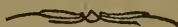


RESEARCHES
INTO
CHINESE SUPERSTITIONS

By Henry Doré, S. J.



TRANSLATED FROM THE FRENCH

By L. F. Mc Greal, S. J.



Third Part

POPULARIZATION OF CONFUCIANISM

Buddhism and Taoism in China

Vol. XIII



T'USEWE PRINTING PRESS

Shanghai

1938

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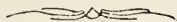


RESEARCHES

INTO

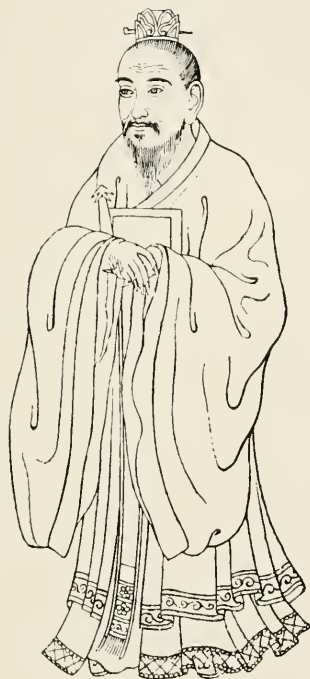
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PREFACE

The people only know confucianism through the temple of Confucius, the illustrated biographies, pictures and tracts. Practically all their knowledge on this subject has been acquired through the eye; they have been taught by the picture method. The dry pretensions doctrine of the lettrés interests them but little.

To show the real method of the propagation of Confucianism it is only necessary to set these facts before the eyes of the reader:

- 1. The popular pictures detailing the life of Confucius, and the explanations which are given by the most authentic works from the Chinese point of view.*
- 2. The notices concerning the 144 Confucianist sages attached to their portraits which have existed in the temples of Confucius for many years.*
- 3. The illustrated historical sketches relating to confucianist virtues.*
- 4. The moral instructions composed by the lettrés to impress their doctrine on the minds of the ordinary people.*

These four points sum up the entire knowledge of the chinese peasant, and that of the great majority of the ordinary scholars.

II

In order to understand the influence exercised on the popular mind by the pagodas of Confucius, it is sufficient to recall that in the year 629 A.D. the Emperor T'ang T'ai-tsong 唐太宗 promulgated a decree ordering the erection of temples to Confucius in all the cities of the empire. These pagodas constructed by imperial command, with obligatory subscriptions raised by the lettrés themselves, were generally the richest in the city. The statue of Confucius occupied a prominent place, and in later times the statues of his disciples, i.e. the most celebrated lettrés, took their place in the magnificent temples where their statues remained exposed to the eyes of the people until near the latter half of the XIV century. During eight centuries the people paid visits to these pompous temples of Confucius erected in every city of China. Thus little by little they became acquainted with these men of letters and their theories in much the same manner as we come to know our great men and something of their histories by seeing their statues on the boulevards of Europe, and in hearing recounted the particulars of their lives.

Since the decree of Hong-ou 洪武, the founder of the Ming dynasty 明 tablets have taken the place of the statues, but illustrated biographies, and painting of these ancient statues have perpetuated the memory of these sages. Two works, the best known of all, have greatly contributed to the perpetuation of this acquaintance. They are Cheng-tsi-t'ou 聖跡圖. The Footprints of a Saint, illustrated, or the Illustrated life

III

of Confucius, and Cheng-miao-se-tien-t'ou-k'ao 聖廟祀典圖考. *Illustrated studies of the sages honored in the temple of Confucius* (1).

These two works will form the foundation and nearly the entire frame work of the first part of this book on the propagation of Confucianism in China. They contain two qualities which at first sight seem almost irreconcilable, namely.

1. *Popularization by image; for the pictures are very numerous and extremely varied.*

2. *Sureness of documentation, since these notices and explanation of the pictures were composed by very competent scholars and were written in a style intelligible only to the well educated. The narration, however, conforms to that of the authorized works on the subject, the names of which will be cited in the course of the book. There are only a very few divergencies as regards certain dates, the fundamentals are the same. Geographical and historical notes will facilitate an understanding of the text.*

I shall make a special effort to preserve the Chinese Characteristics in all their integrity, even when there is question of excessive praise, for I am writing for an intelligent group who will know how to tone down when there is need. Others have written what I freely call the intellectual life of Confucius. My intention is to write only the popular life by showing the pictures just as they are found and giving the explanations in the very terms that were used by the

IV

most illustrious authors. The reader will thus meet real Chinese personages whom no European hand has glossed over or disfigured. In persuing this volume the reader will be attending a cinema given by the Chinese scholars to their European brethren for the purpose of making them admire in the person of Confucius and the Chinese sages the "Beau ideal" of humanity !

After a concise resumé of the principal points of modern confucianism we will shom how these philosophical virtues have taken concrete form in historical examples, in moral tracts which the imagination has produced under every form, and which also have often been used to illustrate books widely in use among the people.

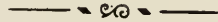


TABLE OF CONTENTS
POPULARISATION OF THREE RELIGIONS



SECTION I.

Confucius, his disciples, Confucianism.

(A) ILLUSTRATED LIFE OF CONFUCIUS.

CHAPTER I.

Birth and youth.

Hors d'œuvre.	2
The ancestors of Confucius.	7
Genealogy of the ancestors of Confucius.	8
Pilgrimage of the mother of Confucius to Ni-k'ieou-chan.	10
The unicorn appeared at K'ieue-li.	11
Wonders that accompanied the birth of Confucius	12
The birth of Confucius.	13
Child and scholar.	14

CHAPTER II.

From twenty to fifty five years.

Confucius controller of public granaries.	15
Confucius guardian of the pasture lands.	16
The birth of Pé-yu.	17
The visit of Confucius to the sub-prefect of Tan-tcheng.	18
The episode of the journey enroute from T'antcheng.	19
Confucius takes lessons on the lute.	20
Interview between Confucius and Loo-tse.	21
Tch'ang Hong eulogises Confucius	23
The symbolic buckets.	24

VI

The mural paintings.	25
The golden statue with the sealed mouth.	26
Confucius receive a visit from the duke of Tsi.	27
Musical harmonies cause Confucius to lose his appetite for three months	28
Confucius dismissed from the kingdom of Ts'i	29
The meeting of Confucius and Yong-houo.	30
Confucius, the school master.	31
Confucius teaches Pé-yu a lesson in politeness.	32
Confucius as sub-prefect of Tchong-tou.	33
Confucius, appointed supreme judge, causes the official, Mao, to be executed.	34
Confucius at the conference of "Kia-kou".	35
The diplomat.	36
Confucius minister of the duchy of Lou.	37
Confucius resigns his office.	39

CHAPTER III.

Wandering life.

A guardian of the frontier of Wei visits Confucius.	43
The people of Koang take Confucius for the brigand, Yang houo.	44
Confucius is received with respect by the duke of Wei.	46
Confucius and the too well known Nan-tse.	47
Hoan-teou threatens to kill Confucius.	48
Confucius at the gate of the city of Tchen.	49
The origin of an arrow.	50
The oath at Pou. Sojourn in the duchy of Wei.	51
Confucius on the banks of the Hoang-ho.	52
Philosophic reflections of Confucius while contemplating the flow of a river.	54
Confucius saves from death the three Directors of labor of the duchy of Tchen.	55
The duke of Wei watches the flight of wild geese.	56

VII

Confucius surrounded by the inhabitants of the country of Ye.	57
The theory of Confucius on good government.	58
Confucius and the two laborers.	59
Confucius cut off from the land endowment of Chou-che.	60
The vaudeville of the "Phenix".	62
If I should cross the seas . . . ?	63
Deputation from the kingdom of Lou to repatriate Confucius.	64
A elegy on an orchis.	65

CHAPTER IV.

Forced retirement and death.

Confucius necessarily resigns himself to private life.	67
A discovery while digging a well.	69
The Patella.	70
The water fruit P'ing-ché.	72
The Chang-yang harbinger of rain.	73
An excellent envoy.	74
Arrangement at table.	75
Popular rejoicings.	76
Confucius consults the fates.	77
Confucius during the exorcisms.	78
Confucius feels his strength waneing.	80
Confucius and Yuen-jang.	81
The burial of Confucius' dog.	82
Confucius and the great bear.	83
A scene in a village of Hou-hiang.	86
The capture and death of the Licorne.	87
Confucius predicts the near approach of death.	89
The sepulchre of Confucius.	91
The soldiers of Ts'in-che-hoang open the tomb of Confucius.	92
Sacrifice of Han Kao-tsou before the tomb of Confucius.	93
The Discovery of the canonical books in the tomb of Confucius.	94
Tchong-li opens a scent-box.	95

VIII

The tree planted by Confucius.	96
The sacrifice of Song-tchen-tsong in the temple of Confucius.	97
Vicissitudes of the cult of Confucius.	98
Appendix.	106



(B) THE 144 SAGES
OF
THE TEMPLE OF CONFUCIUS
Notices and Portraits.

Names, individual names, posthumous titles, informations and portraits.	113
The twelve paragons "Che eul tche".	114
The 64 sages of the western gallery "si-ou sien-hien lou-che- se-wei".	118

CHAPTER I.

Se-pei. The four associates of Confucius.

The four associates of Confucius.	125
---	-----

CHAPTER II.

Che-eul-tche. The 12 paragons.

The twelve paragons.	135
A. The six on the east.	
B. The six on the west.	

CHAPTER III.

The 64 sages of the east gallery.

The 64 sages of the east gallery.	151
---	-----

CHAPTER IV.

The 64 sages of the west gallery.

The 64 sages of the western gallery.	209
--	-----

LIST OF ILLUSTRATIONS

Fig.		Page.
1.	The Father and Mother of Confucius.	8
2.	The Mother of Confucius Makes a Pilgrimage to Ni-K'ieou-chan to Obtain a Son.	10
3.	The Apparition of the Unicorn at K'ieou-li	11
4.	The Apparition of the Two Dragons and "Five Old Men"	12
5.	The Birth of Confucius.	13
6.	The Youth Confucius Practises the Ceremonies	14
7.	Confucius Is Named Superintendent of the Public Granary	15
8.	Confucius as Custodian of the Pasture Lands.	16
9.	The Birth of Pe-yu, the Son of Confucius	17
10.	The Interview of Confucius and of Lao-tse	21
11.	The Interview with the Sub-prefect of Tan-tcheng	18
12.	The Meeting of Confucius and Tcheng-tse along the Route of Tan-tcheng.	19
13.	Confucius Takes Lessons on the Lute with Che Siang-tse.	20
14.	Tch'ang Hong Speaking at Lieou Wen-kong Eulogizes Confucius	23
15.	The Symbolic Seals	24
16.	Confucius Explains the Meaning of a Temple's Murals to His Disciples.	25
17.	The Golden Statue with the Sealed Mouth	26
18.	The Duke of Ts'i Pays a Visit to Confucius.	27
19.	Confucius Charmed by the Musical Harmonies Loses the Taste for Food for Three Months... ..	28
20.	Confucius, Rebuffed, Leaves the Kingdom of Ts'i.	30
21.	Interview of Yang Houo and Confucius.	30
22.	Confucius Opens a School in His Native Country and Works on the Compilation of the Canons... ..	31

Fig.	Page.
23. Confucius Gives a Lesson to His Son, Pe-yu.	32
24. Confucius Is Nominated Sub-prefect of Tchang-tan ...	33
25. Confucius at the Interview of "Kia-kou".	35
26. Confucius the Diplomat.	36
27. Confucius Checks the Encroachments of Three Lords of the Duchy of Lou.	37
28. Confucius Orders the Execution of the Officer "Mao".	34
29. Confucius Resigns.	39
30. The Guardian of the Frontier of the Kingdom of Wei Pays a Visit to Confucius	43
31. The Inhabitants of Loang Wish to Kill Confucius, Ha- ving Mistaken Him for the Brigand, Yang Louo. ...	44
32. The Duke of Wei Receives Confucius with Respect...	46
33. The Carriages of Confucius and the Belle, Nan-tse. ...	47
34. The Military Commissioner of Song Orders Cut down the Tree under Which Confucius Teaches... ..	48
35. Confucius Delayed at the City Gate of Tchang	49
36. Confucius Explains the Origin of an Arrow.	50
37. Reflections of a Farmer on Seeing Confucius Playing a Musical Instrument.	51
38. Confucius Arrives on the Banks of the Hoang-Ho ...	52
39. Reflections of Confucius While Contemplating the Course of a River	54
40. Confucius Obtains the Release of Three Directors of the Duchy of Tch'ang.	55
41. The Duke of Wei, but Slightly Interested in the Dis- course of Confucius, Watches the Wild Geese... ..	56
42. Confucius and His Disciples Encompassed by the Country People of Ye.	57
43. Confucius and the Two Laborers Who Refuse to Point out where to Ford the River ,	59
44. Confucius Reveals His Theory on Good Government to the Duke of Ye	58
45. The Appanage of Chou-che Refused to Confucius. ...	60

Fig.	Pag.
46. Jeering Confucius with the Ballad of "The Phoenix".	62
47. Confucius and Tse Lou Go Abroad.	63
48. The Deputation from the Kingdom of Lou for the Re- patriation of Confucius	64
49. The Elegy of Confucius on an Orchid amid Wild Grass	65
50. Fen Yang, the Earth Devil.	69
51. The Large Bone-ring of Koei-ki-chan.	70
52. The Water Fruit, Ping-che.	72
53. The Chang-yang, Harbinger of Heavy Rains.	73
54. The Good Delegate.	74
55. At Table during a Feast Presided over by the Duke of Lou.	75
56. The Popular Festival during the Sacrifice "Tcha". ...	76
57. Confucius consults the Fates	77
58. Confucius at the Ceremony of Exorcisms	78
59. Confucius no longer Dreams of "Tcheou-kong"... ..	80
60. Confucius and Yuen-jang... ..	81
61. The Burial of Confucius' Dog... ..	82
62. Confucius and the Star of Literature.	83
63. Confucius Receives a Young Man of "Hou-hiang". ...	86
64. Confucius in His Retreat, Completes the Collection of Canons.	86
65. The Death of the Unicorn.	87
66. Confucius Predicts His Approaching Death.	89
67. The Sepulture of Confucius.	91
68. The Soldiers of Ts'in che-hoang Open the Mound of Confucius	92
69. Han Kao-tsou Offers a Sacrifice to Confucius.	93
70. Discovery of the Canons in the Walls of the Temple of Confucius.	94
71. Tschong-li I Opens the Cask of Confucius	95
73. The Emperor Tchen-tsong Offers a Sacrifice to Con- fucius	97

Fig.		Page.
74.	Portraits of Yen-tse and of Tse-se... ..	126
75.	Portraits of Tsen-tse and of Mong-Tse... ..	128
76.	Portraits of Ming-tse Suen and of Jan-tse Yong. ...	130
77.	Portraits of Toan-mou-tse and of Tchong-tse Yeou... ..	136
78.	Portraits of Pou-tse Chang and of Yeou-tse Jo... ..	140
79.	Portraits of Jan-tse Keng and of Tsai-tse Yu.	142
80.	Portraits of Jan-tse K'ieou and of Jan-tse Yen	144
81.	Portraits of Tchoan-suen-tse and of Tchou-tse Hi.	148





POPULARISATION
of Confucianism, Buddhism and
Taoism in China

SECTION I.

Confucius — His disciples — Confucianism

(A)

ILLUSTRATED LIFE OF CONFUCIUS

CHAPTER I.

BIRTH AND YOUTH

(Exergue from *Cheng-tsi-tou*.)

*Confucius, Confucius, how grand thou art! The past has
produced but one Confucius; future ages will never know another.
Confucius, Confucius, how grand thou art, O Confucius!*

HORS-D'ŒUVRE.

The work *Cheng-tsi-t'ou* 聖蹟圖 begins by enumerating the 49 characteristic marks observed on the structure of Confucius' body. These all foretell his lofty destiny. We will give a brief explanation of them according to the principles of *Sian-li-heng-tchen* 相理衡眞, a chinese work in 10 volumes, which is a law on the question of physiognomy. The book and the page are indicated.

1. *Fan-cheou* 反首. Vertex of the head in the form of an amphitheatre, the top concave, recalling the rim of mount *Ni-k'ieou-chan* 尼邱山, to which his mother made a pilgrimage.

2. *Tchou-mien* 注面, wide face. Sign of riches.

Bk. 9, p. 18.

3. *Yue-kio* 月角. Two horns on the brow at the extremities of the frontal bone, brilliant and shiny. Sign of a glorious career.

Bk. 3, p. 7.

4. *Je-tchoen* 日準. Nose thick, regular and rounded. Sign of riches and access to dignities.

Bk. 3, p. 22.

5. *Ho-mou* 河目. Olive shaped eyes, very oblong. Will have a revenue of 50.000 bushels of rice, will amass a great fortune.

Bk. 7, p. 7.

6. *Hai-k'cou* 海口. Wide, open mouth. Dignities and riches will never desert him.

Bk. 7, p. 3.

7. *Long-sang* 龍頰. Brow of a dragon, i. e. square form, will become great dignitary at the court of princes.

Bk. 5, p. 6.

8. *Teou-tch'oen* 斗唇. Thick lips, the center of the rictus slightly quadrangular, in the form of an ancient chinese bushel which was square shaped. Indicative of high dignities, and great revenues.

