（岩倉紙芝居館古典館<http://hjueda.on.coocan.jp/koten/koten.htm>　宰主　上田啓之 by Hiroyuki Ueda）
RONGO　CONFUCIAN ANALECTS（孔子語録；論語, published in 1861）by James Legge
　　HEANG TANG

○
 Confucius, in his village, looked simple and sincere, and as if he were not able to speak. When he was in the *prince's* ancestral temple, or in the court, he spoke minutely on every point, but cautiously.
■*minutely*  With great attention to detail ■恂xún　anciently came from (忄)heart and (旬)broad/without prejudice of class or blood, and also meant sincere/honest/trust Confucius was supposed to get along with anyone finding out someone who would love to learn and rather listen to them than to speak to in his home town. ■便pián anciently meant reassurance/relief and 更(gēng) meant to mend. 便 also related to 辨biàn (distinguish/make it clear). Confucius tried to reassure their traditional origins cautiously righting wrong ways.

○
 When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self-possessed.

■*straightforward*  Honest and frank ■*blandly*  In an uninteresting manner that lacks strong emotion, features, or characteristics ■*uneasiness*   A feeling of anxiety or discomfort ■*self-possessed*  Calm, confident, and in control of one's feelings ■朝cháo　court (朝zhāo; morning) ■侃kǎn traditionally, to get along with, while Zhuxi(朱熹) regarded it as a straightforward manner ■誾yín traditionally , moderately, while Zhuxi regarded it as blandky but precisely ■踧踖cùjí in an awed and reverent manner ■與與yú yú traditionally, in a gentle manner, while Zhuxi regarded it as in a manner meeting the rules of propriety ■This will be up to the time when Confucius was the minister of justice of Lu(魯) or when he came back to Lu after the long journey.

○
 When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to bend beneath him. He inclined himself to the *other officers* among whom he stood, moving his left or right arm, *as their position requir*ed, but keeping the skirts of his robe before and behind evenly adjusted. He hastened forward, *with his arms* like the wings of a bird. When the guest had retired, he would report to the prince, "The visitor is not turning round any more."

■*incline*  Lean or turn away from a given plane or direction, especially the vertical or horizontal ■賓bīn　guest　擯bìn officers lying between the host and 介jiè(officers lying between 賓and 擯). The host appointed a number of擯s and the guest appointed a number of 介s. Communication was made through a number of 擯s and 介s, like a telephone game, so called Chinese whispers.

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| If the 賓 is 公　　侯or伯　　 子or男　 (duke) , (marquis)(earl) , (viscount)(baron)number of 擯 ５　 　４ ２(persons)number of 介　　９　　　８　　　　 　４ | Rank Size of the country公gōng 侯hòu 　 方100里　40 square km伯 bó 　　　　　　　70里 28 square km子zǐ  男nán  　　　　50里 20 square km |
| The host was the duke of Lu and the head guiding officer was Confucius. ■色sè countenance ■勃bó change one’s countenance/quick/sudden → firm face ■躩jué comes from 足(step) and 矍(look about in fright or alarm) 足躩 shuffle along swiftly without looking aside ■揖yī bow with his hands clasped before ■衣yī　clothes for upper body 裳cháng clothes for lower body ■前qián forth 後hòu back ■襜chān shaking or vibrating衣前後襜如 seems to adjust both long sleeves evenly shaking them back and forth. ■趨qū hasten/ hurry ■翼yì wings 翼如yìrú　hold his clasped hands in front of his chest and raise his elbows with the long sleeves like a bird’s wings ■If there is something wrong with the host’s rules of propriety, the guest could turn round.  | 「孔子」の画像検索結果裳cháng衣yī |

○
 When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him. When he was standing, he did not occupy the middle of the gateway; when he passed in or out, he did not tread upon the threshold. When he was passing the *vacant* place *of the prince*, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them. He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe. When he came out *from the audience*, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got the bottom of the steps, he advanced rapidly to his place, *with his arms* like wings, and on occupying it, his manner *still* showed respectful uneasiness.

