

education + recruitment in 三代

Instruction and selection of scholars -1- Pan'gye surok, kyosön kosöl, sang in Three ancient dynasties of China

人之有道 The way of man is such?

206, 11:1a

Mencius said: The way that man behaves is such that even if he eats until his stomach is filled, has warm clothes to wear, and lives at leisure, if he lacks instruction, then he is close (to the level) of the animals (beasts). The sages ~~xxxxx~~ concerned about this and made ~~Ch'ik~~ Ch'i (契 : Matthews, one of ministers of Emperor Shun) the Ssu-tu (司徒) to give instruction on the principles of ethics (illyun 人倫). Fathers and sons (were governed in their relations) by close (feelings of love-ch'in 親); ~~xxxxx~~ rulers and subjects (were governed in their relationships) by duty (üi 義); husbands and wives (were governed in their relationships) by separation (pyöl 別); elder and younger (people) were governed by order (söl 序), and friends were governed by trust. 信

Han. 228
1/2 Shun's
minister, founder
of Yin.
instruction

Fang Hsün (放勳 : Tz'u-hai, 600. another term for T'ang Yao (唐堯) or Emperor Yao. Ref. to the Book of History, Yao-t'ien (section on Yao), with a note that Hsün means kung (merit); also cites the Shih-chi, wu-ti pen-chi (basic annals of the 5 emperors) which takes Fang Hsün as the ming (name)

Emp. Yao
age p. 15
Pt. 2, ch. 1, 1.1

of ti-yao (Emperor Yao) said: "Recognize their service (give soäce to them: noji 勞之), summon them (have them come: naeji 來之), correct them (kwangji 匡之), straighten them (chikchi 直之), assist them (p'oji 輔之), protect them (ikchi 翼之) and make it so that they obtain it by themselves (~~ixex~~ Han, 228, i.e.--get the principles of ~~xxxxx~~ ethics and morality).

aid soldiers
to attain
virtue

Also, follow it up and encourage them (stir them up, chin 振), and nurture virtue in them (tökchi 德之). "the way of man is such"

(note: Chu Hsi says: The phrase, "the way that men behave" (in chi yü to, jen chih yü tao 人之有道) means that every one has a nature that is good and inborn & (pyöng'i chi söng 秉彜之性). However, if there is no instruction, then x (a person) also becomes lax (pang'il 放逸) and lazy (t'aet'a 怠惰) and he loses it (his inborn good nature). Therefore the sage (emperors) established an official to give instruction in human ethics (illyun 人倫), and also in accordance with his inherent (peculiar) characteristic (koyuja 因其固有者), he provided guidance to them (toji 道之).

educational
officials
needed
to develop
man's
inborn
goodness

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and that is all. ~~The Book of History (shu) says~~

The Book of History (shu) says: There are relationships (tien ^典) in the rankings of Heaven (t'ien-shu yu tien ^{天叙有典}). What this means (Chu Hsi talking?) is that we are governed by the five relationships which create harmony (^悖) in five ways (in the 5 relationships). was a (name, term) by which the Fang Hsün (Emp. Yao) ~~was a name, term~~ official historian (shih-ch'en ^{史臣}) who was praising emperor Yao. Mencius in accordance with this regarded (the name, Fang Hsün) as the hao (pen name) of Emperor Yao. The word, te, (virtue, from the phrase te-chih, t'okchi, ~~he made them virtuous~~) is like the word, ^{hui} hye (^惠: to spread benevolence). Yao was saying that you should give solace to those who labor, invite those who (want to) come, correct those who are perverse, & straighten those who are in wrong, assist them so that they may ~~establish it~~ establish it, and protect (support) them so that they will carry it out, and make them be able to obtain their (own true) natures by themselves. And in addition follow this up and ~~arouse them~~ arouse them (^{提撕}) and make them aware, and spread your benevolence to them, and do not allow them to become dissolute (pangil) and lazy (t'aet'a) where they might lose it (their true moral natures). These were the words by which (Yao) ordered (gave the mandate to) Ch'i (^契). (End note)

Pop of ruler + state to nurture + educate fee people!

11:1b

- Shun gave the mandate to Ch'i (^契) saying: Because the hundred surnames (the people) are not close and loving (pu-ch'in ^{子親}) (with their parents?), and because the five ranks (wu-p'in ^{五品}) are not obedient (^{不遜}), you will be the Ssu-tu (^{司徒}) and you will respectfully spread around the five teachings (^{五教}) and (do it in a) magnanimous way (chaegwan ^{在寬}).

(NOTE: Chu Hsi says: The five ranks (op'um) are the five positions (of status: myongwi ^{名位}) and ranks (tunggup ^{等級}) pertaining (to the relationships between) father and son, ruler and subject, husband and wife, elder and younger, and friend and friend. The term, son (^遜), means to be obedient (sun ^順). The five teachings (ogyo)(wu-chiao) are (the principles governing the 5 relationships, to wit) that father and son are ruled by closeness (ch'in ^親),

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ruler and subject are governed by duty, husband and wife are governed by separation, younger and older are governed by order, and friend and friend are governed by trust. These five (teachings) are natural principles and so were ordered to be taught (to the people). The term, kyŏng(ching)(respectful)

means to be attentive to business. Even though sages and worthy men were always attentive (kyŏng) when it came to their affairs, yet because this was an important matter, (Shun) especially spoke (to Ch'i) about being attentive (serious, respectful, kyŏng). The term, "kwan" (magnanimous) means to treat (people?) with leniency (tolerance, magnanimity--yu 裕).

Generally speaking the principles of the five (relationships) emerge from the roots (pen, fundamentals) of the human mind (jen-hsin, insim). They are not things which can be forced (on people). Men first become confused in their understanding of these principles because they are restricted by material endowment of their nature (kijil chi p'yŏn) given over to (immersed in) the shade (obscurity) of or because they are ~~overwhelmed by~~ material desire (material desire),

拘於氣質之偏

溺於物欲之蔽

and (as a result) fathers and sons are not close and loving (ch'inae), and people are not obedient to one another. Therefore (Shun) gave this order to Ch'i and he subsequently appointed him Ssu-tu and had him devote himself seriously to spreading these teachings, and also treated (him?, had him treat others?) with magnanimity and tolerance, and he ~~had him~~ saw to it (that these teachings) permeated (people's minds?) thoroughly and gradually entered (their thinking), so that what was upright (and correct) in their heavenly (endowed, natural) natures would naturally be exposed, so that it could not stop by itself and (so that) there ~~was no~~ was no fear that people would be lacking a sense of shame. When Yao said that people should be encouraged (consoled with, given solace) encouraged to come, & rectified, straightened, assisted, protected, so that they would be able to get it (return to virtue) themselves, and stimulated (aroused) and shown benevolence, he also had this meaning (meant this--the above, same thing that Shun wanted Ch'i to do). (end note)

Allen the

物欲

to require that instruction be given

Chu Hsi's Neo-Confucianism

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詩言志
聲依永
律和聲

(He) gave orders to Chi (夔) saying: I order you to take charge of music (典樂) and give instruction to the eldest sons (曾子). Be straight but warm (直而溫), tolerant but dignified (寬而栗), unyielding (hard, stubborn, kang 剛) but not cruel, brief (kan 簡) but not arrogant (discourteous, 無傲). Poetry speaks of the will and songs perpetuate words forever (indefinitely). Sounds rely on long (words?).

The rules (of harmony) harmonize sounds. And when the 8 sounds have become harmonized, no one will usurp another person's position (ethical position. yun 倫), and the spirits and man will be in harmony.

(note: The term (曾) means eldest (chang 長), and these were the eldest legitimate sons (chökcha 適子) of the son of Heaven and the high ministers and officials. Generally speaking, when people are upright, they

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must be lacking in warmth, and that is why he instructed (Chi) to be warm. And when people are tolerant (magnanimous), they must be lacking in dignity (栗) and so he wanted (Chi) to be dignified. That was why he was concerned about (Ch'i's) being partial and assisted and protected (supported) him.

Somebody who is resolute (stubborn) will necessary become cruel, so he wanted that he should not be cruel. Somebody who is brief (laconic?) must eventually become arrogant, so he wanted that he should not become arrogant, and this was the reason why he prevented these errors and admonished him and prohibited him (from acting in these ways). In teaching the eldest sons (of the emperor and high officials), he wanted him to do it in this way, and as for the materials that he was to use in teaching them, they would only be music, as in the case of the Chou-li where the ta-ssu-lo (大司樂)

Music
詩言志
Poetry + music
Moral purpose

Grand Musician) was in charge of the "sönggyun chi pöp" (ch'eng-chün chi fa the law pertaining to the ancient state college), and gave instruction to the sons and younger brothers of the state. Confucius also said: To be elevated (hsing, hüng) in poetry and accomplished in music is in general the way in which one cleanses a dirty (perverse) mind (蕩滌邪穢), regulates a feeling of being filled and satisfied? (甚的飽滿), causes the blood to

(how long note is held? center of string?)

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~~xxxx~~ the pulse to stir (動盪血脉), makes the spirit circulate (yut'ong chŏngsin 流通精神) (in accordance with principle--Han 230), nurtures the virtue of middle-harmony (chungwa? 中和), and saves one's material endowment from being partial (imbalanced). (rectifies the imbalance in one's material endowment (in one's nature).

氣
climb

Music

The place where the mind goes to (sim chi so chi 心之所之) is called the will (志), and if there is a place to which the mind goes (if one has a will that determines one's thoughts?), then it must manifest itself in speech, and that is why he said: Poetry speaks of the will. Once (one's thoughts) take shape in speech, there must be short and long phrases, and that is why he said: Music elongates (makes long) speech. And once you have long and short (phrases), then you must have distinctions in terms of high and low (tones?), clear and muddy (sounds?). Therefore he said sounds (sŏng, voices) rely on length (sŏng ūi yŏng 聲依永). What is meant by the term, sounds, (sŏng), are the x five tones of kung, sang, kak, ching, ik (宮商角徵羽). Generally speaking if the sounds of songs are long and muddy, they are kung sounds. If they gradually become clear and are also short, then they are sang, kak, ching, or ik sounds, and this is what is meant by the statement that sounds rely on length.

sounds muddy + clear

Poetry

Once you have long and short (phrases, length of sounds?) and clear and muddy (tones), then you also must have the 12 tones? (shih-i 十二律) to harmonize them. Then one can write them out and not have confusion (of sound?). Supposing that the yellow bell (hwangjong 黃鐘) was a kung (宮 :sound), then the taejok (大蕤 蕤) would become a sang (商 :tone), the kose (姑洗 洗) would be the kak (角), the imjong (林鍾 鍾) would be the ching (徵), and the namyŏ (南呂 呂) would be the ik (羽). If you raise or lower these by three portions (notes?), then you get them to appear with a separation of 8 (tones?). As for the rest of the 12 (harmonic rules), they are all like this. In the li-yŏn (禮運), the 5 sounds, 6 tones and 12 pitches? (五聲六律十二管) go back (again) and mutually become kung.

黃鐘

大蕤

商

姑洗

角

林鍾

徵

南呂

羽

禮運

五聲六律十二管

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Education and recruitment in the san-tai -6- Pan'gye surok, kyosön kosöl, sang
 What is called the li (rules of harmony?) is what harmonizes the sounds.
 Once human voices (sounds) have become harmonized, then if from these sounds are
 taken the 8 notes (tones) to make music, then everything will be in
 harmony, and there will be ~~nothing~~ no mutual commission of aggression
 and rebellion and no loss of moral order. This (music?) can be spoken
 of at court and recommended for the suburban shrines, and the spirits and
 the people will by this means be harmonized. The sages made (created) music
 in order to nurture the nature and the feelings (söng-chöng), to cultivate
 (educate) the talents in men, and to serve the rituals of the spirits, to
 harmonize those above and those below, to widen the merit (efficacy) between
 t'i and yung (substance and utility), and make it great and deep. Such was
 the way they did it, but at the present time none of this has been seen
 again. Can I overcome my grief at this?)(end note)

*li
rules of harmony.
didactic
purpose of
music*

11:2b ?

The Chou-kuan (周官) says: The ssu-tu is in charge of instruction

(education) for the country; he will spread the 5 laws (ojön 五典 : 5 moral relationships) and train the ~~xxx~~ people to obedience (擾兆民).

(note: Mr. Ts'ai says: [Han, 231, note. Ts'ai Ch'en (蔡沈), annotator of the Book of History (Shu-ching), referred to by scholars as the Chiu-fen hsien-sheng (九峰先生)] he was in charge of the country's education (kyohwa) and spread the teachings about the five relationships between ruler and subject,

father and son, ~~wif~~ husband and wife, elder and younger, friend and friend and with it he taught the ~~xx~~ people to be obedient and made them be obedient.

Mr. Lü (呂氏) says: the character (擾) means to practice gradually and get used to (skilled in) something; to pacify and lead people to something, to raise animals and treat them leniently.)(end note)

周禮

Chou-li

In the Chou-li, the Ta-ssu-tu, on the first day of the first month begins by spreading teachings (learning) to the pang, kuo, tu, and pi (邦國都鄙) throughout the territories of the country). Then he hangs the law of teaching the laws (kyosang chi pöp 教養之法) on top of the law gate (sangwi 象門) so that all the people would see the law of instruction (education; kyosang 教養), and then he would collect it after 10 days (挾日).

Chun-li?

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Then he would carry out the law (method) of instruction in the pang-kuo, tu and pi and see to it that each of them were instructed in the way of governing the people. (note: Mr. Cheng (鄭氏) said: The Ssu-tu ~~xxxxxxx~~, because he already had promulgated the five teachings (teachings about the five moral relationships) to the world, when ~~xxxxxxx~~ the first month (beginning of the year) came along, he would also write the laws of instruction (kyoböp) and hang them on the law gate (sangwigyöl ~~象懸朔~~). The term (挾日) means a period of 10 days (一句).)(end note)

He had 5 families make a pi (比), and had them protect one another. 5 pi made a lü (國) and he had them receive (things) from one another. 4 lü made a tsu (族), and he made them aid each other in funerals. 5 tsu made a tang, and he made them succor each other. 5 tang made a chou, and he made them provide relief (貝周) to one another. 5 chou made a hsiang (鄉), and he made them treat one another as guests. (note: The phrase, "he made them" (sa chi 使之) means that he established the laws of instruction (chiao-ling 教令) and made them (carry them out). The word "protect" (pao 保) is like "take responsibility for" (im 任). "To receive" means to accept requests (受寄託). "To give relief (貝周): means to provide enough to one another. "Guest" means "to treat a worthy men as guests."

mutual resp. of.

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A lü consisted of 25 families; a tsu of 100 families; a tang, 500, a chou, ~~2,500~~ 2,500, a hsiang, 12,500 families.)(end note)

The san-wu (sammul ~~三物~~) : three ~~xxxxxx~~ matters (the basis for) giving instruction to the people, and ~~xxxxxxx~~ were recommended. ~~xxxxxxx~~ guests/xxxxxxx

(note: "Mul" (thing) (物) is like "affair, matter" (shih, sa 事), and "to raise up or exalt" (hsing 興) is like "to recommend" (chü, kō 舉).

When instruction on the three matters (of the hsiang) was perfected, the ta-fu (officials) would recommend the worthy men and the able men (hsien-che, neng-che ~~賢者能者~~), and they would use the wine-drinking rite to treat them as guests. After that was done, then they would present his writing to the king.)(end note)

大夫 recommend the worthy + able; use 酒社

The first (of these three important matters) was the six virtues: knowledge, ~~六德~~

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that when a subject shoots together with his ruler, he does not stand in the same line with him, but stands a foot ~~xxxx~~ behind the ruler. The fifth is called "the well ~~xxxxxx~~" (kyöng'üi 井儀) which means that four arrows penetrate the target in the pattern of the character for "well".

Chariot driving

hanging the bells

~~xxxxxx~~ (御) refers to five types. The first is called bells are on crossbar of the carriage (鳴和鸞). The ~~hua~~ (和) ~~xxxx~~ the ~~xxxxxx~~ (式), are on yoke and the (鸞) is in the ~~xxxxxx~~ (衡). One mounts the chariot, and then the horse moves. When the horse moves, the luan bells (鸞) ring, and when the ~~xxxxxx~~ luan bells ring, then the ~~hua~~ ho bells respond. The second is called "following the curves of the river" (逐水曲), which means that one races alongside the curves and bends of a waterway (river) but without falling into the water.

11:3b

The third is called the kwagunp'yo (過君表). According to the tradition of the Mao-shih (Book of Poetry of Mr. Mao), "With ~~xxxx~~ coarse wool (福), he tied up (纆) a (旗) to make a gate, and with (表) he tied up a (質; hostage?) to make a (執). In the interval he put it in his ~~han~~ fists (握). When the horses run, the run up against the (旗) and are not able to enter, so that what is meant by the lords's p'yo (kunp'yo 君表) refers to binding up the (旗) by means of coarse wool (福).

The fourth is (舞交衢) *dancing at the crossroads.* The (衢) is a road (crossroad). This means that when the carriage reaches the crossroads and the carriage turns around, it appears to be dancing. ~~xxxx~~

The fifth is "driving to the left of the (target) animals" (逐禽左) which means that one drives the chariot opposite to (the direction) of the animals and to the left of them to allow the ruler (who is shooting from the chariot) to shoot them.

Regarding ~~xx~~ calligraphy (shu, sö), there are six forms of calligraphy.

書

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The first is pictographic writing (sanghyöng **象形**) which means that things like the sun and the moon are represented by images of the sun and moon in writing. The second is "combined meanings" (hoeüi **會意**) which means that in the case of character like mu (**武**) and sin (**信**), "sin" is made up of the symbols for man and speech, and mu is made up of the ~~xx~~ symbols for stop and weapon, which are combined together to ~~xxxx~~ suit man's purposes (meanings). The third is called (**轉注**) which means that in the case of characters like ko and ro (**考老**), you establish a category for the head (of the character) from which the meaning of the character derives (is taken), while the parts to the left and right modify the meaning (chu), and for that reason it is called the shifting modification (chönju **轉注**). The fourth is called ch'ösa (**處事**) means that in the case of characters like up and down (sang, ha **上下**), the character for "man" (in) is placed on top of the straight line (for "one"), and when "man" is placed below the line, it becomes the character for below (ha). Each has its place (thing to do) from which it derives its appropriateness, and that is why it is called ~~xxxx~~ ch'ösa (performing tasks). The fifth is called "borrowing" (**假借**). Which means that in characters like ryöng and dang (**令長**), one character has two uses. The sixth ~~x~~ is called harmonic sounds (**諧聲**) which means that the form (of the main radical?) and the sound is the same (for several characters) (i.e., ~~xxx~~ a given radical determines the sound). As in the case of the words for river (kang, ha **江河**), both of these have the shape of water (the water radical), and they are pronounced by the other radical (kong, **工** ha) **可**.

With regard to calculations (su **數**), there are nine types of this. The first is called (fang-t'ien **方田**) which is used to calculate the area and boundaries of land. The second is called yulp'o (**粟布**) which means the calculation of exchange rates for goods. The third is called (**衰分**) which means calculation of dear and cheap prices and taxes. The fourth is sogwang (**少廣**) which is used to calculate (**積累**), squares and circles.

related to statistics connected with soviet affairs

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Educational recruitment in the san-tai period -11- Pan'gye surok, kyosŏn kosŏl, sang
 The fifth is called sanggong (商功) which means the calculation of
 (kongjŏng chŏksil 功程積算). The sixth is called kyunyu (均輸) which
 means the calculation of labor costs for distances far and near. The
 seventh is called (盈朒) which means the calculation of ūnjap ogyŏn
 (隱雜互見). The eighth is called pangjŏng (方程) which is the calculation
 of (錯棊正員). The ninth is called (勾股) which means the 勾股
 calculation of height, depth, width, and distance.

to enforce moral standards.

11:4a

--. And with the 8 punishments of the hsiang (local village), he
 maintained surveillance over (kyu 糾) the myriad people. The first
 (of the 8 punishments) was called "the punishment of unfiliality," The
 second was called "the punishment for unfriendliness (pulmok 子睦)." The
 third was called the punishment for "not being close to marriage relations"
 (子婣). The fourth was called "lack of brotherly respect". The
 fifth was "lack of reliability" (purim 子任). The sixth was
 called lack of compassion (puhyŏl 子恤). The seventh was called
 "false accusation" (choŏn 造言); the eighth was called "causing the people
 confusion (nanmin 亂民). (note: the term, kyu (糾), means to warn
 and keep surveillance over (kyech'al 戒察). The term, pulche (子弟 : lack
 of brotherly respect) means not to respect one's teachers and elders. "Choŏn
 (造言) means slanderous speech and confusing the masses
 (hwaŏn hokchung 訛言惑眾). "To cause the people to rebel" (nanmin) means
 to change (one's?) name to that of a confused (rebellious) name,
 to adhere to the left way (the wrong way) and by that means to cause
 confusion in government affairs.) (end note)*

Rites 礼

hierarchy but properly

--. And with the 5 rites (orye 五礼), he prevented the people
 from lying (fabricating 偽) and taught them the middle (way). (note: Rites
 (li--principles of social usage) is the means by which one regulates and
 stop the people from being extravagant and lying, prevents superiors from
 oppressing (逼) inferiors, and inferiors from usurping (the prerogatives of)
 (僭) their superiors, so that in (their) behavior, (people) achieve the
 middle way.) (end note)

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forms of music

--. With the six ~~xxxx~~ he prevented the people's emotions (from getting out of hand) and taught them harmony (ho, hwa). (note: Music is what is used for guiding and rectifying the natures and feelings of the people, and is what prevents contrary feelings from arising, and puts their blood and spirit (hyŏlgi 血氣) at peace (hwap'yŏng).)(end note)

If the people do not comply with the teachings and there should be some who institute lawsuits (oksongja 獄訟者), the person in charge of the territory (chich'ija 地治者) will hear (the suit) and decide on it, and those who are to be punished will be turned over to the shih(士 :scholars) official in charge

(note: The term chich'i (t̄-chih 地治) means the magistrate of the hsiang-chou (hyangju 鄉州) and the ~~xxxx~~ capital and its suburbs (tu-pi 都鄙). The term, shih (scholar), belongs to (is one of the) Ssu-k'ou shih-ssu (司寇士師 :official in charge of scholars and teachers)(end note)

At the end of the year (he) will order the educational officer (kyogwan 教官) records & ledgers to rectify government affairs (chŏngch'i 正治) and to finish all business (ch'isa 致事) (note: That is, to clarify government matters and to send up the records and ledgers.)(end note)

At the beginning of the new year, he will order the educational officer saying, everybody will perform his job and take care of his business and by so doing heed the orders of the king. Those who do not do so correctly, ~~xxxx~~ the state has standard punishments (to use against them).

With regard to the jobs (chik) of the hsiang-ta-fu (local officials 鄉大夫), each of them is in charge of (some aspect of) ~~the~~ government, education, and prohibitions (chŏng, kyo, kŭm 政教禁). On the first day of the first month they will receive the laws (methods) of instruction (kyobŏp 教法) from the Ssu-tu (司徒), and then withdraw and promulgate them to the hsiang (local) petty officials (note: the chou-chang (州長) and lower officials)(end note) and each of them will give instruction (to the people) over whom they have jurisdiction. They will examine the state of their virtue and behavior and maintain surveillance over their skills (toye 道藝). learning to be scholars

鄉大夫

11:4b

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Educational recruitment in the san-tai period -13- Pan'gye surok, kyosön kosöl, san
 After three years (goes by), there will be a grand review (of performance:
 ta-pi 大比)(at which time) there will be an inspection of their virtue
 in the arts
 and behavior, and their skill (toye), and the oustanding (worthy) and able
 ones will be promoted. (note: hyönja or worthy ones means those who are virtuous
 in their actions, and the nungja or able ones are those who are skillfull
 in the arts)(end note)

賢 = outst. virtue
 能 = outst. skill

The hsiang elders and the hsiang ta-fu (officials) will lead the hsiang
 many or few (worthy people)
 clerks (petty officials) and ~~the masses who are worthy in~~ (chunggwa 衆寡)
 (note: chunggwa means those ~~among the masses who are worthy in~~
 virtuous) may either be many or few in number, i.e. there is no
 specific number of them)(end note) and they will use the rites to treat
 them as guests in ritual fashion. (note: All of them will be treated with
 with respect
 courtesy (li) and treated/as guests in the hsiang (local) wine-drinking
 ritual.)(end note)

✓

On the next day (note: after they are treated as guests in the ritual)(
 end note) the hsiang elders and hsiang ta-fu and the petty officials will
 present a paper (list?) of the worthy (virtuous people) and able (skilled
 people) to the king, and the king will kowtow twice and accept it, and ~~gk~~
 Agency
 go up to the ~~Agency~~ of Heaven? (t'ien-fu 天府). And the Inner-Historian
 (Nei-shih 內史) will make a copy of it. (note: The T'ien-fu is the
 one (agency, official) in charge of those treasures that are stored away for
 sacrifice at the ancestral shrine. The nei-shih will write out a copy (of
 the document) and wait ~~for a royal~~
 edit granting them rank and emolument.)(end note)

✓

(They) will withdraw (from their audience with the king?), and by means
 of the local archery rite (hyangsa chi rye), they will make inquiry of the
 masses (of the people) concerning five matters. The first is called "harmony"
 (ho, hwa 和). The second is called "face" (deportment?)(容), the
 third is called "chup'i"(主皮), the fourth is called hwayong(和容),
 the fifth is called hüngmu(興舞). (note: They will carry out the
 local archery rite and ask the mass of the people about 5 matters to see if

容 和容

主皮 興舞

207, 11:4b

* there are any other worthy (virtuous) or * able (skilled) men. "Harmony" (ho 和) refers to the behavior of people inside the ~~watix~~ women's quarters (闺门). "Face" (jung, yong 容) means one's face (yongmo 容貌). "Chup'i" (主皮) means the ability to shoot ~~xhx~~ (arrows) well, for archery is the means by which one sees whether somebody is qualified to be a shih(士) or not. Mr. Cheng(鄭) says: "Harmony" (ho) bears (comprises) the six virtues, "face" includes the six modes of ~~xxx~~ action (behavior). The chup'i, hwayong(和容), and hüngmu(興舞) refer to archery, among the six skills. At the time when archery contests are held, then the people participate must see (these people, in public), and so (the officials) ask them (at these archery contests, about the virtues of people).(end note)

Dem. part. in the selection process
Democratic centralism.

