ordered I need not be

可憮路哉。若辟之，是滔徒曰爲桀。與然行，纓從人且也。滔與是誰。溺同曰以而辟之而而者，對魯曰桀羣鳥告不世士與誰。天曰孔爲溺，吾獸夫輟之也。其以下然。丘仲曰：非不子子士，豈從易皆曰之由子。

3. Tzū Lu then questioned Chieh Ni. "Who are you, sir?" asked Chieh Ni. "I am Chung Yu," was the answer. "Are you a disciple of K'ung Ch'iu of Lu?" "Yes" replied he. "All the world is rushing headlong like a swelling torrent and who will help you to remedy it?" he asked. "As for you, instead of following a leader who flees from one after another, had you not better follow those who flee the world entirely?" With this he fell to raking in his seed without a pause.

4. Tzū Lu went off and reported to his Master what they said, who remarked with surprise: "I cannot herd with birds and

changing it. 聖人不可有忘天下之心、A Sage could not have a heart forgetful of his country. L. It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people,—with mankind,—with whom etc.? If right principles etc., there would be no use for me to change its state. Z. ego igitur nisi horum hominum generi coeam, cui vero sociabor? Si imperio vigeret ordo, K'ieou nil conferret mutationi. K. If I do not live and associate with mankind etc.? no need for me to do anything to change it. Couv. Si je suis la société de ces hommes (des princes et de leurs sujets), avec qui etc.? je n'aurais pas lieu de travailler a le réformer.

CHAPTER VII.—TZŪ LU VINDICATES HIS MASTER'S POLICY.—1. C. 丈人、亦隱者、A hermit. 蓀竹器、A bamboo utensil. 分、辨也 Discriminate. 五穀不分猶言不辨菽麥爾、責其不事農業而從師遠遊也、Not distinguishing the five grains means not knowing maize from wheat, so to speak, and was a rebuke for not occupying himself with farming instead of wandering round after a philosopher. L. carrying across his shoulder on a staff, a basket for weeds. Your four limbs are unaccustomed to toil etc. who is your Master? Z. quatuor membris non laboras, quinque fruges non discernis etc, K. Have you seen the Teacher, sir? Couv. Vous ne remuez ni pieds ni mains; vous ne savez pas même distinguer les cinq espèces de grains etc.

2. C. 知其隱者敬之也、Recognising him to be a recluse he shewed him respect. L. joined his hands across his breast and stood before him.

七

而路路植不四夫子丈子丘誰斯
 食宿拱其分體子路人路不與人
 之殺而杖孰不乎。問以從與天之
 見鷄立而爲勤。丈曰杖而易下徒
 其爲止芸夫五人子荷後也。有與
 二黍子子子穀曰見蓀遇道而

beasts, and if I may not associate with mankind, with whom am I to associate? Did right rule prevail in the world I should not be taking part in reforming it."

CHAPTER VII.—1. Once when Tzū Lu was following the Master on a journey he happened to fall behind. Meeting an old man carrying a basket on his staff, Tzū Lu asked him, "Have you seen my Master, sir?" "You," said the old man, "whose four limbs know not toil, and who cannot distinguish the five grains, who may your Master be?" With that he planted his staff in the ground and commenced weeding.

2. Tzū Lu joined his hands together in salutation and stood waiting. 3. The old man kept Tzū Lu for the night, killed a fowl, prepared millet, and gave him to eat, introducing also his two sons.

3. L. kept Tsze-lu to pass the night in his house etc. feasted him. He also introduced to him etc. Z. paravit millium et apposuit illi. K. making millet pudding for him to eat etc. presented his two sons. Couv. l'invita à passer la nuit dans sa maison etc.

4. C. 孔子使、etc. 欲告之以君臣之義而丈人意子路必將復來故先去之以滅其迹、 Confucius sent Tzū Lu etc, wishing to point out to him the duties of princes and ministers, but the old man, surmising Tzū Lu would soon return, departed early in order to cover up his tracks. L. Next day etc.

5. 不仕 Not to take office. The 君子 is taken by some to mean Confucius. C. 子路述夫子之意如此、thus narrated his Master's ideas. 蓋丈人之接子路甚倨而子路益恭、丈人因見其二子焉、則於長幼之節、固知其不可廢矣、故因其所明以曉之、 When the old man received Tzū Lu very arrogantly, the latter shewed him the more respect, and, seeing that the old man knew to introduce his two sons, he evidently recognized that the institutions of seniority were not to be discarded, hence Tzū Lu wished to shew him the logical outcome of what he already admitted. L. Tsze Lu then said *to the family*. Not to take office is not righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain etc., he allows that great relation to come to confusion. A superior man takes office and performs the righteous duties belonging to it. As to the failure etc., he is aware of that. Z. Velle purant

亂之義可義子見者行子
 大欲如廢長路之也。以焉。
 倫潔之也。幼曰至使告明。
 君其何君之不則子子日。
 子身其臣節仕行路曰子。
 之而廢之不無矣。反隱路。

4. Next morning Tzū Lu went his way and reported his adventure. "He is a recluse," said the Master, and sent Tzū Lu back again to see him, but on his arrival the old man had gone. 5. Whereupon Tzū Lu said to the sons: "It is not right to refuse to serve one's country. If the regulations between old and young in family life may not be set aside, how is it that he sets aside the duty that exists between a Prince and his ministers? In his desire to maintain his own personal purity, he subverts one of the main principles of society. A wise man in whatever office he occupies, fulfils its proper

servare suam personam, et tamen perturbare magnum societatis ordinem! Sapiens magistratum geret, expleturus suum officium: doctrinam non habere cursum, jam scimus hoc. K. if it is wrong to ignore the duties arising out of the relations etc. how is it right to ignore the duties a man owes to his sovereign and country? Couv. Refuser ses charges, c'est manquer à un devoir. S'il n'est pas permis de négliger les égards dus à ceux qui sont plus âgés que nous, quelqu'un a-t-il le droit etc. d'un sujet envers son prince? Le sage accepte les charges, pour remplir le devoir etc. Le bon ordre ne règne pas; c'est que nous savons depuis longtemps.

CHAPTER VIII.—CONFUCIUS NOT SHACKLED BY RIGID RULES.—1. C. 逸、遺逸、To leave, depart. 民、無位之稱、A term for those not in office,—people. For Po I and Shu Ch'i see V. 22. C. says Yü Chung is the same as 仲雍 (i.e. 吳仲) younger brother of 泰伯、VIII. 1. Of I I and Chu Chang nothing is known. They are not mentioned in the 經 and 傳、For Hui of Liu-hsia see cap. 2 and XV. 13. He did not actually withdraw as a recluse. Shao Lien was a 東夷人、a man of the eastern barbarian tribes, who 善居喪、admirably performed his mourning duties. See Li Chi XXI. 1. 14. L. The men who have retired to privacy from the world. Z. Elapsi saeculo viri. Couv. Ont vécu en simples particuliers.

2. Or, The not lowering their resolves, and not dishonouring themselves. 與 Are they not? L. Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were etc. Z. non demittens

八

曰	柳	虞	逸	之	道	仕
不	下	仲	民	矣。	之	也。
降	惠	夷	伯		不	行
其	少	逸	夷		行	其
志	連。	朱	叔		已	義
不	子 ⁼	張	齊		知	也。

duties, even though he is well aware that right principles have ceased to make progress."

CHAPTER VIII.—1. The men noted for withdrawal into private life were Po I, Shu Ch'i, Yü Chung, I I, Chu Chang, Hui of Liuhsia, and Shao Lien.

2. The Master observed: "Those of them who would neither abate their high

suum animum, nec deprimentes suum personam, nonne etc. K. would not give up their high aims, and in that way, had not to put up with dishonour to their persons. Couv. n'ont-ils pas tenu invariablement leur résolution etc. de peur de se souiller?

3. 中 To hit the centre. C. 倫、義理之次第也、 The grades (or relations) arising out of the law of right. 慮、思慮也、 cares, anxieties. 中慮言有意義合人心、 To hit the anxious thought, means to have ideas consonant with the general feeling. L. It may be said of etc. that they surrendered their wills, and submitted to taint in their persons, but their words corresponded with reason, and their actions were such as men are anxious to see. Z. at verba quadrasse recto ordini, actiones quadrasse communi sensui. K. in whatever they said were found reasonable, etc. commendable. Couv. Confucius dit que etc. faisaient fléchir leur résolution et s'abaissaient eux-mêmes; que etc. conforme à la droite raison etc. avec le sentiment commun des hommes.

4. C. 仲雍居吳、斷髮文身、裸以爲飾、 Chung Yung dwelt in Wu, cutting off his hair and tattooing his body (? like the natives), and looked on nakedness as adornment. 隱居獨善合乎道之清、放言自廢合乎道之權、 In their seclusion and solitary uprightness they accorded with the purity of Truth, and even in their extreme language and self-immolation they were on the side of Truth. 權 means bias, the weighty side; see IX. 20. L. while they hid themselves in their seclusion they gave a license to their words, but in their persons they succeeded in preserving their purity, and etc.

居	謂 ^四	慮	矣	少	齊	辱
放	虞	其	言	連	與。	其
言	仲	斯	中	降	謂 ^三	身
身	夷	而	倫	志	柳	伯
中	逸	已	行	辱	下	夷
清	隱	矣。	中	身	惠	叔

purpose, nor abase themselves, it seems to me were Po I and Shu Ch'i. 3. Concerning Hui of Liu-hsia and Shao Lien, while they abated their high purpose and abased themselves, what they said made for social order, and what they did hit off what men were anxious about,—and that is all. 4. Concerning Yü Chung and II, though in their seclusion they were immoderate in their utterances, yet they sustained their personal purity, and their self-immolation had weighty cause.

acted according to the exigency of the times. Z. *ocultos degisse, et licentius locutos, at personam obtinuisse puritatem, suique subductionem congruisse epikeiae.* K. pure in their lives, and so entirely secluding themselves from the world, they rightly used their discretion. Couv. *donné des avis avec une liberté excessive etc., le sacrifice des dignités leur était permis à cause des circonstances.*

5. Or, No may or may not, i.e. no rigid unalterable line of conduct laid down such as these men followed. C. 孟子曰、孔子可以仕則仕、可以止則止、可以久則久、可以速則速、所無可無不可也、 Mencius says, When Confucius saw it right to take office he did so, when right to cease he did so etc. L. I have no course for which I am predetermined, and no course against which etc. K. *idem.* Z. *nil absolute teneo, nil absolute respuo.* Couv. *Je ne veux ni ne rejette rien absolument, (mais je consulte toujours les circonstances).*

CHAPTER IX.—THE DISPERSION OF THE BAND.—C. considers this to be a continuation of the last chapter, and it records the dispersion of the band of Lu, (which Confucius had reformed), on the degeneration of morals and music in that State in the time of Duke 哀. But these words are unlikely to have been uttered by Confucius, 未必夫子之言也. These eight men are counted as 賢人 for refusing to prostitute their art to gratify an immoral Court. I. For Chih, see VIII. 15. 犬 read 太, the Chief as contrasted with 少師 the assistant master.

2. The Emperor had four formal meals a day, princes

●
九

適	繚	飯	大 [°]	可。	於	廢
秦	適	干	師		是	中
鼓 [≡]	蔡	適	摯		無	權。
方	四	楚	適		可	我 ^五
叔	飯	三	齊		無	則
入	缺	飯	亞 [≡]		不	異

5. "But I am different from these. With me these is no inflexible 'thou shalt' or 'thou shalt not'."

CHAPTER IX. — 1. The Bandmaster Chih migrated to Ch'i; 2. Kan, the band leader at the second repast, migrated to Ch'u; Liao of the third repast to Ts'ai; while Ch'üeh of the fourth repast migrated to Ch'in. 3. The big drummer Fang Shu penetrated

had three, but the Duke of Lu having Imperial privileges had four. It is assumed that the band played at each of these meals, though as to the first there is no evidence. These three men are supposed to have taken turns in leading; but may it not be that the instrument which announced the three meals differed with each?

3. The River is the Yellow River. C. 河內、the north of the river as contrasted with 河外 the south.

4. The 播鼗、was a small drum with a handle attached to the barrel, struck by a button flying loose at the end of a string; the pedlar's drum of to-day.

5. C. Confucius learnt the harpsichord from 襄海、海島也、an island. K. one, it is said, went out over sea,—perhaps to Japan!

CHAPTER X.—ADVICE TO A PRINCE.—C. 此伯禽受封之國、周公訓戒之辭、 This advice was given by Duke Chou to his son Po Ch'in on his appointment to the State of Lu, (while Duke Chou acted as Imperial Regent). The saying is said to have been traditional in Lu, to have been repeated by Confucius to his disciples, and recorded by them. C. reads 施 as 弛、i.e. 遺棄也、 To cast aside. 以、用也 Employ. 大故謂惡逆、 Contumacy. L. The virtuous prince etc. Without some cause he does not dismiss from their offices the members of old families. He does not seek in one man talent for every employment. Z. sapiens non eliminat suos consanguineos etc. veteranos et antiquos, si non sit gravis causa, tunc non adjicit; non exigit perfectionem in uno homine. K. great ministers cause to complain that

十

不	不	君	周	磬	於	於
以	使	子	公	襄	漢	河
故	大	不	謂	入	少 ^五	播 ^四
舊	臣	施	魯	於	師	鼗
無	怨	其	公	海	陽	武
大	乎	親	曰		擊	入

to (the north of) the River; 4. the kettle drummer Wu penetrated to the river Han; 5. while Yang the assistant master, and Hsiang the player on the stone chime penetrated to (an island in) the sea.

CHAPTER X:—The Duke of Chou addressing (his son), the Duke of Lu, said: "The wise prince does not neglect his relatives; nor does he cause his chief ministers to be discontented at his not employing them; he does not dismiss old servants from

their advice is not taken; never expect from a man that he will be able to do everything. Couv. Un prince sage ne néglige pas etc. ne rejette pas les membres des anciennes familles qui ont servi l'Etat de génération en génération. Il n'exige pas qu'un officier possède à lui tous les talents et tous les qualités.

CHAPTER XI.—EIGHT VALIANT MEN.—C. Some place them in the days of 成王, others in the days of 宣王. All the eight are said to be brothers, sons of the same mother, and born in pairs;—一母四乳而生八子, but there is no possibility of resolving the authenticity of this tradition, 然不可考矣. Note the names of the various twins 伯、仲、叔、季, primus, secundus etc. Reminders to a decadent age of the virility of a past generation. L. To Chou belonged the eight officers etc. Z. octo heroes. Couv. huit hommes remarquables.

十一

季	叔	伯	周	求	故
駟。	夜	适	有	備	則
	叔	仲	八	於	不
	夏	突	士	一	棄
	季	仲	伯	人。	也
	隨	忽	達		無

office without some grave cause for it; nor does he expect one man to be capable of everything."

CHAPTER XI.—It is Chou that has possessed the eight valiant men, Po Ta, Po Kua, Chung T'u, Chung Hu, Shu Yeh, Shu Hsia, Chi Sui and Chi Wa.

VOLUME X.

BOOK XIX.

RECORDING SAYINGS OF SOME
DISCIPLES.

CONTENTS.—C. This book records only sayings of the disciples, chiefly those of Tzū Hsia and next those of Tzū Kung, For in the School of Confucius, after Yen Tzū no one equalled Tzū Kung in acumen, and after Tsêng Tzū none equalled Tzū Hsia in sincerity.

CHAPTER I.—THE MAN OF TRAINING.—其可已矣、 He will do indeed C. 致命、猶授命也、 To offer one's life. L. The scholar *trained for public duty*, seeing threatening danger, is prepared to sacrifice his life. When etc. gain etc. he thinks of righteousness. In sacrifice his thoughts are reverential. In mourning his thoughts are about the grief, *which he should feel*. Such a man commands our approbation indeed. Z. sapientiae alumnus viso periculo exponens vitam, etc. in funere atitendens maerori, is satis jam. K. A gentleman in presence of danger should be ready to give up his life etc. mourning should show heartfelt grief: the above is about the sum of the duties of a gentleman. Couv. Celui-là est un vrai disciple de la sagesse, qui, en face du péril, expose sa vie,

VOLUME X.

BOOK XIX.

RECORDING SAYINGS OF SOME
DISCIPLES.

見	見	子	子
得	危	張	張
思	致	曰	第
義	命	士	十
			九

CHAPTER I.—Tzū Chang said: “A servant of the State, who in the presence of danger offers his life, whose first thought in presence of personal gain is whether it be right, whose first thought in sacrifice is rever-

etc. dans les cérémonies etc. a soin d'être respectueux, et dans le deuil, ne pense qu'à sa douleur.

CHAPTER II.—IF THE TRUMPET GIVE AN UNCERTAIN SOUND.—備旨 summarises the meaning: 君子可不擴其量而專其志也哉、 Can the wise man do other than enlarge his moral capacity, and pin down his will (to the truth)? C. 有所得而守之太狹則德孤、 If a man gain any virtue and maintain it too rigidly, then his virtue is barren, (isolated). 備旨 amplifies this: If a man puts his virtue but little into practice 小成、 and therefore never enlarges his capacity, 有所聞而信之不篤則道廢、 if he hear any truth and believe it in vacillating fashion, that truth will be lost to him. 焉能爲有亡猶言不足爲輕重、 How can he be considered to have or not have, means, insufficient to turn the scale. L. When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence? Z. *servans virtutem non generose, et credens doctrinae haud firmiter, qui meretur supputari existens; qui etc.* K. If a man holds to godliness without enlarging his mind;believes in truth, but is not steadfast in holding to his principles,—such a man may as well leave such things alone. Couv. Celui qui entreprend de pratiquer la vertu, mais dans des limites étroites, qui croit etc., mais avec hésitation, doit-il être compté pour quelque chose? rien?

CHAPTER III.—ON INTERCOURSE.—交 Intercourse, friendliness. 拒 To repel, turn the cold shoulder to. 如之何、 etc. Why should there be that 其 re-

三

二

曰	曰	交	子	亡。	能	弘	子	其	祭
子	子	於	夏		爲	信	張	可	思
夏	夏	子	之		有	道	曰	已	敬
曰	云	張。	門		焉	不	執	矣。	喪
可	何。	子	人		能	篤	德		思
者	對	張	問		爲	焉	不		哀

ence, and whose first thought in mourning is grief,—he commands approval.”

CHAPTER II.—Tzū Chang said: “If a man possess virtue without its enlarging him, if he believe in Truth but without steadfastness, how can you tell whether he has these things or not?”

CHAPTER III.—The disciples of Tzū Hsia asked Tzū Chang concerning friendship. “What does Tzū Hsia say?” he enquired. “Tzū Hsia says,” they replied, “If a man be suitable associate with him, if

pelling of others? C. Tzū Hsia's remarks were too narrow-minded, and Tzū Chang was correct in his satire 譏、 on the other hand his own remarks 亦有過之幣、 have the fault of going too far. 蓋大賢雖無所不容、然大故亦所當絕、 For though a man of high character may be universally tolerant, yet even to him there may be sufficient cause for separating himself from some. 不賢固不可以拒人、然損友亦所當遠、 The not worthy may verily not repulse others, nevertheless a hurtful friendship is to be avoided. L. about the principles that should characterise mutual intercourse. 'Associate with those who can *advantage you*. (Cf I. 8, 3.). Put away from you those who cannot do so.' 'The superior man honours the talented and virtuous, and bears with all, etc. Am I possessed of great talent and virtues? Who is there etc. not bear with? Am I devoid of etc. What have we to do with the putting away of others. Z. *quaesiverunt de amicitia, probatis, his consociator; qui non probantur, eos repelle. sumne ego insipiens? alii sunt me repulsuri; quomodo fiet illud repellere alios?* K. Those whom you find good make friends with, etc. not good turn your back upon..... If we ourselves are not worthy men will turn their backs upon us. How can we turn our backs upon them? Couv. sur l'amitié.....qu'on doit faire société avec les hommes dont l'amitié peut être utile, et qu'il faut repousser les autres.il encourage par des éloges ceux qui sont encore faibles.Convient-il de repousser quelqu'un?

CHAPTER IV.—THE RISK OF MINOR PUR-

四

子人我。不何之善尊乎拒與
 夏也。如賢所大而賢吾之之
 曰。之與不賢矜而所子其
 雖何人容與不容聞張不
 小其將我於能衆君曰可
 道拒拒之人我嘉子異者

he be unsuitable turn him away." "This is different from what I have been taught," said Tzū Chang. "A wise man honours the worthy and tolerates all; he commends the good and commiserates the incompetent. Am I a man of exceptional worth? Then whom among men may I not tolerate? Am I not a man of worth? Then others would be turning me away. Why should there be this turning of others away?"

CHAPTER IV.—Tzū Hsia said: "Even

SUITS.—C. 小道、如農圃醫卜之屬、Inferior lines, such as farming, gardening, medicine and divining. 泥、不通 no thoroughfare, an impasse. (泥 means water impeded, no outlet). L. Even in inferior studies and employments, there is something worth being looked at, but if it be attempted to carry them out to what is remote, there is a danger of their proving inapplicable.does not practise them. Z. *quamvis exilis ars, profecto habet quod sit spectatu dignum. At si etc. vereor ne obstructus haereas etc.* K. if the attention to it is pushed too far, it is liable to degenerate into a hobby. Couv. *Les metiers, les arts, même les plus humbles, ne sont nullement à mépriser. Mais si quelqu'un les exerçait en vue de plus grands choses (pour se perfectionner etc.), cette occupation lui serait peut-être un obstacle.*

CHAPTER V.—EVIDENCE OF LOVE OF LEARNING.—C. 亡、無也、謂己之所未有、meaning what one has not yet acquired. L. He who etc. what he has not yet, and from month to month etc. attained to etc. Z. *in diem perdiscens quae quis nondum possideat, et per mensem nil obliviscens quae ipse jam teneat etc.* K. knows exactly what he has yet to learn,does not forget what he has learnt, will surely become a man of culture. Couv. *Celui qui chaque jour examine, étudie ce qu'il n'a pas encore pu comprendre etc., et qui chaque mois s'il n'a rien oublié etc.*

CHAPTER VI.—WHERE VIRTUE LIES.—C. says these four relate more to study and examination than to steady application to and practice of Virtue, but whoever acts in accordance with this precept will not let his mind

六				五			
子	也	所	所	子	君	致	必
夏	已	能	亡	夏	子	遠	有
曰	矣。	可	月	曰	不	恐	可
博		謂	無	日	爲	泥	觀
學		好	忘	知	也。	是	者
而		學	其	其		以	焉

the inferior arts have certainly their attraction, but to go far into them involves a risk of their becoming a hindrance to progress, so the wise man lets them alone."

CHAPTER V.—Tzū Hsia said: "He who day by day finds out where he is deficient, and who month by month never forgets that in which he has become proficient, may truly be called a lover of learning."

CHAPTER VI.—Tzū Hsia said: "Broad culture and a steady will, earnest investiga-

XIX. VI, VII, VIII. THE ANALECTS.

stray far away, hence it may be said that Virtue is therein. 切問、Incisive enquiry; 近思 Cf VI. 28, the near, that which concerns oneself. 仁 etc. Cf VII. 15; XIII, 18. L. There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application;—virtue is in such a course. Z. late addiscere et serio velle, practica consulere et proxima rimari etc. K. If you study extensively and are earnest in your aim, investigate carefully what you learn and apply it to your own personal conduct etc. Couv. Étendez vos connaissances etc. pensez auz choses qui vous touchent de près etc.

CHAPTER VII.—HIS STUDY THE WISE MAN'S WORKSHOP.—C. 肆官府造作之處。The official factories, i.e. each trade had its assigned locality, the mechanic remaining therein lest his mind became distracted with other things. So must it be with the chün-tzū. 致 is 極 To carry out to the utmost degree. L. Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns in order to reach the utmost of his principles. Z. varii artifices manent in foro ad perficiendum suum opus; sapiens addiscit ad fastigium imponendum suae doctrinae. K. As workmen work etc. to learn their trade, so a scholar gives himself to study in order to get wisdom. Couv. Les artisans demeurent constamment dans leurs ateliers etc. de faire des ouvrages parfaits. De même, etc. apprend et s'exerce assidûment, afin de rendre sa vertu parfaite.

CHAPTER VIII.—INFERIOR MEN OFT EXCUSING.—Or, The petty man's faults (he) must embroider,

八			七		
子	子	肆	子	思	篤
夏	學	以	夏	仁	志
曰	以	成	曰	在	切
小	致	其	百	其	問
人	其	事	工	中	而
之	道	君	居	矣	近

tion and personal reflection,—Virtue is to be found therein.”

CHAPTER VII.—Tzū Hsia said: “As the various craftsmen dwell in their workshops that they may do their work effectively, so the Wise man applies himself to study that he may carry his wisdom to perfection.”

CHAPTER VIII.—Tzū Hsia said:

deck out. C. 文、飾之也、小人憚於改過而不憚於自欺、故必文以重其過。 He fears to repent, but not to deceive himself, so he must colour and thus add to his faults. L. The mean man is sure to gloss his faults. Z. vulgaris homo quae peccaverit omnino fuco cohonestat. K. A fool always has an excuse ready when he does wrong. Couv. L'homme vulgaire colore toujours d'un belle apparence les fautes qu'il a commises.

CHAPTER IX.—THREE ASPECTS OF THE WISE MAN—C. 儼然者貌之莊、Of grave countenance. 溫者色之和、Mild, amiable. 厲者辭之確、Decided, unequivocal in speech Suaviter in modo, fortiter in re. The 君子 here is generally referred to Confucius, and it said that he was the only one who exhibited these qualities. I. The superior man undergoes three changes. Looked at from a distance, he appears stern; approached, mild: language firm and decided. Z. sapiens habet tres forma etc. severus, comis, rigidus. K. appears different from three points of view, etc., severe, gracious, serious. Couv. sujette à trois changements. grave et serieux; affable; inflexible dans ses principes.

CHAPTER X.—WIN CONFIDENCE BEFORE MAKING DEMANDS.—C. 信、謂誠意惻怛而人信之也、He sincerely sympathises with the people and so they trust him. 事上使下皆必誠意交孚而後可以有爲、Both in serving superiors and ordering subordinates sincere mutual trust is necessary to success. L. The superior man having obtained their confidence may then impose labours on his people. If etc. oppressing them. Having obtained the confidence of his prince, he

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信	而	子	言	即	三	子	過
則	後	夏	也	之	變	夏	也
以	勞	曰	厲	也	望	曰	必
爲	其	君		溫	之	君	文。
厲	民	子		聽	儼	子	
己	未	信		其	然	有	

“The inferior man always embellishes his mistakes.”

CHAPTER IX.—Tzū Hsia said: The wise man varies from three aspects. Seen from a distance he appears stern, when approached he proves gracious, as you listen to him you find him decided in opinion.”

CHAPTER X.—Tzū Hsia said: “The wise man obtains the people’s confidence before imposing burdens on them, for without confidence they will think themselves

may then remonstrate with him. If etc. vilifying him. Z. sapiens.....fidentem, tunc vero reprehendit principem;calumniari se. K. first obtain the confidence of those whom he serves, before he ventures to point out their errors; otherwise.....prompted by a desire to find fault. Couv. gagne la confiance de.....avant de leurs imposer des charges.....qu'il veut les vexer.avant de lui adresser les remonstrances.qu'il accuse fausement.

CHAPTER XI.—PECCADILLOES PERMISSIBLE.

—C. interprets 德 by 節 regulations and says: 人能先立乎其大者則小者雖或不盡合乎亦無害也、 He who can stand firm in the major conventions may come somewhat short in the minor ones without harm. A dangerous principle if applied to morals, which C. notes: 此章之言不能無弊、學者詳之、 The wording of this chapter is not free from possible mischief, and the student should discriminate (spirit from letter). L. When a person does not transgress the boundary line in the great virtues, he may pass and repass in the smaller virtues. Z. in minoribus officiis ultra citraque esse, licebit. K. He may be allowed to use discretion in the minor points (of moral principle). Couv. peut dans les petits choses aller au delà ou rester en deça etc.

CHAPTER XII.—WHERE DOCTORS DIFFER —

1. C. They were au fait in 威儀容節、manners and deportment, but these are 小學之末、the twigs of primary education. 推其本、如大學正心誠意之事則無有、 But when enquiry was extended to things radical, such as rectification of the heart, and the

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二十
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之可掃門子可踰子也信也
 則矣應人游也閑夏則信
 無抑對小曰小曰以而
 如末進子子德大爲後
 之也退當夏出德謗諫
 何本則酒之入不已未

oppressed. He also obtains the confidence (of his Prince) before pointing out his errors, for before obtaining such confidence (his Prince) would deem himself aspersed."

CHAPTER XI.—Tzū Hsia said: "He who does not overstep the threshold in the major virtues, may have liberty of egress and ingress in the minor ones."