■*tread*  Walk on/press down ■*threshold*  A strip of wood or stone forming the bottom of a doorway and crossed in entering a house or room ■鞠jú Something curling up in a ball ■躬gōng body 鞠躬bow/bend down ■容róng allow/contain/hold ■履lǚ walk on/tread ■閾yù threshold ■位 wèi position This 位 means the place of the prince at the time of new year’s gathering and so forth, and usually it is the vacant place. ■攝 shè hold up ■齊=齊裳 zī cháng　a ceremonial skirt ■屏氣 bǐng qì hold one’s breath ■逞 shè relax ■怡 yí pleasure/joy

○。
 When he was carrying the scepter *of his prince*, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground. In presenting the presents *with which he was charged*, he wore a placid appearance. At his private audience, he looked highly pleased.

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| 玉圭 震旦文教基金會藏  | 玉圭(yù guī) Jade pointed at topSymbol of sovereignty圭 comes from 土and 土, piled -up 土(soil), which is the symbol of the God of the land. **封(**fēng) means that the 周王(Zhou King) gives the 候(duke) the lordship of the land. | 「長樂未央」璧   金華堂藏  | 玉璧(yù bì)  Round flat piece of jade  Symbol of sovereignty璧 originally symbolized the sun and the moon in the world before 2200 B.C., which was the symbol of the divine right. |

■*scepter*  An ornamented staff carried by rulers on ceremonial occasions as a symbol of sovereignty ■*apprehensive*  Anxious or fearful that something bad or unpleasant will happen. ■*drag*  Pull (someone or something) along forcefully, roughly, or with difficulty. ■*placid*  Not easily upset or excited ■勝shēng bear shèng victory ■上如揖、下如授 hold it not higher than 揖(yī) position(chest-high) and not lower than 授(shòu) position(waist-high) ■戰zhàn war/fighting/battle 色 countenance 戰色 respectfully ■執圭 means the rules of propriety between sovereign and subject. 享禮 means the rules of propriety promoting the better relationship between them.

○
 The superior man did not use a deep purple, or a puce color, in the ornaments of his dress. Even in his undress, he did not wear anything of a red or reddish color. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment. Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow. The fur robe of his undress was long, with the right sleeve short. He required his sleeping dress to be half as long again as his body. When staying at home, he used thick furs of the fox or the badger. When he put off mourning, he wore all the appendages of the girdle. His undergarment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below. He did not wear lamb's fur or a black cap on a visit of condolence. On the first day of the month he put on his court robes, and presented himself at court.

■*puce*   purple-brown colour ■*ornament*  Decoration added to embellish something ■*undress*   Ordinary clothing or uniform, as opposed to that worn on ceremonial occasions ■*coarse*   Rough or harsh in texture ■*fawn*   A young deer in its first year. ■*badger*  mammal of the weasel family ■*appendage*  A thing that is added or attached to something larger or more important. ■*girdle*  A belt or cord worn round the waist.

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| 2012年3月23日爵弁服和皮弁服 - zhaox606 - 枝巢而居，乘桴於海飾 shì | https://w6.sanwen8.cn/mmbiz/SHgxgAW961iacIrkRzTDNMoSmZa34Xax5mpXfM4tGIKEobAW5rGrYgF4IUSqIwCeAxY0TEYSK9OWrs5bmDRuztw/640?wx_fmt=jpeg  | 袂mèi　sleeves衣yī　 clothes for upper body衽rèn　hidden lapel裳cháng　clothes for lower body帷裳wéi cháng Upper side of the skirt is sewed together in the folding way（襞積的折法）shown on its right side. |

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| --- | --- | --- | --- | --- | --- |
| 五行　wǔ xíngFive Elements;  | 東dōngeast木[mù](http://www.zdic.net/z/pyjs/?py=mu4)wood | 南nánsouth火huǒfire | 中央zhōng yāngcenter土[tǔ](http://www.zdic.net/z/pyjs/?py=tu3)earth | 西xīwest金[jīn](http://www.zdic.net/z/pyjs/?py=jin1)metal | 北běinorth水[shuǐ](http://www.zdic.net/z/pyjs/?py=shui3)water |
| 正色zhèngsè　right color | 青qīng Blue | 赤chì Red | 黄huáng Yellow | 白bái White | 黒hēi Black |
| 間色jiàn sècolor in between | 緑lǜBlue＋Yellow | 紅hóngRed＋white | 緇[zī](http://www.zdic.net/z/pyjs/?py=zi1)yellow+ black | 碧[bì](http://www.zdic.net/z/pyjs/?py=bi4)white + blue | 紫[zǐ](http://www.zdic.net/z/pyjs/?py=zi3)black +red |