Bk. 7, p. 3.

9. *Tch'ang-yen* 昌顏. Eye lashes and eyebrows long, thick, elegant. He will be wealthy all his life.

Bk. 2. p. 3.

10. *Kiun-i* 均頤. Point of jaw flat.

11. *Fou-heou* 輔喉. Long neck. He will have plenty of rice to eat during the whole course of his existence.

Bk. 5. art. 7.

12. *P'ien-tch'e* 駢齒. Teeth set in order, two by two. He will never have to fear poverty. "ibid".

13. *Long-hing* 龍形. Majestic bearing, commanding respect. Token of world wide reputation.

Bk. 9. p. 18.

14. *Koei-tsi* 龜脊. Neck-bone in the form of a turtle's back. He will become a great mandarin, his emoluments will mount up to 20,000 bushls of rice.

Bk. 5. p. 8.

15. *Hou-tchang* 虎掌. The bottom of the feet and palms of the hands like those of a tiger's paw.

16. *P'ien-lie* 胼脅. Calousness of the sides, bones in very peculiar form. Originality of character — talent that will rise above the ordinary.

17. *Sieou-koug* 修肱. called in the language of physiognomy: Dragon bone; the bone of the arm between the shoulder and the elbow, longer than in the common run of men. Augury of nobility.

Bk. 5. p. 8.

18. *Ts'an-ing* 參膺. broad chest. Sign of wisdom — a glorious future.

Bk. 5. p. 10.

19. *Ou-ting* 圻頂. a high brow. Strong will.

20. *Chan-tsi* 山臍. prominent naval. Sign of intelligence.

Bk. 5. p. 3.

A chinese adage says: "*Tou-li-ming-pe* 肚裡明白 His stomach is full of intelligence" The chinese place intelligence in the stomach.

21. *Ling-pei* 林背. The back stubby — well suited to carry without bending the dignities and treasures of fortune.

Bk. 5. p. 8.

22. *I-pi* 翼臂. Forearm well formed — Sign of cleverness.

23. *Tchou-t'cou* 注顛. Large head — foresign of rare virtue.

Bk. 9. p. 20.

24. *Feou-kia* 阜頰. Checks well rounded — The flower of happiness.

25. *Ti-kien* 堤肩. Broad shoulders — sure sign of riches and happiness.

Bk. 5. p. 8.

26. *Ti-tsou* 地足. High insteps — a presage of great wealth.

Bk. 5. p. 8.

27. *Kou-k'iao* 谷窻. The nine apertures of the body — Kieou Kiao, well opened, that is what constitutes a first rate animal. Augury of long life and success.

Bk. 9. p. 18.

28. *Lei-cheng* 雷聲. Strong voice. Fortunate future — The rich and those in high places speak loudly.

Bk. 9. p. 18.

29. *Tche-fou* 澤腹. The upper part of abdomen plump, the lower part, wide. Sign of high intelligence and a world wide reputation (see No 20).

Bk. 5. p. 13.

30. *Sieou-chang* 修上. Upper part of body, long. Fortells access to highly remunerative positions.

Bk. 12. p. 8.

31. *Ts'iu-hia* 趨下. The legs relatively short in comparison with bust. Such a man will possess the official seal and will acquire great benefices.

Bk. 2. p. 6.

32. *Mo-liu* 末俛. Slightly inclined forward. Rites and politeness will be his lot.

33. *Heou-eul* 後耳. Outer portions of ear, tapering and fixed to the side of the head. Will never suffer reverses of fortune.

Bk. 7. p. 2.

34. *Mien-jou-mong-k'i* 面如蒙旗. Face, square.

35. *Cheou-tch'oei kouo-si* 手垂過膝. The hands while hanging down fall below the knees. Two meanings:

1. Extraordinary happiness and riches

2. A hero or great conqueror.

V. G. *Licou Pei* 劉備 (see Part I Physiognomy)

Bk. 7. p. 6. Bk. 5 p. 16.

36. *Eul-tch'oei-tchou-ting* 耳垂珠庭, lop-eared, rounded in the shape of a pearl. Superior intelligence or great riches.

Bk. 4. p. 5.

37. *Mei-che-eul-ts'ai* 眉十二彩. Well ordered eyebrows and eyelashes, not entangled, like a bird that soars in the high heaven, such a man will become a great dignitary.

Bk. 4. p. 4.

38. *Mou-lou-che-se-li* 目六十四理. 64 wrinkles on the eye lids and around the eyes. When these signs appear in declining age they indicate the virtues of fidelity and sincerity: when in youth, then presage rapid advancement to honors and renown.

Bk. 4. p. 8.

39. *Li-jou-fong-tche* 立如鳳峙. Posture, stiff, inflexible. He will be rich and live to old age.

Bk. 5. p. 27.

40. *Tsouo-jou-long-ts'uen* 坐如龍蹲. In the manner of his sitting down there is the majesty of the dragon. Riches and long life.

Bk. 5. p. 27.

41. *Cheou-ou-t'ien-wen* 手握天文. The lines on the palm of his hand forms the character *t'ien* 天. This is the characteristic of a saint.

42. *Tsou-li-tou-tse* 足履度字. His gait, solemn and affected. A sign of human perfection.

Bk. 5. p. 23.

43. *Wang-tche-jou-fou* 望之如仆. At a distance he appears slightly inclined — either nobleness or riches.

Bk. 9. p. 8.

44. *Tsicou-tche-jou-cheng* 就之如升. At close view, appears straight. (Same indication as No 43).

Bk. 5. p. 8.

45. *Che-jo-ing-se-hai* 視若營四海. Eyes brilliant, capable of searching the four seas.

46. *Kong-li-k'ien-jang* 躬履謙讓. Correct and modest.

47. *Hiong-yeou-wen* 胸有文. *Tche-tso-tin-che-fou* 制作定世符. On his breast was written this sentence: "His doctrine will become a law to the world".

48. *Chen-tch ang-kieou-tch'e-lon-ts'uen* 身長九尺六寸. He was nine feet six inches tall.

49. *Yao-ta-che-wei* 腰九十圍. The circumference of waist line, especially large. It is there that riches have their root.

Bk. 5. p. 9.



THE ANCESTORS OF CONFUCIUS.

Certain traditions make Confucius a descendant from the imperial family of *Ing* (殷); according to these authors, his first ancestor was *Wei-tchong* 微仲, the second son of the Emperor *Ti-i* 帝乙, 1191-1154 B. C.

The second Emperor of the *Tcheou* 周, *Tcheng-wan* 成王, after having put to death *Ou-keng* 武庚, son of the Emperor *Tcheou* 紂 because he had revolted against the new dynasty, named the duke of *Song* 宋 *Wei-tse-k'i* 微子啓, the eldest son of *Ti-i* 帝乙 in order to perpetuate the line of the fallen dynasty. This duchy of *Song* 宋 was henceforth called *Chang-k'icou* 商邱, it is actually the sub-prefecture of *Chang-k'icou-hien* 商邱縣, in the department of *Koei-Te-fou* 歸德府, in *Ho-nan* 河南. *Wei-tse-k'i* 微子啓, after having lost his only son, passed over the duchy of *Song* 宋, to his second brother *Wei-tchong* 微仲, also called *Yen* 衍, who was fourteenth ancestor of Confucius. According to his document Confucius descends from the fourteenth generation of *Wei-tchong* 微仲, the second son of the Emperor *Ti-i* 帝乙.

The first of the ancestors of Confucius who bore the family name *K'ong* 孔, was his sixth descendant, *Kong Fou-k'ia* 孔父嘉, put to death by *Hoa-che* 華氏. In order to escape the same fate, his son *K'ong-Fang-chou* 孔防叔, had to flee from the duchy of *Song* 宋, and establish himself in the principality of *Lou* 魯, where he became a mandarin of *Fang* 防 (1). The entire family definitively settled in this duchy of *Lou* 魯 which was the fatherland of Confucius. His father was *K'ong Chou-liang* 孔叔梁, also called *K'ong Ko* 孔紃. *Chou-liang* 叔梁 was his surname; *Ko* 紃 his ordinary name (2).

(1) In the Kingdom of *Lou* 魯 there are two villages named *Fang* 防, one to the east, the other to the west; we speak here of the first, actually *Fei-hien* 費縣, of *I-tcheou-fou* 沂州府.

(2) Cf. *Ti-li-yun-pien* 地理韻編

Li-ki-tchou-che 禮記注疏

Che-ki-tch'e-i 史記測議

Hiang-tang-tou-k'ao 鄉黨圖考

Tou-ling-Tsouo-tch'ouan 杜林左傳

Ho-tchou-kia-yu-pen-sing-kiai 何註家語本姓解

Bk. 11, p. 10.

Bk. 6, p. 2.

Bk. 38, p. 1. 9.

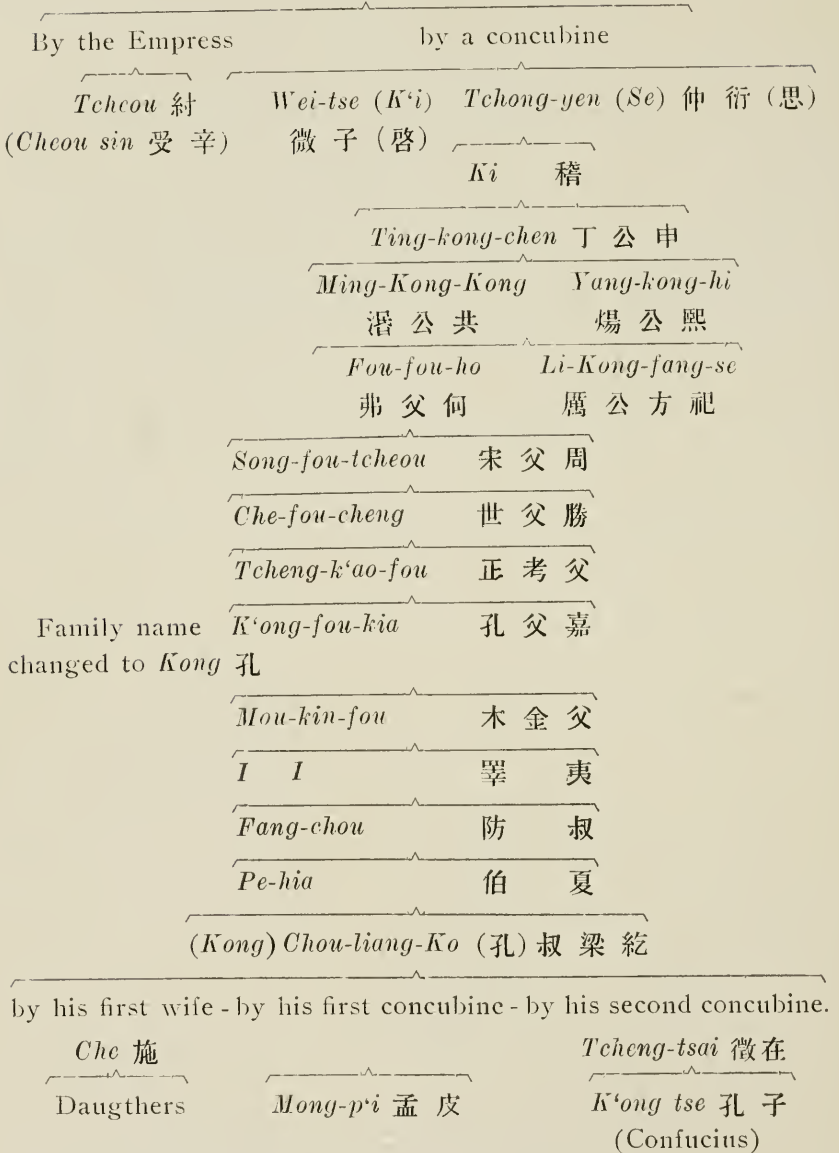
Bk. 2, p. 5.

Bk. 36, p. 22.

Bk. 8, p. 9.

GENEALOGY OF THE ANCESTORS OF CONFUCIUS.

Emperor *Ti-i* (帝乙)



(Cf. *Chen-sien-t'ong-kien*. Bk. v. art. VIII p. 4-7)

Fig. 1



Le père et la mère de Confucius.

The Father and Mother of Confucius.

K'ong Chou-liang 孔叔梁 filled the office of sub-prefect in the village of *Tseou* 陬 (鄒), of the duchy of *Lou* 魯. This city of *Tseou* 陬 was located 60 li to the east of *Se-choei-hien* 泗水縣, and depended on the prefecture of *Yen-tcheou-fou* 兗州府, in *Chan-tong* 山東. His legal wife named *Che* 施 bore him nine daughters, but not a single son. By a concubine he had a son *Mong-p'i* 孟皮, surnamed *Pe-ni* 伯尼, crippled in the legs (1). For this reason he asked in marriage one of the three daughters of a man named *Yen* 顏; the youngest of the three was called *Tcheng-tsai* 徵在. Mr. Yen addressed himself to his three daughters, and said: "This mandarin is from a family of scholars and numbers kings among his first ancestors, he is ten feet tall and is robust, his advanced age has not diminished his strength, do not be disturbed. Which of you will consent to be his wife?" The two elder sisters kept silent; then *Tcheng-tsai* 徵在 came forward and said: "The will of my father is sufficient, is there any need to ask mine?"—"Be his wife, then, since you consent to it", replied the father.

That was the year *Ki Yeou* 己酉 552 BC (2).

(1) *Mong-p'i* had a son *Tse-mie-tchong* 子蔑忠, honored in the pagoda of Confucius Cf. N^o 27 East gallery.

(2) *Li-ki-tchou chou* 禮記注疏 Bk. 6. p. 13.



PILGRIMAGE OF THE MOTHER OF CONFUCIUS
TO NI-K'IEOU-CHAN.

Tcheng-tsai 徵在 while going to the temple of her ancestors to make a sacrifice there, began to think that her husband, already in his seventieth year, would probably not give her a male child; consequently, she determined upon a pilgrimage to the mountain *Ni-k'ieou-chan* 尼邱山, fifty li to the S.E. of *K'iu-feou-hien* 曲阜縣, in the prefecture of *Yen-tcheou-fou* 兗州府, to ask from heaven the gift of bringing a son into the world.

When the young woman ascended the mountain, the leaves of the plants and trees of the valley turned towards the heaven; at her return, they all drooped towards the earth (1). When Confucius came into the world, it was noticed that the top of his head was concave and that the circumference of the vertex formed an amphitheatre, like the mountain *Ni-k'ieou-chan* 尼邱山; it was for that reason that they called him *K'ieou* 丘, hill, and that his forename was *Tchong-ni* 仲尼, in thanksgiving for the favor which his mother believed to have received on the pilgrimage to the mountain *Ni-k'ieou* 尼邱 (2).

-
- (1) *Wang-tchow-kia-yu-pen sing-kiai* 王註家語本姓解 Bk. 9. p. 6.
Ming-t'ong-tché 明一統註 Bk. 23. p. 5.
- (2) *Ho-tchon-kia-yu-pen-sing-kiai* 何註家語本姓解 Bk. 8. p. 11.



La mère de Confucius fait un pèlerinage à Gni-kieou-chan pour obtenir un fils.

The Mother of Confucius Makes a Pilgrimage to Ni-K'ieou-chan to Obtain a Son.

Fig. 3



Apparition de la licorne à Kiué-li.
The Apparition of the Unicorn at K'ieu-li.

THE UNICORN APPEARED AT K'IUÉ-LI.

Before the birth of Confucius a unicorn (*K'i-lin* 麒麟), appeared at *K'iué-li* 闕里, in *Chan-tong* 山東, 3 li S. W. of *K'iu-feou-hien* 曲阜懸. This mysterious animal carried in its mouth a jade tablet, which it placed on the ground. The following sentence was found written upon the tablet: "Son of *Choei-tsing-tse* 水精子, King without sceptre from the decadence of the *Tcheou* 周 (1)".

Suprised at this apparition, the mother took a band of silk and tied it to the horn of the animal, as a testimony of the fact.

After two nights the unicorn disappeared. *Tcheng-tsai* 徵在 was delivered at the end of the eleventh month.

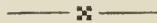
(1) *Choei-tsing-tse* 水精子 is one of the spirits of the five elements; it is the spirit of the water, to which is confided the care of the North countries, it is also the God of the planet Mercury.

See note on this spirit: I part. The Reading of the Talismans, Talisman N° 73 — II Part ministry of the Waters.

WONDERS THAT ACCOMPANIED THE BIRTH
OF CONFUCIUS.

The evening when Confucius made his appearance in this world two dragons encircled the house. In the great court of honor the five old men, or the spirits of the five planets, Venus, Jupiter, Mercury, Mars and Saturn, were seen to descend (1).

(1) We have seen that Confucius was announced as the son of *Choi-tsing tse* 水精子 who is the spirit of the element water, and also of the planet Mercury, and one of the five Old Men called: *Ou Lao* 五老. His four confrères in divinity joined with him to offer their congratulations. The five Old men are designated, sometimes by the name of the five elements: gold, wood, water, fire and earth: sometimes by the name of the five planets that bear the same names in chinese.





Apparition de deux dragons et des "Cinq Vieillards."

The Apparition of the Two Dragons and "Five Old Men".



Naissance de Confucius.
The Birth of Confucius.

THE BIRTH OF CONFUCIUS.