CHAPTER XII.—Tzū Yu remarked: "Tzū Hsia's disciples and scholars in sprinkling and sweeping floors, in answering calls and replying to questions, and in advancing

development of the mind in sincerity, belonging to the higher education, then these were found absent in the school of Tzū Hsia. L. The disciples and followers etc. in sprinkling etc., in answering and replying, in advancing, and receding, are sufficiently accomplished. But these are only the branches etc. left ignorant of what is essential. How can they be acknowledged as sufficiently taught? Z. respondent aequalibus vel superioribus etc. at vero accessoria haec; principale autem deest; quomodo id stabit. Couv. répondre à ceux qui les appellent ou les interrogent, etc., accessoires. Peut-on les considerer comme les vrais disciples etc.

2. 倦 Weak, weaken upon. C. 區猶類也、Sort, species. 君子之道非以其末爲先而傳之、非以其本爲後而倦教、The wise man's system of education is not to put the minor branches foremost in his teaching, nor to put radical principles behind and neglect to teach them 君子教人有序、先傳以小者近者而後教以大者遠者、The wise man's teaching is orderly, first in minor and more apprehensible matters, afterwards in major and more advanced subjects. L. According to the way of the superior man *in teaching*, what departments etc. prime importance and delivers? secondary importance and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, *so he deals with his disciples*. How can the way of etc. make fools-of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?

CHAPTER XIII.—STUDY AND THE PUBLIC

者 誣 君 草 孰 之 言 子
 其 也 子 木 後 道 游 夏
 惟 有 之 區 倦 孰 過 聞
 聖 始 道 以 焉 先 矣 之
 人 有 焉 別 譬 傳 君 曰
 乎 卒 可 矣 諸 焉 子 噫

and retiring are all right, but these are only the minor branches of education; what is their use when radical principles are absent?"

2. When Tzū Hsia heard of it he said: "Ah! Yen Yu is indeed astray. What is there in the wise man's teaching that is of first importance for propagation, and what is there that is secondary and may be neglected? Disciples are just like the various species of plants, which are classified so as to distinguish them. For can the wise man allow his teaching to befool his disciples? Moreover does any one but a Sage embrace in himself the whole beginning and end of learning?"

SERVICE.—C. 優、有餘力也、 With spare strength:—i.e. the surplus that remains after performance of duty. 仕與學理同而事異、故當其事者必先有以盡其事而後可及其餘、 Service and study are one in principle though different in practice; hence whichever of the two a man pursues he must first fulfil its claims and afterwards expend himself upon the others:—for the officer studies to improve his service, and the student takes office to put his theories into practice. L. The officer, *having discharged all his duties*, should devote all his leisure to *learning*, . . . apply himself to be an officer. Z. si magistratum gerenti superent vires, tunc studebit etc. K. An officer who has exceptional abilities etc. should devote himself to study. Couv. Que celui qui est en charge, remplisse d'abord les devoirs de sa charge; puis, s'il a du t. mps et des forces de reste, qu'il étudie.

CHAPTER XIV.—AGAINST EXCESSIVE MOURNING.—Possibly a protest against uncontrolled exhibition of suffering. Or, When mourning has found full expression in grief, let it go no further. C. 不若禮不足而哀有餘、 Better to have deficient rites and excess of real grief. Cf. III. 4. L. Mourning having been carried to the utmost degree of grief, should stop at that. Z. parentalibus luctibus summum attingit in dolores affectu, ibique sistit. K. the only thing indispensable is heart-felt grief. Couv. Le deuil est parfait, si le coeur éprouve une affliction parfaite; tout le rest est secondaire.

CHAPTER XV.—AMBITION AND VIRTUE.—C. 子張行過高而少誠實惻怛之意、 Though

		十五		十四			十三
而	也	子	哀	子	仕	則	子
未	爲	游	而	游		學	夏
仁	難	曰	止	曰		學	曰
	能	吾		喪		而	仕
	也	友		致		優	而
	然	張		乎		則	優

CHAPTER XIII.—Tzū Hsia said: “The occupant of office when his duties are finished should betake himself to study; and the student when his studies are finished should betake himself to office.

CHAPTER XIV.—Tzū Yu observed: “In mourning let grief suffice as its highest expression.”

CHAPTER XV.—Tzū Yu remarked: “My friend Chang does things hardly possible to others, but he is not yet perfect in Virtue.”

XIX. XV, XVI, XVII, XVIII. THE ANALECTS.

Tzū Chang's deeds were high, he was deficient in sincerity and sympathy. L. can do things which are hard to be done, but yet he is not perfectly virtuous. K. can do things which nobody else can do, but he is not quite perfect in his moral character. Couv. fait des choses qu'une autre ferait difficilement etc.

CHAPTER XVI.—VIRTUE PUT IN SHADE BY POMPOSITY.—C. 堂堂容貌之盛、Court manners, i.e. full blown appearance, pomposity. 子張外有餘而內不足、He had enough and to spare externally, but fell short in the inner man. L. How imposing is the manner of Chang! It is difficult along with him to practice virtue. Z. quam magnifice compositus ille Tchang! Sed difficile est una cum eo colere internam virtutem. K. What a style that man carries about with him. It is really difficult to live out a moral life along with such a man. Couv. Que Tchang est admirable dans les choses extérieures etc.

CHAPTER XVII.—DEPTH OF NATURE SEEN IN MOURNING FOR PARENTS.—C. 致、盡其及、Exhausted the last atom of himself. L. 自致、To put oneself out to the utmost, to come out fully in one's proper character. L. Men may not have shown what is in them to the full extent, and yet they will be found to do so etc. Z. hominem non solere ultro exhaurire se etc. K. Men often do not themselves know what is really in them, until they have to mourn the death etc. Couv. quand même les hommes ne feraient pas tout leur possible dans les autres circonstances, ils devraient le faire etc.

CHAPTER XVIII.—FILIAL PIETY CONTINUES

十八

十七

十六

夫	曾	喪	致	夫	曾	仁	張	曾
子	子	乎。	者	子	子	矣。	也	子
孟	曰		也	人	曰		難	曰
莊	吾		必	未	吾		與	堂
子	聞		也	有	聞		並	堂
之	諸		親	自	諸		爲	乎

CHAPTER XVI — Tsêng Tzū said: “What a stately manner Chang puts on! It must be hard to live the perfect life alongside him.”

CHAPTER XVII.—Tsêng Tzū said: “I have heard the Master say: “Though a man may never before have shown what was in him, surely he will do so when he mourns his parents.”

CHAPTER XVIII.—Tsêng Tsū said: “I have heard the Master observe that the

FATHER'S POLICY.—C. 孟莊子魯大夫名速、其父獻子名蔑、獻子有賢德而莊子能用其臣守其政、etc. He was a Minister of Lu, named Su. His father Hsien Tzū, named Mieh, was a man of high character, and Chuang Tzū showed the greatness of his devotion by continuing his father's servants and polity intact. The older commentator 何晏 records that he did so during the whole three years of mourning, despite unworthiness in certain of the men and mistakes in the policy. L. in other matters was what other men are competent to, but, as seen in the not-changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to. K. What other things he did etc. other men can do etc. Couv. qu'on pouvait aisément imiter tous les exemples etc., hormis celui qu'il a donné en ne changeant ni les serviteurs etc.

CHAPTER XIX.—COMMISERATION FOR THE CRIMINAL.—C. 陽膚 was a disciple of the philosopher Tsêng. 民散謂情義乖離、不相維繫、By disorganization of the people is meant that facts and justice had become perverted, and the two no longer held together. 故其犯法非迫於不得已則陷於不知也、Hence when they transgressed they were either driven to it, or did it through ignorance. L. The rulers have failed in their duties and the people consequently been disorganized for a long time. When you have found out the truth of any accusation be grieved for and pity them, and do not feel joy at your own ability. Z. Si assequeris rei veritatem tunc deplorans miserare, ut noli gaudere. K. feel pity and be merciful to him; do not

十九

道	曾	士	孟	難	臣	也	孝
民	子	師	氏	能	與	其	也
散	曰	問	使	也	父	不	其
久	上	於	陽		之	改	他
矣	失	曾	膚		政	父	可
如	其	子	爲		是	之	能

filial piety of Mêng Chuang Tzū might in other particulars be possible to other men, but his unaltered maintenance of his father's servants, and of his father's administration,—these they would hardly find possible."

CHAPTER XIX.—When the Chief of the Mêng family appointed Yang Fu as chief criminal judge, the latter came to ask advice of Tsêng Tsū who replied: "The rulers have lost their principles, and for long the people have been disorganised, hence, when you discover evidence against a man, be

feel glad at your di-discovery. · Couv. le peuple se divise. Si vous reconnaissiez la vérité des accusations etc. ayez compassion des coupables etc.

CHAPTER XX—THE DEVIL NOT AS BLACK AS PAINTED.—紂 The tyrant Emperor B.C 1122. According to the rules for posthumous titles 紂 means 殘忍損義, 'cruel and unmerciful, injurious to righteousness' Though the devil be not as black as he is painted, the wise man does not like his company lest he too obtain a like bad name. 不如是之甚、Not as bad as this. C. 下流、地形卑下之處、衆流之所歸、A low-lying place where all things flow. 人身有汙賤之實亦惡名之所聚也、When a man is undeniably immoral, every kind of evil will be attributed to him. L. Chou's wickedness was not so great as that name implies. Therefore the superior man hates to dwell in a low-lying situation, where all the evil of the world will flow in upon him. Z. improbitas non erat ita immensa etc. K. not so bad as tradition reports,..... people will give him credit for all the wickednesses that are in the world. Couv. n'a pas été si extrême qu'on le dit. Le sage craint beaucoup de descendre le courant; et de s'arrêter dans l'endroit où toutes les eaux de l'empire se déversent.

CHAPTER XXI.—A CITY SET ON A HILL.—更、When the change comes. 見之 is interpreted as seeing the errors, but the 仰之 seems to make 君子 the subject of both the 之、 L. The faults etc. He has his faults and all men see them; he changes again and all

二十一

二十

過	子	惡	居	也	善	子	而	得
也	貢	皆	下	是	不	貢	勿	其
如	曰	歸	流	以	如	曰	喜	情
日	君	焉	天	君	是	紂		則
月	子		下	子	之	之		哀
之	之		之	惡	甚	不		矜

grieved for and commiserate him and take no pleasure in your discovery."

CHAPTER XX. — Tzū Kung said: "Even the iniquity of Chou was not as extreme as is stated. That is why the wise man abhors to dwell in the swamp, where all the evil of the world flows in."

CHAPTER XXI. — Tzū Kung said: "The transgressions of the Wise man are like eclipses of the sun or moon. When he

men look up to him. Z. cum deficiunt, homines omnes id aspiciunt; cum se emendaverint, homines omnes suspiciunt illos. K. The failings of a great man etc. all men see it and look up to him as before. Couv. Les fautes involontaires d'un prince sage etc. Quand il s'égare tous les yeux le vient. Quand il se corrige, tous les regards le contemplant.

CHAPTER XXII. — WHO TAUGHT CONFUCIUS?—1. Ch'ao, the Duke's grandson. His referring to Confucius by name Chung Ni suggests that he was a scion of the ducal house. Nothing more is known of him. 焉、How? but it is generally interpreted here by, From whom? When? L. K. From whom etc.? Z. unde didicit? Couv. de quel maître etc.

2. C. 在人、言人有能記之者、Means there were some able to remember them. 識、記也、L. The doctrines etc. earth. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such etc. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master? Z. Wen et Ou imperatorum instituta nondum deciderunt in terram, persistunt in hominibus.minus sapientes recordantur eorum leviora, ut nusquam non existat etc. et tum quid certi magistri opus? K. The principles of religion and morality held by the ancients have not all disappeared. Even now those who are wise and worthy understand the great principles of the system, and those who are not wise, and even unworthy men etc. why should he necessarily

二十二

其	大	在	之	學。	子	衛	仰	見	食
小	者	人	道	子	貢	公	之	之	焉
者	不	賢	未	貢	曰	孫		更	過
莫	賢	者	墜	曰	仲	朝		也	也
不	者	識	於	文	尼	問		人	人
有	識	其	地	武	焉	於		皆	皆

transgresses all men look at him. When he recovers all men look up to him."

CHAPTER XXII.—1. Kung-sun Ch'ao of Wei once enquired of Tzū Kung: "From whom did Chung Ni get his learning?" 2. "The doctrines of Wên and Wu have never yet fallen to the ground," replied Tzū Kung, "but have remained amongst men. Gifted men have kept in mind their nobler principles, while others not so gifted have kept in mind the minor, so that nowhere have the doctrines of Wên Wu been absent. From

have had one special teacher? *Couv.* ne sont pas tombées dans l'oubli; elle vivent toujours dans la mémoire des hommes. Les hommes de talent etc. Les hommes ordinaires. Les enseignements etc. subsistent encore partout. De quelle source mon maître n'a-t-il pas tiré etc. Et quel besoin avait-il de s'attacher à un maître déterminée.

CHAPTER XXIII.—CONFUCIUS ABOVE THE ORDINARY MAN'S APPRECIATION.—1. C. 武叔魯大夫名州仇、A high officer of Lu named Chou Chiu. He is mentioned somewhat unfavourably in the 家語、顏回篇、Cf. next chapter. 賢 as in XI. 15. L. Tzū Kung is superior to Chung-ni. X. sapientior quam. K. is superior to Confucius himself. *Couv.* plus sage que.

2. C. 牆卑室淺、The wall low and the house shallow. L. Let me use the comparison of a house and its encompassing wall. My wall etc. One may peep over it and see whatever is valuable in the apartments. Z. Sit in exemplum palatii murale septum. K. Let me use the comparison of two buildings.One has only to look once and he can see all that is valuable in the apartments. *Couv.* Permettez-moi d'employer une comparaison tirée d'une maison et de son mur enciente.Chacun peut regarder, et voir du dehors tout ce que la maison a de beau.

3. C. 七尺曰仞、A jên is a man's height, 7 Chinese feet, about 6 English feet. 不入其門則不見其中之所有、言牆高而宮廣也、They who do not enter do not behold its contents, i.e. the wall is high and the buildings extensive. L. The wall of my

二十三

何子文 叔何子文
 賢夫叔何子文
 景賢夫叔何子文
 子景賢夫叔何子文
 肩牆子景賢夫叔何子文
 好肩牆子景賢夫叔何子文
 切好肩牆子景賢夫叔何子文
 夫窺賜貢伯於於孫常焉武
 不夫窺賜貢伯於於孫常焉武
 得子見之曰以仲朝武師不之
 其之室牆譬告尼曰叔之學道
 門牆家也之子子子語有而焉
 而數之及宮貢服貢大亦夫

whom then, could our Master not learn? And, moreover, what need was there for him to have a regular teacher?"

CHAPTER XXIII.—1. Shu-sun Wu-shu talking to the high officers at Court, remarked: "Tzū Kung is a superior man to Chung Ni." 2. Tzū-fu Ching-po took and told this to Tzū Kung, who replied: "One might illustrate the position with the boundary wall of a building. As to my wall, it only reaches to the shoulder, and with a peep you may see whatever is of value in the house and home. 3. The Master's wall rises fathoms high, and unless you find the gate

Master is several fathoms high. If one do not find the door etc. ancestral temple with its beauties nor all the officials in their rich array. Z. nisi invenias ejus portam et ingrediariis, non vides etc. variorumque magistratum opulentiam. K. Hundreds of feet high.the treasures of art and the glory of the men that are in the holy temple.

4. 或寡 May be few. 不亦宜乎、 Does it not indeed accord with this? L. But I may assume that they are few etc. Was not the observation of the chief only what might have been expected? Z. illud domini dictum nonne etiam merito? K. Perhaps, however, there are few etc. I do not therefore wonder that the officer spoke as he did. Couv. Peu savent en trouver la porte. L'assertion de etc. n'est-elle pas contraire à la vérité?

CHAPTER XXIV.—THE INCOMPARABLE EXCELLENCE OF CONFUCIUS.—C. 無以爲、猶言無用爲此、 No use doing this 土高曰丘、大阜爲陵、 Piled up earth is called a *ch'iu*, a large hillock a *ling*. 自絕 here suggests 'make an end of himself in trying,' but C. takes it: 自絕謂以謗毀自絕於孔子、 By cutting himself off is meant that Wu Shu, by detraction, cut himself off from the Sage. 多 is 祇、 only, or 適 just, i.e. 多見 very manifest. 不知量謂不自知其分量、 It means, he had no idea of his own measure. L. revilingly.It is of no use doing so etc. The talents and virtues etc., which may be stepped over, etc. Although a man may wish to cut himself off from the Sage, what harm can he do to the sun and moon? He only shows that he does not know his own capacity. Z. detrahebat etc. alii licet velint seipsos ab eo separare,

二十四

踰者毀爲尼叔宜夫其美入
 也丘也也子孫乎子門百不
 仲陵他仲貢武之者官見
 尼也人尼曰叔云或之宗
 日猶之不無毀不寡富廟
 月可賢可以仲亦矣得之

and go inside, you cannot see the beauties of the temple and the richness of its host of officers. 4. But those who find the gate perhaps are few,—indeed does not His Honour's remark confirm this view?"

CHAPTER XXIV.—Shu-sun Wu-shu having spoken disparagingly of Chung Ni, Tzū Kung observed: "There is no use in doing that, for Chung Ni cannot be disparaged. The excellences of others are mounds and hillocks, which may nevertheless be climbed over, but Chung Ni! he is the sun, the moon, which there is no

ii qui officient soli et lunae? Potius patebit illos nescire rerum mensuram. K. abuse.mounds you may climb over. But C. is like the sun and moon. You can never jump over them. You may break your neck in trying etc. you only show your want of sense in not knowing what you can do. Couv. dépréciait etc. comme le soleil et la lune, personne ne peut s'élever au-dessus de lui. Quand même on se séparerait de lui en rejetant sa doctrine, quel tort ferait-on à celui qui brille comme etc.? On montrerait seulement qu'on ne se connaît pas soi-même.

CHAPTER XXV.—CONFUCIUS THE INCOMPARABLE.—1. That Tzū Ch'in was a disciple of Confucius seems evident, though it has been argued that there may have been two persons of the same name. If a disciple, then the old proverb applies that no man is a hero to his valet. See also I. 10. C. 爲恭、謂爲恭敬推遜其師也、'Do the modest' means that he revered and deferred to his Master. L. You are too modest. How can Chung-ni be said to be etc. Z. tu agis modeste. K. But you are too earnest and conscientious etc. Couv. C'est par modestie que vous mettez Tchoung-ngi au-dessus de vous.

2. 備旨 says 君子指學者、*Chün tzū* means a man of learning. L. For one word a man is often etc. We ought to be careful indeed in what we say. Z. Sapientiae alumnus ex uno verbo aestimabitur prudens etc. etc. K. For one word an educated man is held to be a man of understanding etc. Couv. Une parole d'un disciple de la sagesse suffit pour faire juger qu'il est prudent etc. If faut faire attention à ses paroles.

二十五

以言子尼曰陳也。多何人也。
 爲以貢豈子子見傷雖無
 不爲曰賢爲禽其於欲得
 知知君於恭謂不日自而
 言一子子也子知月絕踰
 不言一乎仲貢量乎其焉

way of climbing over, and though a man may desire to cut himself off from them, what harm does he do to the sun or moon? He only shows that he has no idea of proportion."

CHAPTER XXV.—1. Ch'ên Tzū Ch'in once said to Tzū Kung: "You are too modest, Sir. How can Chung Ni be considered superior to you?" 2. "An educated man," replied Tzū Kung, "for a single expression is often deemed wise, and for a single expression is often deemed foolish, hence one

3. C. 階、梯也、Stairs, ladder. L. Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair. Z. sicut coelum non potest admotis scalis conscendi. K. cannot be equalled just as no man can climb up to the sky. Couv. Personne ne peut égaler notre maître, de même que personne ne peut s'élever jusqu'au ciel avec des échelles.

4. The quotation is from an unknown source. C. 立之謂植其生也、means set up their means of livelihood. 道、引也、謂教之也、*Tao* means to lead (導), i.e. to teach them. 行從也、To follow. 綏安也、To give them peace. 來歸附也、To come and attach themselves. 動語鼓舞之也、To arouse them. 和所謂、於變時雍、言其感應之妙、神速如此、Harmony, as is said (in the Odes), 'Ah! Reform has come, the times are harmonious;' describing the divine celerity of the Sage's mystic influence. L. Were our Master in the position of the ruler of a State, or the chief of a Family, we should find verified this description which has been given of a Sage's rule:—he would plant the people and forthwith they would be established; lead them on, follow him; make them happy, *multitudes* resort to *his dominion*; stimulate them, harmonious; How is it possible for him to be attained to? Z. sustentat populum et statim stabilitur; ducit, pergit; tranquillat, adhaeret; excitat, fit concors etc. K. If born an emperor or prince, done those things told of the holy kings of old: What he lays down becomes law; what he orders is carried out; whither he beckons the people follow; wherever his influence is felt, there is peace. Couv. il aurait

行、	之	邦	升	天	之	可
綏	斯	家	也。	之	不	不
之	立、	者、	夫 [□]	不	可	慎
斯	道	所	子	可	及	也、
來、	之	謂	之	階	也、	夫 [≡]
動	斯	立	得	而	猶	子

should not be heedless in what one says. 3. The impossibility of equalling our Master is like the impossibility of scaling a ladder and ascending to the skies. 4. Were our Master to obtain control of a country, then, as has been said, 'He raises his people and they stand; he leads them, and they follow; he gives them tranquility and (multitudes) resort to him; he brings his influence to bear

pourvu à la nourriture du peuple, et le peuple aurait trouvé la nourriture ; dirigé le peuple, marché en avant ; procuré la tranquillité etc., aimé et respecté ; exilé etc. à la vertu, vécu en bon intelligence etc. Qui peut l'égaliser ?

之	榮	之
何	其	斯
其	死	和
可	也	其
及	哀	生
也	如	也

on them and they live in harmony; his life is glorious and his death bewailed,—how is it possible for him to be equalled!”

VOLUME X,

BOOK XX.

CONCERNING RIGHT GOVERNMENT.

CONTENTS.—This book contains three chapters, the first chiefly containing sayings of the great dynastic founders, quoted from the Shu Ching, the second giving Confucius' ideas on how to govern, and the third containing an aphorism by him.

CHAPTER I.—YAO, SHUN, T'ANG AND WU.—

1. Note the rhyming formation, Shun, kung, chung, ch'ung chung. 四海困窮也, etc. If the four seas be straightened and impoverished, the honours and emolument given to you by heaven will forever cease. YAO reigned 73 years from B.C. 2356, when he appointed Shun as administrator and successor, though he did not die till 2256. The address is not found in this form in the 書經, but its various sentences are found in Shun's address on his abdicating to Yü. See 書 II. ii, 14, 15. C. 咨、嗟歎聲、a sigh, but it seems to be merely an exclamation. 曆數、帝王相繼之次第、猶歲時節氣之先後也、The order of Imperial succession e. g. just as the years and seasons succeed each other. 允、信也 sincerely, faithfully. 中者、無過不及之名、A

VOLUME X.

BOOK XX.

CONCERNING RIGHT GOVERNMENT.

—

之	堯	堯日第二十
曆	日	
數	咨	
在	爾	
爾	舜	
躬	天	

CHAPTER I.—1. Yao said: "Oh! thou, Shun. The celestial lineage rests in thy person. Faithfully hold to the golden

term indicating neither excess nor deficiency. L. Oh! you Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want etc. Heavenly revenue will come to a perpetual end. Z. heus, tu Choen, coelitus successionis ordo est in tua persona etc. K. Hail to thee, O Shun! The God-ordained etc. middle course of right. If etc. the title and honour which God has given thee etc. Couv. Eh bien! Chouenn, voici le temps fixé par le Ciel pour votre avènement à l'empire etc. le juste milieu etc. Si etc. le Ciel vous retirerait pour jamais le pouvoir et les trésors royaux.

2. Shun acted as Regent from 2284-2254, when he ascended the throne in response to popular demand. About 2221 he resigned the government to Yü and died in 2204, when Yü accepted the throne, founded the 夏 dynasty, and reigned till 2196.

3. These sentences were uttered by T'ang, B.C. 1765-1752, who overthrew the tyrant 桀, (the 有罪 here referred to), and founded the 商 or 殷 dynasty. They are found scattered in the 書 IV. iii. 4, 8. The first half is his sacrificial prayer after the overthrow, the second half was addressed to the nobles present. C. Li was T'ang's name. He offered a black bullock in accordance with the 夏 usage. 簡、闕也 Scrutinize. L. I, the child Le, presume to use a dark-coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sinner, etc., and Thy ministers etc. obscurity. The examination of them is by Thy mind, O God. If in my person I commit offences, they are not to be attributed to you, the people of

不	皇	立	予	舜	困	允
敢	皇	牡	小	亦	窮	執
赦	后	敢	子	以	天	其
帝	帝	昭	履	命	祿	中
臣	有	告	敢	禹	永	四
不	罪	于	用	曰	終	海

mean. Should the land be lean, Heaven's bounties forever end." 2. And Shun in like terms charged Yü.

3. (T'ang) said: "I thy child Li, Dare to use a black ox, And dare to clearly state to Thee, Oh! Most August and Sovereign God, That the sinner I dare not spare, Nor keep Thy ministers, Oh God, in obscurity,

the myriad regions. If you etc. those offences must rest on my person. Z. *si imperii populi habeant peccatum, peccatum erit in mea persona.* K. announce to Thee, O Supreme and sovereign God, that sinners I shall not dare to pardon. if the people shall sin against thee, let me alone bear the penalty etc. Couv. *Moi Li, qui suis comme un faible enfant etc. J'ai osé déclarer solennellement en face de l'auguste souverain et Seigneur du ciel, que je ne permettrais pas d'épargner etc. parce que les cruautés du tyran et le vertus des sages étaient incrites dans la coeur du Maître suprême. Si je commets une faute, le peuple n'en sera pas responsable etc.*

4. All that follows refers to Wu, the founder of the 周 dynasty, and destroyer of the tyrant 紂, last Emperor of the 商. It is recorded of him in the 書 V, iii, 9, that he "dispersed the treasures of Lu T'ai and dispersed the collection of grain in Chü Ch'iao, thus conferring 大賚于四海而萬姓悅服. C. The meaning here is that all he rewarded were good men.

5. See 書 VI. ii, 6. The tyrant "has myriads of common men, divided in heart and divided in action. I have but ten capable ministers, but they are one in heart and action; and although he have a host of near relatives they are not equal to men of virtue." C. 周、至也、言紂之至親雖多、不如周家之多仁人、That is, 周-is 至 close, near, etc. 過 is interpreted by 處 blame, but some translate it as in T'ang's prayer, meaning transgressions. 書、V I. ii. 7. L. The people are blaming me, the one man, *for my delay.* K. Although there are men attached and related to our person, yet we

審	予	人	有	賚	在	方	躬	蔽
法	一	百	周	善	朕	萬	有	簡
度	人	姓	親	人	躬	方	罪	在
修	謹	有	不	是	周	有	無	帝
廢	權	過	如	富	有	罪	以	心
官	量	在	仁	雖	大	罪	萬	朕

As Thy heart, Oh God, discerns. If I have sinned, Let it not concern the country; If my country has sinned, Let the sin rest on me."

4. (Wu of) Chou conferred great largesses, the good being enriched. 5. "Although," said he, " (the tyrant Chou) had his (host of princes) closely related (to the throne), they compared not with my men of Virtue; and it is upon me that the grievances of the people fell."

6. He paid careful attention to the weights and measures, revised the laws and regulations, restored the disused offices, and

do not consider them equal in value to men of moral character. If the people fail in their conduct it is we alone who are to blame. Couv. (Si je ne le renverse pas) les plaintes de peuples se tourneront contre moi seul.

6. C. 權稱錘也、A weight, 量斗斛也、A measure. 法度、禮樂制度皆是也、Ceremonies and regulations inclusive.

7. C. 興滅繼絕、謂封黃帝堯舜夏商之後、Appointed successors to the preceding dynasties,—assigning to them their original States. 舉逸民謂釋箕子之囚、Released Viscount Chi of Wei 微 from prison and re-instated him. 三者皆人心之所欲也、These three things accorded with the people's heart's desire.

8. See 書 V. iii, 10.

9. 任 is described by 備旨 as 天下依庇、All rely upon him. Cf. XVIII. 6.

CHAPTER II.—FIVE GOOD AND FOUR BAD CHARACTERISTICS OF THE RULER.—This chapter is undivided in Chu-tzū's edition. Here Dr. Legge's division has been retained for convenience of reference.

1. For Tzū Chang see II. 18 and Introduction V, 從政 see VI. 6. 勞而不怨、IV, 18; 泰而不驕、XIII, 26; 畏而不孟、VII, 37. L. Let him honour the five excellent, and banish away the five bad things etc. beneficent without great expenditure; lays tasks on the people without their repining; pursues what he desires without being covetous; maintains a dignified ease, without being proud; majestic without being fierce. Z. beneficus,

二
 子則焉得民民舉興^七四
 張說敏衆食歸逸滅方
 問則信喪心焉天國繼政
 於有則祭焉天下繼絕行
 孔子功民寬^九所^八重之世焉

universal government prevailed.