■紺gàn　dark reddish blue　紺 is a color used during religious purification. ■緅zōu　reddish brown 緅 is a color used during mourning period.　■飾shì put specific colored collar and lower sleeve edge ■褻服xièfú Ordinary clothing 　He did not use any clothing of colors in between. ■袗zhěn unlined garments ■絺chī fine linen; fine hemp fiber ■綌xì coarse linen; coarse hemp fiber 袗絺綌 unlined ko-hemp garments ■表biǎo put an upper garment on an unlined ko-hemp garment (when he goes out) ■裘qiú fur garments 羔裘gāo qiú fur garment of sheep with a black coat ( for a blackish garment) ■麑裘ní qiú fur garment of fawn(white) ■素sù　plain 素衣　plain linen/silk garment(white) ■狐裘hú qiú fur garment of fox(yellow) ■去qù　leave qǔ put off/except for ■佩pèi　wear at waist/tie to the belt (awl, rubstone, etc.) ■殺shā kill shài　reduce/clip 殺縫shài féng make it short by sewing together ■弔diào make a call to express one's condolence　White is a color used for misfortune and Black is a color used for felicity. ■吉月jí yuè the first day of the month 【Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month. The Master said, "Ts'ze, you love the sheep; I love the ceremony." PA YIH III八佾第三】Since the Duke Wen (文公) had ceased to attend the ceremony, it became a mere convention without the duke, however, Confucius never fail to attend the ceremony putting on his court robe.

○
 When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

■*fast*   Abstain from all or some kinds of food or drink, especially as a religious observance. ■*apartment*   A set of private rooms in a very large house. ■齊zhāi fasting (qí; even, uniform) Fasting is, originally, to communicate with the family’s ancestor's spirit and their God, which make them keep their mind and body clean. ■明衣míng yī a kind of plain bathrobe. Before fasting he has to have a bathing ■布 bù made of linen cloth ■變食biàn shí prevent from having a hot or strong scent food and drink. ■遷坐qiān zuò They have to move out for several days before fasting and stay in another simple and plain room or place for that.