At the birth of Confucius a celestial harmony was heard in the room of his mother, and a voice issued from a cloud, saying: "His divine harmony strikes your ears, because heaven brings forth a saint".

In order that there be no want of decoration, care is taken to add that on the breast of the new-born infant this prophetic sentence was read: "His doctrine will be a law to the world".

There are two prevailing opinions for fixing the date of his birth.

We give the name of the two principal works of authority on this question.

1st opinion: 552—21 of X moon.

Cheng-tsi-t'ou 聖跡圖 p: 5. *Hiang-tang-t'ou-k'ao* 鄉黨圖考 bk. 2 p. 7. *Kou-liang-tch'aoan* 穀梁傳. *Che-ki-tché-i* 史記測議 bk. 47 p. 2. *Kong-yang-tch'aoan* 公羊傳.

These last two works fix the date as 552, the 21st day of the 11th moon.

Lou che yu luen 路史餘論 bk. 6. p. 3. 552, the 27th day of the 8th moon. *Tchou-chen-tan-tch'en* 諸神誕辰 cited by: *Che-hien-chou* 時憲書 p. 2.552—the 4th day of 11th moon.

2nd opinion: 551.

Ho-tchou-kia-yu-pen-sing-kiai 何註家語本姓解 bk. 8 p. 11. *Che-ki-K'ong-tse-che-kia* 史記孔子世家 cited by the *Che-ki-tché-i* 史記測議 bk. 47. p. 2.

The country of Confucius' birth was *Tch'ang-p'ing* 昌平, thus called because of its proximity to the mountain. *Tch'ang-p'ing-chan* 昌平山. *Tch'ang-p'ing* 昌平 or *K'iué-li* 闕里, is situated about 3 li S. W. of *K'iu-fou-hien* 曲阜縣 (1).

(1) *Che-ki-tché-i* 史記測議

Bk. 47. p. 1.

CHILD AND SCHOLAR.

Confucius was only three years of age when his father died. He was buried at *Ou-fou* 五父, near the public road, to the S. E. of *K'iu-feou-hien* 曲阜縣 (1).

Writers remark that from his very tender years, 5 or 6, Confucius was fond of performing the ceremonies with his little companions. He would make them sit down in the first places, salute them with dignity, then arrange all the utensils for the sacrifice, and practice the ritual ceremonies. Already the child foreshadowed the man, a lover of ceremony: the lettré, a lover of external display.

At the age of 7 years, he began his primary studies under the master *Yen P'ing-tchong* 晏平仲 or *Yen Ing* 晏嬰, who became minister of the Duke *K'ing* 景, in the Kingdom of *Ts'i* 齊. It is narrated of this man that so simple was he in dress, that for 30 years he wore the same fox-fur garment (2).

Young Confucius in his literary compositions loved to quote aptly the writings of the ancients, which were deeply engraved in his memory.

When he attained the age of 19, he married a young woman from the duchy of *Song* 宋 named *K'i-koan* 訖官, or, as another document has it, *Chang-koan* (上官) (3).

(1) *King-tch'ooan-i-i* 經傳釋義 Bk. 7. p. 6.

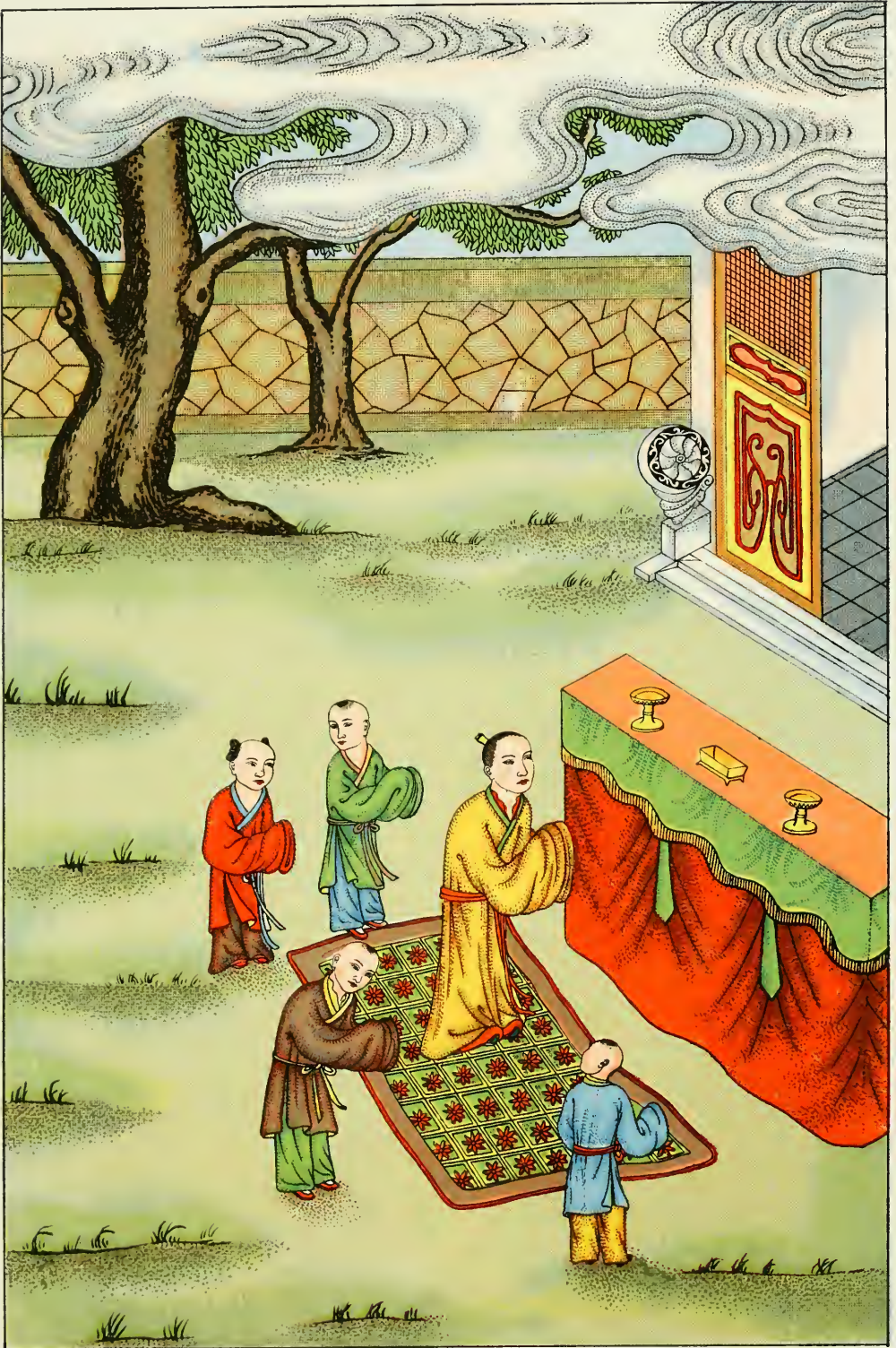
The *Che-ki* 史記 says that the parents of Confucius were buried at *Fang* 防, in *K'iu-feou-hien* 曲阜縣, Cf. *Ou-tcheou-t'ou-k'ao* 五洲圖考 (Asie) p. 58.

(2) *Che-ki-tch'é-i* 史記測議 Bk. 47. p. 2.

Hiao-tcheng-chang-yeou-lou 校正尙友錄 Bk. 18. p. 8.

(3) *Ho-tchou-kia-yu* 何註家語 Bk. 8. p. 11.

Wang-tchou-kia-yu 王註家語 Bk. 9. p. 6.



Le jeune Confucius s'exerce aux cérémonies.
The Youth Confucius Practises the Ceremonies.



Confucius est nommé contrôleur des greniers publics.
Confucius Is Named Superintendent of the Public Granary.



CHAPTER II.

FROM TWENTY TO FIFTY FIVE YEARS



CONFUCIUS CONTROLLER OF PUBLIC GRANARIES

When he was twenty years old, Confucius obtained from Count *Ki* 季 a small governmental office and was appointed controller of the public granaries. The adjoining picture shows us the young official seated at his desk, supervising the measurements of the grain that is being carried into the *Ts'ang k'ou* 倉庫, or reserve granary. A store house of this kind exists in all walled cities, prefectures and sub-prefectures. When a year of drought comes, the mandarins sell the grain at a moderate price to the families of the poor (1).

(1) *Che-ki-tch'é-i* 史記測讖

Bk. 47, p. 3.



CONFUCIUS GUARDIAN OF THE PASTURE LANDS.

Confucius held the office of controller for one year only. The following year the Count *Ki* 季 made him guardian of the pasture-lands. According to *Tchou Hi* 朱熹 this official is in charge of the pastures where the animals destined for sacrifice are raised and nourished (1). He remained in this charge for one year also, for at the age of 22 he began to teach in a school which he opened at *K'iué-li* 闕里, his natal village (2).

(1) *Che-ki-tch'é-i* 史記測議

Bk. 47, p. 3.

(2) *Ho-tchou-kia-yu* 何註家語

Bk. 8, p. 21.



Confucius gardien des pacages.
Confucius as Custodian of the Pasture Lands.



Naissance de Pé-yu. fils de Confucius.
The Birth of Pe-yu, the Son of Confucius.

THE BIRTH OF PÉ-YU.

When Confucius was twenty one years of age, his wife *K'i-koan* 丌官 gave birth to *Pé-yu* 伯魚; the child was called *Lì* 鯉, Carp, because the duke of *Lou* 魯 sent a carp to Confucius as a congratulatory present on the birth of a son. In Chinese the carp is called *Lì-yu* 鯉魚; the surname *Pé-yu* 伯魚 signifies: the first born of the fishes, the first fish. This is a delicate allusion to the honour which the prince of *Lou* 魯 had just conferred upon him (1). The adjoining picture represents the ambassador of the duke offering the carp to Confucius, and his wife *K'i-koan che* 丌官氏 holding in her arms the new born infant.

In the year *Koci yeou* 癸酉, 528 B. C. Confucius lost his mother. He was at that time 24 years of age. He buried his mother beside his father at *Fang* 防 to the S. E. of *Kiu-feou hien* 曲阜縣, to the north of the mountain. The boards of the coffin were four inches thick, and the head of the corpse was turned towards the north (2).

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- | | |
|--------------------------------------|---------------|
| (1) <i>Ho-tchou-kia-yu</i> 何註家語 | Bk. 8, p. 11. |
| (2) <i>Hiang-tang-t'ou-k'ao</i> 鄉黨圖考 | Bk. 2, p. 4. |
| <i>Lì-kì-tchou-chou</i> 禮記注疏 | Bk. 6, p. 12. |
| <i>Ou-tchou t'ou-k'ao</i> 五洲圖考 | (Asie) p. 57. |



THE VISIT OF CONFUCIUS TO THE SUB-PREFECT OF
TAN-TCHENG.

In the 20th year of *King Wang* 景王, *Ping Tse* 丙子 525 B. C. the mandarin of *Tan* 鄒 (1), named *Tse-tsio* 子爵 went to pay a visit to Prince *Lou* 魯. The following question was asked him: Why did *Chao-hao* 少昊 designate his civil officers by the name of birds?"—"To that question", replied *Tse-tsio* 子爵, "I can give you answer, for *Chao-hao* 少昊 is one of my first ancestor. Formely *Hoang-ti* 黃帝 had given the name of clouds to all his mandarins; *Yen-ti* 炎帝 had distinguished them by means of fire; *Kong-kong* 共工 made use of the water, and *T'ai-hao* 太昊 gave them the name of dragons of such and such degree.

When my ancestor *Chao-hao* 少昊 ascended the throne, there was an apparition of a Phenix (*Fong-hoang* 鳳凰) and that was the motive which urged him to use the name of birds to distinguish the nine degrees of his civil mandarins.

With the passing of the Emperor *Tchoan-hiu* 顓頊, these ancient customs fell into disuse, and the mandarins were called the masters of the people". Confucius, at that time 27 years of age, went to see the visiting mandarin, and took lessons from him in preparation for becoming a mandarin (2).

(1) *Tan* 鄒 is the present city of *Tan-tch'eng-hien* 鄒城縣, sub-prefecture of *I-tcheou fou* 沂州府, the territory of which extends into the Province of *Kiang-sou* 江蘇.

(2) *Tou-lin Tsouo-tch'oan* 杜林左傳

Bk. 39. p. 16



Entrevue avec le sous-préfet de Tan-tcheng.
The Interview with the Sub-prefect of Tan-tcheng



Rencontre de Confucius et de Tcheng-tse, sur la route de Tan-tcheng.
The Meeting of Confucius and Tcheng-tse along the Route of Tan-tcheng.

THE EPISODE OF THE JOURNEY ENROUTE FROM
TAN-TCHENG.

During his journey from *Tan* 鄆 (*Tan-tch'eng hien* 鄆城縣), Confucius made the acquaintance of *Tch'eng-tse* 程子. He descended from his wagon, and the two lettrés passed the remainder of the day in very friendly converse. Confucius said to *Tse Lou* 子路: "Offer presents to this gentleman".—"I have always heard it said", replied *Tse Lou* 子路, "that distinguished men do not make ceremonies on the roads, and that one does not send presents for marriage before having found go-betweens". Confucius insisted, but always received the same answer from *Tse Lou* 子路.—At length he said to him: "Do you not know this passage from the book of verses: "If by chance I meet a person of remarkable beauty and extreme accomplishments, should I not rejoice thereat?" (1).

"To-day I have had the good fortune to meet a sage whose reputation is universal, if I do not offer him presents, I can never again receive him. Do what I tell you, young man".

(1) *Che-king* 詩經

Bk. 3, p. 6, New edition 1912.

CONFUCIUS TAKES LESSONS ON THE LUTE.

In 523 B. C., the 22nd year of *King-wang* 景王 Confucius, being 29 years of age, took lesson on the lute from the celebrated musician *Che Siang-tse* 師襄子 (1).

The first ten days passed without results. "Do you understand?", his music master asked him one day — "I do not yet understand the principles", replied the student.—Interrogated the second time, Confucius replied: I do not yet understand the theme of the melody". When his master asked the third time, he replied:

"Concerning what man there is question I do not yet know. "Nevertheless", he added, "I see that the sublimity of thought, the lofty desires, the noble aspiration, the out-look, vast as the ocean, can belong to one man only, to *Wen-wang* 文王".—*Siang tse* 襄子 arose, bowed before Confucius and said to him: "you are a saint. This melody is called: Ode to *Wen-wang* 文王 (2).

(1) His family name was *Che* 師; the character was changed into *Choai* 帥 at the time of the elevation of the descendants of *Se-ma Che* 司馬師 to the throne in 365.

Cf. *Kang-kien-i-tche-lou* 綱鑑易知錄 Bk. 28. p. 8.

(2) *Han-che-wai-tch'oan* 韓詩外傳 Bk. 5. p. 5.

Wang-tchou-kia-yu-pien-yo-kiai 王註家語辨樂解 Bk. 8. p. 3.

Che-ki-tch'é-i 史記測議 *K'ong-tse-che-kia* 孔子世家 (*tchou*) Bk. 47. p. 16.

Note. Chinese artists pretend to be able to divine the theme of a piece of music by hearing it played; to know, for exemple, whether the author intended to sing of the mountains, beautiful landscapes, water courses, or of a definite person of note. The dialogue given above alludes to this theory.



Confucius prend des leçons de luth avec Che Siang-tse.
Confucius Takes Lessons on the Lute with Che Siangtse.



Entrevue de Confucius et de Lao-tse.
The Interview of Confucius and of Lao-tse.

INTERVIEW BETWEEN CONFUCIUS AND LAO-TSÈ.

In the year *Koei Wei* 癸未, the second year of the Emperor *King-wang* 景王, 518 B. C. Confucius, age 34 years, set out with his disciples to ask an interview with *Lao-tse* 老子, who was at that time a high dignitary in *Ho-nan fou* 河南府. He obtained an audience with the old sage and received also a very striking lesson. "A wise merchant", said *Lao-tse* 老子 to him, "does not expose to all eyes his merchandise of great value, and the true sage never parades his virtues. Distrust pretentious airs, ambition, and a pompous, wandering mode of action—these, believe me, are the things that are most injurious. I have nothing more to say to you in particular".

Lao tse politely accompanied him to the door, and in taking leave of him added: "The rich of this world are accustomed to give presents to the parting guests, the wise men prefer to give them good advice. How many men who call themselves intelligent, close their eyes to their own pitiable state, in order to take pleasure in criticising others; how many who pretend to be wise, hide from their own defects, and spend their lives haranguing on the labors of others". "Thanks for your instructions", replied Confucius.

Confucius was not much flattered by this audience, as one can well imagine; for he had garnered more of humiliation than of glory. In speaking of *Lao-tse* 老子 to his disciples he said: "I know that the birds fly; I know that the fishes swim; I know that the savage beasts dwell in the depth of the forests, but I cannot study the nature of the dragon, that, carried on the winds and the clouds, rises into the heavens. *Li Lao-tse* 李老子 is as untenable as the dragon (1).

(1) *Chen-sien-t'ong-kien* Bk. 5, art. 9, p. 7, 8.
Che-ki-tch'é-i 史記測議 *Lao-tse tch'oan* 老子傳 Bk. 63, p. 2.
Wang-tchou-kia-yu koan-tcheou 王註家語觀周 Bk. 3, p. 1.
Cheng-tsi-t'ou 聖跡圖 p. 11.