7. He re-established States that had been extinguished, restored the lines of broken succession, called to office men who had exiled themselves, and all the people gave him their hearts. 8. What he laid stress on were the people's food, mourning for the dead, and sacrifices. 9. By his magnanimity he won all, by his good faith he gained the people's confidence, by his diligence he achieved his ends, and by his justice all were gratified.

CHAPTER II.—I Tzū Chang enquired of Confucius saying, "How should a man

sed sine expensis ; gravans, sed sine offensione ; desiderans, sed sine cupiditate ; prosperitate contentus, sed sine superbia ; gravis, sed minime ferus. K. to benefit the people without wasting the resources of the country ; to encourage labour without giving cause for complaint ; to desire the enjoyment of life without being covetous ; to be dignified without being supercilious ; to inspire awe without being severe. Couv. exerce bienfaisance, sans rien dépenser ; il impose des charges aux peuple, sans le mécontenter ; il a des desirs, sans être cupide ; il est heureux et calme, sans orgueil ni négligence ; il a de la dignité, sans avoir rien de dur.

2. 因民之所利、etc. By means of those things in which the people are prospered he prospers them. 備旨 says 因 means 依、and 民之所利乃天地間自然之利、Natural benefits or resources, e. g. agriculture, etc. 勞是不得已之事、*lao* means works of necessity, such as city walls, reservoirs etc. 仁指仁心仁政、Sympathetic feelings and policy. 衆寡以人言、小大以事言、The one refers to persons, the other to affairs. L. makes more beneficial to the people the things from which they naturally derive benefit etc. ; chooses the labours which are proper and makes them labour on them etc. ; desires set on benevolent government etc. ; many people or few, or with things great or small, he does not dare to indicate any disrespect etc. ; he adjusts his clothes and cap, and throws a dignity into his looks etc. looked at with awe etc. Z. 無衆寡、etc., non distinguens plures paucioresque, non leviora graviorave, nunquam audeat parvifacere. K. To encourage the people to

之民而子不^二欲不子張可五從曰
 斯之不張驕而費曰曰以美政何
 不所費曰威不勞君何從屏矣如
 亦利子何而貪而子謂政四子斯
 惠而曰謂不泰不惠五矣惡曰可
 而利因惠猛而怨而美子斯尊以

act in order to the proper administration of government?" The Master replied: "Let him honour the five good and get rid of the four bad rules, then he will be a worthy administrator." "What is meant by the five good rules?" asked Tzū Chang. "That the Ruler," replied the Master, "be beneficent without expending the public revenue, that he exact service without arousing dissatisfaction, that his desires never degenerate to greed, that he be dignified but without disdain, and that he be commanding but not domineering."

2. "What is meant by beneficence without expenditure?" asked Tzū Chang. The Master replied: "To benefit the people by the development of their natural resources;

undertake such profitable labour as will best benefit them, without etc. assistance out of the public revenue. 無敢慢、is never presumptuous, and never regards anything as beneath his notice. Couv. Il favorise tout ce qui procure des ressources au peuple, etc. ; 欲仁 il désire que son administration soit bienfaisante etc.

3. 不教而殺、Not to instruct them and yet punish with death. 虐 In the claws of a tiger. C 虐謂殘酷不仁、Cruelly tyrannical and inhuman. 暴謂卒遽無漸、Sudden outburst. 致期刻期也、Oppressively fixing a date. 賊者切害之意、緩於前而急於後、以誤其民而必刑之是賊害之也、Procrastination beforehand and urgency later, thereby putting the people in the wrong, and in the way of certain punishment, is verily taking a rascally advantage of them. This probably means lack of foresight during the farmers slack season, then robbing them of their time for sowing or reaping. 猶言均之也、均之以物與人、Yu means 'in general,' bestowing things in general on people. 有司 A mere functionary, jack-in-office. L. To put the people to death without having instructed them,—this is called cruelty. To require from them *suddenly*, the full tale of work, without etc. warning etc. oppression. To issue orders, as if without urgency, *at first*, and when the time comes, *to insist on them with severity*; injury. And, generally speaking, to give *pay or rewards* to men, and yet to do it in a stingy way etc. acting the part of a mere official. Z. non instituere et tamen morte punire, dicitur tyrannis; sine praemonitu uno intuitu velle opus absolutum, dicitur violentia; remissa mandare et urgere certum tem-

而 畏 視 其 不 慢 寡 焉 欲 而 不
 不 之 儼 衣 驕 斯 無 貪 仁 勞 費
 猛 斯 然 冠 乎 不 小 君 而 之 乎
 乎 不 人 尊 君 亦 大 子 得 又 擇
 子 亦 望 其 子 泰 無 無 仁 誰 可
 張 威 而 瞻 正 而 敢 衆 又 怨 勞

is not this a public benefaction without expense to the revenue? If he select suitable works to exact from them—who then will be dissatisfied? If his desires are for the good of others, and he secure it, how can he be greedy? The wise ruler without considering whether the persons concerned are many or few, or the affair small or great, never permits himself to slight them,—is not this to be dignified without disdain? The wise ruler arrays himself properly in robe and cap, and throws a nobility into his looks, so that men looking upon him in his dignity stand in awe of him,—and is not this commanding without being domineering?

3. "What is the meaning of the four bad

pus, dicitur grassatio ; cum aequè ipsum dandum erit alicui, erogandi recipiendi difficultas dicitur facere substitutum. K. First, is cruelty ; that is the undue punishment of crimes committed through ignorance arising out of a neglected education ; tyranny etc., without first clearly giving public notice ; heartlessness, leave orders in abeyance, and suddenly to enforce their performance by punishment. And lastly meanness ; to treat subordinates as if bartering with them etc. behaving like professional men and not like gentlemen. Couv. Ne pas instruire ses sujets etc. cruauté. Sans avoir averti d'avance, exiger etc. toute de suite, c'est de la précipitation et de la violence. Donner des ordres peu pressants etc. et urger ensuite l'exécution, c'est assassiner le peuple. Quand il est absolument nécessaire de donner quelque chose tôt ou tard, calculer avec parcimonie ce que l'on reçoit et ce que l'on donne, c'est agir comme un intendant.

CHAPTER III.—DIVINE LAW, HUMAN LAW, AND THE VEHICLE OF THOUGHT.—A fitting close to this record of the Sage's sayings.—a recognition of the will of God which is wisdom, attention to religion and manners which 'makyth the man,' and a knowledge of the vehicle of thought which enables him to understand the spirit of humanity. C. 知命者知有命而信之也、 To know that there is a Divine law and to believe in it. 人不知命則見害必避見利必趨、 He who does not realize these laws will flee in face of danger and will snatch at everything to his own advantage. L. Without recognizing the ordinances of *Heaven*, it is impossible to be a superior man. Z. Qui non agnoscit coeli

三

子	吝	與	期	謂	之	曰	曰
曰	謂	人	謂	之	虐	不	何
不	之	也	之	暴	不	教	謂
知	有	出	賊	慢	戒	而	四
命	司	納	猶	令	視	殺	惡
無		之	之	致	成	謂	子

rules?" asked Tzú Chang. The Master replied, "Putting men to death without having taught them their duty,—which may be called cruelty; expecting the completion of works when no warning has been given,—which may be called oppression; remissness in ordering and then demand for instant performance,—which may be called robbery; and likewise, when giving rewards to men, offering them in grudging fashion,—which may be called being a functionary."

CHAPTER III.—I. The Master said:

providentiam, non habet unde fiat sapiens. K. Without religion a man cannot be a good and wise man. Couv. Celui qui ne connaît pas la volonté du Ciel (la loi naturelle), ne sera jamais un sage.

2. C. 不知禮則耳目無所加、手足無所措、 Without *li* he has not the use of his ears and eyes, nor knows what to do with his hands and feet. L. Without an acquaintance with the rules of Propriety, it is impossible for the character to be established. K. Without a knowledge of the arts and the principles of art, a man cannot form his judgment. Couv. ne connaît pas les règles et les usages, ne sera pas constant dans sa conduite.

3. C. 言之得失可以知人之邪正、 From the accuracy or inaccuracy of a man's speech his obliquity or uprightness may be gauged. L. Without knowing *the force of words*, it is impossible to know men. Z. Qui non discernit sermones, etc. K. Without the knowledge of the use of language a man cannot judge of and know the character of men. Couv. ne sait pas discerner le vrai du faux dans les discours des hommes, ne peut connaître les hommes.

人	不 ^三	知	以
也。	知	禮、	爲
	言、	無	君
	無	以	子
	以	立	也。
	知	也。	不 ^三

‘He who does not know the Divine Law cannot become a noble man. 2. He who does not know the laws of right demeanour cannot form his character. 3. He who does not know the force of words, cannot know men.’





INDEX OF CHARACTERS

ARRANGED

ACCORDING TO THEIR RADICALS.

FOR NAMES OF DISCIPLES SEE
INTRODUCTION V.

Radical 1. 一

- 一 *I*^{1*}. One, a. unity, unite. II. 2, IV. 6, 15, 21, V. 8, 13, VI. 9, 22, X. 4, 7, XI. 25, XII. 1, 21, XIII. 15, XIV. 18, XV. 2, 23, XVI. 13, XVIII. 10, XIX. 25, XX. 1.
- 七 *Ch'i*^{1*}. Seven. II. 4, XI. 25, XIII. 29, XIV. 40.
- 三 *San*¹, *Sa*¹. Three. I. 4, 11, II. 2, 4, III. 2, 22, 24, IV. 20, V. 18, VI. 5, VII. 8, 10, 13, 21, 23, VIII. 1, 4, 12, 20, IX. 11, 25, X. 8, 17, XI. 10, 25, XII. 7, XIII. 5, 10, XIV. 10, 22, 30, 43, XV. 24, XVI. 2, 3, 4, 5, 6, 7, 8, 13, XVII. 4, 16, 21, XVIII. 1, 4, 9, XIX. 9. *San*^A. Thrice, several. V. 19, XI. 5, XVIII. 2.
- 上 *Shang*^A. Above, on, superior, former. I. 2, III. 26, V. 15, VI. 7, 19, VII. 34, IX. 3, 16, X. 2, 5, XII. 19, XIII. 4, XIV. 24, 37, 44, XVI. 6, 9, XVII. 3, 23, 24, XIX. 19. *Shang*^B. To ascend. VI. 19, VII. 7.

下 *Hsia*⁴. Below, lower, descend. III. 7, 11, 24, IV. 10, V. 14, VI. 19, VII. 34, VIII. 1, 13, 18, 20, IX. 3, X. 2, 5, XII. 20, XIII. 21, 22, XIV. 6, 18, 24, 37, XV. 13, XVI. 2, 9, 12, XVII. 3, 24, XVIII. 2, 5, 8, XIX. 20.

丈 *Chang*⁴. Old man. XVIII. 7.

不 *Fu*^{1*}. Not. I. 1, 2, 4, 8, 12, 16, *et al.*

且 *Ch'ieh*³. Moreover, and; now, temporary. II. 3, VI. 4, VII. 15, VIII. 11, 13, IX. 11, XI. 25, XVI. 1, XVIII. 6.

世 *Shih*⁴. Thirty years, a generation, age, the world. II. 23, VI. 14, XIII. 12, XIV. 9, 39, XV. 19, XVI. 1, 2, 3, XVIII. 6, XX. 1.

丘 *Ch'iu*¹. A mound, hillock. Personal name of Confucius, and therefore pronounced *mon*³ 某 and written minus a stroke 丘, in token of respect. V. 24, 26, VII. 23, 30, 34, X. 11, XI. 19, XIV. 34, XVIII. 6, XIX. 24.

並 *Fing*⁴. Abreast, together with. XIV. 47, XIX. 16.

Radical 2. |

中 *Chung*¹. Middle, within. II. 18, V. 1, VI. 10, 18, 27, VII. 15, X. 4, 17, XIII. 18, 21, XV. 31, XVI. 1, XVII. 7, XIX. 6, XX. 1.
*Chung*⁴. To hit the centre. XI. 13, 18, XIII. 3, XVIII. 8.

Radical 3. 丶

主 *Chu*⁵. Chief, lord, master. I. 8, III. 16, XII. 10, XVI. 1.

Radical 4. 丿

- 乃 *Nai*³. Is, but, also. VI. 1, XIV. 34.
 久 *Chiu*³. Long time. III. 24, IV. 2, V. 16, VI. 27, VII. 5, 34, IX. 11, XIV. 13, XVII. 21, XIX. 19.
 乎 *Hu*³. A particle of interrogation or interjection; in, at, than etc. I. 1, 4, 10, *et al.*
 之 *Chih*¹. Third personal pronoun; this, that, these; sign of possessive; to go to. I. 1, 2, 5, 7, 10, 11, 12, 15, *et al.*
 乘 *Ch'êng*². Mount, ride, avail of. V. 6, VI. 3, XV. 10, 25. *Shêng*⁴. Chariot, conveyance. I. 5, V. 7, 18, XI. 25.

Radical 5. 乙

- 九 *Chiu*³. Nine. VI. 3, VIII. 20, IX. 13, XVI. 10.
*Chiu*¹. To assemble. XIV. 17.
 乞 *Ch'i*⁴* To beg. V. 23.
 也 *Yeh*³. Also, and; final particle, interjection. I. 2, 10, 14, 15, *et al.*
 亂 *Luan*⁴. *Lan*¹. Confusion, rebellion. I. 2, VII. 20, VIII. 2, 10, 13, 15, X. 8, XV. 26, XVII. 18, 23, XVIII. 7. To govern. VIII. 20.

Radical 6. 丿

- 予 *Yu*³. I, we; used for 余. III. 8, V. 9, VI. 26, VII. 22, VIII. 3, 20, IX. 5, 11, XI. 8, 10, XIII. 15, XV. 2, XVII. 1, 19, 21, XX. 21.
 事 *Shih*⁴. Affair, matter, business, to serve. I. 5, 7, 14, II. 5, 8, III. 8, 15, 18, 21, 22, IV. 18, 26,

V. 15, VI. 12, 28, VII. 10, VIII. 4, 5, 20, IX. 6, 15, XI. 2, 11, 23, 15, XII. 1, 2, 21, XIII. 3, 14, 17, 19, 25, XIV. 23, XV. 1, 9, 37, XVI. 1, 10, XVII. 1, 9, 15, XVIII. 2, XIX. 7.

Radical 7. 二

- 二 *Êrh*⁴. Two, second. III. 14, 24, V. 8, VII. 23, VIII. 20, IX. 11, XI. 10, XII. 7, 9, XVI. 1, 13, XVII. 4, XVIII. 7.
- 于 *Yu*². In, at, to, from by, than, see 於. II, 4, 21, V. 6, VII. 34, XIV. 18, XVI. 12.
- 云 *Yun*². To say; (he) says, saying. I. 15, II. 21, VII. 18, 33, VIII. 3, IX. 6, XIV. 43, XVII. 11, XIX. 23.
- 互 *Hu*⁴. Name of a place. | 鄉 VII. 28.
- 井 *Ching*³. A well. VI. 24.
- 五 *Wu*³. Five. II. 4, VI. 3, VII. 16, VIII. 20, IX. 22, XI. 25, XVI. 2, 3, XVII. 6, XX. 2.
- 亞 *Ya*⁴. Second. XVIII. 9.
- 亟 *Chi*⁴. Continually, often. XVII. 1.

Radical 8. 一

- 亡 *Wang*². To lose. VI. 8. Absent XVII. 1. Wu². None, without, III. 5, VI. 2, VII. 25, XI. 6, XII. 5, XV. 25, XVII. 16, XIX. 2, 5.
- 交 *Chiao*¹. Intercourse, friendship. I. 4, V. 16, XIX. 3.
- 亦 *I*⁴.* Also, moreover, indeed. I. 1, 12, 13, II. 9, 21, III. 22 *et al.*
- 享 *Hsiang*³. To offer. X. 5.

Radical 9. 人

- 人 *Jên*². A man, people, mankind. I. 1, 2, 4, 5, 16, *et al.*
- 仁 *Jên*². Moral perfection, Virtue, Charity, See Intra VIII. I. 2, 3, 6, III. 3, IV. 1, 3, 4, 5, V. 4, 7, 18, VI. 5, 20, 24, 28, VII. 6, 14, 29, 33, VI I. 2, 7, 10, IX. 1, 28, XII. 1, 2, 3, 20, 22, 24, XIII. 12, 19, 27, XIV. 2, 5, 7, 17, 18, 30, XV. 8, 9, 32, 34, 35, XVII. 1, 6, 8, 21, XVI. 1, XIX. 6, 15, 16, XX. 1, 2.
- 今 *Chin*¹. Now, the present time. II, 7, V. 9, VI. 2, 10, 14, VIII. 3, IX. 3, 22, XI. 6, 23, XIII. 20, XIV. 13, 18, 25, XVI. 12, XVII. 16, 21, XVIII. 5.
- 仍 *Jêng*². As before. XI. 13.
- 仕 *Shih*⁴. To hold office. V. 5, 18, XV. 6, XVII. 1, XVIII. 7, XIX. 13.
- 他 *T'a*¹. Third pers. pron., another. V. 18, X. 11, XVI. 13, XIX. 18, 24.
- 仞 *Jen*⁴. A fathom. XIX. 23.
- 代 *Tai*⁴. Generation, dynasty; instead of. III. 14, XV. 24.
- 令 *Ling*⁴. Command; honourable; ingratiating; prime minister. I. 3, V. 18, 24, XIII. 6, XX. 2.
- 以 *I*³. To take, use; by, because, cause, so as to. I. 5, 6, 10, 12, *et al.*
- 仲 *Chung*¹. Secundus, younger; name of Confucius, and others III. 22, V. 16, 17, VI. 1, 4, 6, XI. 2, 23, XII. 2, XIII. 2, XIV. 10, 13, 15, 17, 18, 20, XV. 13, XVIII. 6, 8, 11, XIX. 22, 23, 24, 25.

人

THE ANALECTS.

- 任 *Jên*⁴. Burden, trust, office. VIII. 7, XVII. 6, XX. 1.
- 伐 *Fa*³*. Punitive expeditions; to boast, make a display. V. 25, VI. 13, XIV. 2, XVI. 1, 2.
- 伊 *I*¹. A man's name. XII. 22.
- 仰 *Yang*³. Look up to. IX. 10, XIX. 21.
- 伯 *Po*⁴*^{1*}. Uncle, earl, eldest brother. II. 6, V. 22, VI. 1, 8, VII. 14, VIII. 1, XI. 2, XIV. 10, 26, 38, XV. 6, XVI. 12, 13, XVIII. 8, 11.
- 似 *Ssü*⁴. *Shih*⁴. Like, as if. X. 1, 4.
- 位 *Wei*⁴. Position, place, status, office. IV. 14, VIII. 14, X. 4, XIV. 28, 47, XV. 13.
- 佚 *I*⁴. Wander, err, loose. XVI. 5.
- 何 *Ho*². What? How? I. 15, II. 5, 7, 19, 20, 22, III. 3, 24, IV. 13, 15, V. 3, 7, 8, 9, VI. 6, 15, 24, VII. 14, 22, 28, IX. 2, 5, 13, 15, 23, 30, XI. 22, 25, XII. 6, 7, 20, 22, XIII. 13, 14, XIV. 26, 36, 38, XV. 4, 15, XVIII. 5, XIX. 3, 12.
- 作 *Tso*⁴*. Create, make, do, begin, arise. I. 2, III. 23, VII. 1, 27, IX. 9, X. 16, 18, XI. 13, 25, XIII. 22, XIV. 40.
- 佞 *Ning*⁴. Ready of speech, specious, glib. V. 4, VI. 14, XI. 24, XIV. 34, XV. 10, XVI. 4.
- 佛 *Fi*. A man's name. XVII. 7.
- 依 *I*¹. Follow up, accord with. VII. 6.
- 佻 *I*⁴*. Dancers, feather wavers. III. 1.
- 侃 *K'an*³. Boldly, straight forward. X. 2, XI. 12.
- 來 *Lai*³. Come, coming, bring, future. I. 1, 15, IX. 22.

XIII. 16, XVI. 1, XVII. 1, XVIII. 5, XIX. 25.

- 佩 *P'ei*⁴. Wear on girdle. X. 6.
- 使 *Shih*³. Send, employ, cause, allow, if. I. 5, II. 20, III. 19, 21, IV. 6, V. 5, 7, 15, VI. 1, 6, 7, VII. 31, VIII. 9, 11, X. 3, 8, XI. 24, 25, XII. 2, 13, 22, XIII. 25, XIV. 44, XVII. 4, 6, 20, XVIII. 6, 7, 10. *Shih*⁴. A mission, envoy. VI. 3, XIII. 5, 20, XIV. 26.
- 侍 *Shih*⁴. Standing by, in attendance on. V. 25, X. 13, XI. 12, 25, XVI. 6.
- 侗 *T'ung*³. Stupid. VIII. 16.
- 侯 *Hou*². Noble, marquis. XI. 25, XIV. 17, 18, XVI. 2.
- 信 *Hsin*⁴. Sincere, truthful, a promise, good faith, confidence, believe in see Intro. VIII. I. 4, 5, 6, 8, 13, II. 22, V. 5, 25, 27, VII. 1, 24, VIII. 4, 13, 16, XII. 4, 10, 11, XIII. 4, 20, XIV. 14, 15, 33, XV. 5, 17, XVII. 6, 8, XIX. 2, 10, XX. 1.
- 保 *Pao*³. Protect, guarantee, become sponsor for. VII. 28.
- 便 *Pien*¹. Ready, off-hand. X. 1, XVI. 4.
- 俟 *Ssi*⁴. Await. X. 13, XI. 25, XIV. 46.
- 俎 *Tsu*³. Sacrificial dishes. XV. 1.
- 侮 *Wu*³. Insult, mock, disrespect. XVI. 8, XVII. 6.
- 借 *Chieh*⁴. Borrow, lend. XV. 25.
- 倩 *Ch'ien*⁴. Dimples. III. 8.
- 俱 *Chü*⁴. All, every. XIV. 6.

人, 儿

THE ANALECTS.

- 倦 *Chüan*⁴. Weary, tired, flag. VII. 2, 33, XII. 14, XIII. 1, XIX. 12.
- 修 *Hsiu*¹. See 脩 under Rad. 130.
- 倚 *I*³. Rest on. XV. 5.
- 倫 *Lun*². Human relationships, duties. XVIII. 7, 8.
- 倍 *Pei*¹. Impropropriety. VIII. 4.
- 偏 *P'ien*¹. On one side, fluttering. IX. 30.
- 僇 *Ssü*¹. Urgent, earnest. XIII. 28.
- 偷 *T'ou*¹. To steal, rob, deal meanly with. VIII. 2.
- 側 *Ts'ê*⁴. By the side of. VII. 9, XI. 12.
- 偃 *Yen*³. To bend. XII. 19.
- 備 *Pei*⁴. Prepare. All round perfection. XIII. 25, XVIII. 10.
- 傾 *Ch'ing*¹. Overturn, upset. XVI. 1.
- 傳 *Ch'uan*³. Transmit, pass on, teach. I. 4, XIX. 12.
- 傷 *Shang*¹. Injure, harm, morbid. III. 20, X. 12, XI. 25, XIX. 24.
- 僕 *Chuan*⁴. A man's name. XIV. 19.
- 僕 *P'u*³ *². Servant; driver. XIII. 9.
- 儉 *Chien*³. Frugal, temperate, simple. I. 10, III. 4, 22, VII. 35, IX. 3.
- 億 *I*⁴ * Calculate. XI. 18, XIV. 33.
- 儀 *I*³. Name of a town. III. 24.
- 儒 *Ju*². A scholar. VI. 11.
- 優 *Yu*¹. Excel, surpass, spare (time). XIV. 12, XIX. 13.
- 讎 *No*². Ceremonies to expel evil spirits. X. 10.
- 儼 *Yen*³. Dignified, stern. XIX. 9, XX. 2.

Radical 10. 儿

- 允 *Yün*³. Sincerely. XX. 1.

- 先 *Hsien*¹. First, former, senior. I. 12, II. 8, 13, VI. 20, X. 13, XI. 1, XII. 7, 21, XIII. 1, 2, 3, XIV. 33, 47, XVI. 1, XIX. 12.
- 兄 *Hsiung*¹. Elder brother. II. 21, V. 1, IX. 15, XI. 5, 21, XII. 5, XIII. 7, 28.
- 克 *K'o*⁴.* Overcome, subdue, superiority, XII. 1, XIV. 2.
- 兕 *Ssü*⁴. Wild bull, rhinoceros. XVI. 1.
- 免 *Mien*³. Escape, avoid, dispense with. II. 3, V. 1, VI. 14, 17, VIII. 3, XVII. 21.
- 兢 *Ching*¹. Apprehensive, cautious. VIII. 3.

Radical 11. 入

- 入 *Ju*⁴.* Enter, at home. I. 6, III. 15, VI. 13, VII. 14, VIII. 13, IX. 15, X. 4, XI. 14, 19, XVII. 7, XVIII. 9, XIX. 11, 23.
- 内 *Nei*⁴. Within. IV. 17, V. 26, X. 17, XII. 4, 5, XVI. 1, XVII. 12.
- 兩 *Liang*³. Two, both. III. 22, IX. 7.

Radical 12. 八

- 八 *Fa*¹. Eight. III. 1, XVI. 11.
- 兮 *Hsi*¹. Emphatic particle (poetic), Oh! Ah! etc. III. 8, XVIII. 5.
- 公 *Kung*¹. Duke, uncle, public, justice, a name. II. 19, III. 2, 19, V. 1, VI. 2, 12, VII. 5, 18, 30, 33, VIII. 11, IX. 15, X. 4, 8, XI. 16, 21, 25, XII. 9, 11, XIII. 8, 16, XIV. 12, 13, 14, 16, 17, 18, 19, 20, 22, 38, XV. 1, XVI. 3, 12, XVII. 5, XVIII. 3, XX. 1.

八, 冂, 冃, 冄, 内, 円 THE ANALECTS.

- 六 *Liu*⁴* Six. II. 4, VIII. 6, XI. 25, XVII. 8.
共 *Kung*⁴. Share, associate. V. 25, IX. 29. *Kung*³.
Bow or move towards. II. 1, X. 18.
兵 *Fing*¹. Soldiers, forces. XII. 7, XIV. 17.
其 *Ch'i*². Third personal pronoun; the. that. I. 2, 10,
13, 15, II. 1, 6, 8, 9, 10, 18, 21, 22, 23, *et al.*
具 *Chü*¹. Ordinary, general. XI. 23.
兼 *Chien*¹. Unite in one. XI. 21.

Radical 13. 冂

- 再 *Tsai*⁴. Again, twice. V. 19, X. 11.
冕 *Mien*³. Cap (esp. ceremonial). VIII. 21, IX. 3, 9,
X. 16, XV. 10, 41.

Radical 14. 冃

- 冠 *Kuan*¹. Cap. X. 6, XX. 2. *Kuan*⁴. Capped,
adult. XI. 25.
冢 *Chung*³. Prime Minister. 冢宰. XIV. 43.

Radical 15. 冄

- 冰 *Ping*¹. Ice. VIII. 3.

Radical 17. 内

- 凶 *Hsiung*¹. Mourning. X. 16.
出 *Ch'u*¹* Go out, abroad, beyond, utter. I. 6, III.
24, IV. 15, 22, *et al.* *Ch'u*⁴. Give out.
XX. 2.

Radical 18. 円

- 刀 *Tao*¹. Knife, cleaver. XVII. 4.

- 分 *Fên*¹. Divide, distinguish, a part. VIII. 20, XVI. 1, XVIII. 7.
- 切 *Ch'ieh*^{4*1}. To cut; earnest. I. 15, XIII. 28, XIX. 6.
- 刑 *Hsing*². Punishment, penalty, justice. II. 3, IV. 11, V. 1, XIII. 3.
- 列 *Lieh*^{4*}. To rank, occupy (office). XVI. 1.
- 利 *Li*⁴. Sharp, sharpen; benefit, profit, gain. IV. 2, 12, 16, IX. 1, XIII. 17, XIV. 13, XV. 9, XVII. 18, XX. 2.
- 別 *Pieh*^{2*}. Distinguish, differ. II. 7, XIX. 12.
- 到 *Tao*⁴. Down to. XIV. 18, XVI. 12.
- 則 *Tsê*^{2*}. Then, thereupon. I. 6, 8, II. 15, 18, 19, 20, *et al.* Pattern, standard, correspond to. VIII. 19 *et al.*
- 前 *Ch'ien*². In front, before. IX. 10, X. 3, XV. 5, XVII. 4.
- 剛 *Kang*¹. Firm, strong. V. 10, XIII. 27, XVI. 7, XVII. 8.
- 割 *Ko*^{1*}. Cut, kill. X. 8, XVII. 4.
- 創 *Ch'uang*⁴. To draft, make. XIV. 9.
- Radical 19. 力**
- 力 *Li*⁴. Strength, prowess, energy. I. 6, III. 16, IV. 6, VI. 10, VII. 20, VIII. 21, XIV. 17, 35, 38, XVI. 1.
- 功 *Kung*¹. Achievement, merit. VIII. 19, XVII. 6, XX. 1.
- 加 *Chia*¹. To add on, additional. IV. 6, V. 11, VII. 16, X. 13, XI. 25, XIII. 9.
- 助 *Chu*⁴. Help, assist. XI. 3.