○
 He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discolored, or what was of a bad flavor, nor anything which was not in season. He did not eat meat which was not cut properly, nor what was served without its proper sauce. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it. He did not partake of wine and dried meat bought in the market. He was never without ginger when he ate. He did not eat much. When he had been *assisting* at the prince's sacrifice, he did not keep the flesh *which he received* overnight. The flesh of his *family* sacrifice he did not keep over three days. If kept over three days, people could not eat it. When eating, he did not converse. When in bed, he did not speak. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave, respectful air.
■*mince*  (often as adjective **minced** *with object* ) Cut up (food, especially meat) into very small pieces. ■*meat*  The flesh of an animal, typically a mammal or bird, as food (the flesh of domestic fowls is sometimes distinguished as poultry) ■*flesh*  The soft substance consisting of muscle and fat that is found between the skin and bones of a human or an animal. ■*damp*  [*mass noun*] Moisture diffused through the air or a solid substance or condensed on a surface, typically with detrimental or unpleasant effects. ■*partake*  (**partake of )** Eat or drink (something) ■食sì rice 食shí eat ■精jīng finely polished white rice ■膾kuài minced meat or fish They are supposed to have raw flesh and fish finely minced with its proper sauce. ■饐yì (for rice)/ 餒něi (for fish)/ 敗bài (for meat) spoil/go bad/rot ■餲ài sour smell ■飪rèn eaten raw as well as cooked 失飪　lose the good time to eat/ not well done 　■時shí　food in season 不時　food out of season　■割gē　cut 割不正　if the meat could not be cut in evenly sized pieces ■醬jiàng　sauce 得其醬serve with its proper sauce 醢牛炙pickle with roast beef，醢牛胾pickle with slices of beef，醢牛膾羊炙羊胾pickle with minced beef; roast mutton, slices of mutton，醢豕炙pickle with roast pork，醢豕胾pickle with slices of pork，芥醬魚膾雉兔鶉mustard sauce, with minced fish; pheasant, hare, quail, and partridge 蝸醢而菰食雉羹snail-juice and a condiment of the broad-leaved water-squash with pheasant soup麥食脯雞羹析稌犬羹兔羹a condiment of wheat with soups of dried slices and of fowl; broken glutinous rice with dog soup and hare soup 濡豚包苦實蓼A sucking-pig was stewed, wrapped up in sonchus leaves and stuffed with smart-weed；濡雞醢醬實蓼a fowl, with the same stuffing, and along with pickle sauce；濡魚卵醬實蓼a fish, with the same stuffing and egg sauce；濡鱉醢醬實蓼a tortoise, with the same stuffing and pickle sauce 腶修For meat spiced and dried they placed，蚳醢脯羹the brine of ants for soup made of sliced meat，兔醢糜膚that of hare for a ragout of elk，魚醢魚膾that of fish for minced fish，芥醬麋腥mustard sauce for raw elk flesh，醢醬桃諸梅諸卵鹽pickle sauce for preserved peaches and plums, egg-like suet.(礼記、内則　Nei Ze、Liji、[HP](http://ctext.org/liji/nei-ze))　 ■勝shēng 　win/exceed/be better than 不使勝 not let ~ exceed 食氣sì qì the taste of rice Rice should be eaten as the staple. Meat should not be the main but for the rice. ■沽gū buy and sell ■市 shì　market ■脯fǔ dried meat Wines and meats distributed after sacrifice had the best quality. Wines and dried meats on the market in those days were supposed to be out of credibility.　 ■薑jiāng ginger Ginger produces a hot, fragrant kitchen spice, which also exerts bactericidal effect. In China, sliced or whole ginger root is often paired with savory dishes such as fish, and chopped ginger root with meat. ■不多食bù duō shí Eating much was supposed to be eating like a hog. ■祭於公jì yú gong As the sacrifices offered to Lu Duke’s ancestors, which would be delivered to his subordinates afterward, was believed to contain the spirits of the enshrined ancestors, the flesh should not be neglected at any moment. 祭肉jì ròu Sacrifices offered to Confucius’s ancestors →　family sacrifice 　Those flesh should not be kept over three days, which also came from the hygienic point of view. ■食不語寢不言 言yán Utter what you have on your mind/speak to 語yǔ Respond He did neither respond while eating nor speak to when in bed. He did not want to disturb others. ■疏食(coarse rice)菜羹(vegetable soup) Different interpretations on 瓜祭guā jì. A) 瓜guā melon/gourd/cucumber 瓜→**苽**gū　Zizania latifolia（Manchurian wild rice） Even three kinds of offering are coarse B) 瓜 was a miscopy of 必(never fail to) C) 瓜祭上環、食中棄所操（礼記、玉藻）“They put down the first slice of a melon as an offering, ate the other slices, and threw away the part by which they held it (Yu Zao, Liji).”　 瓜祭was a rules of propriety offering ancestors a little portion of each food. ■齊zhāi 齊如　show grave respect for ancestors

○
 If his mat was not straight, he did not sit on it.

■*mat*  A thick, untidy layer of something hairy or woolly. ■席xí seat/mat/taking seat 席不正 If the seating arrangement was not according to the rules of propriety Traditionally Emperor’s seating mat should be fivefold , Dukes threefold and Ministers double. Seats on north side are superior to those on south and those on west are superior to those on east and so forth. ■Isn’t it freezing on a formal occasion if Confucius alone does stay standing?

○
 When the villagers were drinking together, on those who carried staves going out, he went out immediately after. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

■*stave*  A strong wooden stick  ■*pestilential*  *archaic*Harmful or dangerous to morals or public order; pernicious.  ■杖zhàng walking stick/stave/cane Using a walking stick is allowed at the age of 60, which is old enough. During the villagers’ drinking you should follow the oldest person. ■儺nuó ceremony to drive away evil spirits or souls of the dead which do harm to those around. Confucius was supposed to stand on the eastern steps of his ancestral temple as a formal guardian keeping the driven spirits or souls out and prevent them from annoying his ancestors.

