

p.492. 25:34a) --. With regard to the system of clothes and hats, with regard to everything we ought to follow the system used in China (Hwaje 華制).

indented note: The system of clothing and hats ought to follow the Chinese system in all respects. The reason for this is because (the Chinese system of clothing) is so appropriate for the cultural life of people (wi t-uk immun chi ūi 蒙傳人文之宜), and the methods and appearance is correct. At the present time in China, if there is

~~someone who errs in their ceremonial garb~~ some error (in their ceremonial garb), then we ought also to investigate the ancient system (in order to correct the error). (end note)

--. Abolish the use of the horsehair hat (kŏ rip 去笠) and replace it with the kwan'gŏn (冠巾)

--. With regard to official (ceremonial) garb (kongbŏk 公服), people must wear the ch'ŏlrik (貼裡) (undergarment) and a wide belt.

If (note: ~~because~~ they wore a ch'ŏlrik underneath official garb in olden times they would customarily call it kodo ch'ŏlrik (固道貼裡)), for this was military garb. From time to time they might strike the drum or hit the gong, and then all the officials would ~~fix~~ move into formation right away and take off their official garb (outer garments), and without having to change clothes they were ~~ready~~ already in the military clothes. The principle behind this was that even when at ease one does not forget danger. (semper paratus). At the present time this system

has been abandoned. At the present time I note that underneath official garb the sim'ŭi (深衣) is worn, which is even better.

(Hanhandaesajŏn, p.635. outer garment worn by high scholars. Has wide sleeves made out of white hemp with a black fringe (border) made out of silk. The ch'ima (skirt) is made of 12 thicknesses. Also title of a p'ien (chapter) in the Li-chi)

--. In the case of women's clothes, abandon the chokturi (足頭里) (black crown-like headpiece worn by women on formal occasions) and substitute the

abolish horsehair hat, replace it with the kwan'gŏn

25:34b)

p.492, 25:34b) yŏkcha (笠子 : Pyongyang 4, 398, silk hat worn by women in China)

-. with regard to the clothing worn by officials, that worn by officials in the provinces will be the same as for officials in the capital.

cho hŏn!

indented section: Cho Hŏn (Cho Chung-bong) submitted a memorial to King Sŏnjo on his return from a mission to China in which he said: I have seen the ~~Chinese~~ system of clothing used in the Chinese court. They call the yŏn'gak (軟脚) of the poktu (巾幘頭) the Ansi (鴈翅). (Pyongyang, 4, p.396. the poktu was the name of the hat worn by scholars who passed the examinations when they received their certificates)

巾幘頭

鴈翅

(yŏn'gak-pyŏng means beri-beri.? Matthews says yŏn'gak means a welcome feast for a returned traveller) (note: According to this system they bend the end (kugok ki tan 句典其端) and insert it crosswise turning it upward so that it looks like the upturned wing of a bird, and for this reason they also call it chŏnsi (殿翅: meaning to spread the wings, spread wings))(end note) The red gown (hongp'o 紅袍) and green gown (ch'ŏngp'o 青袍) has pleats (pi 襞) that look like the Top'o (道袍: ordinary ceremonial garment), and yet is different from the tanryŏng (tuan-ling 團領).

As for the other ordinary garments, from the highest (personage) down to the lowest, they do not prefer frivolous or large (garments). As for the number of inches that the garment is from the ground, they are all alike (uniform). I have studied the regulations set in the Hung-wu period (1368-99), and according to those the garments of civil officials are 1 inch from the ground; those of military officials are 5 inches from the ground. The sleeves of all of them are 1 foot in width, and the ends of the sleeves (袂口) are 9 inches for civil officials, while for military officials, they barely allowed the

p.493, 25:35a) fist (hand) to stick out. They also wear the ūisal chikryŏng (衣撒直領).