力, 勹, 匕, 匚, 匸 THE ANALECTS.

勃 *P'o⁴** Flurried, an anxious expression. X. 3, 4, 5.
 勇 *Yung³* Brave, daring, bold. II. 24, V. 6, VIII. 2, 10, IX. 28, XI. 25, XIV. 5, 13, 30, XVII. 8, 23, 24.

勉 *Mien³* Diligent. IX. 15.
 動 *Tung⁴* To move, change, active. VI. 21, VIII. 4, XII. 1, XV. 32, XVI. 1, XIX. 25.

務 *Wu⁴* Devote oneself to. I. 2, VI. 20.
 勝 *Shêng⁴* Exceed, surpass. VI. 16, X. 8. *Shêng¹* Equal to, able to. X. 5, XIII. 11.

勞 *Lao³* Labour, toil, hard on, merits. II. 8, IV. 18, V. 25, VIII. 2, XIII. 1, XIV. 8, XIX. 10, XX. 2.

勤 *Chin³* Diligent, toil. XVIII. 7.
 勸 *Ch'üan⁴* Encourage, exhort. II. 20.

Radical 20. 勹

勿 *Wu⁴** Do not. I. 8, VI. 4, XII. 1, 2, XIV. 8, 23, XV. 23, XIX. 19.

匏 *F'ao³* Bottle gourd. XVII. 7.

Radical 21. 匕

北 *Fei³, Po⁴** North, pole. II. 1.

Radical 22. 匚

匡 *K'uang¹* To rectify. XIV. 18. Name of a State. IX. 5, XI. 22.

匱 *Tu⁴** Casket. IX. 12.

Radical 23. 匸

匹 *F'i³** A Common person. IX. 25, XIV. 18.

- 匿 *Ni*¹* To conceal. V. 24.
 區 *Ch'ü*¹. To classify. XIX. 12.

Radical 24. 十

- 十 *Shih*²* Ten. II. 4, 23, V. 8, 18, 27, VII. 16, VIII. 20, IX. 22, XI. 25, XVI. 2, XVII. 26.
 千 *Ch'ien*¹. A thousand. I. 5, V. 7, XI. 25, XVI. 12.
 升 *Shêng*¹. Ascend, mount. III. 7, X. 4, 17, XI. 14, XIV. 19, XVII. 21, XIX. 25.
 半 *Pan*⁴. Half. X. 6.
 卑 *Pei*¹. Humble. VIII. 21.
 卒 *Tsu*²* End, consummation. XIX. 12.
 卓 *Chò*¹* Majestically towering. IX. 10.
 南 *Nan*². South. XIII. 22, XV. 4, XVII. 10. A disciple. V. 1, VI. 1, XIV. 6. 南子. VI. 26.
 博 *Pò*^{4*} ** Wide, broad, enlarge. VI. 25, 28, IX. 2, 10, XIX. 6. To gamble. XVII. 22.

Radical 25. 卜

- 卜 *Fien*⁴. Name of a place. XIV. 13.
 占 *Chan*¹. Prognosticate, calculate beforehand. XIII, 22.

Radical 26. 卩

- 危 *Wei*¹. Dangerous, tottering, bold. VIII. 13, XIV. 4, 13, XVI. 1, XIX. 1.
 券 *Chüan*³. To roll up. XV. 6.
 卽 *Chü*²* To go to, forthwith, then. XIII. 29, XIX. 9
 卿 *Ch'ing*¹. High office, Minister. IX. 15.

Radical 27. 𠂇

- 厚 *Hou⁴*. Thick, abundant, imposing. I. 9, X. 6, XI. 10, XV. 14.
- 原 *Yüan²*. A surname. VI. 3, XIV. 46. *Yüan⁴*. Honest. XVII. 13.
- 厭 *Yen⁴*. Wearied of, object to. VI. 26, VII. 2, 33, X. 8, XIV. 14.
- 厲 *L⁴*. Stern, strong, oppress. VII. 37, XVII. 12, XIX. 9, 10 To wade stripped up to the waist. XIV. 42.

Radical 28. 去

- 去 *Ch'ü⁴*. Depart, forsake. IV. 5, XVI. 3, XVIII. 1, 2. *Ch'ü³*. Dispense with. III. 17, X. 6, XII. 7, XIII. 11.
- 參 *Ts'an¹*. One of three. XV. 5.

Radical 29. 又

- 又 *Yu⁴*. Moreover, and, also. III. 25, IV. 18, *et al.*
- 及 *Chi²**. Reach, attain to, overtake. V. 11, 20, VIII. 17, X. 8, XI. 2, 15, 25, XII. 8, 21, XIII. 25, XV. 16, 25, 32, XVI. 6, 7, 11, XIX. 23, 25.
- 友 *Yu³*. Friend, friendly, friendship. I. 4, 8, II. 21, IV. 26, V. 24, 25, VIII. 5, X. 15, XII. 23, 24, XIII. 28, XV. 9, XVI. 4, 5, XIX. 15.
- 反 *Fan⁴*. To turn over, in, back, etc. III. 22, VI. 13, VII. 8, 31, IX. 14, XII. 16, XVIII. 7. *Fan¹*. Oscillate, quiver. IX. 30.
- 取 *Ch'ü³*. Take, select, apply. III. 2, V. 2, 6, VI. 28,

XII. 20, XIII. 21, XIV. 14, XVI. 1, XVII. 20. Ch'ü⁴. To take a wife. VII. 30.

叔 *Shu*^{2*}. Father's younger brother (chiefly used in surnames). V. 22, VII. 14, XIV. 9, 14, 19, 20, XVI. 12, XVIII. 8, 9, 11, XIX. 23, 24.

受 *Shou*⁴. Receive, accept, undertake. X. 11, XI. 18, XII. 6, XIV. 18, XV. 33, XVIII. 4.

Radical 30. 口

口 *K'ou*³. Mouth. | 給, 利 |. Ready tongued, smart. V. 4, XVII. 18.

古 *Kü*³. Of old, yore, ancient antiquity. III. 16, IV. 22, VII. 1, 14, 19, XII. 7, XIV. 25, 43, XVII. 11.

叩 *K'ou*⁴. Knock, thrash out. IX. 7, XIV. 46.

召 *Chao*¹. To summon. VIII. 3, X. 3, 13, XIV. 17, XVII. 5, 7, 10.

右 *Yu*⁴. Right hand. X. 3, 6.

史 *Shih*³. Recorder, clerk. VI. 16, XV. 6, 25.

司 *Ssü*¹. Officer, controller. VII. 30, VIII. 4, XII. 3, 4, 5, XIII. 2, XX. 2.

可 *K'o*³. May, permissible, can. I. 11, 12, 13, 14, 15, II. 11, 22, 23, *et al.*

各 *Ko*^{4*}. Each, all. IV. 7, V. 25, IX. 14, XI. 7, 25.

名 *Ming*². Name, term, repute. IV. 5, VIII. 19, IX. 2, XIII. 3, XV. 19, XVII. 9.

合 *Ho*^{2*}. To assemble, accumulate. XIII. 8, XIV. 17.

同 *T'ung*². Same, together. III. 16, VII. 30, XI. 25, XIII. 23, XIV. 19, XV. 39, XVIII. 6.

- 后 *Hou*⁴. Sovereign. III. 21, XX. 1.
 吉 *Chi*³*. Fortunate. | 月 First day of moon. X. 6.
 君 *Chün*¹. Prince, noble man, wise man, scholar, etc.
 I. 1, 7, 8, 14. II. 12, 13, 14, *et al.* See Intro.
 VIII.
- 吝 *Lin*⁴. Mean, stingy. VIII. 11, XX 2.
 否 *Fou*³. Not, wrong. VI. 26.
 吳 *Wu*³. The Wu State. VII. 30.
 吾 *Wu*³. I, my, etc. I. 4, 7, II. 4, III. 9, 24, 26, *et al.*
 告 *Kao*⁴. Tell, inform. I. 15, II. 5, V. 18, VI. 24, VII.
 30, XIV. 14, 22, 38, XV. 41, XVIII. 6, 7,
 XIX. 23, XX. 1. *Ku*^{*}. Inform a superior.
 III. 17, XII. 23.
- 味 *Wei*³. Taste, flavour. VII. 13.
 周 *Chou*¹. All-embracing, broad-minded, succour, Chou
 dynasty etc. II. 14, 23, III. 14, 21, VI. 3,
 VII. 5, VIII. 11, 20, XI. 16, XV. 10, XVI.
 1, XVII. 5, 10, XVIII. 10, 11, XX. 1.
- 呼 *Hu*¹. Alas! 嗚 | . III. 6.
 命 *Ming*⁴. Command, decree, orders, commission, life,
 see Intro. VIII. II. 4, VI. 2, 8, VIII. 6,
 IX. 1, X. 3, 13, XI. 6, 18, XII. 5, XIII. 20,
 XIV. 9, 13, 38, 47, XVI. 2, 8, XVII. 20,
 XIX. 1, XX. 1, 3.
- 和 *Ho*³. Harmony, concord, friendly, natural. I. 12,
 XIII. 23, XVI. 1, XIX. 25. *Ho*⁴. Sing in
 harmony with. VII. 31.
- 咎 *Chi*⁴. Blame, fault. III. 21.
 晒 *Shen*³. To smile. XI. 25.

- 咨哀 *Tsü*¹. Oh! Ah! XX. 1.
 哀 *Ai*¹. Grief, sad, mourn, plaintive. Duke Ai. II. 19, III. 20, 21, 26, VI. 2, VIII. 4, XII. 9, XIV. 22, XIX. 1, 14, 19, 25.
- 哉 *Tsai*³. Exclamatory interjection. II. 10, 22, III. 4, 14, 26, V. 2, *et al.*
- 唐 *T'ang*². T'ang dynasty; plum tree. VIII. 20, IX. 30.
 哭 *K'u*¹. Mourn, bewail. VII. 9, XI. 9.
 唯 *Wei*². Only, indeed. II. 6, V. 13, VII. 28, 33, VIII. 19, X. 1, XI. 25, XIII. 15, XVII. 3, 25, *Wei*³. Yes. IV. 15.
- 問 *Wen*⁴. To ask, enquire of or about. I. 10, II. 5, 6, 7, 8, 19, 20, 23, *et al.*
- 啓 *Ch'i*³. To open out, uncover. VII. 8, VIII. 3.
 諭 *Yü*⁴. Informed about. IV. 16.
 善 *Shan*⁴. Good, good at, to make or consider good. II. 20, III. 25, V. 16, 25, VI. 7, VII. 3, 21, 25, 27, 31, VIII. 4, 13, IX. 10, 12, XI. 19, XII. 11, 19, 21, 23, XIII. 8, 11, 15, 22, 24, 29, XIV. 6, XV. 9, 32, XVI. 4, 5, 11, XVII. 7, XIX. 3, 20, XX. 1.
- 嗅 *Hsiu*⁴. To smell at. X. 17.
 喜 *Hsi*³. Joy, pleased, elated. IV. 21, V. 6, 18, XVI. 13, XIX. 19.
- 喟 *K'uei*⁴. To sigh. IX. 10, XI. 25.
- 喪 *Sang*¹. Mourning. III. 4, 26, VII. 9, IX. 15, X. 6, XVII. 21, XIX. 1, 14, 17, XX. 1. *Sang*⁴. Lose, destroy, bereave. III. 24, IX. 5, XI. 8, XIII. 15, XIV. 20.

口, 口, 土

THE ANALECTS.

- 嘉 *Chia*¹. To commend. XIX. 3.
鳴 *Wu*¹. 嗚呼 Alas! III. 6.
嘖 *Yen*⁴. Unrefined. XI. 17.
嘗 *Ch'ang*². To taste; sign of past tense. III. 24, VI.
12, VII. 7, 9, VIII. 5, X. 11, 13, XV. 1,
30, XVI. 13.
器 *Ch'i*⁴. Vessel, utensil, capacity. II. 12, III. 22, V
3, XIII. 25, XV. 9.
噫 *I*¹. Alas! Faugh! XI. 8, XIII. 20, XIX. 12.

Radical 13. 口

- 四 *Ssü*⁴. Four. II. 4, V. 15, VII. 24, IX. 4, 22, XII.
5, XIII. 4, 5, 20, XVI. 3, XVII. 19, 26,
XVIII. 7, 9, XX. 1, 2.
因 *Yin*¹. To follow on. II. 23, XI. 25, XX. 2. To
rely on. I. 13.
困 *K'un*⁴. Surrounded, overcome, limited, distress.
IX. 15, XVI. 9, XX. 1.
固 *Kü*³. Firm, stable; niggardly; obstinate; truly. I.
8, VII. 35, IX. 4, 6, XIV. 34, 38, XV. 1,
XVI. 1.
圃 *Pü*³. Market gardening. XIII. 4.
圍 *Yü*³. A man's name. XIV. 20.
國 *Kuo*².* Kingdom, state, country. I. 5, IV. 13, V
7, XI. 25, XVI. 1, 2.
圖 *T'u*². Plan, chart, imagine. VII. 13, IX. 8.

Radical 32. 土

- 土 *T'u*³. Earth, position, dirt. IV. 11, V. 9.
圭 *I uei*¹. Sceptre, mace. X. 5, XI. 5.

- 地 *Ti*⁴. Ground, land, place. IX. 18, XIV. 39, XIX. 22.
 在 *Tsai*⁴. Present, alive; at, on, in etc. I. 11, II. 18,
 III. 12, IV. 19, *et al.*
- 均 *Chün*¹. Equal, equitable. XVI. 1.
 坐 *Tso*⁴. To sit, seat. X. 7, 9, XIV. 26, XV. 41.
 For 座 A seat. XI. 25.
- 坦 *T'an*³. Level, calm, contented. VII. 36.
 坵 *Tien*. An earthen stand for wine-cups. III. 22.
 城 *Ch'êng*². Walled city. VI. 12, XVII. 4.
 域 *Yü*⁴.* Boundary, limit. XVI. 1.
 執 *Chih*².* Grasp, hold, take to, maintain. VI. 8, VII.
 11, 17, IX. 2, X. 5, 17, XIII. 19, XVI. 2,
 XVIII. 6, XIX. 2, XX. 1.
- 堂 *T'ang*². Hall; pompous. III. 2, X. 4, XI. 14,
 XIX. 16.
- 堅 *Chien*¹. Firm, impenetrable, hard. IX. 10, XVII. 7.
 堪 *K'an*¹. Endure, bear. VI. 9.
 堯 *Yao*¹. The ancient Emperor. VI. 28, VIII. 19,
 XIV. 45, XX. 1.
- 報 *Fao*⁴. Requite, reward. XIV. 36.
 塗 *T'u*². Road, on the way. XVII. 1, 14.
 墜 *Chui*⁴. To fall, sink. XIX. 22.
 塞 *Sai*⁴. *Sé*⁴.* To stop up, mask. III. 22.
 壤 *Huai*⁴. Spoilt, gone to ruin. XVII. 21.
 壤 *Jang*³. A man's name. 原. XIV. 46.

Radical 33. 士

- 士 *Shih*⁴. A trained man, scholar, officer. IV. 9, VII.
 11, VIII. 7, XII. 20, XIII. 20, 28, XIV. 3,
 XV. 8, 9, XVIII. 2, 6, 11, XIX. 1, 19.

士, 夕, 夕, 大 THE ANALECTS.

壯 *Chuang*¹. Robust, manhood. XVI. 7.

壽 *Shou*⁴. Long life. VI. 21.

Radical 35. 夕

夏 *Hsia*⁴. The Hsia dynasty; name of a disciple. I. 7, II, 8, 23, III. 5, 9, 21, VI. 11, XI. 2, XV. 10, XVIII. 11, XIX. 3.

Radical 36. 夕

夕 *Hsi*²* Evening. IV. 8.

多 *To*¹. Much, many, multifarious. II. 18, IV. 12, VII. 27, VIII. 5, IX. 6, X. 8, XIII. 5, XV. 2, XVI. 4, 5, XVII. 9, XIX. 24.

夜 *Yeh*⁴. Night. IX. 16, XV. 30, XVIII. 11.

夢 *Meng*⁴. To dream. VII. 5.

Radical 37. 大

大 *Ta*⁴. Great. I. 12, II. 22, III. 4, *et al.* *T'a*⁴. The great, very. III. 15, 23, VI. 1, IX. 6, XVIII. 9.

天 *T'ien*¹. Heaven, sky, divine. 天下. All under heaven, the Empire. II. 4, III. 2, 11, 13, 24, V. 12, VI. 26, VII. 22, VIII. 1, 13, 18, 19, 20, IX. 5, 6, 11, XI. 8, XII. 1, 5, 22, XIV. 6, 18, 37, XVI. 2, 8, XVII. 19, XIX. 25, XX. 1.

夫 *Fu*¹. A man, a fellow, a wife, a minister, a teacher; see Intro. VIII. I. 10, III. 24, IV. 15, V. 18, XIV. 18, XVIII. 15, XVI. 14, *et al.* *Fu*². Ah! as to, for, now; this, these.

VI. 8, 25, 28, VII. 10, VIII. 3, IX. 8, 16,
21, 30, XI. 9, 10, 13, 24, 25, XII. 4, 20,
XIII. 4, XV. 4, 5, *et al.*

夭 *Yao*¹. Cheerful. VII. 4.
失 *Shih*¹.* To lose, miss, fail, err. I. 13, IV. 23, VIII.
27, X. 8, XII. 5, XV. 7, 32, XVI. 2, XVII.
1, 15, XIX. 19.

夷 *I*². To squat; eastern barbarians; a man's name.
III. 5, V. 22, VII. 14, IX. 13, XIII. 19,
XIV. 46, XVI. 12, XVIII. 8.

奔 *Pên*³. To flee, run. VI. 13.
奚 *Hsi*⁴. How? what? why? where? II. 21. III. 2,
VII. 18, XI. 14, XIII. 3, 5, XIV. 20, 41.

奢 *Shê*¹. Lavish, prodigal. III. 4, VII. 35.
奪 *To*².* Snatch, carry off, despoil. VIII. 6, IX. 25,
XIV. 10, XVII. 18.

輿 *Ao*⁴. South-west corner of a room, god of the hall.
III. 13.

稟 *Ao*⁴. A man's name. XIV. 6.

Radical 38. 女

女 *Nü*³. Woman, female. XVII. 25, XVIII. 4. *Jü*³.
You. (for 汝). II. 17, III. 6, V. 3, 8, VI.
10, 11, 12, VII. 18, XI. 22, XV. 2, XVII.
8, 10, 21.

奴 *Nü*². A slave. XVIII. 1.
好 *Hao*³. Good. XIX. 23. *Hao*⁴. To like, love, be
fond of, friendly. I. 2, 14, 15, III. 22, IV.
3, V. 6, 14, 27, VI. 2, 18, VII. 1, 10, 11,
19, *et al.*

女, 子

THE ANALECTS.

- 如 *Ju*^a. As, as to, equal to ; like ; ly ; if, as if. I. 8, 15.
 II. 1, 9, 20, III. 3, 5, 6, 11, 12, 23, *et al.*
- 妻 *Chi*ⁱ. A wife. XVI. 14. *Ch'i*^a. To wife, give in
 marriage. V. 1, XI. 5. ☉
- 始 *Shih*^a. To begin, beginning, at first. I. 15, III. 8,
 23, V. 9, VIII. 15, XIII. 8, XIX. 12.
- 姓 *Hsing*^a. Surname, clan ; 百 | the people. VII.
 30, XII. 9, XIV. 45, XX. 1.
- 威 *Wei*ⁱ. Awe-inspiring, commanding, to be feared. I.
 8, VII. 37, XX. 2.
- 婦 *Fu*^a. A woman, wife. VIII. 20, XIV. 18.
- 媚 *Mei*^a. To coax, flatter, pay court to. III. 13.

Radical 39. 子

- 子 *Tzu*^a. A child, son, leader, master, sir, gentlemen ; a
 viscount, see Intro. VIII. I, 1, 6, 10,
 II. 5, 7, 8, 12, 14, 20, 21, *et al.*
- 孔 *K'ung*^a. Confucius ; a surname. II. 19, 21, III. 1,
 V. 14, IX. 2, X. 1, XI. 5, 6, XII. 11, XIV.
 42, XVIII. 3, 4, 6.
- 存 *Ts'un*^a. To keep, maintain. VIII. 4.
- 孝 *Hsiao*^a. Filial, filial duty, filial piety ; Intro. VIII.
 I. 2, 6, 11, II. 5, 6, 7, 8, 20, 21, VIII. 21,
 XI. 4, XIII. 20, XIX. 18.
- 孟 *Meng*^a. Eldest (of three), a surname. II. 5, 6, VI.
 13, VII. 30, VIII. 4, XIV. 12, XVIII. 3.
- 孤 *Ku*ⁱ. Orphan, solitary. IV. 25, VIII. 6.
- 季 *Chi*^a. Youngest (of three) ; a surname. II. 20, III.
 1, V. 19, 25, VI. 6, 7, XI. 2, 6, 16, 23,
 XIII. 2, XVIII. 3, 4, 11.

- 孫 *Sun*¹. Grandson; part of a surname. II. 5, III. 13, XIV. 20, 38, XVI. 1, 3, XIX. 23, 24, *Sun*⁴ for 遜. Docile, under control, obedient, modest. VII. 35, XIV. 4, 6, XV. 17, XVII. 24, 25.
- 孰 *Shu*².* Who? which? what? III. 1, 15, 22, V. 8, 23, VI. 2, VII. 30, XI. 6, 15, 25, XII. 9, 17, XVIII. 7, XIX. 12.
- 學 *Hsüeh*².* To learn, study, education, learning. See Intro. VIII. I. 1, 6, 7, 8, 14, II. 4, 15, V. 14, 27, VI. 2, 25, VII. 2, 3, 16, 33, VIII. 12, 13, 17, IX. 2, 20, 29, XI. 2, 6, 24, 25, XIII. 4, XIV. 15, 37, XV. 1, 2, 30, 31, XVI. 9, 13, XVII. 4, 8, 9, XIX. 5, 6, 7, 13, 22.
- 孺 *Ju*². A surname. | 悲. XVII. 20.

Radical 40. 𠂔

- 守 *Shou*³. To keep, maintain, preserve. VIII. 13, XV. 32, XVI. 1.
- 安 *An*¹. Rest, tranquillity, comfort, ease, content. I. 14, II. 10, IV. 2, V. 25, VII. 37, XIV. 45, XVI. 1, XVII. 21. Where? how? XI. 25.
- 宋 *Sung*⁴. The name of a State. III. 9, VI. 14.
- 完 *Wan*². Complete. XIII. 8.
- 宗 *Tsung*¹. Ancestors, seniors, leader. I. 13, X. 1, XI. 25, XIII. 20, XIV. 20, 43, XIX. 23.
- 官 *Kuan*¹. A government officer. III. 22, XIV. 43, XIX. 23, XX. 1.
- 定 *Ting*⁴. To settle; Duke Ting. III. 19, XVI. 7.

- 宜 *I³*. Proper, fit, suitable. XIX. 23.
- 客 *K'o⁴**. Guest, envoy. V. 7, XIV. 20.
- 宮 *Kung¹*. A building, a palace. VIII. 21, XIX. 23.
- 室 *Shih⁴**. A house, dwelling, inner room, family. V. 7, 27, VI. 12, VIII. 21, IX. 30, XI. 14, 19, XIII. 8, XVI. 3, XIX. 23.
- 害 *Hai⁴*. To harm, injure. II. 16, XV. 8.
- 宰 *Tsai⁸*. A minister of state, ruler, governor; a sur name. III. 21, V. 7, 9, VI. 3, 7, 12, IX. 6, XI. 2, 24, XIII. 2, 17, XIV. 43, XVII. 21.
- 宴 *Yen⁴*. Banqueting, conviviality. XVI. 5.
- 家 *Chia¹*. Family, household, home. III. 2, V. 7, XII. 2, 20, XVII. 18, XIX. 23, 25.
- 容 *Jung², Yung²*. To contain, bear; easy; looks; a name. V. 1, VIII. 4, X. 4, 5, 16, XI. 5, XIX. 3.
- 宿 *Su⁴**. To pass the night, overnight, rest. VII. 26, X. 8, XII. 12, XIV. 41, XVIII. 7.
- 寄 *Chi⁴*. To entrust to. VIII. 6.
- 富 *Fu⁴*. Riches, wealth, affluence, to enrich. I. 15, IV. 5, VI. 3, VII. 11, 15, VIII. 13, XI. 16, XII. 5, 22, XIII. 8, 9, XIV. 11, XVI. 12, XIX. 23, XX. 1.
- 寒 *Han²*. Cold, wintry. IX. 27.
- 察 *Ch'a²**. Examine into, investigate. II. 10, XII. 20, XV. 27.
- 寡 *Kua³*. Few; lone. II. 18, VIII. 5, XIV. 26, XVI. 1, 14, XIX. 23, XX. 2.

- 寧 *Ning*². Rather, better to, sooner. III. 4, 13, VII. 35, IX. 11.
- 寢 *Ch'in*³. In bed, to sleep. X. 6, 8, 16, XV. 30.
- 實 *Shih*²*. Full, real; fruit. VIII. 5, IX. 21. 丿
- 寬 *K'uan*¹. Magnanimity. III. 26, XVII. 6, XX. 1.
- 審 *Shên*³. Examine, try, judge. XX. 1.
- 寮 *Liao*². A name. XIV. 38.
- 寶 *Pao*³. Precious, talent. XVII. 1.

Radical 41. 寸

- 封 *Fêng*¹. A frontier town. III. 24.
- 射 *Shê*¹. Archery. III. 7, 16, IX. 2, XIV. 6. Shih^{2*}
To aim at. VII. 26.
- 將 *Chiang*¹. About to, on the point of, going to; to take. III. 24, VI. 13, VII. 14, 18, VIII. 4, IX. 5, 6, XIII. 3, XIV. 38, 48, XVI. 1, XVII. 1, 20, XIX. 3.
- 專 *Chuan*¹. Alone, of himself, special. XIII. 5.
- 尊 *Tsun*¹. To honour; dignity. XIX. 3, XX. 2.
- 對 *Tui*⁴. To reply (to a superior). II. 5, 19, III. 19, 21, V. 5, 8, 10, VII. 18, XI. 6, XIII. 5, XIX. 3, 12.

Radical 42. 小

- 小 *Hsiao*³. Small, petty, inferior. I. 12, II. 14, 22, III. 22, IV. 11, V. 21, VII. 36, VIII. 3, XI. 16, 25, XII. 16, XIII. 2, 4, 17, XV. 16, 20, 26, 33, *et al.*
- 少 *Shao*³. Few, somewhat. XIII. 8. Shao⁴. Young, junior. V. 25, IX. 9, XVI. 7, XVIII. 8, 9.

小 尤, 尸, 山 THE ANALECTS.

尙 *Shang*⁴. To esteem, estimation. IV. 6, XIV. 6, XVII. 23.

Radical 43. 尤

尤 *Yu*². To blame. II. 18, XIV. 37.
尙 *Chiu*⁴. To go or come to, approach; thereupon; bring to (perfection). I. 14, XII. 19, XVI. 1.

Radical 44. 尸

尸 *Shih*¹. A corpse. X. 16.
尺 *Ch'ih*³. * A foot, cubit. VIII. 6.
尼 *Ni*². 仲 |. Confucius' designation. XIX. 22, 23, 24, 25.
尹 *Yin*³. Minister, governor. V. 18, XII. 22.
居 *Chü*¹. To dwell, abide, occupy, be; at home, within. I. 14, II. 1, III. 26, V. 17, VI. 1, VII. 4, VIII. 13, IX. 13, X. 6, 7, 16, XI. 25, XII. 14, 20, XIII. 8, 19, XIV. 3, 47, XV. 9, 16, XVI. 11, XVII. 8, 21, 24, XVIII. 8, XIX. 7, 20.
屏 *P'ing*³. To restrain, reject. X. 4, XX. 2.
屢 *Lü*³. Often. V. 4, XI. 18.
履 *Lü*³, *Lü*³. To tread on, step on. VIII. 3, X. 4. Name of Emperor T'ang XX. 1.

Radical 46. 山

山 *Shan*¹. Mountain, hill. III. 6, V. 17, VI. 4, 21, IX. 18, X. 18, XVII. 5.
崇 *Ch'ung*³. To elevate. XII. 10, 21.
崩 *Fêng*¹. To collapse, be ruined. XVI. 1, XVII. 21.

崔 *Ts'ui*². 子. A minister of Ch'i. V. 18.
 巍 *Wei*². Lofty, sublime. VIII. 18, 19.

Radical 47. 巛

川 *Ch'uan*¹. A stream. VI. 4, IX. 16.
 州 *Chou*¹. A district (of 2500 families). XV. 5.