How, indeed, can we explain the fact that all the Chinese scholars, so cautious to preserve the great reputation of Confucius, do not purely and simply deny the truth of this interview by proving that Lao-tse and Confucius were not contemporaries? There could be no reply to such a statement. But since they have not done it, it is undoubtedly because they believed that they could not do it without injustice to the common opinion of historians. After all, it is believable that quite a number of these learned men knew their history, and their prudence ought to inspire us with a judicious reserve.





Tchang Hong parlant à Lieou Wen-kong fait l'éloge de Confucius.
T'chang Hong Speaking at Lieou Wen-kong Eulogizes Confucius.

TCH'ANG HONG EULOGISES CONFUCIUS.

Confucius, during his journey in the Kingdom of *Tcheou* 周, (probably this incident occurred after his visit to *Lao-tse* 老子) consulted *Tch'ang Hong* 袁弘 (1), a mandarin of that Kingdom, on the art of music.

Tch'ang Hong 袁弘 said to *Licou Kiuen* (*Wen-kong*) 劉卷 (文公): "*Tchong-ni* 仲尼 (Confucius) appears to me to have all the characteristics of a saint. Look at his olive shaped eyes, his dragon like brow, his face which recalls that of *Hoang-ti* 黃帝, his arms extending below his knees. He has the back of a turtle; his height reaches nine feet and six inches; he has the bearing of *Tch'eng T'ang* 成湯, he speaks like *Yao* 堯 and *Choen* 舜 polished, obsequious, fond of asking questions and he engraves the answers on his memory; besides, he is a deep philosopher; in a word—a saint". (2) Whoever the author of this extraordinary eulogy may be, he certainly cannot be accused of having spared the incense!

(1) *Tch'ang Hong* 袁弘 was originally from *Se-tch'ouan* 四川, from *Tse-tcheou* 資州. He was an extraordinary musician, an officer of *Ling-wang* 靈王. He was killed by the inhabitants of *Tsin* 晉 during the reign of *King-wang* 敬王. The people of *Se-tch'ouan* render him worship. They claim that his blood turned green after his death, cf.

Ming-i-tong-tche 明一統志

Bk. 67, p. 30.

(2) *Cheng-tsi-t'ou* 聖跡圖

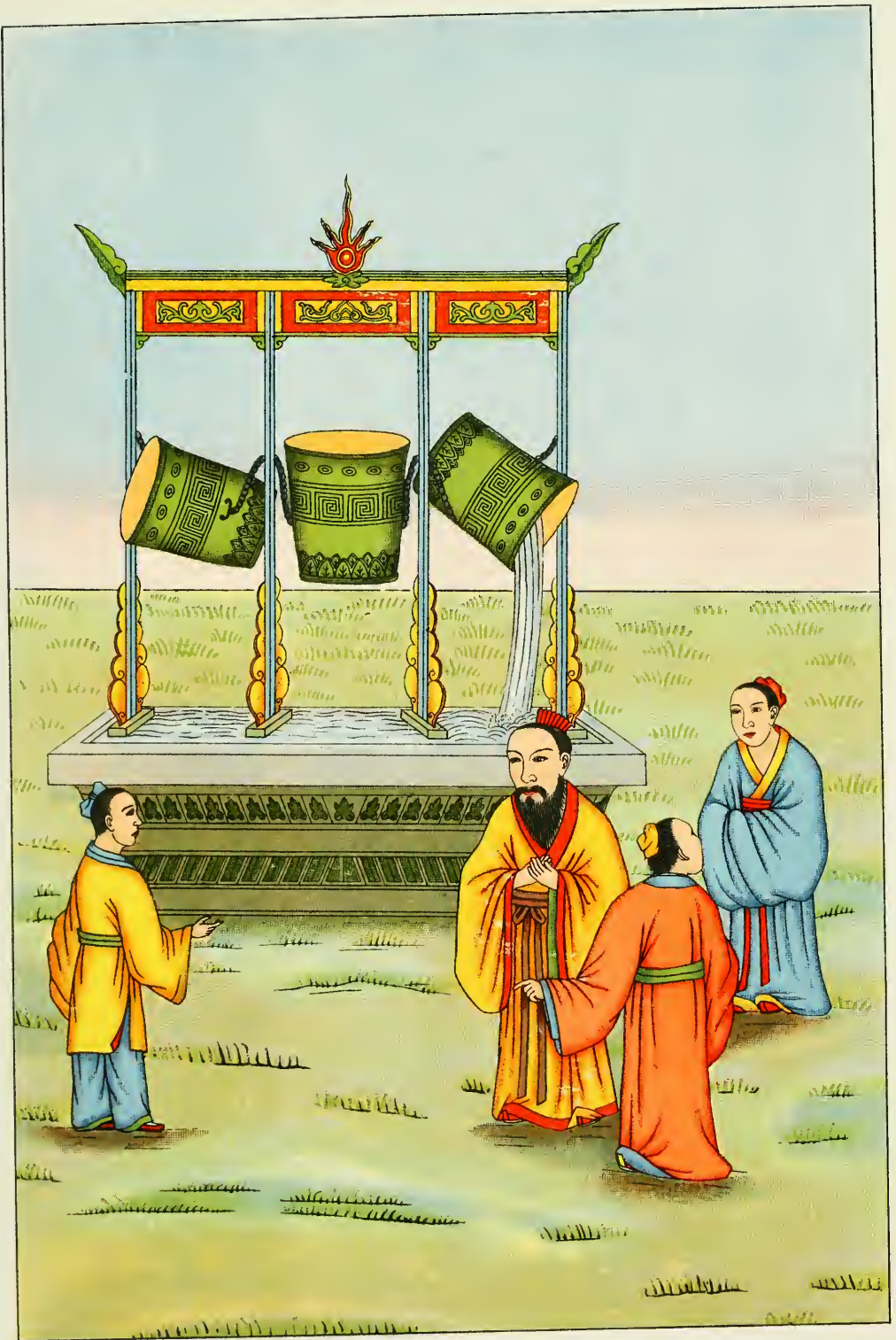
p. 15.

THE SYMBOLIC BUCKETS.

One day Confucius saw in a temple of the duke of *Houan* 桓, in the Kingdom of *Lou* 魯 the symbolic Buckets of *Tcheou* 周. "I have heard it said", he remarked, "that when these buckets are empty, they tip; when partly filled, they right themselves, and when full, turn completely over. The ancient wise men placed them on these foundations, in order to teach a salutary lesson. Try the experiment for yourselves by pouring in some water", said he to his disciples. They obeyed, and as soon as the buckets were partly filled, they righted themselves, but hardly were they filled, when they turned over and emptied. "Alas" sighed Confucius, "everything that is filled, empties itself".

Tse Lou 子路 asked him the meaning of that saying. "Every man" he replied, "who is full of intelligence, should conduct himself as an ordinary man; he who has merited well of the Empire ought to be conciliatory; the strong and courageous man should consider himself as feeble, and the richest potentate should never forget humility (1).

(1) *Cheng-tsi-t'ou* 聖跡圖



Les seaux symboliques.
The Symbolic Seals.



Confucius explique à ses disciples le sens des peintures murales d'un temple.
Confucius Explains the Meaning of a Temple's Murals to His Disciples.

THE MURAL PAINTINGS.

Confucius having entered into a temple, noticed there the mural paintings representing *Yao* 堯 and *Choen* 舜, *Kie* 桀 and *Tcheou* 紂 (1). The virtuous air of the first two, and the vicious countenance of the second two gave him a marvelous comprehension of the glory of the former and the decadence of the latter. There was, besides, a tableau presenting *Tcheou Kong* 周公, minister of *Tchéng wang* 成王 and all the tributary Kings of the south, coming to render homage to their Emperor. After having examined these tableaux Confucius addressed himself to all his disciples and said to them. "You have there before you, reflected as in a mirror, the true cause of the prosperity of *Tcheou* 周, and the past reveals to you the present. The sovereigns who do not march in the foot-prints of the ancient sages truly flatter themselves in hoping for peace. Their negligence makes ruin imminent. How can they bring forth the flower of peace of the ancients by clinging to a mode of action opposed to the ancients. Is not that blindness?" (2).

Here again we find the favorite maxim of the lettrés. The sovereign who used the lettrés, to govern his Kingdom according to their principles, is assured of a glorious reign; he who does not have recourse to their eminent administrative qualities loses his Kingdom. *Tcheou Kong* 周公 is here looked upon as a personification of the lettré, who by his wisdom and advice leads his country into an era of prosperity and glory.

The unexpressed idea is clear. In our age they despise me, the arcanum of science and political hability, the only one capable of saving the Empire that is slipping into ruin. Is it necessary then to wonder at the Evils of the present time!

(1) The tyrant *Kie* 桀 was the last of the Emperors of *Hia* 夏 and the tyrant *Tcheou* 紂 the last sovereign of the *Chang* 商.

(2) *Cheng-tsi-t'ou* 聖跡圖

THE GOLDEN STATUE WITH THE SEALED MOUTH.

During the course of his journey in the Kingdom of *Tcheou* 周, Confucius visited the temple of *T'ai-tsou* 太祖 (1) and noticed at the right before the steps of the altar, a golden statue; three seals were placed upon its mouth, and on its back were given the following words: "A man of ancient times, reserved of speech—Be on your guard against talking too much, disaster will overtake the loquacious man; do not mix too much in the affairs of others; the more you mix in them, the more bitterness will you find. Do not say: what has happened to trouble me? Adversity will come: do not ask: What adversity? For a great adversity threatens you. Do not say finally: who awaits me? for the spirits watch over men. Fidelity to such conduct is a source of happiness, and those who do not follow it, will come to an evil end. The invincible will certainly find his master. Heaven treats men without partiality, and its power is without limits. Be on your guard"!

After having read these sentences, Confucius turned to his disciples and said: "Believe me, young men, these words are perfectly true, and well adapted to human nature".

The golden statue of which we speak, represents an ancient sage called *Mouo Teoa-kien* 磨兜堅 (2).

(1) *Heou-tsi* 后稷

(2) *Cheng-tsi-t'ou* 聖跡圖



La statue d'or à la bouche scellée.
The Golden Statue with the Sealed Mouth.



Le duc de Tsi fait visite à Confucius.
The Duke of Ts'i Pays a Visit to Confucius.

CONFUCIUS RECEIVE A VISIT FROM THE DUKE OF TS'I.

In the year *I Yeou* 乙酉, 516 B. C., during the troubled times that came upon the duchy of *Lou* 魯, Confucius undertook a journey into the Kingdom of *Ts'i* 齊. He installed himself in a small hotel, where the duke of *Ts'i* 齊 came to visit him. Just at the moment of the visit an envoy of the Kingdom of *Tcheou* 周 came bringing the news that a temple of the ancient Emperors had just been burned. "Certainly", said Confucius. "It is the temple of *Li wang* 釐王, (878-841 B. C.)".

Duke *King* 景 asked: "How do you know that?" — "*Li wang*" replied Confucius, "has overturned the magistracy and the army; he has introduced unbridled licence into the palace and into the high places. Heaven has burned his temple; he but gets just deserts".

"Why", added the duke, "did heaven burn his temple, would it not be more expedient to strike the person of the Emperor"? — "If heaven had struck the person of the Emperor", said Confucius, "*Wen Wang* and *Ou Wang*, his ancestors, would have been deprived of descendants. It was better, then, to destroy only his temple".

Shortly after this another messenger arrived saying that it was indeed the temple of *Li wang* 釐王 which had been destroyed. Duke *Kin* filled with admiration arose, saluted Confucius and said to him: "my congratulations, you are a saint; you see higher and further than we do" (1).

(1) *Che-ki-tch'é-i* 史記測議
Cheng-tsi-t'ou 聖跡圖

Bk. 28. p. 7.
p. 19.

MUSICAL HARMONIES CAUSE CONFUCIUS TO LOSE HIS
APPETITE FOR THREE MONTHS.

Confucius was in his 35 year, when a difference arose between the count *Ki P'ing-tse* 季平子 and the duke of *Lou* 魯: the latter opened battle on his adversary. The count knew well how to draw to his side the three powerful Lords of the country. The united armies met en route the troops of duke *Tchao* 昭 who had to flee into the Kingdom of *Tsi* 齊 (1).

Confucius was at that time in the duchy of *Tsi* 齊, where he had obtain a small employment in the service of *Kao Tchao-tse* 高昭子, whom he asked to recommend him to duke *King* 景.

He had interviews on the subject of music with the chief of the ducal musicians, and it was in this circumstance that he had the happiness of hearing the ancient airs, chanted long ago in the time of the Emperors *Yao* 堯 and *Yu* 虞. He was so enraptured by these ancient tunes that for three months he lost all taste for food (2).

This compliment was well worth a mandarinat! However, he did not obtain it, as we shall soon see.

(1) This little duchy comprised the actual territory of *Tsing-tcheou fou* 青州府 in *Chan-tong* 山東.

(2) *Che-ki-tch'ê-i* 史記測議
Cheng-tsi t'ou 聖跡圖

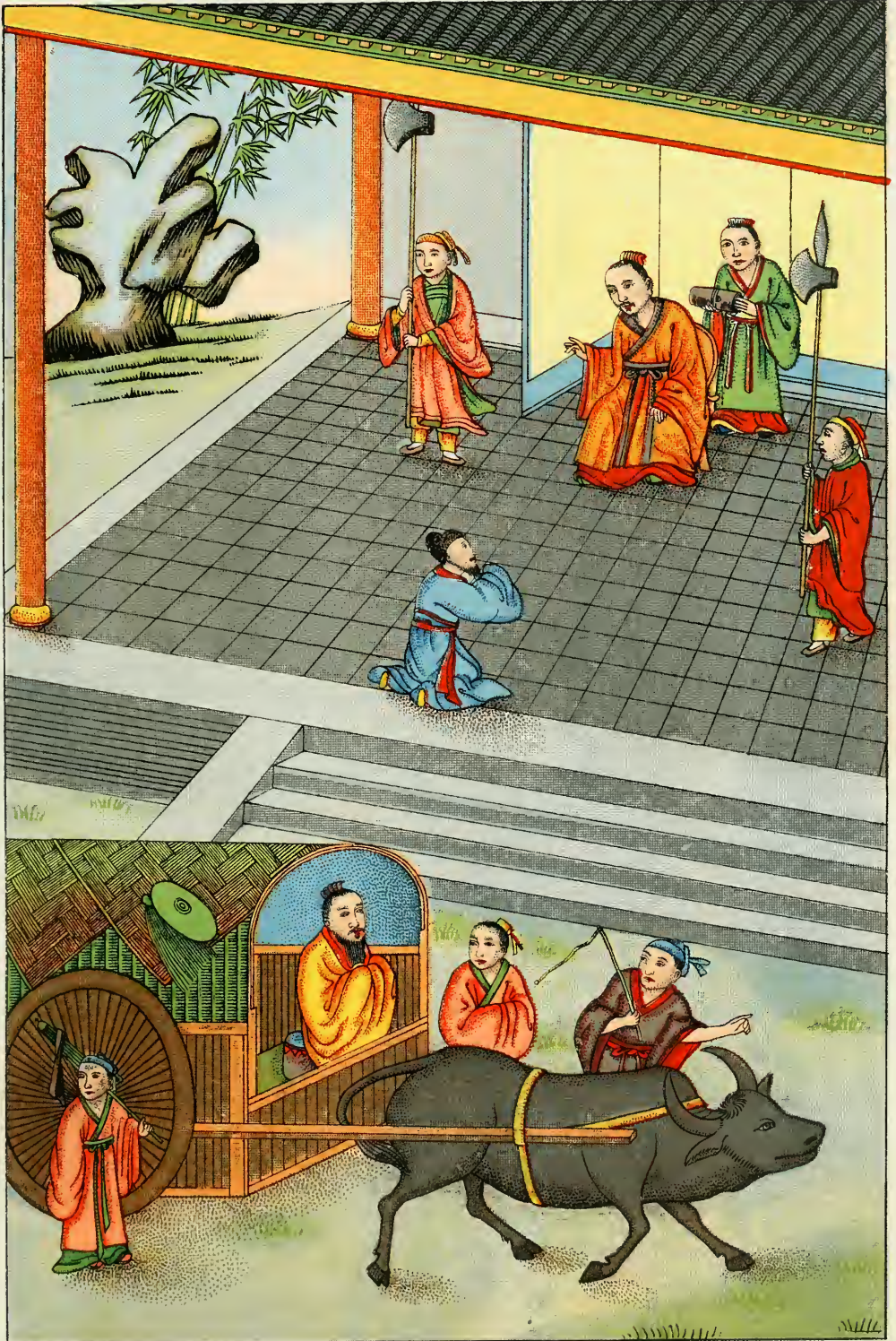
Bk. 28. p. 7.

p. 24.



Confucius charmé par les harmonies musicales perd pour trois mois le goût des viandes.
Confucius Charmed by the Musical Harmonies Loses the Taste for Food for Three Months.





Confucius rebuté quitte le royaume de Tsi.
Confucius, Rebuffed, Leaves the Kingdom of Ts'i.

