

226, 11:41a

Appendix: Study of local wine-drinking rite (鄉飲酒之禮及附)

實

--. The ~~xxxxxx~~ local wine-drinking rite in the I-li (儀禮) (calls ^{先生} for) calls for the host (chuin, chu-jen ^{主人}) to go to the teacher (sönsaeng) and plan (discuss) the pin and chiai (^介 :servant brought by visitor in ancient times)(Matthews). (note: The term, chu-jen, means a local official (hsiang ta-fu) of the feudal lords (chu-hou). Sönsaeng (hsien-sheng) means a retired official (chiisija ^{致仕者}) who is living in the locality (hsiang). The pin and chiai are retired scholars who are outstanding (ch'osa hyönja ^{處士賢者}). The ~~xxxxxx~~ (retired) officials living in the village (hsiang ta-fu) recommend scholars (kung-shih ^{貢士}) to the ruler (chün), in general like this. In ancient times, when people reached the age of 70 they retired from office and grew old in the village. ^{If} They were ^{they were} ta-fu/referred to ~~xxxxxx~~ by the name of fu-shih (^{父師} :father-teacher). If they were ^{low-level official} ~~scholars~~ (shih), they were referred to by the name of hsiao-shih (^{少師} :small teacher), and they taught ~~xxxxxx~~ learning (academic things) there, and for that reason they always knew who the outstanding ~~is~~ (hyönja ^{賢者}) people ~~xxxxxx~~ in the village were. This is the reason why the officials (ta-fu) would go to (see them) in order to discuss ~~xxxxxx~~ (this with them). The outstanding one was made the pin (guest), and the next was made the chiai. Also the next after him were made the "other guests" (chung-pin ^{眾賓}), and they drank wine with them. This is why they made presentations (hön ^獻) to them by means of ritual, and treated them ritually (with courtesy) as guests (pin). (end note).

When the host reported to (^戒) the guest, the guest would kowtow (in thanks--Han 316) as if he were being shamed. The host would reply with a kowtow and then request the guest (pin). The pin would politely (with li) decline and then give permission. The host would kowtow twice, and the pin would reply with a kowtow. (note: (^戒) means (^{敬告}), or "report to" (kao ^告). To kowtow with shame (^{拜辱}) means to go out, kowtow, bend his own body and come as if ashamed to his own gate. "Request" ^請

(the host)

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means to report the reason why he has come. The reason why he doesnot decline is because he basically has set his will (on what?).

It says in the so(su? 疏 :commentary?), when scholars have a formal (li, ritual) interview with one another, they strongly decline this rite, and the reason why declining is to accept is because the pin (guest) already knows that he wants to offer? (kung 貢己) himself, and because each wants to learn and study virtue and virtuous tasks (te-yeh 德業), and their feelings and intentions are to permit one another (to treat each other with a ritual ceremony?).

Chu Hsi said: When one's learning is accomplished and one's behavior is cultivated, one ~~may~~ advances to a post ~~at~~ at court. Above (at court) (the accomplished scholars) offers (himself) to his lord (ch'igun 致君), and below (with regard to the people) he spreads benevolence to the people (澤民); wherein lies the basic intention (purpose) of the scholars. (end note)

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The host withdraws and the pin (guest) kowtows as if shamed. (note: The reason why he when (the host) leaves he also kowtows as if shamed is because he is sending him off with thanks.)(end note) The chiai also does the same thing (note: as when (the host) reports to the pin)(end note)

Next they make seats for the pin, chu-jen, and chiai. (note: ~~the xchungbin (the xguests) into the xwest of the xpin's seat~~ He spreads out several seats. The seat of the pin is in front of the yu (window 牖), facing south. The host's seat is above the eastern stairs, facing west. The chiai's seat is above the western stairs facing east.)(end note) All of the seats of the other guests (chungbin) are not attached? (pu-shu 不屬). (note: (the host) seats the other guests to the west of the pin's seat. "Not to be attached" means that their seats are not lined up next to one another (in a line). The fact that each is seated separately is because the virtue of each is special (and distinct).)(end note). Two wine bottles (尊兩壺) are placed between the door ^{and} ~~xxxf~~ the room. The ssu-chin (斝禁) fillw (the bottle?) with water (dark wine? 玄酒) and puts it in the west.