Radical 48. 工

工 *Kung*¹. A workman, craftsman. XV. 9, XIX. 7.
 左 *Tso*². The left hand. V. 24, X. 3, XIV. 18.
 巧 *Ch'iao*³. Artful, plausible. I. 3, III. 8, V. 24, XV. 26.
 巫 *Wu*¹. A soothsayer. VII. 30, XIII. 22.

Radical 49. 己

己 *Chi*³. Self, oneself, one's, personal. I. 8, 16, IV. 14, V. 15, VI. 28, VII. 28, VIII. 7, XII. 1, 2, XIV. 25, 32, 42, 43, 45, XV. 4, 18, 20, 23, XIX. 10.
 已 *I*³. To end, cease, give up; indicates the perfect tense; an emphatic final. I. 14, 15, III. 8, IV. 15, V. 18, 26, VI. 28, VII. 33, VIII. 1, 7, 10, 20, IX. 8, 10, XII. 7, XIII. 10, XIV. 42, 45, XVII. 21, 22, XVIII. 5.

巷 *Hsiang*⁴. A lane, alley. VI. 9, IX. 2.
 巽 *Sun*⁴. Gentle, yielding. IX. 23.

Radical 50. 巾

市 *Shih*⁴. Market, market-place. X. 8, XIV. 38.
 布 *Fu*⁴. Cloth (linen). X. 7.

巾, 干, 幺, 广 THE ANALECTS.

- 希 *Hsi¹*. Few, rare ; to pause. V. 22, XI. 25, XVI. 2.
 帛 *Fo⁴* Pai²*. Silks. XVII. 11.
 帝 *Ti⁴*. God, Supreme Ruler. XX. 1.
 帥 *Shuai⁴*. Commander-in-chief. IX. 25. *Shui⁴** To lead. XII. 17.
 師 *Shih²*. A leader, teacher, master ; a host, army. II. 11, III. 23, VII. 21, VIII. 15, XI. 15, 17, 25, XV. 35, 41, XVIII. 2, 9, XIX. 19, 22.
 席 *Hsi²**. A mat. X. 9, 13, XV. 41.
 帶 *Tai⁴*. A girdle, sash. V. 7.
 常 *Ch'ang²*. Ordinary, regular. XIX. 22.
 帷 *Wei²*. Curtain(-shaped). X. 6.

Radical 51. 干

- 干 *Kan¹*. To seek ; a shield, arms. II. 18, XVI. 1, XVIII. 1, 9.
 平 *P'ing²*. Level, ordinary. V. 16, IX. 18, XIV. 13.
 年 *Nien²*. Year, years. I. 11, IV. 20, 21, VII. 16, VIII. 12, XI. 25, XII. 9, XIII. 10, 11, 29, XIV. 43, XVII. 21, 26.
 幸 *Hsing⁴*. Fortunate, lucky. VI. 2, 17, VII. 30, XI. 6.

Radical 52. 幺

- 幼 *Yu⁴*. Young. XIV. 46, XVIII. 7.
 幾 *Chi¹*. Somewhat, a little, minutiae. IV. 18, XIII. 15.

Radical 53. 广

- 府 *Fu³*. 長 |. The Long Treasury. XI. 13.
 庭 *T'ing¹*. Court, hall. III. 1, XVI. 13.

- 度 *Tu*⁴. Measures, laws. XX. 1.
 庶 *Shu*⁴. Numerous, the masses; near to, almost. XI. 18, XIII. 9, XVI. 2.
 庸 *Yung*¹. 中 | . The golden mean. VI. 27.
 康 *K'ang*¹. Designation of 季 | 子. II. 20, VI. 6, X. 11, XI. 6.
 庾 *Yu*⁴. A measure of 16 斗. VI. 3.
 廉 *Lien*². Reserve, modesty. XVII. 16.
 廋 *Sou*¹. To be concealed. II. 10.
 廐 *Chu*⁴. A stable. X. 12.
 廟 *Miao*⁴. A temple. III. 15, X. 1, XIV. 20, XIX. 23.
 廢 *Fei*⁴. Cast aside, fail. V. 1, VI. 10, XIV. 38, XV. 22, XVIII. 7, 8, XX. 1.

Radical 54. 互

- 廷 *T'ing*¹. 朝 | . The Court. X. 1.

Radical 55. 升

- 弈 *Yi*⁴* To play chess, (圍棋). XVII. 22.

Radical 56. 弋

- 弋 *I*⁴* To shoot with an arrow. VII. 26.
 式 *Shih*⁴* Cross-bar in carriage; to bow upon it. X. 16.
 弑 *Shih*⁴. Regicide, parricide. V. 18, XI. 23, XIV. 22.

Radical 57. 弓

- 弔 *Tiao*⁴. To condole. X. 6.

弘 *Hung*². Capacity of mind; to enlarge. VIII. 7, XV. 28, XIX. 2.

弟 *Ti*¹. A younger brother, youth, disciple. I. 6, II. 8, 21, VII. 33, VIII. 3, IX. 2, XI. 4, 6, XII. 5, XIII. 7, 28. *T'i*¹. (for 悌). To act as a younger brother should. I. 2, 6, XIII. 20, XIV. 46.

弗 *Fu*⁴.* Not. III. 6, V. 8. VI. 25, XVII. 5.

弦 *Hsien*². Lute string, stringed instrument. XVII.

張 *Chang*¹. The disciple, 子 } . II. 18, 23 *et al.*; a man's name. XVIII. 8.

彌 *Mi*². More, the more. IX. 10.

Radical 59. 彡

彫 *Tiao*¹. To fade, wither, lose leaves. IX. 27.

彬 *Fin*¹. Proportionally blended. VI. 16.

彭 *F'êng*². An ancient worthy. VII. 1.

Radical 60. 彳

彼 *Pi*³. That, he. XIV. 10, XVI. 1.

往, 徃 *Wang*³. To go, go on, gone, past. I. 15, III. 10, 21. VII. 28, IX. 18, XVII. 1, 5, 7, XVIII. 2, 5.

征 *Chêng*¹. To attack. XVI. 2.

後 *Hou*⁴. After, afterwards. II. 13. III. 8, V. 19, *et al.*

待 *Tai*⁴. To wait, treat. IX. 12, XIII. 3, XVIII. 3.

徑 *Ching*⁴. A short cut. VI. 12.

得 *Tê*².* To get, obtain, attain to, be deemed. I. 10.

- III. 22, 24, IV. 1, 5, V. 10, 12, 18, VI. 12, VII. 14, 25, 32, VIII. 1, 12, IX. 5, 11, 14, *et al.*
- 徒 *T'u*². On foot; disciple, associate; in vain. XI. 7, 16, XVII. 5, XVIII. 6.
- 徙 *Hsi*³. To move towards, transfer. VII. 3, XII. 10.
- 從 *Ts'ung*³. To follow, pursue, accord with. II. 4, 13, III. 14, IV. 18, VI. 6, 24, VII. 11, 21, 27, VIII. 5, IX. 3, 10, 23, *et al.* *Tsung*⁴. Followers III. 24, V. 6, XI. 2, 9, XV. 1. Following, proceeding. III. 23.
- 御 *Yü*⁴. To drive. II. 5, IX. 2.
- 復 *Fu*⁴*. To repeat, return, report, answer to, again. I. 13, VI. 7, VII. 5, 8, X. 3, 4, XI. 5, XII. 1.
- 循 *Hsün*². One step after another; dragging behind. IX. 10, X. 5.
- 微 *Wei*¹. Small, reduced; if not; a name. V. 23, XIV. 18, 34, XVI. 3, XVIII. 1.
- 徵 *Chêng*¹. To attest. III. 9.
- 德 *Tê*³. Morals, moral excellence, character, virtue, see Intro. VIII. I. 9, II. 1, 3, IV. 11, 25, VI. 27, VII. 3, 6, 22, VIII. 1, 20, IX. 17, XI. 2, XII. 10, 19, 21, XIII. 22, XIV. 5, 6, 35, 36, XV. 3, 12, 26, XVI. 12, XVII. 13, 14, XVIII. 5, XIX. 2, 11.
- 徵 *Ch'ê*⁴*. To remove; to tithe. III. 2, XII. 9.
- 徼 *Chiao*¹. To pry, spy. XVII. 24.

Radical 61. 心

- 心 *Hsin*¹. Heart, mind, feeling. II. 4, VI. 5, XIV. 42, XVII. 22, XX. 1.
- 必 *Pi*⁴* Must, certainly, unfailingly. I. 7, 10, III. 7, IV. 5, 19, V. 18, 27, VI. 7, 28, VII. 10, 21, 30, IX. 4, 9, X. 3, 6, 7, 8, 13, 16, 17, XII. 7, 12, XIII. 3, 12, XV. 32.
- 忍 *Jên*³. To bear, endure, patience. III. 1, XV. 26.
- 志 *Chih*⁴. Will, determination, aim, bent, aspiration, to set the mind on. I. 11, II. 4, IV. 4, 9, 18, V. 25, VII. 6, IX. 25, XI. 25, XIV. 38, XV. 8, XVI. 11, XVIII. 8, XIX. 6.
- 忘 *Wang*². To forget. VII. 18, XII. 21, XIV. 13, XIX. 5.
- 忠 *Chung*¹. Loyal, faithful, conscientious. See Intro. VIII. I. 4, 8, II. 20, III. 19, IV. 15, V. 18, 27, VII. 24, XII. 10, 14, 23, XIII. 19, XIV. 8, XV. 5, XVI. 10.
- 忿 *Fên*⁴. Anger, angry, resentment. XII. 21, XVI. 10, XVII. 16.
- 忮 *Chih*⁴. Aggressive, perverse. IX. 26.
- 念 *Nien*⁴. To bear in mind. V. 22.
- 忽 *Hu*¹* Instantly; a name. IX. 10, XIV. 17.
- 作 *Tso*⁴* Modest. XIV. 21.
- 怒 *Nu*⁴. Anger. VI. 2.
- 思 *Ssu*¹. To think. II. 2, 15, IV. 17, V. 19, VI. 3, IX. 30, XIV. 13, 28, XV. 30, XVI. 10, XIX. 1, 6.
- 怡 *I*². Gratified, appearing pleased. X. 4, XIII. 28.

- 急 *Chi*²* Urgent, pressing, needy. VI. 3.
 性 *Hsing*⁴. Nature, human nature. V. 12, XVII. 2.
 怨 *Yüan*⁴. Resentment, animosity, enmity, to complain, repine. IV. 12, 18, V. 22, 24, VII. 14, XII. 2, XIV. 2, 10, 11, 36, 37, XV. 14, XVII. 9, 25, XVIII. 10, XX. 2.
- 怪 *Kuai*⁴. Prodigies, the supernatural. VII. 20.
 恆 *Hêng*² Constancy; a name. VII. 25, XIII. 22, XIV. 22.
- 恐 *K'ung*³. To fear. V. 13, VIII. 17, XVI. 1, XIX. 4.
 恕 *Shu*⁴. Consideration for others, sympathy. IV. 15, XV. 23.
- 恥 *Ch'ih*². Shame, dishonour, ashamed, abashed. I. 13, II. 3, IV. 9, 22, V. 14, 24, VIII. 13, IX. 26, XIII. 20, XIV. 1, 29.
- 恂 *Hsün*². Sincere and careful, simply. X. 1.
 悔 *Hui*³. Regret, repent. II. 18, VII. 10.
 息 *Hsi*³* To breathe. X. 4.
 恭 *Kung*⁴. Respect, courtesy, serious. I. 10, 13, V. 15, 24, VII. 37, VIII. 2, XII. 5, XIII. 19, XV. 4, XVI. 10, XVII. 6, XIX. 25.
- 患 *Huan*⁴. To grieve, be distressed, anxious. I. 16, III. 24, IV. 14, XII. 5, 18, XIV. 32, XVI. 1, XVII. 15.
- 悻 *Fei*³. Anxious to express one's meaning. VII. 8.
 情 *Ch'ing*². Sincere, real, facts. XIII. 4, XIX. 19.
 惑 *Huo*⁴* To doubt, vacillate, be perplexed, irrational. II. 4, VII. 28, IX. 28, XI. 21, XII. 10, 21, XIV. 30, 38.
- 惜 *Hsi*¹* | 乎 Alas! IX. 20, XII. 8.

心

THE ANALECTS.

- 惟 *Wei*². Only, but. II. 21, IV. 3, VII. 10, X. 8.
 慳 *K'ung*¹. Stupid, simple. VIII. 16.
 惠 *Hui*⁴. Favour, kindness, beneficence. IV. 11, V. 15, XIV. 10, XV. 13, XVII. 6, XVIII. 2, 8, XX. 2.
- 惡 *O*⁴* Bad, evil, ills, misdeeds. IV. 4, 9, V. 22, VIII. 21, X. 8, XII. 16, 21, XVII. 24, XIX. 20, XX. 2. *Wu*⁴. To hate, detest, abhor. IV. 3, 5, 6, XI. 24, XII. 10, XIII. 24, XV. 27, XVII. 18, 24, 26, XIX. 20. *Wu*¹. How? | 乎. IV. 5.
- 惰 *To*⁴. Idle, negligent. IX. 19.
 愆 *Ch'ien*¹. Error, excess. XVI. 6.
 愈 *Yü*⁴. To surpass, be superior to. V. 8, XI. 15.
 愉 *Yü*². Pleased, amiable. X. 5.
 意 *I*⁴. Idea, intention, preconception. IX. 4.
 愚 *Yü*². Stupid, foolish, simple. II. 9, V. 20, XI. 17, XVII. 3, 8, 16.
- 愛 *Ai*³. Love, affection; to care for. I. 5, 6, III. 17, XII. 10, 22, XIV. 8, XVII. 4, 21.
- 慍 *Wên*⁴, *Yün*⁴. Annoyance, irritation. I. 1, V. 18, XV. 1.
- 懇 *Sü*⁴. To state, represent, accuse. XII. 6, XIV. 38.
 慎 *Shên*⁴. Solicitude, cautious, guarded. I. 9, 14, II. 18, VII. 12, VIII. 2, XIX. 25.
- 慈 *Tz'ü*². Kind, compassionate. II. 20.
 愿 *Yüan*⁴. Honest. VIII. 16.
 慧 *Hui*⁴. Wise, shrewd. XV. 16.
 慾 *Yü*⁴* The passions. V. 10.

- 慝 *T'ê*** Internal evil. XII. 21.
 慟 *Tung⁴*. Grief carried to excess. XI. 9.
 慢 *Man⁴*. Remiss, to neglect, slight. VIII. 4, XX. 2.
 慮 *Lü⁴*. Anxious. XII. 20, XV. 11, XVIII. 8.
 憂 *Yu⁴*. Anxiety, distress, sorrow. II. 6, VI. 9, VII. 3,
 18, IX. 28, XII. 4, 5, XIV. 30, XV. 11,
 31, XVI. 1.
 憎 *Tsêng¹*. To hate, dislike. V. 4.
 憚 *Tan⁴*. To fear, shrink from. I. 8.
 慄 *Wu³*. Surprised. XVIII. 6.
 憤 *Fên⁴*. Eager, ardent. VII. 8, 18.
 應 *Ying⁴*. To answer. XIX. 12.
 憾 *Han⁴*. Annoyance. V. 25.
 懷 *Huai²*. Bosom, to embrace, cherish. IV. 11, V. 25,
 XIV. 3, XV. 6, XVII. 1, 21.
 懿 *I⁴*. A posthumous title. II. 5.
 懼 *Chu⁴*. To fear, be apprehensive. IV. 21, VII. 10,
 IX. 28, XII. 4, XIV. 30.

Radical 62. 戈

- 戈 *Ko¹*. A spear. XVI. 1.
 戎 *Jung²*. Arms, weapons. XIII. 29.
 成 *Ch'êng²*. To complete, finish, accomplish, perfect,
 fulfil, crown. III. 21, 23, IV. 5, V. 21, VII.
 10, VIII. 8, 19, IX. 2, 18, XI. 25, XII. 8,
 16, XIII. 3, 10, 17, XIV. 13, 22, 47, XV.
 8, 17, XIX. 7, XX. 2.
 我 *Wo³*. I, me, my. II. 5, III. 17, 21, IV. 6, *et al.*
 無 | Egoism. IX. 4.
 戒 *Chieh⁴*. To guard against, warn. XVI. 7, XX. 2.

戈, 戶, 手

THE ANALECTS.

或 *Huo*⁴.* Someone, perhaps. II. 21, 23, III. 11, 15, 22, V. 4, 10, 23, IX. 13, XI. 25, XIII. 22, XIV. 10, 47, XVII. 16, XIX. 23.

戚 *Ch'i*⁴.* Distress; worry. III. 4, VII. 36.

戮 *Lu*⁴.* To slay, be slain. V. 1.

戰 *Chan*⁴. War; alarm. III. 21, VII. 12, VIII. 3, X. 5, XIII. 30.

戲 *Hsi*⁴. Play, sport, jest. XVII. 4.

Radical 63. 戶

戶 *Hu*⁴. A door. VI. 15, XVII. 20.

戾 *Li*⁴. Offence. XVII. 16.

所 *So*³. A place; where, what, that which. I. 12, II. 1, 4, 10, 23, III. 7, 13, *et al.*

Radical 64. 手

手 *Shou*³. Hand, arm. VI. 8, VIII. 3, IX. 11, X. 3, XIII. 3.

才 *Ts'ai*³. Talent, ability, gifts. VIII. 11, 20, IX. 10, XI. 7, XIII. 2.

扶 *Fu*². Uphold, support. XVI. 1.

折 *Chê*².* To break in two, decide. XII. 12.

承 *Ch'êng*². To hold up both hands to receive. XII. 2, XIII. 22.

抑 *I*⁴.* Or, but, yet. I. 10, VII. 33, XIII. 20, XIV. 33, XIX. 12.

拒 *Chü*⁴. To resist, turn away. XIX. 3.

拖 *T'o*¹. To draw, drag. X. 13.

指 *Chih*³. To point. III. 11, X. 17.

拜 *Pai*³. To bow to, salute, make obeisance. IX. 3, X. 11, 15, XVII. 1.

- 拱 *Kung*². To salute with folded hands. XVIII. 7.
 持 *Ch'ih*². To hold, hold up. XVI. 1.
 授 *Shou*⁴. To give, offer. X. 5, XIII. 5, XIV. 13.
 探 *T'an*¹. To put the hand into, test. XVI. 11.
 掌 *Chang*¹. The palm. III. 11.
 掃 *Sao*³. To sweep. XIX. 12.
 措 *Ts'o*⁴. To put, place. XIII. 3.
 接 *Chieh*¹*. To meet. XVIII. 5.
 揖 *I*^{*}. To bow, salute. III. 7, VII. 30, X. 3, 5.
 揭 *Chieh*¹*. To lift up, stick up. XIV. 42.
 損 *Sun*³. Spoil, harm, modifications. II. 23, XVI. 4, 5.
 擊 *Chih*⁴. Name of a Bandmaster. VIII. 15, XVIII. 9.
 撤 *Ch'ê*¹*. To remove, put away. X. 8.
 撰 *Chuan*⁴. To narrate, present. XI. 25.
 播 *Po*⁴. To shake (a hand drum). XVIII. 9.
 擇 *Tsê*²*. To select. IV. 1, VII. 21, 27, XX. 2.
 擊 *Chi*⁴*. To strike, play on (stone chimes). XIV. 42,
 XVIII. 9.
 據 *Chü*⁴. To hold fast to. VII. 6.
 擯 *Ping*⁴. To receive envoys. X. 3.
 擾 *Jao*³. A man's name. XVII. 5.
 攘 *Jang*². To annex, steal. XIII. 18.
 攝 *Shê*¹*. To hold plural offices, to hold in both
 hands; hemmed in. III. 22, X. 4, XI. 25.

Radical 66. 支

- 改 *Kai*³. To change, reform. I. 8, 11, IV. 20, V. 9,
 VI. 9, VII. 3, 21, IX. 23, XI. 13, XV. 29,
 XVII. 21, XIX. 18.

支

攻 *Kang*¹ To attack, to study. II. 16, XI. 16, XII. 21.放 *Fang*⁴ To let go, put away, loose; a name. III. 4, 6, XV. 10, XVIII. 8. *Fang*³. To fall in with, give oneself up to. IV. 12.政 *Chêng*⁴. Government, administration, the public service, laws, policy, affairs of State. I. 10, II. 1, 3, 21, V. 18, VI. 6, VIII. 14, XI. 2, XII. 7, 11, 14, 17, 19, XIII. 1, 2, 3, 5, 7, 13, 14, 16, 17, 20, XVI. 2, 3, XVIII. 5, XIX. 18, XX. 1, 2.故 *Ku*⁴. Old, former, cause, because, therefore. II. 11, III. 9, VIII. 2, IX. 6, XI. 21, 24, 25, XIII. 3, XVIII. 10.敏 *Min*³. Diligent, intelligent, clever. I. 14, V. 14, VII. 19, XII. 1, 2, XVII. 6, XX. 1.教 *Chiao*⁴. To teach, educate, train. II. 20, VII. 24, XIII. 9, 29, XV. 38, XX. 2.救 *Chiu*⁴. To save, prevent. III. 6.敗 *Pat*⁴. Spoilt, unsound; a Minister of crime. VII. 30, X. 8.敝 *Pi*⁴. To spoil, shabby. V. 25, IX. 26.敢 *Kan*³. To venture, dare, presumptuous. V. 8, VI. 13, VII. 33, IX. 15, X. 11, XI. 11, 21, 22, XII. 17, 21, XIII. 4, XIV. 22, 34, XVII. 24, XX. 1, 2.散 *San*⁴. Scattered, disorganised. XIX. 19.敬 *Ching*⁴. To pay respect or attention to, respect, reverence. I. 5, II. 7, 20, III. 26, IV. 18, V. 15, 16, VI. 1, 20, VIII. 4, XI. 14, XII. 5, XIII. 4, 19, XIV. 45, XV. 5, 32, 37, XVI. 10, XIX. 1.

- 數 *Shu*⁴. A number, several. VII. 16, XIX. 23, XX. 1. *Sò*¹*. Frequently, importunity. IV. 26.
 斂 *Lien*⁴. Gather in, collect imposts). XI. 16.

Radical 67. 文

- 文 *Wên*². Letters, literature ; refinement, culture, art. I. 6, III. 9, 14, V. 12, 14, 17, 18, 19, VI. 16, 25, VII. 24, 32, VIII. 19, IX. 5, 10, XI. 2, XII. 8, 24, XIV. 13, 14, 16, 19, XV. 13, 25, XVI. 1, XIX. 22. *W'ên*¹. To touch up, embellish. XIX. 8.
 斐 *Fēi*³. Polish, elegance. V. 21.

Radical 68. 斗

- 斗 *Tou*³. A peck. XIII. 20.

Radical 69. 斤

- 斯 *Ssū*¹. This, these ; here ; thereupon. I. 12, 15, II. 16, III. 11, 24, IV. 7, 26, V. 2, 5, 19, *et al.*
 新 *Hsin*¹. New. II. 11, V. 18, XVII. 21.

Radical 70. 方

- 方 *Fang*¹. A region, place ; rule, method, to compare ; then. I. 1, IV. 19, VI. 28, XI. 25, XIII. 4, 5, 20, XIV. 31, XVI. 7, XVIII. 9, XX. 1.
 於 *Yü*². At, on, in ; from, to ; than. I. 10, 11, 13, 14, II. 5, 7, 21, 23, III. 1, 2, 11, 24, *et al.*
 施 *Shih*¹. To display, exercise, bestow, confer. II. 21, V. 25, VI. 28, XII. 2, XV. 23. *Ch'ih*³. To neglect. XVIII. 10.

方,无,日

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旅 *Lü*³. Troops, a body of 500 soldiers; name of a sacrifice. III. 6, XI. 25, XIV. 20, XV. 1.

族 *Tsu*²* Relatives, clansmen. XIII. 20.

Radical 71. 无

既 *Chi*⁴. Already, since. III. 10, 21, IX. 5, 10, XI. 25, XII. 10, XIII. 9, XIV. 42, XVI. 1, XVII. 15.

Radical 72. 日

日 *Jih*⁴* The sun, day; daily. I. 4, II. 9, IV. 6, VI. 5, VII. 9, X. 8, XI. 25, XII. 1, XV. 1, 16, 30, XVI. 12, XVII. 1, 22, XVIII. 4, 7, XIX. 5, 21, 24.

旨 *Chih*³. Good food. XVII. 21.

明 *Ming*². Bright, clear, insight; clean; morning. V. 24, VI. 12, X. 7, XII. 6, XIV. 14, XV. 1, XVI. 10, XVIII. 7.

易 *I*⁴* To change. I. 7, VII. 16, XVIII. 6. *I*⁴. Easy, simple. III. 4, VIII. 12, XIII. 15, 25, XIV. 11, 44, XVII. 4.

昆 *K'un*¹. Elder brother. XI. 4.

昔 *Hsi*¹* Formerly, once upon a time. VIII. 5, XVI. 1, XVII. 4, 7.

星 *Hsing*¹. A star. II. 1.

春 *Ch'un*¹. The spring. XI. 25.

昭 *Chao*¹. Bright, clear; Duke Chao of Lu. VII. 30, XX. 1.

是 *Shih*⁴. This, certain; verb 'to be.' I. 10, II. 7, 8, 17, 21, III. 1, 15. *et al.*

- 時 *Shih*². Time, season; to time; constantly. I. 1, 5, X. 8, 18, XIV. 14, XV. 10, XVI. 7, XVII. 1, 19.
- 晉 *Chin*⁴. The Chin State. XIV. 16.
- 晏 *Yen*⁴. Late; a name. V. 16, XIII. 14.
- 晝 *Chou*⁴. Daytime. V. 9, IX. 16.
- 晨 *Ch'en*². Morning. XIV. 41.
- 暇 *Hsia*⁴. Leisure. XIV. 31.
- 暑 *Shu*³. Hot weather. X. 6.
- 景 *Ching*³. A designation. XII. 11, XIV. 38, XVI. 12, XVIII. 3, XIX. 23.
- 暴 *Pao*⁴. Violence, oppression; to attack unarmed. VII. 10, VIII. 4, XX. 2.
- 曆 *Li*⁴* Calculation, period. XX. 1.

Radical 73. 日

- 日 *Yüeh*⁴* To say, speak. I. 1, 10, II. 2, 5, III. 21, 24, *et al.*
- 曲 *Ch'ü*¹* Bent. VII. 15.
- 更 *Kêng*¹. To change, turn. XIX. 21.
- 書 *Shu*¹. To write; a book; the book (i.e. of History). II. 21, VII. 17, XI. 24, XIV. 43, XV. 5.
- 曾 *Ts'êng*². Already, and yet, and now. II. 8, III. 6, XI. 23.
- 會 *Hui*⁴. To meet, assemble. XI. 25, XII. 24.

Radical 74. 月

- 月 *Yüeh*⁴* The moon, a month, monthly. VI. 5, VII. 13, X. 6, XIII. 10, XVII. 1, XIX. 5, 21, 24.
- 有 *Yu*³. To have; there is. I. 1, 2, 6, 12, 14, II. 3, 7, '8, 21, *et al.* *Yu*⁴. And, plus. II. 4, X. 6.

- 朋 *P'êng*³. Men of kindred spirit, a friend. I. 1, 4, IV. 26, V. 25, XIII. 28.
- 服 *Fu*².* Clothes, to wear; to submit, serve, undertake. II. 8, 19, VIII. 20, 21, X. 6, 10, 13, 16, XI. 25, XIII. 4, XIV. 38, XV. 10, XVI. 1, XIX. 23.
- 朕 *Chên*⁴. The imperial I, We. XX. 1.
- 朔 *Shuo*⁴.* First day of new moon. III. 17.
- 望 *Wang*⁴. To look towards (admiringly or expectantly). V. 8, XIX. 9, XX. 2.
- 朝 *Chao*¹. Morning. IV. 8, VI. 14, XII. 21. *Ch'ao*¹. The Court, a Court audience, V. 7, X. 1, 6, 10, 12, 13, XIII. 14, XIV. 22, 38, XVIII. 4, XIX. 22, 23.
- 期 *Chi*². A fixed time, a date. VII. 30, XX. 2. *Chi*². A year. (朞). XVII. 21.
- 朞 *Chi*¹. A year, twelvemonth. XIII. 10.

Radical 75. 木

- 木 *Mu*⁴.* A tree, wood, wooden, simple. III. 24, V. 9, XIII. 27, XVII. 9, XIX. 12.
- 未 *Wei*⁴. Not yet, never. I. 2, 7, 15, III. 24, 25, IV. 6, *et al.*
- 末 *Mo*⁴.* Twigs, ends, an end of, no, none. IX. 10, 23, XIV. 42, XV. 15, XVII. 5, XIX. 12.
- 本 *Pên*³. Root, radical, fundamental. I. 2, III. 4, XIX. 12.
- 朱 *Chu*¹. Red, vermilion; a name. XVII. 18, XVIII. 8.
- 朽 *Hsiu*³. Decayed, rotten. V. 9.
- 朽 *Wu*¹. To plaster. V. 9.