CONFUCIUS DISMISSED FROM THE KINGDOM OF TSI

The duke of *ts'i* 齊 questioned Confucius concerning the rules of good government. "A good administration", replied Confucius, "consists in a wise handling of finances". The duke was pleased with the interview with Confucius, and wished to give him the land of *Ni-k'i* 尼谿. *Yen Ing* 晏嬰 (*Yen Ping-tchong* 晏平仲) a former teacher of Confucius, who had become minister to duke *King* 景 opposed this measure. "This scholar", he said to the duke, "is very crafty and unfit for government; he is proud and full of his own ideas; he will carry out his administration badly, and will change all the customs of the Kingdom of *Ts'i* 齊, to the great detriment of the people".

The duke was turned from his design and said to Confucius: "I am old; I can no longer give you employment". Confucius once again thwarted departs from the duchy of *Ts'i* 齊 (1).

(1) *Che-ki-tch'é-i* 史記測議
Cheng-tsi't'ou 聖跡圖

Bk. 47, p. 5.
p. 21.

THE MEETING OF CONFUCIUS AND YANG HOUO.

Yang Houo 陽貨 desired to meet Confucius, but the latter always avoided the occasion. Yang Houo took matters into his own hands and sent a present of a piece of meat, in order to put Confucius under an obligation of calling on him to render thanks. Confucius taking advantage of a day when *Yang Houo* 陽貨 was absent, set out to pay him a visit, but chance had decided that they should meet on the road.

Yang Houo 陽貨 made Confucius come home with him, and regaled him with the following expressions, partly serious, partly in jest: "To carry within oneself the treasures of wisdom, and not use them to draw ones country from the blindness into which it is plunged, is that humanity?"—"No" replied Confucius.—"He who is endowed with marvelous powers for governing, and who lets slip the favorable opportunities for undertaking the task, is he a wise man?"—"No", responded Confucius—"The days succeed one another, the months and the years roll by".—"Very well", said Confucius, "I will become a mandarin" (1).

(1) *Cheng-tsi-t'ou* 聖跡圖
Luen-yu

p. 22.
Zottoli 2nd Vol. p. 343.



Entrevue de Yang Hoo et de Confucius.
Interview of Yang Hoo and Confucius.



Confucius ouvre une école dans son pays natal et travaille à la compilation des livres canoniques.

Confucius Opens a School in His Native Country and Works on the Compilation of the Canons.

CONFUCIUS, THE SCHOOL MASTER.

When Confucius entered the Kingdom of *Lou* 魯, he was 42 years of age. The duke *Tchao* 昭 (1) died and his brother duke *Tin* 定 took over the government of the duchy, 509 B. C. Count *Ki* 季, the conqueror of duke *Tchao* 昭, became prime minister. Under the new regime Confucius retired to his own home, and opened a school where he soon gathered around him numerous disciples. He prepared his collection of canonical books, a sort of manual, or resume of ancient annals and Odes, which were intended for his pupils. This selection was not finished until he was an old man and had lost all hope of finding a place among the political leaders of his age (2).

(1) *Tchao* 昭, duke of *Lou* 魯 had been driven from his principality by three lordly families. The most powerful of his antagonists, the prime minister *Ki P'ing-tse* 季平子, had sent rich presents to *Che Yang* 士鞅, minister to *K'ing-Kong* 頃公, duke of *Tsin* 晉, to influence him not to intervene in the quarrel. The duke of *Lou* 魯, disheartened by the humiliations he had to undergo at the court of *Ts'i* 齊, where he had taken refuge, turned towards that of *Tsin* 晉, which received his very inhospitably. He betook himself then to *Kan-heou* 乾侯, 13 li S. E. of *Tch'eng-ngan hien* 成安縣 in *Tche-li*, and thence sent a petition to *King-Kong* 頃公, who sent him this harsh reply: "Your illustrious Lordship, when chased from your own country, did not think it necessary to inform me, but had recourse to his Maternal uncle, the King of *Ts'i* 齊 and asked help from him; let him then apply once more to the same source".

He commanded him to retire from *Kan-heou* 乾侯, and the unhappy exile had to reenter the principality of *Ts'i* 齊. In 513 he made a new attempt which met with no better success; his enemies send rich gifts, and as he had nothing to offer, his petitions produced no effect, *Ki P'ing-tse* 季平生 arrogated to himself all the power. Confucius insinuated himself little by little into his good graces, whilst he avoided the unhappy prince, not even paying him a visit. He had been lacking in political sense by declaring himself to be so little attached to the legitimate master. The politicians of that period were fond of giving advice, but they never forgot their own interests.

Cf. The Kingdom of *Tsin*. Tchepe S. J. p. 374. 375. 382. 387.

(2) *Cheng-tsi-t'ou* 聖跡圖 p. 23.

CONFUCIUS TEACHES PÉ-YU A LESSON IN POLITENESS

One day *Pé-yu* 伯魚 was spending his time running about the parlor where his father was seated. "Have you studied the book of verses?" the father asked him. "No" replied *Pé-yu* 伯魚. "He who has not studied the book of verses does not know how to talk", gravely added Confucius. *Pé-yu* 伯魚 set himself to study the *Che-king* 詩經.

At another time *Pé-yu* 伯魚 passed with rapid steps before the parlor; Confucius who was within, said to him:

"Have you studied the book of rites?" "No" answered the young man. "Anyone who has not studied the book of rites, is ignorant of civility", remarked the father. *Pé-yu* 伯魚 then gave himself up to the study of *Li-ki* 禮記, the book of rites (1).

(1) *Cheng-tsi-t'ou* 聖跡圖



Confucius fait la leçon à son fils Pè-yu.
Confucius Gives a Lesson to His Son, Pe-yu.



Confucius est nommé sous-préfet de Tchong-tou.
Confucius Is Nominated Sub-prefect of Tchang-tan.

CONFUCIUS AS SUB-PREFECT OF TCHONG-TOU.

In the 15 year of *King Wang* 敬王, the cyclical year *Ping Chen* 丙申, 505 B. C., duke *Tin* 定 appointed Confucius mandarin of *Tchong-tou* 中都 (1).

After having taken up his charge, Confucius began to regulate all the circumstances of life and death. The old men and young men must not sit at the same table; the strong and the weak must not fulfill the same office; the men and women must walk separately; obligation of returning to the owner all objects found on the road; prohibition against falsifying merchandise.

The interior of the coffin was to be made of planks a quarter of an inch thick; the exterior had to be made of planks five inches thick.

He ordered that the burial place be chosen from uncultivated ground; that tombs be not removed; that trees be not planted about the burial place.

At the end of a year all the princes in the neighborhood had adopted these regulations.

The duke *Tin* 定 said to Confucius: "Do you think these regulations are of practical application for the Kingdom of Lou?" — "Not only for the Kingdom of *Lou* 魯", replied Confucius, "but they are practicable as well for the whole Empire" (2).

(1) Actually *Wen-chang-hien* 汶上縣, *Chan-tong* 山東.

(2) *Hio tchou-kiu-yu* 何註家語 Bk. 1. p. 1.
Cheng-tsi-t'ou 聖跡圖 p. 25.
Chen-sien-t'ong-kiên 神仙通鑑 Bk. 6. art. 1. p. 1.

CONFUCIUS, APPOINTED SUPREME JUDGE, CAUSE
THE OFFICIAL, MAO, TO BE EXECUTED.

In the year 503, the 17th year of *King Wang* 敬王 Confucius was named director of public works (1).

In 501, the 19th year of the reign of *King wang* 敬王 the minister, *Ki suen* 季孫, caused Confucius to be appointed supreme judge in order to wipe out the disorders caused by *Yang Houo* 陽貨. During the first seven days of his tenure of office of minister per interim, he caused the functionary *Mao* 卯. to be executed before the Palace gate. The body remained exposed during three days, so as to inspire the people with salutary fear.

“Besides theft and brigandage”, said Confucius. “five categories of crime are worthy of supreme punishment. 1. Insubordination and rebellion. 2. Obstinacy in vice. 3. Impertinent duplicity. 4. Brazen-faced apology for evil. 5. Association and community of action with perverse people. But, the functionary *Chao-tcheng Mao* 少正卯 unites in his own person nearly all these crimes, it is then absolutely necessary to purge society of his presence”.

Confucius was minister “ad interim” for nearly three months, and during that time the pork and sheep merchants did not cheat on the prices asked for their flocks; the men and women walked in separate groups on the road and all objects lost were recovered (2).

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|---------------------------------|--------------|
| (1) <i>Ho-tchou-kia-yu</i> 何註家語 | Bk. 1. p. 3. |
| (2) <i>Ho-tchou-kia-yu</i> 何註家語 | Bk. 1. p. 5. |
| <i>Cheng-tsi-t'ou</i> 聖跡圖 | p. 29. |

This last work, contrary to authors of high repute, sets this incident back five years.

Chen-sien-t'ong-kien 神仙通鑑 Bk. 6. art. 2. p. 3.



Confucius fait exécuter le fonctionnaire "Mao".
Confucius Orders the Execution of the Officer "Mao".



Confucius à l'entrevue de "Kia-kou".
-Confucius at the Interview of "Kia-kou".

CONFUCIUS AT THE CONFERENCE OF "KIA-KOU".

In the year 500 B. C., the 10th year of the reign of Duke *Tin* 定, the two princes of *Ts'i* 齊 and of *Lou* 魯 held a conference at *Kia-Kou* 夾谷; Confucius was one of the delegates of the Kingdom of *Lou* 魯. When the banquet was over, the chief of the choir of musicians of the Kingdom of *Ts'i* 齊, asked the permission of the duke to assemble his musicians for a concert. Immediately the flags, the bannared pikes, and the drums appeared, and the hubbub began.

Confucius ascended the steps of the throne where the two princes were seated, let down his sleeves, made a reverence and said: "What good are these songs and this disorder for signing an agreement? I make bold to ask you to please remove all these musicians".

The crafty duke of *Ts'i* gave orders that they be dismissed, but a short time afterwards, at the request of one of his officials, singer and dancers, beautifully arrayed, were brought on the scene, and began to play and to sing lascivious songs. Confucius returned to the attack. "The impertinent persons", he cried, "work an evil influence on the whole assembly; they are worthy of death. I beseech the duke of *Ts'i* to order that they be chastise in an exemplary manner".

The duke *King* 景, somewhat confused, conceived of offering them as a present to the duke of *Lou* 魯. Confucius then made this remark to *Liang K'icou-kiu* 梁丘據: "Can you fail to recognise the degradation of the duchies of *Lou* 魯 and *Ts'i* 齊? Music has for its purpose the manifestation of virtue; when virtue has disappeared from the Kingdom, it is better to abstain from music".

The duke of *Lou* 魯 did not accept the musicians whom duke *King* wished to offer him (1).

Note. Certain authors affirm that at the time of the conference at *Kia Kou*, 夾谷, (*Kia-ou-hien* 莒蕪縣, of *T'ai-ngan-fou* 泰安府, in *Chang-tong* 山東) Confucius was minister of the duchy of *Lou* 魯, and that he had these dissolute performers put to death.

Cf. *Ho-tchou-kia-yu* 何註家語

Bk. 1. p. 3.

This opinion is opposed to the narrative of *Che-ki* 史記, who clearly says that Confucius was 54 years old when he became minister in the year 498 B.C. Is it possible that he took part in the conference as an adviser, or as a minister "ad enterim"?

(1) *Cheng-tsi-t'ou* 聖跡圖

p. 29.

THE DIPLOMAT.

This famous conference at *Kia-Kou* 夾谷 seems to have been an ambushade for the duke of *Lou* 魯; the foresight of Confucius who had ordered the military official to accompany the duke with a strong escort averted the danger. The clause which the duke of *Ts'i* 齊 had inserted in the official document of the accord, clearly shows his intentions. The gist of the clause was this: When the troops of *Ts'i* 齊 shall cross the frontiers of the duchy on a military expedition, the Kingdom of *Lou* 魯 will add to their force 300 wagons of war. Confucius was still present at the conference when this article was added, and he cried out in protest: "I refuse to accept this clause, unless the duke of *Lou* 魯 shall have a reciprocal right; and unless the territory of *Se-choei* 泗水 and *Wen-Yang* 汶陽 are returned to us" (1).

The duke of *Ts'i* 齊 seeing his plans discovered, returned to his own duchy, and calling his minister *Yen Ing* 晏嬰, said to him: "The duke of *Lou* 魯 has intelligent officers who keep him perfectly informed; as for myself, I am deprived of the same benefit. My officers have outraged the duke of *Lou* 魯. I command you to return immediately the territory of *Se-choei* 泗水 and *Wen Yang* 汶陽 to the duchy of *Lou* 魯" (2).

(1) The Kingdom of *Ts'i* annexed a part of the territory which is to-day comprised in the three sub-prefectures of *Se-Choei hien* 泗水縣 *Wen-Chang-hien* 汶上縣 and *Ning-Yang-hien* 寧陽縣 in *Chan-tong* 山東.

Cf. *Tsouo-tch'oan-kiu-ki* 左傳句解 Bk. 33. p. 3. 4. 5.

(2) *Cheng-tsi-t'ou* 聖跡圖 p. 27.

Chen-sien-t'ong-ki 神仙通鑑 Bk. 6. art. 2. p. 4.



Confucius diplomate.
Confucius the Diplomat.



Confucius réprime les empiétements de trois seigneurs du duché de "Lou".
Confucius Checks the Encroachments of Three Lords of the Duchy of Lou.

CONFUCIUS MINISTER OF THE DUCHY OF LOU.

In the 22nd year of *King-wang* 敬王, the year *Koei Mao*, 癸卯 498 B. C., Confucius, age 54 years, was named minister of the duchy of *Lou* 魯, and, as if by magic, the Kingdom entered upon an era of unheard of prosperity. He gave instruction for a well ordered life and for the rites to be observed at obsequies. "The young people" said he, "ought not to be nourished in the same manner as the old; the strong and the weak should not be treated alike, the men and women must not walk together on the roads". At this golden period all lost articles were recovered; carvings and sculptures on implements of ordinary use were forbidden etc. In a word—this was the application on a grand scale of his program of *Tchong-tou* 中都.

Soon the biographies of Confucius will tell us that the prosperous condition of the country frightened the neighboring states and aroused the jealousy of the Kingdom of *Ts'i* 齊: this was the forerunner of his disgrace at the court of the duke of *Lou* 魯.

Confucius said to duke *Tin* 定: "The law forbids private persons to hide arms in their houses and to raise troops; it fixes also the demensions of the walled cities, which are under the feudal lords. The three lordly families *Mong Suen* 孟孫, *Chou Suen*, 叔孫, *Ki Suen* 季孫 have infringed these regulations. I beseech you to do away with this abuse, and put the ancient regulations into honor".

Prince *Tin* 定 ordered *Tchong Yeou* 仲由 to dismantle the three fortresses of these lords.

Chou Suen 叔孫 refused to obey, and made an alliance with another lord named *Kong-chan Fou-jao* 公山弗擾 of the seigniory of *Pi* 費, who loaned him his troops to fight against the duke of *Lou* 魯. The troops of *Kong-chan Fou-jao* 公山弗擾 were defeated. Confucius entered the city of *Pi* 費, surrounded the three rebellions cities and dismantled them.

This victory notably deminished the power of the feudal lords and was a great advantage to the suzerain, who regained the authority which they wished to take from him by force (1).

Note. The official history "*Tsc-tche-tong-kien-kang-mou*" related that in the 23rd year of the Emperor *King-wang* 敬王, 497 B.C., Confucius became adviser and vice minister to the duke *Lou* 魯, but not a minister with a title.

Cf. *Textes historiques*, Weiger S. J.

p. 181.

(1) *Ho-tchou-kia-yu* 何註家語

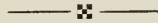
Bk. 1, p. 10.

Chen-sien-t'ong-kien 神仙通鑑

Bk. 6, art. 2 p. 4.

Cheng-tsi-t'ou 聖跡圖

p. 26.





Confucius donne sa démission.

Confucius Resigns.

CONFUCIUS RESIGNS HIS OFFICE.

The people of the Kingdom of *Ts'i* 齊 when they knew that Confucius was at the head of the government of the duchy of *Lou* 魯, took fright and said: "The Kingdom of Lou is going to become powerful, and we, its neighbors, will be the first to suffer from it". They began to ask themselves if it would not be good politics to cede to them some territory". *Li Tch'ou* 黎錡 said to the duke: "First it is better to try everything in our power to disrupt the movement, if we are not successful in that, there will always be time to hand over to them a part of our possessions". With that in view they sent thither 80 young women, splendidly garbed, and exceedingly apt in all the arts of seduction. The result was conclusive; Duke *Tin* 定 spent entire days with these actresses; soon he no longer bothered with the affairs of state, and neglected to make the sacrifices which he was obliged to offer in the suburbs together with all his officials. Confucius seeing this state of affairs resolved to resign (1).

Here begins the wandering life of Confucius, who for 13 years went from one duchy to another offering to each sovereign of these small states his services, counsel and his person; rebuffed on all sides, he did not cease trying until after he had seen fall the lost of his illusious, and was weighed down by the number of his years. Then, at length, on his forced retirement plaintive sighs would spring spontaneously from his wounded heart, sighs that deplored human foolishness that was unable to distinguish the man of real wisdom from the vulgar horde. He died proclaiming himself the salvation of the Empire, a savior unjustly distained.

(1) *Ho-tchou-kia-yu* 何註家語
Cheng-tsi-t'ou 聖跡圖
Chen-sien-t'ong-kien 神仙通鑑

Bk. 1. p. 10.

p. 39.