What this means is that they have the people recommend worthy men of virtue, who then go out and are ~~xxxxx~~ made to take care of the people, and that the people recommend men who are able (in some skill), ~~xh~~ who then come in (enter govt service?), and are made to take charge of (tasks).
(此謂使民興賢, 出使長之. 使民興能, 入使治之.)

208, 11:5a

(note: What this says is that they allowed the people to make recommendations themselves of worthy (virtuous) men who were then sent out and made to take care of the people (chang-min 長民) and ~~xxxxx~~ teach them virtuous behavior and the skills (tökhaeng toyé 德行) in the outside (provincial areas). And they allowed the people to make recommendations of able people (skilled) themselves, * who were accordingly brought in (to the govt?) and made to take charge of ~~xxxxx~~ matters pertaining to tribute, land taxes, and labor service of the people, on the inside (within the central government).)(end note)

(My note: This is an important section: Popular, democratic participation in the selection of two types of men: those of outstanding and virtuous behavior, who were then sent out into the provinces to function as teachers, and those skilled in administrative affairs, to become adm. officials in the central government.)

At the end of the year, (they would) order the officials of the six hsiang (local areas) all to make an accounting of government affairs and finish their 會政致事

208, 11:5a. business (note: that is make an accounting. hoegye ^{會計}) (end note). At the beginning of (thenext) year, they would order the petty officials to study ~~xiu~~ (learn) the laws from the Ssu-tu, and then go back and each of them use them for laws (standards) in the countries (territories) which they governed.

卅長

The chou chiefs (chou-chang ^{卅長} will ^{will} ^{be in} ^{charge} of the laws of education and government (kyoch'i chöngnyöng) of their chou (pref.). On the first day of the first month (of the new eary), each of them would assemble the people of their prefecture (chou) and read the laws to them as a means of encouraging virtuous behavior and the development of skills (tökhaeng, toyé), and as a means of maintaining surveillance over (kyu ^糾) wrong and bad behavior and warning (people against it). If during the year there happened to be a sacrificial rite or something taking place at the chou shrine, then they would assembly the people and read the laws to them. Also at things like the spring and autumn rites, they would assembly the people and conduct an archery contest at the chou hsi (^{卅序}: school) (note: the hsi was the chou-tang (community) school) (end note) At the end of the ~~year~~ year, they would make an accounting (hoe ^會) of the governmental orders (chöngnyöng ^{政令}) of the chou, and at the beginning of the new year, they would read the laws on education (kyoböp ^{教法}), as they did when they first (arrived at their posts?). At the time for the triennial review (of performance), then a grand investigation would be held of the villages in the chou to aid in dismissing or promoting the officials of the hsiang (hsiang ta-fu).

黨正

--. With regard to the tang-cheng (^{黨正}), each of them is in charge of the government administration (chöngnyöng ^{政令}) and the educational affairs (kyoch'i ^{教治}) of their tang. On the first day of the 1st months of the four months of the four seasons, they will gather the people and read them the pang laws (pang-fa ^{邦法}), in order to maintain surveillance over them and admonish them (kyugye chi ^{糾戒之}). And at the spring and autumn sacrificial rituals, they would also do this.

祭樂 } to avoid not'el disaster

208, 11:5b

(note: The term (樂) means to sacrifice (粵榮) to the spirits of flood and drought. And also in making the altar position (tanwi 壇位), it is like the sacrificial ceremonies at the ~~xxjik~~ sajik (社稷: altars to earth and grain), it is said.) (end note)

responsible for products (occup.?)

And in the country a search will be made for spirits (to whom no sacrifice is made--Han, p.239), and sacrifice will be conducted for them.

(note: This means ~~xx~~ ~~xxxxxx~~ sacrifices ~~xxx~~ made at the end of the year in the 12th month, the month of the kōnhaek? (建亥).) (end note). Then

wine rite to rank people by age.

(at that time) the people will be assembled for the rite, and the wine drinking (ritual) will be held at the hsü (序: school) in order to rectify position (of people) by order of age (chōng ch'iwi 正齒位). The

first order will be to rank ~~xxxx~~ people by age within the hsiang and li (villages), and the second order will be to rank people by age in their father's lineages (pujok 父族), and the third order will ~~be~~ not have

people ranked by age. [note: What is meant by rectifying position

(rank, of people) in terms of age, means that at the wine drinking ceremony, those who are said to be in their 60's will be seated, and those in their 50's will stand and attend them. Those in their 60's will get 3 bowls; those in their 70s, 4, those in their 80s, 5, those in their 90s, 6. What definitely must be rectified is that three times (seasons) during the year the people are busy at agriculture and will be absent from the rites. Then

when the idle times (between) cultivation occur, (the officials) will teach chiefs (superiors) them to honor their ~~xxxx~~ and take care of ~~xxxx~~ the elderly, and (thus) show them the way toward filial piety and brotherly respect. With regard

to establishing rank by age in the hsiang and li (hsiang and villages), it means to rank them together with the general guests (at the ritual) in terms of age.

What is meant by the phrase to rank people by age in terms of their father's lineage, is that when there is a guest in one's father's lineage, they will mutually be ranked in accordance with age. With regard to different surnamed people, even ~~if they are present~~ if an older person is present, put him

means of inculcating respect + morals

208, 11:5b

in the superior position. The phrase, "not to rank people by age" means to seat somebody to the east of the ~~xxxxxxx~~ wine bottle (尊東) -- the so-called position of respect (chon 尊).) (end note)

(The tang-cheng) will, during sacrificial rites, funerals, marriages, capping ceremonies, and wine-drinking rites, of the tang teach ritual matters and take charge of admonishments and prohibitions. At the end of the year, he will make an accounting of (hoe 會) governmental affairs of the tang and lead the petty officials to finish their business. At the beginning of the new year, he will gather the people and read them the laws and write the names of the virtuous and skilled (tökhaeng, toyé). During the review (examinations of performance) held during the year, and the grand (taebi 大比) (triennial) review, he will also do this. (kyobi 校比)

11:6a

--. The tsu-shih (族師) will each be in charge of the admonishments and orders and the governmental affairs of their tsu. On the first day of the month, they will gather the people and read them the laws of the pang (邦), write out (the names of) the filial and respectful, those who are friendly and get on well with ~~xxxxxxx~~ marriage relatives, and those who are learned. And at the times of the spring and ~~xxxx~~ autumn sacrificial rites to prevent disaster (chaep'o? 祭酬), he will also do this. [note: The (酬) is that a place on the altar is reserved for the spirit who causes disaster to people, as in the case of the tang rites to the gods of natural disaster (yǎng 雲榮). The chief of the tsu (tsu-chang) does not have (conduct) a wine-drinking ritual, and accordingly he holds this rite, and together with the people, on the basis of who is elder and who younger, they mutually exchange presentations of wine (toasts).) (end note)

He will lead (shuai 帥) the petty officials of the 4 lü (閭) by means of the laws of the pang and pi (邦比), and from time to time will gather the people and investigate and record the number of fu-chia (夫家: people and households) of the tsu. 5 families will make a pi (比), 10 families will make a lien (聯), and they will be required to protect (pae 保) each other, receive things from each other, and share mutually in punishments & rewards.

族師

Mutual Responsibility

208, 11:6a

5 men will make a file (wu 伍), and 10 men will make a lien (聯).
 4 lü will make a tsu (族), and 8 lü will make a lien (聯). They
 will be required to protect each other (hsiang-pao 担保), receive
 things from one another, and in regard to punishments, ~~and~~ and penalties,
 felicitous occasions and rewards, these will extend to all of them and they
 will all share in them (sanggüp sanggong 相及相共), and they will
 perform duties for the pang (government 邦), and they will perform
 labor service for the state, and will mutually (assist) each other at
 funerals and burials. At the end of the year, (he) will make an accounting
 of government affairs and finish up all business.

Each of the lü-hsü (閭胥) will be in charge of all orders (chingnyöng 徵令) (tax collection)
 for the lü, and at times when the spring and autumn rites are conducted,

and when their is labor service to be performed, some governmental business, (Ceremonial - archery, wine rites)
 or a funeral, they will gather the people together. After they finish
 an investigation (review: pi 比: ~~is~~-a search for talented people), then

they will read the laws and write the names of those who are respectful,
 astitute, responsible (dependable, im 任) and compassionate. (note:

The term chesa (祭祀: sacrificial rites) refers to the chusa (卅社),
 the tangyöng? (堂榮), and the chokp'o? (族西南). * The term,

"Labor service" (yök) refers to chönyök (佃役). The term "governmental
 business" (chöng 政) means the chou archery contest and the tang wine
 drinking rite. The term "funeral" (sanggi 喪紀) means important funerals.

These four types (of affairs) and the reviews or inspections (pi 比)
 are occasions when all the people will be gathered together, and for that
 reason the laws are read to them, and they are admonished (to obey them). (end note)

--. Each of the pi-chang (比長) will take charge of the governance
 of the pi. 5 families will give and take with one another (share) and
 will be harmonious and close to one another. If there is someone who

has committed a crime or is bad (有辜有愆), then they will share mutually
 (in the responsibility: sanggüp 相及). (note: For the character (辜),
 originally he also used choe (tsai 罪). (愆) seems ~~to~~...to mean "bad".) (end
 note)

1 祭祀
2 卅社
3 堂榮
4 族西南

hunt + mil. ty?

11:6b
比長

208, 11:6b.

School system

In the Record of Schools (Hsüeh-chi ^{學記}), a family had a shu (塾), a tang (堂) had a hsiang (庠), a shu (序) (note: he should have written, a chou (州) (end note) had a hsü (序), and a kuo (國) had a hsüeh (學). (note: 25 families made a lü (里) (alley) which together shared a block (巷). At the head of the block (ward?) was a gate, and to the side of the gate were shu (塾). When the people were at home, then in morning and evening they would receive instruction at the shu (塾). 500 families made a tang, and the school for the tang was called a hsiang (庠) and it provided instruction to people who were promoted from the lü school (the lü shu). The character, shu (序), should be written, chou (州). 21,500 families made a chou, and the chou school was called a hsü (序). The chou-chang (州長) in the Chou-li would, at the time of the spring and autumn rites, gather the people together and hold an archery contest at the chou ~~shu~~ hsü, which was this (school). The hsü thus was the school which provided instruction to those people who were promoted from the tang school (tang hsüeh). In the capital where the Son of Heaven was located was the central school of the country for the feudal lords (chu-hou), which was called the kuo-hsüeh (kukhak). It was a school which provided instruction for the crown prince, the other princes, the eldest legitimate sons (chökcha 嫡子) of the high ministers and officials, (and scholars) (ching ta-fu shih 卿大夫士) and outstanding selected scholars.) (end note)

promotion through school. but only scholars.

BOOK OF HISTORY

--. The Book of History (Shang-shu ta-chuan ^{尚書大傳}) says: When an official (ta-fu 大夫) reaches the age of 70, he retires from his post (chih-shih, ch'isa 致仕) and becomes a (retired) elders in the hsüang-li (鄉里 :villages in the countryside). A ta-fu (official) becomes a fu-shih (父師 :father-teacher), and a scholar (shih 士) becomes a hsiao-shih (少師 : small teacher). (note: These were the so-called shu-i (庶尹) of the village (li). Mr. Cheng (鄭氏) says: In ancient times those people who retired from their official posts returned to teach in the lü-li (:villages.)(end note)

using retired officials as local teachers.

When the rakes (hoes 耨) and hoes (鉏) were already stored away

Education and recruitment in the san-tai period -20- Pa'gye surok, kyosön kosöl, sang
208, 11:6b (in the fall, Han, 242) and the prayed-for (祈穀) grain was already in (harvested)
then the other sons would all enter school. At the age of 13 they entered the
grammar school (hsiao-hsüeh 小學) where they looked at (read) the
small rites (sojöl 小節) and practiced the small virtuous principles (for
children) there. At the age of 18 they entered the ta-hsüeh where they saw
(read about?) the large rites (rites for adults 大節) and practice the
large virtuous principles (for adults: ta-i 大義) there. (note: The term
"other sons" (餘子) is like "the sons" (chungja 衆子) --other than the
eldest son who performed ancestral sacrifice)(chökcha). In ancient times

209, 11:7a the eldest legitimate son (chökcha) usually took the place of his father
and served in office. (end note) In the height of winter, after being in
(school) for 45 days, only then would they finally leave school and turn
to agricultural pursuits. (note: At the beginning of spring (ipch'un 入春)
school would end.)(end note) The shang-lao (superior elder 上老) in the
morning would sit in the right shu (塾), and the shu-lao (庶老: ordinary
elder) would sit in the left shu, and only after the other sons had finished
(their studies) and left, would he then go home. (note: The shang-lao
was the t'ai-shih (太師: great teacher). The shu-lao ~~was~~ was the
hsiao-shih (少師: lesser teacher).)(end note) In the evening it was
proceed

also like this. The other sons would all line up (hsing, haeng 行) in
accordance with the age of their fathers, and in accordance with the age
of their elders brothers, they would line up in a row like geese. Friends
did not exceed (the position) of their other friends (in line?). Light
burdens (takks) they did together, and heavy x burdens (tasks) they
divided up. The punbaekcha (分領者: white-haired elderly people?) would
not carry (heavy burdens). And when they went out and went in (to and from
the school) it was all like this. (note: I note that(an): The Ta-tai-li
(大戴禮), Pai-hu-t'ung (白虎通), and the Pan-chih (班志: Han-shu?)
the hsiao-hsüeh
all say: At 8 years of age they entered ~~xxxxx~~, at 15 they entered the
ta-hsüeh. As for the Shang-shu ta-chuan (Book of History), it says that
at 13 they entered the hsiao-hsüeh, and at 18 they entered the ta-hsüeh.

local schools

age rank

ages of admission

209, 11:7a.

It is also said that students entered the hsiao-hsüeh at the age of 15 and the ta-hsüeh at the age of 20. These various statements are not the same. Generally speaking, from the age of 8 to 15 ~~x~~ sui (se), everyone could enter the hsiao-hsüeh (grammar school), and from the ages of 15-20, everyone could enter the ta-hsüeh.)(end note)

Chou-li

--.In the Chou-lik, the Shih-shih(師比) was in charge of instructing the king on what was good (beautiful)(以教詔王)

(note: he instructed the king on the good way)(end note), and he instructed

"the sons of the state" (kuo-tsu, kukcha(國子):the sons of the ministers and officials) on the three virtues. The first was: "By ~~xxxxx~~virtue/one makes

the basis for the Way." The second was: By the virtue of astuteness (mindök敏德) one makes the basis for action. The third was: "By the ~~f~~ virtue of filial

piety one know what is contrary and bad. He also taught the three haeng(行):

modes of behavior). The first said: By behaving in a filial way (hsiao-hsing 孝行), one becomes close to (loving: 親) of one's father and mother. The second said: "By behaving in a comradely way (yuhaeng 友行), one

shows respect to worthy and good men." The third said: "By behaving in an obedient way (hsün-hsing 順行), one serves one's teachers and ~~xxxxxxxxxxxxxxxx~~ elders." (note. The terms "virtue" (te, tők) and "action"(behavior: hsing, haeng)

refer to the internal and external (aspects of things). When it is in your mind, it becomes virtue, and when it is acted on(施之), it becomes action. The term, "sons of the state" (kuo-tsu) means the sons and younger brothers of the kung, ching, ta-fu (dukes, high ministers, and officials).

The shih-shih(師比) teaches them, and the crown prince also is ranked by age with them, and they learn the way (by which of the proper relationships between) ruler and subject, father and son, elder and younger.)(end note)

He (the shih-shih) lives to the left of the Tiger Gate (hu-men) and oversees the king's court (wang-ch'ao 王朝) (note...) Because he teaches the sons and younger brothers of the state (officials), the noble and idle sons and younger brothers learn from him. (note: The term, "noble and idle sons and younger brothers" means the sons and younger brothers of the wang and kung princes & dukes)

Confucius 孔子
of 周朝 大

國子

德
行

孝德

德 = internal
行 = external

precedent for 師比

行

國子

親

友行

順行

施之

師比

王朝

王公

209, 11:7b

The term, "~~xxx~~ idle", means those who have no office.)(end note)

Chu Hsi

Chu Hsi says: In the Chou-li, the Shih-shih taught the sons of the state (officials) the three virtues. The first said: "By the virtue of doing one's best? (chih-te **至德**), one thereby makes the basis for the way."

The second says: By the virtue of astuteness, one therefore makes the basis for action (behavior, hsing). The third says: By the virtue of filial piety one know what is contrary and bad." What about this?

The virtue of chih (**至**) means having sincere intentions, a rectified mind, a correct basis (tanbon **端本**) and a clean (purified) source.

The term, "the way", means the principle (li) of human nature [and destiny] (hsing-ming **性命**) that is in both Heaven and man, and the laws (ch'ük **則**)

that govern all things and the natural (world) (samul tangyön chi ch'ük **事物當然之則**). It is the ~~technique~~ technique (shu, sul **術**) by which the individual cultivates himself (susin **修身**), regulates his family (chega **齊家**) governs the state (ch'iguk **治國**), and pacifies the world (p'yöng ch'önha **平天下**) (Great Learning--mine)

The virtue of min (astuteness **敏**) means having a strong will (striving hard **彊志**) and being strong in action (yökhaeng **力行**), ~~husbanding~~ accumulating work virtue, and broadening one's task (kwang'öp **廣業**).

The term "action" (hsing, behavior) means those things that should be done as a matter of principle (li **理**), which are the traces (**迹**:manifestations) that can be seen daily (of what's one's true nature is?).

The virtue of filial piety means to respect your ~~grandfather~~ ancestors and love father your close relatives (ai-ach'in **愛親**), and never to forget the origins of your own birth.

To know what is contrary and bad (chi yök'ak **知道要**) means that if what you have obtained in yourself is warm, ~~xxx~~ ripe, deep, and firm, you have what it takes to truly understand what is contrary and bad in others and thus ~~xxx~~ would not be able to endure doing it yourself.

With regard to these three virtues, even though you might say that each ~~of them~~ (person?) has a higher or lesser quality (chaep'um **材品**) and

Chu Hsi adapts his preferences to his own human nature, nat'l law, Ki's order
力行 action reveals true traces of one's nature
Knowledge of what's good + bad, reject - wrong.
1408A

Education and recruitment in the san-tai period -23- Pan'gye surok, kyosön kosöl, san
 (each has) that which best suits the qualities (chajil 資質) (of a particular
 individual), and that (these 3 virtues) are taught (with ~~xxx~~ this in mind),
 Nevertheless there has never been anyone who could become a perfected man
 (ch'eng-jen 成人) who ~~may~~ strove to perfect only one of these (virtues).
 That is the reason why they are discussed together, in order to see that
 they must be used together and to show that they cannot be used partially
 or (any one of them) abandoned.

Generally speaking, if somebody does not understand the virtue of chih
 (being sincere and pure of mind), then the virtue of min (敏 : strong *diligence*
 will, hard work, effort in action) will be scattered and diffuse (sanman 散漫)
 without any unity (mut'ong 無統), And you will not be able to avoid
 the ridicule (譏) that you do not know the (right) way even though
 you have studied hard and done your best to act (in the right way). However,
 if you do not do your best to attain the virtue of min (敏 : energetic, diligent)
 and devote all your attention to chih (sincerity), then you also will not
 be able to broaden your task (work) (kwang'öp), and you will have the evil
 (problem) of emptiness and ruin (有空虛之弊). If you do not know
 the virtue of min (being diligent), then the virtue of filial piety would
 scarcely be practiced by ~~xxxxxx~~ ordinary men (匹夫), and it would not
 be sufficient to be communicated to (t'ong 通 : comprehended by) those
 (the gods) with divine intelligence (sinmyöng 神明). But, if one does not strive
 to achieve the virtue of filial piety, but only devotes all his attention
 establish the basis (for virtue)
 to min (diligence), then he will not be able to make his basic (naturw?)
 stand (erect) and he will ~~xxxxxxxx~~ have the problem of acting contrary
 to virtue (he will act contrary to virtue). And that is the reason why
 (the Chou-li) discusses (these three virtues) in combination, leaving none
 of them out. This is why the teachings of former kings was based on mutual
 reliance on both the root and branch of things (ponmal sangja 本末相資)
 and went to the limit (in exploring) the fine and coarse (精粗兩盡) aspects
 (of a matter), and did not rely ~~xxxxxxxx~~ on just one side (of a matter).

It (the Chou-li) also speaks of "teaching the three modes of action" (hsing).

209, 11:8bm

The first of these was called: "Filial~~b~~ behavior, by which one loved (ch'in) one's father and mother. The second was called, "comradely (friendly) behavior, by which one respected worthy and good men." The third was called "obedient behavior, by which one served one's teachers and elders." What about these? (What do these things mean?)'

Virtue
to
action

Virtue is something that is obtain in the mind and is not something that one works for (myŏn ^{so} 勉). "Action" refers only to the method by which one acts (behaves), and that is all. Generally speaking if one does not base it (action) on one's virtue, then there is no way an individual can obtain it by himself, and in his actions he will not be able to cultivate them by himself. If one does not fulfill (one's pure nature) by means of one's actions, then he will have nothing to hold and respect (chisun

:Han, 245. respect and protect), and his ~~xxx~~ virtue will not be able to advance by itself (by his own efforts). [This is why they (the sages, the Chou-li) ~~taught them the three virtues~~ (said) that after the three virtues were taught, they had to be followed by (instruction) on the three modes of action (behavior), so that even though an individual was extremely low and crude (not perfected in his virtue or behavior), still ~~he would not be~~ there would be nothing that would not be done the best way (possible) ~~complete with the~~ (extend things to the utmost) and the perfection of his virtue (would be accomplished) without his realizing it himself.

Some ~~might~~ say that the teaching of the three virtues is the learning (Learning for Adults?) of the Great Learning, and that the teaching of the three modes of action is the learning of the Small Learning (learning for children), and that they are what is taught in the "three matters of the hsiang" (hsiang san-wu

三事

end of
Chu Hsi quote.

210. 11:9a
(Back to the
Chou-li)

✓ The pao-shih (保氏) is in charge of remonstrating on the king's mistakes (kan wang ak 諫王) and of raising (yang) the sons of the state (officials) in the (proper) ^{method.} way. He also teaches them the six arts (ye). The first is called the 5 Rites, the second, the Six forms of Music, the third

道藝

藝

210, 9:11a

was the 5 ~~xxxx~~ types of archery, the 4th was the 5 types of chariot ~~xxxx~~ driving, the 5th was the 6 types of writing, and the 6th was the 9 types of mathematical calculation. Then he taught them the 6 ceremonies (儀). The first was ~~the~~ one's ~~department~~ department (yong ~~容~~) for the sacrificia rites (~~chesa~~ chesa); the second was department for (entertaining) guests; the third was department for court (chojōng) ceremony; the fourth was department for grand funerals; the fifth was department for (kunyō ~~軍~~ maneuvers?, carriage trips?), and the sixth was department for ~~xxx~~ and horseback riding.

[note: (The subjects) of teaching (instruction) in ancient times was limited to virtue, action (behavior), to (道 :methods?), and skills (芸). The shih-shih (師氏) taught the sons of the state officials in virtue and action, and for that reason the pao-shih raised the sons of the state officials ~~in~~ (and instructed them) in methods and skills.

Cheng Ssu-neng (鄭司農) says: The (proper) department for a sacrificial rite (chesa) is to be profoundly solemn (穆文) and magnificent (皇文). The proper department (for treating) a guest is to be severe and respectful (ōngyōk mujang 嚴恪勤莊). The proper department for behaving at court ~~xxx~~ is to have correct department (Matthews 濟文). The department for funerals is to ~~be~~ weep and be grave and sedate (涕文). The department for going on maneuvers (kunyō) is to be bold in appearance (剛文). The proper department for riding carriages and horses is grave and dignified (顛文).

Mr. Wu (吳氏) says: Virtue and action (behavior) is on the inside, while arts and ceremonies are on the outside (of things). If you cultivate them with the way, both inside and outside are well prepared, then the teachings of the shih-shih will be completed. (end note)

✓ --. The Ta-ssu-lo (大司樂) was in charge of the laws of the ch'eng-chün (sōnggyun 成均 :natl academy?). He managed the school administration of the chien-kuo (建國 :capital?) and gathered together (there) the sons and grandsons of the state (officials).

proper department
diff at
rules

春官
where
king
resides

成均

210, 11:9a

(note: Tung Chung-shu (董仲舒) says: The ch'eng-chün (sönggyun) place was the school of the Five Emperors. The Chou people established this a palace for this school. By means of the virtue of music official (end note) he taught

Schools music

the sons of the state officials to achieve the middle way act according to and be harmonious (chung-ho 中和), to be respectful, to standards official (yung 庸), to be filial and friendly. (note: (祗) means respectful, and yung means to have standards (yusang 有常)) (end note)

And with the language (words) of music, he taught the sons of the state officials to hsing (興), to speak (tao 道), to ridicule (remonstrate?) (諷 諷), to recite (誦 誦), to speak, and to answer (語 語). (note: Hsing (興) means to use something as an analogy or comparison with something matter, as in speaking of the past in order to criticize something (刺 刺) in the present. To put meaning into obscure words (微言寓意) is called "to satirize" (諷 諷). To make phrases with sounds is called "to recite". To speak oneself is called "to speak" (言), and to reply to someone else is called "to answer" (答).) (end note)

x 11:9b

And with music and dance he taught the sons of the state officials to dance the unmun (雲門), the taegwön (大卷), the taeham (大咸), the taehyang (大磬), the taeha (大夏), the taehan (大濩) and the taemu (大武) (note: These are the music of the 6 ages which were preserved in the Chou dynasty. The unmun and taegwön was the music of the Yellow Emperor. The Taeham was the music of Yao. The taehyang? was the music of Shun. The Taeha was the music of Yu. The Taehan was the music of T'ang (湯). The taemu was the music of wu-wang (Martial King).

