（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

 SEEN TSIN

○
 The Master said, "The men of former times in the matters of ceremonies and music were rustics, *it is said*, while the men of *these* latter times, in ceremonies and music, are accomplished gentlemen.
■*rustic* Made in a plain and simple fashion Late Middle English (in the sense ‘rural’): from Latin rusticus, from rus ‘the country’. ■先進xiān jìn後進hòu jìn Those disciples who followed Confucius before and during 昭公 (zhāo gōng) were called 先進 and those disciples who followed him during and after定公（dìng gōng）were called 後進. 襄公(xiāng gōng :reign;BC572~542)　昭公(zhāo gōng :reign;BC541~510)　定公(dìng gōng : reign;BC509~495)　哀公(āi gōng : reign;BC494~468) ■野人yě rén vs 君子jūn zǐ →　質（zhì;solid qualities）vs文（wén; accomplishments）
The Master said, "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue(YUNG YAY)."

"If I have occasion to use those things, I follow the men of former times."

■野人(先進) did not mind to be out of power or offices following Confucius..

○
 The Master said, "Of those who were with me in Ch'in and Ts'ae, there are none to be found to enter my door."

■Ch'in陳chén　 Ts'ae蔡cài　When Confucius and his disciples stayed in Ts’ae, 呉(wú) attacked Ch’in and 楚(chǔ) sent troops to help Ch’in. 楚(chǔ), knowing that Confucius went out of Ts’ae and stayed between Ts'ae and Ch'in, tried to invite them. If 楚(chǔ) could invite Confucius, 楚 might also be able to make use of his disciples having following abilities below, which could be a great threat for both ministers of Ts'ae and Ch'in to maintain their position. Both ministers, together preventing them to contact 楚(chǔ), surrounded them and drove them into a mountain where they badly starved. ■Traditionally this had been regarded that they had no ways to take offices. 朱熹(Zhuxi) regarded 不及門(not reach the gate) as 不在門(not stay in the gate). This was not the words during the travelling but after coming back to Lu(魯) where all of them had entered official services. .

Distinguished for their virtuous principles and practice, there were Yen Yuan, Min Tsze-k'een, Yen Pi-new, and Chung-kung; for their ability in speech, Tsae Go and Tsze-kung; for their administrative talents, Yen Yew and Ke Loo; for their literary acquirements, Tsze-yew and Tsze-hea.

■Yen Yuan顏淵yán yuān・Min Tsze-k'een閔子騫mǐn zǐ qiān・Yen Pi-new冉伯牛rǎn bó niú・Chung-kung仲弓zhòng gōng　■Tsae Go 宰我zǎi wǒ・Tsze-kung子貢zǐ gong　■Yen Yew 冉有rǎn yǒu・Ke Loo季路jì lù　■Tsze-yew 子游zǐ yóu・Tsze-hea子夏zǐ xià

○
 The Master said, "Hwuy gives me no assistance. There is nothing that I say in which he does not delight."
■Hwuy回huí　顔回＝顏淵　■助(zhù) originally comes from 且and 力 (kinds of ancient plough, spade and fork), which means to plow up a field together. Confucius tried to cultivate their thinking abilities through arguments, however, Hwuy always had neither arguments nor questions but just listened to Confucius. ■說shuō say/speak/talk/tell/explain/ persuade/theory 說yuè pleased/contented/gratified/delighted 說originally comes from 言(words) and 兌(delight). Hwuy was supposed to understand the Confucius words and delight in listening to them. ■The Master said, "I have talked with Hwuy for a whole day, and he has not made any objection to anything I said;-as if he were stupid. 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.( WEI CHING II 為政第二)"

○
 The Master said, "Filial indeed is Min Tsze-k'een! Other people say nothing of him different from the report of his parents and brothers."