Bk. 6. art. 2. p. 4.





CHAPTER III.

THE WANDERING LIFE



In order to understand more perfectly the different tableaux, which show Confucius wandering from principality to principality, it is necessary to have an exact idea of the state of China during the era called "Tch'oen-ts'ieou" when the federated princes proclaimed their independence. At that time the Empire was cut up into 21 principalities or Kingdoms, eight of which belonged to members of the Tcheou family, which had divided the Empire among its members by means of civil wars. Suzerainty and vassalage were no longer recognised, though historians place the number of these small, independent states at 124. The Emperor often had to be satisfied with the role of figure-head on the political stage. As a crowned statue he was ordinarily respected, provided he did not meddle in affairs of state. This was the "Golden age" of errant lettrés, when political hawkers, wandering from state to state, offered their advice and service to the highest bidder. Without country, and, too often without conscience, they made a game of establishing and destroying principalities. Artful

sophists, good speakers, resourceful, their profession consisted in weaving alliances between rival princes, or disrupting them, according to the interests of the patrons whom they served. For these men who were recognised as expert players of the game, and who boasted that they held the destiny of Kingdoms in their hands, personal interest was never forgotten, but the mere glory of success was an important factor in the manifestation of their prowess. The question of justice or patriotism never entered into the work of destroying or establishing a principality; it was simply a game to which they were addicted.





Le gardien de la frontière du royaume de "Wei", fait visite à Confucius.
The Guardian of the Frontier of the Kingdom of Wei Pays a Visit to Confucius.

A GUARDIAN OF THE FRONTIER OF WEI
VISITS CONFUCIUS.

Confucius left the Kingdom of *Lou* 魯 and entered the duchy of *Wei* 衛 (actually *Wei-hoei-fou* 衛輝府, in *Ho-nan* 河南).

The officer in charge of the frontier guards asked for an interview with Confucius. "Can I refrain from visiting this sage who comes into our country?" he exclaimed. The disciples of Confucius led the official into the apartment of their master. After the visit Confucius said to his disciples; "My children, why are you sad at the thought that I have lost my dignity? For a long time now there has been no order in the whole Empire. Heaven is going to send a master to promulgate the teaching of the ancient sages and to regenerate the country".

In his own thoughts, the commentaries add, this looked-for savior was none other than himself. Either heaven would restore to him his dignities, or he would wander from Kingdom to Kingdom as the preacher of holy doctrines (1).

(1) *Luen-yu* 論語
Cheng-tsi-t'ou 聖跡圖

Cf. Zottoli 2° V. p. 229.
p. 31.

THE PEOPLE OF KOANG TAKE CONFUCIUS FOR
THE BRIGAND YANG HOÜO.

After remaining some time in the dutchy of *Wei* 衛, Confucius wished to go to the kingdom of *Tch'en* (at present *Tch'en-tcheou fou* 陳州府 of *Honan* 河南,

When he wished to pass through the country of *K'oang* 匡, the inhabitants took him for *Yang-houo* 陽貨 who had ravaged their country, and who resembled Confucius in a striking manner. They kept him captive for five whole days and many wished to harm him. *Tse-lou* 子路 concluded the affair in peace. Confucius played tranquilly on the lute during the time that he was detained as prisoner.

The *Luen-yu* 論語 seems less positive. Confucius was very sad, it is there stated, but consoled himself with the following words: Since *Wen-wang* 文王 is dead, is it not true that his sublime doctrine remains in my possession only. If heaven were to destroy this doctrine, where would our descendants find this doctrine for themselves? No, heaven will not destroy this doctrine. What can the people of *K'oang* 匡 do to me?

Confucius considered himself as the living incarnation of the doctrine of *Wen-wang* 文王 and the only mortal possessor of this doctrinal treasure. Were he to disappear, what would become of the doctrine of the wise?

This incident took place in the year *I Se* 乙巳, 496 B. C., the 24th. year of *King wang* 敬王. We can thus conclude with

(1) There are two opinions as to the geographysical position of this locality

1. *Koang* 匡 is 30 li west of *Soei-tcheou* 睢州, of *Koei-te fou* 歸德府, in *Honan* 河南.

Cf. *Ming-i-tong-tche* 明一統志.

2. *Koang* 匡 should be in *Tche-li* 直隸, to the S. W. of *Tchang-yuen hien* 長垣縣 in *Ta-ming fou* 大名府.

Cf. *King-tch'oan-i-i* 經傳釋義.



Les habitants de "Koang" veulent tuer Confucius, qu'ils prennent pour le brigand Yang houo.

The Inhabitants of Loang Wish to Kill Confucius, Having Mistaken Him for the Brigand, Yang Louo.

certainty that Confucius, filled the office of minister at the court of the Duke *Ting* 定 for about one year only.

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|-------------------------------|-------------------------|
| (1) <i>Cheng-tsi-t'ou</i> 聖跡圖 | p. 42. |
| <i>Luen-yu</i> 論語 | Zottoli p. 272 (2 vol.) |
| <i>Che-ki-tch'e-i</i> 史記泐議 | Bk. 47, p. 12. |
| <i>Ho-tchou-kia-yu</i> 何詒家語 | Bk. 5, p. 4. |

CONFUCIUS IS RECEIVED WITH RESPECT BY
THE DUKE OF WEI.

After his adventure in *Koang* 匡, Confucius returned to the duchy of *Wei* 衛, and the Duke *Ling* 靈 accompanied him to the suburbs of the capital in order to manifest the pleasure which he felt on receiving him.

During his second stay, Confucius lived with the brother-in-law of *Tse-Lou* 子路, who was called *Yen-tchou-tchou* 顏濁鄒. He was given the same quantity of rice for his subsistence by the Duke of *Wei* 衛 as he had been obliged to pay while in the duchy of *Lou* 魯 (1). In short, *Ling* 靈 was most courteous to his guest, and, had a favorable opportunity presented itself, Confucius would have obtained a position as an official in this kingdom.

Unfortunately, the occasion so ardently desired and so impatiently awaited did not present itself., as we shall see.

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- (1) A thousand measures.
(2) *Cheng-tsi-t'ou* 聖跡圖.
Che-ki-tch'e-i 史記測議.



Le duc de Wei accueille Confucius avec égards.
The Duke of Wei Receives Confucius with Respect.



Equipée de Confucius et de la belle Nan-tse.
The Carriages of Confucius and the Belle, Nan-tse.

CONFUCIUS AND THE TOO WELL KNOWN NAN-TSE.

For the second time Confucius left the kingdom of *Wei* 衛 for the village of *P'ou* 蒲 (*Tchang-yuen-hien* 長垣縣 in the department of *Ta-ming-fou* 大名府 *Tche-li* 直隸. About a month later, he returned for the third time into the Dutchy of *Wei* 衛 and lodged with a Mandarin called *Kiu Pe-yu* 蘧伯玉.

The duchess *Nan-tse* 南子, wife of the Duke *Ling* 靈, a woman celebrated for her lax morals, asked to see Confucius. At first he refused, but finally had to yield to her desire and entered the reception room. As soon as Confucius heard the sound of the gems with which she was adorned, he turned his face to the north, went through the customary ceremonies and remained with his eyes cast on the ground for the remainder of the visit.

Tse-Lou 子路 manifested his discontent for conduct which he considered as insulting.

Nan-tse 南子 undertook to lead him in her suite through the whole village. She rode in a chariot, seated at the side of the Duke *Ling* 靈.

An officer *Yong-Kiu* 雍渠 accompanied the chariot on horseback.

Confucius, riding in a chariot, followed the cortege, which traversed every street in the capital.

The disciples of Confucius did not hide their indignation and he himself, filled with confusion, fled from the duchy.

May heaven abandon me! May heaven abandon me! if I have done wrong, cried Confucius in protestation of his innocence.

It was an occasion to apply his saying: "I know no one who loves virtue as much as beauty".

(1) *Cheng-tsi-t'ou* 聖跡圖.

Che-ki-tche-i 史記測議.

HOAN-TEOU THREATENS TO KILL CONFUCIUS.

On leaving the kingdom of *Wei* 衛 Confucius thought of taking up his residence in the kingdom of *Song* 宋. On his way, he passed by *Ts'ao* 曹.

Se-ma Hoan-teou, 司馬桓魋, commissary of stores, of the kingdom of *Song* 宋, learning that Confucius gathered his disciples together under a large tree to teach them, threatened to pull down the tree and to kill the conference giver.

His disciples counseled him to take flight immediately.

“Heaven has made me virtuous, replied Confucius, what can *Hoan-teou* 桓魋 do to me?

He departed secretly from the duchy of *Song* 宋 and fled into the kingdom of *Tch'en* 陳 (3).

Several works claim that Confucius gathered his disciples under this large tree to treat of the politics of the time, and did not scruple to vilify the administration.

It was for this reason, they add, that *Hoan-teou*, 桓魋 who was responsible for good order in the state of *Song* 宋 wished to put an end to these meeting which would cause dissension in the kingdom.

(1) The ancient territory of *Song* 宋 comprised the present district of *Chang-k'ieou hien* 商邱縣, *Koai-te fou* 歸德府, in *Honan* 河南.

(2) *Ts'ao* 曹 corresponded to the sub-prefecture of *Tin-t'ao hien* 定陶縣 present dependant of *Ts'ao-tcheou fou* 曹州府, in *Shan-tong* 山東.

(3) *Cheng-tsi-t'ou* 聖跡圖.

Che-ki-tche-i 史記測議.

Chen-sien-t'ong-kien 神仙通鑑.



L'intendant militaire de Song fait abattre l'arbre sous lequel Confucius tenait ses conciliabules.
The Military Commissioner of Song Orders Cut down the Tree under Which Confucius Teaches.



Confucius en panne à la porte de la ville de Tcheng.
Confucius Delayed at the City Gate of Tchâng.

CONFUCIUS AT THE GATE OF THE CITY OF
TCHEN.

While traveling to the kingdom of *Tch'en* 陳, Confucius lost the way, so that on his arrival at the eastern gate, he had to wait for his disciples who had taken another route. On leaving the city an old mandarin called *Kou-pou Tse-king* 姑布子卿 noticed Confucius. A little further on he met *Tse Kong* 子貢 and said: "I have just met a man back there at the eastern gate whose forehead reminds one of the emperor. He has the neck of *Kao T'ao* 皋陶 the shoulders of *Tse Tch'an* 子產. His bust is about two inches shorter than that of *Yu* 禹. He gave me the impression of a soul in suffering or of a dog whose master is dead".

(1) At present it is the city of *Tcheng-tcheou* 鄭州, of *K'ai-fong fou* 開封府 in the province of *Honan* 河南.

(2) Minister of *Choen* 舜, in charge of the administration of justice.

Note: *Kou-pou tse-king* is a physionomist of great renown, a contemporary of Confucius. He owes his celebrity to a prediction, which he made to *Siang tse*, son of a concubine of *Tchao Yang*, to whom he promised the sovereign power 晉.

(3) *Chen-sien-t'ong-k'ing* 神仙通鑑 • lb. 6, art. 1, p. 3.

” ” ” lb. 6, art. 2, p. 4.

Che-ki-tch'e-i 史記測議 lb. 47, p. 12.

Cheng-tsi't'ou 聖跡圖 p. 36.



THE ORIGIN OF AN ARROW.

After his entrance into the kingdom of *Tch'en* 陳, Confucius lodged with a man named *Se-tcheng Tcheng-tse* 司城貞子, and remained there for more than a year.

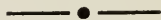
One day a vulture was seen to strike against the roof of the parlor and drop dead. Its beak had been pierced with an arrow made of the wood of a lote-tree. The point was made of stone. Duke *Ming*. 潁 ruler of the kingdom of *Tch'en* 陳, asked Confucius whence this arrow could have come.

"This arrow, replied, Confucius, belongs to *Sou-chen*, 肅慎 who received it from *Ou-wang* 武王 as an authentic proof of his investiture of the appanage of *Tch'en* 陳. After his victory over the *Chang* 商 *Ou-wang* 武王 had returned this arrow by conferring it upon the dutchy of *Tch'en* 陳. This testimony is to be found in the ancient archives (1). This fortunate circumstance gave Confucius an occasion to display his erudition, but did not open to him the door of an official career.

(1) *Chen-sien-t'ong-k'ien* 神仙通鑑
Cheng tsi-t'ou 聖跡圖

Bk. 6, art. 1, p. 1.

p. 37.





Confucius explique l'origine d'une flèche.
Confucius Explains the Origin of an Arrow.



Réflexions d'un paysan en voyant Confucius occupé à jouer d'un instrument de musique.
Reflections of a Farmer on Seeing Confucius Playing a Musical Instrument.

THE OATH AT POU. SOJOURN IN THE
DUCHY OF WEI.

Followed constantly by a series of failures, Confucius withdrew from *Tchen* 陳. Passing by the city of *Pou* 蒲 he decided to return to the duchy of *Wei* 衛, for the fourth time, with a number of his disciples who accompanied him. The inhabitants of this city hated the people of *Wei* 衛. They refused Confucius passage through their territory and obliged him to take an oath that he would turn back. Confucius, pretending that an oath that had been forced upon him by violence meant nothing in the eyes of the spirits, chose another road into the kingdom of *Wei* 衛. He took care to obliterate the traces of his cart in order that he might not be pursued by the people of this country.

As in the past no one wanted to have anything to do either with him or with his counsels, and all took pains to avoid him.

One day while he was playing on a musical instrument, a peasant passed by carrying two crows on his shoulder. "With what remarkable enthusiasm he plays", stated the passerby. A moment later he added, "And the tenacity of the idiot! No one is paying any attention to him. Would he not do better to stop? When the water is deep one removes one's clothing up to the waist in order to pass. If the water is shallow, one need only remove one's stockings" (1).

With a sigh Confucius said, "What stubbornness! There is nothing more difficult to deal with than such a theory.

The real difficulty, the commentators add, is to persist in offering one's services in spite of rebukes, and to urge oneself forward with greater perseverance the more constant one's enemies are in their endeavors to gain the victory.

(1) We must know how to adapt ourselves to circumstances.
If you are not wanted, go.

(2) *Luen-yu* 論語 Zottoli p. 325 (2 vol.)
Cheng-tsi-t'ou 聖跡圖 p. 38.
Luen-yu 論語 (new commentary in Mandarin).

CONFUCIUS ON THE BANKS OF THE HOANG-HO.

The great unknown resolved to turn his steps towards the kingdom of *Tsin* 晉 (1) in order to visit *Tchao-Kien-tse* 趙簡子.

He had already arrived on the banks of the *Hoang-Ho* 黃河 when he learned that *Tchao-Yang* 趙鞅 had just put to death two functionaries of great merit, named: *Teou-Ming-lou* 竇鳴犢 and *Choen Hoa* 舜華.

On the receipt of this news, Confucius sighing said: O majestic river, it is my fatal destiny that I am not to cross thee in order to pass into the kingdom of *Tsin* 晉. The licorn flees a country where they disembowl animals and kill their young; the dragon leaves the ponds which men drain in order to catch fish; the phenix never appears in a land where birds nests are

(1) The capital of the duchy of *Tsin* was at first *T'ai-yuen hien* 太原縣, sub prefecture of *T'ai yuen fou* 太原府, in *Chan-si* 山西.

Cf. *Che ki-tch'e-i* 史記測議 Bk. 39. p. 1.

Ming-i-tong-tche 明一統志 Bk. 19. p. 2.

Afterwards this capital was transferred to the city which now bears the name of *I-tch'eng hien* 翼城縣, of *P'ing-yang fou* 平陽府, in *Chan-si* 山西.

Cf. *Che ki-tch'e-i* 史記測議 Bk. 39. p. 3.

Ming-i-tong-tche 明一統志 Bk. 20. p. 2.

The kingdom of *Tsin* 晉 comprised the present *Chan si* 山西, together with a part of *Ho-nan* 河南 and *Tche-li* 直隸. To the east it stretches out beyond the great mountain chain known as *T'ai-hang shan* 太行山, or as *Ou-hang-chan* 五行山. It was bounded on the west by the Yellow River; on the north the mountains of *Ta-mo* 大莫 and *In-chan* 陰山 served it as a rampart, while on the south the Yellow River and the mountains of *Cheou-yang* 首陽, *Ti-tchou* 底柱, *Si-tch'eng* 浙城 and *Wang-ou* 王屋 made a double defense. The interior of the country is reached through the celebrated Pass, *Tong koan* 潼關, where many a battle has been fought.

The duke of *Tsin* at that time was *Tin-kong* 定公 511-475. *Tchao Yang* 趙鞅 of whom he speaks here, was the nephew of the prime minister *Tchao-ou* 趙武, and the father of *Tchao Ou siu* 趙無恤, otherwise known as *Tchao Siang-tse* 趙襄子. He was one of the great lords of the kingdom of *Tsin* 晉, and the head of one of the three powerful families who divided the kingdom among themselves in 452.

Cf. *Royaume de Tsin*. Tschepe S.J. p. 1 399, 422.



Confucius arrivé sur les bords du Hoang-ho.
Confucius Arrives on the Banks of the Hoang-Ho.

destroyed in order to break the eggs. If the birds and the animals have an instinct for avoiding danger, should I, Confucius, be less wise than they?