成均 schools one of the 5 schools

Lü-shih (呂氏) says: the Ch'eng-chün (sönggyun) was the school of the Five Emperors. With the school administration of the give emperors, (they) school administration of the chien-kuo (kön'guk --capital?) gathered together the sons and younger brothers of the state (officials) and instructed them. The ancients were most profound in the molding (陶冶) (of the human character). They moved it and caused it to flow, beat the drum and danced, took slow walks, and were thoroughly saturated (with training) (陶冶) and made it so that one could obtain it (virtue?)(learning) oneself. Since

210, 11:11b

Emperor Shun and the Chou dynasty, everyone used the official in charge of music to take care concurrently of teaching and giving a guidance.)(end note)

He prohibited lewd sounds (淫聲), excessive sounds (過聲), bad sounds (凶) and lazy sounds (漫). (note: "Lewd sounds" refers to the music of the states of Cheng and Wei. Excessive sounds are those which are too sad. "Bad sounds" is the music of a state which is ~~taxidankinex~~ lost (has disappeared, been defeated), like the land of Sang-chien on the ? river. (桑間, and 濮水). Lazy sounds means those which are lazy and disrespectful.)(end note)

王制 (礼記)

rites

moral rel'ships

sumptuary regulation

.. In the Wang-chih (王制) section of the (Chou-li) the ssu-tu polished (refined) the six rites in order to regulate the (human) natures (hsing) of the people. (note: The six rites were capping, marriage, funerals, ancestral sacrifice, local (hsiang) rites, and courtesy on meeting one another.)(end note) He clarified the seven teachings in order to promote virtue among the people. (note: The seven teachings were (the relationships between father and son, elder and younger brother, husband and wife, ruler and subject, elder and younger, friend and friend, and guest and guest, (host).)(endnote). He regulated the 8 necessities (the p'alchōng 齊八政) in order to prevent depravity (ūm 淫). (the 8 chōng (政) were/drinking, eating, clothes, and work, making measures for the different regions, scales (weights and measures) and methods of calculation and measurement of cloth (the 制).)(end note)

Morality was all made uniform in order to make customs the same. The elderly were taken care of in order to promote filial piety. Orphans and people living alone were pitied (given relief) in order to keep ~~her~~ well those who did not have enough. Worthy men were exalted (promoted) in order to show respect for virtue. The worthless were weeded out in order to drive out (eliminate) bad (the bad people). (note: Mr. Ch'en says (陳氏):

These were the laws (methods) by which they taught the people in the local schools (hsiang-hsüeh) and selected scholars, and the ta-ssu-tu was in general charge of its administration.)(end note).

大司徒

11:10a

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select (kan 簡)

(He, they?) ordered the hsiang (locality) to ~~select~~ those who did not follow what was taught them (pu shuai chiao che 不帥教者) and report them to the elders. Everyone would be gathered at the hsiang (朝庠: school) and on the first day (元日) they would practice archery in order to exalt merit (sang-gong 上功), and they would practice (get skilled in) the hsiang (wine 酒 ritual), in order to exalt (respect for) age (sang@ch'i 上齒). The ta-ssu-tu would lead the eminent scholars of the kuo (state, region) and together with them would take charge of affairs. (note: The term, hsiang, refers to the six hsiang located within the capital region (chi-nei 畿內). The hsiang (庠) was the school in the hsiang (鄉). The "first day 元日" means "a good day that was chosen". When the date was set, then the elders would all gather there and carry out the archery rite and the local wine-drinking rite. Those who hit the target were regarded as the best (shang 上), so that it is said (here) that they "elevated those with merit" (sang-gong 上功). As for the local wine-drinking rite, they ranked people (at that ritual) in accordance with how old they were, and for that reason it was said that "they exalted age". With regard to the ta-ssu-tu leading the eminent men and with them taking charge of affairs, in general he wanted those people who did not follow what they were taught to be able to see and be emotionally affected (by the sight of the eminent scholars) and change the errors of their ways so that they would follow ~~what was good~~ what was good.) (end note)

If (these people who failed to follow what they were taught) did not change, then it was ordered to the hsiang (localities) on the right (of the capital?) that those people who were selected out as ones who did not follow what was taught them would be moved to the left (localities). And it was ordered to the left hsiang of the country, that those among them who did not follow what was taught them would be moved to the right, as in the manner of the first rite (ritual). (note: the purpose of moving people from left to right and vice versa was to change the places where they cultivated themselves (studied) and took their leisure, to ~~give~~ give them new teachers and friends, so that they might change somewhat.) (end note)

Schools + sites
 merit = archery
 wine rite
 age

Informing the realisation

210, 11:10a

If (these people) did not change, then they moved them to the suburbs (kuo 郊), as in the manner of the first rite (如初礼). And if (then) they did not change, then they moved them to the su (遂) as in the manner of the first (beginning?) rite. And (then) if they did not banished change, they rejected them (p'ing: 屏 :caused them to retire) to remote areas, and for the rest of their lives they were not ranked by age (in any ceremonies?). (Han, 249. They were never included in the ranks of the scholars). (note: The four suburbs were located at a distance of 100 li from the kuo (capital of the country?) and were located outside the boundaries of the hsiang. The su were also located outside the remote suburbs.) (end note). It was also ordered to the hsiang (localities) to recommend talented scholars (hsiu-shih 秀士) and promote them (recommend them) to the ssu-tu. And these men were called "selected scholars" (hsüan-shih, sōnsa 選士). The ssu-tu would then recommend the most talented of the "selected scholars" and promote them to the school (hsüeh), and these men were called "prominent scholars (chunsa 俊士). (note: the term "recommend" (lun 論) means to describe their virtues and skills, and to guarantee and recommend them (po kō chi 保舉之). The ta-ssu-tu would order the hsiang ta-fu (local officials) to discuss and recommend the scholars of the hsiang-hsüeh (local schools) whose virtue and talent stood out from the other students, and to treat them as guests during rites, and to elevate (recommend) these men to the ssu-tu. The ssu-tu would then investigate and examine them (kosi) to estimate their talent and appoint them to office (yung-chih--use them) as officials (li 吏) for the hsiang and su (遂). These men were called the "selected scholars" (sōnsa, hsüan-shih). The word, "selected" (sōn) means they were chosen and appointed to office. Then, of these men, those who had talent and virtue and also were the most prominent of the "selected scholars", those who did not rest/merely with small accomplishment, but wanted to be promoted to the national school (kuo-hsüeh), then the ssu-tu described their beautiful (characteristics--)) and recommended them for promotion to the national school (kuo-hsüeh). These men were called "eminent scholars" (chūnsa).

exile

recommend
 scholars
 examined
 by 323 48

11:10b

this is the system you adapt.

recommended by local officials
 選士

selected by 20 48
 俊士
 選士

選士

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The term, "eminent" (chun) was a ~~xxxx~~ name that meant that they had talent that surpassed a thousand men.)(end note)

Those people who were elevated to (recommended to) the ssu-tu were not ~~exempted from~~ subject to (labor service) taxation (pu-cheng 子征) in the hsiang. And ~~exempted from~~ those who were elevated to the hsüeh (national school) were ~~not~~ subject to (labor service) taxation by the ssu-tu. And they were called "accomplished scholars" (chosa 造士). (note: Once they were elevated (and recommended ~~to~~) to the ssu-tu, then they were exempted from miscellaneous labor service (yoyök yao-i) in the hsiang, but still were required to perform misc. labor service for the ssu-tu, it seems. And those who were promoted to the national academy were exempted also from the labor service requirements for the ssu-tu. The term, "cho" (造) means "accomplished" (ch'eng, söng 成), meaning that they had achieved (söngch'u 成就) their talent and virtue.)(end note)

labor serv. exemption

from 王制?

zen shaku c.c. v. 2.

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樂正 陳氏

7. The lo-cheng (樂正) respected (exalted) the ~~x~~ four skills (shu 術) and established the four ~~xxxx~~ teachings (ssu-chiao)(four types of instruction) and followed the poetry, writings (shu), rites, and music of the former kings in order to create perfected (accomplished) scholars (i cho sa 以造士). In the spring and summer he taught them the rites and music, and in the winter and summer he taught them the poetry and writings (history, shu). (note: The lo-cheng was an official in the national academy (kuo-hsüeh) who was in charge of instruction. Mr. Ch'en says (陳氏): With regard to the instruction (teaching) of the ancients, even though it was said that each of the four ~~xx~~ seasons had those things which should be studied (practiced) (appropriate to each season), in fact it was also not necessary to cut them up (divide them up) (so neatly) and abandon one thing in order to study something else. They also could talk about things together (mixed up together), and that was all.)(end note).

Sons of feudal aristocracy

The grand prince of the king and the other princes, the eldest sons (t'aeja 太子) of the various queens, and the eldest legitimate sons (卿大夫) (chökcha 適子) of the high ministers, officials, and scholars (ching, ta-fu, yüan-shih 元士)

210:11:10b

and the eminent and talented men of the state were all accomplished (cho 造) in them (these skills, & subjects?). And when they were admitted to school,

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they were (all) ranked by age. (note: "All were accomplished" ~~and~~ all came (to school) and received instruction from the lo-cheng. They only ranked

✓✓

them in accordance with age, and did not divide them up into ranks in accordance with noble or base (status).)(end note

When they were about to leave (graduate from) school (hsüeh, the national academy), the hsiao-hsü (小胥), ta-hsü (大胥), and hsiao lo-cheng (小樂正) would select out those who did not follow instruction and report them to the ta lo-cheng, who would then report them to the king.

And the King would order the san-kung (三公), the chiu-ching (九卿) and the ta-fu and the yüan-shih (元士) all to enter the national academy

(to look at these people?). And if they (still) did not change their ways, (and perform rites, Han, 250)

the king would personally visit the national academy/ If they still did not abstain (pu-chü 不舉)

change their ways, the king would not partake for three days (note: he

would abandon eating and music)(end note) and banish them (p'ing 屏)

In

to a remote district. ~~in~~ the western regions (these remote districts) were

called (棘), and ~~in~~ the eastern regions were called (chi 寄).

and for the rest of their lives they were not included in the ranks by age

(of the scholars. pu ch'i 不齒). (note: With regard to the teaching (education)

of the ancients, a man was supposed to be greatly accomplished after 9 years

of instruction, and so the limit for school attendance (in the national

academy) was set at 9 years. ~~xxxxxxx~~ The hsiao-hsü and ta-hsü were

all officials attached to the music officials (lo-kuan). --. Mr. Fang (方氏)

says: With regard to those people of base status (ch'ön-ja 賤者), if they

did not change their ways after four (opportunities to do so), then they

would be banished (p'ing). As for the people of noble status (kwija 貴者),

if they failed to change their ways after only two opportunities to do so,

they were then banished. And this (was because) the families of the commoner

masses were easy to control, while the hereditarily salaried families

were difficult to transform.(change) With regard to the investigation of the

元 = 善
sa Japanese
edition of
礼記
reform +
exile

Scholars:
special separate
comm. ranked
by age
- an island of
equal opp. in
a sea of
hierarchy?

School
attendance
status

211, 11:11a

hsiang and su, usually it was done at the time of the major triennial reviews of performance (ta-pi 大比). The graduation from the national academy of the kuo-tzu (國子; sons of the officials and nobles) usually took place after 9 years of study when the students' learning was greatly accomplished (ta-cheng 大成).)(end note)

appointment of adv. scholars to office

The ta lo-cheng (大樂正) would discuss (and recommend) the talents of the accomplished scholars (chosa 造士) and report them to the king and promote them (for appointment in) the various bureaus (chesama 諸司馬). And these people were called "advanced scholars" (chinsa, chin-shih 進士). (note: The Ssu-ma were in charge of ranks and salaries (ch'aerok 爵祿), except for the fact that ~~xxxxxxxxxxxx~~ was appointed to a post, was ~~xxxxxx~~ ~~xxxxxxxxxxxx~~ under the jurisdiction of the ssu-ma.)(end note)

司馬
recomm.
the parts compare here

The ssu-ma decided on and discussed the merits of officials, and those they recommended who were worthy men (hyönja 賢子) among the advanced scholars (chin-shih) they reported to the king, who then decided on their recommendations. Only after the king decided on the recommendations (of the ssu-ma) would he appoint people to be officials, and only after they were appointed to be officials would they be given rank ~~xxxxxxxxxxxx~~ (ch'aewi) and only after their position (wi 位) was determined would they be given salaries.

11:11b
commoner elite sons
國子
2 routes
commoner status limits opportunities

(note: Mr. Liu (劉比) says: In ancient times, the common people (shu-jen 庶人) were taught in the hsiang-hsüeh, and the sons of the state officials (kuo-tzu 國子) and outstanding commoners were taught in the national academy (kuo-hsüeh), and there were two routes to advancement to office(-holding). Those who were elevated (promoted) from the hsiang-hsüeh (local schools) were called "the selected scholars" (hsüan-shih, sōnsa 選士), and the people of talent from the National academy who were elevated (promoted) were called the "advanced scholars" (chin-shih 進士). The selected scholars (sōnsa) did not get past posts as clerks (officials) in the hsiang and su (鄉遂), and the power to select and appointment was held by the ssu-tu (司徒). As for "the advanced scholars" (chin-shih, chinsa), they had to be mandated (ming) as officials

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of the court (chojōng chi kwan) and they were given rank (ch'ae) and salary (rok). And the determination of their authority (ch'üan 權) was all based on (in the hands of) the ta-ssu-ma (大司馬). The difference between the ~~xxx~~ local schools (hsiang-hsüeh) and the national academy (kuo-hsüeh) in terms of education and selection (recruitment) (chiao-hsüan, kyosön) was considered as (the basis for) ^{distinguishing of} separating (making distinctions between) the ~~(commoner)~~ hereditary ~~xxxxxx~~ families and ~~(ordinary)~~ households (shih chia p'ien-hu ~~xxxxxx~~). However, there were also two routes for office-holding and advancement for the common ~~xxxxxx~~ people (shu-jen). Those people who were eligible to be "selected scholars" (sönsa) were examined and appointed to office by the ssu-tu--this was one of the routes. If the ssu-tu promoted them (recommended them for promotion) to the National Academy, then this was the method of recommended people for selection, and they were the same (status) as the sons and younger brothers of state (officials). This was the second (of the two routes to office.)(end note)

国学
↓
世官
↓
世官子弟
↓
2 routes for commoner
↓
司法
↓
官
↓
官子弟
↓
官子弟

MENCIUS:

--. Mencius said: (They) established the hsiang (庠), hsü (序) and hsüeh-chiao (hakkyo 學校) in order to teach them. The hsiang schools were for raising (children) (yang 養). The chiao (校) was for teaching them. The Hsi schools was for archery. In the Hsia dynasty they called (schools) chiao (校); in the Yi dynasty, they called them hsü (序), and in the Chou dynasty they called them hsiang (庠). As for the hsüeh (學), all three of the ancient dynasties had them, and for all of them it was the means by which they ~~xxxxxx~~ made clear the ethical relationships between human beings (ming jän - lun 明人倫). And when ethical relationships between people were clarified at the top, then the small people were respectful to their fathers (ch'in 親) at the bottom.

子
↓
Schools
↓
different
cater. of
schools.
↓
schools
inculcate
moral
principles

(note: Chu Hsi says: The hsiang schools were ^{duty of} ~~for~~ taking care of the elderly, which they regarded as a duty. ~~xx~~ The chiao (校) schools' duty was to educate the people. The duty of the hsü schools was to teach (practice) archery. And all of these (the above) were local schools (hsiang-hsüeh 鄉學).

Chu Hsi: different

211, 11:11b.

was The hsüeh ~~were~~ the National Academy (kuo-hsüeh). (All the dynasties) had them, and they had no different name for it. The principle of respect (ch'in 親) of a ~~father~~ son for a father, the principle of duty (i 義) of a subject for his ruler, the principle of separation governing relations between husband and wife, the principle of proper order (hsü 序) between elders and younger people, and the principle of trust (good faith) between friend and friend--these were the great ethical relationships (ta-lun 大倫) between people. The hsiang, hsü, hsüi, and chiao were all the means by which these (ethical relationships) were clarified, and that was all there was to it.) (end note)

moral principles

11:12a Hsüeh-chi. The Hsüeh-chi says (chapter title of the Li-chi, title of official who had the responsibility of registering people for school. Hanhandaesajön)

If a princely man of virtue (chün-tzu) wants to educate the people (hua-min) and achieve good mores (customs), then it is necessary for him to do it through (by means of) schools. This is the reason why the ancient kings in establishing their states and in acting as a ruler over their people made education and schools the first (order of business). (note: The verb, chün (君), means chang (長 :to rule over?). And "chiao, hsueh", means to establish teaching and establishes schools.) (end note)

education was to go thru schools. ||

In the ancient (system of) education, families had their shu schools (塾), tang communities (堂) had their hsiang schools (庠), shu (塾 :chou? 州) had their hsü schools (序), and kuo (國) had their hsüeh (學). (note: "shu" should be written, "chou" 州. Mr. Ch'eng (鄭) believes that it should be written, "su" (遂) elucidation For commentary, see above.) (end note)

local schools.

In the pi-nien (比年 ~~annual review year~~ every year), students would be admitted to school (the National Academy, Han, 253), and every second year (chung-nien 中年) they would examine their (school) records. In the first year (of school), they would look at (examine?) their ability to ~~depart from~~ punctuate the classics and distinguish the meaning (comprehend the meaning without looking at the texts of the classics? li-ching pien-chih 離經辨志).

admittance evaluation

punctuate by punctuating

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In the third year they would look at how serious they were in their devotion to their studies and whether they got along well with their fellow students ching-yeh (lo-chün 敬業樂羣). In the fifth year they would look at whether they had broadened their studies and were on close terms with their teachers or not (博習親師), and in the 7th year they would look at how they discussed the principles (of what they had learned) and what friends they had selected. These were called the "small achievements" (hsiao-ch'eng 小成). In the 9th year they would know how to distinguish between the categories of things, thoroughly comprehend the principles of things and be able to stand erect strongly without going back on anything (turning back). And this was called "the great achievement" (ta-ch'eng 大成).

9 years of learning + evaluation

(note: Every year, ~~everybody~~ they always allowed people to enter school.

Every other year they examined them to see if their skills were advanced or not. "li-ching" (離經 離經) (to separate the classics) means to separate the text of the classics into phrases (to punctuate). "p'ien-shih" (distinguish the meaning) means ~~that~~ to distinguish between what is perverse (wrong) and what is correct in tendencies and trends (direction that their minds or wills are going in). "ching-yeh 敬業" means not to be lazy or desultory in one's studies. "lo-chün 樂羣" means not to make mistakes with? or change" (無誤 無誤) one's student friends. "to extend one's studies" (博習 博習) means not to be limited by limits or regulations (chöngdo 程度). "ch'in-shih 親師" (to be close to one's teachers) means to know and take pleasure in learning (論學 論學知嗜好). "lun-hsüeh 論學" means to study and search out the principles of and inner meanings of learning (講求學問之蘊奧 講求學問之蘊奧). "Selecting friends" means choosing better people (for friends). Those people who were able in doing these things were felt to have made a "small accomplishment" in school. And by the 9th year, then the principles of learning were clear, and righteousness (duty) was refined, and in coming to (know about) all kinds of things, there was nothing they did not comprehend thoroughly, and the students were able to stand on their own in their behavior and no outer

- ✓
- ✓
- ✓
- ✓
- ✓

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~~22xxxxxx2a~~

matter could take them away (from this, their achievements). This was called the "great accomplishment" (ta-ch'eng).

11:12b

Chu Hsi says: With regard to the above phrases, in every phrase the ^{learning} above two characters speak of ~~h~~ the hsüeh (school) and the bottom two ~~characters~~ characters speak of what should be done. For example, "to leave (separate-- punctuate) the classics" speaks of hsüeh (learning, the school), and the phrase "to distinguish the meaning" means what the right thing is to be done. All the rest copy this.)(end note)

Only after this was done (completion of 9 years of study) was it sufficient to education the people (hua-min) and change customs. Those ~~were~~ who were nearby who please and submitted, and those who were far away yearned for this. These were the ^{way} ~~great ways~~ ta-hsüeh (national academies) (principles) of the schools. (note: By appointing to office scholars who achieved this "great accomplishment" (9 years of study), the merit and effect was (as great) as this, and this was what was known as the way of educating people.)(end note)

In the ta-hsüeh (national academy) when they first began instruction (of the students), the officials would dress up in their fur hats (皮弁) and use (duckweed and seaweed) grasses as a means of offering sacrifice, in order to show respect for the way. (note: "When they first began instruction" means when the students first entered school. The officials (of the school) (yusa, yu-ssu) would put on the (皮弁) clothes and conduct rites to former teachers with duckweed and seaweed grasses)(end note).

To become ^{practiced} ~~practiced~~ (肄) in three (chapters) from in the Hsiao-ya (曾雅) (note: hsiao-ya 小雅) was the beginning of an official career. (note: At the time for the sacrificial rite with the seaweeds they would sing three songs from the Hsiao-ya section (of the Book of Poetry), the (鹿鳴, 四牡, 皇者華), and become practiced in them. These three poems were all about rulers and subjects (ministers) having parties/~~for~~ one another and making efforts on each others' behalf. In general they discussed affairs pertaining to office and the assumption of responsibility when the students first began school. ~~(note)~~

Chu Hsi 9 years of education needed.

appoint scholars to office

大學

ritual clothes 皮弁

Hsiao-ya

肄 曾雅

鹿鳴, 四牡

皇者華

~~(note)~~

211, 11:12b.

(note continues). **Chu Hsi says:** The sages in teaching people regarded it as important to combine (bring together?) those below (the common people?) and they regarded it as important that they should be appointed to office. The appointed the worthy men (hyön 賢) in order to rule over those who were not worthy (virtuous), and they promoted (recommended) the able people in order to give instruction to those who were not able, and that is why the kung, ching, and ta-fu (prime ministers, ministers, and officials) in the lower (realms) all gave consideration to performing their jobs.)(end note)

*Worthy
virtuous
the criterion
of states*

When the students entered school, they would bang the drum (鼓) and open the box (篋) for the students to begin their work. (note: When the students entered school, the ta-hsü (大胥) official would strike the drum in order to summon the scholars, and he would open the box in order to take out their books (söjök) and other materials. He warned the students by the sound of the drum and cause their minds to be obedient ~~xxxxxxx~~ so that they would pursue their studies.) (end note)

*strict
school
regimes*

The two substances of hsia (夏) and ch'u (楚) maintains their dignity (authority). (note: "hsia" means the chia (柎 : evergreen shrub) and the "ch'u" means the (荆 : thorn). With these two substances, they made a p'o (朴 : stick?) with which they warned students against laziness * (by beating them, says Han, 255) and ensuring that their dignity was preserved.) (end note)

*the switch
or rod
to keep
the students
alert*

And if the great imperial sacrifice were not yet held, then (the king?) would not go to visit the school, thus giving the students (the time) to relax their wills (minds). (未卜禘，不視學，游其志也) (note: The ti sacrifice was ~~xxxxx~~ a major sacrifice held once every five years.

212, 11:13a If it was not the fifth year, the (king?) would not go to visit the school in order to provide rest for study to the minds of the students. (end note)

From time to time they (the school officials?) would look, but not say a word, and this was to preserve their minds. (chon ki sim 存其心). (note: "to look from time to time but not say a word" was because they wanted the students

Han, 255)

212, 11:13a

to have knowledge of things (remember what they learned?) silently.)(end note)

The young people just listened and did not ask (questions), and (as a result) they learned (things in sequence, order) and did not jump degrees (不躐等). (note: The young people never were able to ask questions, or if they did ask questions, they still wouldn't be able to understand the important elements (of the answers), therefore, they only listened and ~~we~~ received (accepted) the explanation of the teachers)(end note)

learning style

And these ~~we~~ seven things were the great essentials (ta-lun 大倫) of teaching (chiao, kyo 教). (note: ta-lun is like saying ~~we~~ taejöl 大節). (end note).

With regard to teaching in the ta-hsüeh (the national academy), in regard to what was taught at a certain time (season), there definitely had to be a correct task (curriculum). (sigyo p'il yu chöng'öp 時教必有正業).

時教 appropriate to the seasons of the year

And when the students withdrew (from school, class) to rest, there definitely had to be things for them to learn in their residences (t'oesik p'il yu köhak 退息必有居學).

If they did not ~~study~~ learn (: music?), in playing music (Han 256) they would not be able to be ~~we~~ secure and at ease/(安). If they

did not learn how to broaden (their knowledge of poetry) and ~~we~~ depend on (it? 博依), they could not be secure when they(read) poetry. If they

did not learn about the various types of clothes to be worn (at rituals), they could not be secure (when performing) rituals. If they did not raise

their skill (at music, poetry, and rites, says Han, 256), they would not be able to take joy ~~we~~ in learning. Thus, the princely

man of virtue (chun-tzu) in ~~we~~ relation to ~~we~~ (entering) school, would (in polishing his learning?)(han 256) would store it (藏)

and ~~we~~ cultivate it (修), and (in his private place or residence) (he would learn or study slowly, Han 256) and rest and relax. (note: There

is a correct task in ~~we~~ teaching for each of the four seasons of the year, fall

~~we~~ in spring and ~~summer~~ instruction is given in the rites and music, in winter and summer, instruction is given in the poetry and histories (shu).

school at home

212, 11:13a.