* ■Min Tsze-k'een lost his mother when he was young. His father had a stepmother with two children, however, she cared them so much as she left him alone. In cold winter she could prepare warm clothes for them, but nothing for Min Tsze-k'een. His father asked him if he should leave her and Min Tsze-k'een said, “Without her we all three get cold, but with her, if I could deal with it, two would keep warm.” His stepmother feeling something with it came to take care of him as her child. ■人rén　man/person 人不閒　This人 means “other people”.　■閒jiàn chasm/distance/gap 閒xián idle time 閒jiān between/space7interval 不閒bù jiàn No difference/no gap Other people, thinking of Min Tsze-k'een, took it for granted what his parents and brothers said about him. ■閒言jiàn yán speak evil of/talk badly of Other people came to not speak evil of their parents and brothers.

○
 Nan Yung was frequently repeating the *lines about* a white scepter stone. Confucius gave him the daughter of his elder brother to wife.

■*scepter* An ornamented staff carried by rulers on ceremonial occasions as a symbol of sovereignty ■Nan Yun 南容nán róng ■三 sān three sàn three times →many times 三復sàn fù repeat frequently ■白圭bái guī “A flaw in a mace of white jade(白圭之玷)、May be ground away,(尚可磨也)。But for a flaw in speech,(斯言之玷)、Nothing can be done(不可為也,). Yi(抑), Greater odes of the kingdom(大雅), Book of Poetry(詩)” When Nan Yun came to this phrase reading Yi, he ceased reading it and repeated the line again and again. “Of Nan Yung he said that if the country were well governed he would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife (V KUNG-YAY CH’ANG「公冶長第五」).”

○
 Ke K'ang asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hwuy; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one *who loves to learn, as he did*."

■Ke K'ang　季康子jì kāng zǐ head minister of Duke Gae of Lu(魯哀公)　 ■好hào love/like(verb)　hǎo　good/ excellent/fine　■Yen Hwuy 顏囘yán huí ■The Duke Gae asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hwuy; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not *such another*. I have not yet heard of any one who loves to learn *as he did*.(YUNG YAY VI, 雍也 第六)"

○
 When Yen Yuen died, Yen Loo begged the carriage of the Master to sell and get an outer shell for his *son's* coffin.

■Yen Loo 顏路yán lù　 Yen Yuen’s father ■棺guān coffin 椁guǒ outer shell for coffin

The Master said, "Every one calls his son his son, whether he has talents or has not talents. There was Le; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot."

■才cái talent/ability ■各gè each/individually/every/all ■Le 鯉lǐ Confucius’ son ■徒行tú xíng walk on foot ■When Yen Yuen died, he was so loved that all the disciples wanted to prepare an outer shell for him. Someone was supposed to let Yen Loo beg the carriage if Confucius would allow him to prepare the outer shell. They knew that Confucius took it out of the rules of propriety, referring to his son.

○
 When Yen Yuen died, the Master said, "Alas! Heaven is destroying me!” Heaven is destroying me!"

■噫yī deepest regret ■Yen Yuen was supposed to be someone who understood Confucius’s teachings the most and would succeed him.

○
 When Yen Yuen died, the Master bewailed him exceedingly, and the disciples who were with him said, "Sir, your grief is excessive!"

■*bewail*　 Express great regret, sadness, or disappointment about (something). ■哭kū　cry/ wail　■慟tòng　comes from 忄(=心heart/mind) and 動(move) be moved/ mourn/　■從zòng　從者 attendant 從cóng follow/serve/from ■When Yen Yuen died, the Master went to his house with his disciples. The Master was so moved with his death, though he could not notice it himself, that his shoulder was slightly trembling, which seemed to be excessive (out of the rules of proprieties). The attendants pointed it out.

 "Is it excessive?" said he.

"If I am not to mourn bitterly for this man, for whom should I mourn?"
■夫人fúrén he/she/him/her ■為wèi for 為wéi do ■If not for him, excessive mourning?, for whom I did it

○
 When Yen Yuen died, the disciples wished to give him a great funeral, and the Master said, "You may not do so."