Appendix on local wine-drinking rite -3- Pan'gye surok kyosön kosöl, sang
 He set up a round wicker basket (籬) to the south of the chin(禁)
 and set its out (displays it) to the east (東肆), and adds two ladles
 (二勺) in the two wine bottles (壺). (note: In between the pang (room)
 and door (門) refers to the pang, which is the western room, and the
 hu, which is the eastern room. The chin(禁) is the receptacle for the tsun
 (wine bottle). It is called a "prohibited" (implement) because it is supposed
 to warn people to be careful (in drinking, about) wine. Scholars use
 the chin and officials (ta-fu) use the ssu-chin(斯禁). "Dark wine"
 means new (fresh) water. Even though at the present time this is not
 used, it seems that they set them up (we set them up) so as not to forget
 the ancients. It is placed to the west because it is the superior (position).
 (肆 means to lay out(陳). The ladle(勺) is a wine bottle
 measure(尊升), used to measure the wine(酌酒).)(end note)

玄酒

A washing basin (洗) is set up on the southeast side of the
 eastern stairs. North and south is the depth of the room. On the east-
 west (direction) it should reach the eastern ying?(當東榮). The
 water is to the east of the wash (basin), and the wicker basket is to the
 west of the wash basin, laid out to the south. (note: The term (洗))
 means to receive a wash basin and wash (盥洗者); it's
 the bowl into which one throws away the water. The ying(榮) is the
 eaves (屋翼 :ch'ōma)(end note) When the (羹) is ripe (定
 (note: meat is called (羹);ting is like shu (ripe 熟))(end note)
 the host summons (速) the pin (guest), and the pin kowtows in shame. The host
 replies with a kowtow and returns. The pin kowtows in shame, and
 the same procedure is followed for the chiai. (note: as
 in summoning the pin)(end note). The pin and the chung-pin (other guests) all
 follow him. (note: In talking about the other guests, the chiai is also included
 among them)(end note) The host's servant (hsiang 相) welcomes them outside
 the gate and kowtows twice to the pin, and the pin replies with a kowtow.
 (note: The hsiang is the servant of the host; he helps in the transmission
 of orders.)(end note) He kowtows to the chiai, and the chiai replies with a kowtow.

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He bows to the other guests. (note: When he kowtows to the chiai and bows to the other guests, in both cases he is facing southwest)(end note) The host bows and enters first. (Note: that is, he bows to the pin. He enters the gate first and faces west)(end note). The pin pulls (厭) the chiai in through the gate to the left. The chiai pulls the others guests (with his hand) in. The others guests all enter the gate to the left and line up from the north. (note: yen(厭). To ~~xxxxxx~~ push with the hand(推手) is called (擊). To pull with the hand(引手) is called "yen". The guests pulling one another is changed ~~xx~~ (different) from the host. All enter the gate ~~xxxxxx~~ by the west and face east.)(end note). The host and the pin bow three times, go to the stairs, decline three times. The host goes up, and the pin goes up. The host goes up by the eastern stairs to the lintel and faces north and kowtows twice. The pin goes up by the western stairs to the lintel, faces north and replies with a kowtow. (note: To bow three times means that when he is about to advance he bows; when ~~xxxxx~~ he arrives at the ch'en (陳: seasoned wine?), he bows, and when he arrives at the stone tablet (碑), (injungbang, inbang, chungbang) he bows. The lintel(楣) means the ~~xxxxxx~~ (前梁). To kowtow (to the guest) again ~~x~~ means that when the guest arrives in the hall, you kowtow to him in thanks~~xx~~ to honor him.)(end note) The host takes his seat and takes the wine cup (爵) from the wicker basket, goes down and washes it. ~~xx~~ (note: He is about to offer it to the pin)(end note). The pin goes down (note: following the host)(end note). The host takes his seat, ~~xxxxxx~~ puts down the wine cup (奠爵) in front of the steps and declines. (note: to double what is his own work? would bother the guest)(end note). The guest responds. (note, skip). The host sits and takes the cup, raises it, goes to the the wash basin and faces south, takes his seat, ~~xxxxxx~~ puts the wine cup down at the bottom of the wicker basket, washes his hands and washes up. (note: After washing his hands, then he washes the cup to make it pure and respectful)(end note). The pin advances and faces northeast and declines washing. The host sits and puts the cup down in the basket, He rises, replies to the pin, and resumes his place by the western hsü where he faces east.