(note: According to this system of clothing, the front is like the 貼裡 and the rear is like the 道領, and on both sides to the left and right there are pleats 辟積)

p.493, 25:35a) At the present time even though civil and military ~~xxxxxx~~ officials
~~xxxxx~~ (dress) according to the same system, still they look symmetrical
 (chŏngje 整齐, regular, even uniform) and grave (tan'ŏm 端嚴)
 (Pyongyang, 4, 321, chŏngjung 鄭重)*. As for the Confucian hat (yugŏn 儒巾)
 (note: some call this the minjakŏn (民字巾) because the shape is like
 the character, "min" (民)(end note)* ~~xxx~~ The might perhaps make
 this with bamboo (in the middle) with thick black fabric (縹布)
 or they might paste paper on it or use lacquer? (漆). Even though they
 might wear it ordinarily (regularly, every day) and have it get rained on,
 shrivel up (get wet)(droop down)
 they don't ~~xxxxxx~~ on contact with a few drops of water like the scholars
 hats (sagŏn 士巾) of our country do. Chü-jen (舉人) who are in
 the national academy (kuo-tsu-chien 監), and student military
 officials (wu hsüeh-sheng 武學生) who participate in rituals
 (ch'amnye 祭禮) of (in) the Western courtyard (for military officials?
 西庭) all wear the yugŏn (Confucian hats) and the black tallyŏng
 (團領). All the rest of the hsüeh-sheng (students) in the
 capital and provinces wear the nansam (襪衫) (note: These are pearl
 colores with a green border two inches wide)(end note)

Yugŏn

✓

What is known as the ch'ŏnggŭm (青衿) that is worn by our country's
 scholars (tongsa 東士) is greatly different from this (what the Ming
 scholars wear)

adopt Ming garb!

The kŏn (巾) worn by the eunuchs is made of bamboo with cloth wrapped
 around ~~ixx~~ it shaped like a hat. Those who have posts have a ~~xxxxx~~ brim
 (~~xxxx~~ yen--brim of a hat 簷) (note: the brim rises up behind the
 neck to a point 1 inch higher than the hat in the form of a tile)(end note)
 And those without offices (posts) only wear a hat (without a brim)
 wrapped with cloth only in the front and the remaining portion hangs down
 in the back of the ~~xxxx~~ head. As for the clothes they wear, either they wear
 a ch'ŏllik (穿皂衫) or an isal chikryŏng (穿皂直領) (note: the front
 is like a ch'ŏllik and the rear is like a chikryŏng 直領)(end note)
 and for a belt they wear a rope made of thin thread. Even those attendants

25:35b)

✓

p.493, 25:35b) who stand in front of the emperor's desk (tā-ch'ien 榻前) only wear these clothes. Even the eunuchs who receive small salaries are also easily dressed (simply dressed). All the other civil and military officials wear an ivory tally on their belts (around their waist) which is inscribed with the name of their post, and with a black rope around their waist. The eunuchs wear red (ropes) in order to distinguish them (from the regular officials). As for Kwang-ning (廣寧) in Liao-tung, even though it is a far-off chūn (commandery), still the hats worn by the officials there are like those of clerks (shu-li 書吏), but they are somewhat high and they wear the ~~xxx~~ tuan-ling (tallyŏng 團領). In general if the magistrates are wearing hats and belts when they conduct business, the clerks would not dare not to wear their own formal dress, but in our country the clerks of the ~~provincial~~ provincial district towns have no formal attire, and ~~xxx~~ do not look they way they should (puryŏ inhyŏng 子以人形). In Pyongyang, Uiju and other places, the dress of the clerks is still the same as the clerks of the capital bureaus. If we were to order their ~~fix~~ dress changed in accordance with this, then even the lowliest of pen-pushers (clerks) would all be equipped with formal attire, and perhaps that would put an end to the custom (habit) of their (wearing) strange and rustic (mean, low) clothing. / Young boys do not braid their hair. Those under the age of 15 should cut their hair and let it hang (straight), while those over (topknots) the age of 15 should gather it up behind their heads and wear hats over it. As for the sons of high officials, scholars and commore rs, they should only wear hats after reaching the age of 20. As for women, those who have been married should gather their hair (~~xxxxxx~~) ~~xxxxxx~~ their heads and make it into a chignon (naggja 髻). In the ~~xxx~~ use of this system, the people of the north tie it with ~~xxxx~~ iron thread (wire) while the people of the south use bamboo; they both wrap it with silk to make a turban, and they called this a yŏkcha (釵子). In the winter time they might use fur (mop'i 毛皮), and they call that nan'aek (暖額).

