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Hyang ūmju rye chŏlmok, pu (鄉飲酒禮節目附)

When recommending the worthy and able (kong hyŏn-nŭng 貢賢能), carry out the local wine-drinking ritual, (in which) all the official superiors (kwanjang 官長) will be (act as) the hosts (chuin 主人). (note: In the chu and hyŏn 支 (pref. and districts), the magistrates will be the hosts (chuin); in the provinces, the governors will be the hosts; in the capital schools, the chief officials (kwanjang) will be the hosts. If there is some reason (these above person cannot attend), then in the prefectures and districts the educational officer (kyogwan), and in the provinces and capital schools, the assistant officials will take the place (of the above officials). (end note)

The ~~worth~~ worthy men (hyŏnja 賢者) will be the guests (pin 賓); the next (most worthy) will be the kae (介 介賓), and the next (least worthy) will be the general guests (chungbin 眾賓). (~~note~~ note: there will be no set no. of general guests). The hosts will admonish the guests and the kae (note: the host will to the gate and stand outside the gate facing east and west. The guests will stand at the bottom of the eastern stairs facing west. Those who are to ~~be~~ give the mandate (myŏngja 將命者) will stand to the left of the guest (pin) facing north. Those who are to receive the mandate (order) (sumyŏngja 受命者) will go out and stand outside the gate facing to the east and west, and they will say: Dare I presume to request ~~something.~~ something."

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The host will say: "On a certain day carry out the local wine drinking ritual. I request my son (waja 吾子?) to draw near. He who is about to give the mandate (order) (changmyŏngja 將命者) will enter and report. ~~and~~ The guests (pin) will go out and stand by the gate, facing east and west and ~~and~~ kowtow respectfully (subnote: that is, kowtow twice), and the host will respond with a kowtow. The host will say: "My son (your) learning is superior and your behavior (actions) are high (excellent), you are qualified to be (a guest) who travels around the country (sightseeing). Conduct the rite on a certain

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day. I request that my son approach." The guest then says: "So-and-so~~x~~ (myself?) is basically a worthless person, and I am afraid that I will insult the mandate (myöng). I presume to decline." The host says: "So-and-so has already been planned on (recommended) by his fathers and teachers, so I presume to insist on my request!" The guest says: "If the master gives a clear order, would so-and-so dare not respect it and follow it?" The host then kowtows twice and the guest responds with a kowtow. The host withdraws and the guest sends him off by kowtowing. ~~The kae (secondary guest) also does the same thing~~ In speaking to the kae (介), similar words are used: "On a certain day carry out the local wine drinking ritual, and I request that my son assist in it."

For the general guests (chungpin) and lower types, the host will send somebody to admonish them with a written document and inform them of the date. † (end note)

One day † before (the rite is to take place), set up the seats and ~~xxxx~~ lay out the utensils. (note: Set up the seats for the guests (pin) in between the pillars (楹), near the north and facing south. The host's seat will be at the top of the ^{eastern} stairs facing west. The kae's seat will be at the top of the western stairs facing east. As for the seats for the general guests (chungbin), three of them will be to the west of the (main) guest's seat, facing south. None of them will be attached(?). As for setting up the seats for the general guests in the lower hall, seat them to the southwest of the western stairs facing east with the head of the line starting at the north. If this does not take care of all of them, then from the left of the gate facing north with the head of the line at the east, set up places for ch'anja (贊者: assistants). They will be placed to the east of the Eastern stairs, facing ~~xxxx~~ west, with the head of the line to the north. Spread out two wine flasks (chun ^{尊兩壺}) to the east of the main guests' seat, slightly to the north. The dark wine (hyönju ^{玄酒}: Han, 18l, water) will be put to the west and wrap the top with a small cloth (^{勺幕}). (several?) Place a round wicker basket (^籬) to the south of the flasks, ~~and lay them~~

196,10:36b ~~outside the east~~. And to the east spread out wine-cups and tankards (^{斟酒單})
(on top of)
all of which will be situated securely by means of ~~chairs~~ ^{tables} (takcha ^{卓子}).