The disciples did bury him in great style.

The Master said, "Hwuy behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples."

■非我fēi wǒ　Not me ■夫fú that/those 夫fū man/male adult/husband ■二三子èr sān zǐ two three guys →disciples 非我也夫二三子也　It’s not me but those disciples who did it. ■The Master finally did not keep Yen Loo, Hwuy’s father, from giving his son a great funeral, which was out of the rules of propriety and was supposed to be the fault. This conception seems to come from regarding the relation between Confucius and Hwuy as ‘master and disciple’, ’father and son’, ‘sovereign and subject’ and examining if it meets the rule. ■Confucius’s reactions for Hwuy’s death was far more than usual, and out of the rules of propriety. Confucius might have been willing to bury Hwuy not as disciple/son/servant but as someone he trusted, and shared the same ideal.

○
 Ke Loo asked about serving the spirits *of the dead*. The Master said, "While you are not able to serve men, how can you serve *their* spirits?" *Ke Loo added,* "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"

■Ke Loo季路jì lù　＝　Tsze Loo子路zǐ lù　When Confucius was the head minister of the Lu, he appointed Tsze Loo as the governor of the Ke Clan, one of the three royal Families of Lu That was why he was called Ke Loo. At that time sovereign authority was not under the Lu duke but the three loyal families, especially the Ke clan. Confucius was trying to restore the authority back to the Lu duke as the head minister and put Tsze Loo on the position, which ended up failing the last hurdle and letting Confucius leave his country, Lu. ■鬼guǐ　 spirit of the dead　神shén　 god 鬼神(guǐ shén) seems to be the spirits of the ancestors and a kind of founding god of the clan which would be worshipped in the ancestral shrine. ■ I think of Tsze Loo asking the Master some advices on worshipping the鬼神 of the Ke Clan as its governor. But an unexpected reaction came back. I (Confucius) am not able to serve men *(of Ke clan; so hard to let them understand my idea ).* How can I serve their 鬼神! Tsze Loo asked again that he was asking about the dead(鬼神). Again unexpected. I don’t know life (*I’m still not who I am*), how can I know about death.

○
 The disciple Min was standing by his side, looking bland and precise; Tsze-loo, looking bold and soldierly; Yen Yew and Tsze-kung, with a free and straightforward manner. The Master was pleased.

■*bland*　 Lacking strong features or characteristics and therefore uninteresting　■*precise*　 Marked by exactness and accuracy of expression or detail . ■*soldierly*　← soldier ■Min閔子mǐn zǐ　 ■侍shì serve/wait on/attend upon 4 disciple were sitting around him. ■誾yín speak gently; respectful 誾誾 moderately →　blandly but precisely　■行xíng go/ walk/move/travel/act hàng line/array 行行 bold and soldierly ■侃kǎn to get along with 侃侃 freely, but in a straightforward manner　■The Master was pleased to appreciate the each one’s character.

He said, "Yew, there!-he will not die a natural death."

■若ruò like/as if ■由yóu given name of Tsze-Loo(子路) 若由 someone like Tsze-Loo ■死sǐ die 然rán right/correct 死然 die a natural death

○
 Some parties in Loo were going to take down and rebuild the Long treasury.

■Loo　魯lǔ ■Long　長cháng the name of a new treasury ■*treasury* A place or building where treasure is stored ■府fǔ A place or building where treasure is stored (庫kù 　A place or building where weapons are stored)

Min Tsze-k'een said, "Suppose it were to be repaired after its old style;-why must it be altered and made anew?"

■Min Tsze-k'een 閔子騫mǐn zǐ qiān　■舊jiù old ■貫guàn →　慣guàn habit/custom/habitually/usual 舊貫 →old treasury　■如之何rú zhī hé What are you going to do with it?

The Master said, "This man seldom speaks; when he does, he is sure to hit the point."