get rid of mean low class Korean clerks.

topknots

25:36a) hats only after age 20

China:

cloo Oum-hong

p.493, 25:36a) (note: From the forehead you braid the hair into a bun and tie ~~it~~ it in the back of the head and run a hairpin through it)(end note)

When the women have some business requiring that they go out, then they adorn the yŏkcha with decorated ^{thin} silk or furs and gold. When bridges get married

this is all they wear. Or they may ~~may~~ put on the "seven treasures" makeup

~~makeup~~ (ch'ilbo --seven types of precious gems), and ~~it~~ by custom they are called hwa-kuan (花冠). The sleeves of the vest (p'aeja 背子) are very

long, but they have no upper coat, ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ and their

long skirts are on the shortish side? (they don't wear them?); and they

don't go overboard in adorning ~~themselves~~ themselves. Their

clothes and hats and facial adornments are still sparing and economical.

I happen to have seen on the route a naturalized person (hyanghwa talcha

同化者), and our country's boys and girls in the way they gather

up their hair, unfortunately resembled (this person). Even though this

is a long-standing custom, but we have now the opportunity for the sage

25:36b) ruler (king) to make a change for the best. (we are in a situation where

the king has an opportunity to make a change ~~from the old way~~ to enable

us to attain the right way). But if we continue along the old ways, then at

some different time (in the future), ^{will} the Chinese ~~off~~ histories say

that Chosŏn is a country of (men who wear) caps and belts? (i.e. civilized?)

I have personally heard that some families of high officials and scholars

(kyŏngsa chi ka 卿士之家) have wanted to copy this by having their

sons and daughters gather up their hair (in the Chinese fashion? 髮),

but without an order from the king (authorizing them to do so), they have

not dared to do so. If we allow the sabu (officials and scholars) to do it

first, and the common people because of this gradually change their ways,

then perhaps it will not be difficult to change a long-established custom.

(sŏ ho pyŏnha chi punan i).

As for the nop'o (腦包), it is what is called iŏm (耳掩) in our

country. (Hanhandaesajŏn, p.1217 cold weather gear made of fur worn under the samo? when one has one's official uniform on)

Adoption of clothing style? Scapular's adoption

cho Chuy-hong

p.493, 25:36b) Even though this system (type of clothing) is small, still it is convenient for regular wear. In the case of women, then only the old and sick wear it, but because it is very small, it is easy to change it. In our country with regard to the iŏm, we prefer lavish and large (items). Even the common people still use two (pieces of, thicknesses of?) fur and women sometimes wear three (layers of? pieces of) fur hats, or at the most extreme case 5 (layers of fur). It is for this reason that the price of fur has become extremely high, and the old and sick cannot afford to wear it. If we order this changed in accordance with this (Chinese usage?) and prohibit totally the custom of lavish and large (iŏm), then the price of fur will not rise and (the availability of fur clothing) will extend to the old and sick people.

Even though in China they wear the horsehair hat (kas 笠), not everyone can wear it. When going out and coming in, civil officials wear the ch'ungjŏnggwan (忠静冠) and military officials wear fur hats (momo 毛帽), and the brimmed Confucian scholars (you yen ju 有簪儒) use the Confucian turban (yugŏn 儒巾), or they wear square turbans (hats); clerks wear clerk's turbans (hats), and the commoners all wear moja (ordinary hats), but the people of Korea (tonggan 東方之人), no matter whether noble or base, all wear the horsehair hat. They waste a lot of money on expensive prices (for such hats). If we were to follow Chinese custom and make the clerks and scholars wear the kŏn (turban) at ordinary times and have the common people only wear the moja (ordinary hat), (note: in accordance with local manufactures either dye ramie cloth or dye hemp cloth to make them. It is not necessary to use fur)(end note), then perhaps the people in difficult circumstances will not have fear of wasting their money in buying expensive horsehair hats.