Outside of the pin and kae (main and secondary guests), everyone will be ranked in accordance with age. As for such types as people who are recommended for promotion to the Governor's School or the T'aehak, then even though there are many of them all will be seated in the hall (tangsang), in accordance with the regulations for the three (types of?) guests. If this doesn't take care of them, then they will face east ~~xx~~ with the line starting at the north. (end note)

Early that morning, the host will summon (? ^{速?}) the guest (pin).

(note: On the morning of that day the host will personally go to summon the guest(s). The guest will come out of the gate and face west and kowtow in humble respect (paeyok ^{拜辱}). The host will face east and return the kowtow and then return, and the guest will send him off with a kowtow. It will also

196, 10:37a be like this for the secondary guest (kae). The pin, kae and chungbin will all follow this (procedure).

The pin, kae and lower (guests), will one day before the ritual all gather at ^{a place near} the school hall (haktang), and the host will go to the place (where they are gathered) and summon them.)(end note)

Then (the host) will welcome the main guest (pin). (note: when the main and secondary guest and below arrive outside the school gate, they will face east with the head of the line to the north and stand. The host will come out to greet them outside the gate, face west and kowtow to the main guest. The main guest will reply with a kowtow and also face to the southwest and kowtow to the secondary guest (kae). The kae will reply with a kowtow and will also face to the southwest and bow to the lesser guests (chungbin), who will reply with a bow. The host will bow to the main guest, and the main guest will reply with a bow. The host will enter the gate first and (stand) to the right. The main guest will enter the gate and (stand) to the left and bow three times. When they get to the stairs, the host will face west and the main guest east,

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The kae and regular guests will enter in order and stand to the southwest of the main guest, facing east, with the line starting from the north.

If there is not enough (places?) for them to stand, then they will face north with the line starting from the east. The host and the chief guests will yield (to each other) decline three times, and the host will mount (the hall) from the eastern stairs, and the guest will mount from the western stairs. The host should be (standing) on the lintel (楣) at the top of the eastern stairs, facing north, and he will ~~h~~ kowtow twice (subnote: kowtowing (to the guest) for having come to the school hall)(end subnote). And the guest will ~~x~~ be at the lintel at the top of the western stairs, facing north, and he will reply with a kowtow. (end note)

The host will make a presentation (hõn 献) to the guest (pin). (note: The person holding the flask will take off the cloth cover. The host will go to the wicker basket, genuflect, and take the wine-cup and ~~off~~ descend (from the hall?). The main guest will also descend. When the host yields (refuses to go first?), the main guest will respond. The host will take the ~~x~~ wine cup and go to the washing utensil, face south, genuflect, and wash (it). When he is about to wash it, the main guest will advance to the east, face north and decline washing it, then the host will get up and reply. The guest will again take his place at the bottom of the western stairs, facing east, and the host will subsequently wash his hands and wash the wine cups. The man (in charge of) washing will face ~~west~~ northwest and wash them. When the washing is over, the host will bow to the main guest and go up. The guest will be at the top of the western stairs, facing north, and he will kowtow and wash. The host will be at the top of the eastern stairs, facing north, will genuflect, lift up the wine cup and then kowtow in response. The guest will ~~x~~ stand at the top of the western stairs, and the host will genuflect, pick up the wine cups, go to where the goblet is and fill it up and advance (to the main guest) to in front of the main guest's seat, face northwest, and offer (the wine cup) (hõn) to the main guest. The guest will be at the top of the western stairs, facing north and will kowtow. The host will back up slightly