- 杞 *Ch'i*³. Name of a State. III. 9.
 杖 *Chang*⁴. A staff; old man, elder. X. 10, XIV. 46, XVIII. 7.
 束 *Shu*⁴* To bind, a bundle. V. 7, VII. 7.
 東 *Tung*¹. East, eastern, turn to the east. X. 13, XIV. 9, XVI. 1, XVII. 5.
 某 *Mou*³, *Mu*³. So-and-so. XV. 41.
 松 *Sung*¹. The pine tree. III. 21, IX. 27.
 枉 *Wang*³. Crooked, ill-doer. II. 19, XII. 22, XVIII. 2.
 枕 *Chên*⁴. To pillow. VII. 15.
 村 *Ts'ai*². Materials. V. 6.
 果 *Kuo*³... Determined, decided. VI. 6. XIII. 20, XIV. 42, XVII. 24.
 栢 *Po*⁴* *Pai*³. The cypress. III. 21, IX. 27.
 桉 *Hsia*²* A cage. XVI. 1.
 柔 *Jou*². Yielding, soft. XVI. 4.
 析 *Hsi*¹* Divided. XVI. 1.
 柳 *Liu*². The name of a place. | 下. XV. 13, XVIII. 2, 8.
 栖 *Ch'i*². To roost, perch, hang about. XIV. 34.
 栗 *Li*⁴* Chestnut tree, stand in awe. III. 21.
 校 *Chiao*⁴. To compare, contest, retaliate. VIII. 5.
 格 *Ko*²* Pattern, standard. II. 3.
 梁 *Liang*². A bridge. X. 17.
 桀 *Chieh*²* Name of a recluse. XVIII. 6.
 桓 *Huan*². Duke of Ch'i; name of the three principal families of Lu; a surname. VII. 22, XIV. 16, 17, 18, XVI. 3, XVIII. 4.
 桑 *Sang*¹. 子 |. A surname. VI. 1.

木, 欠

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- 桴 *Fu*². A raft. V. 6.
 柎 *Cho*⁴.* A small post, king post. V. 17.
 棄 *Ch'i*⁴. To abandon, throw away, dismiss. V. 18,
 XIII. 19, 30, XVII. 14, XVIII. 10.
 棺 *Kuan*¹. A coffin. XI. 7.
 槨 *Kuo*³.* An outer coffin. XI. 7.
 棣 *Ti*⁴. Mountain plum IX. 30.
 棘 *Chi*².* A surname. XII. 8.
 棖 *Ch'êng*². A surname. V. 10.
 植 *Chih*².* To plant, set, up. XVIII. 7.
 楚 *Ch'u*³. Name of a State. XVIII. 5, 9.
 榮 *Jung*². Glorious. XIX. 25.
 樂 *Yo*⁴.* *Yüeh*⁴.* Music, see Intro. VIII. III. 3, 23,
 VII. 13, VIII. 8, IX. 14, XI. 1, 25, XIII.
 8, XIV. 13, XV. 10, XVI. 2, 5, XVII.
 11, 18, 21, XVIII. 4. *Lo*⁴.* Joy, delight,
 glad. I. 1, 15, III. 20, IV. 2, VI. 9, 18,
 21, VII. 15, 18, XI. 12, XIII. 15, XIV.
 14, XVI. 5, XVII. 21. *Yao*⁴. To find
 pleasure in. VI. 21, XVI. 5.

- 樹 *Shu*⁴. A tree, a gate screen. III. 22.
 權 *Ch'üan*². A weight, weighty, to weigh, judge. IX.
 29, XVIII. 8, XX. 1.
 櫝 *Tu*⁴.* A cabinet. XVI. 1.

Radical 76. 欠

- 次 *T'zu*⁴. Next in order. VII. 27, XIII. 20, XIV. 39,
 XVI. 9. In hasty moments. IV. 5.
 欲 *Yu*⁴.* To desire, wish, crave, want, seek after. II.
 4, III. 10, 17, IV. 5, 24, V. 11, VI. 4, 28,

VII. 29, IX. 10, 13, XI. 10, XII. 2, 10, 18, 19,
XIII. 17, XIV. 2, 13, 26, 47, XV. 23, XVI.
1, XVII. 1, 5, 20, XVIII. 5, XIX. 24, XX. 2.

欺 *Ch'i*². To impose upon, deceive. VI. 24, IX. 11,
XIV. 23.

歌 *Ko*¹. To sing. VII. 9, 31, XVII. 4, 20, XVIII. 5.

歎 *T'an*⁴. To sigh. IX. 10, XI. 25.

Radical 77. 止

止 *Chih*³. To stop, rest, cease. IX. 18, 20, XI. 23,
XII. 23, XVI. 1, XVIII. 7, XIX. 14.

正 *Chêng*⁴. Right, upright, aright; correct, to correct;
just, to adjust. I. 14, VII. 33, VIII. 4, IX.
14, X. 8, 9, 13, 17, XII. 17, XIII. 3, 6, 13,
XIV. 16, XV. 4, XVII. 10, XX. 2.

武 *Wu*³. Martial. Only occurs as a name. II. 6, III.
25, V. 20, VI. 12, VIII. 20, XIV. 13, 15,
XVII. 4, XVIII. 9, XIX. 22, 23, 24.

歲 *Sui*⁴. A year, age. IX. 27, XVII. 1.

歸 *Kuei*¹. To return, revert, restore, turn, to accord,
flow to. I. 9, III. 22, V. 21, X. 15, XI.
25, XII. 1, XIX. 20, XX. 1. *Kuei*⁴. To,
present. XVII. 1, XVIII. 4.

Radical 78. 歹

死 *Ssü*³. To die; death; mortal. II. 5, IV. 8, VI. 2
VII. 10, VIII. 4, 7, 13, IX. 5, 11, X. 15,
XI. 6, 7, 8, 9, 10, 11, 12, 22, XII. 5, 7, 10,
XIV. 6, 17, 18, 46, XV. 34, XVI. 12,
XVIII. 1, XIX. 25.

歹, 殳, 母, 比, 氏 THE ANALECTS.

- 殆 *Tai*⁴. Dangerous, perilous, imprudent. II. 15, 18, XV. 10, XVIII. 5.
殖 *Chih*^{2*}. To get rich, abound. XI. 18.
殘 *Ts'an*². Brutal, cruel. XIII. 11.
殞 *Ping*⁴. To encoffin, bury. X. 15.

Radical 79. 殳

- 殺 *Sha*^{1*}. To kill, put to death. XII. 19, XIII. 11, XIV. 17, 18, XV. 8, XVIII. 7, XX. 2, Shai⁴. To cut away. X. 6.
殷 *Yin*¹. The Yin or 商 dynasty. II. 23, III. 9, VIII, 20, XV. 10, XVIII. 1.
殿 *Tien*⁴. To bring up the rear, rearguard. VI. 13.
毀 *Hui*³. To injure, disparage. XV. 24, XVI. 1, XIX. 24.
毅 *I*⁴. Resolute, fortitude. VIII. 7, XIII. 27.

Radical 80. 母

- 毋 *Wu*². Do not; no. VI. 3, IX. 4, XI. 25, XII. 23.
母 *Mu*³. A mother. II. 6, IV. 18, 19, 21, VI. 3, XI. 4, XVII. 21, XVIII. 2.
每⁵ *Mi*. Each, every. III. 15.

Radical 81. 比

- 比 *Pi*³. To compare, a name. VII. 1, XVIII. 1. *Pi*⁴. Partisan, partial, reach. II. 14, IV. 10, XI. 25.

Radical 83. 氏

- 氏 *Shih*⁴. A family, clan, House; the chief member of a.

House. III. 1, 21, 22, VI. 7, XI. 16, XIV. 10, 41, 42, XVII. 5, XVIII. 3.

民 *Min*². The people; men. I. 5, 9, II. 3, 20, III. 21, V. 15, VI. 1, 20, 27, 28, VIII. 1, 2, 9, 19, XI. 24, 25, XII. 2, 7, 19, XIII. 3, 4, 30, XIV. 18, 44, XV. 24, 32, 34, XVI. 9, 12, XVII. 16, XVIII. 8, XIX. 10, XX. 1, 2.

Radical 84. 气

氣 *Ch'i*⁴. Air, breath; temper, constitution. VIII. 4, X. 4, 8, XVI. 7.

Radical 85. 水 汙

水 *Shui*³. Water. VI. 21, VII. 15, XV. 34.

永 *Yung*³. Perpetually. XX. 1.

汎 *Fan*⁴. Overflow, comprehensive. I. 6.

求 *Ch'iu*². Seek for, ask, a disciple's name. I. 10, 14, IV. 14, V. 7, VI. 6, VII. 11, 14, 19, IX. 12, 26, XI. 16, 21, 23, 25, XIV. 13, 47, XV. 8, 20, XVI. 11, XVIII. 10.

汶 *Wên*⁴. Name of a river. VI. 7.

沂 *I*². Name of a river. XI. 25.

沐 *Mu*⁴*. To bathe. XIV. 22.

沒 *Mo*⁴*, *Mu*⁴*. End, finish, dead. I. 11, IX. 5, X. 4, XIV. 10, XV. 19, XVII. 21.

河 *Ho*². A river, the (Yellow) river. VII. 10, IX. 8, XVIII. 9.

治 *Chih*¹. To govern. V. 7, XIV. 20. *Chih*⁴. To be governed. VIII. 20, XV. 4.

沮 *Chü*¹. Name of a recluse. XVIII. 6.

- 沽 *Ku¹*. To sell, buy, trade. IX. 12, X. 8.
 沛 *F'ei²*. Overflow. 顛 |. Times of peril. IV. 5.
 泥 *Ni⁴*. Stuck fast, bogged, hindered. XIX. 4.
 法 *Fa³* ** 4.** Law, lawful. IX. 23, XX. 1.
 泰 *T'ai⁴*. Prosperous, exceeding, dignified, Mt. T'ai. III. 6, VII. 25, VIII. 1, IX. 3, XIII. 26, XX. 2.
 洋 *Yang²*. Vast, grand. VIII. 15.
 洒 *Sa³*. To sprinkle. XIX. 12.
 漚 *Hsü¹.** A ditch. VIII. 21.
 津 *Ching¹*. A ford. XVIII. 6.
 流 *Liu²*. To flow. 下 |. A swamp, low-lying, XVII. 24, XIX. 20.
 浮 *Fou²*. To float, floating, fleeting. V. 6, VII. 15.
 浴 *Yü⁴.** To bathe. XI. 25, XIV. 22.
 海 *Hai³*. The sea, the (four) seas. V. 6, XII. 5, XVIII. 9, XX. 1.
 浸 *Ch'in⁴*. To soak. XII. 6.
 洩 *Li⁴*. To control. XV. 32.
 涅 *Nieh⁴.** To steep in black liquid. XVII. 7.
 淫 *Yin²*. Licentious, sensual. III. 20, XV. 10.
 深 *Shên¹*. Deep. VIII. 3, XIV. 42.
 清 *Ch'ing¹*. Clean, pure. V. 18, XVIII. 8.
 淵 *Yüan²*. A gulf. VIII. 3. Name of Confucius' favourite disciple, see Intro. V.
 淺 *Ch'ien³*. Shallow. XIV. 42.
 温 *Wên¹*. Warm, to warm up, review; benign, affable. I. 10, II. 11, VII. 37, XVI. 10, XIX. 9.
 游 *Yü²*. Ramble, take recreation in. VII. 6. Name of a disciple. Intro. V.

- 湯 *T'ang*¹. Scalding liquid; Emperor T'ang. XII. 22, XVI. 11.
- 膝 *T'êng*². Name of a State. XIV. 12.
- 沿 *T'ao*¹. To roll like an inundation. XVIII. 6.
- 漆 *Ch'i*¹. Part of a surname. V. 5.
- 溺 *Ni*⁴*. Name of a recluse. XVIII. 6.
- 溝 *Kou*¹. A ditch, drain. VIII. 21, XIV. 18.
- 漢 *Han*⁴. The river Han in Hupeh. XVIII. 9.
- 潔 *Chieh*²*. Clean, pure. VII. 28, XVIII. 7.
- 潤 *Jun*¹. To soak, enrich. XII. 6, XIV. 9.
- 滅 *Mieh*¹*. To extinguish. VI. 12, XX. 1.
- 濟 *Chi*¹. To help, succour. VI. 28.
- 瀆 *Tu*⁴*. A ditch, drain. XIV. 18.
- 濫 *Lan*⁴. Overflow, excess. XV. 1.
- 灌 *Kuan*⁴. To pour, sprinkle. III. 10.

Radical 86. 火

- 火 *Huo*². Fire. XV. 34, XVII. 21.
- 烈 *Lieh*⁴*. Violent, fierce. X. 16.
- 焉 *Yen*¹. How? why? II. 10, III. 22, IV. 1, V. 2, 4, 10, 18, IX. 22, XI. 11, XII. 19, *et al.*
*Yen*². A final particle, euphonic or interjectional. I. 14, IV. 17, V. 15, 23, 27, VI. 5, 7, 12, 24, VIII. 1, 18 *et al.*
- 無 *Wu*². Not, have not, without. I. 11, 14, 15, II. 2, 3, 5, 22, 24. *et al.*
- 焚 *Fên*². To burn. X. 12.
- 然 *Jan*². So, thus, right, but; forms the adverb. III. 13, 22, V. 21, VI. 1, 16, 24, VIII. 20, 21, IX. 10, 14, 27, XI. 12, 15. *et al.*

火, 爪, 父, 爻, 爿 THE ANALECTS.

- 煥 *Huan*⁴. Brilliant, lustrous. VIII. 19.
熟 *Shu*²* To cook, cooked. X. 13.
燕 *Yen*⁴. At leisure, at ease. VII. 4.
燧 *Sui*⁴. To ignite by friction. XVII. 21.

Radical 87. 爪

- 爭 *Chêng*¹. To contend, wrangle, strive. III. 7, XV. 21.
爲 *Wei*². To do, make, be; 以爲 to take to be, to regard as, consider as, deem. I. 2, 12, II. 1, 8, 11, 17, 19, 21, 24, *et al.* *Wei*⁴. For, on behalf of, because. I. 4, III. 16, VI. 3, 7, VII. 14, XI. 9, 16, XIII. 18, XIV. 25, XV. 39.

Radical 88. 父

- 父 *Fu*⁴. Father. I. 11, II. 6, IV. 18, 19, 20, 21, IX. 15, XI. 4, 10, 21, 23, XII. 11, XIII. 18, XVII. 9, 21, XVIII. 2, XIX. 18. *Fu*³. Name of a place 莒 |. XIII. 17.

Radical 89. 爻

- 爾 *Erl*³. You, your; a final particle meaning simply, just; an adverbial ending. III. 17, V. 11, 25, VI. 3, VII. 10, 18, 23, 33, 34, IX. 10, 30, X. 1, XI. 25, XII. 20, XIII. 2, XVI. 1, XVII. 1, XX. 1.

Radical 90. 爿

- 牆 *Ch'iang*². A wall. V. 9, XVI. 1, XVII. 10, XIX. 23.

Radical 91. 片

- 片 *P'ien*⁴. A splinter, slice, half. XII. 12.
 版 *Pan*³. A tablet, census table X. 16.
 牖 *Yu*⁴. A window. VI. 8.

Radical 93. 牛

- 牛 *Niu*². An ox; a personal name. VI. 4, 8, XI. 2,
 XII. 3, 4, 5, XVII. 4.
 牟 *Mou*². Name of a place. XVII. 7.
 牡 *Mu*³, *Mou*³. The male of animals. XX. 1.
 物 *Wu*⁴.* Things. XVII. 19.
 犂 *Li*². Brindled. VI. 4.

Radical 94. 犬

- 犬 *Ch'uan*³. A dog, II. 7, XII. 8.
 犯 *Fan*⁴. To offend, to withstand. I. 2, VIII. 5, XIV.
 23.
 狂 *K'uang*². Extravagant, reckless, impulsive, ambi-
 tious. V. 21, VIII. 16, XIII. 21, XVII.
 8, 16, XVIII. 5.
 狄 *Ti*².* Northern barbarians. III, 5, XIII. 19.
 狎 *Hsia*².* Familiar, to take liberties with. X. 16,
 XVI. 8.
 狐 *Hu*². Fox. IX. 26, X. 6.
 猜 *Chüan*⁴. Cautious, discreet. XIII. 21.
 猛 *Mêng*³. Fierce, overbearing, domineering. VII. 37,
 XX. 2.
 猶 *Yu*². Like, as; as it were; yet, still. V. 18, VII.
 32, VIII. 17, XI. 10, 15, XII. 8, 9, 13,

犬, 立, 玉, 瓜, 甘 THE ANALECTS.

XIV. 38, 45, XV. 25, XVII. 10, 12,
XVIII. 5, XIX. 24, 25, XX. 2.

- 獄 *Yü*⁴.* A dispute, law-case. XII. 12.
獨 *Tu*².* Alone, only. XII. 5, XVI. 13.
獲 *Huo*⁴.* To catch, obtain. III. 13, VI. 20.
獻 *Hsien*⁴. Used for 賢, wise and worthy men. III. 9
獸 *Shou*⁴. Beasts, animals. XVII. 9, XVIII. 6.

Radical 95. 立

- 立 *Hsüan*². Dark, black. X. 6, XX. 1.
率 *Shuai*². Hastily. XI. 25.

Radical 96. 玉

- 玉 *Yü*⁴.* A gem, jewel; a personal name. IX. 12,
XIV. 26, XV. 6, XVI. 1, XVII. 11.
王 *Wang*². A king, royal; a surname. I. 12, III. 13,
VIII. 20. IX. 5, XIII. 12, XIV. 20,
XVI. 1.
琢 *Cho*².* To cut (gems). I. 15.
瑚 *Hu*². A jewel, coral. V. 3.
璉 *Lien*². A sacrificial grain vessel. V. 3.
瑟 *Sê*⁴.* A harp, harpsichord. XI. 14, 25, XVII. 20.

Radical 97. 瓜

- 瓜 *Kua*¹. A gourd. XVII. 7. Said to mean 必. X.
8.
瓢 *P'iac*². A gourd, ladle. VI. 9.

Radical 99. 甘

- 甘 *Kan*¹. Sweet, agreeable. XVII. 21.

甚 *Shên*². Extreme; to exceed. VII. 5, 28, VIII. 10, XV. 34, XIX. 20.

Radical 100. 生

生 *Shêng*¹. To beget, bear, produce; to live, living, life. I. 2, II. 5, 8, V. 23, VI. 17, VII. 19, 22, IX. 22, X. 13, XI. 11, XII. 5, 10, XIV. 13, 34, 47, XV. 8, XVI. 9, XVII. 19, 21, XIX. 25.

產 *Ch'an*³. Designation of a statesman contemporary with Conf. V. 15, XIV. 9, 10.

Radical 101. 用

用 *Yung*⁴. Use, employ, usage, expend, need. I. 5, 12, IV. 6, V. 4, 22, VI. 4, VII. 10, IX. 26, XI. 1, XII. 9, 19, XIII. 4, 10, XVI. 1, XVII. 4, 5, 22, XVIII. 3, XX. 1.

甫 *Fu*³. A cap. XI. 25.

甯 *Ning*². A surname. V. 20.

Radical 102. 田

由 *Yu*². From, proceed from; to follow; motives; by mean's of; name of 子路 see Intro. V. I. 12, II. 10, 17, V. 7, VI. 6, 12, 15, VIII. 9, IX. 10, 11, 26, XI. 12, 14, 17, 21, 23, 25, XII. 1, 12, XIII. 3, XV. 3, XVII. 7, 8, XVIII. 6.

申 *Shên*¹. Relaxed, at ease; a disciple's name. V. 10, VII. 4.

田, 疋, 疒, 疒

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- 畏 *Wei*⁴. To fear, respect, stand in awe. IX. 5, 22, XI. 22, XVI. 8, XX. 1.
- 畔 *Fan*⁴. Path, to transgress, revolt. VI. 25, XVII. 5, 7.
- 畜 *Ch'u*⁴* To rear, nourish. X. 13.
- 畝 *Mou*³. A personal name. XIV. 34.
- 畫 *Hua*⁴. To draw (a line). VI. 10.
- 異 *I*⁴. Different, strange, foreign, extraordinary. I. 10, II. 16, XI. 23, 25, XIII. 18, XVI. 12, 13, 14, XVIII. 8, XIX. 3.
- 當 *Tang*¹. To undertake, be; during, in. X. 6, XV. 35, XIX. 12.

Radical 103. 疋

- 疏 *Su*¹. Estrange; coarse. IV. 26, VII. 15, X. 8, XIV. 10.
- 疑 *I*². To doubt; misgiving. II. 18, XII. 20, XVI. 10.

Radical 104. 疒

- 疾 *Chiu*³. Chronic illness. XII. 4.
- 疾 *Chi*³* Sick, ill; fault; to hate; hasty. II. 6, VI. 8, VII. 12, 34, VIII. 3, 4, 10, IX. 11, X. 13, 17, XIV. 34, XV. 19, XVI. 1, XVII. 16, 20.
- 病 *Ping*⁴. Ill, sick; pained about. VI. 28, VII. 34, IX. 11, XIV. 45, XV. 1, 18.

Radical 105. 疒

- 發 *Fa*¹* To put forth, set forth, express. II. 9, VII. 8, 18.

Radical 106. 白

- 白 *Pai*², *Po*^{2**4*}. White. XI. 5.
 百 *Pai*³, *Po*^{2**4*}. A hundred, all. II. 2, 23, V. 7, VI. 3, VIII. 6, XII. 9, XIII. 5, 11, XIV. 10, 43, 45, XVII. 19, XIX. 7, 23, XX. 1.
 皆 *Chieh*¹. All. II. 7. VII. 17, XI. 2, XII. 5, 7, XIV. 43, XVIII. 6, XIX. 21.

- 皇 *Huang*². Imperial, august. XX. 1
 皦 *Chiao*³. Clear, distinct. III. 23.

Radical 107. 皮

- 皮 *P'i*². Skin, leather. III. 16.

Radical 108. 皿

- 盈 *Ying*². Full, to fill. VII. 25, VIII. 15.
 益 *I*^{2*}. Benefit, beneficial; increase, more. II. 23, VI. 3, XI. 16, XIII. 1, XIV. 47, XV. 30, XVI. 4, 5.
 盍 *Ho*^{2*}. Why not? V. 25, XII. 9.
 盛 *Shêng*⁴. Replete, abundant. VIII. 20, X. 16.
 盜 *Tao*⁴. Robber, thief. XII. 18, XVII. 12, 23.
 盡 *Chin*⁴. Utmost, perfect, all. III. 18, 25, VIII. 21.
 監 *Chien*⁴. To survey. III. 14.
 盪 *T'ung*⁴. To move, sway, propel a boat. XIV. 6.

Radical 109. 目

- 目 *Mu*^{4*}. Eye; main features. III. 8, XII. 1.
 盼 *P'an*⁴. Clear-eyed. III. 8.
 直 *Chih*^{2*}. Straight, straightforward, upright, frank, just, honest. V. 23, VI. 17, VIII. 2, 16, XII. 20, 22, XIII. 18, XIV. 36, XV. 6, 24, XVI. 4, XVII. 8, 16, 24, XVIII. 2.

目, 矛, 矢, 石 THE ANALECTS.

相 *Hsiang*¹. Mutual, together. XV. 39, XVII. 2.
*Hsiang*⁴. Minister, assist. III. 2, XI. 25,
XIV. 18, XV. 41, XVI. 1.

省 *Hsing*³. To examine. I. 4, II. 9, IV. 17, XII. 4.
衆 *Chung*⁴. All; the many, the multitude. I. 6, II. 1,
VI. 28, IX. 3, XII. 22, XV. 27, XVII. 6,
XIX. 3, XX. 1, 2.

瞻 *Chan*¹. To look at. IX. 10, XX. 2.
瞽 *Ku*³. Blind, blindness. IX. 9, X. 16, XVI. 6.

Radical 110. 矛

矜 *Ching*¹. To commiserate; dignity, dignified. XV.
21, XVII. 16, XIX. 3, 19.

Radical 111. 矢

矢 *Shih*⁴. An arrow; to take an oath. VI. 26,
XV. 6.

矣 *I*³. A particle denoting finality. I. 3, 7, 9, 11, *et al.*
知 *Chih*¹. To know, understand, be recognised. I. 1, 12,
15, 16, II. 4, 11, 17, 22, 23, III. 11, 15, 22,
IV. 7, 14, 21, *et al.* *Chih*⁴. Wise, wisdom,
enlightened, knowledge. IV. 1, V. 17, 20,
VI. 20, 21, IX. 28, XII. 22, XIV. 13, 30,
XV. 7, 32, XVII. 1, 3, 24, XIX. 25.

矩 *Chü*³. (Car₁ enter's) square, rule. II. 4.
短 *Tuan*³. Short. VI. 2, X. 6, XI. 6.

Radical 112. 石

石 *Shih*⁴* Stone. XIV. 41.

- 硜 *K'êng.* Gritty, stony, stubborn XIII. 20, XIV. 42.
 磋 *T'so¹.* To file, polish. I. 15.
 磨 *Mo².* To grind. I. 15, XVII. 7.
 磷 *Lin⁴.* To grind down. XVII. 7.
 磬 *Ch'ing⁴.* Stone chimes. XIV. 42, XVIII. 9.

Radical 113. 示

- 示 *Shih⁴.* To look upon (for 視). III. 11.
 社 *Shê⁴.* Altars of the tutelary deities of the land. III. 21, XI. 24, XVI. 1.
 祗 *Ch'i².* Spirits terrestrial. VII. 34.
 祗 *Chih².* Only. XVI. 12.
 神 *Shên².* Spirits, deities. III. 12, VI. 20, VII. 20, 34, VIII. 21, XI. 11.
 祝 *Chu⁴.** To invoke, a reader of invocations. VI. 14, XIV. 20.
 祭 *Chi⁴.* Sacrifice, sacrificial. II. 5, 24, III. 12, X. 8, 13, 15, XII. 2, XIX. 1, XX. 1.
 祿 *Lu⁴.* Emolument, official income. II. 18, XV. 31, XVI. 3, XX. 1.
 禦 *Yu⁴.* To oppose, encounter, resist. V. 4.
 禘 *Ti⁴.* The ancient Imperial Sacrifice to the remotest ancestor. III. 10, 11.
 禮 *Li².* Ceremony; see Intro. VIII. I. 12, 13, 15, II. 3, 5, 23, III. 3, 4, 8, 9, 15, 17, 18, 23, 26, IV. 13, VI. 25, VII. 17, 30, VIII. 2, 8, IX. 3, 10, X. 5, XI. 1, 25, XII. 1, 5, XIII. 3, 4, XIV. 13, 44, XV. 17, 32, XVI. 2, 5, 13, XVII. 11, 21, 24, XX. 3.
 禱 *Tao².* To pray. III. 13, VII. 34.

Radical 114. 內

禹 *Yü³*. The great Yü. VIII. 18, 21, XIV. 6, XX. 1.

Radical 115. 禾

- 私 *Ssŭ¹*. Private, in private. II. 9, X. 5.
 秀 *Hsiu⁴*. To flower. IX. 21.
 秉 *Ping³*. A measure of 160 斗. VI. 3.
 科 *K'o¹*. Class, rank, degree. III. 16.
 秦 *Ch'in²*. The State of Ch'in. XVIII. 9.
 移 *I²*. To remove, change. XVII. 3.
 稱 *Ch'êng¹*. To call, speak of, praise. VIII. 1, XIII. 20,
 XIV. 35, XV. 19, XVI. 12, 14, XVII. 24.
 稷 *Chi²*^{*}*. The tutelary deity of agriculture. XI. 24,
 XVI. 1. Minister of agriculture under Yao
 and Shun. XIV. 6.
 稻 *Tao⁴*. Growing rice, rice. XVII. 21.
 稼 *Chia⁴*. Agriculture. XIII. 4, XIV. 6.
 穀 *Ku³*^{*}*. Grain, emolument, pay. VIII. 12, XIV. 1,
 XVII. 21, XVIII. 7.
 穆 *Mu⁴*^{*}*. Solemn, grave. III. 2.

Radical 116. 穴

- 空 *K'ung¹*. Empty, simple. IX. 7. *K'ung⁴*. In want.
 XI. 18.
 穿 *Ch'uan¹*. To bore or worm through. XVII. 12.
 突 *T'u⁴*^{*}*. A man's name. XVIII. 11.
 窒 *Chih⁴*^{*}*. Blocked up, obtuse. XVII. 24.
 窬 *Yü²*. Hole (through wall) ; skulk over wall. XVII.
 12.

- 窮 *Chiung*². Poor, impoverished, want. XV. 1, XX. 1.
- 窺 *K'uci*¹. To peep, spy. XIX. 23.
- 竊 *Chieh*⁴. To steal; to venture. VII. 1, XII, 18, XV. 13.
- 竈 *Tsao*⁴. The hearth, god of the hearth. III. 13.