a world unified by the same written language

Not only is the Chinese system of clothing simple and easy to wear, but also at the present time when all ~~the~~ under heaven (the whole world) shares the same ^{writing system} culture (yŏgŭm ch'ŏnha tongmun chi il 如今天下同文之日)

p.494, 25:37b) The only thing I know is that I am wiping out completely all the errors of the commentators (so-chia 疏家; I do not consider that I am also wiping out the annotators (chu-chia 註家) as well. If you eliminate one problem, then you still have another problem, so it is still not possible to get at the original meaning of the text. I have departed from my (original?) false) presumptions (曾出於僭妄) (I long ago had the idea?) that when reading a classic text I would not ~~use xxxxxxxx~~ read a single character of commentary that was

25:38a)

interpolated into the text but would stick to the original text and ~~it~~ with calm mind would try to ponder the meaning (wonsaek 玩索), and that if I did ~~f~~ this for several year^s, I might perhaps be able to get the author's meaning. And then one morning it seemed that when I looked at the meaning of the words and the grammar of the sentences, everything appeared to fit (be appropriate, understandable), and it was not possible to change (the meaning of the sentence and make sense out of it other than what I had figured out). Later on, on the contrary, I found that what ~~was~~ was convenient for people to ~~wear~~ wear both for moving about and staying in one place in ancient times, also could be worn at the present. Alas! When the sages of old made clothes, they did it easily, but we in our search (for their methods) make it more difficult than it really was, until we have things like this (with the understanding of the sim'üi complicated by commentators' opinions).

What a shame it is ~~x~~ that I cannot take the classic under my arm and as colleague and friend in the classics discuss issues with Messrs. Ts'ai and Yang and their compatriots or present my doubts to Chu Hsi himself.

When it comes to the collar (tongjöng 領)(ryöng) and lapel

社 () of mourning clothes, former Confucian scholars already had settled views on this, so I would not dare venture any irresponsible

views on this, but with regard to the ~~an~~ way the sim'üi was made, if you extend that (the way mourning clothes were made to the way the sim'üi was made) (think about that), you can't help but have doubts (that it was done in the same way as the mourning clothes?).

the
K'ao-cheng
spirit 231

p.494, 25:38a) If the various gentleman who have loved the rites (scholars who have studied the ritual texts) have raised doubts because of this and I take this as the thread (clue) to be investigated (ch'ou-tse? chih tan 綫繹之端), then could anything be more fortunate in terms of ~~the restoration of ancient systems~~ the restoration of ancient systems (of clothing).

-sok'im kubyŏn(續衽鉤邊)
connect to

-sok(續) means to bind (sok 速).

25:38b)

In the section on funeral clothes (sangbok) in the I-li(儀禮), it says: The sleeve is connected to the p'ok(幅 :strip of cloth? border?) 袂屬幅. Sok(續) ^{in ancient times is} the ancient form of sok() and the two are used interchangeably. ^{for 屬} The ~~sok~~ (衽) has two lapels (兩襟) on the front of the garment. Ancient clothing always had an upper garment and a lower garment (下裳). The lower garment was taken from one side and wrapped around the waist and coming out at the front so that it would be firm and would not divide or open up. In addition they used a single strip of cloth (p'okp'o 幅布) which they measured (kyohae 交解) and cut so that the top was narrow and the bottom broad. They divided it and bas~~ed~~ it to the two lapels of the garment. The left side covers over the right so that it won't open up. What the ancients referred to as the uim(右衽 :right lapel), the puim(敷衽) and the ~~ry~~ ryŏmim(釵衽) all refers to this. It is only that with regard to the sim'ŏi garment, the upper and lower portions were connected and sewed together. From the ~~collar~~ collar down to the bottom of the lower skirt the whole front was opened up and they did not use any special p'ok (piece of cloth) to make the lapel. The two lapels matched each other all the way down the garment and were barely connected, and that is why they called it sok'im(續衽) (connected lapels).

The two lapels could not cover each other, so that they had to use a ~~button~~ button (紐) ^{them} ~~to hold it together.~~ (note: in Han'gŭl tolmagi or talmagi 돌마기) to hold it together.

p.494, 25:38b) Only when both left and right sides were buttoned (ku^金鈕) could you be sure that the garment would not open up, and that is why they also called it kubyön(金鈕邊). The present day Kibaeryöng(箕排領)(topchi) is exactly this type of clothing that has been handed down to us (the legacy of it).