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The main guest will advance to before his (own) seat and accept the wine cup, withdraw, and then return to the top of the western stairs, facing north, and stand. The host will withdraw to the top of the eastern stairs facing north, and will kowtow, sending off the wine cup. The guest will withdraw slightly. When the ch'anja (賓者) presents the ~~meat and vinegar?~~ ~~meat~~ (脯醢) and pickled) to ~~the guest~~ in front of the guests seat, the guest will go up to ~~ix~~ his seat from the west, face south and stand. The ch'anja will set up the (offer) the (折俎). The main guest will genuflect and ~~(take a position)~~ ~~to the left~~ with his left (hand) grasp the wine cup and with his right hand pick up the meat and dip it into the vinegar and make a sacrificial offering in between the (邊豆). Subsequently he will make a sacrificial offering of wine and then rise and go to his seat. Before genuflecting? he will taste the wine, rise and go down to his seat, proceed to the top of the western stairs, face north, genuflect, finish the wine cup, rise, genuflect, raise the wine cup (奠爵), and kowtow. He will grasp the wine cup and rise. The host will be at the top of the eastern stairs, and will kowtow in reply.) (end note)

to cut off meat + bones from a sacrificial animal
 10:37b *put it in a sacrificial vessel*

The main guest will toast (酢) the host. (note: When the main guest descends and washes, the host will descend. The host will ~~ix~~ yield to him and the host will respond. The guest will take the wine cup and go to ~~wash~~ ~~it~~ ~~it~~ facing the washing (receptacle) at the south, and face north, and genuflect. The host will be at the east at the eastern stairs, facing south, and yield in the washing. The guest will rise and respond. The host will return to the eastern stairs and face southeast; the guest will wash his hands and wash the wine up, and when finished washing bow and yield, and mount (the stairs). The host will kowtow, and wash. The guest will respond and kowtow. The guest will genuflect and take the wine cup and rise and go and lift it up and fill it and proceed to before the host's seat, face southeast, and toast the host. The host will face north at the top of the eastern stairs and kowtow. The guest will withdraw slightly and the host will advance and receive the wine cup, withdraw and return to the top of the eastern stairs, facing

197, 10:37b. north, and stand. The guest will be facing north at the top of the western stairs, and will kowtwo and send off the wine cup. The host will step back a little ways. The ch'anja will offer the ~~ix~~ minced and pickled meat to before the host's seat. The host, because it is to the east of his seat, will go up from the north to his seat. The ch'anja will present the (拏姐) *sanib meat* and the host will genuflect and with his left hand grasp the wine cup and with his right hand take the meat and dip it in the vinegar? and make a sacrificia offering in between the (魯豆). Then he will make a sacrificial offering of wine, rise, and take his seat. Before tasting the wine, he will rise, and descend to his seat, and then go to the top of the western stairs, face north, genuflect, finish the wine cup, rise, genuflect, raise the wine cup and then kowtow. He will grasp the wine cup, ~~xxxx~~ and rise. The guest will at the top of the western stiairs kowtow in reply. The host will genuflect and raise the wine cup and offer it to the end of the eastern row (of people?).
(end note)

The host makes a pledge with wine to the guest (西州). (note: The host goest to the wicker basket, genuflects, and takes the flagon(解) and descends to the washing place. The guest descends. The host yields going down, finishes washing, and bows and yields, and then goes up. The guest stands at the top of the western stairs and the host goest to lift up ~~the wine cup~~ and fill the flagon, then returns to the top of the eastern stairs and faces north, genuflects, and raises the flagon. Then he kowtows and grasping the flagon rises. The guest returns the kowtow at the top of the western stairs, and the host genuflects and makes a sacrificia offering of wine, then drink, and finishes the flagon, rises, genuflects, raises the flagon, and kowtows and holding the flagon, rises. The guest at the top of the western stairs kowtows in return. The host descends to the washing place. The guest descends and yields, as in the case of the ritual of offering (hŏn-rye), except that in going up he does not kowtow and wash. The guest stands at the tope of the western stairs, and the host goes to the wine cup, fill it and advances to

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to in front of the guest's seat and faces north. The guest ~~x~~ at the top of

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the western stairs kowtows. The host withdraws slightly, and after the guest finisheds kowtowing, the host genuflects, raises the flagon to the west of the recommended (scholars?). The guest yields (sa, refuses), and the host rises and returns to the top of the eastern stairs, and the guest then proceeds to in fron of his seat, faces north, genuflects, takes the flagon, rises, and returns to the top of the western stairs. The host faces north and kowtows sending (him off). The guest advances to in fron of his seat, facing north, genuflects, and raises the flagon to the eastern end of the recommended (schobars?), rises and returns to the top of the western stairs.