The spring recitations and the summer music performance were examples of this. When they withdrew from school and held parties and relaxed (yönsik 撤息), there had to be things learned about parties (entertainments) and (what to do) when living (in one's own home) (yön'gö 撤居) (things learned about how to study slowly and practice slowly, Han 256). The (phrase in the Analects)-- "He withdrew (home) and thought about private matters, and it was also sufficient to produce (develop--his thought?, learning?)" (退而省其私亦足以發)

is an example of this. Music, poetry and rites are the correct tasks for (in school) instruction for each of the seasons. Harmonizing? (操縵), broadening one's knowledge of poetry (博依) and learning about ritual garments (chappok 雜服) are what one studies at home when away from school and resting. In general the way to learn is to regard as valuable the ability secure to be at peace (an). If you are at peace, then the mind and principle are fused together (蓄) and become ripe (söngsuk 成熟). But if you are not at peace, then even though you may not dislike to learn, yet you will not be able to cease your efforts (不可有作輟).

The term, (操縵), means to play the stringed instruments and the flute (操弄琴瑟之弦). When students first enter school, their hands and the strings (? chul--line of harmony? 手與弦) are not coordinated, therefore, when they go home and rest, they also must practice playing the instruments without stopping (laying them down), and then they will be able to be at ease (peace) in playing musical instruments.

Poets when making comparisons? and using evocative language? (hsing 興) must rely a lot on (knowledge) of the principles of things (objects) (mulli 物理) and they must have an extremely broad (knowledge) of the principles of things. Therefore if those people who study poetry only have knowledge of it in school and are not able to learn about how to rely on the pr principles of things (in writing poetry) when they are at home away from school and resting, then they will not be able to test (experience) the truth (about things), and in the words they use for their poetry, there will be things about which they are not at ease (at peace).

mental attitude

Looks like Chu Hsi!

11:13b

212, 11:13b. The term, "miscellaneous (ritual) clothes" (chappok) means such clothing as the (是弁) and the (衣裳). When former kings regulated and established (chejak 制作) (the rites), each ~~ritual~~ rite had (special) clothes (used in it), and it was extremely complicated and elaborate. If the student (hakcha, one who learns) only studies this in school, and does not investigate thoroughly the origin of the various types of ritual clothing while he is at home (away from school) w resting, then he will not have knowledge of the ~~the~~ purpose (principle, i 義), and when it comes to the text of the ritual, there will be places where he cannot be at ease (at peace--secure in his knowledge of things).

*study but that
learned + on
school*

To be raised (hüngja 興者) in the arts--skilled in the arts, Han 257) means where one's will (üi 意) is raise up and standing up, but still one cannot do it himself. The arts (ye 藝) means the study of the three things (music, poetry, rites)

"lo" (樂) means to like (hao 好). A man of princely virtue (chiün-tzü) in relation to school (mean that that) is the time when he stores it and cultivates it (knowledge, the three arts), and while he is in school there must be correct tasks (study) for him to do, so that what he practices will be correct and his will will not be divided. And at times when he is at rest (at home) and having a good time (wandering out--yu), he must have studies to do while at leisure, so that what he nurtures will be pure and his (skill in) the arts will be even more mature. Therefore his learning will easily be accomplished.

Mr. Wu (吳氏) says: "to store up" (藏) means that when one enters school and at times when one is at work on one's studies (suöpsi 受時) then one "stores" (keeps) one's body in the palace of learning. "to rectify" (su, hsiu) means "to manage one's correct tasks (studies)." "At rest" means to withdraw from (go home) school and rest in one's private residence. "To have a good time" (yu), means to suit one's feelings by ~~playing with things~~, amusing oneself with things (toys, games).

Chu Hsi says: The clothing of the ancients each had differences of degree. rank

212, 11:13b

If you can understand the reason for the various types of clothes, then with regard ~~xxxxxxxxxxxx~~ your thinking about the rites, you will have over half the battle won. (you will exceed by half in your thinking). (end note)

For this (such a)reason, they were at ease (peace) in their learning and were close with their teachers; they enjoyed their friends and believed firmly in the (right) way. This was the reason why they did not turn back (their minds were not overturned)(they did not backslide) even though they were separated from their teachers.

In general, with regard to the way of learning, even though it is difficult to get a strict teacher (ōmsa 嚴師, only after a teacher is strict will the way (of learning) be respected (exalted 尊). And only after the way is exalted (respected), will the people understand and want to learn. This was the reason that in the rites of the (at the) ta-hsüeh (national academy), (in the etiquette shown to teachers of the National Academy), even though they had to report to the Son of Heaven, they were not required to "face north", and the reason for this was to show respect to (exalt) teachers.

strict teachers + respect for teachers.

嚴師 尊

11:14a

Pan Ku

--. The Pan Ku chih (班固志: Han shu): In ancient times (children) entered the hsiao-hsüeh (grammar school) at the age of 8 sui where they studied the six chia (六甲), the five fang (五方), writing (calligraphy) and calculation. (math), and the first (began) to know about the proper order (chöl 節) between elder and younger in the family. At the age of 15 they entered the ta-hsüeh where they studied about the rites and music of the former sages and learned about the li (etiquette) governing the ruler and his subjects at court. Those among them who were particularly outstanding were transferred to the hsiang-hsüeh (local school), and the studied at the hsiang and hsü (序序). The talented students in the hsiang and hsü were transferred to the kuo-hsüeh (national academy). With regard to the students at the hsiao-hsüeh, the feudal lords would every year recommend (sui-kung 歲貢) talented students from the hsiao-hsüeh to the Son of Heaven to study in the T'ai-hsüeh (太學: Natl Academy), and the k'ia (emperor) ordered them (ming) to be called "accomplished scholars" (tso-shih 造士).

五方

Schools + promotion

序序

歲貢

太學

造士

212, 11:14a. In case of pairs of students who were of the same/ability, they separated them by means of an archery contest, and only after that would they award them rank (office: ch'aemyŏng 爵命).

✓ --. According to the she-i (射義: archery) chapter (of the Li-chi), it says: In ancient times the feudal lords recommended (kungsa 貢士) scholars to the Son of Heaven, and the Son of Heaven tested them (examined them)

they were judged on attitude and movement

in ~~xxxhery~~ (archery) in the Archery Palace. Their attitudes (yongt'ae, jung-t'i 容體) were compared to the rites, and their comportment (chŏl 節): the component parts of their movements?) were compared to music, and those who hit the targets the most got to participate in the rites. Those

whose attitude was not comparable to the rites and whose movements were not comparable to music and who hit the target the least could not participate in the (sacrificial) rites. If they participated several times in the would reward them sacrificial rites and the ruler ~~was happy with them~~ (praised them).

11:14b

And if they did not participate in the rites several times, the ruler would (讓: them; Han says reprimand, 258). If they were praised, they given more land would be ~~rewarded~~, and if they were reprimanded several times, they would ~~lose their land~~ have land taken away from them.

(note: It also says: When the Son of Heaven was about to conduct a sacrificial rite, he would definitely first practice archery in a damp place (tse 澤). The tse (澤) was the place where he selected scholars. After shooting in the tse, later one should shoot in the archery palace (place), and the ones who hit the target would get to participate in the sacrificial rite. Those who did not hit the target would not get to participate in the sacrificial rite. Those who did not get to participate in the sacrificial rite were reprimanded (jang) and had land taken away from them. Those who did get to participate in the sacrificial rite were praised and had more land given to them. This was (the system by which) they promoted people in rank or took away their land (chinch'ae ch'ulchi 進爵納地).

analysis
+ selection

analysis +
禮

It also says: The archery shooters in moving forward and withdrawing and in turning around had to be in conformity with li (etiquette). Only after

212, 11:14b

their internal wills were correct (rectified) and their external bodies (t'i) were upright would they ~~be judged correct~~ be judged correct in the way they held the bow and arrow, and only after they were judged firm (correct (in the way they held the bow and arros) could it be said that they hit the mark (i.e., were correct in terms of posture and comportment?). This was they way by which they could see whether a person was virtuous in his behavior.

Mr. Cheng (鄭) says: They would recommend scholars (kung-shih, kongsa) only once in three years. According to ancient saying (explanation), a large country (would recommend) three men, the next largest country (kuo) would recommend two, and ~~the~~ the small kuo (countries) would recommend 1. According to the commentary (so 疏), the "wet place" (tse-kung 澤宮) was located in a borad and empty place near to a river and a marsh, and the archery site (she-kung 射宮) was in the school (hsüäh-kung 學宮). Mr. Yeh (業氏) says: The reason why they selected recommended scholars (kung-shih, kongsa) to assist in the sacrificial rites was to show respect (to them), and so that no one would dare exercise his rank and salary in an exclusive (arbitrary way.)(end note)

Precedent for guests.

Chan, 259. Not written by (休) 勝. Sometimes used for the 休 sometimes not.

According to the Shang-shu ta-chüan (尚書大傳 : Book of History): once every three years the feudal lords would recommend scholars (kung-shih, kongsa) to the Son of Heaven. If he is found ~~w~~ one time to be suitable (shih, chök 適 : a suitable talent), then he was ~~said~~ said to like ~~virtue~~ virtue (they called him a man of good virtue: hao-te 好德). (note: The term, shih, means "to obtain the right man.")(end note). If he (was found to be) suitable twice, then ~~he was~~ it was said (they said) to treat him like a worthy man (hsien hsien, hyöng hyön). If he was found suitable (wrothY) three times, then ~~he~~ he was called a man of merit (yu-kung, yugong 有勳). The Son of Heaven gave men of merit chariots, clothes, bows and arrows and dubbed them with the title "ming" (命 : mandated). If there were any feudal lords who had ~~no~~ scholars to recommend, they were called ~~those~~ "those who don't follow the correct (way)" (pu shuai cheng 不率正).

states.

命

不率正

Education & recruitment in the san-tai -44-Pan'gye surok, kyoson kosōl, sang 212, 11:14b. If (a feudal lord) recommended somebody one time who was not suitable, then he was said to be "in error" (kuo 過), If he made two unsuitable (recommendations), he was said to be "arrogant" (o 傲), and if he made three unsuitable (recommendations), then he was said to "Deceive" (mu 誣). Those who were (guilty) of being "deceivers" were demoted (出 貶) by the son of heaven. If they were demoted once, they were deprived of rank; if twice, then land, and if three times, then they lost both rank and land.

213, 11:15a

education schools

禮 punishment reject

education free way to the perfection of moral good for it

Tung Chung-shu . Tung & Chung-shu said: Ancient kings in ruling the world, there were none of them who did not take education (kyohwa 教化) as the greatest task. They established ta-hsüeh (schools for adults?) in order to provide teaching for the country. They established the hsiang and hsiü schools in order to transform (educate) (the people) in the districts and gradually (convert) the people in humaneness, and train (摩 手) the people in the ways of righteousness, and regulate (節 節) the people by means of li (rites and etiquette). Therefore, their punishments and penalties were extremely light and with regard to those people who did not violate prohibitions, they educated them and made their customs beautiful. The sage kings succeeded to an age of confusion, and they swept away and eliminate the traces of it and completely did away with it (confusion). They cultivated and restored education (kyohwa), and respected and raise it up. Once education was made bright and clear and customs and mores were perfected, sons and grandsons followed along (obediently) and put it into practice, and (their teachings) lasted for five or six hundred years without being destroyed.

--. The above section deals with the methods by which the san-tai (three dynasties of antiquity) educated people and selected scholars (kyoin sōnsa chi pōp

教人選士之法

(Opinions of Later Worthies) (Han, 260)

--. Mr. Ch'eng (程子) (ming-tao 明道) said to Shen-tsung (神宗)

of the Sung Dynasty: The basis for governing the world (empire) is to rectify customs (p'ungsok) and to obtain worthy and talented men. The Sung

11:15b

dynasty has rise (been in existence) for over a hundred years, but education (chiao-hua, kyohwa 教化) is still not pure (西學), and the feelings of men (injōng 人情)

213, 11:15b

are still not beautiful. The scholars are lacking in humility, and (the common people) in the villages and alleyways in their behavior do not show any sense of shame. Even though punishments are profuse, they do not put an end to corruption (kan 奸 :deceit, trickery). Even though we have

moral problem in society
x5 punishment don't work
no talent schools poor teachers not req.

Schools Teachers Scholars
Conf. learning disappeared Education

too many official positions, we still do not have enough (men of) talent. This is generally because the schools are not well taken care of (shu 不修) and the teachers and Confucian scholars are not respected, There is nothing and teachings (education) with which to cause customs ~~and to encourage~~ to be encouraged.

It has been a long time since there were sages (around, living), and the way of teachers does not stand (prevail), and the learning (hsüeh) of the Confucians that if (ju-ché 儒者) has almost disappeared. It is only/the court (teachers, scholars), then respects and honors the regulations for education will be

礼命 you adopt this

restored in no time. I say that we ought first to issue orders for rites (?) (li-ming 礼命) (so that) outstanding Confucian (scholars) (and, who) serve the king close-by (are close retainers to the throne) (近侍賢儒) will each, according to category, make recommendations (chi 舉), and

Recommendation by official teachers

all the administrative officials (百執事) , provincial governors (州縣) and district magistrates (pang'ak chuhyön chi ri 州縣之吏) will devote all their minds to recommending and searching out (推訪) people who have a clear understanding of the ways of former kings, who are

fully in possession of (prepared in) virtuous tasks, and who are qualified to be teachers and models for others (sap'yo 師表), and next after them people who are strong (warm, full) in will, love learning. are talented and good, and whose actions (behavior) is cultivated. And the court ought to provide full courteous treatment to/all of these because they

are scholars of exceedingly high reputation. In addition to this, (the emperor) should order the local districts to provide full (courteous treatment for them) and send them to the capital and house them in spacious and idle (relaxing) quarters and provide them with and abundance of salaries and good treatment and take care of the needs of their families (郵其家有餘).

You adopt this

郵其家有餘

213, 11:15b-16a And outstanding chief officials (ta-ch'en, taesin) will be put in charge of

affairs, so that the Confucian scholars will day and night meet with one another in studying and elucidating correct learning (cheng-hsüeh 正学). (This way?)

The (their) way will definitely be based on human ethical relationships (illyun 人倫), and (they?) will have a clear understanding of the principles of things (mulli 物理). Their teaching will (begin) with the hsiao-hsüeh (grammar schools) where there will be "sprinkling, sweeping, and answering questions" (洒掃應對 : the earlier steps in education, Matthews, 773), and will proceed to the cultivation (hsiu, su 修) of filial piety, brotherly respect, loyalty, trust, proper behavior (chusön 周施),

rites and music. The way by which (people, scholars) are given inducement (誘掖), encouragement (激勵) for the gradual polishing (漸磨) of themselves and their knowledge?) and the accomplishment and achievement (成就 : of learning?) will in all (respects) have a (regular) order

and procedure to it (chölsö 節序). The essentials (of this) are to be found in selecting what is good (擇善), cultivating oneself and extending it to the achievement of transformation (education: chih yü hua-ch'eng 至於化成).

And in the world, from the (common) people of the vailages, they will be able to reach (attain to) the way of the sages.

Those whose learning (hsüeh-hsing 學行) all conforms to this will (be said) to have accomplished virtue (ch'eng-te). And next after them, those those who are accomplished in talent and knowledge and understanding and can proceed to what is good will be selected and be made to receive instruction daily, and somewhat later on, the worthy and outstanding men among them will

be recommended for appointment to high official posts. And those whose scholarly work is most bright and whose virtue may be respected will

be selected and made teachers of the T'ai-hsüeh (national academy). And the next (best after them) will be divided up to give instruction at

schools throughout the empire. And beginning with the fan-fu (藩府) and extending to the various commanderies (lieh-chün 列郡) those scholars who want to learn and those people who have outstanding talent will

Most virtuous
become officials

Best scholars
teachers

next best
local schools

213, 11:16a.

be selected for admittance to school, and all of them will be given superior treatment in terms of provisions and support (p'umgūp 稟給) and will be exempted from personal labor service (sinyōk, hsin-i). Those people who have parents or bones and flesh (flesh and blood?) to take care of (support) will also be allowed a way to be free and easy in their comings and goings (activities) (t'ong yuyu wangnae 通優游往來).

11:16b

Their actions will be observed, and those who follow instruction the least (ta pu shuai chiao che 大不率教者) will be expelled (from school) and enrolled for (military) service. Gradually, from the T'ai-hsūeh (National Academy) to the local district schools of the chou and chūn (pref. and commanderies), those people whose studies are accomplished (good) and who are fit to be teachers will be selected and used to give instruction (teaching) in the hsien schools. As in the system at the chou and chūn (levels), at a different (later) date, then in the hsiang (鄉: localities) consisting of 10 households, and extending to the tang (黨) and su (遂) the system of communities, all of them ought to have repaired (put in order) ~~their~~ local schools (hsiang-hsü 庠序). And on behalf of this, teachers will be established to examine the students in rank (order). The hsien magistrates (hsien-ling 縣令) will every year (meet) with the teachers of the schools and hold the local wine-drinking rite (hsiang yin-chu chih li 鄉飲酒之禮) where they will gather together the local elders (hsiang-lao 鄉老) recommend (ch'u 推) and the students (in school) will en masse (as a group) select those scholars who are learned in the classics, whose actions (behavior) is cultivated, who are talented and able, and who are qualified to be appointed to office, and they will be promoted to the chou-level schools. In observing their actual ability, (if it is found that) their scholarship (learning) is rough (荒) and their actions (behavior) is deficient (k'uei 虧), they will be dismissed from school and sent home, and the officials and the teachers will be punished. Those who are promoted to the chou (schools) and are suitable (tang 堂) will have their families exempted from labor service (復其家之役).

Expulsion from school & enrollment in army - Principle from the fi-chi

Local schools will drink wine

DEM. selection !!!!!!! mass part in selection + promotion

from fi-chi

213, 11:16b

The chŭn-shou (郡守 : commandery magistrate) will also every year meet with the teachers of the school and carry out the local (hsiang) wine-drinking ritual and convene a grand meeting of the scholars (at which time) they will treat (outstanding scholars) as guests because of/their knowledge of the classics, their (virtuous) natures and behavior (actions), and their able talents, and promote them to the T'ai-hsŭeh (national academy). They will also be assembled at the t'ai-hsŭeh and given instruction. Those whose learning is not clear and whose actions are not cultivate, and who are low in talent will be dismissed and sent home, and the chŭn-shou (kunsu)

214, 11:17a

magistrates and teachers will be considered to be guilty of a crime (for bad recommendation). Those who are promoted to the National Academy (t'ai-hsŭeh) will also from time to time be permitted to return to their local villages and then come back to school. Every year the National Academy will recommend the worthy and able (students) to the court, and (these men) will be called "selected scholars" (sŏnsa 選士). The court will ask them questions about the classics in order to examine what they have to say, and test them on (the aspects of, requirements of) official positions (job) in order to see what talents they have, and only after this (examination is made) will (the court) then divide them into grades (ranks) and order them (assigned) rank (of office).

王制
禮記

11

Generally speaking, those (students) located in the chŭn and hsieng (local) schools and x in the t'ai-hsŭeh (national academy) all must finish three years' (residence in school) before they may become (candidates for) recommendation. Those who have been promoted from the chou and chŭn schools to the t'ai-hsŭeh, may be recommended after one year's (residence at school). Those people whose scholarship and behavior is outstanding and whom the masses have faith in, even if they are not attending a school, or if they are attending school but haven't been in school for a long time, may also be included in the quota (of those to be recommended) (for office). In general, the method of "selecting scholars" (sŏnsa chi pŏp) (requires) that all of them be straight and pure in their natures

214, 11:17a

and actions, that at home they be filial and respectful of their elder brothers, that they have a sense of honesty, shame, and (respect for) li (principles of social usage), and are obedient, that they have a comprehensive knowledge of scholarly matters, and that they are fully accomplished in the way of governance. Those who are to be found in the district (chou and chün) schools will first be recommended by elders (ch'ang-lao) in their local villages and next by the people ~~xx~~ (students, teachers?) at school. Those who are (attending) the t'ai-hsüeh (national academy) will first be recommended by (those) in their same ~~xxx~~ tang (堂), and next by ~~xxxxxx~~ (博士). The teachers of the schools and the elders of the chou and chün must ~~xx~~ not rely exclusively on personal (considerations, in making recommendations).
(make recommendations truthfully)

modified

11:17b

If there are any who do not ~~xx~~ act in accordance with the truth and harbor intentions of deceiving their superiors, then in the case of teachers, all of them will be removed from their ~~px~~ official registers, and for the rest of their lives, they may not be ranked (with officials, as officials). Those who have committed a mistake (in a recommendation) will also be deprived of two official ranks, and they will not be either pardoned or allowed to leave (retire from) their posts. Chou or ~~xxxxxx~~ hsien (local district) elders (officials, chang) who have been on duty for less than half a year will (all) not make recommendations of scholars. Teachers will all give rewards or punishments to students on the basis of their grades in their studies.

王制

After every one has uniformly been educated and raised in accordance with ~~xxx~~ virtue (tođok, tao-te) and humaneness and righteousness (i-jen), then solely in accordance with their actions (behavior) and their talent for learning they will be promoted and advanced. (They, the students?) will abandon all such unprincipled evils as ~~xxxxxx~~ (songnyul soswae) *cutting down into powder* 聲律小碎? something to do with Chinese tonal pronunciation) and ~~xxxxxx~~ (糊名榜): to paste a piece of paper over one's name when taking the civil service exams), and in several years' time, students (people who learn) will follow the fashion and greatly change (miyön 靡然丕变). *How is it?* It is just that in obtaining scholars (the way) will be broadened, and customs will by the day become pure

*Virtue, elegance, talent
cutting up clean poetry + civil service exams*

breaking up fords (keeping poetry?)

靡然丕变

*聲律小碎
糊名榜*

214, 11:17b. and correct, and will become the basis for kingly transformation (wang-hua-- kingly education). I say that there is no greater way for an emperor or king than this. (END Ch'eng Ming-tao)

--. Ch'eng-tsu (程明道) was once magistrate of Tse-chou Chia-ch'eng-ling (澤州晉城令)

(澤州晉城令). When the people went on business to the district town, he would always lecture them (kao chih 告之) on filial piety, brotherly respect, loyalty, and trust, that when they entered their homes they were to serve their fathers and elder brothers, and when they left home, they were to serve their chiefs (officials) and superiors. He made a survey of the villages ~~wh~~ that were near and far and organized ~~x~~ them into mutual ~~XXXXXXXXXX~~ assistance teams (wu-pao 伍保) and made them share their labor with one another and give aid (relief) to one another in times of trouble.

moralist

mutual aid teams

He did not permit cunning or deceitful (lying) behavior. Those people who were isolated, without strength, and sick were made the responsibility of their relatives (ch'inch'ök) and their neighborhood communities (hsiang-tang), and he (thus) saw to it that there were none who had lost their livelihood. Any travellers passing by the village who happened to get sick were all taken care of. All the hsiang (localities, villages) had schools (chiao 教) ~~m~~, and when he had spare time he would personally go and summon the fathers and elders (fu-lao) and speak to them. And he would personally make the correct punctuation in the textbooks that the children read. If a teacher was not good, then he would change him ~~x~~ and appoint (another person). He selected the most able of the sons and younger brothers (f his district) and gather them together and ~~give~~ teach them (give them instruction). If the people ~~of~~ the hsiang (localities) got together to form a she-hui (社会 :village organization, assembly), he would set up regulations for them, distinguish clearly between what (who) was good and bad, and encourage them or induce a sense of ~~sh~~ shame in them (the bad ones).

local schools

village assoc.

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--. Ch'eng-tsu (note: Ch'eng I-ch'üan 程伊川) took a look at the Regulations for the Three Schools (samhak choje 三学條例) and spoke about them in detail, saying: According to the old system, in conducting official

214, 11:18a. and private examinations, they would examine the shang-she(**上舍** :upper dorms?) and fill spaces in the nei-she(**内舍** :inner dorms? with those who passed the examination?). And in general there was nothing lacking (wrong) with (this system). They would cover over the names (of those taking the exams) and investigate them and compare them and align/them in accordance with who was the highest and the lowest. But the bother and expense involved in this was too great to talk a bout, and there was no advantage (in this) with regard to those who studied. (there was no advantage in this for the students) Schools are places where models of righteousness and li (rites, etiquette) are shown (hakkyo, ye-ui sangsön chi chi **学校, 礼义相先之地**), but to make (students) compete every* month with each other (for position) is not the way to teach and bring up (people. students). At the present time we are ~~making~~ taking as our task(kwa **课**) the establishment of laws for anybody whose learning is not perfect changing the examinations. If there is anything that is not perfect (good),

vs. Competition in Exams.

VS Exams!

11:18b then the school officials should summon him and ~~give~~ teach him, and there should not be any more of this examination and fixing (of position of the students) either high or low (in terms of performance). (NO GRADING) Under the old system they investigated and examined a person's actions and skills (haengye **行艺**). Those who did not violate regulations were regarded as (well) behaved (hsing **行**), and those who passed the examinations in the highest rank were regarded as "skilled"(ye **艺**). The examining officials (chu-kuan **注官**) were exempted from looking at the examinations (söngsi **省试**) and they were exempted from (hae? **解**)(being dismissed for malfeasance?), and there were three degrees of rewards and selections(**三等旌擢**). At the present time we ^{should} (do) not use the old system. We only examine and select those students in the Naesa(**内舍**) who are ~~ka-ham-ta-mi-ku-hu-a-xi-king-xan~~ and praised by the mass (of the people, students, teachers) for being talented in learning and excellent in behavior and skill and promote them to the status of shang-she(**上舍** :upper dorm students), and if there are upper dormitory students whose studies and behavior ~~is~~ suits them for a temporary appointment, then the chief and assistant officials write out their talents and actions and submit it to the court.