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(note: ~~This says~~ The fact that it says to resume his position makes clear that the position when he first came down was at this place.)(end note)

11:42b

When
 The host takes his seat & takes the wine cup, then the men in charge of washing it faces northwest (note: () means the clerks of the host)(~~end~~ end note). ~~The~~ When they finish washing it, the host bows once and declines once, and goes up. The pin kowtows and washes, The host takes his seat and puts the wine cup down. Then he kowtows, goes down and washes his hands. (Note: Washing his hands ~~again~~ again means that his hands have got dirty)(end note) The pin goes down, and the host declines. The pin respond and resumes his position by the western hsü. After finishing washing his hands, he bows, declines, goes up. The pin goes up the western stairs and stands straight(). (note: last term means to stand straight and erect)(end note). The host sits, and takes the wine cup, fills it up(shih-chih) in front of the seat of the pin facing northwest, and offers it to the pin. (note...) The pin goest up t e western stairs, kowtows (to the host) and the host retreats slightly (note: avoids him slightly)(end note) The pin advances and receives the cup and returns to his position. The host ~~goes~~ at the top of~~x~~ the eastern stairs kowtows and sends off the wine cup. The pin retreats slightly.)(note: resuming his position measn he resumes his position at the top of the western stairs)(end note)....

I'm skipping this until ~~xxx~~ I find something interesting.

P. 231, 11:51b

韓 庚 P. 346.

p. 231, 11:51b-52b indexed commentary on the rite

p. 232. 11:53a resumes w. comment by Confucius

232, 11:53a.

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(With regard to) the local wine-drinking rite, Confucius said:

(*Han, 352. Hyang umju yi (鄉飲酒義), title of chapter of the Li-chi) "I saw (what went on) in the hsiang (village), and I knew (there ~~from~~ from) how easy was the kingly way." The chu in (主人) personally summons (速) the pin and chiai (介), and the other guests (chungbin) themselves follow after them up to outside the gate. The chu in then ^{kowtows} bows to the pin and ~~and~~ chiai and the other guests then go in themselves. Thus what is due to noble and base is separated. (a distinction is made between etiquette due to noble and base). They bow three times (the chu in bows?); they reach the stairs and (the guests?) decline three times. (The host?) goes up with the pin and kowtows, presents (wine to him?) and then toasts him. ~~Although~~ The procedure for (having the guest) decline is complicated (cumbersome), so when it comes to the chiai (secondary guest) it is omitted. When it comes to the other guests, they go up, are received (receive something), take their seats, make sacrifice, and drink while standing. They do not chak (斟 :toast?) and descend.


(The reason for this) is to distinguish clearly between those you want to exalt and those you want to hold in lesser esteem (貴賤之義別),

The kong (工 :musicians?) enter and ascend, sing three times and finish (singing). The host presents them (with wine?). Then the (sheng: pipe players 笙) enter and after playing threetimes, the host present them (with wine). After each sings in turn, they sing together three times, after which the kong reports that the the music is prepared (ready, finished?), and then they send one man out to come in with the wine flask (提解). Then they set up the sajong (筮) by it. By this one can know that they will be able to make harmonious music (make music in harmony) and will not flow out (to the outside streets?). The pin toasts (chu 斟) the host, and

up to see host's party or ceremony

Appendix on local wine-drinking rite -7- Pangye surok kyoson kosol sang 232, 11:53a. the host toasts the chiai, and the chiai toasts the other guests. They do this in accordance with the age (of the person) down to the person who has brought in the water for washing (the hands). By this means it is known that respects will be paid to those who are older without leaving anyone out. Then they descend, take off their shoes, ascend and take their seats and exchange wine cups () without counting (number). As for the procedure of drinking wine, in the 11:53b. morning they do not abolish (do away with) the morning's procedure) and in the evening they do not do away with the evening's procedure. When the pin leaves, the host kowtows and sends him off, and the procedure is thus finished. By this one knows that he is able to conduct the party peacefully and without confusion.