■夫人fú rén Min Tsze-k'een ■中zhōng central/center/middle 中zhòng hit (target)

○
 The Master said, "What has the harpsichord of Yew to do in my door?"

■Yew　由yóu Tsze-Loo 　■瑟sè A large stringed musical instrument which is longer than zither ■門mén gate/door/entrance →　school/sect Confucius’s school loved to be bland and precise or to be free and straightforward as is shown above, however, Yew’s performance was supposed to sound like bold and soldierly, which was out of the preference of playing the Book of Poetry（詩shī）.

The other disciples *began* not to respect Tsze-loo. The Master said, "Yew has ascended to the hall, though he has not yet passed into the inner apartments."

■門mén gate → 堂táng hall → 室shì room Yen Yuen(顔淵) was the only disciple who was regarded to pass into the inner apartment and one of the great disciples who stayed in the hall was Tsze-loo.

○
 Tsze-kung asked which of the two, Sze or Shang, was the superior. The Master said, "Sze goes beyond *the due mean*, and Shang does not come up to it.
■Sze　師shī　→子張zǐ zhāng Tsze-chang　■Shang　商shāng　→子夏zǐ xià Tsze-hea　■*due*　Of the proper quality or extent ■*mean*　A condition, quality, or course of action equally removed from two opposite (usually unsatisfactory) extremes. less―――Shang―→○(due)――Sze―→much

"Then," said Tsze-kung, "the superiority is with Sze, I suppose."

■愈yù better/heal/more/recover →　superior to

The Master said, "To go beyond is as wrong as to fall short."

■猶yóu similar to/just like　■Going beyond is like “nothing in excess” Three phrases carved into the Temple of Apollo at Delphi;  γνῶθι σεαυτόν (*gnōthi seautón* = "know thyself") and μηδέν άγαν (*mēdén ágan* = "nothing in excess"), and Ἑγγύα πάρα δ'ἄτη(*eggýa pára d'atē* = "make a pledge and mischief is nigh")

○
 The head of the Ke family was richer than the duke of Chow had been, and yet K'ew collected his imposts for him, and increased his wealth.

■*impost*　A tax or similar compulsory payment. ■K'ew 求qiú Yen K'ew 冉求rǎn qiú = Yen Yew 冉有rǎn yǒu ■為wèi　for　為之　for him(the head of Ke family)　■聚jù assemble/meet together/collect ■歛liǎn draw back/fold back/collect/taxation 聚歛 impose a heavier tax on people

The Master said, "He is no disciple of mine. My little children, beat the drum and assail him."

■*assail*　 Criticize strongly. ← Make a concerted or violent attack on. ■Yen K'ew was called back to Lu(魯) as a minister while Confucius and his disciples were travelling abroad around. At that time it was inevitable to introduce war-driven taxation among the countries, however, Confucius condemned it as absolutely intolerable. K'ew distinguished greatly himself in the battle with Qi(斉), which made it possible to called Confucius and his disciples back to Lu(魯).

○
 Ch'ae is simple.
 ■Ch'ae 柴chái　高柴gāo chái　子羔zǐ chái　■愚yú　fool/stupid　愚of 愚直yú zhí　simple and honest Ch’ae looked solemn but simple.

Sin is dull.
■Sin 參sēn 曾參zēng sēn 曾子zēng zǐ ■*dull*　Lacking brightness, vividness, or sheen/slow to understand ■Sin was an innocent person.

Sze is specious.
■Sze 師shī 顓孫師zhuān xùn shī 子張zǐ zhāng ■*specious*　Superficially plausible, but actually wrong ■辟pì The figure was originally a cutting flesh from behind as punishment, which had been extended to wide meanings such as law/ rule/open up/develop/break/keep away, etc. Sze was so straight forward that he went to extremes.

Yew is coarse.
■Yew 由yóu 子路zǐ lù ■*coarse* not elegantly formed or proportioned/ rude or vulgar. ■喭yàn condole with/ coarse Yew was born a warrior and coarse, however, he loved to be simple and could instantly care about the feeling of Confucius.