Mr. Cheng (郭化) says: The fact that the toast in response (to a previous toast? chuju) is not lifted is because a princely man of virtue (chün-tzu) does not ~~x~~ completely (share in) the joy of others, nor does he completely use up the loyalty of others in completely exchanging (wine flagons?, Han 185).
(end note)

The host lifts the wine cup (hŏn 獻) to the kae (介 :secondary guest). (Han, 185, note on "hŏn", term for lifting a wine cup (ch'ae 斟) to a main guest; when the guest respond to the host, it is called "chak" (酢). The term, chu (酬), refers to a repayment (of a tost), but a flagon (觥) is used for this ceremony instead of a wine-cup (ch'ae 斟).

(note: The host faces north, bows and descends and stands at the bottom of the eastern stairs and faces west. The guest descends and stands ~~by~~ to the west of the western stairs facing east. The host bows and the kae (secondary guest) goes to the stairs, yields once, and goes up and kowtows. This is like the procedure for the guest ritual. The host genuflects, takes the wine cup to the end of the eastern row, desdends and washes (it). The kae descends, and the host refuses (yields) to go down. The kae refuses (yields) in washing it, just like the ritual for the main guest. He goes up but does not kowtow, washes (the cup). The kae stands at the top of the western stairs, and the host goes~~x~~ to the wine bottle (chon 尊), fills (the cup?), and advances to in front of the kae's seat, ~~x~~ and faces southwest. He presents the wine (hŏn) to the kae

197, 10:38a The kae, at the top of the Western stairs, faces north, kowtows. The host withdraws slightly. The kae advances, faces north, and receives the wine cup (ch'ae), withdraws and returns to the top of the western stairs. The host, by the ~~right~~ right of the kae, faces north, kowtows and sends off the wine cup. The kae withdraws slightly. The host stands by the east of the western stairs. The ch'anja presents the minced meat (and vinegar) to ~~the kae~~ in front of the kae's seat. The kae advances from the north, goes up to his seat. The ch'anja sets up the cutting of the sacrificial meat (折俎). The kae genuflects and with his left hand grasps the wine cup, and with his right he makes a sacrificial offering of the minced meat, then he makes a sacrificial offering of wine, grasps the wine cup, rises, and descends from the south to his seat, and returns to the top of the western stairs, facing north, genuflects, and after finishing the wine cup & rises, genuflects, raises the wine cup (奠爵) and then kowtows. Grasping the wine cup he rises. The host, by the right of the kae, kowtows in reply.) (end note)

The kae toasts (chak 酢) the host. (note: The kae descends and washes, The host returns to the eastern stairs, descends and declines, just as at the beginning. When the washing is over, the kae bows and yields, goes up and gives the host the wine cup in between the two pillars (subnote: that is, to the south of the wine bottle) (end subnote). The kae stands at the top of the western stairs, and the host fills the wine cup and goes to the top of the western stairs, and stands by the right of the kae, facing north, genuflects, raises the wine cup, and then kowtows. Grasping the wine cup he rises. The kae responds with a kowtow. The host genuflects and makes sacrifice, and then drinks. When he finishes the cup, he rises, genuflects, raises the cup, and then kowtows. Grasping the wine cup he rises. The kai responds with a kowtow. The host genuflects, raises the cup by the/Western pillar and returns to the top of the eastern stairs, bows and descends. The kae descends and stands to the south of the main guest.