The ~~Okcho~~ Okcho(玉藻) section of the ~~Li-chi~~ Li-chi says that the collar (im^衽) is attached to the side, but this is a lapel made out of strip of cloth (p'op'ok pyönbang^{布幅邊}). Mr. Cheng (鄭氏) mistakenly thought that the term pang(旁) meant the

p.495, 25:39a) two sides of the human body and for this reason in explaining the term, im(衽), he did not make a detailed explanation. And the places along the border of the lower skirt where the garment came together was all referred to as the im(衽 : lapel, collar). The term, im, basically ~~is~~ is the name for the lapel of a garment where ~~it~~ it joins together, and it is used in a comparative sense to mean connecting two things together, of which there are (many) examples. According to Tan Kung (檀弓), "the lapel is always bound together (~~to make one~~)". An interpreter (im mse sok il^{衽每束一}). Interpreters of this statement say that the ~~soyo~~ soyo(小要)(note: silver key, lock^{鑰錠} is used to connect the coffin to the top, and so this is called the im (lapel, collar--of the coffin--example of borrowing the term to use as a ~~metaphor~~ metaphor for something else) When ever did the p'ok (strip of cloth) on the lower garment every become the ~~collar~~ collar? Moreover, if the upper and lower part of the garment are sewed together, then the two sides of the lower garment are always in the front and one cannot speak of sewing them together. In the past the two ~~terms~~ terms sog'im^{續衽} and kubyön(金鈕邊) were used.

~~Why~~What was the reason for using double terminology (for the same) meaning and making things complicated, and causing something to be more detailed than was necessary? I fear that this needs not be so. Mr. Cheng's ^{note 鄭註} ~~commentary~~ was a mistaken interpretation of the text of the classic, and

p.495, 25:39a) and the writers of commentaries (interpretations) were also mistaken both the text and even more so in their interpretation of/the notes, so much so that they adopted the erroneous interpretation about the extra piece of cloth (p'ok ^幅) running down the (border) of the garment to the left and right, ~~and they did not~~ If you do not take the attempts by Messrs Ts'ai and Yang to extend the ideas of Chu Hsi and ~~change and~~ correct them, then later generation will not avoid wearing strange clothing. All they (the two disciples of Chu Hsi) were able to get was the meaning of (Cheng's) note; they didn't get the meaning of the original classic text, so their explanation was ~~one sided.~~ --. kokkyöp (^{曲袷}). The term kyöp (^袷) means the line of the collar (yöngsön ^{領緣}). On both sides of the collar of a garment the part that touches the neck and throat should be cut in a square shape, as the way present-day mourning clothes are made with a large space left in the middle in the front to give the ~~the~~ head plenty of room, black and there should be a 2 inch/silk border, which is why it is called kokkyöp. The classic (Li-chi) says : The kokkyöp is ~~square~~ square like a x carpenter's square. Mr. Cheng says that in ancient times they had a square collar like the necks on clothes of young children today. The so commentary says that the square neck is like the ongyön (^{攤咽}) of today. Ssu-ma Kuang (^{司馬溫}) says that the square neck is like the ~~the~~ shang-ling-i (^{上領衣}) of today. It is just that cutting it in square shape came from Hu (northern barbarian) clothing styles in which it was necessary to use buttons to hold it together, etc. etc. As for the neck on clothing of small children which Mr. Cheng mentioned, we still have this today, and this seems to be similar to the shang-ling-i mentioned by Ssu-ma Kuang. As for the yongyön mentioned by the commentary (so-chia), even though it is not possible to have thorough knowledge of what this looked like, if you judge it from the meaning of the words, then it seems to mean no more than

25:39b)

square neck

p.495, 25:39b-40a) (a collar which acts as) protection for the throat and head (neck) like the Shang-ling-i. Sui Yang-ti went on frequent x imperial trips and his officials had to take along clothes that were simple and easy to wear. And because in x Han dynasty times they did not have (the sim'üi), ~~xxxxxxx~~ Mr. Cheng compared it to the neck of children's clothing, but in fact they were just the same. Nevertheless, Ssu-ma Kuang's explanation about a square necked garment was not completely mistaken. It was only that since Cheng had already erroneously interpreted the meaning of the sog'im (續衿: connected collar), and that he also wanted to have two lapels that covered one another that he doubted whether or not the color extended all the way up to the neck. If you know that the two ~~xxx~~ lapels match each other all the way down the sides of the garment and that these edges are what constitute the sog'im, then when you cut out a space for the neck on both sides, the left and right (sides) should touch and come together and this makes a curved collar line (kokkyöp 曲衿); even if you should want to ~~pull~~ pull it up, you would not be able to do so.