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(note: Some might say: Since the old system of examination and investigation (koch'al-pöp) ~~is~~ (of people to be recommended) has not been in use, then no one knows how the chief officials and their assistants ~~is~~ (should make the examinations and selections), nor in making recommendations of people with good behavior and able talent, what the regulations and facts should be (that they should record), nor ~~is~~ if in recommending someone who is not suitable, what should be done ~~about that~~ to prevent it and investigate it.

(To this I would) reply: The old laws (system) exclusively depended on written ledgers (records) for judging (calculating) and making comparison (to establish) differences of rank and degree (among students of various quality). At the present time we only leave it up to the chief and assistant officials to make selections and recommendations based on public (open) discussion (of the merits of students and scholars), and in general, the selections are all tied in with the judgment of the chief and assistant officials.

Whether the chief and assistant officials are fair and intelligent or not is ~~is~~ related to the court's (ability) in appointing (able people to those positions). If ~~is~~ (they are officials appointed by) the court, then how could the court not place trust in its appointed officials, but (instead) place exclusive reliance (for the recommendation of able scholars) on the investigation of written records and ledgers? ~~is~~

With regard to the best method of selecting worthy men of talent since ancient times, I have never heard (of a system) like this. At the present time we should just select those people who are suitable for appointment to office at the time in accordance with their learning, behavior, talent, and abilities and present their names to the court. As for written documents (recording) their actions and abilities, each will be in accordance with what the man has in his possession. If there is a man who has already been recommended on the basis of his scholarship and behavior, ~~and~~ talent and ability and that selection turned out to be a bad one, then naturally there will be indictment for criminal action in accordance with law.

vs. use of written records

perfect judgment by officials

214, 11:18b

This (section) is the reply made by the master (Ch'eng) to what an official of the time regarded as difficult. I have abridged the text and appended it here, and I have done the same later on. (in what follows) (end note) of chieh (bright men?) *recom. from localities*

解
document
or
warrant
quote
of
local
recom.
[士]
Monday

*recommened
Scholars*

In addition, the quota (*解額*) for the kuo-hsiieh (National Academy) ~~afkex~~ prior to the chia-yu (*嘉祐*) :period, 1056-1064) was 100 men. From the yüan-feng (*元豐*) :period, 1078-86) on they established the li-hsiu law (li-hsiu chih fa *利誘之法*) (the law of inducement by offer of salaries)

215, 11:19a

and changed the quota to 500 men. Year after year (the quota) increased, so that in order to examine (pi *比*) people from the provinces (outer places) *who were recommended* with reputations for intelligence (chieh-ming *解名*) to fill a quota of 500 men, there had to be over 10,000 people would come running and gather together (*奔湊*), and it would cause over 10,000 men to abandon the

~~xx~~ care of their parents and forget the love of their flesh and blood. They would go back and forth along the roads and stay as travellers in other areas (than where their homes were located); the minds of men daily become more mean (*人心日偷*), and the ~~xxxx~~ customs of the scholars daily become thinner (*士風日薄*). I do not know how much money is spent on this nor how many people have gone bankrupt from it. I do not know how many people have left their parents to engage in a life of debauchery (dissipation: pangt'ang

放蕩者). Given the fact that over ~~100~~ 10,000 people gather in the capital, the evil and harm is too great to talk about. What I would like to do at the present time is to keep 100 people as the chieh quota (*解額*), and divide up the other four hundred among the chou and hsien (pref. and districts).

If the quota of chieh (intelligent scholars?) is small (tse, chai *窄處*), then naturally scholars and people will each remain content (*deure*) in their home villages (areas), cultivate attitudes of filial piety and love and put an end to their desire to move around and wander around aimlessly. Customs and mores also ought to gradually become better. How much more so when the people are in their home villages will it be easy to understand what their behavior is, and evil behavior such as daring (to do wrong) and committing excesses will because of this be somewhat reformed. In addition (I would like for)

*decentralize item
of examining
scholars*

local

215, 11:19a

for Halls for the Respected ^{by the} and Worthy (chonhyōndang ^{尊賢堂}) to
 be built in order to entertain scholars of virtue in the world (empire), and
 the chief and assistant officials (magistrates ^{school off.} ^{長貳}) will ~~w~~ show them
 respect and entertain them with li (there). Also establish a ~~xxxxxxx~~ (tai-pin-~~xx~~
 recorder
) and a li-shih-chaii? (^{吏師前}) and a school ~~xxxxxxx~~
 will
 (hsüeh-lu ^{學錄}) ~~w~~ ~~ix~~ take exclusive charge of ~~ix~~ entertaining
 (these guests and visitors). If there is no such man available, then leave
 (the post) vacant. (note: These so-called scholars of virtue do not necessarily
 have to be drawn in from ~~xxxxxxx~~ distant/and ancient times.

You copies this

11:19b

Eastern scholars at capital; people can visit it from here

Use them as models of virtue

If you talk about what has happened in recent times, then people like
 Hu Yüan (^{胡瑗}) who had the official post of T'ai-ts'ang (^{太常}),
 Chang Tai (^{張載}) who had the post of (^{著作}), and ~~xxxx~~ Shao Yung
 (^{邵雍}) who had the post of (recommender ^{推官}), concerning
 their places of residences, students (people who wanted to learn) did not
 consider it far to go 1,000 li ~~xxxxxxx~~ to go and see their faces and
 hear their words so that they could make them models (for behavior ^{矜式}).
 If there should happen to be ~~xxxx~~ people like this who arrive at the capital,
 then the chief and asst officials will go to their homes and ask for an
 interview with them and tell them that students want to have them for models
 to respect and copy (ching-shih ^{敬矜式}), and/invite them to come and
 reside in the Hall (for worthies). Or if perhaps from time to time they came
 and went (they came to visit and people went to see them), or if perhaps they
 stayed where they were, it would be not only the students who would be able
 to use them as models to respect and copy, but also by seeing him, the
 chief and assistant (school?) officials in their teaching would not dare
 to be satisfied with themselves. Once you have searched above for men of
 ancient times, then you conduct a broad search for present day scholars, ^{as if you were afraid you wouldn't (set them)}
 select the good and submit to the righteous, this then is the basis
 for education and the essence for transforming people. Some might say: If
 you have worthy men who may be given respect, then the court naturally will
 reward them

education & recruitment (san-tai) -55- Pan'gye surok, kyosön kosöl, sang

215, 11:19b in

order to show encouragement to them. ~~Scholars ought not to be more asked~~
would be overlooked. cannot ~~abandon them by~~ set up
~~laws in the schools for welcoming~~
them and asking them (to come). ~~xxxxxx~~ (Seems to be saying that they should
that all worthy men would be accounted for that way,
be honored at court, in the capital, and that it shouldn't be left to the
local schools to honor worthy men). Also scholars of virtue, in going out, in
staying in retirement (ch'u ~~處~~), or in going and coming, ought not ~~x~~ to be
treated like this.

出處去來

(To this I would) respond: Even though the court might grant ~~them~~ scholars
and make them prominent, if they are not appointed to important posts, then
what is there to prevent the schools from welcoming them and asking them
(to come visit)? Why is it necessary that such scholars should only be
affired courteous treatment and requests (to visit) the schools only after
they have been abandoned (neglected) by the court? To say that ~~they ought~~
none the court
~~xxxxxx~~ abandoned (neglected) (by ~~xxxxxx~~), is not
at all what the court has in mind. Even in flourishing ~~times~~ periods
when in ancient
times, men of talent and worth were appointed to office and exalted, still
conducted a broad search (for ~~xxx~~ more worthy men), and no one dared to say
that there were none who were not abandoned (neglected; i.e. that there were
no more worthy men left to be found). To join with the people in doing good
is what the princely man of virtue (chün-tzu) takes pleasure in. Even the
sage (p fu-tzu. Confucius) went to visit when he was invited by a state in
confusion. Thus when (a scholar) gets a courteous request from the ta-hsüeh
(school) (to come and visit), to say that a scholar of virtue in his ~~own~~ going
out into the world, in his retirement, and in his going and coming, ought not
~~to~~ respond like this, is the talk of somebody who does not ~~k~~ have knowledge
of what the proper behavior of a chün-tzu (man of princely virtue) should be.)
(end note)

Also set up a kōmch'al (~~檢察~~) system for investigating the grades
of behavior of scholars. (note: If you want to improve customs and teaching,
then it is necessary to begin with the scholars. In recent times,
the customs of the scholars has been thin and bad. The scholars do ~~not~~

Recent scholars no good

215, 11:19b

cultivate their actions, so that perhaps they are no different from the small (amoral) men of the marketplace and local wells, and the court has never had laws with which to teach and encourage them, observe (their behavior) and restrain them. It just so happens that in recent years regulations have been established for the investigation of (kömch'al) (the behavior and actions) of the chü-jen (舉人 :recommended men, degree holders?) Now,

at the present time, we should establish laws to increase and add to this system to make it more detailed and provided for (complete). In general, I want that the scholars should be afraid (to commit wrong actions: 忌憚), and that

11:20a

the whole world should know that the court wants to improve customs and teachings, and then customs and practices will gradually change (for the better)(end note)

*you come
this
scholars
visiting
schools*

Also, establish laws for kwangwang(kuan-kuang 觀光 :sightseeing?). With regard to (note://Those scholars around the country who want to go sightseeing,

the official in charge of ceremonies should lead them into the ~~xxxxxxx~~ tangsa(堂舍 :school lecture hall and dormitories?) for leisurely viewing (of what's there) and have them view the rites and listen to the playing of music and the recitation (of songs, poetry). ~~they~~ If though ~~they~~ may not be allowed into the study halls,

if ~~any~~ such scholars want to see the lectures and discussions, then allow them into the hall (tangsang) for meeting (the students and profs). The t'ai-hs'ueh (national academy) is a place for showing models of good

(behavior) so that in the future the whole empire may be transformed (in virtue), but in the past because guests were not allowed to pass through as guests (in the t'ai-hsüeh), the scholars of the empire were only able to hear

that the court had schools; they were not able to see (for themselves) the regulations and system (by which the schools operated) or to view the institutions (for themselves). This is the reason why laws for sightseers (allowing scholars to visit the schools) should be instituted at the present

time. As at the time for entertaining guests, the schools naturally have clear written regulations (for this). Those people who want to hear the lectures

215, 11:20a

are indeed "guests". According to school regulations, the gate guards of the schools will report (guests) to the chih-hsüeh (直学), after which these guests will be granted an interview. Naturally we have standard procedures for this. And when they take their seats, naturally they will be ranked in accordance with age and (official) rank.)(end note)

Some might say: The old laws have complete and detailed regulations for promoting (students) and filling in (vacancies) in the three she (dorms) (samsa 三舍 :Han, 269, i.e. the oesa, naesa and sangsa 外舍内舍, 上舍), and (these regulations) should not be abandoned (abolished). It is only that the present time, in the way by which the chief and assistant (officials of the schools) recommend scholars on the basis of those whom most (of the students) praise as being outstanding in action (behavior) and skill, there seems to be no basis (for judging) their action (behavior) and skill, and there is thus fear that the feelings of the people (will be such) that they will not submit (accept the choices made), but will compete (struggle) against (the decisions) and institute lawsuits (over choices of students for selection or promotion).

(To this I would) respond: The most beautiful actions of humans, and what Heaven respects and ranks (high) is no more than humaneness, righteousness, loyalty, taking delight in doing good, and not being lazy.

I do not know (am not aware) that in former days ~~there was a system of~~ ~~examining the qualifications of people by having them write things~~ down (in a test--Han 270). x (pu chih ch'ien-ir yu shu-ts'e erh meng

k'ao-ch'a che hu 予知前日有書此而蒙考察者也)

Generally speaking it is the task of the yusa (有司) (duty official?) to inspect someone's writing and hold people responsible for the traces (of their

actions) (anmun ch'aekchök 案文責跡); it is ~~the~~ not the way by which (for which) the local schools (hsiang-hsü) educate (cultivate) talent

and discuss (recommend) outstanding (scholars). Moreover if ~~you~~ in setting things up (establishing people? li chih 立之) you use regulations (以格),

under
intention
vs.
writing
forms

215, 11:20a

225xxxxx225

and if you examine people on the basis of their writing, then people will search through the traces (of writings, literature) in order to find what is different or distinctive (about it), and this will give rise

vs written exams

to a desire to compete with others (chaengsim *爭心所以起也*)

11:20b

If (on the other hand) you entrust them to worthy men of talent and treat their (the teachers?) responsibilities and posts with importance, then people will have no way (? *無辭*) by which to violate their position or do what is wrong, and because of this lawsuits (over unjust selection of people for office) will come to an end. At the present time it is regarded

as bad (wrong) to entrust everything (regarding the selection of talented scholars) to the chief and assistant (school?) officials (chang-i *長貳*), but this is a serious misunderstanding of the essentials of governance. In

ancient times ~~the~~ the Son of Heaven selected the prime minister (chaesang *宰相*)

and put him in charge of government; the prime minister selected the chief officials of the various bureaus (ministries) and entrusted them with control (chih *治* : matters of administration, governance). The chief officials

of the various ministries each selected their subordinates and put them in charge of affairs, and it was because of this that ~~merit~~ they could (all) achieve merit. In later generations the court in issuing laws, ~~it~~ would

necessarily promulgate them to lower officials, and the chief officials would maintain the laws and were not able to do anything (on their own authority). This then was the method of examination and investigation

(koch'al chi pŏp *考察之法*) of former days. (I.E. not the examination system of present times). (The system of education, or selection?) starts

with the study halls (che-je *諸齋*) and proceeds through the correct recording of the po-shih (paksa *博士*) all the way to the chief and assistant officials (of the school) (chang'i *長貳*). The school officials

cannot make any changes in the (scholars) who are selected from the study halls, and in the examination and investigation of the school officials the chief and assistant officials (headmaster and his asst?, magistrate & his asst?) cannot make any changes. If they were to make changes by examining

delegation of authority allowing school official to evaluate students

the way of no delegation of authority

present day school principal has no authority

education & recruitment (san-tai) -59- Pan'gye surok, kyosön kosöl, sang Sung

215, 11:20b

their written work and investigating their past behavior (anmun ch'aekchök *school records* 案文責跡),

they would be guilty of a crime. This (was a system) by which matters

were accomplished at the bottom (lowest level), and (those at) the bottom were able by this means to control those on top. And this (was a system)

which later generations did not manage (chih *治*). What I would like

at the present time is for the court to place responsibility (in the hands of)

the chief and assistant (school officials, chang-i), who would then

in turn entrust things to their subordinate officials, extending all the

way to the bottom (of the school official hierarchy, and students?). If

(the responsibility for) the selection (of students) *rejection* for the dormitories

(for school (ch'wisa *取舍*) resides in the chief and asst (school) officials,

then there will be a proper chain of command between those on top and

those below (sangha chi ch'e sun *上下之滑豐順*) and each (level)

will be able to accomplish its merit (what it is supposed to do). This

216, 11:21a

was the way by which former kings governed (managed the system). Critics

(of what I propose) will say that it may be good ~~if~~ if the chief and asst.

(school) officials select/people, but if they perhaps do not get (the right)

people, it would be best (better) if they drew up detailed prohibitions and

made sure that people followed and maintained them. (pu ju.... *不若使防閑*)

(happens to be) popular in the world. How is it sufficient to be used

in talking about the proper way of managing things (governance)? When

former kings established laws, they waited for (the right) people (to come

along) to implement them. I have never heard that they established laws

on the premise that they would not be able to obtain the right people

(to carry them out). If the chief and assistant (school officials)

are not the right (kind of) people, and are ignorant of the (right) way

of education, but only adhere to empty written (regulations) and

detailed laws, would they then really be capable of accomplishing (producing)

men of talent? Since ancient times there has never been a case like

this where they were able accomplish the administration (of a good selection system).

recommendation as means of low level control of bureaucrats

Laws ensure against poor officials

Laws by themselves no good

詳密可循守也

for the job of headmaster & asst. headmaster, then

216, 11:21a.

(note: Mr. Yeh (業仕) says: "respecting worthy men" (chonhyön 尊賢)
respected

means people who can serve as models of virtue (to tök ka künsgik cha 道德可效者
"To treat a person as a guest" (taebin 待賓) means somebody whose actions
are good, who is able, and who can be shown the kind of respect due a guest.

"officials and teachers who have a thorough knowledge of the way to handle
things" means the method for teachers who are able to be officials. In all
three of these things, the talents and virtues (of people) surpass those of
others (other men), and they should be greeted and shown courtesy so as to
make the local people know who and what they should honor and respect.) (end note)

--. Ch'eng-tsu also said: In ancient times people at the age of 8 sui
entered the hsiao-hsüeh (grammar schools), and at the age of 15 they entered
the ta-hsüeh (adult schools). They selected men of talent who could teach them

大學

and gathered them together. The worthless ones were sent back (to work in)
the fields, and in general scholars and farmers (sa-nong 士農) could not
change their occupations. Once somebody entered school, then he did not

士
class
division

engage in agriculture, and only after that (only after admission to school)
was a distinction made between scholars and peasants (farmers). If somebody
were in school, then (the state) provided (for his upkeep), and if he were

the son of a shih ta-fu (scholar or official), then he had no fear that he
would be without support (upkeep). Even in the case of a son of a commoner

11:21b

(shu-jen chih tsu 庶人之子), once he entered school, then he also
had to be supported. The scholars of ancient times, ~~when they entered~~ school

at the age of ~~15~~ 15 until the time that they assumed an official
post at the age of 40, during that whole interval of 25 years, they would
study be in school and would not pursue any private interest, so that one

could know where their wills (intentions) were located. And if they had
to leave (school), they would pursue what was good (they would behave well,
and they would thus from this (because of this) achieve virtue. However,

people of later ages (periods) since the time that they were children
developed an anxious desire for the pursuit of profit, and there was no
way for them to turn toward the good (good and moral behavior), so that in

216, 11:21b

ancient times one had to spend 40 years (in school before receiving an
official appointment, and only after that was one's will established (fixed).
(the degrees of)
It was only that in regulating/food and clothing was there no harm (done),
for it was most injurious to people to induce them (to service) by means
of hopes for profit and emolument, for if people are provided with support
(necessities), then they may establish their wills (right thinking) in school.

*Suyyul
Willa
Heavens*

He also said: In ancient times, the families had shu schools, and the
tang communicites ~~xx~~ had hsiang(序) schools. The san-lao(three elders official)
sat at the village gates and maintain surveillance over the elder and younger
people's goings out and comings in and the order of precedence for bowing
and respect. People in ~~what~~ the songs that they sang and in the
poems that they recited in all cases used words of li and i (propriety
and righteousness). But at the present time there is nothing to be learned
and the customs and mores of the people get worse by the day. Fathers and
sons, elder and younger brothers only talk to one another about making profit,
and that is all. If customs were like they were in ancient times, even
if people didn't want to do good, would they be able to do so? And if customs
remain as they are today, even if people wanted to do good, would they ~~be~~ be
able to do so?

11:22a

He also ~~said~~ said: Education is the basis of the way for nurturing the
people (saengmin chi to 生民之道); therefore, in ancient times, from the
family, the tang(堂), and su(遂) communities all the way up to the
kuo (kuk), all of them had places for educating (teaching) them (the people).
~~xxxx~~ When the people were 8 years of age, they entered the hsiao-hsüeh
so that throughout the whole empire there were no people who were not educated,
and once all the people of the empire followed their teachings (underwent
education: chonggyo 崇教), then even "the small people" (hsiao-jen 小人)
will cultivate themselves (hsiu-shen, susin), and the princely men of virtue
(chün-tzu) will have a clear understanding of the way (ming-tao). And therefore,
the worthy and able people will congregate and gather (in clusters) at
the court, and the good and good (liang, sön) people will create (good) customs

*Willa
Sung*

216, 11:22a. out in* the world (in the below areas, beneath). Rites and righteousness

will be greatly put into practice, and customs and practices will be clear

~~and beautiful~~. And even though punishments and penalties are

provided for, nobody will violate them. This was the reason why the golden age of government (söngch'i 盛治) was ~~achieved~~ in the san-tai period

through education. People in later generations did not know what the root

of good government was. They did not make their minds good but ~~pushed~~ (驅) people around

~~by the use of force~~. Laws were strict at the

top, but education was not clear (clarified) at the bottom. The people

abandoned themselves to dissolute behavior (放肆) and engaged in

crime, and only after * that (did the authorities) follow after them and

punish them. Alas! Is this the way to beautify mores and customs and

achieve good government?

--. Mr. Hu (Hu Wu-feng 胡五峰) said: In ancient times they recommended scholars (chü-shih 舉士) in the hsiang (鄉) . From

the age of 15, they left the home and went outside (to seek a teacher)

(ch'ul ch'u oe pak 出就外傳) and studied in the family shu school

and the chou (prefectural) hsiu school. * As for what they studied, what

was it? It was the 6 li (rites), the 7 chiao (teachings), and the 8 cheng

(treatises on government). [Note: Han, 272x 273, lists these: the 6 rites

were those for capping, marriage, funerals, ancestral sacrifice, local

wine-drinking rite (hyang ünju-rye), and the mutual meeting (interview--

of guests? sanggyöng-rye 相見禮). The 7 "teachings" refer to those

teachings governing the relationships between father and son, elder and

younger brother, husband and wife, ruler and subject, elder and younger,

friend and friend, and guest and guest (host and guest?). And the 8 政

cheng (chöng) or aspects of administration such as measures (to 度)

and weights (ryang 量), numbers for calculations (su 數), and

standards widths of cloth (che 制).] They wrote down ~~the~~ (the names

of people) whose ~~the~~ qualifications and ~~the~~ nature were close to the way, and whose

talents and actions were in accord with principle. They wrote those down

Ha Hung
Han, 274: Han of the Sung period
Ai was 宏
Son 宏
11:22b
胡安國
and the disciple of 楊龜山時
Scholars referred to him as 五峰先生

216, 11:22b

at times when the local elders~~and~~ and local officials (hsiang-lao, hsiang-li) gathered together the local people (hsiang-jen) for the spring and autumn (ancestral) ~~and~~ sacrifices (chesa) to the spirits (kwisin 鬼神). At the time of the grand triennial review (of officials) (samse taebi 三歲大比) clerks the local edlers, the local officials (hsiang-lao, hsiang-li) and the local ta-fu ((hsiang-ta-fu--regular officials living in the locality?) investigated (reviewd them 審之) to see that their nature~~s~~ were not contrary to (the proper way (ethical way), and that their actions were not contrary to principle, and they also made sure that what was written (about people) first ~~was not~~ did not change later on. Subsequently (then), they would submit~~x~~ the written (documents) to the ssu-tu (司徒), (and these people who were recommended for their virtues and talents) were called "selected scholars" (hsüan-shih, 選士). The selected scholars studied at the hsiang-chiao (hyanggyo--local schools), and (they?) were recorded on documents (registers) as in the case of the chou-hsü (州序; chou school). At the time of the grand triennial review (samse taebi 三歲大比, the hsiang ta-fu (~~regular~~ regular officials living in the locality 鄉大夫) and the ssu-tu (司徒) would investigate them as in the case when they first ~~were~~ (entered school?). Then, this document was submitted to the lo-cheng (樂正) and (the scholars so recommended and approved) were called "outstanding scholars" (chunsa 俊士). The "outstanding scholars (chunsa) entered the National Academy (kuo-hsüeh)" where in spring and autumn they were given instruction in the rites and music and in winter and summer ~~and~~ they were given instruction in poetry and history (shih, shu). By means of the above (teachings?), they looked at the way of ancient times. The lo-cheng (樂正) supervised their instruction and from time to time would check to see if their ~~study~~ work was good or not (kyo ki op chi chöng-pi 校其業之精否) and would thus encourage them to more effort. At the time of the grand triennial review the lo-cheng (recommend, send up) would promote the best students to the king, and these men would be called "advanced scholars" (presented scholars) "chin-shih" (進士). The king would order (ming) the prime minister (chung-tsai 冢宰; pres. of board of civil office?) to assemble the ~~best~~ chin-shih (advanced scholars) of the

進士

217, 11:23a

and discuss their qualifications and character, their talent and actions (behavior), and their studies (hap'öp) and which of them could be appointed state minister (ching, kyöng 卿), and which could be appointed a regular officials (ta-fu 大夫), and which of them could be scholars (shih 士). If there were a vacancy among the high ministers (ching, kyöng), then those (chin-shih) who were judged qualified to be high ministers were appointed to fill the vacancy. If there were a vacancy among the ta-fu (regular officials), then those who were deemed qualified to be regular officials (ta-fu) were appointed to fill the vacancy. And if there were a vacancy among the ~~scholars~~ ^{low official} (shih), then those (chin-shih) ~~who~~ ^{low party official} were deemed qualified to be shih (scholars) were appointed to fill the vacancy. Every three years there was a review of their performance (records), and after three reviews (k'ao 考), those who did not fulfill their duties were demoted or dismissed (ch'u 黜), while those who were meritorious were promoted (陞 陞). And this is the reason why at court there were no officials who were hoping for good fortune (happ'guan 幸官), and in the "fields" (countryside) there were no worthy men left (behind, left out), and there was neither any defamation of character nor any flattery that was practiced (kwi yö pulhaeng 毀譽不行) and people were not in the dark (confused) as to what was good and what was bad. People held positions that were appropriate in terms of whether their virtue was great or small, and people held posts in accordance with whether their talents were high or low. People strove to perfect themselves (cultivate themselves), and did not look for a stroke of luck (a lucky appointment) from (the king) above. People knew how to control themselves (keep themselves from evil action: tsu-shou, chasu 自守) and did not blindly seek to advance themselves in office. People knew how to be circumspect (chajung 自重) and did not use themselves lightly (in careless or desultory fashion). People were able to have a sense of shame and did not rashly (ku 苟) abandon themselves to the (pursuit of) profit. And this is the reason why the road to office was pure,

Review of performance

Hierarchy of office matched hierarchy of talent.