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Mr. Cheng says: The fact that the kae does not himself offer a toast (酌) is because he is an inferior (lower) guest. The wine is something

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The host presents ~~xxxxx~~ ^{the wine} (hön ^献) to the other guests (chungbin ^賓).

(note: The host, by the front of the eastern stairs, faces southwest and kowtows to three times. The other guests. The other guests all respond with 1 kowtow. The host bows to the chief of the other guests, ascends and goes to the south of the western pillar, genuflects, takes the wine cup, descends, and washes it. The chief of the other guests descends and declines. The host finishes washing, bows, and goes up, and proceeds to the wine bottle and fills it (the cup), and proceeds to the top of the western stairs, faces southwest and presents the wine to the chief of the other guests. The chief of the other guests faces north, kowtows, and accepts the wine cup. The host, to the right of the chief of the other guests, faces north, kowtows and sends off (the cup). The ch'anja sets up the minced meat in front of their seats and the chief of the other guests ~~xxxxx~~ goes up to his seat, genuflects, in his left hand takes the wine cup, and in his right makes a sacrificial offering of the minced meat, and a sacrificial offering of wine. Holding the wine cup he rises and withdraws to the top of the western stairs and stands and drinks. When he finishes the cup, he does not kowtow. He gives the host the cup and descends and returns to his position. The host also goes to the wine bottle and fills it, and proceeds to the top of the western stairs and presents the wine to the second of the other guests, as in the manner that he presented the wine to the chief of the other guests. Also the second of the other guests goes up and drink, also ~~xxxxx~~ like that. The host fills the cup and at the top of the western stairs offers it to the others guests in the lower hall (tangha chungbin). Every person goes up, does not kowtow, accepts the wine cup, genuflects, makes a sacrificial offering, stands, and drinks. The ch'anja offers the minced meat to the second of the other guests at his position. The host receives the cup. goes down and raises it to the wicker basket. The host and the guests bow once and yield once, goes up. ~~The row where~~ the main guest, kae, and other guests ^{in order} are all ~~goes~~ go up to their seats. (subnote: these other guests are called tangsang (upper hall guests?) and have seats)(end subnote)

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If there is (a man) who is respected who enters, then neither the main guest nor the host go up (ascend, the hall?).

In the case of the Governor's School or the T'aehak, then even though there are a lot of people who are to ascend (the hall) and be recommended (kong ^貢), all of them will follow the regulations for the three people.

Mr. Cheng says: With regard to the fact that after finishing the wine cup (x) does not kowtow, stands, drinks, stands and gives (it) to the base (inferior guests?)(ch'ön), is a simplification of the rite. The procedure where the person does not kowtow and receives the wine cup is a further simpliciation of the rite.)(end note)

If there is someone who is respected (honored), then have him enter subsequently. (note: The term, "respected" (chon ^尊) refers to a local person who is a high official (taebu) (subnote: The reason for calling him "respected" (chon) is in order to transform (the mores) of the people by means of rites and music, in order to get them to respect the laws.)(end subnote). Also in the case of those who come to see the rite, but do not want to participate in ~~it, then they~~ the regular rite of the host (as host), because they do not want to do so, ~~they will not~~ they will remain outside, and at this time, they will then enter.)(~~end note~~)

^尊

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If the local magistrate as the highest official (present) officiates as the host, then the educational officers (kyogwan) of the pref. and districts and the assistant headmaster (officials) of the Governor's School, may also be a honored (respected) visitor (chon ^尊). This will also be capied in the capital schools.