The classic (Li-chi) says: P'obang pusung (抱方員纒), which means that it is pbeated in the rear and square in the front; is this not completely clear? Generally speaking, if you are making a square collar, then you have no choice but to make a sog'im (續衿: connected collar or lapel), and if you are making a sog'im, then you have no choice but to button it on the side. Even though you are dealing with 3 different thing, yet in fact they are interrelated. Chu Hsi said: "If both lapels^{and} cover one another, ~~then~~ the collar extends beneath the armhole (腋下), then where both sides of the collar come together, ~~it~~ it has to be square. If you do not use a special piece of cloth (pök) for the collar (edging im 衿), ~~then~~ ^{and} you have to pull up both lapels to under the armhole, then the garment would get all tangled up. If I fear this is not the way to make a garment easy and convenient to wear. Even if you were to force

p.495, 25:40b) (the material) so that (the lapels) could cover each other, you still would not see a curved line on the collar (as straight) as a carpenter's square. However, in cutting out the square collar, how come there is no mention of the number of feet and inches (dimensions)? To this I would say that the human body is either fat~~h~~ or thin, that is, no two bodies are the same; you should only make it loose or narrow in accordance with what fits, and it is not necessary to stick rigidly (to one set of dimensions).

✓ Moreover the Okcho (王藻) says: The sim'üi has 3 cuffs (袪).
 All the scholars think that this means (a cuff) that runs a round the waist. I have studied the meaning of the text, and have come to the conclusion that if the text has said: 'The waist of the sim'üi has 3 cuffs', then it would have meant what the scholars say it means; but in fact it only says "the sim'üi has 3 cuffs. To say that this indicates the waist being encircled, how is this not a fabrication (mistake)? If I fear that this is not the way it was. In my stupid opinion, I think that the cuff of the sleeve was called (袪), and that the left and right sleeves having had cuffs, then in the middle the square collar also had something like a cuff, and for this reason the text says "3 cuffs". What (the classic?) wanted to do was to make clear that the shim'üi was made with a square collar.

p.496, 25:41a) The classic says (Li-chi): "If the cuff (袪) is ~~2x4 inches~~ a foot and 2 inches wide, then the circumference (of the sleeve) is 2 feet 4 inches." At the present time (now) the circumference of the hole of the square collar should also be collar is also 2 feet 4 inches, so as to allow room for the head of the man in the middle of it, and this is exactly like the way the slave has a cuff. However, it might also be that these dimension are not ~~with some~~ lacking in some basis.

How many buttons should there be for buttoning down (fastening) the side? I would respond that the classic (Li-chi) says nothing about this. Theref definitely should be a system for this, but at the present time it is

p.496, 25:41a) missing and I cannot find it. It is only that according to the funerals for shih (scholars) ~~the swaemo~~ (殺身 garment) ~~in the I-li~~ ✓ the lord sewed (his garment) on the side in 7 places; the ta-fu sewed theirs in 5 places, the shih 3 places. Even though the swaemo was a different garment than the sim'üi, yet there is a resemblance between the fact that (the sim'üi) is buttoned on the side and (the swaemo) is sewed on the side. Furthmore among the ancients, with regard to the differences between the ranks of noble and base, they definitely had detailed provisions (they had detailed distinctions that they made between the ranks of the noble and base). However, if you take this as a base (standard for judgment?), I fear that it would become a rite without (precedent in?) the old rites.

Cuffs,

. The Cuffs (袪 kkit'ong). The term (袪) means cuff (袖口) hole in the sleeve.

The ~~Li-chi~~ Tan Kung (檀弓 :section of the Li-chi) says: the nokku (鹿裘) is wide and long, has a uuff, and you can wear it with cuffs or sleeveless.