He retraced his steps and took the road to *Tseou* 陬, his native country. It was after his return home that he breathed forth his sorrow in the ode intitled: *P'an ts'ao* 槃操. "In my wandering course through the world all the kingdoms have rejected me; they prefer the wicked birds of prey to the phenix. Before an aberration so profound my heart is broken with grief. Mounted on my wagon, enroute for the kingdom of *Tsin* 晉, I had already seen the vast expanse of the *Hoang Ho* 黃河 rolling before me, when suddenly I had to renounce the passage across. Without delay the driver takes the road to my own country of *Tseou* 陬. How unfortunate I am! It is the end of my doctrine! Unhappy plaything of a fate unmerited, after having fluttered here and there through the kingdom of *Wei* 衛 to come back to thy own country, and there to spend the days in cheerfulness in spite of thy longings".

He could not resign himself to his lot for a long time, for, not long afterwards he again took the road to the duchy of *Wei* 衛. He had lost the habit of living unknown, but he did not take his proper place until time had stripped the leaves one by one from all his illusions.

(1) *Chen-sien-t'ong-kien* 神仙通鑑

Bk. 6, art. 2, p. 5.

Chen-tsi-t'ou 聖跡圖

p. 39.

Che-ki-teh'e-i 史記測議

Bk. 47, p. 16.

PHILOSOPHIC REFLECTIONS OF CONFUCIUS
WHILE CONTEMPLATING THE FLOW OF A RIVER.

On day Confucius was in incontemplation on the bank of a great river. "Why is it", asked *Tse-Kong* 子貢, "that the wise men love to contemplate the water?"—"The water flows without ceasing", replied the master. "You do not understand this lesson. This water is the image of virtue; always it flows, but ever it follows regularly the bed of the river. It is the symbol of justice that always follows its proper course. Water is the symbol of true doctrine, which like a deep river, flows ever on and on, and fears nothing: it is also an image of true courage, strong and ever peaceful: it symbolizes also the law which dwells within its own limits. Then, too, in the water you see the image of rectitude which maintains its own level with the great and small: you see there the picture of true philosophy that begins at the very source of happenings in order to follow them through their various developments. Finally, it is the symbol of the will which ought to vary its acts always in the right limits like the water between the banks: in short, water is the rule of good which we can study in contemplating it. That is why intelligent men find pleasure in contemplating it" (1).

(1) *Cheng-tsi-t'ou* 聖跡圖



Réflexions philosophiques de Confucius en contemplant le cours d'un fleuve.

Reflections of Confucius While Contemplating the Course of a River.



Confucius obtient la mise en liberté de trois directeurs des travaux du duché de Tch'eng.
Confucius Obtains the Release of Three Directors of the Duchy of Tch'ang.

CONFUCIUS SAVES FROM DEATH THE THREE DIRECTORS
OF LABOR OF THE DUCHY OF TCHEN.

In spite of all his past deceptions, it is necessary to believe that Confucius made another appearance in the little duchy of *Wei* 衛, for, the *Cheng-tsi-t'ou* 聖跡圖 again represents him to us as traveling from the duchy of *Wei* 衛 towards that of *Tch'en* 陳.

The construction of the palace of *Ling-yang* 陵陽 was not yet completed when he arrived there; nevertheless, several dozen workmen had already lost their lives in the task, and three directors of the labor had been put in prison, awaiting capital punishment. When Confucius went to pay a visit to the duke of *Tch'en* 陳, the latter led him out upon the terrace of the new palace in order to show him around the construction. It was then that the duke said to Confucius: "When the Emperor *Tcheou* 周 built the palace of *Ling-T'ai* 靈臺 were there not some deaths among the men also?"

Confucius replied: "That was at the period of time when the influence of *Wen Wang* 文王 grew great; all the neighboring states joined with him, and soon the whole empire passed into the hands of his descendants. Of what utility was the murder of all these workmen in the construction of the palace?"

The duke set at liberty the three officers who had been detained and already condemned to death (1).

(1) *Cheng-tsi-t'ou* 聖跡圖 . . .

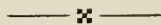
THE DUKE OF WEI WATCHES THE FLIGHT OF WILD GEESE.

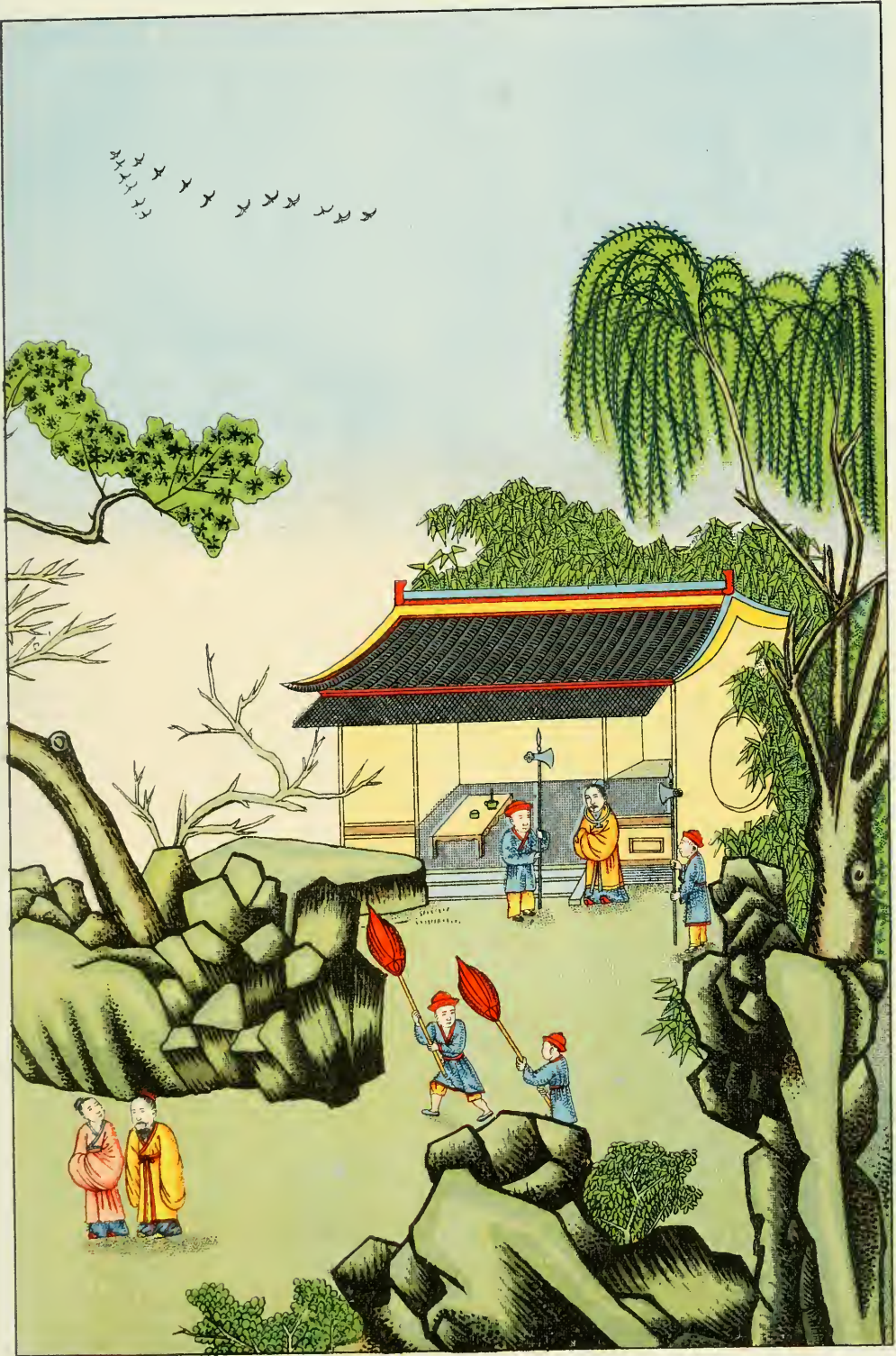
The moral lesson which he had just given to the duke served, no doubt, only to deminish his reputation, for, Confucius, with a perseverance worthy of a better lot, for the sixth time betook himself to the duchy of *Wei* 衛, where he began, no doubt, to make himself a nuisance, as the following anecdote shows. The duke *Ling* 靈 asked Confucius what were his theories on war. "On this subject", replied the visitor, "I am not an expert".

The next day while he was talking with the duke, the latter began to look with distracted air at a flock of wild geese flying by. Confucius understood the lesson, and terminating the interview, set out to offer his counsels to the duke of *Teh'en* 陳.

That was in the third year of the duke of *Ngai* 哀, prince of *Lou* 魯, i. e. in the year 392 B. C., when Confucius had reached his sixtieth year (1).

(1) *Cheng tsi-t'ou* 聖跡圖





Le duc de Wei, médiocrement intéressé par les discours de Confucius, regarde les oies sauvages.
The Duke of Wei, but Slightly Interested in the Discourse of Confucius, Watches the Wild Geese.



Confucius et ses disciples cernés par les paysans du pays de Yé.
Confucius and His Disciples Encompassed by the Country People of Ye.

CONFUCIUS SURROUNDED BY THE INHABITANTS
OF THE COUNTRY OF YE.

Envoys from the kingdom of *Tch'ou* 楚 (1) came to the duchy of *Tch'en* 陳 to find Confucius and to invite him to pass over into their country. At this news there was great commotion in the principalities of *Tch'en* 陳 and *Ts'i* 齊, which sent agents forward to bar the route to them. Surrounded, without anything to live on in the country of *Ye* 葉, Confucius and his disciples were in danger of dying of hunger; the latter were already worn out and hardly had strength enough to walk. Tse Kong cried out: "The doctrine of Confucius is too perfect; it is for that reason that the whole world rejects it". — "And what difference does it make, if they will have nothing of it", answered *Yen-Yuen* 顏淵, "Later they will see clearly that it is the doctrine of a sage".

Confucius passed all these days playing the lute and singing his poems.

Tse-Kong 子貢 was sent to the duke of *Tch'ou* 楚, who dispatched an armed force to extricate Confucius from his plight and bring him back to the duchy (2).

(1) *Cheng-tsi-t'ou* 聖跡圖

p. 43.

(2) *Che-ki-tch'e-i* 史記測議

Bk. 47, p. 21.

THE THEORY OF CONFUCIUS ON GOOD GOVERNMENT.

During the years that follow we shall witness a remarkable renewal of activity on the part of this old man of sixty years. During three or four years he led the life of a wanderer. Hardly had he quitted the duchy of *Tch'ou* 楚 when he presented himself to the duke of *Ye* 葉 (1). The Prince asked him his advice on good government. Confucius replied: "When the neighbors are satisfied, little by little those who are farther away finally come" (2).

(1) *Ye* 葉 was the city which is now *Ye-hien* 葉縣, in *Nan-yang fou* 南陽府, *Ho-nan* 河南.

(2) *Cheng tsi-t'ou* 聖跡圖





Confucius expose au duc de Yé sa théorie sur un bon gouvernement.
Confucius Reveals His Theory on Good Government to the Duke of Ye.





Confucius et les deux laboureurs qui refusent de lui indiquer le passage à gué.
Confucius and the Two Laborers Who Refuse to Point out where to Ford the River.

CONFUCIUS AND THE TWO LABORERS.

From the little duchy of *Ye* 葉, the imperturbable traveler betook himself to the principality of *Tch'en* 陳 and thence into the kingdom of *Ts'ai* 蔡 (1). From *Ts'ai* he returns to *Ye* 葉, only to return again to the duchy of *Ts'ai* which he had just left. He was like a foot ball being kicked from one side of the field to the other by vigorous players.

When he arrived at the border of the two duchies of *Ts'ai* 蔡 and *Tch'ou* 楚, *Tse-Lou* 子路 saw two laboring men and went to ask them where one could ford the river.

These two tillers of the soil named *Tchang Tsiu* 長沮 and *Kie Ni* 桀溺, were former mandarins who had given up their positions during these troublesome times.

Tchang Tsiu 長沮 said to *Tse Lou* 子路: "Who rides on that wagon?"—"Confucius", replied the disciple—"Ah, it is Confucius from the kingdom of Lou?"—"Most assuredly"—"Ah, surely he ought to know where to find the ford, for he has crossed and recrossed it many times".

Tse Lou 子路 went off to ask the same information from *Kie Ni* 桀溺. "What is your name", asked the laborer.—"I am *Tchong-yeou* 仲由"—"Are you a disciple of Confucius from the duchy of *Lou* 魯"?—"Yes", he replied.—"Who can stay the collapse of an empire which hurls itself towards its ruin like an impetuous torrent? Rather than follow this fugitive lettré, you would be better advised to imitate the philosophers who withdraw themselves from affairs". Having said this, he continued sowing the seed.

Tse Lou 子路 had to retire. He went to recount to Confucius his discontent. Confucius breathed forth the sadness of his heart in these terms: "We cannot live in the company of birds and brutes; if I sever all my relations with men, who then will I have for companions? If order reigned in the empire, I, *K'ieou* 丘' would not propose a remedy to cure it" (2).

(1) Actually *Chang-ts'ai hien* 上蔡縣 of *Jou-ning fou* 汝寧府, in *Ho-nan* 河南.

(2) *Luen-yu* 論語
Cheng-tsi-t'ou 聖跡圖

Zottoli 2nd vol. p. 353, 354.
p. 45.

CONFUCIUS CUT OFF FROM THE LAND ENDOWMENT
OF CHOU CHE.

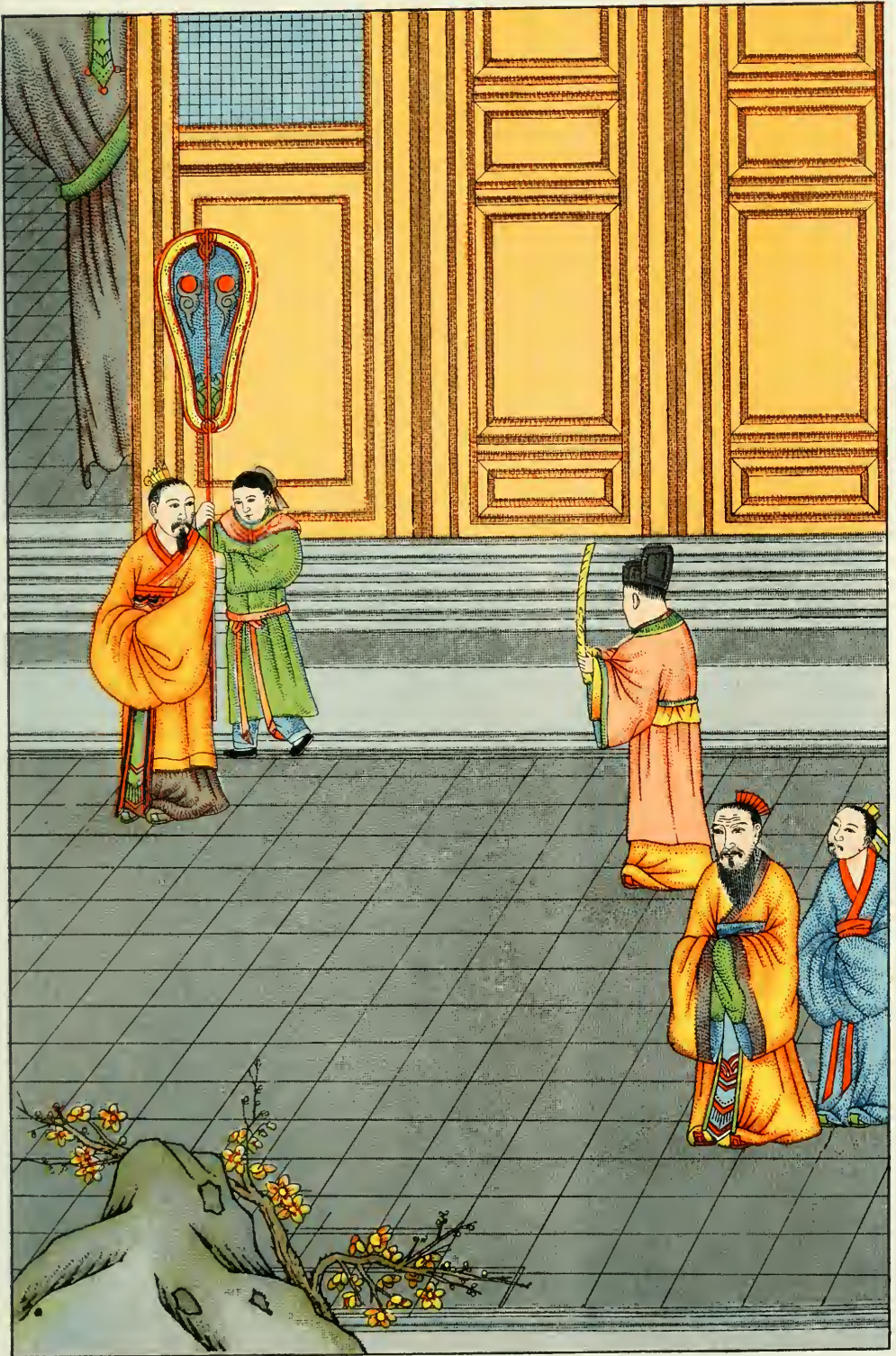
Confucius now comes into the kingdom of *Tch'ou* 楚; the king *Tchao Wang* 昭王 had intended to confer on him the land of *Chou-che* 書社, a territory about 700 li square (1).