The Master said, "There is Hwuy! He has nearly attained *to perfect virtue*. He is often in want.
■Hwuy回huí　顔回yán huí　■庶shù　concubine　→　near/approximate/close to. Confucianists regarded Confucius as a man of perfect virtue and assumed Hwuy to be close to his virtue. ■空kōng empty/hollow/vacancy 其庶乎屢空 Hwuy lived in an empty room and his stomach was often empty and he looked vacant, however, he was said to be able to enjoy it. [The Master said, "I have talked with Hwuy for a whole day, and he has not made any objection to anything I said; -as if he were stupid. 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." WEI CHING II(為政第二)] “And he is oft the wisest man Who is not wise at all.” ―William Wordsworth Confucius was supposed to care about his health.

"Tsze does not acquiesce in the appointments *of Heaven*, and his goods are increased by him. Yet his judgments are often correct."

■Tsze賜sì　端木賜duān mù sì 子貢zǐ gong ■*acquiesce* [NO OBJECT] Accept something reluctantly but without protest. ■貨huò goods/commodities/products ■殖zhí breed/multiply/increase/prosper ■受命 shòu mìng the appointments of Heaven Those who acquiesce in the appointments of Heaven are believed to be the royalty and the aristocracy who collect taxes. Tsze was not in such positions. His goods were supposed to be earnings from speculation in wars which could cover the expenses of Confucius and his party’s travel and stays abroad. ■億yì　speculate about　■中zhōng　central/center/middle/in the midst of　zhòng hit (target)/fit exactly/attain/correct ■Some regarded Tsze as wiser than Confucius because he was rich and his judgments in real politics were often correct, which prevented him to consider it more closely and thoroughly like Hwuy did it.

○
 Tsze-chang asked what were the characteristics of the GOOD man. The Master said, "He does not tread in the footsteps of others, but moreover, he does not enter the chamber *of the sage*."

■Tsze-chang子張zǐ zhāng　顓孫師zhuān xùn shī ■*tread* (no object, with adverbial) Walk in a specified way. Tread in the footsteps →　follow the footsteps ■不踐迹亦不入於室literally “Do not tread in the footsteps of predecessors and do not enter the chamber. As for不踐迹, Some thought “Do not tread in the footsteps of predecessors, but try to find out your own steps.” Some thought “Though he does not tread in the footsteps of predecessors, he does not do wrongs.” It does not click. ■Tsze-chang was such an active young disciple that he often went to extremes. Remember that Hwuy was the only disciple who could enter the Master’s chamber. Tsze-chang seemed to carelessly enter the Master’s chamber and asked him. Those guys should not enter the chamber who could not tread in the footsteps of predecessors. Someone who has broken the good asks about the good.

○
 The Master said, "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 is his gravity only in appearance?"
■*discourse* Written or spoken communication or debate ■*solid* Dependable; reliable ■論lùn debate/discuss/ discourse ■篤dǔ deep/true/sincere/genuine ■是與shì yǔ join it/agree with it ■色sè color →facial color → countenance/appearance ■莊zhuāng grave/grand ■There is a group of disciples who love to have solid and sincere discourses, while on the other hand, there are those who would like to carry out the silent treasuring up of knowledge. （The Master said, "The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied: -which one of these things belongs to me?" - SHU URH VII(述而第七)