^尊

Seated to the ^{east} ~~west~~ of the ^{wine bottle} ~~respected~~ (chon)/will be the various kong (chegong ^{諸公}), in which ^{case} the taebu (high officials) will be seated to the north of the host, facing west. The kong will be seated in double rows. When the respected visitor (chon ^尊), enters, the host will greet him inside the gate, bow and yield, go up and kowtow. ~~when it comes to~~ He will go to the wine cup and offer it to the kong, in accordance with the rite for the

^尊

local wine ritual (recomm. system). -11- Pan'gye surok, kyosŏn chi che, ha
198, 10:39a the main guest (pin); and if (it is offered to) the high officials, taebu),
then the rite will be the same as that for the kae, except that there will
be no toast (chak ~~作~~). After the/wine is finished (the host will bow and
descend and ascend to the main guest. The ~~hon~~ respected visitor (chon) will
descend and stand to the south of ~~the~~ the main guest, and the host will
together with the main guest bow and yield, and ~~the~~ then go up, and the ~~respected~~
respected visitor and the other guests will all go up and take their seats.)(End note

Play music for the guest (akpin ~~樂賓~~). (note:

note Han, 191: titles of songs--all from Classic of Poetry
includes directions for musicians. /After directions, Pan'gye appends
a note: "I note that, in pref. and districts where there basically is not
place for music, it will not be necessary to have music. In addition,
I note that in the present age popular music is in general all lewd and
characteristic of a declining (destroyed) age (淫哇靡之樂).
Until such time as elegant (refined) music (雅樂) has been restored, it
10:39b would be better to have no music at all. We cannot use the popular music
of today.)(end note)

Set up the sajŏng (立司正). (note: The host descends from his seat; i.e.
from the south he makes a special descent. The guest and secondary guest do not
descend. The host has the ritual assistant (ch'an-ryeja ~~贊禮者~~) act as the
sajŏng. The sajŏng, by rite (courtesy, li) declines, and then allows (permits
it). The host kowtows twice and the sajŏng replies with a kowtow. The host
ascends and returns to his seat. --. The ~~sajŏng~~ sajŏng is a man who is either
an official assistant of the host or one of the students selected because he
is robust and straight and skilled in ritual. Generally speaking once the
rites and music are correct and perfected, for fear ~~the~~ that there might
be some laxity in the treatment of guests in the future, the sajŏng is
set up (established) in order to supervise these.)(end note)

The sajŏng raises the flagon (解). (note--directions)

Do the yŏju (餞酬). (note--directions for guest toasting the
host (10:39b-10:40a)

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10:42a. (note: Someone might say: The ancient rites were too elaborate (大繁), and I fear that it would be difficult to carry them out in a later age (huse 後世).

(To this I would) respond: Among the regulations for the ancient rites, there are perhaps some itmes that could be changed (in accordance with the circumstances), however, when it comes to the true (essence?, facts?) of sincerity and respect, then in general there are to be found in them (sojae 所在), so that even though the ~~xxx~~ may be elaborate, with regard to the going up and coming down (from the hall) and the bowing and yielding all of them paradoxically? (曲) have their refined (subtle) significances (chŏng'ui 精義). They are not like what the (current) age popularly regards as ~~xxx~~ beautiful, yet why should they be regarded as bothersome (just on this account)? It is only that the current age is all lazy and lax and does things too simply (too briefly), and thus regard (doing these elaborate ceremonies) as difficult to do, and that is all. But if in fact we do it, then we do it, so what is there that is difficult to do? I have heard that by means of rites, one changes customs; I have never heard that by following ~~xxx~~ (prevailing) custom one regulate rites. In the words of the former Confucian scholar, Mr. Lǐ (李 呂氏): "Former kings regulated the rites. How would they have been lax and created too elaborate forms and petty procedures to make the people do something that was difficult to do? He also said: With what is good, you nurture (raise, take care of, cultivate) people, and that is all. In general, with regard to the princely man of virtue in his relationship to the world, ~~xx~~ it is necessary that there is nothing in which he does not conform to proper procedure (chŏl 節), for only after that will ~~xxx~~ he perfect his virtue, and only by exerting his efforts in doing (what is required of him) will he have merit. Generally speaking, human beings want to be at rest (secure) and enjoy themselves (an'il 安佚),

Quote

安佚

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end quote

If what is internal and what is external are both cultivated (kyosin ^{之修}), then what appears in respect to affairs (one's external conduct) will hit the mark! How true these words are. If we embody this, then ~~XXXXXXXX~~ the distinction between Heaven's principles and men's desires can naturally be distinguished and be clearly understood, and the purpose of former kings to raise people by means of what is good would also be obtained by this means.