○
 When he was sending complimentary inquiries to any one in another state, he bowed twice as he escorted the messenger away. K’e K'ang having sent him a present of physic, he bowed and received it, saying, "I do not know it. I dare not taste it."

■K’e K'ang 季康子(jì kāng zǐ)。Young minister of Lu who respected Confucius ■*physic*  Medicinal drugs ■問人 This問(wèn) means not a formal visit but a kind of familiarization visit and this人(rén) means a messenger. ■他邦 literally means another state but neighboring states. This 問人於他邦is not a diplomatic mission but a familiarization, which is the extension of the rules of propriety between the prince and the minister.　“When the messenger is about to return, (the other) must bow to him (again), and escort him outside the gate. If (a minister) send a message to his ruler, he must wear his court-robes when he communicates it to the bearer; and on his return, he must descend from the hall, to receive (the ruler's) commands.(Qu Li, Li ji 曲禮、禮記　[Chinese Text project](file:///E%3A%5C%E8%AB%96%E8%AA%9E%5CWhen%20the%20messenger%20is%20about%20to%20return))”　 ■饋kuì send gift/make a present of ■When food is offered by his superior, he should first taste it, which is described below. ■達dá arrive at/reach/intelligent 未達　Do not understand it clearly what is the physic for. ■You should say it clearly why you would not taste it. Then your superior could let you know the efficacy.

○
 The stable being burned down, when he was at court, on his return he said, "Has any man been hurt?" He did not ask about the horses.

■*stable* A building set apart and adapted for keeping horses. ■In Spring and Autumn period horses were popular in northern barbarians, however, they were so valuable in the countries like Lu that his disciples were so impressed by his words.

○。
 When the prince sent him a gift of *cooked* meat, he would adjust his mat, *first* taste it, *and then give it away to others*. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it *to the spirits of his ancestors*. When the prince sent him a gift of a living animal, he would keep it alive. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything. When he was sick and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them. When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

■*undressed* Not treated, processed, or prepared for use. ■*adjust with object* Alter or move (something) slightly in order to achieve the desired fit, appearance, or result. ■食shí shēng/eat 腥xīng raw meat or fish/ strong-smelling 生shēng　life/living/alive Three types of the gifts sent by his prince; cooked, undressed and alive. They were supposed to be a large quantity of sacrificed meats or animals for sacrifice. ■必正席先嘗之 Showing respect for his prince as if he were in front of him, Confucius never fail to adjust his mat and taste it, and then give it away to others. ■必熟而薦之 Once Confucius has tasted it, he never offer it to the spirit of his ancestors. Undressed meat, when it would be cooked, should be first offered to the ancestors. ■畜chù domestic animal xù raise farm animal 必畜之 never fail to keep it for his family’s sacrifice ■君祭先飯 Putting down a little portion of each food on the ground was originally the appreciation and respect to those who had managed to develop the cultivation (as you may pray before meals, giving thanks to God for the food). The ministers are not in a position of presiding the sacrifice but thanking to the prince for giving them food. Joining in the entertainment Confucius first tasted a little of each dish. ■東首 head on the east and foot on the west Head on the east was believed to have positive energy of the east (陽気yáng qì). The sick usually lay down under the window on the north side. Confucius was supposed to move to the south window so that his prince could face to the south looking at Confucius. ■加朝服 It was the rule of the propriety to wear the court robe and the girdle when you saw the prince. Confucius, being unable to get up, made his court robe be spread over him, and drew his girdle across them. ■不俟駕行 “When the ruler called (an officer) to his presence, he might send three tokens. If two of them came to him, he ran (to answer the message); if (only) one, he yet walked quickly. If in his office, he did not wait for his shoes; if he were outside elsewhere, he did not wait for his carriage (Yu Zao Liji 玉藻, 禮記（[Chinese Text Project](http://ctext.org/liji/yu-zao)）)”

○。。
 When he entered the ancestral temple of the state, he asked about everything.

■This phrase appears in PA YIH III(八佾第三).

○ meet
 When any of his friends died, if he had no relations who could depend upon for the necessary offices, he would say, "I will bury him." When a friend sent him a present, though it might be a carriage and horses, he did not bow. The only present for which he bowed was that of the flesh of sacrifice.