Shame, no profit

217, 11:23a

government affairs were well managed, customs and mores were beautiful, and the whold empire (t'ien-hsia) was at peace, the four barbarians respected righteousness, and there was no tumult (confusion) throughout along the frontiers.

--. Mr. Chang (Chang Nan-kan) said: The schools of the san-tai period (three ancient dynasties) were greatly perfected by the time of the Chou dynasty. From the national capital (kuo-tu) where the Son of Heaven (was located) down to the hsiang and tang (local communities), there were no (places) that did not have schools. And they made (the people) walk around be thoroughly permeated (day and night in music, recitation and reading and poetry and songs), and (they) became practiced in the proper procedures for advancing and retreating, bowing and being obedient. And they also expounded to them on the principles of filial piety and brotherly respect. They made laws (for them) with regard to capping, marriage, funerals and ancestral sacrifice (kwan, hon, sang, che) and with regard to the spring and autumn ancestral sacrifices, and the rites for the local wine-drinking ceremony and the rites for taking care of elders, (when it comes to?) the hui (opportunity, coming together, knowing what to do?) of one's ears and eyes, hands and feet, muscles and skin binding together (), and the restraints () of the muscles and bones, there is nothing (that is done) which does not derive from learning (school). Above, then the ssu-tu takes general charge of affairs, and the lo-cheng respects his instructions (teachings). And down below in the hsiang and tang (local communities), there are also none of them that do not have teachers (shih). Because they take detailed (pains) in providing teaching and training, it is easy to produce talent. Scholars appear at such times, and cultivate themselves (their learning) while in school (and rest and take their ease (while at home) in the interim (between school sessions?), and by reciting words, they understand the meaning (t'ong'on i chimi), and by pondering

Handwritten notes in red ink on the left margin: Han, 275. Sung dyn. ... 11:23b ... the expert in the classics who est. 2 ... studies on ... + ... + ... taught disciples ... this school was called the ... 學 ... 木 ... studied in ... 胡 ... 南軒 ... 先生.

張南軒

國都

優游

於

誦讀詩歌

服習乎進退揖遜之節

Moral standard.

(rites)

冠昏喪祭之法

釋菜

筋骨之束

樂正

鄉黨

師

感修

游息於其間

誦言而知味

217.11:23b

texts they come to understand the principle (of what is written (玩其文而會其理)), and their progress in their task of (cultivating, developing) virtue increases by the day and ~~increases~~ and becomes greater by the month, which is by itself a natural and appropriate (development). Therefore, ~~from~~ (scholars) are recommended at the hsiang (village, locality) on the basis of their actions and are (sent) up to the ssu-tu, and the ssu-tu also discusses (recommends) them and sends them up to the national school (kuo-hsiang 口岸).

玩其文而會其理

The ta-lo-cheng (大梁正) then examines their accomplishments and on this basis reports them to the king, who then decides on the recommendations and grants them an official post, and ~~the~~ ^{his} granting of office (to them) is based on whether their talent is great or small. In general, once a person

口岸

大梁正

11:24a

comes to hold an official post, his ability to spend the rest of ~~his~~ his life without changing (from the virtuous path) is due only to the fact that as a scholar he cultivated himself, and that is all. (shih hsiu chi shen erh i

士修身而已

). ~~It~~ It will not be a question of his seeking (some favor) from his ruler. (On the contrary), because he has cultivated himself, his ruler will select and appoint him to office, and that is all. Therefore (as a consequence), rites and righteousness will be greatly practiced, there will be an abundance of human talent, and customs and mores will become pure and good, so that elderly white-haired people will not be carrying heavy burdens along the roads and the true kingly way will be accomplished (perfected).

Chu Hsi

--. Chu Hsi said: In the hsiao-hsüeh (grammar schools) instruction is given (to the students) in affairs (shih 事), and in the ta-hsüeh (upper school for adults), instruction is given to the students in principles (li 理).

--. Chu Hsi's Discussion of Schools (Hsüeh-chiao i 學校議) says: For the schools you must select people who in fact are virtuous and make them act as school officials and (by this means) cause (induce) to come (to school) scholars who truly will learn (silhak chi sa 實學之士).

1) reduce quotas of rec. students

We should also determine ~~and reduce~~ ^{and reduce} the quotas (chieh-o(e) 解額) (of students recommended for promotion from the hsiang villages--Han 276), the

(ch'ien' i ?)

實學之士 解額

Chun Hsi

217, 11:254a

number of those selected from the dormitories for promotion (sasön 舍選) and those mistakenly and excessively receiving imperial beneficence (if special promotions and appointments? 濫經之累) in order to block off the path by which people are induced to seek advantage

(for themselves). In ancient times the ta-hsüeh (schools for adults) concentrated chiefly on teaching people, and by means of them scholars were selected (ch'wi-sa 取士), so that the reason why scholars (shih) came to them was because of (their desire to learn, be) righteous, and not because they sought advantage (for themselves--in terms of official careers?).

Ministry of Education
Study rather than careerism

(note: He also said: If you discuss the matter of this dynasty, in the time of Jen-tsung (仁宗 :1023-1064) the laws pertaining to the t'ai-hsüeh (national academy) were magnanimous and simple (kwan'gan 寬簡).

For (obtaining) teachers for the sons of state (officials) (kuo-tzu hsien-sheng 國子先生) they conducted a search throughout the empire for men who were outstanding scholars and were truly qualified to be teachers of others (people), and such people like Hu I-chih (胡翼之 :Han,277:

from 聖制

man of the Sung dynasty, given name was (瑗), and was referred to as the An-ting hsien-sheng (安定先生). He had broad and thorough knowledge of the classics and he established two study halls (齋) for the meaning of the classics (經義) and government affairs (治事) where he taught his disciples, and this place or school was called the Han's An-p'a ting-hsüeh (安派定學) (end note) was given exclusive responsibility for providing teaching, guidance and setting regulations.

胡瑗
of Ch'ing I

Therefore at that time, the scholars of the empire did not consider 1000 li too far a distance to come and study with a (good) teacher. Those people who attended the t'ai-hsüeh (national academy) correctly (studied) the way and skills (toye 道藝) and those people who were called disciples (of good teachers?) took pleasure (in studying with them) with all their minds (chungsim 中心) and sincerely submitted to them (these teachers). In general it would seem that (such places) possessed the leftover purposes (intentions) of the ancients.

of ceremony

11:24b

morality (道藝) and those people who were called disciples (of good teachers?) took pleasure (in studying with them) with all their minds (chungsim 中心) and sincerely submitted to them (these teachers). In general it would seem that (such places) possessed the leftover purposes (intentions) of the ancients.

great teachers in 1023-64 period

Chun-tai

217, 11:24b

Since the hsi-ling period (熙寧 :1068-1078) and after these laws became lax and were destroyed (abandoned), and the so-called t'ai-hsüeh (higher schools, national academy) became only places where people pursued reputation and advantages (for themselves), and ~~xxxxxxx~~ the (teachers) who were in charge of instruction were no more than people who were selected because they were good at texts (used in) the civil service examinations (kwagö chi mun *科舉文*) ~~xx~~ and thus had been able to be sold? (*售* : successful) at the examination halls (places), and that was all. Those scholars who had a will to learn about righteousness and principle found that there was nothing for them to seek in the schools. While those people who busiedly jumped around and came (to school) by land (wheel) or water (route) (*奔趨輻湊而來者*) were no more than extra-quota students (chieh-o chih lan *解額之選*, or students selected from the dormitories who were seeking private advantage (she-hsüan chih ssu *舍選之私*) and that was all. Teachers and students in meeting (seeing) each other were (hardly knew each other) ~~xxx~~ dim and vague (magyön *漠然*) and acted (toward one another) as if they were (two strangers) who happened to meet on the street. Or if one did get a chance to speak (with the students), (it was obvious) ~~xxx~~ that they had no understanding about the true (real aspects) of virtue, proper action (behavior), the way, or skills (toye) (*德行道藝*). And with regard to the monthly written (examinations) and the yearly examinations (of students), all these did was to urge people on to lust after advantage (*嗜利*) and to rashly ~~xxx~~ and blindly seek (office) (*苟得冒昧*) without any sense of shame. This definitely was not the basic intention under which the ~~xxxxxx~~ seate established schools for the instruction (teaching) of people. If you want to reform this evil(situation), the best thing would be to select those people who are virtuous and who are qualified to be teachers and make them school officials and keep them in their posts for a long time and have them lecture on and clarify the way and principle (tao-i *道義*) in order to give instruction to the students (inschool), and also to reduce the excessive quotas of students (admitted to school) (chieh-o *解額*) and

You adopt this

careers

*no teacher/student
relationship*

*written exams
we're
careerism*

*point of
schools
lost*

you

Chun Hsi

217, 11:24b

return them to their prefectures (chou). (Also) abolish the law for the
written (monthly) and (yearly) examinations (shu-kao 書考) of the dormitory
selected students (she-hsüan 舍選) and (instead) have the teachers conduct
an examination of the scholars who were selected from the prefectures on
the basis of their virtue and action (behavior), and make special appointments
to fill (vacancies in the teaching staff?) from among the most eminent
students. (If this is done), then the teaching in the t'ai-hsüeh will not
 be empty (useless) ~~xxxx~~ (established useless, for nothing), and people
 who want to gain an advantage and advance in life (hoeri kanchin chi ryu
 懷利干進之類), will have no way to do it and attain (their objectives,
 get into school?)(end note).

--. He also said: In ancient times sage kings established schools (hakkyo)

in order to educate (chiao, kyo) the people. From the family to the state,
 both large and small (units of organization) had schools (hsü 序) such
 that there were no people who did not enter them and receive education (learning).

With regard to the materials used to teach them, all of it (them) were based on
the natural (moral?) disposition (天賦之秉彜) conferred (by) on people) by Heaven

(and ~~in~~ in accordance with people's natures) they were g formed into grades
 and ranks (p'umjöl 品節).

With enlightenment and guidance, they were
 given encouragement to be diligent, causing their minds to be made clear
 and their persons to be cultivated. (And the principles they learned?) were

practiced (in the relations) between father and sons, elder and younger
 brother, husband and wife, and friend and friend. ~~X~~ And this was extended

to the point where ~~at~~ at times where they ~~w~~ (were involved in matters
 pertaining to) ruler and subject, superior and inferior, the people,

and affairs (in general), without fail there were none who did not perform
 their allotted tasks (pun, fen 分) to the greatest extent possible. And

when it got ~~to~~ to the point where their learning had been perfected (completed),
 then they also elevated the most outstanding (worthy) and able and appointed

them to the ranks (of officials). And this was the reason why at that time principle and righteousness were clearly understood (li-i hsiu-ming 休義明),

218, 11:25a

universal
 eds
 Repeated
 秉彜

休
 義明

Chun tzi

218, 11:25a.

why mores and customs were pure and good, and why in the selection of people to be prime ministers, ~~king~~ high ministers, officials, and scholars (kung, chinng, ta-fu, lieh-shih *公卿大夫列士*) ~~was~~ there were ~~none~~ cases where they did not obtain the right men (for these posts). This was the reason why the management of the schools of the former kings were regarded as the foundation of government and the crux (*歸*) of morality and (as such) could not be abandoned for a single day. In later times, even though the establishment of schools may not have

*Fate
Feminis
careerism
over morality*

been any different than in the time of the former kings (of ancient times), nevertheless in terms of what the teachers taught and what the disciples learned, then in both cases they forgot the root of things and followed the branches (inessentials), they sought (personal) advantage (from learning) and abandoned (the search for) righteousness and did not restore the (original) intentions (purpose) of the former kings. For this reason even though the schools existed in name, in fact they did not function as such (*pu chü* *不舉*) so that it got to the point where customs and teachings became worse by the day and human talent declined by the day. Even at the height of the Han and T'ang dynasties things still could not compare with the declining periods of the san-tai (three dynasties of antiquity). (*無以彷彿乎三代之叔季*)

end of Chu Hsi direct quote

--. Chu Hsi was once in charge of ~~the~~ Ch'üan?-chou T'ung-an-hsien (*泉州同安*) *縣*). He selected talented people from the district and (used them) to fill the ranks of the cheja (disciples) and he searched out famous scholars who could act as models for them and guide them and lecture to them daily. In his written instructions to the students he said: In the schools of ancient times, people at the age of 8 entered the hsiao-hsüeh and learned about the 6 chia, 5 fang, writing, /calculation (*六甲五方書計(計)*). At the age of 15 they entered the ~~ta-hsüeh~~ ta-hsüeh (*大學*) and learned about the rites and music of the former sages. Not only were they taught (there), but they were also ~~given~~ provided what was needed for their future cultivation (yang *養之*). Generally speaking, *understanding what is right* principle and righteousness (*理義*) were what (were used) to cultivate their minds. Voices and sounds (~~of~~ of music) were what were used to cultivate their ears, and colors to cultivate their eyes,

San-tai

218, 11:25b

dancing, jumpgng (running), going up, and coming down, running fast and
 (bending down)
 walking slowly, looking down and looking up to cultivate their blood and
 circulation, and up to and including (matters pertaining to) (whether they
 should stand or sit?) to the left or right, whether they should rise or sit, *礼*
 the types of plates and dishes used, and their desks and (walking?) sticks,
 there were engraved inscriptions (ming *銘*) and admonitions (concerning
 them), and this was the reason why it could be said that the tools used
 for their cultivation were completely prepared (pi-chih *備至*). Because
 things were like this the students were able to perfect their talents and
 and the schools were in fact useful things. And this was the reason why the
 teachings of the former kings ~~wax~~ flourished (reached the apogee of success)

From the time that the schools were cut off and the way (proper way of teaching?)
 declined up until the present time, a period of over a thousand years, the
 officials (in charge of) schools have taught and cultivated (chiao-yang) in

11:26a

name, but in fact there has been no teaching and no ^{tag.} cultivation. The students
 carry their books (ts'e- *策* . bundle of bamboo slips for writing on,
 writing tablets), but they only fool around (have a good time) with one
 another, and those of them who appear to be outstanding only make it their
 covet
 business to seek salaries (of officials) and be enticed by advantage (profit)
 (*干祿增利*). And when it comes to speaking of the ideas that
 have been handed down from the sages and worthies and studying the roots
 and origins of scholarship, then they are in the dark and do not know
 the reason why they should use their minds. In their schemes (plans *規為*)
 and actions (tongsik *動息*), all of them are no different from the general
population (ordinary people), or may even be worse. How sad! Teaching
 It is the teachers who are at fault;
 (what is ~~taught~~ taught) is in error, but how could it be the crime (fault)
 of the students? But a chün-tzu (man of princely virtue) would consider
 that here, too, there something wrong. (If you ask) what the problem is, then
 it ~~w~~ (would seem that) the reason why the present time is differnt from
ancient times is that there are aspects not completely (provided for)
with respect to the flourishing of sounds and colors, the deportment (of students)

*careless in
 ignorance
 of
 ideas of sages*

Am hui

218, 11:26b

(wrong behavior, transgressions?), then this is like opening up the dikes and let the rushing water pour into a ravine and then try to stop the flow with feather and bamboo. You ~~xxx~~ ^{indeed} definitely will not succeed.

Even though students may receive instruction and cultivation for a long time, yet if their actions (haeng'ui *行誼*) is not able to obtain the trust of others, then how is this exclusively the fault of the fact that laws and regulations (systems) are not good? It is also (indeed) because the

✓ students have never been taught or ~~given~~ informed about rites and righteousness, principles of behavior
✓ If they are taught and informed (about ~~righteousness~~ rites and righteousness) and they still do not abide by it, then it is the fault of the students.

If they have never been taught and lead by means of enlightened guidance, then how can they (be expected) to quickly adopt it and follow it in their actions? Therefore at the present time, in adding to and revising (should) the laws for teaching (kangmun chi pŏp). ~~xx~~ The students/devote all their minds to thought and strive to gradually polish (perfect, their learning), are not restricted by (rules) of grammar and style (changgu *章句*) and do not stagnate in (get bogged down) in preconceived views (kumun *舊聞*).

I would like ~~xxx~~ to make them understand that whereby they can rectify their minds and be sincere in their intentions with regard to eating and drinking and rising and staying (their daily activities) (chi-chŭi), and through they they will enter into the realm of the sage and the worthy. They ~~xxx~~ will not ~~only~~ ^{just} become/chŭi-tzu (*弟子*; students who take the civil service examinations), ~~xxx~~ How would this not be beautiful? Those laws and regulations which cannot be put behind will also have been ~~xxx~~ discussed and taken up (raised up)? The chŭn-tzu (students (men of virtue) will hold fast to them

219, 11:27a among themselves and do their best to maintain them. If ~~xx~~ righteousness and principle have that where by the mind can be expanded and rules and standards have that whereby outside behavior can be modified (reulgated) and things are like this and still students still seem not to follow (their teachings) and customs and mores still seem not to be good, then it is not the fault of (school) officials (yusa). Students should keep this in mind.

Dunbi

219, 11:27a

He also once put up a tablet (*榜*) which gave instruction to fu-lao (fathers and elders), which said: The school of princely men of virtue are for making oneself sincere. They are not just beautiful things for looking at and listening to, and that is all. The virtuous men of ancient times incorporated these (principles) into their own behavior and extended them to the teaching of their sons and younger brothers and there were none who did not base ~~x~~ (their teaching) on this. And this was the reason why customs and mores were pure and good and virtuous tasks were respected and held on high (xalted). But customs in recent times have not been like this. Beginning with the way fathers and mothers teach their ~~child~~ sons and younger brothers, they make them entrust themselves? to learn the rules of composition (for the exams: kasu chöngmun) *假手程文* so that they might deceive the (school) officials. Young children who are newly beginning to learn, from the time that they are ^{teachings} children get used to seeing that the knowledge of their fathers and elder brothers is like this, and calmly and without any sense of shame they peacefully accept these ~~empty~~ names (the education that exists in name only) which is empty and without basis in fact. On the inside (in the family) they imitate their fathers and elder brothers, and on the outside they hold other people in contempt (act arrogantly) in the village, and for their whole lives they do not realize that by their own efforts (they can become virtuous men) but only revert to being small (amoral) man, and none of this is not due to this (bad education). For this reason at the present time I am encouraging and instructing the fathers and elder brothers of the hsien. If there are those who are of a mind to love their sons and younger brothers, then they should search out intelligent teachers and good friends and make them study what ~~xshuxi~~ is indicated by righteousness and principle and practice behavior that is filial, respectful of brothers, obedient and diligent by means of which they will make themselves sincere, and that is all.

vs. exams

假手程文

vs. conversion

If they do not obtain rank and salary, and if their names and reputations are not known, that is not something to be concerned about. Why is it necessary

Chu Hsi

219, 11:27a

to be anxious about making them lower their minds and lower their heads and
 strive to desire accomplish things by relying on others, or by obtaining
 success in the examinations
 the good fortune of one day (an appointment to office?) to give birth to
 shame(羞))
 error that will last a lifetime? At the present time I will conduct an
 exzmination to fill x vacancies for cheja (students) in the hsien school.
 The responsibility for handling this will belong to me (Hsi--Chu Hsi), and
 so I am herewith urging and instructing everyone to do what is appropriate
 understand
 (right) and comprehend all(of what I am saying).)(end note)

- Chu Hsi's Pai-lu-t'ung shu-yuan ~~shih-shih~~ chieh-shih (Posted instructions)

(朱子白鹿洞書院揭示)

- for fathers and sons there is (the principle of) closeness (puja yuch'in 父子有君)
- for ruler and subject there is the principle of duty (kunsin yuüi 君臣有義)
- for husbands and wives there is the principle of separation (pupu yubyö; 夫婦有別)
- for elder and younger, there is the principle of order (changyu yusö 長幼有序)
- for friend and friend there is the principle of trust (朋友有信)

--. The above 5 teachings (ogyo chi mok 五教之目): Yao and Shun made Chi(契)
 the ssu-tu to respectfully promulgate these 5x teachings, which were these
 (5 teachings). The students (those who learned) learned these, and that
 was all therewas to it. That was the reason why in the order of learning them,
 there werex also 5 (things)(to it), and they are ~~shih-shih~~ as follows:

- . learn broadly about them (博學之)
- . ask about them in detail (審問之)
- . be careful in thinking about them (慎思之)
- . be clear in distinguish them (明辨之)
- . be warm (thorough) in putting them into practice (篤行之)

--. the above constitute the propr order for learning. To learn, to ask,
 to think, and to make distinctions (hak, mun sa, pyön 學問思辨), these
 for things are the means by which one studies the principles of things (kungni 窮理)

With regard to carrying these things out thoroughly (warmly), then from
 self cultivation to the handling of affairs (in the outside world) and
 dealing w. people? 事物, ~~shih-shih~~ there is an essential requirement for each, distinguished as
 follows:

Has. 284
 江西省
 廬山, 白鹿洞
 a school est
 here in the
 Southern
 Sung
 11:27b
 converted to
 a shu-yuan
 in the
 Yuan
 where
 Chu Hsi
 taught

窮理
 格物

Chu Hsi

219, 11:27a

to be anxious about making them lower their minds and lower their heads and
strive to desire accomplish things by relying on others?, or by obtaining
success in the examinations
the good fortune of one day (an appointment to office?) to give birth to
shame(羞))
error that will last a lifetime? At the present time I will conduct an
exzmination to fill * vacancies for cheja (students) in the hsien school.
The responsibility for handling this will belong to me (Hsi--Chu Hsi), and
so I am herewith urging and instructing everyone to do what is appropriate
understand
(right) and comprehend all(of what I am saying).)(end note)

- Chu Hsi's Pai-lu-t'ung shu-yüan ~~zhixhshixh~~ chieh-shih (Posted instructions)

(朱子白鹿洞書院揭示)

- for fathers and sons there is (the principle of) closeness (puja yuch'in 父子有親)
 - for ruler and subject there is the principle of duty (kunsin yüi 君臣有義)
 - for husbands and wives there is the principle of separation (pupu yubyö; 夫婦有別)
 - for elder and younger, there is the principle of order (changyu yusö 長幼有序)
 - for friend and friend there is the principle of trust (朋友有信)
- . The above 5 teachings (ogyo chi mok 五教之目): Yao and Shun made Chi (契) the ssu-tu to respectfully promulgate these 5* teachings, which were these (5 teachings). The students (those who learned) learned these, and that was all therewas to it. That was the reason why in the order of learning them, listed there werex also 5 (things)(to it), and they are ~~differentiated~~ as follows:

- . learn broadly about them (博學之)
- . ask about them in detail (審問之)
- . be careful in thinking about them (慎思之)
- . be clear in distinguish them (明辨之)
- . be warm (thorough) in putting them into practice (篤行之)

--. the above constitute the propr order for learning. To learn, to ask, to think, and to make distinctions (hak, mun sa, pyön 學問思辨), these for things are the means by which one studies the principles of things (kungni 窮理). With regard to carrying these things out thoroghly (warmly), then from self cultivation to the handling of affairs (in the outside world) and dealing w. people? 格物 there is an essential requirement for each, distinguished as follows:

*Han. 284
江西省
廬山, 白鹿洞
a school est
here in the
southern
T'ang;
Compared to
a shu-yüan
in the Sung
where
Chu Hsi
taught.*

*父子有親
君臣有義
夫婦有別
長幼有序*

朋友有信

五教之目

契

博學之

審問之

慎思之

明辨之

篤行之

學問思辨

窮理

格物

dealing w. people? 格物

education & recruitment (san-tai) Sung-75- Pan'gye surok, kyosön kosöu sang

219, 11:27b.

-- In speech be loyal (sincere) and trustworthy; in action be warm (德) and respectful

-- Guard against getting angry, stifle desire, moved toward the good (what is good), and change your mistakes.

11:28a x. The above are the essentials for the rectification of the self (susin)

--. keep your üi (righteousness, * duty) straight and do not plan for profit (advantages.

--. Keep the Way clear and do not plan for merit (achieving merit).

--. the above are the essentials of handling affairs (ch'ösa 處事)

-What you yourself do not want, do not do to others (己所不欲勿施於人). If things do not come out the way you want, turn around and look for the cause in -the above is what is essential for dealing with people (chöp-mul 接物). yourself.

--.When I (Chu Hsi) privately (竊) look into the way the ancient

sages and worthies taught people (others), (I find that) their purpose being learning (hek) was nothing if it was not to study and gain a clear understanding of righteousnes they

and principle (üiri--i-li) in order that ~~people~~ could cultivate themselves

and only then would they extend it to others. They did not just want to

strive for memorizing (texts) and reading things in order to make

(elegant) compositions (sajang 詞章) by means of which they would fish

for reputation or try to obtain advantage or salaries (of office), and just

stop at that. But people who study nowadays have already gone contrary to this.

Nevertheless the method (fa) by which the sages and wathies taught others

is fully included in the classics. Scholars with a will (to learn) definitely

ought to read and study (this) and give deep thought to it, and ask questions

about it and make distinctions on it (between what is good and appropriate).

If one knows what is appropriate in terms of principle and makes it * his

own responsibility as something he will definitely carry out (do that way), then

with regard to the provisions of rules and prohibitions (for the schools),

how would you have to wait for other * people to establish (rules and

prohibitions) before which (students) would uphold (standards)

and comply with them? (seems to be arguing for ~~normative~~ normative compliance)

勿己
施於
人欲

反行
求有
諸己
不得

11:296 -

220, 11:29a

does not take care of her husband, or who remarries after he dies, all ~~of~~ of these types are lacking in ~~ün~~ (恩: obligation)(end note) Men and women should maintain separateness (pyöl 別)(note: men who have wives and women who have husbands should remain separate and not mix together)(end note). Sons and younger brothers should have learning (hak) (note: They should be able to understand the rites and righteousness, and have a sense of honesty and shame)(end note). In the hsiang and lü (local communities) there should be li (rites, propriety).

at cold times during the year?