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Some might say: With regard to the rites and music of the three dynasties of antiquity, each of these ages also had what it did. Such songs as the Chou-nan(^{周南}) ch'ao-nan?(^{召南}) and Hsiao-ya(^{小雅}) were the music of the Chou house. How would it be if we used them today?

(To this, I would) reply: If sages appear in later generations and make (music, songs), then we should definitely regulate and fix the music of an entire generation (in terms of what they have done, in that generation). But, there are also those things that ought to be continued and not changed. The Chou-nan, Ch'ao-nan, and hsiao-ya etc., are songs concerning the use of which there are no (fixed) direction (mubang ^{無方} : no limitations as to their use in a particular period?). They are not ~~to~~ to be compared with the music of the Sung dynasty. This is the reason why the ancients used it in their rooms (in their homes) and used them in the local communities (hyangdang) and throughout their countries and states; there was no place where they were not appropriate. In fact, these wongs are musical songs ~~xxx~~ (music and songs) that can be used/in ancient times and the present. ~~It is xxx~~ not only the present time (when they can be used), but it would be all right if no changes were made (in them) for a hundred generations. What a pity that these songs of difficulty and harmony have not been completely passed on to later generations. Those people who have a will for rites and music ought to preserve them in their minds and study them. ~~XXXXXXXX~~

Some might say that: According to the ancient rites, with regard to the musicians, the host also personally made a wine offering to them. ~~It~~ I fear that (Pan'gye's procedure?) might be mistaken. ^{a violation of proper limits} How about this? ^{湯當}

199. 10:42b

(To this I would) reply: Teachers of music in ancient times were all men of knowledge. If they did not have knowledge, they could not know about music. ~~It~~ It was not ~~to be~~ compared with the lewd music and base and slave (musicians) of present times. This was the reason why all of them participated in affairs of rites and music, and ~~in~~ in treating them (dealing with them in ritual acts), we cannot help but do it in accordance with li (principles of social usage, courtesy). How much more so since those who are seated (at the rite) are all presented (with the wine, toasted). They (the musicians) cannot be the only ones who are not (toasted). And if there is a presentation of wine, then there must be kowtowing, in order to make the rite seem important. In ancient times in rituals the ruler would offer (wine) to the ministers (sin , ch'en), and the ~~and~~ high officials (ta-fu) (would offer it) to their house retainers (kasin, chia-ch'en 家臣), in which there also was the performance of the kowtow. It is only that with regard to the respect shown between superiors and inferiors everything was in accordance with li (social usage), and that was ~~it~~ all there was to it. If there is respect and importance shown to li (ritual usage), then the position and rank (pullyol 分例) of people will naturally be clear and ~~harmony and happiness will be produced.~~ harmony and happiness will be produced. I have never heard of a case where rites were taken with seriousness and that this gave rise to people exceeding (their place) and ~~and~~ usurping the ~~rights~~ (functions, prerogatives) of others. (踰僭). In later ages, however, they only approached (臨之) (rites, people) in terms of the (external form: hyongse 形勢) of whether a person's status was noble or base (kwich'on 貴賤), and that was all. Therefore, even though a respected (superior) was obliged to show ritual courtesy to an inferior, in all cases this was left out or ~~abandoned~~ discontinued. ~~How sad!~~ How sad! (嗚呼). The musicians of the present time are all low class ~~people~~ people who are lewd and in confusion (ünnan), and they cannot ~~participate~~ ^{be included} together with those to whom courtesies (li) should be shown, so how can we extend this courtesy to them?