○
 Tsze-loo asked whether he should immediately carry into practice what he heard. The Master said, "There are your father and elder brothers *to be consulted*;-why should you act on that principle of immediately carrying into practice what you hear?" Yen Yew asked the same, whether he should immediately carry into practice what he heard, and the Master answered, "Immediately carry into practice what you hear." Kung-se Hwa said, "Yew asked whether he should carry immediately into practice what he heard, and you said, 'There are your father and elder brothers *to be consulted*.' K'ew asked whether he should immediately carry into practice what he heard, and you said, 'Carry it immediately into practice.' I, Ch'ih, am perplexed, and venture to ask you for an explanation." The Master said, "K'ew is retiring and slow; therefore I urged him forward. Yew has more than his own share of energy; therefore I kept him back."
■問聞斯行諸　Traditionally this had been supposed to ask if you should offer help to the neediest immediately, however, Zhuxi’s group thought it to ask if you should do the good immediately and assumed that the Master pushed K'ew (Yen Yew) to go forward because he often hesitate it, and kept Yew(Tsze-loo) back because he often go too far. They regarded 兼人 as go beyond. ■兼jiān unite/combine/connect/share ■According to Nei Ze（内則）, Liji（礼記）, “A son and his wife should have no private goods, nor animals, nor vessels; they should not presume to borrow from, or give anything to, another person”　 Tsze-loo was a kind of guy who would like to share his goods with his friends. The Master pointed out to be aware of the owner’s will. Yen Yew was so realistic that he would not do it even with the owner’s approval until he would be sure of it. The Master expressed a deep condemnation of tax increase by Ji Family, however, Yen Yew decided to accept the inevitable as war-driven taxation. Tsze-loo could instantly turn it down.

○
 The Master was put in fear in K'wang and Yen Yuan fell behind. The Master, *on his rejoining him*, said, "I thought you had died." *Hwuy* replied, "While you were alive, how should I presume to die?"

■K'wang匡kuāng The people of K'wang had Confucius confused with Yang Ho (陽虎yáng hǔ) who had badly done harm to them at the gate of K'wang, and put Confucius and his disciples except Yen Yuan under constraint. They were kept captive for five days until they were released as the relative and attendants of Ning Wu Zi (甯武子), the minister of Wei(衛), which was supposed to be an canny advice of Tsze-kung(子貢zǐ gong) , a native of Wei(衛). ■The Master was put in fear in K'wang. He said, "After the death of King Wan, was not the cause of truth lodged here *in me*? "If Heaven had wished to let this cause of truth perish, then I, a future mortal! should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?" (TSZE HAN IX 子罕 第九)

○
 Ke Tsze-jen asked whether Chung Yew and Yen K'ew could be called great ministers.

■Ke Tsze-je 季子然jì zǐ rán a member of Ke family ■Chung Yew 仲由zhòng yóu→ 子路zǐ lù Tsze-loo ■Yen K'ew 冉求rǎn qiú→ 冉有rǎn yǒu Yen Yew ■與 yú interrogative word

The Master said, "I thought you would ask about some extraordinary individuals, and you only ask about Yew and K'ew!

■異之問　ask about someone who is not great as if he is great ■曾zēng that is to say ■與 yǔ and ■由→ 仲由 ■求→ 冉求

"What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

"Now, as to Yew and K'ew, they may be called ordinary ministers."
■具臣 could be counted as one of ordinary ministers ( or officials)

Tsze-jen said, "Then they will always follow their chief;-will they?"

The Master said, "In an act of parricide or regicide, they would not follow him."

■*parricide* The killing of a parent or other near relative ■*regicide* The action of killing a king ■K'ew is 20 years younger than Yew. It was BC498 when Yew became the minister of Ke family at the age of 45(K'ew;25). When K'ew became the minister of Ke family in BC484, he was 39 years old (Yew 59) and Ke K'ang(季康子) was the head of Ke family. Ke Tsze-je is supposed to be a family member of Ke K’ang’s days.

○
 Tsze-loo got Tsze-kaou appointed governor of Pe.

■Tsze-kaou子羔zǐ gāo Tsze-kaou is 21years younger than Tsze-loo. ■Pe費bì Pe was the armed town of Ke family. When Tsze-loo was the minister of Ke family, he appointed Tsze-kaou as the governor of Pe.

The Master said, "You are injuring a man's son."