Radical 117. 立

- 立 *Li*⁴.* To stand, establish, maintain. I. 2, II. 4, IV. 14, V. 7, VI. 28, VIII, 8. IX. 10, 26, 29, *et al.*
- 章 *Chang*¹. Refined, elegant, pattern, rule. V. 12, 21, VIII. 19, XI. 25.
- 童 *T'ung*². A youth; a maid. VII. 28, XI. 25, XIV. 47, XVI. 14.
- 竭 *Chieh*².* Utmost, exhaust. I. 7, IX. 7, 10.
- 端 *Tuan*¹. A beginning or end, extremities, point, doctrine. II. 16, IX. 7, XI. 25.

Radical 118. 竹

- 笑 *Hsiao*⁴. To laugh, smile. III. 8, XIV. 14, XVII. 4.
- 等 *Têng*³. A step, grade. X. 4.
- 答 *Ta*².* To reply. XIV. 6.
- 策 *Ts'ê*⁴.* To whip. VI. 13.
- 筓 *Shao*¹. A basket. XIII. 20.
- 算 *Suan*⁴. To reckon, take account of. XIII. 20.
- 節 *Chieh*².* A node, section; regulate, economise; emergency. I. 5, 12, V. 17, VIII. 6, XVI. 5, XVIII. 7.

竹, 米, 糸

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管 *Kuan*³. A surname. | 仲. III. 22, XIV. 10, 17, 18.

箕 *Chi*¹. The name of a State. XVIII. 1.

篤 *Tu*³* Sincere, reliable, unwavering. VIII. 2, 13, XI. 20, XV. 5, XIX. 2, 6.

簞 *Tan*¹ A bamboo bowl. VI. 9.

簞 *K'uei*⁴. A basket, hod. IX. 18.

簡 *Chien*³. Brief, hasty, remiss, easy-going; to examine. V. 21, VI. 1, XIV. 22, XX. 1.

籩 *Pien*¹. A sacrificial fruit basket. VIII. 4.

Radical 119. 米

粟 *Su*⁴. Grain. VI. 3, XII. 11.

精 *Ching*¹. Fine rice. X. 8.

糞 *Fen*⁴. Dirt, manure, ordure. V. 9.

糧 *Liang*³. Rations, supplies. XV. 1.

Radical 120. 糸

糾 *Chiu*³. A name. XIV. 17, 18.

約 *Yo*¹*, *Yueh*¹*. Restrain, in straits. IV. 2, 23, VI. 25, VII. 25, IX. 10.

紅 *Hung*². Red. X. 6.

紂 *Chou*⁴. Last emp. of 商 dynasty. XIX. 20.

純 *Shun*². Silken, one-coloured, harmonious. III. 23, IX. 3.

納 *Na*⁴* To pay, offer, present. XX. 2.

素 *Su*⁴* Plain, white, groundwork. III. 8, X. 6.

紫 *Tzi*². Dark red, purple. X. 6, XVII. 18.

細 *Hsi*⁴. Fine, delicate, small. X. 8.

紳 *Shen*¹. A sash, girdle. X. 13, XV. 5.

- 紺 *Kan*⁴. A deep purple. X. 6.
 終 *Chung*¹. An end, termination; decease; whole, all.
 I. 9, II. 9, IV. 5, IX. 26, XV. 16, 23, 30,
 XVII. 22, 26, XX. 1.
- 絕 *Chüeh*². * Cut off, free from, without. IX. 4, XV. 1,
 XIX. 24, XX. 1.
- 給 *Chi*³, * *Kei*³. 口 | . Ready-tongued. V. 4.
 綫 *Hsieh*⁴. * Fetters, bonds. V. 1.
 絞 *Chiao*³. To twist; brusque, effrontery. VIII. 2,
 XVII. 8.
- 絢 *Hsüan*⁴. The coloured part of a picture. III. 8.
 絺 *Ch'ih*¹. Fine textured (linen). X. 6.
 綌 *Ch'i*¹. * Loose textured (linen). X. 6.
 綱 *Kang*¹. To use a net. VII. 26.
 綏 *Sui*². A mounting cord, to tranquillise. X. 17,
 XIX. 25.
- 經 *Ching*¹. To strangle, commit suicide. XIV. 18.
 維 *Wei*². To maintain, support; a particle. III. 2.
 綽 *Ch'o*⁴. * A personal name. XIV. 12, 13.
 縱 *Tsung*⁴. Lax, loose, unrestricted; although. IX. 6, 11.
 總 *Tsung*³. Altogether; | 已, attended to their
 respective duties. XIV. 43.
- 緇 *Tsou*¹. Dark puce. X. 6.
 緇 *Tzū*¹. Black. X. 6, XVII. 7.
 纆 *Lei*². A black rope, bonds. | 綫. V. 1.
 繫 *Hsi*⁴. To hang up. XVII. 7.
 繚 *Liao*². A man's name. XVIII. 9.
 繚 *Hui*⁴, *Kuei*⁴. To draw, paint. III. 8.
 繹 *I*⁴. * To continue, unfold. III. 22. IX. 23.

- 縕 *Yün*³. Quilted with hemp. IX. 26.
 繼 *Chü*⁴. To continue, succeed to, add to. II. 23, VI.
 3. XX. 1.

Radical 121. 缶

- 缺 *Ch'üeh*¹.* A man's name. XVIII. 9.

Radical 122. 网

- 罔 *Wang*³. In vain; without; deceived. II. 15. VI.
 17. 24.
 罕 *Han*³. Rare, seldom. IX. 1.
 罪 *Tsu*⁴. Sin, crime, offence. III. 13, V. 1, XX. 1.
 罰 *Fa*³.* Punishment, fine. XIII. 3.
 罷 *Pa*⁴. To stop, leave off. IX. 10.

Radical 123. 羊

- 羊 *Yang*². A sheep, goat. III. 17, XII. 8, XIII. 18.
 美 *Mei*³. Excellent, beautiful, admirable. I. 12. III.
 8, 25, IV. 1, VI. 14, VIII. 11, 21, IX. 12,
 XII. 16, XIII. 8, XIX. 23, XX. 2.
 羔 *Kao*¹. A lamb, kid. X. 6, XI. 24.
 羣 *Ch'ün*². A flock, to associate, social. XV. 16, 21,
 XVII. 9, XVIII. 6.
 羞 *Hsiu*¹. Shame, disgrace. XIII. 22.
 義 *I*⁴. Right, the right, righteous, just, justice, duty;
 see Intro. VIII. I. 13, II. 24, IV. 10, 16,
 V. 15, VII. 3, 15, XII. 10, 20, XIII. 4,
 XIV. 13, 14, XV. 16, 17, XVI. 10, 11,
 XVII. 23, XVIII. 7, XIX. 1.
 羹 *Keng*¹. Broth, soup. X. 8.

Radical 124. 羽

- 羽 *Yü³*. A man's name. XIV. 9.
 翬 *I⁴*. A famous archer. XIV. 6.
 習 *Hsi²**. To practise, exercise. I. 1, 4, XVII. 2.
 翔 *Hsiang²*. To soar, hover about. X. 18.
 翕 *Hsi²**. Concord, in harmony. III. 23.
 翼 *I⁴*. Wings. X. 3, 4.

Radical 125. 老

- 老 *Lao³*. Old, old age, aged, elder. V. 25, VII. 1, 18, XIII. 4, XIV. 12, 46, XVI. 7, XVIII. 3.
 者 *Chê³*. A particle generally meaning he who, that which, etc. but often untranslatable. I. 2, 8, 15, II. 7, 23, III. 2, 8, 24, IV. 2, 6, 22, 23, V. 6, 25, 26, 27, VI. 2, 7, 10, 12, 18, 21, 26, IX. 6, 9, 22, 26, X. 1, 10, 16, XI. 2, 9, 24, 25, XII. 20, *et al.*

Radical 126. 而

- 而 *Êrh³*. And, and yet, or, an interjection. I. 1, 2, 4, 5, 12, 14, 15, II. 1, 3, 4, 9, 11, 14, 20, III. 10, IV. 12, 17, V. 9, VI. 8, 10, 14, *et al.*

Radical 127. 耒

- 耒 *Kêng¹*. To plough, to farm. XV. 31, XVIII. 6.
 耦 *On³*. Mate, pair, two together. XVIII. 6.
 耨 *Yu¹*. To rake, cover seed. XVIII. 6.

Radical 128. 耳

- 耳 *Êrh³*. The ear; final particle. II. 4, VI. 12, VIII. 15, XVII. 4.

耳, 聿, 肉

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聖 *Shêng*^A. A sage, inspired man, see Intro. VIII. VI. 28, VII. 25, 33, IX. 6, XVI. 8, XIX. 12.

聚 *Chü*^A. To collect. XI. 16.

聞 *Wên*^A. To hear. I. 10, II. 18, III. 15, IV. 8, V. 6, 8, 12, 13, 25, VI. 2, 3, *et al.* *Wên*^A. To be heard of. XII. 20.

聰 *Ts'ung*¹. To apprehend clearly. XVI. 10.

聲 *Shêng*¹. Songs, singing. XV. 10, XVII. 4, 18.

聽 *T'ing*¹. To listen to, hear, obey. V. 9, XII. 1, 13, XIV. 43, XVI. 10, XVII. 14, XIX. 9.

Radical 129. 聿

肆 *Ssü*^A. To expose, lax, shops. XIV. 38, XVII. 16, XIX. 7.

Radical 130 肉

肉 *Jou*^A.* Meat, flesh. VII. 13, X. 8, 15.

胥 *Hsi*^A.* A man's name. XVII. 7.

肥 *Fei*^A. Fat, sleek. VI. 3.

肩 *Chien*¹. The shoulder. XIX. 23.

肱 *Kung*¹. The arm. VII. 15.

脛 *Hsing*^A, *Ching*^A. The shin, shank. XIV. 46.

脛 *Nêng*^A. Able to, can, ability. I. 7, II. 7, 20, III. 6, 9, IV. 3, 13, V. 5, 13, 26, VI. 15, 28, VII. 3, 33, VIII. 5, 19, IX. 6, 10, 23, X. 1, XI. 11, 25, XII. 22, XIII. 5, XIV. 8, 18, 26, 30, 32, 38, XV. 1, 18, 32, XVIII. 3, XIX. 3, 5, 15, 18.

脩 *Hsin*¹. Dried strips of flesh, salary; to put in

order, cultivate. VII. 3, 7, XII. 21, XIV. 9, 45, XVI. 1, XX. 1.

- 脯 *Fu³*. Dried meat. X. 8.
 膚 *Fu¹*. The skin. XII. 6, A name 陽 | . XIX. 19.
 腥 *Hsing¹*. Uncooked meat. X. 13.
 膾 *Kuei⁴*. Minced fine. X. 8.

Radical 131. 臣

- 臣 *Ch'en²*. A Minister. III. 19, VIII. 20, IX. 11, XI. 23, XII. 11, XIII. 15, XIV. 19, XVI. 1, 2, XVIII. 7, 10, XIX. 18, XX. 1.
 臧 *Tsang¹*. A surname. V. 17, XIV. 13, 15, XV. 13. Excellent. IX. 26.
 臨 *Lin²*. To approach, to oversee II. 20, III. 26, VI. 1, VII. 10, VIII. 3, 6.

Radical 132. 自

- 自 *Tzu⁴*. Self; from. I. 1, III. 10, IV. 17, V. 26, VI. 8, VII. 7, IX. 14, XII. 7, XIV. 18, 30, 41, XVI. 2, 14, XIX. 24.
 臭 *Ch'ou⁴*. Smell. X. 8.
 臯 *Kao¹*. | 陶 Shun's Prime Minister. XII. 22.

Radical 133. 至

- 至 *Chih⁴*. To reach, arrive at; utmost. I. 10, II. 7, V. 18, VI. 5, 12, 22, 27, VII. 13, 18, 29, VIII. 1, 12, 20, IX. 8, XIII. 4, XVII. 18, XVIII. 7, 1, 4, 7, 14, 17, XX. 2.
 致 *Chih⁴*. To carry to the utmost. I. 7, VIII. 21, XIX. 1, 4, 7, 14, 17, XX. 2.
 臺 *T'ai²*. A surname 澹 | . VI. 12.

Radical 134. 白

- 與 *Yü²* 顛 | . A small State. XVI. 1.
 與 *Yü³*. With, associate with, and; give, grant; than,
 I. 4, 10, 15, II. 9, III. 4, 8, 13, IV. 5, 9, 10,
 V. 7, 8, 12, 16, 23, 25, *et al.* Yü¹.
 Particle of interrogation (usually implying
 affirmative), also of admiration. I. 2, 10,
 15, III. 6, V. 6, 9, 21, VI. 6, VIII. 6, IX.
 6, 19, 26, X. 2, XI. 23, 25, XII. 21,
 XVI. 12, XVIII. 8. Yü⁴. Present at, share
 in. III. 12, VIII. 18, IX. 5, XIII. 14.
 興 *Hsing¹*. To rise, begin, stimulate, revive, prosper.
 VIII. 2, 8, XIII. 3, 15, XV. 1, XVII. 9,
 XX. 1.
 舉 *Chü³*. To raise, promote, appreciate. II. 19, 20,
 VII. 8, X. 18, XII. 22, XIII. 2, XV. 22,
 XX. 1.
 舊 *Chiu⁴*. Old, former. V. 18, 22, VIII. 2, XI. 13,
 XVII. 21, XVIII. 10.

Radical 135. 舌

- 舌 *Shê²**. The tongue. XII. 8.
 舍 *Shê³*. Reject, set aside, relinquish. VI. 4, VII. 10,
 IX. 16, XI. 25, XIII. 2, XVI. 1.

Radical 136. 舛

- 舜 *Shun⁴*. The ancient Emperor. VI. 28, VIII. 18, 20,
 XII. 22, XIV. 45, XV. 4, XX. 1.
 舞 *Wü³*. To posture, dance. III. 1, XV. 10. | 雲,
 The rain altars. XI. 25, XII. 21.

Radical 137. 舟

舟 *Chow*¹. A boat. XIV 6.

Radical 138. 艮

艮 *Liang*². Good, virtuous. I. 10.

Radical 139. 色

色 *Sè*¹* Colour, looks, face, beauty, feminine attraction, I. 3, 7, II. 8, V. 18, 24, VIII. 4, IX. 17, X. 3, 4, 5, 8, 16, 17, XI. 20, XII. 20, XIV. 9, 39, XV. 12, XVI. 6, 7, 10, XVII. 12.

Radical 140. 艸

芸 *Yün*¹. To weed. XVIII. 7.

苗 *Miao*². Blades, sprouts. IX. 21.

苟 *Kow*³. If; illicit, irregular; indifferently, passably, IV. 4, VII. 30, XII. 18, XIII. 3, 8, 10, 13, XVII. 15.

若 *Jo*⁴* As, like, such; if, as if, as to. I. 15, VII. 33, VIII. 5, XI. 12, XII. 9, XIII. 15, XIV. 6, 13, 18, XVIII. 3.

荏 *Jèn*⁴. Weak, soft, pliant. XVII. 12.

茲 *Tzu*³. Here. IX. 5.

草 *Ts'ao*³. Grass, plants, to draft. XII. 19, XIV. 9, XVII. 9, XIX. 12.

荆 *Ching*¹. A scion of the ducal house of Wei. XIII. 8.

荷 *Ho*⁴. To carry. XIV. 42, XVIII. 7.

莊 *Chuang*¹. Grave, dignified, serious. II. 20, XI. 20, XIV. 13, XV. 32, XIX. 18.

艸

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莞

*Huan*⁴. Smiling. XVII. 4.

莒

*Chi*³. A place in Lu. | 父. XIII. 17.

莫

*Mo*⁴* Not, none; do not. IV. 10, 14, VI. 15, XIII. 4, 15, XIV. 18, 37, 42, XV. 1, XIX. 22, Perhaps, (cf. 莫非) VII. 32. The last month of Spring. (暮) XI. 25.

菜

*Ts'ai*¹. Vegetables. X. 8.

華

*Hua*². Blossoms, flowers. IX. 30. A name. 公西 | and 子 |. VI. 3, VII. 33, XI. 21. 25.

菲

*Fei*³. Poor, sparing. VIII. 21.

萬

*Wan*⁴. Ten thousand; | 万. XX. 1.

葬

*Tsang*⁴. To bury, burial. II. 5, IX. 11, XI. 10.

苒

*Hsi*³. Timid. VIII. 2.

蓋

*Kai*⁴. For, then. IV. 6, VII. 27, XIII. 3, XVI. 1, 2.

葉

Shê. The name of a State. VII. 18, XIII. 16, 18.

條

*T'iao*⁴. A bamboo basket. XVIII. 7.

蒙

*Mêng*². The name of a mountain. XVI. 1.

蔡

*Ts'ai*⁴. A large tortoise. Name of a State. V. 17, XI. 2, XVIII. 9.

蔽

*Fi*⁴. To cover, put in shade, eclipse. II. 2, XVII. 8, XX. 1.

簣

*K'uei*⁴. A basket. XIV. 42.

蕩

*Tang*⁴. Vast, serene, uncontrolled. VII. 36, VIII. 19, XVII. 8, 16.

薛

*Hsieli*¹* The name of a State. XIV. 12.

薄

*Po*²* *Pao*³. Thin, in small measure. VIII. 3, XV. 14.

蕭

*Hsiao*¹. | 牆. Gate screen. XVI. 1.

薦

*Chien*⁴. To present, offer. X. 13.

- 薨** *Hung*¹. To die. XIV. 43.
藏 *Ts'ang*². Stow away, go into retirement; a surname, VII. 10, IX. 12, XIV. 13.
藝 *I*⁴. Skill, proficiency; the arts. VI. 6, VII. 6, IX. 6, XIV. 13.
藻 *Tsao*³. Water-grass. V. 17.
薑 *Chiang*¹. Ginger. X. 8.
藥 *Yao*⁴, *Yo*¹, * *Yüeh*⁴. * Medicine. X. 11.
藎 *Chü*⁴. A surname. XIV. 26, XV. 6.

Radical 141. 虎

- 虎** *Hu*³. A tiger. VII. 10, XII. 8, XVI. 1.
虐 *Nio*⁴. * Tyranny, cruelty. XX. 2.
處 *Ch'u*³. Dwell, abide. IV. 1, 2, 5, XIII. 19, XVII. 21.
虛 *Hsü*¹. Empty. VII. 25, VIII. 5.
虞 *Yü*². Emp, Shun's surname. VIII. 20, XVIII. 8.

Radical 142. 虫

- 蠻** *Man*². Barbarians. XV. 5.

Radical 143. 血

- 血** *Hsüeh*³. * Blood. XVI. 7.

Radical 144. 行

- 行** *Hsing*². To go, travel; act, do, practise. I. 6, 12, II. 13, 18, 22, IV. 12, V. 6, 13, 15, 18, VI. 1, 12, VII. 7, 10, 21, 23, 32, IX. 11, *et al.* *Hsing*⁴. Conduct, actions. I, 11, II. 18, IV. 24, V. 9, VII. 24, XI. 2, XII. 20, XIII.

20, XIV. 4, 29, XV. 5, XVIII. 8. Hsing¹,
Active, full of go. XI. 12.

衡 *Hêng*². A yoke. XV. 5.

衛 *Wei*¹. Name of a State. VII. 14, IX. 14, XIII. 7,
8, 9, XIV. 20, 42, XV. 1, XIX. 22.

Radical 145. 衣

衣 *I*¹. Clothes, robe. IV. 9, VIII. 21, IX. 9, X. 3, 6,
7, XX, 2. *I*¹. To wear. V. 25, VI. 3,
IX. 26, XVII. 21.

哀 *Ai*¹. A duke of Lu. II. 19, III. 21, *et al.*

衽 *Jên*⁴. A fold, lapel. XIV. 18.

表 *Piao*³. Outside, external. X. 6.

衰 *Shuai*¹. To decay, fall away. VII. 5, XVI. 7,
XVIII. 5. *Ts'ui*¹. Unhemmed mourning
clothes. IX. 9, X. 16:

袂 *Mei*⁴. A sleeve. X. 6.

衫 *Chen*³. A gown (unlined). X. 6.

被 *F'i*¹, *P'ei*¹. Dishevelled (hair). XIV. 18.

袍 *P'ao*². A robe. IX. 26.

裁 *Ts'ai*². To cut out clothes, draw the line, V.
21.

裘 *Ch'iu*². Fur garments. V. 25, VI. 3, X. 6.

裳 *Shang*¹. Skirt, lower garments. IX. 9, X. 6.

襁 *Chiang*³. A cloth for carrying children pick-a-pack,
XIII. 4.

褻 *Hsieh*⁴. Common, undress. X. 6, 16.

囊 *Hsiang*¹. A man's name. XVIII. 9.

襜 *Ch'an*¹. Robe hanging straight. X. 3.

Radical 146. 西

- 西 A name 公 | . VII. 33, XI. 21, 15. 子 | , XIV. 10.
- 要 *Yao*¹. An agreement ; to coerce. XIV. 13, 15.
- 覆 *Fu*^{4* 2}. To overthrow, throw down. IX. 18, XVII. 18.

Radical 147. 見

- 見 *Chien*⁴. See, observe, sign of passive voice. II. 18, 24, III. 24, IV. 6, 17, 18, V. 10, 26, VI. 26, VII. 5, 25, 27, IX. 9, 17, 20, X. 16, XI. 25, XII. 2, 22, *et al.* Hsien⁴. To appear, be in evidence, have an interview. III. 24, VII. 28, VIII. 13, XII. 22, XV. 1, 41, XVIII. 7.
- 視 *Shih*⁴. To look, observe, regard. II. 10, X. 13, XI. 10, XII. 1, XVI. 10, XX. 2.
- 親 *Ch'in*¹. Personal, own, intimate, relatives, parents, I. 6, 13, VIII. 2, X. 17, XII. 21, XVII. 7, XVIII. 10, XIX. 17, XX. 1.
- 覲 *Ti*^{2*}. An interview, audience. X. 5.
- 觀 *Kuan*¹. To look at, mark, note. I. 11, II. 10, III. 10, 26, IV. 7, V. 9, VIII. 11, XII. 20, XVII. 9, XIX. 4.
- 覺 *Chio*^{2*}. To perceive. XIV. 33.

Radical 148. 角

- 角 *Chio*^{2*}, *Chüeh*², *Chiao*³. A horn, horned. VI. 4.
- 觚 *Kai*¹. A cornered goblet. VI. 23.

Radical 149. 言

- 言 *Yen*². Word, words, say, saying, sentence, speech,

talk. I. 3, 7, 13, 14, 15, II. 2, 9, 13, 18, III. 8, 9, IV. 22, 24, V. 7, 9, 12, 24, 25, VI. 1, VII. 17, VIII. 4, IX. 1, 23, X. 1, 2, 4, 8, 17, *et al.*

- 訐 *Chieh*²* To denounce, expose. XVII. 24.
 訥 *Jên*⁴. Chary of talking, hesitant. XII. 3.
 訕 *Shan*⁴. To slander, rail at. XVII. 24.
 討 *T'ao*³. To seek, enquire into, revise, avenge. XIV. 9, 22.
 託 *T'o*¹* To entrust with. VIII. 6.
 訟 *Sung*⁴. To accuse, charge; go to law. V. 26, XII. 13.
 訥 *No*⁴* Slow of speech. IV. 24, XIII. 27.
 詐 *Cha*⁴. Impose on, deceit, cunning. IX. 11, XIV. 33, XVII. 16.
 詠 *Yung*^{4, 3}. To sing. XI. 25.
 試 *Shih*⁴. To try, test, use. IX. 6, XV. 24.
 誄 *Lei*³. Funeral oration. VII. 3, 4.
 誅 *Chu*¹. To reprove. V. 9.
 詩 *Shih*⁴. Poetry; the Odes. I. 15, II. 2, III. 8, VII. 17, VIII. 3, 8, XIII. 5, XVI. 13, XVII. 9.
 語 *Yü*³. Discuss, say, words. VII. 20, IX. 23, X. 8, XI. 2, XII. 1, 2, XVI. 11, *Yü*⁴. To discourse with, tell to. III. 23, VI. 19, IX. 19, XIII. 18, XVII. 8, XIX. 23.
 誠 *Ch'êng*². Truly. XII. 10, XIII. 11.
 誦 *Sung*⁴. To intone, hum, recite. IX. 26, XIII. 5.
 說 *Shuo*¹* To speak, words, meaning. III. 11, 21, XII. 8, XVII. 14. *Yüeh*⁴* used for 悅

- Pleased. I. 1, V. 5, VI. 10, 26, IX. 23, XI. 3, XIII. 16, 25, XVII. 5, XX. 1.
- 誨** *Hui*⁴. To instruct, teach. II. 17, VII. 2, 7, 33, XIV. 8.
- 誰** *Shui*³. Who, whom. VI. 15, VII. 10, IX. 11, XI. 9, XV. 24, XVI. 1, XVIII. 6, XX. 2.
- 闇** *Yin*². Respectful, self contained. X. 2, XI. 12.
- 諂** *Ch'an*³. Servile, sycophancy. I. 15, II. 24, III. 18.
- 諱** *Shên*². A man's name. XIV. 9.
- 請** *Ch'ing*³. To request, beg. III. 24, VI. 3, VII. 34, XI. 7, XII. 1, 2, XIII. 1, 4, XIV. 22,
- 誣** *Wu*¹. To delude, impose on. XIX. 12.
- 誘** *Yu*³. To lure, allure. IX. 10.
- 諒** *Liang*⁴. Loyal, faithful. XIV. 18, XV. 36, XVI. 4, *Liang*². | 陰 The Imperial mourning, XIV. 43.
- 謂** *Wei*⁴. To say to or of, to be called, to mean. I, 7, 11, 14, 15, II. 5, 7, 21 III. 1, 6, 25, V, 1, 2, 14, 15, 23, VI. 4, VII. 30, VIII. 1, XI. 23, XII. 3, 20, 22, *et al*,
- 論** *Lun*⁴, ². Discourse, address. XI. 20, XIV. 9.
- 諾** *No*⁴, * Ah! Yes, a promise. VII. 14, XII. 12, XVII. 1.
- 諸** *Chu*¹. All; on, to, by, from; interrogative particle; the, this, these. I. 10, 15, II. 19, III. 5, 11, V. 11, 23, VI. 4, VII. 34, IX. 12, XI. 21, 25, XII. 11, 22, XIII. 2, 15, XIV. 17, 18, 19, 38, XVI. 2, XVII. 12,
- 諫** *Chien*⁴. To remonstrate with, III. 21, IV. 18, XVIII. 1, 5, XIX. 10.

- 謀** *Mou*³. To plan, scheme, strategy. I. 4, VII. 10, VIII. 14, XV. 26, 31, 39.
- 謹** *Chin*³. Circumspect. I. 6, X. 1, XX. 1.
- 識** *Shih*⁴.* Acquainted with. XVII. 9, *Chih*⁴. To remember, treasure up. VII. 2, 27, XV. 2. XIX. 22.
- 講** *Chiang*³. To go into in detail, thorough. VII. 3.
- 謗** *Pang*⁴. Slander, abuse. XIX. 10.
- 譎** *Chüeh*³.* Double-dealing, to feign. XIV. 10.
- 譖** *Ts'an*⁴. *Tsên*⁴. Slander. XII. 6.
- 證** *Chêng*⁴. To testify, witness to. XIII. 18.
- 譬** *F'i*⁴.* To compare, suppose. II. 1, VI. 28, IX. 18, XVII. 12. XIX. 12, 23.
- 譽** *Yü*³. To extol, praise. XV. 24.
- 議** *I*⁴. Discuss, discourse with. IV. 9, XVI. 2.
- 讀** *Tu*³.* To read. XI. 24.
- 變** *Pien*⁴. Change, reform. VI. 22, X. 7, 16, XIX. 9.
- 讓** *Jang*⁴. To yield, defer, decline. I. 10, III. 7, IV. 13, VIII. 1, XI. 25, XV. 35.

Radical 151. 豆

- 豆** *Tou*⁴. A wooden (sacrificial) vessel. VIII. 4, XV. 1.
- 豈** *Chi*³. How? can it be? VII. 33, IX. 30, XIV. 14, 18, XVII. 5.

Radical 152. 豕

- 豚** *T'un*³. A sucking pig. XVII. 1.

Radical 153. 豸

- 豹** *Pao*⁴. Leopard. XII. 8.

貊 *Mai*⁴, *Mo*⁴* Northern barbarians. XV. 5.
貌 *Mao*⁴. Bearing, appearance, show respect. VIII. 4,
X. 16, XVI. 10.

貉 *Ho*⁴. Badger. IX. 26, X. 6.

Radical 154. 貝

貞 *Chên*¹. Correctly loyal. XV. 36.

負 *Fu*⁴. To carry on the back. X. 16, XIII. 4.

貧 *P'in*³. Poor, poverty. I. 15, IV. 5, VIII. 10, 13,
XIV. 11, XV. 31, XVI. 1.

貨 *Huo*⁴. Goods, XI. 18. Name of a man 陽 |
XVII. 1.

貪 *T'an*¹. Covetous, greedy. XX. 2.