(end note)

200, 10:43a (INDENTED)

All of these (these regulations) are in accordance with the I-li (儀禮), but what I have omitted are such procedures as one man raising the flagon and two men raising the flagon etc., and that is all. There could be nothing more exalted than the ancient rites, but with regard to this and other matters, basically it is not the place where great principle (righteousness) is to be found. In the present age, the procedures for ritual sacrifice and entertainment (food) gatherings or completely different from ancient practices. Even if a sage were to be born in a later time and he restored the rites and music of ancient times, he would still be obliged to follow these unchangeable (procedures) in general and regulate and manage (things by them), and that is all. But when it gets to the small details of the regulations, then it is necessary to drop some and add others. In this manner then, these regulations do not exist in the present age, and it is not necessary to follow all the ancient procedures in every detail. How much more so in the case of the ceremonies prior to the main guest and the host standing up and carrying out the rites, for if they are too complicated (elaborate), then I fear that it would be too difficult for elderly and sick people to stand for such a long time. Thus it seemed right to me to eliminate ~~and~~ this and simplify (the procedure). (note: With regard to one person raising the flagon and two people raising the flagon, it was not only in the local wine-drinking ritual that you had this procedure, but in ancient times during the rituals for archery contests with food and in sacrificial rites, they all had ~~this~~ procedures like this. Chu Hsi in his Household Rites (Chia-li) also simplified things, and he could not do everything. If you look at what he ~~wrote in his~~ had to say in the Yü-lei (語類), where he talked about using rites and music, in general in all cases he had this idea (of simplifying rites that were too elaborate and complex--note mine).)(end note).

Also, I note that (an), they also had toasts (chak ^酒 酒) in the local archery rites

酒 (respected guests?)
酒 made to honor

* 200, ~~10:43b~~ 10:43b so that at the local wine-drinking rite, they also had a toast for the respected (guest? chon ^尊). However, this local wine-drinking rite basically was established for the purpose of elevating (doing honor to) raising (encouraging?) worthy men. If chon(^尊; respected men of status?) were also toasted, then in the interval the ceremonies and procedures would be too many. Therefore at the present time, I am relying on the items ~~xxxxx~~ (regulations) of Chu Hsi for the ~~the~~ village oath and local party gatherings (hyangyak yönjip), in which it ~~xxxx~~ provides that people who have age and rank should be given a special presentation (of wine as in the manner of a superior guests, but ~~xxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxx~~ the fact that he would not be toasted ~~is~~ is in accordance with ~~x~~ an attempt to ~~xxxx~~ simplify the procedure .

INDENTED:

Some might say: It is not necessary to establish and write down (the procedure) like this. It would be all right just to include the basic text of the ~~xxx~~ I-li for the local wine-drinking (rite) and the local wine-drinking rite that is in the T'ang-chih (essays in the T'ang history) and use these for reference when the time came. (") It would ~~be~~ definitely be all right like this, and it would also be possible to avoid dispute over what's right and wrong. However, this book is basically not just a text which transmits (what was done) in ancient times. Those things that must be taken into account(^{參酌}), will be taken into account in waiting (for the right time to come) to use. Within this book, the upper and lower form (of the written characters?) and the precedents are all like this. In this case I cannot only do like this, and hesitate (mumble) relying on both sides. If it is (something in) the sokp'yön(^{續篇}; additional section), then perhaps I could handle it like this, and that is all. How much more in the case of the T'ang dynasty rites, which even though they are near (in terms of time) and easy to carry out, in fact they are very haphazard and simplified and in many cases have completely lost the original intent of the rites.

10:44a

(note: The basic meaning of the rites is to be found in kyöng (Ching: ^敬 respect, seriousness), but as for the T'ang rites, then take what is simplified

~~한글서체~~

local wine drinking ritual -18- Pan'gye surok, kyosŏn chiche, ha

200, 10:44a and relying on both (aspects) between Heaven's principles and human desire,
between ancient rites and present custom and weave them together.)(end note)

--. The Local Archery Rite (hyangsa-rye)--missing