These five actions (ohaeng 五行 :Han, 352 : (1) distinction ^{guilt} between noble and base, (2) being harmonious without flowing out?, (4) respecting all elders without leaving any out, (5) and conducting a peaceful party) will be sufficient to rectify oneself and make secure the country. ^{When} If the country is at peace, and the world is at peace, therefore it ~~wixixxxxxixix~~ was said (by Confucius): "I looked in the village and knew that the true way of kingly govt (wangdo) was easy." -According to the Hsiang-yin-chu chih i (chapter of Li-chi, as above),

the host kowtows to and greets the pin outside the gate of the hsiang ( :school). They enter, and he bows three times, and after that they proceed to the stairs where (the guest) declines three times; after which they go up. This is the way they way ~~they respect~~ the (host) ~~he~~ shows respect and (the guest) declines (the favor). Washing the hands and raising the wine flask is done to show cleanliness. Kowtowing when (the guest) arrives, when they wash, when they receive (wine), and when people are sent off is to show respect (reverence, kyong). ^{Respect, yielding, making clean, + reverence} is the way chun-tzu's (men of princely virtue) ^{receive} greet each other. When men of virtue show respect and decline, they do not gith about it. When they make things clean and are reverent, they are not arrogant about it

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132, 11:53b. By not being arrogant and not fighting, one thus puts as a distance disputation and contention. And if there is no fighting and contention, then there will be no tragedy from confusion.

54a) This is the way the chun-tzu avoids tragedy, and for that reason the sages regulated them (it) with the way.

note: Lu-shih (魯氏) says: If men of princely virtue in receiving one another treat each other with respect, yielding, purity (cleanliness) and reverence like that, then even though they might have it in mind to be contentious and arrogant, there will be no way for it to occur. (USE OF RITUAL IN EFFECT AS LAW--TO ENSURE THAT THE SO-CALLED PRINCELY MAN BEHAVES HIMSELF. Little bit of Han Fei-tau in this) If the rites associated with respect, yielding, cleanliness, and reverence are practiced, then the customs of respect, yielding, cleanliness and reverence will be achieved. If the practice of rites leads to the achievement (accomplishment) of (good) customs, then the people of the world (t'ien-hsia) will all put contention and disputation far from them and avoid valling into tragedy. Thus the regulation of ~~ix~~ rites by former kings was done for a reason (had a way to it). It was not only just a matter of their making regulations for going up and ~~de~~ coming down just~~xxx~~ for the sake of making complicated ritual texts or embellishing things (making things look good. (end note)

-The reason why the wine bottle (chon 尊) is placed between the room and the gate is so that the guest and host can share it. The reason why hyonju(玄酒) is in the bottle is in order to ennoble its quality. (note: (The bottle) is ~~ix~~~~between~~ to the west of the Tongbang (eastern room) and to the east of the silho (gate to the rooms), in between the guest and the host, and for that reason it is said that guest and host share it. Hyonju is water, it is pure in quality. In ancient times they had no liquor; they only used water. The reason why they used hyonju (water) in the bottle was to teach the people never to forget their origins (source). (end note)

The food comes out from the Eastern room, and the host presents

harmony

eliminate contentiousness

✓

232, 11:54a.) it. The reason why the wash (basin) is placed in the east? (東樂) is because the host washes first and then presents (the food?) to the guest. The ritual sacrifice to the recommended and the ritual sacrifice of wine (祭薦祭酒) are both rites of reverence. Tasting the meat (嗜肺) is a tasting rite; testing the wine (啤酒) is an accomplished rite. Sitting on the edge of one's seat is so that you will sit upright; it is not just for the purpose of eating and drinking. It is for performing the rite. And this is the reason why the rites are regarded as noble (in their own right), and why the material is held in low regard (the food and wine itself). The reason why the wine flask is finished (closed) and the wine is poured at the top of the western stairs is to show elevation for (respect for) the seat (of the guest?) and it is not exclusively for drinking and 11:54b) ~~dr~~ eating. This is meaning behind putting rites first and the material (used in the rites) last. By doing this, the people will be reverent and yielding and will not contend. (note: What is meant by the phrase, "not only because of eating and drinking" means that the emphasis is put on using rites to show mutual reverence. "Ch'isil" (致實) means to finish the wine (pour all the wine); the wine is the "fruit" of the flask. ~~xxxxxxx~~ (note continues)