■Confucius undertook a difficult process of calling for disarmament of Pe to recover the authority of Lu Duke and got brave Tsze-loo who was good at military affairs appointed minister of Ke Family. Tsze-loo would like to have someone who got guts to keep on going through it with him. That was young Tsze-kao.

Tsze-loo said, "There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?"
■*altar*　 A table or flat-topped block used as the focus for a religious ritual, especially for making sacrifices or offerings to a deity.　 ■“When I was young, my condition was low, and I acquired my ability in many things, but they were mean matters.（TSZE HAN IX　子罕 第九）” Tsze-loo pointed out the fact that Confucius had gone through to learn things when he was young. How could you pick out someone like Yen Yuan for this task?

The Master said, "It is on this account that I hate your glib-tongued people."

■*glib* (of words or a speaker) fluent but insincere and shallow. ■惡wù hate 惡è evil/wicked/bad/foul ■夫. fú that/its 夫fū man/male adult/husband ■佞nìng glib. ■You got me! I hate the way you talk about it

○
 Tsze-loo, Tsang Sih, Yen Yew, and Kung se Hwa were sitting by *the Master.*

■Tsang Sih曾皙zēngxī = Teen點diǎn, father of Sin 參sēn(曾參zēng sēn 曾子zēng zǐ) ■Yen Yew冉有rǎnyǒu = K'ew求qiú ■Kung se Hwa 公西華gong xī huá = Ch'ih赤chì

He said to them, "Though I am a day or so older than you, don’t think of that.

■Tsze-loo and Tsang Sih were 9 years younger than the Master, and Yen Yew was 29 years and Kung se Hwa was 49 years younger than the Master.

"From day to day you are saying, 'We are not known.' If some *prince* were to know you, what would you like to do?"

■居jū in the room where disciples stay together. Many of them wanted to be employed as a senior official in a government. ■或huò someone who would like to employ them.

Tsze-loo hastily and lightly replied, "Suppose the case of a state of ten thousand chariots; let it be straitened between *other* large cities; 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 intrusted with the government of it, in three years' time I could make the people to be bold, and to recognize the rules of righteous conduct." The Master smiled at him.

■*straiten* Make or become narrow ■*corn* The chief cereal crop of a district, especially (in England) wheat or (in Scotland) oats.■*intrust* archaic spelling of entrust ■率爾shuài ěr rash/jump at/ throw his hat in He was waiting for the chance to say it. 率爾 was used to describe the action as out of the rule of proprieties. ■攝shè get close to ■饑jī scare chief cereal crops 饉jǐn scare vegetables ■由yóu　Tsze-loo’s name　■為之 govern the coutry ■可使kě shǐ　make ~ possible ■有勇yǒu yǒng have courage to ■方fāng direction知方 know the right direction

*Turning to Yen Yew, he said*, "K'ew, what are your wishes?" K'ew replied, "Suppose a state of sixty or seventy *le* square, or one of fifty or sixty, and let me have the government of it;-in three years' time, I could make plenty to abound among the people. As to *teaching them* the principles of propriety, and music, I must wait for the rise of a superior man *to do that.*"

■*abound* Exist in large numbers or amounts (God is able to **make** all grace **abound** to you, so that having all sufficiency in all things at all times, you may **abound** in every good work. Corinthians 9:8).■爾ěr thou/you ■方fāng square 方千里：天子（1000 *le* square for the son of heaven）方百里：諸侯（100 *le* square for the first class duke） 方七十里：伯（70 *le* square for the second class duke） 方五十里：男（50 *le* square for the third class duke）■足zú　foot/attain/satisfy/enough 可使足民　make people ready enough to follow →make up their mind good enough to follow 礼楽(Li Yue, the rules of propriety and music). As to teaching them, it is not my business but 君子(Jun Zi)’s. Jun Zi obviously means the Master,Confucius.

"What are your wishes, Ch'ih," *said the Master next to Kung-se Hwa.* *Ch'ih* replied, "I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the Princes with the Emperor, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant."