Whether at the new year or during (important holidays during the year? ~~x~~--Han, 286. literally--at the year, from time to time, weather? 歲時寒暄), when meeting people one should do so

with a sense of ~~ün~~ ün (obligation, benevolence, love), and when drinking wine at a party, the elderly and the young should be ranked in order when sitting,

standing, kowtowing, or rising.) (end note) Relatives should give mutual aid to one another when poor and in difficulty (note: lending property and grain)(end note) And neighbors should and mutual protection organizations (lin-pao 隣保 should aid each other at marriages and funerals. They

should not abandon agriculture, they should not become robbers or thieves, they should not learn about gambling, they should not enjoy disputes or lawsuits, they should not (prefer) bad and despise good; they should not use wealth to swallow up the poor; and when walking along the road, they should yield to others. (note. Young people should avoid (step aside) for elders;

base people (ch'on) should step aside for the noble, the light (unimportant) (those with heavy loads) should step aside for the heavy (important), those going someplace should step aside for those coming from someplace.) (end note)

Cultivators should yield at boundaries (田畔) (note: if there is a boundary on land, people should not fight each other over it)(endnote)

The white-haired people should not carry heavy loads on the roads (note: Sons and younger brothers should carry heavy loads and take care of labor ~~XXXXXXXX~~ they should not allow the elderly to carry loads on their shoulders or lift them) (end note) ~~XXXX~~

(If all the above is done), then it will make for customs of li and i. propriety & righteousness

education & recruitment (san-tai) Sung -77- Pan'gye surok, kyosön kosöl, sang
on customs

220, 11:29a

~~xxx~~ The above are the ~~xx~~ yü (orders)/issued by Ch'en Kung when he was
(magistrate of) Shan-chü-hsien(仙居縣). When Chu-hsi was
magistrate of Chang-chou he adopted it to post up and then subsequently
drew up instructions and admonitions which follow: (end note)

11:29b

--.With regard to the above, the people of the same pao (mutual aid
and security organization) will at the present time look up to (respect).
They will urge and admonish one another, be filial and obedient to their
fathers and mothers, show honor and respect to their elders and superiors,
be friendly toward their relatives and marriage relatives, be compassionate
to their neighbors and fellow villagers (give relief to them). Each person
should ^{maintain} rely on his basic "share" (fen 分 :position), and each should
cultivate his basic occupation. ~~xxxxxxx~~ Do not engage in
~~xxxxxxx~~ lewd behavior or thievery,
~~xxxxxxx~~ do not engage in
~~xxxxxxx~~ unrestrained drinking and gambling; ~~xxxxxxx~~ do not
~~xxxxxxx~~ do not institute
~~xxxxxxx~~ fighting ~~xxxxxxx~~ with one another, ~~xxxxxxx~~ no debates or/lawsuits
~~xxxxxxx~~ do not take (property) or encroach
~~xxxxxxx~~ with one another, ~~xxxxxxx~~ against
one another; do not deceive or cheat one another. Love your bodies (~~xxxxxxx~~
be sparing of your bodies, yourselves) and endure hardship, be fearing of
the king's laws, If within the pao (mutual aid unit) there are filial sons,
obedient grandsons, righteous husbands, chaste wives, or people whose
record of behavior is outstanding (sajökx hyönjö 事跡), then forthwith
submit a report and they will be given honors and rewards in accordance
with regulations. If there are those who do not follow ~~xxxxx~~ teachings
(instructions), also submit a report of them and they will be investigated
and dealt with in accordance with law. With regard to other prohibitions
and oaths (kümyak 禁約) and (such) matters, I will subsequently
provide separate (regulations) to be put into practice. Each man will
maintain, respect, and support them, and ~~x~~ do not go so far as to violate
(them).

law +
punish

--. Regulations (shih-mu, samok) 事目

--. Item: With regard to prohibitions and obligations (kümyak 禁約),
the members of the pao and wu(保伍) will always stop floods and prevent fires.

220, 11:29b They will always maintain surveillance against robbers and brigands. They will always prohibit and stop disputes. They may not sell their private salt. They may not butcher oxen used for cultivation. They may not gamble with their property. They may not transmit or practice teachings about demons (魔教). The people within a pao unit will maintain surveillance over one another (互相覺察). Anyone who is aware of (wrongdoing) but does not impeach (糾) (the guilty party) will be punished along with the (perpetrator).

11:30a

--Item: We exhort and command (kwōnyu 勸諭): The scholars and the people ought to know that their bodies basically (essentially) came from their fathers and mothers and that their elder and younger brothers also came from the same fathers and mothers. This is the reason why the grace conferred by Heaven's nature (ch'ōnsōng chi ūn 天性之恩) (on) fathers and mothers, elder and younger brothers, is very deep and very heavy (serious), and it is why the love that people have for their parents (aech'in 愛親) and the respect that they have for their elders (kyōngjang 敬長) in all cases arises from ~~the~~ what is natural to their basic minds (feelings) (sheng yŭ pen-hsin chih tsu-jen 生於本心之自然). It is not something that can be forced, and it does not have an end or limit (it is infinite) (不是強為, 無有窮盡). If now (at the present time) there should be people who are not filial nor respectful toward their brothers, then with regard to their parents they will be quick to violate their instructions and orders and they will be deficient in providing for (供) their parents and being obedient to them (sŭng 承; sŭngsun 承順 Han 288). And with regard to their elder and younger brothers, they will be quick to get angry and fight with them in a reckless way, and they will endure being alienated from one another; they will go against Heaven and pervert (act contrary to) principle. This truly something which injures (the heart) lamentable and ~~is a cause for~~ is a cause for lament. They must immediately calamity, crime renew (reform) themselves and prevent serious ~~XXXXXX~~ from arising. (戾) &

- 220, 11:30a --Item: We exhort and command: The scholars and the people (shih-min) ought to know that the marriage of ~~the~~ between husband and wife ~~and~~ is the chief of human ethical relationships (illyun chi su 人倫之首). The li (ritual and proper procedure) and the lü (律: laws) are very strict on the matters of go-between (媒妁) and betrothal visits (where presents are given: p'ing-wen 聘問; Han translates this as P'yebaek 幣帛, 288) but according to the customs of this area you have the so-called kuan-kun (管顧) whereby women who are neither wives nor concubines (妻妾) openly live in the same house. And you have the so-called t'ao-p'an (逃叛) ~~where~~ (must mean "elopement") whereby you do not wait for a go-between (to arrange the marriage) but secretly (the man and women) together have sex and seduce one another (潛相奔誘). There could be no greater violation of li (propriety) and transgression of the laws than this. You should forthwith renew yourselves (reform these practices) and do not fall into (a situation where you will be subject to) punishment. (hsing-p'i 刑辟)
- 11:30b --. Item: We exhort and command: the scholars and people ought to be friendly and harmonious with (people) in their local communities (hsiang, tang) and their lineage and marriage relations (tsu-yin 族姻). If there happens to be some small (cause for) resentment, then each of you ought to give deep thought to it, and furthermore you also ought to be harmonious in all things? (委曲調和). You should not easily dispute and institute lawsuits (against one another), for (if you do), then even when you are in the right, it will also necessarily involve damage (loss) of property and abandonment (loss of) occupations (for the losing party). How much worse will it be if (the winning party) is not in the right (muri, wu-li 無理), for then you will not avoid being charged with crime and being punished. In the end, there will definitely be evil done. You ought to be severely warned ~~and~~ (against disputation).
- Item: We exhort and command: With regard to the households (families) of officials, once they have been called the families of men in office (sihwan ji ka 仕宦之家), they become different from ~~the~~ ordinary people. They ought to

220, 11:30b

be even more secure (settled, at peace) in their proper roles (anbun 安分) and obedient to right principle. They (should) strive to overcome their own (private desires for profit) and give advantage to others (克己利人). How much more so in the case of their local communities and neighbors, none of whom are not their close friends (ch'in'gu 親舊). How could they rely on their strength to oppress the weak? How could they rely on their wealth to swallow up the poor. Prosperity (good fortune) and decline revolves and turns back (operates in cycles), and they ought to give deep thought to this. (that they themselves might be down and out one day)

221, 11:31a

--. Item: We exhort and command: Those families that have a death, when the proper time comes should carry out the burial (anjang 安葬). They may not keep the coffin in their homes or carry the deceased to a temple. or the burnt paper? (灰函) If in previous times you had (the custom) of keeping the coffin at home or entrusting it to a temple, then in both cases the burial should take place within one month. It is not at all necessary to (go to a temple) to feed the monks (chae-sung 齋僧) or to make offerings to the Buddha nor to set up a grand ceremony. You should just be frugal in accordance with the wealth of the family and have the deceased interred at the earliest time (possible). Anybody who violates this regulation will be subject to 100 strokes. If he is an official, he may not be recommended for an official post (chu-kuan 注官). And if he is a scholar or commoner, he may not stand for the examinations. Acquaintances in the village may come and mourn and send off (the deceased). They may only lend their labor and assistance; they should not be required to provide food and drink.

--Item: We exhort and command: Men and women should not use the excuse that they are cultivating the Way in order to secretly build a small hut (country trysting place? retreat?) If there should be any one who does this, then when the time comes they will (have to) get married.

--Item: You are to pledge (yaksok 約束): Buddhist temples will not be allowed to hold mixed gatherings of men and women at day or night on the pretext of paying homage to the Buddha or to transmit the sutras.

221, 11:31b.

--Item: You are to pledge (Yaksok): walled towns and market places and local villages and towns will not collect cash and goods nor hold puppet shows ~~for~~ under the name (pretext) of praying to avoid natural disaster and praying for good fortune.

--. The above exhortations and commands (kwŏnyu) are only (because) I desire the people each to have knowledge of the principles of the (true) way and to be good by themselves and to know of their own accord not to violate them. (If they do so) then the punishments and laws of the officials (yusa) there will be no cause for punishments to reach them. You must respect and maintain them and use them to maintain the peace. If you do not listen and follow and respect (them, but dare to violate them, then the state has clear laws (to deal with this). Officials should not dare to do things in accordance with their private interests. Each should give deep thought to this and not give cause for later regrets.

--. Chu Hsi's additions to and deletions from (amendment of) the Lii-shih hsiang-yl

✓ (朱子增損呂氏鄉約)

--. In general there are 4 oaths (yak) of the village (hsiang). The first says: Mutual exhortation in the task of virtue. The second says: mutual aid in correcting mistakes. The third says: mutual association on the basis of propriety (li) and customs. The fourth says: Mutual aid (relief) in times of difficulty. The mass of the people will select one man of age and ~~xxx~~ virtue and make him the tu-yŭeh-cheng (toyakchŏng 都約正), 2 men of learning and good behavior to assist him. From the oath association, one man will be (chosen) each month on a rotating basis to be the chih-yŭeh (chigwŏl 直月). (note the toyakchŏng and pujŏng will not participate in this)(end note). (The association) will establish three registers. Those who want to joining the village oath association will be recorded in one register.

11:32a

Those people ~~whom xxx xxx xxx~~ whose virtue (is so great as to be) visible will be recorded in another register. And those whose mistakes (are so great as to warrant) surveillance will be written in another register. And the chih-yŭeh (chigwŏl) will take charge of them. And at the end of every month

221, 11:31b.

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--. Chu Hsi's additions to and deletions from (amendment of) the Li-shih hsiang-yŭeh

(朱子增損呂氏鄉約)

--. In general there are 4 oaths (yak) of the village (hsiang). The first says: Mutual exhortation in the task of virtue. The second says: mutual aid in correcting mistakes. The third says: mutual association on the basis of propriety (li) and customs. The fourth says: Mutual aid (relief) in times of difficulty. The mass of the people will select one man of age and ~~and~~ virtue and make him the tu-yŭeh-cheng (toyakchŏng (fu 剏) 都約正), 2 men of learning and good behavior to assist him. From the oath association, one man will be (chosen) each month on a rotating basis to be the chih-yŭeh (chigwŏl 直月). (note the toyakchŏng and pujŏng will not participate in this)(end note). (The association) will establish three registers. Those who want to joining the village oath association will be recorded in one register.

11:32a

Those people ~~whose virtue is so great as to be~~ whose virtue (is so great as to be) visible will be recorded in another register. And those whose mistakes (are so great as to warrant) surveillance will be written in another register. And the chih-yŭeh (chigwŏl) will take charge of them. And at the end of every month

221, 11:32a

德業

he will report them to the yüeh-cheng (yakchöng) and hand them over to the next (chigwöl, i.e., when they change posts the next month)

+yeh 德+業

Mutual exhortation in the task of virtue: Virtue means that when you see good, you must carry it out (act on it), and when you hear of a mistake, you must change it. (It is) the ability to control oneself, to control one's family, to serve one's father and elder brother, to ~~te~~ teach one's sons and younger brothers, to restrain (check) one's servants, to conduct pure (honest) government, to serve one's elders and superiors, to be friendly with relatives and old friends, to select one's associations, to maintain honesty, to carry out benevolence on a broad scale, to accept requests from others, to save people from difficulty, to guide others to do good, to correct others mistakes, to plan affairs for others, to bring together (and accomplish) matters for the masses of people (large nos of people), to be able to clear up disputes, to decide what is right and wrong, to promote what is of advantage and eliminate what is harmful, and to carry out your duties as an official.

What is meant by öp(yeh ^{duty} 業 : task?) is that when one is at home, then one serves one's father and elder brother, teaches one's sons and younger brothers, and treats one's wives and concubines (xi right). When

11:32b

one is on the outside, then one serves his elders and superiors, welcomes (接) one's friends, teachers, those born later than oneself (husaeng 後生), restrains (controls) one's servants. And when it comes to reading books, managing land, regulating one's family, handling goods, fearing laws, being careful about (paying) one's taxes, ~~liking~~ ~~expressing~~ ~~writes~~, ~~a~~ music, archery, carriage driving, calligraphy, and calculations, then (a person who keeps to his proper tasks --yeh) can do all of these. If it is not these kinds of things, then none of it is of any advantage. (benefit)

curriculum

--. With regard to the above items of te and yeh, each of the people of the ~~own~~ oath association will himself advance and cultivate (them) and exhort and encourage one another. On meeting days they will ~~gather~~

221, 11:32b

mutually participate and recommend the ablest people and write their names in the register to warn and encourage ~~those~~ those who are not able.

--. Mutual aid in correcting one another's mistakes (過失相規)

"Mistakes" means the kuo (kwa: mistake) of violating righteousness (what is right) in 6 ways. It means the mistake of violating the oath in 4 ways. It means the mistake of not cultivating (yourself) in 5 ways.

~~XXXXXXXXXXXXXXXXXXXX~~

With regard to the mistake (error) of violating what is right: the first of these says: drunkenness (hsü 酗), gambling (pak, po 博), fighting, and engaging in lawsuits (鬭訟). (note: "hsü--drunkenness" means arguing and fighting while drunk. "Gambling means gambling (tobak) one's property. "Fighting" means fighting and beating and scolding, and "Lawsuits" means reporting on other people's crimes and wrongdoing (bad) with the intention of harming them. (And it means) that false accusation, fighting and suing (attacking people) which could come to an end (need not be done) in fact never stops. (誣賴爭諍得已不已者). If there is a matter that is involved with people involved in (crime? 事干負累) or if it involves sustaining harm or injury, and people institute suits about these matters, then it is not (what I am talking about in this regulation.)(end note

The second of these says (means) actions which go beyond (what is proper-- ~~XXXXXXXXXXXX~~), and violate (laws) (haengji yuwi 行止踰違). (note: To go beyond li and to violate laws (fa). This covers all bad (actions). (end note)

The third of these is: action (behavior) which is not respectful and obedient (kongson 恭遜) (note: being rude and contemptuous of people of virtue and age; speaking of the shortcomings of others; and relying on the powerful to oppress others; knowing you are wrong but not changing; being reprimanded but acting in even worse fashion (than before.)) (end note)

The fourth of these is: To fabricate stories and slander/people (choön muhwe 告誣毀) (note: To falsely accuse (mu) people of having erred and been bad. To say something exists (has happened) when it has not does not.

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The fourth of these is ~~to~~: not to be loyal (sincere) and trustworthy in one's speech. (note: Perhaps when one is planning affairs for others, he causes others to fall into bad (evil, wrongdoing). Or perhaps, when one is with someone else, he makes a request or a promise, but then when he leaves them, he quickly turns his back on it (acts contrary to his word. Or perhaps when one gossips about something ~~and~~ (makes wild statements) and deceives ~~people~~ large numbers of people)(end note).

The fifth is: to fabricate stories and slander and defame people. (note: To falsely accuse people of having erred and been bad. To ~~xxx~~ claim something exists (has happened) when it does not (it has not). To make a mountain out of a molehill (make something small look big). To say yes when you are face to face with someone, and then to say no when your back is turned to them. To ridicule people (嘲咏), to write anonymous documents, or to expose people's hidden and private (secrets) without warrant (secrets). To look into things with no reason for doing so and to take delight in talking about other people's ~~xx~~ past mistakes.) (end note)

The sixth is: To go to extremes in pursuing one's private interest (yŏngsa t'aesim 營私太甚) (note: When exchanging (trading) things with someone else to injure them ~~with the same great~~ by exacting too much from them (括克)). To occupy yourself exclusively with advancing and obtaining (things, position, wealth?) and not to take pity (consider?) other matters. opportunities to lend money To enjoy looking for trouble for no reason at all. ~~xxx~~ To accept requests from others but to deceive them in some way.) (end note)

--. With regard to mistakes in violating the (terms of the) oath (yak). The first is: Not to extort and encourage one another in tasks of virtue (te, yeh). The second is: not to correct one another's mistakes. The third is: not to assist one another in the achievement of li ~~xxx~~ (propriety) and good (sutsom). And the fourth is: not to give aid to one another when in trouble and difficulty.

--. With regard to the mistakes involved in not cultivating (oneself) (子修己過). The first is: To associate with the wrong people (交非其人)

Failure to do the right things ↓

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(note: One's associations need not be limited to scholars ~~xxx~~ or commoners.

It is only that (you should avoid associations with) evil and bad persons, those who are idle and lazy, who are bad in their behavior, and who are not worthy of being ranked with the mass of people, and that is all. If you associate with such people morning and night, then you are associating with the wrong people. If you can't help associating with them, but do it only for a brief time in going and returning, that is not included (in this injunction.)(end note)

The second is: Having a good time (wandering around) playing (games) and being lazy. (note: Wandering around means to come and go for no good reason. visiting people, abandoning your work and being idle and seeking pleasure (hanjök 閑適). "Playing" (戲) means to enjoy yourself and laugh without degree (restraint) with the intention of harming or maligning someone. Or to chase the horses and play shuttlecock (馳馬擊鞠) but not betting property on it. To "be lazy" means not to look after business or family affairs, not to control one's gate (family) and not to keep your own garden (courtyard) clean.)(end note)

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The third is: To be lacking in ceremony (propriety 儀) in one's movements and actions. (note: This means that in advancing and retreating to be most lax (careless) (in one's yejöl--department?) and also to be lacking in respect. To speak about things one should not talk about, or not to speak when one should speak. To wear elaborate clothes and hats to be slovenly with fancy ornamentation, but not to be well ordered (kempt)(in one's general appearance?) Or to enter the streets and marketplace without one's hat or coat on.)(end note)

The fourth is: Not to be respectful in approaching affairs (臨事不恪) (note: When you are in charge of affairs, not doing them or forgetting them. Being late for appointments, and being lazy in handling affairs.)(end note)

The fifth is: Lacking frugality in the expenditure of resources. (yongdo pujöl 用度不節) (note: This means not to calculate what (resources) you have, to spend money too extravagantly; not being able to be at ease in poverty;

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and to pursue advantage contrary to the proper way. (end note)

--. The above items dealing with mistakes are what each person in the oath organization ought to reflect on, and ~~everyone~~ everyone should correct and warn each other (against them). If the matter is a small one, then secretly correct (the person). If it is a serious matter, then the group as a whole should admonish him. If he does not listen, then on the meeting day the chih-yüeh (chigwöl) will report him to the yakchöng (Yüeh-cheng), and the yüeh-cheng will instruct him in accordance with righteousness and principle. If he apologizes for his mistake and asks to change, then write his name in the register and wait until he does change (his ways). If he disputes (the accusation) and does not submit (to the decision) and in the end cannot change (his ways), then in all such cases allow him to be expelled from the yüeh (oath association).

✓ --. To associate with people on the basis of propriety and custom (礼俗相交)

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The first of the matters pertaining to association on the basis of propriety and custom is: Behavior toward honored elders and younger people (尊幼輩行). The second is: calling on (elders?) and kowtowing and bowing (造請拜揖). The third is: making requests, inviting people, sending them off, and welcoming them. The fourth is: sending gifts or bequeathing things on felicitous occasions or for consolation (for death).

--. There are five degrees of action pertaining to behavior towards respected elders and younger people (尊幼). A person called tsun (尊): (note: This means someone older than oneself by 20 years or more, who is in the same rank as your father)(end note). Those who are chang (長): (note: this means someone who is more than 10 years (but less than 20) older than oneself, and is in the same rank as your elder brother)(end note). Those who are chök(ti) (通): (note: this means people who are a not a full 10 years of age different from oneself, either older or younger. Those who are older are only a little older, and those younger only a little younger.)(end note). Those who are hsiao (少): (note: Those more than 10 years (but less than 20) younger than oneself)(end note). Those who are yü (幼): (note: those more than 20 years younger than oneself)(end note)

age + respect

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With regard to paying visits (to elders)(choch'öng ^{造請拜揖} and making requests of them?) and kowtowing and bowing, there are three regulations (conditions). The first is: when a slightly younger (hsiao) or very younger (yu) person (pays a call on) a very older person (tsun) or a somewhat older person (chang), such as at new years, during the winter solstice, or the first day of the four months of the year when the new seasons begin either to speak to or see or congratulate or thank (the person), then all these occasions are formal interviews governed by rules of propriety (yegyöng, li-chien ^{礼見}). (note: In all cases the person should have his family munjang(門狀 :card?) with him, and he ~~should~~ should be wearing a formal hat (幘頭), his official clothes, his belt, shoes, and his hu(笏 :tablet). If the person does not hold office, ~~xxx~~ he should have his name card (myöngji) and be wearing a hat (same hat as above), his lan-shai(^{襪衫} :gown of a former graduate, degree-holder?), belt, shoes (^{繫鞋}). It is only that on the first day of the four months beginning the new season, everyone will wear a (moja) ordinary hat, black ~~xxxx~~ gown(^{皂衫}) and belt. If someone is supposed to pay a courtesy call but there is some hitch or reason (for not doing so),* in all cases first send someone to explain. If it should happen to rain or snow, then the tsun or chang (elders) will first send someone to tell the (younger) person not to come.)(end note)

Outside (of the above) cases, all situations where (younger people) pay calls to inquire after ~~xxxxxxx~~ (an elder's) health (humun) or what he has been doing lately (kigö ^{起居}), or ask a question about something (chil'ui ^{質疑}), or inform him about ~~x~~ something (paeksa ^{百事}), or where (the younger person) is invited (by the older person), then all such cases will be regarded as yön'gyön (^{燕見} :informal interviews). (note: As for clothes, the ~~black~~ garments (sim'üi ^{深衣}) and cool gowns (^{涼衫}) are both all right, and if the tsun or chang elders tell them to take them off, they may do so.)(end note)

When an elder (tsun) receives a visit, he does not reply (reciprocate: pao ^報).

How 301 note
 pag 卮 means a bamboo slip used in early times for name cards on visits.
 Later on, after paper was used, they were called 名字 (namecards)

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(note: If it is a case of a new year's or winter solstice visit, then the elder prepares his name card (名片) and orders his son or younger brother to reciprocate (the visit), and (the clothes that he wears) are like his clothes (the clothes of the visitor?))(end note) In the case of a chang (elder) then on the occasion of a new year's or winter solstice visit, he prepares a name card (名片) and reciprocates (with it), and (his clothes) are like his (the visitor's?) clothes. In addition, he orders his son or younger brother to take his own name card and (return) the visit in his place.

In the case of a chök (somebody approximately the same age as the visitor), in the case of a new year's visit, a winter solstice visit, an interview to discuss something or to offer congratulations or thanks, then they mutually exchange visits. (note: the family card (munjang 門狀) and name card (myöngji) are the same as above. It is only that they wear the family of ordinary clothes and hats.)(end note) When a tsun or chang elder visits/a hsiao or yu younger person for no particular reason, he just goes as he happens to be dressed at the time. (note: He may wear a sim'üi (深衣), a cool gown (涼衫), a tobok (道服), or a paeja (背子). When chök (people about the same age) pay informal calls (yön'gyön), they also may act like this.)(end note)

The (second) item is: When (a younger) person pays a call on a tsun or chang elder, then he gets off his horse outside the gate, waits in his place outside and then makes his name known. (note: When you go to see someone and enter the gate, you must ask whether the chu-jen (chuin: master of the house) is eating or not or has another guest or not, or has other business or not. When he has no other obstructions, then present your card (myöngjönch'e? 命展刺). If he has some obstruction, then wait a while or leave. Later on, in every matter copy this.)(end note)

The master of the house (chuin) has the chang-ming-che (特命者) first go out to welcome the guest, and the guest follows him into the vestibule (廡間). The master of the house goes out and descends the stairs,

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the guest runs forward and the master of the house bows to him and goes up into the tang(堂 :main room). After kowtowing (bowing?) four times in ritual meeting (li-chien, yegyön 礼見), they take their seats. For an ordinary visit (yen-chien, yön'gyön 燕見), they do not kowtow.