Lu-shih says: What the rights respect is to show respect for righteousness (üi). As for the text of the rite (procedure), the guests practice it on each other, but as for the righteous principle involved (the üi), only a man of princely virtue (kunja) understands it. In drawing up the text for the rite, only after one has attained the righteous principle involved can it be (effective) in transforming the people and accomplishing (good) customs. To make clear the distinction between noble and base, to distinguish between those one wants to elevate and keep at a lower level, to make things harmonious and happy without leaving anything (leak) out, to show respect for age without leaving anyone out, and to make things peaceful without confusion--these

status

232, 11:54b) five things are all to be seen in the wine-drinking rite and are sufficient to transform the people and create (good) customs. Therefore (Confucius) said: I looked in the villages and understood that the kingly way was easy. This is why he stressed how easy it was. If you have the righteous (principle) of (distinguishing between noble and base, between exalting (the worthy) and holding others in lesser esteem (kwich'on yungsal 貴賤隆殺), then you have (made proper) distinctions (pyol). If you have distinctions, then you have rights. If things are harmonious without anything flowing (out)?, and if things are peaceful without any confusion, then (it is because) you have (the proper) procedure, and to have (the proper) procedure is (to do what is) appropriate (righteous, wi). If (proper respect) is shown to elders without leaving anyone out, then things are "equal" (kyun--interesting use of this term here), and if things are "equal", then it is "humane" (jen, in), and humaneness is righteousness. Moreover, if you have rights which are put into practice in one hyang (village), and this is extended to the whole country, then it is what is referred to as rectifying oneself and pacifying (anguk) the country. If you take this technique and extend it to the whole world (t'ien-hsia), then the whole world will be at peace. Therefore, from one village to know what of the kingly way can be put into practice throughout the whole world is (what is meant by) rites (li, ye).

He (Lu-shih) also said: Former kings in regulating rites, how could it be said that they formulated complicated ~~procedures~~ texts and minute procedures so as to make it difficult for people to carry out? He also said, you cultivate other people by means of good, and that is all there is to it. Generally speaking, in terms of the chun-tzu's relationship to the world, there must be no matter in which he does not carry out the right ~~procedures~~, for only after that will he achieve virtue. (233, 11:55a)

233, 11:55a) And only after he has exerted effort to carry it out, will he have (attained) merit. In general, the arms and legs of an individual (his physical body) seeks rest and ~~idleness~~ idleness. If his mind of respect and reverence does not win out, then the spirit (ki) of laziness and arrogance will be born, and if a spirit of laziness and arrogance is born, then in his movements and appearance he will turn around (in place-- chuson 周旋, mark time?) and will not be able to match (his actions) with (proper) procedure. Even though his body may be at ease, his mind will also not be at ease. And if one rests (takes his ease) in a place where ~~he~~ he is not at ease (an), then his arms and legs will not know what to do. Therefore (as a result), one will abandon himself ~~to~~ and indulge in extravagance, exceed one's place and offend one's superiors (yubun pomsang 踰分犯上) such that there will be no extreme to which one will not go, and the confusion of the world will begin from (with) this. Because the sages were concerned about this they were always careful to (set out) complicated (ritual) texts and detailed procedures (ponmun malchol 繁文末節) with which they trained people during the times that they had nothing else to do. And they made them practice it until such time that they did not ~~dislike~~ dislike it or regard it as burdensome, (and when that happened) there was no way for bad behavior to arise. And when it had been in practice for a long time and they were at ease with it, then no one would act unless it was lawful, and there was no place that people went that they did not act in accordance with righteousness. A princely man of virtue (kunja) straightens what is inside him by means of reverence (kyong), and he squares what is outside him by means of righteousness (ŭi). If reverence and righteousness are standing (est.) and virtue is not alone (isolated), then ~~one~~ one has no doubts in how to behave. Thus those who do not match (follow) procedures (act so) because it always comes from their not being reverent. If one's mind that is preserved within is reverent, then what appears on the outside (one's

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233, 11:55a .) behavior) will also be dauntless (cheng ~~莊~~ 莊). If what is inside and what is outside are both cultivated, then what appears in terms of one's (handling of) affairs, will hit the mark (be rightk, appropriate).