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| ■*square-made robe* consist of a gown (also known as a robe) with a separate hood, and usually a cap (generally either a square academic cap, a tam, or a bonnet). ■*audience* A formal interview with a person in authority ■能之néng zhī　be good at it ■會同huì tóng　6 types of the audiences of the Princes with the Emperor:朝spring宗summer覲autumn遇winter 會incidental 同 familiarization ■章甫zhāng fǔ　black linen cap | https://d1k5w7mbrh6vq5.cloudfront.net/images/cache/06/21/36/062136c829a457dcb84bd8e01b19166d.jpg | 「朝服 中国」の画像検索結果 |

■相xiàng　preside the ceremony 小相　小xiǎo　a humble form

*Last of all, the Master asked Tsang Sih,* "Teen, what are your wishes?" *Teen*, pausing as he was playing on his harpsichord, while it was yet twanging, laid the instrument aside, and "My wishes," he said, "are different from the cherished purposes of these three gentlemen." "What harm is there in that?" said the Master; "do you also, as well as they, speak out your wishes." *Teen* then said, "In *this*, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the E, enjoy the breeze among the rain altars, and return home singing." The Master heaved a sigh and said, "I give my approval to Teen."

■*twang* Make or cause to make a twang(A strong ringing sound such as that made by the plucked string of a musical instrument ) ■*speak out* Express one's opinions frankly and publicly.　 ■*heave* Produce(a sigh) ■希xī　rare → interrupt/pause/break ■鏗爾kēng ěr　the sound putting it down from his lap. ■作zuò　do/make → stand up Teen laid it aside and stood up and said ~ (according to the rule of proprieties). ■撰zhuàn composing/ writing/being provided → accomplishment ■傷shāng　injure → hesitate/feel self-conscious ■春服旣成 As it is getting warm, they change from lined kimono to unlined kimono ■冠者guàn zhě someone who wears a cap → adult ■童子tóng zǐ boy(teenager) ■浴乎沂　have a bathe in Yi river ■舞wǔ　rain dance by wu shamans 雩yú　rain making rituals There was an altar for rain making rituals surrounded by trees. They would enjoy the early summer breeze coming though tender green leaves. ■與點yǔ diǎn　would like to go with Teen.

The three others having gone out, Tsang Sih remained behind, and said, "What do you think of the words of these three friends?" The Master replied, "They simply told each one his wishes."
■The Master of the day was someone who could hardly see Zhou Gong(周公) in his dream, which means that the Mater was aware of his way being remained unattained while he was alive. Yew, K'ew and Ch'ih would like to get him back to the former Master, however, the Master went with Teen. So they could not help but be going out.

*Teen* pursued, "Master, why did you smile at Yew?"

He was answered, "The management of a state demands the rules of propriety. His words were not humble; therefore I smiled at him."

■Tsze-loo showed his confidence not only to save a big state in a grave danger but also to let the people hold their courage back again and get them back to the right direction, which could hardly be attained by the Master himself. Confucius had nothing to do but laugh off his rash reaction that he would not like to understand the fact that the management of a state demands the rules of propriety, but to follow the Master in whatever crisis he might be..

*Teen again said*, "But was it not a state which K'ew proposed for himself?" *The reply was, "Yes*; did you ever see a territory of sixty or seventy *le* or one of fifty or sixty, which was not a state?"
■Teen asked the Master why he did not laugh. The Master only pointed out that K'ew also talked about the management of a state but there was no comment at all. K'ew could hardly make plenty to abound among the people if Li and Yue(禮樂) was not his business.

*Once more, Teen inquired*, "And was it not a state which Ch'ih proposed for himself?" *The Master again replied, "Yes*; who but princes have to do with ancestral temples, and audiences with the Emperor? If Ch'ih were to be a small *assistant* in these *services*, who could be a great one?

■Ch'ih talked about presiding Li. The Master backed up his ability as a presider of Li.

Finished in 04.01.2018