■殯bìn　It was an ancient tradition to build a temporary mortuary to enshrine the remains of the deceased before the funeral. ■朋友之饋 a present from a friend There was the convention of sharing property as the sign of friendship. ■祭肉 The flesh of sacrifice was devoted to its ancestors. Confucius gave a bow to its spirits.

○。
 In bed, he did not lie like a corpse. At home, he did not put on any formal deportment. When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in ceremonious manner. To any person in mourning he bowed forward to the cross-bar of his carriage; he bowed in the same way to any one bearing the tables of population. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up. On a sudden clap of thunder, or a violent wind, he would change countenance.

■*deportment*  The way a person stands and walks, particularly as an element of etiquette. ■*undress*  Ordinary clothing or uniform, as opposed to that worn on ceremonial occasions. Compare with full dress ■*salute*  Show or express admiration and respect for. ■尸shī　Lie faced up with arms and legs spread out 不尸　side lying position bending knees slightly ■容róng　deportment/behavior/appearance/figure不容　Not be stiff and proper but be relaxed ■狎xiá　Stand close to each other →　Politeness is not just for strangers.　 ■冕者miǎn zhě　A person wearing a ceremonial cap →　supposed to be a minister 瞽者gǔ zhě a blind person →　supposed to be a musician　　■褻xiè ①*human* *relation*　relative to 狎(close friend), just a friend ②*occasion* at the not formal but private meeting ③*clothing* undress ■貌mào　a kind of sit up straight/straighten oneself ■變(change countenance) is heavier deportment than 貌 ■式shì　There were two cross-bars in a carriage, and the upper one was called as “較jiào” and the lower one, “軾shì.” This 式 means to take the 軾, which ends up with bowing. ■負fù carry/bear 版bǎn tables of local household registration and its map

■作zuò　make/work/compose/write/act/perform　but here, rise up/sit up When the prince offered the foods to the ancestors, Confucius also rose up. ■迅雷風烈 was supposed to be the anger of the heaven, which should be taken care of.

○
 When he was about to mount his carriage, he would stand straight, holding the cord. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

■*cord*  Thin, flexible string or rope made from several twisted strands. *rope* A length of thick strong cord made by twisting together strands of hemp, sisal, nylon, or similar material. ■綏suí　(v) gently calm/ ease someone’s mind. (n) a kind of a strap holding on to ■He would stand straight to watch out for the front, 16.5 steps ahead. ■He did not turn his head quite round, because he might not see unexpectedly something unfavorable of the persons behind him. ■He did not talk hastily so as not to frighten others. ■He did not point with his hands *(because he was standing on the higher position)* so as not to frighten people on the ground.

○
 *Seeing* the countenance, it instantly rises. It flies round, and by and by settles. *The Master* said, "There is the hen-pheasant on the hill bridge. At its season! At its season!" Tsze-loo made a motion to it. Thrice it smelt him and then rose.

■This has been hard to share the common understanding and to know why this was put at the end of this volume. ■色斯擧literally, The countenance was such that it lifted up. 色sè the countenance 斯sī this/thus/such 擧jǔ raise/lift up (I do not know if a bird can distinguish a countenance of a person) ■梁liáng girder →　bridge ■雉zhì pheasant (was known as auspicious or tasty) Hen-pheasant was regarded as keenly sensitive to dangers. ■時shí time/ season /era 時哉　The pheasant knows the timing of the retreat and the appearance. / It is the best season for the pheasant. ■共gòng share gòng (供) offer gǒng (拱)　grab ~ with both hands 共之　cook it and offer it to Confucius / grab the pheasant with both hands/ (try to catch the pheasant) make a motion or put a bait ■嗅xiù smell/sniff Who smells? Is it Confucius or the pheasant? Confucius tasted the smell three times showing appreciation to Tsze-loo, however he did not eat it because it was not his intension Some regarded 嗅 as the voice of the pheasant or the both wings being open. Tsze-loo made a motion to it. Thrice it smelt him (I do not know if a bird can distinguish a smell of a person) and then rose. ■This is supposed to be when they were surrounded by troops and driven into a mountain where they badly starved. The pheasant knows the timing of the retreat, however, they lost the timing. Facing the desperate situation, Confucius never forgot the rules of propriety.

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