(note: In the case of a travel visit? (yögyön 迓見), they perform the yö kowtow. The hsiao (youngers) and the yu (very younger) persons make their own line. The yu youngsters kowtow, ~~and then~~ genuflect and hold ~~their~~ hands together. When the hsiao youngsters kowtow, ~~they~~ genuflect, hold ~~their~~ his hands together and returns with half a bow. If a tsun or chang elder or a man who is particularly prominent in virtue or age (visits), then the hsiao younger insists on making a kowtow. And if the tsun elder permits it, then he stands and receives it. ~~a~~ chang elder ~~accepts~~ it, then he genuflects and holds his hands together. When the kowtow is over, then (they?) bow and withdraw. The master of the house bids them take their seats, and then they thank him, finish bowing and take their seats.)(end note)

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When it is time for them to leave (note: They look at each other and the master finishes talking, and if he has no more to say, then they announce they are leaving. Or the master of the house may have a tired facial expression, or business that he is about to do, or someone waiting for him. In all such cases, they may announce that they are leaving. In later cases, follow this (procedure)(end note), then the master of the house sends them off at the bottom of the vestibule(Verandah). If he tells them to get on their horse, then they decline three times, and when the master permits them, then they bow and take their leave. If they go out the main gate and (the master?) does not permit them to mount their horses, then they follow his commands. In general when people of about the same age visit one (chök), then he dismounts outside the gate and sends a man in with his name card and ~~wait~~ waits at the bottom of the verandah or by the side of the t'ing?(厅). If it is a formal interview (li-chien), then he kowtows twice. (note: In the case of someone slightly younger, he

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kowtows first. If it is a yögyön(⁹⁰ 旅見 : * visit while traveling), then he makes a special kowtow). When he leaves, then the master of the house asks him to go to the stairs and mount his horse (note: If he is walking, then the master of the house sends him off outside the gate.)(end note) If a hsiao is the host? (the guest?) younger person or someone younger than that (~~xxxxxx~~), then first he sends someone with his name card, and the master of the house ~~m~~ puts on his hat and gown and waits for him. The guest enters the gate and ~~xxx~~ gets off his horse, and the master of the house comes running out to welcome him and bow to him and they go up to the main room. When (a guest) is returning a ~~xxxx~~ formal visit, (the host) kowtows twice and thanks him (note: He stops when the guest tells him to stop)(end note) When the guest is leaving, then he goes ~~x~~ to the stairs and mounts hi horse (note: If the guest is walking, then welcomes him he ~~xxxxxx~~ outside the main gate and does the same when he is sending him off (leaving). Then he follows after him a few paces and ~~xxxx~~ (when the guest) bows, he stops (in his place) and only ~~x~~ reenters his house after the guest has walked off for some distance.)(end note)

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(The ~~xxx~~ third): If you happen to meet a tsun or chang elder on the both parties street, and if ~~they~~ are walking, then (the younger person) rushes forward and bows. If the elders speak to ~~hm~~ him, then he replies. If not, then they stand ~~xxxxxx~~ by the side of the road and wait until the elders have passed by and then bow and go on their way. If both parties are on horses, then with regard to a tsun elder (the younger person) gets out of his way. With regard to a chang elder, then you stand your horse by the side of the road and bow and wait for him to pass, then bow and proceed on your way. If the younger person is walking and the tsun or chang elder is riding a horse, then you get ~~of~~ out of their way (note: If you are walking along and meet someone you know riding a horse, then both copy this)(end note). If you (the younger person) are riding a horse and a tsun or chang elders is walking, when you see him from a distance, then you dismount and proceed before him and bow. If you have already avoided him, it is also all right (to do this?) After you see he has gone off a distance, then you remount. If

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the tsun or chang elder tells you to mount your horse, then you strongly decline to do so. If you meet someone about your same age (chōkcha) and both of you are riding horses, then you divide the road between you and bow to one another and pass by. If he is walking and ~~does~~ ^{can} not get out of your way, then dismount and bow to him, and after he passes by, remount. ~~xxxx~~

If you meet a hsiao (younger) person or less (a yu) and both of you are riding ~~y~~ ^{can} horses, and he ~~does~~ ^{can} not get out of the way, then bow to him and pass by. If he is walking and ~~does~~ ^{can} not get out of the way, then dismount and bow to him (note: If it is a yu younger person, then it is not necessary for you to dismount)(end note)

--. The four regulations (conditions) pertaining to making requests, being invited, welcoming and sending off people (ch'ōngso angsoṅ ^{請迎送}); (the first is): In asking a tsun or chang elder to eat and drink (with you), ~~h~~ you personally go and present an invitation (投書) (note: If the li

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is thin (simple), then it is not necessary to have a written invitation. It is only that if you are inviting other guests, you may not invite a tsun or chang elder along with them)(end note) After the guest has come, on the next day you personally go and thank him. If you invite someone about the same age as you are, you do it by a written ~~xxxx~~ letter (sōgan ^{書信}), and the next day you both thank one another. If you invite a hsiao (younger) you send him a guest list (with his name on it?), and the next day the guest personally goes to thank (the host).

(the second is): If you assemble a group and they are all members of the village (hsiang), then you seat them in order of age. (note: If they are not members of the scholar class (saryu, shih-lei ^{士類}), then don't do it)(end note) If you have a ~~close~~ ^親 relative (ch'in ^{有親}), then give him a special and separate place. If you have other guests with rank, then sit them in accordance with their rank. (note: If there is no mutual obstacle, then seat them according to age)(end note) If you have a man of specially outstanding rank, then even though he is a local person, you still (indeed) cannot seat him by age. (Note: "a person of special rank" means

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223, 11:36a a mandated (commissioned) scholar-bureaucrat ~~2~~ (ming shih-ta-fu or higher who at the present time are elevated (to the status of) court officials (Ch'ao-kuan ^{朝官}) (end note) If you ^{make} (~~xxxxxx~~) a special request invitation or welcome (somebody? are welcomed by?) for the purpose of condolence, or entertain a departing friend (ch'uich'on ^{出餞}), in all cases you issue single invitations (chönso ^{專召}) and make him the honored guest (sanggaek ^{上客}). If it is a marriage ceremony, then the the in-laws (^{姻家}) are the honored guests (sanggaek). In these two cases you do not order people by age and rank.

(the third is): At informal gatherings, when people first take their seats, you set up a special table in between the two pillars, with a large plate on top of it. The host (chuink, chu-jen) descends from his seat and stands to the east of the table facing west. The honored guests (sanggaek) also descends from his seat ~~xxx~~ and stands to the west of the table, facing east. The host picks up the plate and personally washes it. The honored guest declines. The host puts the plate back on the table, and then 11:36b himself takes the wine and pours ~~xx~~ (chen ^斟) it with a utensil (vessel, into a vessel) and gives it to the chipsaja (^{執事者}: people officiating at the rite?). Then, holding the plate, he offers it to the honored guest (sanggaek), and the honored guest receives it and again puts it on the table. The host faces west and kowtows twice. The honored guest faces east and kowtows twice, rises, takes the wine, faces east, genuflects and makes a sacrificial offering and x drinks. He gives the plate to the ch'anja (^{贊者}) and kowtows, and the host replies with a kowtow. ~~(note: if among the other regular guests (chungbin,) there is somebody of advanced age or high rank, then you make a special presentation (of the plate and wine), but ~~xxxxxx~~ as in the ~~xx~~ ceremony for the honored guest (sanggaek), you do not toast him.) (end note)~~

~~If it is a marriage gathering and the in-laws are the honored guests (sanggaek), then~~

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(he is?)

223, 11:346b (note: If a hsiao younger person or lower is the guest, when ~~youxxxx~~ through drinking and kowtow, then the host genuflects and receives (the kowtow) as in ordinary times)(end note). The honored guest toasts the host as in previous ceremony. The host then presents the other guests (chungbin (with wine?) as in previous ceremony. It is only that in presenting the wine he does not kowtow. (note: If among the other guests there is somebody advanced in age or with high rank, then a special presentation (of wine) is made to him. As in the case of the ceremony of an honored guest (sanggaek), no toast (chak) is made)(end note)

If it is a wedding gathering and the in-laws are the honored guests, then even though (the in-law guest) may be a hsiao (younger person), you still reply to him with a kowtow.

--(the fourth is): If you have someone who is going off on a long journey or returning home from ~~xxx~~ afar, then you should welcome him or send him off. In the case of hsiao or yu (younger persons), (the distance?) is no more than 5 li, and for those of equal age as you, no more than 3 li. In each case you promise to assemble in one place, ~~kw~~ kowtow and bow as during a rite. If there is food and drink, then give them food and drink. For hsiao younger persons or less, wait until after they have returned and then go to their houses to see them.

--. 4 regulations for felicitous occasions, condolence (calls), presentation (of gifts?) and bequeathals (慶吊贈遺).

(the first is): If there happens to be ~~xxxx~~ a fortunate occurrence for someone in the same oath association, then you congratulate him (ch'ing, kyöng chih 慶之).
of a son

224, 11:37a (note: a capping, a birth of a son, being recommended (預薦 預薦), advancing to the examinations (tünggche 登第), advancing to office (chin'gwan 進官)-- all of these things are to be congratulated. Even though marriages are not

things to be congratulated, according to ritual law, those who get married are to be congratulated. It is only that you help out with gifts to defray the expenses for the guests, and that is all.)(end note)

224, 11:37a If there should be an unfortunate incident, then you pay condolences.

(^吊) (note: such things as deaths and funerals or natural disasters household head like flood and ~~fire~~ fire)(end note) Only 1 ~~person~~ from each family together with the members of the oath association will go together. And in inquiring after (offering consolations) by note, also do it like this. If there is some reason why the head of households (cannot go), or himself has either come upon good fortune or suffered a disaster, and cannot meet with others, then the next after him will assume his responsibility.

~~Qx--~~. (the second regulation): The congratulatory rite is like ordinary ceremonies, and there is the offering of presents (chüngmul ^{贈物}) (note: Use use either money, silk, wine, ~~or~~ food, fruit and the like. The group confers and decides on its capability and determines quotas. At the most it should not exceed 3-5,000 (cash?), and at the least no less than 1-200. If the feelings(of people, toward the person?) are not the same, then let it be done in accordance with how close the person feels (toward the bereaved) (bereaved) (end note) If it should happen that the resources of the/family are not sufficient ~~(xxxxxx)~~, then the members of the oath association will make a loan to ~~him~~ it and help it (by loaning) utensils or by managing affairs for it.

With regard to the condolence rite, when you first hear that the death has occurred (when you hear that it is a first ~~time~~ death?) (note: the same for hearing of a death)(end note), ~~then~~ ^{the bereaved has} and you have not yet changed ^{into mourning} clothes, then you lead the members of the oath association, don the ~~simü~~ simü(^{深衣}) and go to mourn and offer condolences. (note: When a tsun (chon) ~~elder~~ elder receives ^(of the bereaved family) ~~the~~ a condolence call, then the head (eldest?) writes the condolence note declines? and performs the yöbae(^訃). If a person of about the same age or receives ^{caller} younger (~~receives~~ the call), then (the ~~family~~ ~~xxxxxx~~) does not kowtow. If the ~~has~~ t kowtows, then you reply (with a kowtow). If a hsiao younger (~~receives~~ a condolence call?) then you clasp your hands (in ~~xxxxxx~~). If you don't know the ~~xxxxxx~~, you don't pay a condolence call. If you don't know the deceased, then you don't mourn (cry.)(end note)

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Also you help out with the arrangements for managing the funeral.

If the host has already donned his (mourning) clothes, then you lead one

another and wear white turbans, white gowns and white belts (素巾素頭素

素帶, 素帶)

素巾素頭素

(note: all are white, woven out of raw silk thread)(end note)

tien chih

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You prepare wine, fruit and food and go and present it (奠之).

奠之

(note: If the deceased is someone of the same age or older, then you kowtow and present it (tien). If he is younger, then you present it but do not kowtow. If the host has not changed into mourning clothes, then you, too, do not change into mourning attire. If the host is not crying, then you, too, do not cry. If you have deep feelings, then even though the host may not have changed (clothes) and is not crying, you still may change clothes and cry.

With regard to the rite for presenting gifts to help in funeral expenses

(fu 賻), you can use cash, silk, and the group will decide on the amount to be given as in the case of the rite for congratulations)(end note)

賻

When the funeral is held, then each leads the other (to the funeral)

~~the~~ and (贈 :Han 305. draws the cart and harses?) and waits for

贈

the funeral (par'in 發引), and then wearing white clothes, one sends off

發引

(the deceased). (note: (賻) is like the fu-li (賻禮 :presentation of

賻

賻禮

money to defray funeral expenses. You may offer wine or food to the people

working in the funeral or manage affairs for them.)(end note) After the

crying (mourning) is finished, then everyone will wear ordinary clothes

and mourn (with the bereaved).

--. (The fourth regulation is): If you hear that someone you know has died and you happen to be far away and cannot go (mourn), then you send someone to make an offering (tien), go to some place outside, don mourning clothes and kowtwo twice and cry and send the person off (this way) (note: Even though he is a close relative or warm friend, you do it this way)(end

note). After a year of mourning has passed (過暮年), you do not cry.

過暮年

If you have deep feelings, then you cry at his grave.

--. With regard to the associations between people at the agove rites and customs, then the chih-yüeh (chigwöl--of the oath assoc) manages them. If

直月

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there are matters requiring a fixed date, then he sets the date. If he is obliged to maintain surveillance over the group, then he watches over them to see they commit no violations and are not lax. If anyone does not do things in accordance with the oath (regulations), then he reports them to the yüeh-cheng (yakchöng) and reprimands them and writes their names in the register.

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---. Mutual relief (aid) in times of disaster (患難相恤)

-There are seven (regulations, matters) with regard to matters of disaster and difficulty. The first is: Water and fire (flood and drought) (note: If it is a minor matter, then you send somebody to help out. If it is serious, then you go yourself, and take several others to help out and also offer condolences.) (end note)

The second is: robbery (tojök) (note: If it is nearby, then you join forces in chasing (the thief) and catching him. If a powerful man has done it, then you report him to the magistrate (Those who have influence, report it to the magistrate) If the family is poor, then you offer help to him and send out a subscription for aid (and collect contributions) (end note)

The third is: sickness. (note: If it is minor, then you send someone to inquire after the health of the person. If it is serious, then you get a doctor and medicine for him. If he is poor, then you help him out with the expenses of getting well.) (end note)

The fourth is: death and funerals. (note: If there are not enough people to take care of things, then you help him with the management of the funeral. If the family is short of resources, then you give them gifts (of money) or makes loans to them). (end note)

(orphans and widows)
The fifth is: "being left along and weak" * (note: Left alone means someone orphaned who is left with no one to rely on. If the orphan has enough resources to take care of himself, then you help him to manage affairs and oversee his expenditures and income (finances). You may report it to the magistrate, or select someone to teach him and arrange a marriage. If the person is poor,

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then you combine forces and assist him, and do not allow him to lose his livelihood. If there is anyone who (takes advantage of his orphaned state) to encroach on him or deceive him, then the group will ~~combine forces~~ combine forces to represent him and clarify the matter (pyŏlli 辨理). If the person is somewhat grown up and is a spendthrift and not frugal, you will also stop him, maintain surveillance over him and restrict him and not ~~let~~ let him fall into unrighteous (behavior)(end note)

--. The sixth is to incur slander (mugwang 誣枉). (note: If there is a case of person who is slandered by someone else so badly that he cannot himself seek (petition) (for redress) and the ~~situation~~ situation warrants ^{magistrate's} being heard by the official yamen (agency), then speak of it. And if by some other means the situation can be saved and cleared up, then do so. If a household loses its livelihood because of this (slander, false accusation), then the group will jointly offer property to aid it.) (end note)

--. The seventh is: poverty. (note: If there is someone who is living contentedly in poverty and maintaining his lot (in life) (anbun subun 安分守分) but his livelihood (saenggye 生計) is greatly insufficient, then the group will aid him with property (goods), or make him a loan, and set up a (loan) fund which he will repay by the year or month)(end note)

Indented: --.With respect to the above matters involving mutual aid in times of distress or difficulty, whenever you have someone who ought to receive aid or relief, then the family will report to the yŏeh-cheng (yakchŏng). In an emergency, then those of the same oath association living nearby will make the report (to the yŏeh-cheng), who will order the chih-yŏeh (chigwŏl) who will inform everybody. Moreover (he) will investigate and assembly (people) and urge them on. In general, the members of the same oath association will all lend to one another those things ~~which~~ which they have to those who do not have them, such as goods, utensils, carts and horses, and servants (inbok 人僕). If the thing is not needed in an emergency and there is some (reason) obstructing (the lending of goods, horses, or servants), it will not be necessary to loan them. If something can be loaned but (a person)

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does not loan it, ~~xxx~~ and if (someone borrows something) but does not ~~pay~~ pay it back by the deadline, or if someone (who borrows something) loses or destroys it, then he will be indicted for an error as if ~~y~~ he had violated the (terms of the) oath (association), and his name will be written in the register.

If there should happen to be some emergency in a neighboring village, even though the person may not be a member of the same oath association, if he is priorly known to someone, then he also ought to be given aid and relief. If relief cannot be given to him, then make a report to the same oath association and make plans for it. Anyone who is able to do like this (provide aid to and) good deed a member of a neighboring village) also ought to have his (name/recorded in the register and have it reported to the people of the hsiang (village).

---. The above four ~~x~~ regulations pertaining to the hsiang-yüeh basically come from Lan-t'ien Lü-shih (藍田呂氏).

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At present (I--Chu Hsi?) have taken from other books and added them on. My intention has been to either add items or take some out in order to adapt (his system) to present times. Also I have provided for meetings to be held on the first day of the months (月旦) at which time the rite of reading the oath (agreement) will be done as follows. With regard to the method, all the participants in the ~~oath~~ oath (association) will meet on the first day of the month (月旦). (note: If there is some reason why the meeting cannot be held on the first day of the month, then ~~the meeting will be held on the third day~~ on the third day prior to the meeting another day will be chosen. The chih-yüeh (chigwöl) will report it to the gathered people. Those people that live far away (from the meeting place) will only have to come to meetings on the first day of the four months of the ~~x~~ 4 seasons. Also if people living far away only come once or twice a year, that will be all right.) (end note)

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.. The chih-yüeh will bring cash to provide for food. (note: No more than ~~x~~ or 200 (cash?) per person. On the first day of the 4 months of the seasons, he will provide fruit and wine, for three or four ~~x~~ rounds, and enough noodles for the meeting. On the other months, dispense with the wine and fruit; just providing rice will be sufficient.) (end note)

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On the day of the meeting people will arise early (^{su-hsing}夙興). The yüeh-cheng, pu(Yüeh) cheng, and chih-yüeh will perform rites at their own homes, gather their families and finish (罷), and then everyone will don their sim'ui(深衣) and wait at the hsiang-chiao (hyanggyo, local school), where they will set up the images of former sages and former teachers at the base of the northern wall. (note: If there is no local school, then they will choose a place with large dimensions)(end note). First they will rank people in accordance with age and kowtow at the eastern hsü(東序). (note: When they kowtow (pae), the tsun elders will genuflect and hold their hands together. The chang elders will genuflect and respond with half a kowtow. Slightly older ones will wait for people to prostrate themselves and then reply with a kowtow.)(end note) Members of the oath association will (come) as they are dressed (as they are). (note: If there is some reason why they cannot, then one day before they will send someone to report to the chih-y'ueh. With regard to the sons and grandsons of families who are members of the oath association, even though they are not able to be entered in the register, they also may be permitted to follow the crowd and kowtow at the hsü. Those who are not able to kowtow at the hsü will also be allowed to stand and watch the rite, except that they will not participate in the meeting where there is food and drink. Perhaps money will be provided for providing lunch (chömsim) to them at another place.)(end note) They will wait at an outside place, and after people have been lined up (ranked) in accordance with age, they will stand outside the gate facing east with the head of the line to the north. The yüeh-cheng and lesser (functionaries of the oath assoc) will come out the gate and face west, with the head of their line to the south. (note: The yüeh-cheng and the oldest people will be facing one another exactly)(end note) They will bow, welcome (each other) and enter the gate and go to the middle of the courtyard and face north. Everyone will kowtow twice. The yüeh-cheng will go up to the hall and offer incense, descend and join (the others) in their places, and everyone will kowtow twice.

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(note: When the yüeh cheng goes up and descends, in both cases he will do so by the eastern stairs.)(end note) They will bow, divided up into east and west and face (each other) and stand (note: in their places ~~outside~~ outside the gate)(end note). The Yüeh-cheng will bow three times (to the guests), and the guest(s) will decline 3 times. The yüeh-cheng will go up first and the guest(s) will follow him. (note: The Yüeh-cheng and lesser (functionaries) will go up by the eastern stairs. The others will go up by the western stairs) (end note) Everyone will face north and stand. (note: The Yüeh-cheng and lesser (functionaries) will go up by the West and the others will go up by the east)(end note). The yüeh-cheng will advance slightly and face west and stand. The fu-cheng and chih-yüeh will ~~take~~ (take their places) next to him on his right but behind him a little. The chih-yüeh will lead in the tsun elders and face east with the head of the line to the south. The chang elders will face west with the head of the line to the south. (note: Everyone will be calculated (in terms of age) in accordance with the age of the yüeh-cheng. Afterwards, (for other things) copy this. Those facing west will take their positions to the right of the yüeh-cheng, slightly ahead of him. The others will remain as before)(end note) The yüeh-cheng will kowtow twice, and those in their places will all kowtow twice. (note: This means, kowtowing to the tsun elders)(end note) The tsun elders will accept this ritual as in (ordinary?) ceremonies. (note: Except that the procedure will be for them to accept the ritual (bowing) in terms of the age of the yüeh-cheng)(end note) They will withdraw to the northern wall, face south, with the head of the line to the east, and stand. The chih-yüeh will lead in the chang elders who will face east as at the first rite. ~~They will~~ When they withdraw, then they will stand to the ~~west~~ west of the tsun elders, with the head of the line to the east. (note: This means when they kowtow to the chang elders, except that the tsun elders will not kowtow.)(end note) The chih-yüeh will also lead in the slightly older chang elders, who will face to the east with the head of the line to the south. The yüeh-cheng with them in their

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place and all will kowtow twice. The slightly elder chang elders will return the kowtow, withdrawn and stand by the western hsü(序), facing east, with the head of the line to the north (note: At the time when this kowtowing to the slightly elder chang elders is done, the tsun elders and chang elders will not kowtow)(end note) The chih-yüeh will also lead in the slightly younger hsiao youngers, who will face east with the head of the line to the north.

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They will kowtow to the yüeh-cheng, and the yüeh-cheng will reply to them. The slightly younger hsiao youngers will withdraw and stand to the south of the slightly older chang elders. The chih-yüeh will next lead in the hsiao younger persons, who will face to the northeast with the head of the line to the northwest. They will kowtow to the yüeh-cheng and the yüeh-cheng will accept their rite (kowtow) as in a ceremony. The kowtowers will then resume their places. Then (the Yüeh-cheng?) will also lead in the younger persons, who will also do like this. After it is finished, they will bow and each go to his place. (note: Those people in the same lineup who have not studied the rite will kowtow at the western hsü as at first.)(end note)

After a short while(頃之) the yüeh-cheng will bow and go to his seat, east of (note: The yüeh-cheng will seat in/the hall facing ~~west~~ south. The oldest (most tsun) of those in the association (oath assoc) will sit in the west of the hall facing south. The fu-cheng and chih-yüeh will sit next to the yüeh-cheng to his east, facing south, with the head of their line to the ~~west~~ west. The others will be ranked in accordance with age and will be lined up east and west facing each other with the north as the head of the line. If there happens to be anybody with unusual rank, then they will be seated to the west of the tsun elders, facing south, with the head of their line to the east.)(end note) The chih-yüeh will raise his voice (抗聲)

(in a loud voice) read the oath (regulations) once through. The fu-cheng will elaborate on the regulations (shuo chi i) (ch'u-~~xxx~~ Those who don't understand (wei-ta-che 未達者 will be permitted to ask questions. If among the oath association there are those who have done good deeds, the group will recommend them (ch'u-ji 推之). If any have committed mistakes, the chih-yüeh will

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correct (reprimand 糾之) them. The yüeh-cheng will ask about the true facts to the group, and if there is no objection, then he will order the chih-Yüeh to write (their names). The chih-yüeh will then read the record of good deeds once through and order the chih-shih (執事) to circulate the

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record of bad deeds around and ~~who~~ show it to everyone. Everyone seated will each make a dot (noting he has read it) and look at it once through. After they are finished, then they will eat. When the eating is finished they will take a short rest and reassemble in the hall, where either they will discourse on the books (writings) or practice archery or discuss things at their leisure. (note: Discussion means that they must discuss things that are of benefit. They may not all of a sudden talk about the spirits and supernatural (神在), or heterodox doctrines (邪僻) or rebellious talk (持亂言 private matters, governmental affairs of the court or the local districts (rights or wrongs about them), or talk about the mistakes or bad deeds of others. If anybody violates this, the chih-yüeh will reprimand them (kyu 糾) and write their names down.)(end note) When it approaches sunset (pu 晡 :3-5 pm), they will leave.

--- The material to the right is what later worthies have written (on the subject).

The material above is an abridgement of the system that the ancients used to teach people and select scholars (kyoin ch'wisa chi che 古者教人取士之制)

but I have also appended to it what later worthies have written (on the subject)

With regard to true kings (wangja 王者) who have accomplished government for the world and established affairs (taken care of affairs 成天下之治 清天下之務)

for the world, & there is no other way outside of this. It is not that there is any difference between ancient times and the present, and it is not that there is any distance (間) :separation between hua (cultured, Chinese 華) and i (barbarian 夷). Han T'ui-chih (韓退之: Han Yü) said:

From * (the time of?) the Duke of Chou and above (before), above there were men who were rulers, and for that reason affairs were carried out. Since the time of ~~the~~ the Duke of Chou, below there were ministers, and for that reason their explanations (what they, others?) had

educ. and recomb.

行故其說長

臣故其說長，正以其不三

由周公而上上為君

education & recruitment (san-tai~~x~~) Sung 103 Pan'gye surok kyosön kosöl, sang

225, 11:40b. to say was long. Because they corrected what they ~~na~~ did not carry out,

226, 11:41a therefore what they had to say was long."

The ruler of men has the responsibility of being both ruler and teacher combined, so how can one not give deep thought to this?