--Above I have combined together the sections on ki and ui (記義) of the Hsiang-yin-chou-li (local wine-drinking rite) of the I-li (儀禮). The T'ang-chih (essay on rites? of the T'ang-shu?) also contains the hsiang-yin-chou-li (local wine-drinking rite) which was determined during the cheng-kuan (貞觀 :627-650) period, which I here append as reference for people to see what was right and wrong, what shallow and profound. (end note)

According to the T'ang rites (T'ang li), in the chou (州) when they presented (kung 貢) scholars with the classics (ming-ching 明經), bachelor's (hsiu-ts'ai 秀才) and chin-shih (進士) degrees, they performed the Local Wine-Drinking Rite. In all cases the tz'u-shih (刺史) acted as the host (chu-in 主人). First he invited the hsiang (local) retired officials (ch'isa 致仕) and men of virtue and discussed things with them. Outstanding men (hyonja) were made guests (pin), and the next most (outstanding) were made kæe (chiai 介). (11:55b) And the next (most outstanding) were made "the other guests" (chungbin). They all performed the rite together and the pin (main guest) was recommended. The host reported to the guest and stood outside the main gate to the west, facing east. The guest stood at the eastern stairs, facing west. The changmyongja (特命者) stood to the left of the guest, facing north. Receiving the order (command), he went out and stood to the east, outside the gate, facing west, and said, "Dare I request something?" The host responds:

"On a certain day, carry out the local wine-drinking rite. I request that (you?) my son ^{attend} ~~manage~~ it." The changmyongja enters and reports to the guest (pin) who goes out and stands to the east of the gate,

B
cat.
&
guests

Appendix on local wine-drinking rites -13- Pangye surok kyoson kosol sang
 233, 11:55b) facing west and kowtows as if ashamed (paeyok). The
 host replies with a pae (kowitz). The host says: "My son, your learning
 is superior and your conduct high, and you (deserve to be a "guest")
 who will look over the country. On such-and-such a day we will carry
 out the ~~right~~ rite. I request that (you) my son attend it." The
 guest replies, "I am basically low (unworthy) and fear ~~shame~~. Dare ^{bringing shame (on} the
 I request the order to be withdrawn." The host says: "So-and-so ^{order}
 discussed this with the pusa (father-teacher), and since there is no-one
 as outstanding as you, my son, I insist." The guest replies, "If the
 Master (Confucius) orders it, then who would dare not respect it?"
 Then ^(pae) the host kowtows twice, and the guest responds. The host withdraws
 and the guest sends him off with a kowtow (pae). The report to the
 kae (chiai--secondary guest) is also done like this. It is said to
 him: "On such-and-such a day, carry out the local wine-drinking rite.
 I request that you, my son, be second in attendance. (...directions for
 seating arrangements on the day of the rite follow here)... (continues
 to 235, 11:60a. After description of the rite ends:

In the winter months, in rectifying the positions by age, then
 the magistrate will act as the host, and ~~the next day~~ one man will
 be selected from the local elders of 60 years or over who have a reputation
 for virtue to be the guest, and the nextmost outstanding man will be the
 kae (secondary guest), and the next will be the 3rd guest, and the next
 will be the chungbin (other guests)--3 men ~~aged~~ in their 60s, 4 in their
 seventies, 5 in their eighties and ~~six in their nineties and six~~ 6
 including those in their 90s and the host. Guest and host will drink
 wine, and then the sajong (asst) will face north and ask the guests to
 be seated. Guests and host will each go to their seats and stand....
 etc. (235, 11:60a-b).