The Book of Poetry says: "On a goatskin coat (garment) you have a cuff made of leopard skin" (羔裘豹袪). The commentary says

25:41b)

~~the~~ "Sleeve (袂) means that the hole in the sleeve is large, and cuff means that the hole in the sleeve is small.

The Li-chi also says:...(more dimensions)...

-Sön (純) The inside of the sleeve (袂口) and the side of the lower garment--the classic makes no mention of whether the outside and inside are both lined. Probably it is only lined on the outside. . .

-Pusüng (負繩)...

-taedae (大帶): The okcho says that the belts used by the son of Heaven, the feudal lords, the ta-fu, shih, and their sons and younger brothers, are all

25:42a)

chü-shih (retired scholars?) and their sons and younger brothers, are all different. The belts are all made of rope with no effort put into

adorning them. The Shuo-wen calls them so (索), and the Erh-ya (爾雅) says w that you make so with bamboo for people who pull boats with them.

p.496, 25:42a) ~~Rope~~ Rope is twisted to make the base and then silk is pasted on it

so it would be allowed to break, similar to the present day p'ümdae (12 帶) (rank belts--different types of belts worn by Yi dynasty officials according to their rank), except that no effort was made to adorn them with needle (point) embroidery (織線).

(The Li-chi) also says: The feudal lords wore rope for belts (saektae 索帶) with fringes (tassels? 納絛); the ta-fu had belts with tassels hanging down? (索帶絛垂); the shih had yöndae (練帶) with fringes 絛下 attached underneath the rope. However, the adornments on the edge of the belt is what distinguished the rank of nobility or baseness.

The chu-hou (feudal lords) attached fringes ~~xxxx~~ to their belts (絛絡其帶); the ta-fu did not have fringes at their waist (不絛其腰) but put fringes on the hanging girdle (絛其垂紳). The shih (士) only put a fringe beneath the rope (絛下為絛). If you look at it from the basis of this, with regard to belts have ropes on them was not a question of them being on the whole belt, but we can't know thoroughly what the method (of belts) ~~xxxx~~ was.

(The Li-chi) also says: The large belt of the ta-fu was 4 inches. With regard to ordinary belts (ts-ti 衣帶), the king's (chün) was made of red silk thread; the ta-fu's was made of black and (yellow?); the (fringe?) shih's was made of black thread ~~xxxx~~ that was 2 inches, and two of them were joined together to make 4 inches." Nevertheless, only the large ordinary belt of the ta-fu was x 4 inches; the/belts of the ~~xxxx~~ shih, and the

25:42b)

lord and ta-fu were all 2 inches, doubled to make 4 inches. I don't know whether the belt used with the sim'üi was a large belt or an ordinary belt (ta-ti, tsa-ti). Some people say that the belt that went with the mien-fu (冕服 :ceremonial g cap and clothing) was a large belt, and that the belt that went with the yen-fu (the 服: Pyongyang, 4.330, ordinary garb) was the tsa-ti (ordinary belt). If the shih (士) was base in status and did not wear the mien-fu (ceremonial clothes) and for

p.496, 25:42b) that reason did not wear the large belt, then I would also suspect that the belt that went with the sim'üi was two inches (wide) and two of them were sewn together (doubled up).

The Li-chi also says: You use a 3 inch string to attach the buttons. The length (of the rest, of what?) is the same as the belt."x This means that to the left and right of the belt you make buttons and to tie the buttons together you use string. The purpose of the string is so that it won't come off. 3 inches means the width of the string. This, I fear, ~~fx~~ refers to the large belts of the ta-fu and higher people and talks about the string (紳) used on them. With regard to the ordinary belts of the ta-fu and the shih's belt, then basically it was two inches (wide); how could the string be wider than the belt? Probably there were grades of difference.

The Li-chi states that the length of the sash (紳) for shih was 3 feet, and for the yu-ssu (有司), 2 ft and 5 inches. It also cites the words of Tzu-yu (子游) that there were grades? 3 parts to the bottom part of the belt, and 2 for the sash...etc. (section ends on p.497, 25:43a)
-picture of the sim'üi on 25:43b)
end of Han Ku-am quote.