貫 *Kuan*⁴. To string, pass through, pervade, continue,
connect. IV. 15, XI. 13, XV. 2.

貳 *Erh*⁴. Second, repeat. VI. 2.

責 *Tsê*²* To demand, put burden on. XV. 14.

貴 *Kuei*⁴. Value, rank, honour. I. 12, IV. 5, VII. 15,
VIII. 4, 13, IX. 23, XII. 5.

費 *Fei*⁴. To expend, XX. 2. *Fi*⁴. A city in Lu. VI.
7, XI. 24, XVI. 1, XVII. 5.

賊 *Tsei*². Thief, rogue, to spoil, injure. XI. 24, XIV.
46, XVII. 8, 13, XX. 2.

賞 *Shang*³. Reward, pay. XII. 18.

賈 *Chia*³. A man's name. III. 13, XIV. 14, 20,
*Chia*⁴. A price. IX. 12.

賢 *Hsien*². Worth, moral excellence, superiority; see
Intro. VIII. I. 7, IV. 17, VI. 9, VII. 14,
XI. 15, XIII. 2, XIV. 31, 33, 39, XV. 9,
13, XVI. 5, XVII. 22, XIX. 3, 22, 23, 24, 25.

貝, 赤, 走, 足 THE ANALECTS.

- 賓 *Fin*¹. A guest, visitor, envoy. V. 7, X. 3, XII. 2, XIV. 20.
- 賜 *T'zū*¹. To bestow, present. X. 13, XIV. 18, Name of 子貢. I. 15, III. 17, V. 3, 11, VI. 6, XI. 18, XIV. 31, XV. 2, XVII. 24, XIX. 23.
- 賤 *Chien*⁴. Lowly, cheap, obscure. IV. 5, V. 2, VIII. 13, IX. 6
- 賚 *Lai*⁴. To bestow, reward, gifts. XX. 1.
- 賦 *Fu*⁴. Levies. V. 7.
- 質 *Chih*²* The natural, fundamental. VI. 16, XII. 8, 20, XV. 17.

Radical 155. 赤

- 赦 *Shè*⁴. To pardon, overlook. XIII. 2, XX. 1.

Radical 156. 走

- 起 *Ch'i*³. To open up, unfold. III. 8.
- 趙 *Chao*⁴. A noble family of 晉. XIV. 12.
- 趨 *Ch'ü*¹. Hasten, quicken steps. IX. 9, X. 3, 4, XVI. 13, XVIII. 5.

Radical 157. 足

- 足 *Tsu*²* Feet; sufficient, adequate, competent. II. 9, III. 9, IV. 6, 9, VI. 10, VIII. 3, 11, IX. 22, 26, X. 3, 4, 5, XI. 25, XII. 7, 9, XIII. 3. *Tsu*⁴. Fulsome. V. 24.
- 踐 *Chien*⁴. To tread. XI. 19.
- 踏 *Chi*²* Walking or moving with nervous respect, X. 2, 4.

- 跣 *Tsu*⁴* Walking or moving with nervous respect.
 X. 2, 4.
 踰路 *Yü*². To step over, transgress. II. 4, XIX. 11, 24.
*Lu*⁴. Road, way. IX. 11. Yen Hui's father. XI
 7. Tzŭ Lu. V. 6, 7, 13, 25, *et al.*
 蹈 *Tao*⁴,³. To tread. XV. 34.
 踏 *So*⁴* To drag the feet. X. 5.
 躁 *Tsao*⁴. Forward, hasty. XVI. 6.
 躩 *Chio*¹* Legs bending in respect. X. 3, 4.

Radical 158. 身

- 身 *Shên*². Body, person, self, life. I. 4, 7, IV. 6, IX.
 26, X. 6, XIII. 6, 13, XV. 8, 23, XVII. 7,
 XVIII. 7, 8.
 躬 *Kung*¹. Peison, personally, body, self. IV. 22, VII.
 32, X. 4, 5, XIII. 18, XIV. 6, XV. 14, XX.
 I.

Radical 159. 車

- 車 *Ch'ê*¹. Carriage, waggon. II. 22, V. 25, X. 15,
 17, XI. 7, XIV. 17.
 軍 *Chün*¹. An army, military. VII. 10, IX. 25, XIV.
 20, XV. 1.
 軌 *Yueh*⁴* A collar-bar. II. 22.
 輅 *Lu*⁴. State carriage. XV. 10.
 輔 *Fu*³. To aid, develope. XII. 24.
 輕 *Ch'ing*¹. Light. V. 25, VI. 3.
 輓 *I*². A yoke-bar. II. 22.
 輿 *Yü*². A carriage. XV. 5, XVIII. 5, 6.
 輟 *Cho*⁴* To stop, desist. XVIII. 6.

Radical 160. 辛

辟 *P'i², Pi³*. A prince. III. 2, P'i^{4*} Specious, plausible, XI. 17, XVI. 4. Pi⁴ (避). To withdraw, escape from. XIV. 39, XVIII. 5, 6.

辨 *Pien⁴*. To discriminate. XII. 10, 21.

辭 *T'sü²*. Language, words; to decline, excuse. VI. 3, 7, VIII. 4, XV. 40, XVI. 1; XVII. 20.

Radical 161. 辰

辰 *Ch'en²*. The constellations. II. 1.

農 *Nung²*. A farmer. XIII. 4.

辱 *Ju^{4*}*. Disgrace, humiliation. I. 13, IV. 26, XII. 23, XIII. 20, XVIII. 8.

Radical 162. 辵

迅 *Hsün⁴*. Sudden. X. 16.

迂 *Yü¹*. Wide of the mark. XIII. 3.

近 *Chin⁴*. Near, at hand, approximate. I. 13, VI. 28, VIII. 4, XIII. 16, XV. 11, XVI. 1, XVII. 1, 25, XIX. 6.

述 *Shu^{4*}*. To narrate, transmit. VII. 1, XIV. 46, XVII. 19.

迷 *Mi²*. To mislead. XVII. 1.

适 *Kua^{4*}*. A man's name. XIV. 6, XVIII. 11.

追 *Chui²*. To pursue, overtake. I. 9, XVIII. 5.

進 *Chin²*. To enter, advance, push forward. VI. 13, VII. 28, 30, IX. 18, 20, X. 3, XI. 1, 21, XIII. 21, XIX. 12.

迹 *Chi^{4*}*. A track, trace. XI. 19.

迹 *Ni^{4*}*. To anticipate. XIV. 33.

- 送 *Sung*⁴. To escort. X. 11.
- 遲 *Ch'êng*³. To relax, embolden. X. 4.
- 造 *Ts'ao*⁴. 一次. Hurry, careless. IV. 5.
- 通 *T'ung*¹. Universal. XVII. 21.
- 退 *T'ui*⁴. Withdraw, leave, lag behind. II. 9, VII. 28, 30, X. 3, 12, XI. 21, XII. 22, XIII. 14, XVI. 13, XIX. 12.
- 速 *Su*². * Haste, speedy. XIII. 17, XIV. 47.
- 逮 *Tai*³. To reach, come to, devolve on. IV. 22, XVI. 3.
- 逝 *Shih*⁴. To pass away. VI. 24, IX. 16, XVII. 1.
- 連 *Lien*⁴. A man's name. XVIII. 8.
- 逸 *I*⁴. * To retire into private life. XVIII. 8, XX. 1.
- 逐 *Su*⁴. To follow a course, straightway. III. 21, XV. 1.
- 遇 *Yü*⁴. To meet. XVII. 1, XVIII. 7.
- 遊 *Yu*². Travel, wander, ramble. IV. 19, XII. 21, XVI. 5.
- 過 *Kno*⁴. Pass, exceed, error, fault. I. 8, IV. 7, V. 6, 26, VI. 2, VII. 16, 30, IX. 9, X. 4, XI. 15, XIV. 14, 26, 29, 42, XV. 29, XVI. 1, 13, XVIII. 5, 6, XIX. 8, 12, 21, XX. 1.
- 道 *Tao*⁴. Way, right way, course, doctrine, rule, principle, good government, see Intro. VIII. I. 2, 11, 12, 14, III. 16, 24, IV. 5, 8, 9, 15, 20, V. 1, 6, 12, 15, 20, VI. 10, 15, 22, VII. 6, VIII. 4, 7, 13, IX. 11, 26, 29, XI. 19, 23, XII. 19, XIII. 25, XIV. 1, 4, 20, 30, 38, XV. 6, 24, 28, 31, 39, 41, XVI. 2, 11, XVII. 4, 14, XVIII. 2, 6, XIX. 2, 4, 7, 12,

- 19, 22, Tao⁴. To say, discuss. XIV. 30, XVI. 5. Tao³. To lead, rule. I. 5, II. 3, XII. 23, XIV. 30, XVI. 5, XIX. 25.
- 達 Ta²* Reach to, penetrate, thorough, perspicuity, informed. VI. 6, 28, IX. 2, X. 11, XII. 20, 22, XIII. 5, 17, XIV. 24, 37, XV. 40, XVI. 11, XVIII. 11
- 違 Wei¹. Disregard, disobey, oppose; abandon, depart from. II. 5, 9, IV. 5, 18, V. 18, VI. 5, IX. 3, XII. 20, XIII. 15.
- 遠 Yüan³. Long, far distant, future, farseeing. I. 1, 9, IV. 19, VII. 29, VIII. 7, IX. 30, XII. 6, 22, XIII. 16, XV. 11, XVI. 1, XVII. 2, XVII. 9, XIX. 4. Yüan⁴. To put at a distance, avoid; keep aloof from. I. 13, VI. 20, VIII. 4, XV. 10, 14, XVI. 13, XVII. 25.
- 適 Shih⁴* To go to, proceed. VI. 3, IX. 29, XIII. 9, XVIII. 9. Ti⁴* To set the mind on, predilection. IV. 10.
- 遷 Ch'ien¹. To remove, transfer. VI. 2, X. 7.
- 遺 I². To discard. VIII. 2.
- 選 Hsüan³. To choose. XII. 22.
- 邇 Erh². Near, immediate. XVII. 9.

Radical 163. 邑 阝

- 邑 I⁴. A town, a hamlet. V. 7, 27, XIV. 10.
- 邦 Pang¹. A State, a country. I. 10, III. 22, V. 1, 18, 20, VIII. 13, X. 11, XI. 25, XII. 2, 20, XIII. 11, 15, XIV. 1, 4, XV. 5, 6, 9, 10,

XVI. 1, 14, XVII. 1, 18, XVIII. 2, XIX. 25.

- 邪 *Hsieh*². Diverted, heterodox. II. 2.
 郁 *Yü*^{4*}. Replete, elegant. III. 14.
 鄉 *Hsiang*¹. Country, village. VI. 3, VII. 28, X. 10, XIII. 20, 24, XVII. 13. *Hsiang*⁴. Lately, formerly. XII. 22.
 鄙 *Pi*³. Vulgar, common, contemptible. VIII. 4, IX. 6, 7, XIV. 42, XVII. 15.
 鄰 *Lin*². Neighbour. IV. 25, V. 23, VI. 3.
 鄭 *Chêng*⁴. Name of a State. XV. 10, XVII. 18.
 鄆 *Tsou*¹. Town where Confucius, was born. III. 15.

Radical 164. 酉

- 酒 *Chiu*³. Wine. II. 8, IX. 15, X. 8, 10.
 醬 *Chiang*⁴. Sauce, seasoning. X. 8.
 醫 *I*¹. A doctor. XIII. 22.
 醃 *Hsi*¹. Vinegar, pickle. V. 23.

Radical 166. 里

- 里 *Li*³. Neighbourhood; a Chinese mile, i.e. "360 paces, anciently 1897½ English feet; now 1826 feet." IV. 1, VI. 3, VIII. 6, XIV. 9, XV. 5.
 重 *Chung*⁴. Grave, heavy, important. I. 8, VIII. 7, XX. 1.
 野 *Yel*³. Rustic, uncultivated. VI. 16, XI. 1, XIII. 3.
 量 *Liang*⁴. A measure, capacity, limit. X. 8, XIX. 24, XX. 1.

Radical 167. 金

- 釜 *Fu*³. A Measure of 64 pints, (升). VI. 3.
 鈞 *Tiao*⁴. To angle. VII. 26.
 錦 *Chin*³. Embroidered clothes. XVII. 21.
 錯 *Ts'o*⁴* Wrong, to degrade, dismiss. II. 19, XII. 22.
 鏗 *K'eng*¹. Jingling, vibrating. XI. 25.
 鐘 *Chung*¹. A bell. XVII. 11.
 鐸 *To*²* A bell with a wooden clapper. III. 24.
 鑕 *Tsuan*¹. To bore, obtain fire by friction. IX. 10, XVII. 21.

Radical 168. 長

- 長 *Ch'ang*³. Long, continually. IV. 2, V. 1, VII. 36, X. 6, XI. 13, XVIII. 6, *Chang*³. To grow, senior. XI. 25, XIV. 46, XVIII. 7, *Chang*³. Longer than X. 7.

Radical 169. 門

- 門 *Mên*³. A door, gate, school. III. 22, IV. 15, VI. 13, VII. 28, VIII. 3, IX. 2, 11, X. 4, XI. 2, 10, 14, XII. 2, XIV. 41, 42, XIX. 3, 23.
 閑 *Hsien*³. Barrier, boundary line. XIX. 11.
 間 *Chien*¹. Between, during. IV. 5, XI. 25, XVIII. 3, *Chien*⁴. Crevice, interval, flaw. VIII. 21, IX. 11, XI. 4.
 闕 *Yü*⁴* Threshold, door sill. X. 4.
 闕 *Ch'üeh*⁴* To omit, reserve. II. 18, XIII. 3, XIV. 47, XV. 25.
 關 *Kuan*¹. The first of the Odes, | 雎. III. 20, VIII. 15.

Radical 170. 阜 阝

- 防 *Fang*². A city in Lu. XIV. 15.
 阻 *Tsu*⁴. The eastern steps, 阝階. X. 10.
 附 *Fu*⁴. To add to, increase. XI. 16.
 陋 *Lou*⁴. Low, mean, vulgar. VI. 9, IX. 13.
 降 *Chiang*⁴. To descend, degrade abate. X. 4, XVIII. 8.,
 陵 *Ling*². A mound. XIX. 24.
 陰 *An*¹. 諒 阝. The shed for the Imperial mourning, XIV. 43.
 陳 *Ch'ên*². To marshal, display; name of a State; a man's name. V. 18, 21, VII. 30, XI. 2, XV. 1, XVI. 1, 13. *Ch'ên*⁴. To marshal troops, tactics. XV. 1.
 陷 *Hsien*⁴. To sink into, precipitate. VI. 24.
 陪 *P'ei*². A minister's major domo. XVI. 2.
 隅 *Yu*². An angle, corner. VII. 8.
 陽 *Yang*². A name. XVI. 12, XVII. 1, XVIII. 9, XIX. 19.
 陶 *Yao*¹. Shun's minister 阜 阝, XII. 22.
 階 *Chieh*¹. Steps, stairs. X. 4, 10, XV. 41, XIX. 25.
 隨 *Sui*². A man's name. XVIII. 11.
 際 *Chi*⁴. Juncturê, transition. VIII. 20.
 隱 *Yin*³. To hide, retire, recluse, reticence, occult. VII. 23, VIII. 13, XIII. 18, XVI. 6, 11, XVIII. 7, 8.

Radical 172. 隹

- 集 *Chi*²* To assemble; settle. X. 18.
 雉 *Chih*⁴. A pheasant. X. 18.

佳, 雨, 青, 非 THE ANALECTS.

- 雌 *Tsü*¹. Female (of birds). X. 18.
雅 *Ya*². Refined, correct; constantly. VII. 17, IX. 14, XVII. 18.
唯 *Chü*¹. The first of the Odes. 關 |. III. 20, VIII. 15.
雍 *Yung*¹. An Ode; a name. III. 2, V. 4, VI. 1, XII. 2.
雖 *Sui*². Although, even. I. 7, II. 23, V. 1, VI. 4, 24, VII. 11, IX. 3, 9, 18, X. 8, 15, 16, *et al.*
雕 *Tiao*¹. To carve; a surname. V. 5, 9.
雞 *Chi*¹. A chicken, fowl. XVII. 4, XVIII. 7.
離 *Li*². Scattered, disrupted. XVI. 1.
難 *Nan*². Difficult, hard. II. 8, VI. 14, 20, VII. 25, 28, VIII. 20, XII. 3, XIII. 15, 25, XIV. 2, 11, 21, 42, XV. 16, XVII. 22, 25, XIX. 15, 16, 18. *Nan*⁴. Hardship, consequences. XVI. 10.

Radical 173. 雨

- 雩 *Yü*². A sacrifice for rain. XI. 25, XII. 21.
雲 *Yün*². A cloud. VII. 15.
雷 *Lei*². Thunder. X. 16.
霸 *Pa*⁴. To rule by force, be master. XIV. 18.
靈 *Ling*². Duke Ling of Wei. XIV. 20, XV. 1.

Radical 174. 青

- 靜 *Ching*⁴. Calm, tranquil. VI. 21.

Radical 175. 非

- 非 *Fei*². Not, if not, it is not that, wrong. II. 24,

V. 1, 11, VI. 12, 13, VII. 19, X. 15, XI. 3, 9, 10, 16, 25, XII. 1, 20, 21, XIV. 18, 34, XV. 2, 28, *et al.*

Radical 176. 面

面 *Mien*⁴. A face, to face. VI. 1, XV. 4, XVII. 10.

Radical 177. 革

鞠 *Chü*²* To bend, stoop. | 躬. X. 4, 5.
韞 *Kuo*⁴* A hide. XII. 8.

Radical 177. 韋

韞 *Yün*³,⁴. To shut up, store up. IX. 12.

Radical 180. 音

韶 *Shao*². The music of the Emp. Shun. III. 25, VII. 13, XV. 10.

Radical 181. 頁

順 *Shun*⁴. Docile, to accord with. II. 4, XIII. 3.
頌 *Sung*⁴. Praise songs, sacred music. IX. 14.
顏 *Yen*². Countenance, expression; a disciple's name
V. 25, VI. 2, VIII. 4, IX. 10, X. 4, XI. 2, 6, 7, 8, 9, 10, 22, XII. 1, XVI. 6.
顛 *Chuan*¹. A small state, | 臾. XVI. 1.
願 *Yüan*⁴. To desire, wish. V. 25, XI. 25.
類 *Lei*⁴. Class distinctions. XV. 38.
顛 *Tien*¹. To totter, in peril. IV. 5, XVI. 1.
顧 *Ku*⁴. To look back. X. 3, 17.

Radical 182. 風

風 *Fêng*¹. Wind, breeze. X. 16, XI. 25, XII. 19.

Radical 184. 食

食 *Shih*³.* To eat; a meal; food. I. 14, IV. 5, 9, VII. 9, 18, VIII. 21, X. 7, 8, 13, XII. 7, 11, XV. 30, 31, 37, XVII. 7, 21, 22, XIX. 21, XX. 1. *Tzū*⁴. Rice, food, to give to eat. II. 8, VI. 9, VII. 15, X. 8, XIV. 10, XVIII.

7.

飲 *Yin*³. To drink, drink. VI. 9, VII. 15, VIII. 21, X. 10. *Yin*⁴. To offer a drink. III. 7.

飪 *Jên*³. Under or over cooked. X. 8.

飯 *Fan*³. To eat, taste; a meal. VII. 15, X. 13, XIV. 10, XVIII. 9.

飾 *Shih*¹.* To adorn. X. 6, XIV. 9.

飽 *Pao*³. To eat full, satiety, gratify. I. 14. VII. 9, XVII. 22.

養 *Yang*³. To feed, rear, support. V. 15, XVII. 25, *Yang*⁴. To offer food, nourish. II. 7.

餘 *Yü*². Surplus, spare, remainder. I. 6, II. 18, VI. 5, VIII. 11.

餒 *Nei*³. Unsound, putrefying. X. 8, XV. 31.

餓 *L*². To starve. XVI. 12.

餲 *Ai*⁴. Rice turning sour. X. 8.

餼 *Hsi*⁴. A sacrificial sheep. III. 17.

饌 *Chuan*⁴. To offer food, a repast. II. 8, X. 16.

饘 *I*⁴. Spoilt or sour rice. X. 8.

饑 *Chi*¹. Famine, dearth of grain. XI. 25, XII. 9.

饑 *Chir*³. Dearth of vegetables. XI. 25.
饋 *K'uei*⁴. Presents (of food, etc.). X. 11.

Radical 185. 首

首 *Show*³. Name of a mountain. | 陽. XVI. 12
*Show*⁴. The direction of the head. X. 13.

Radical 187. 馬

馬 *Ma*³. A horse. II. 7, V. 18, 25, VI. 3, 13, VII. 30, X. 12, 15, XII. 3, 4, 5, XV. 25, XVI. 12.

馮 *P'ing*². To ford. | 河. To ford a big river (the Yellow River). VII. 10.

駟 *Ssü*⁴. A team of four horses. XII. 8, XVI. 12.

駕 *Chia*⁴. To yoke a carriage. X. 13.

駢 *P'ien*². Name of a town. XIV. 10.

騂 *Hsing*¹. Red, bay. VI. 4.

駟 *Wa*¹. A man's name. XVIII. 11.

驕 *Chiao*¹. Proud, vain, pompous, arrogant, unbridled. I. 15, VIII. 11, XIII. 26, XIV. 11, XVI. 5, XII. 2.

驥 *Chi*⁴. A good horse. XIV. 35.

Radical 188. 骨

體 *T'i*³. The body, limbs. XVIII. 7.

Radical 189. 高

高 *Kao*¹. High. A name. V. 23, IX. 10, XIV. 43

Radical 190. 髟

髮 *Fa*³* The hair. XIV. 18.

鬥, 鬼, 魚, 鳥, 鹿, 麻 THE ANALECTS.

Radical 191. 鬥

鬥 *Tou*⁴. Contention, combativeness. XVI. 7.

Radical 194. 鬼

鬼 *Kuei*³. Manes, disembodied spirit. II. 24, VI. 20, VIII. 21, XI. 11.

魏 *Wei*⁴. Name of a great family. XIV. 12.

魍 *T'ui*². A man's name 桓 |. VII. 22.

Radical 195. 魚

魚 *Yü*². Fish. A name. X. 8, XV. 6, XVI. 13, XVII. 10.

魯 *Lu*³. Dull, stupid. The Lu State. III. 23, V. 2, VI. 22, IX. 14, XI. 13, 17, XIII. 7, XIV. 15, XVIII. 6, 10.

鮒 *T'o*³. Name of the Temple Reader of Wei. VI. 14, XIV. 20.

鮮 *Hsien*³. Rare, seldom, few. I. 2, IV. 23, VI. 27, XV. 3.

鯉 *Li*³. Name of Confucius' son. XI. 7, XVI. 13.

Radical 196. 鳥

鳥 *Niao*³. A bird. VIII. 4, IX. 8, XVII. 9, XVIII. 6.

鳳 *Fêng*¹. Phoenix. IX. 8, XVIII. 5.

鳴 *Ming*³. A bird's cry, to sound (a drum). VIII. 4, XI. 16.

Radical 198. 鹿

麋 *I*², *Ni*³. A fawn. X. 6.

Radical 200. 麻

麻 *Ma*³. Hemp, linen. IX. 3.

Radical 201. 黃

黃 *Huang*². Yellow. X. 6.

Radical 202. 黍

黎 *Li*². Black. | 民. The (Chinese) people. XVIII. 7.

Radical 203. 黑

默 *Mo*⁴.* Silent, secret, meditate. VII. 2.

黜 *Ch'u*¹. To dismiss, be dismissed. XVIII. 2.

黜 *Tien*³. Name of 曾昔. XI. 25.

黨 *Tang*³. A village; a class, party, partisan. IV. 7, V. 27, VI. 3, VII. 30, IX. 2, XIII. 18, 20, XIV. 47, XV. 21.

Radical 204. 黼

黼 *Fu*².* An embroidered kneeling apron. VIII. 21.

Radical 207. 鼓

鼓 *Ku*¹. A drum; to drum, thrum. XI. 16, 25, XVII. 11, XVIII. 9.

鼓 *T'ao*². A hand-drum. XVIII. 9.

Radical 210. 齊

齊 *Ch'i*². Uniform, level, regulate; name of a State, personal name. II. 3, IV. 17, V. 18, 22, VI. 3, 22, VII. 13, 14, XII. 11, XIV. 16, XVI. 12, XVIII. 3, 4, 8, 9. *Chai*¹. To fast, religiously. VII. 12, X. 7, 8. *Tzu*¹. Hem of skirt, (especially mourning). IX. 9, X. 4, 16.

Radical 211. 齒

齒 *Ch'ih*². Teeth, age, years. XIV. 10.

THE TOPOGRAPHY

OF THE

FOUR BOOKS

ARRANGED ACCORDING TO THEIR RADICALS.

The Author is indebted to the Rev. G. D. Wilder for the material here collected.

PLACE NAME.	PROVINCE.	PREFECTURE.	DISTRICT.
三危	甘肅	安平	敦煌
中牟	河南	彰德	湯陰
亳	河南	歸德	
休	山東	兗州	滕
任	山東	濟甯	
儀	河南	開封	蘭儀
匡	河南	歸德	睢
南	山東	曹州	濮
南	山東	泰安	泰山
吳	江蘇	蘇州	
垂	山西	太原	
垓	宋國	東城	
奄	山東	兗州	曲阜

THE ANALECTS.

PLACE NAME.	PROVINCE.	PREFECTURE.	DISTRICT.
羸	山東	泰安	萊蕪縣
宋	河南	安歸	石樓縣
屈	山西	汾州	岐山縣
岐	陝西	鳳翔	岐山縣
岐	陝西	鳳翔	岐山縣
崇	江蘇	徐州	北三十里
崇	湖南	澧州	汝上縣
平	山東	兗州	長山縣
幽	直隸	順濟	臨淄縣
於	山西	太原	臨淄縣
晉	山東	青州	臨淄縣
晝	山東	曹州	臨淄縣
曹	直隸	趙州	陳留縣
有	河南	開封	東海邊之名
有	河南	開封	杞費縣
朝	山東	沂州	杞費縣
杞	山東	沂州	杞費縣
東	山東	沂州	杞費縣
即指蒙山因在 國東又名東山			
東	山東	沂州	{陽爲費縣 陰爲蒙陰縣
桐	河南	絳州	聞喜縣
梁	河南	開封	

THE ANALECTS.

PLACE NAME.	PROVINCE.	PREFECTURE.	DISTRICT.
梁山	陝西	乾州	北三十里
楚國城	湖北	荊州	府
武汝泗	河南	臨汝	州
泰山	山東	兗州	府
淮上	河南	安陽	府
淇水	河南	衛輝	府
溱水	河南	開封	府
漢山	陝西	漢中	府
滕山	山東	兗州	府
潔山	山東	曹州	府
濟山	山東	絳州	府
燕山	直隸	順天	府
牛宮	山東	青州	府
犇野	陝西	西安	府
石丘	宋國	兗州	府
石門	山東	西河	府
秦山	陝西	西安	府
箕山	河南	登州	府
羽山	山東	登州	府
	北方國名即漢之匈奴在外蒙古地		
	陝西	西安	府
	宋國	兗州	府
	山東	西河	府
	陝西	西安	府
	河南	登州	府
	山東	登州	府
			武城縣
			天息山縣
			泗水縣
			陪尾山縣
			桐栢山縣
			小地名
			鄭羗縣
			新甯州
			滕城縣
			朝曲縣
			垣曲縣
			臨淄縣
			咸陽縣
			魯之郭門
			登封縣
			蓬萊縣

THE ANALECTS.

PLACE NAME.	PROVINCE.	PREFECTURE.	DISTRICT.
舞雩	山東	兗州府	曲阜縣
范	山東	曹州府	范縣
荆舒	荆即楚國舒即與國		
莒	齊國城內街里之名		
莊	河南	開封府	
葵丘	河南	南陽府	葉縣
葛	河南	歸德府	甯陵縣
蓋	山東	沂州府	沂水縣
蔡	河南	汝甯府	
薛	山東	兗州府	滕縣
虞	山西	蒲州府	虞鄉縣
虢	河南	陝州府	
衛	河南	衛輝府	
諸	在冀州之分		
貉	夏		
負	地		
費	山東	沂州府	費縣
越			
轉	山東海邊之山名		
邠	陝西	邠州府	
鄭	河南	開封府	
鄒	山東	兗州府	鄒縣

THE ANALECTS.

PLACE NAME.	PROVINCE.	PREFECTURE.	DISTRICT.
防	山東	沂州府	費縣
陳	河南	陳州府	西 _六 北 _里
陽	河南	河南府	登封縣
城	齊之屬地	東蔚州縣	
靈	河南	衛輝府	淇水南
頓	山東	沂州府	蒙陰縣
顛	山西	蒲州府	
首	山東	青州府	臨朐縣
駢	山東	濟州府	齊河縣
高	山東	兗州府	
魯	山西	解州府	安邑縣
鳴	山東	青州	
齊	山東	青州	



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