Tse-si 子西, prime minister of the kingdom of *Tch'ou* 楚, persuaded the king not to give this office to Confucius. "Among all your subordinates", said he, "who will you find more clever than *Tse Kong* 子貢? What mandarin is cleverer than *Yen-Hoei* 顏回? Who of your military officers is more capable than *Tse Lou* 子路? And *Tsai Yu* 宰予, is he not more clever than all the other subalterns? If you give this fief to Confucius, all his disciples will get official positions, and the kingdom of *Tch'ou* 楚 will have to suffer from the invasion of all these foreigners". The king surrendered to these arguments, and did not confer on Confucius the office which he intended to give him.

Confucius was decidedly too wise and his disciples too clever. Such men constituted a danger for the state which would employ them. The rival states, jealous of the glory and power which a minister of Confucius' ability would be sure to bring to the kingdom, would immediately oppose such a choice. Always, even to the day of his death, he would be too wise to be a minister. Such is the thesis upheld by the Confucian School to explain the repeated repulses of the proffered advice of Confucius.

His hopes having been thwarted in the kingdom of *Tch'ou* 楚, we see Confucius once more returning to the kingdom of

(1) In ancient times twenty-five families were supposed to form a *Li* 里. At the head of these twenty-five families was a chief of the village, whose duty it was to keep a list of the families under his jurisdiction. The district which was intended for Confucius was, therefore, composed of 700 villages, or *Li* 里, and comprised 17500 families.



Confucius évincé pour l'apanage de Chou-ché.
The Appanage of Chou-che Refused to Confucius.

Wei 衛. That was in the sixth year of the reign of duke *Ngai* 哀, in the year 489 B. C., Confucius being sixty three years of age (1).

- (1) *Cheng-tsi-tou* 聖跡圖
Che-ki-teh'e-i 史記測議

p. 46.
Bk. 47, p. 21.

Note. — The kingdom of *Tch'ou* 楚 extended from the prefecture of *King-tcheou fou* 荊州府 in *Hou-pe* 湖北 up to the north of *Yu-tcheou* 裕州, 120 li N.W. of *Nan yang fou* 南陽府, *Ho-nan* 河南, and went as far as *Sin-yang tcheou* 信陽州. It comprised the western portion of *Ngan-hoei* 安徽 and a part of *Hou-nan* 湖南.

At that time the king was *Tchao Wang* 昭王 515-489. In 506 the armies of *Ou* 吳, commanded by *Ou Tse-siu* 吳子胥 and *Pe P'ei* 伯嚭 invaded the kingdom of *Tch'ou* 楚, took possession of the capital and destroyed the tomb of *P'ing Wang* 平王. The king, *Tchao Wang* 昭王, pursued by *Ou Tse-siu* 吳子胥, sought refuge in the state of *Soei* 隨. The king of *Ts'in* 秦 sent an army of 500 war chariots to aid the fugitive king. The troops of *Ou* 吳 were repulsed and *Tchao Wang* 昭王 restored to the throne.

The episode of the journey of Confucius to the kingdom of *Tch'ou* 楚 should be placed in the last or next to the last year of the reign of this monarch.

Prince *Tse-si*, mentioned here as being opposed to the admission of Confucius to official position, was the brother of *Tch'ao Wang* 昭王 and filled the office of prime minister at that time.

Cf. *Royaume de Tch'ou* (Tschepe S.J) p. I. 260-265.

THE VAUDEVILLE OF THE "PHENIX".

The picture (Fig. 46) represents an incident that happened during Confucius' stay in the kingdom of *Tch'ou* 楚. A man pretending to be an idiot ran before the wagon of Confucius and began to sing the following comic song: "Phenix! Phenix! how feeble you have become! If you are powerless to repair the past, at least prepare the future: Hide thyself, oh, hide thyself quickly, for in our times the government is in danger and hurries to its ruin!

The Phenix never shows itself except during the golden age of humanity; you have erred in showing yourself in these sadly troublesome times; hide yourself as quickly as possible".

Such is the sense of the comedy which became very popular in the kingdom of *Tch'ou* 楚. It was composed as a mockery and for the purpose of deriding Confucius for his habit, apparently insane, of hawking his counsel and begging for honors (1).

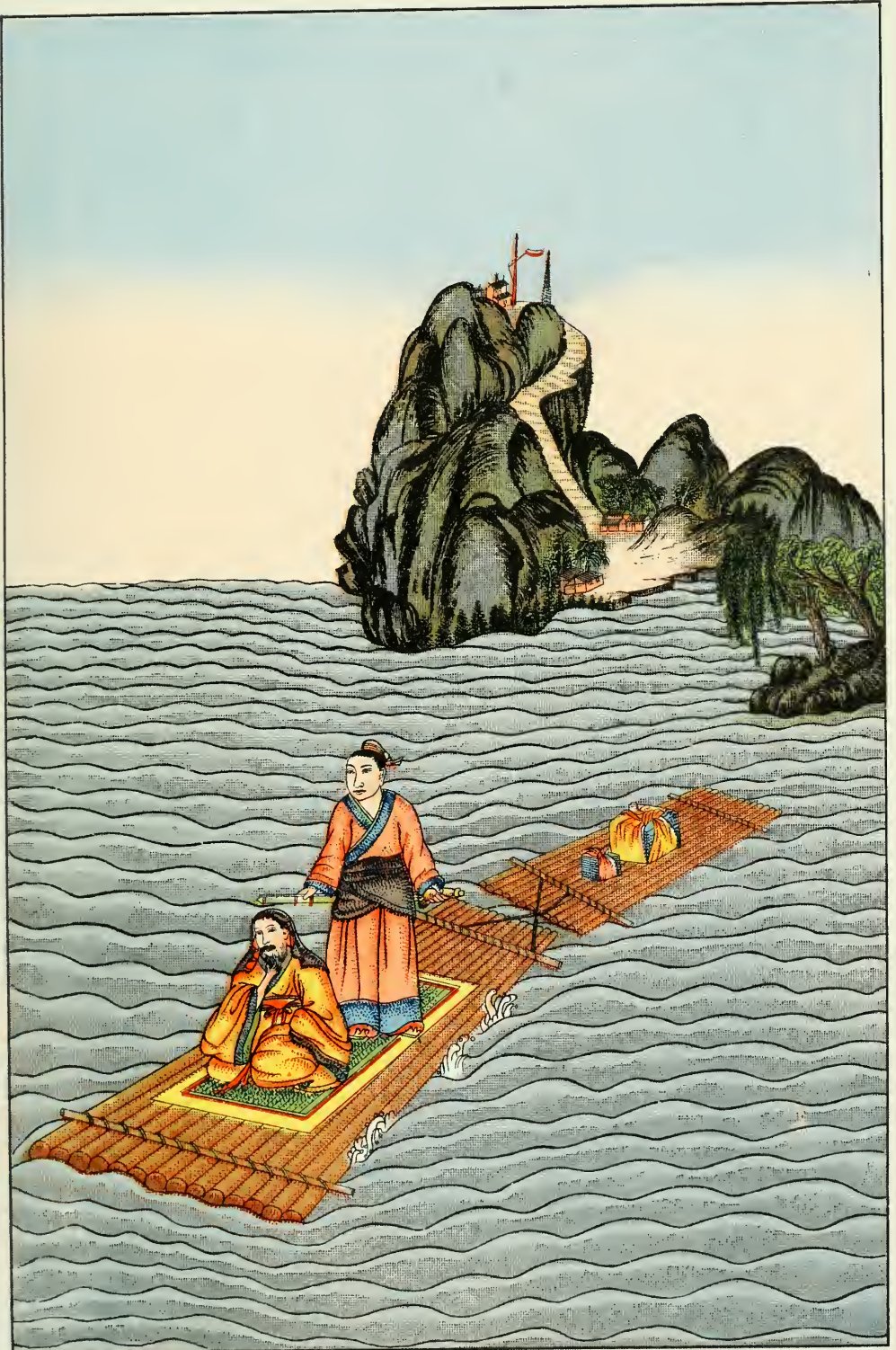
(1) *Cheng-tsi-t'ou* 聖跡圖
Luen Yu 論語

p. 47.

Zottoli 2nd Vol. p. 353.



Le vaudeville du "Phénix" pour railler Confucius.
Jeering Confucius with the Ballad of "The Phoenix".



Confucius et Tse Lou prennent le large.
Confucius and Tse Lou Go Abroad.

IF I SHOULD CROSS THE SEAS...?

"The propagation of my doctrine makes no progress at all", cried Confucius in desolation. "If I should embark upon a raft to cross the seas, who would be bold enough to follow me? Would it not be you, *Ycau* 由?" *Tse Lou* 子路 was delighted at hearing the words issue from the lips of his master.

Confucius also added: "*Yeou* 由, you love dangerous adventures more than I do, but your judgment is not yet completely formed" (1). The accompanying picture shows Confucius and *Tse Lou* 子路 on board a raft putting out to sea from the coast of *Chan-tong* 山東. The little raft hitched on behind carries the precious collection of the canonical books, which, according to the lettrés, contain the true doctrine which is capable of saving the world. The picture is reproduced from a recent edition of *Luen-yu* 論語 (2) with commentations in the mandarin language, and destined for young scholars.

In the year *I Mao* 乙卯, 486 B. C., *Ki-koan che* 亓官氏 the legitimate wife of Confucius died.

From this marriage he had one son *Pe-yu* 伯魚, and one daughter *Tche-tchang*, whom he gave in marriage to *Kong-ye Tchang* 公冶長, a celebrated lettré, honored in the temple of Confucius in the third row of the west room. After the period of mourning was finished Confucius, then aged 66 yrs., heard some one crying. "Whom do I hear crying", he asked of his disciples. "It is *Pe-yu* 伯魚 who is weeping for his mother" one replied. "Ho! that is too much" said Confucius. "When the father is still living it is not permitted to weep for the mother beyond the time fixed by the rites".

Pe-yu 伯魚 hearing the response of his father immediately ceased to weep for his dead mother (3).

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|--------------------------------------|-------------------------|
| (1) <i>Luen-yu</i> 論語 | Zottoli Vol. 2. p. 237. |
| (2) Edition 1912. | |
| (3) <i>Se-chou-jen-ou-k'ao</i> 四書人物考 | Bk. 4. p. 8. |
| <i>Li-ki-tchou-chou</i> 禮記注疏 | Bk. 7. p. 2. |
| <i>Li-ki</i> 禮記 <i>Tang-k'ong</i> | Bk. I. p. 29. |

DEPUTATION FROM THE KINGDOM OF LOU TO
REPATRIATE CONFUCIUS.

Confucius continued to circulate from principality to principality. We find him again in his ordinary refuge in the kingdom of *Wei* 衛, when *Ki K'ang-tse* 季康子, minister of the duchy of *Lou* 魯, sent a deputation to the old man of 66 yrs. to conduct him back to the country of his birth. It was in this circumstance that Confucius composed his ode intitled *K'ieou ling* 丘陵. Here is a passage in which he pours forth the sentiments of sadness with which his heart was filled; he compares his existence with the difficult ascent of the mountain, *T'ai-chan* 泰山. "Rough and dangerous is the ascent of this steep peak; the doctrines of humanity and of virtue appear in my sight in the indiscernable distance, impossible to cure the blindness of men. When I set myself to reflect on the dangers run during my existence, I sigh in bitterness. Regard this mountain, *T'ai-chan* 泰山, a solid high block, the bridges of its pathways are wormeaten and twisted; the briars and the thorns obstruct the passes; not one pathway in useable. If one cuts these thorns with an ax, it is to be feared that they would not grow again so numerous. There remains but to sigh and weep without any consolation" (1).

(1) *Cheng-tsi t'ou* 聖跡圖



Députation du royaume de Lou pour rapatrier Confucius.
The Deputation from the Kingdom of Lou for the Repatriation of Confucius.



Elégie de Confucius sur un orchis mêlé aux herbes sauvages.
The Elegy of Confucius on an Orchid amid Wild Grasses.

A ELEGY ON AN ORCHIS.

While crossing a valley in the kingdom of *Wei* 衛, in the duchy of *Lou* 魯, Confucius saw an exquisite orchid growing amidst the wild grasses of the mountain.

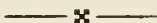
"This orchid", he said, "is the queen of sweet smelling flowers; why must it be mixed up with the herbs of the fields?" Thus saying he stop his wagon, took his lute, and began to play and to compose an elegy intitled: "*I Lan*" 猗蘭: "A sigh for an orchid". Here is a passage from the elegy:

"The north wind blows in the valley. The heavens are somber and wet. Why not return to thy country? Why lead this wandering life in an inhospitable land? Heaven will not give thee a fixed abode, but suffers thee to roam the world without a permanent habitation. How blind poor human beings are! They no longer know how to recognise true sages. The years pile up, and behold old age approaches with rapid strides".

These poetic thoughts clearly expose the sentiments of Confucius. Apart from himself there is no salvation. He beleived himself the true savior of degenerated humanity.

In the kingdom of *Lou* 魯 he received pleasant speech from duke *Ngai* 哀; he was received with deference, but the duke had made up his mind to do without confucius' services and advice. There was no question of giving him employment: hence, without delay he took the road back to the kingdom of *Wei* 衛 (1).

(1) *Cheng-tsi-t'ou* 聖跡圖 p. 49.
Chen-sien-tong-kien 神仙通鑑 Bk. 6. art. 2. p. 8.
Hiang-tang-t'ou-k'ao 鄉黨圖考 Bk. 2. p. 35.







CHAPTER IV.

FORCED RETIREMENT. DEATH.



CONFUCIUS NECESSARILY RESIGNS HIMSELF TO PRIVATE LIFE.

The duke of *Lou* 魯, in spite of his polite words, systematically avoided Confucius. The old man of 68 years, after thirteen years of fruitless wanderings, had at last to yield to the evident, however painful it might be. His pretended talents for administration, his world saving counsels, his holy person, for all these the world cared not; no one would have them. With death in his soul he resigned himself to retire into private life, and he renounced all those aspirations that had been the motive force of his very existence. He occupied his leisure hours in working on the canonical books, *Li-ki* 禮記; on the book of rites, *Yo-ki* 樂記 and on a treatise on music. He composed his annotations on the Book of Mutations, *I-King* 易經, and selected the 311 best odes from among the three thousand peices of poetry

which composed the old collection. These 311 verses form a work known as *Che-king* 詩經. It is generally believed that he composed the *Hiao-king* 孝經. Certainly the *Tch'oen-ts'ieou* 春秋 was his work, as we shall see. His disciples attained to the number of three thousand, among whom 72 distinguished themselves by brilliant intellectual qualities (1).

(1) *Chen-sien-t'ong kien* 神仙通鑑
Cheng tsi-t'ou 聖跡圖

Ek. 6. art. 2 p. 8.
p. 62.





Fen-yang le diable de la terre.
Fen Yang, the Earth Devil.

A DISCOVERY WHILE DIGGING A WELL.

Ki-Hoan-tse 季桓子 (1) was having a well dug, and during the process a large baked-clay jar was discovered, inside of which was found a goat. Without delay he dispatched a messenger to Confucius to ask him the explanation of this extraordinary find. The messenger approached Confucius and said to him: "In digging a well at *Fei* 費 we discovered a dog. What can be the meaning of this discovery?"

"According to what I have read in books", replied Confucius, "it should be a goat, and here is the reason. — The devil of wood is a dragon with one claw, and is called *Koei* 夔. — The devil of rock is *Wang-liang* 魍魎 (2). — The devils of water are *Wang-siang* 罔象 and *Long* 龍, the dragon — The devil of the soil is *Fen-yang* 犢羊, who has the shape of a goat with a large head".

In digging the earth they had found his image buried in a large receptacle of baked earth (3).

(1) *Ki Hoan tse* 季桓子, the great Lord of the duchy of *Lou* 魯 was a son of the minister *Ki P'ing-tse* 季平子.

(2) *Wang-leang* is also one of the devils of the water; when he sees the shadow of a man reflected on the surface of the water, he blows a mouthful of sand into the eyes of the man in order to blind him, and as soon as the man returns home he falls sick. (A popular belief in *Kiang-sou* 江蘇).

Cf. *Royaume de Tsin* p. 397.

(3) *K'ang hi-tsé-tien* 康熙字典 (See the four names given above).

Cheng-tsi-t'ou 聖跡圖

p. 50.

THE PATELLA.

During the war between the kingdom of *Ou* 吳 and the kingdom, of *Yué* 越, the armies of *Ou* 吳 were encamped at *Koei-ki* 會稽 (1) where a huge patella was discovered. As no one could be found who could give an explanation of its origin, it was decided to send a representative to the kingdom of *Lou* 魯. The prince of *Lou* 魯 sent to Confucius a sum of money sufficient to arrange a banquet worthy of the personage sent by the prince of *Ou* 吳.

During the feast the envoy showed the patella to Confucius and asked him where a bone of such dimensions could possibly come from.

"I have read" replied Confucius, "that the emperor *Yu* 禹 one day assembled all his officials at *Koei-ki-chan* 會稽山: one of them, a giant, named *Fang-Fong-che* 防風氏, arrived late. The emperor ordered his chariot to be broken and the delinquent to be executed. This should be one of his bones" (2).

Another Chinese work gives us an explanation of and commentary on this difficult passage.

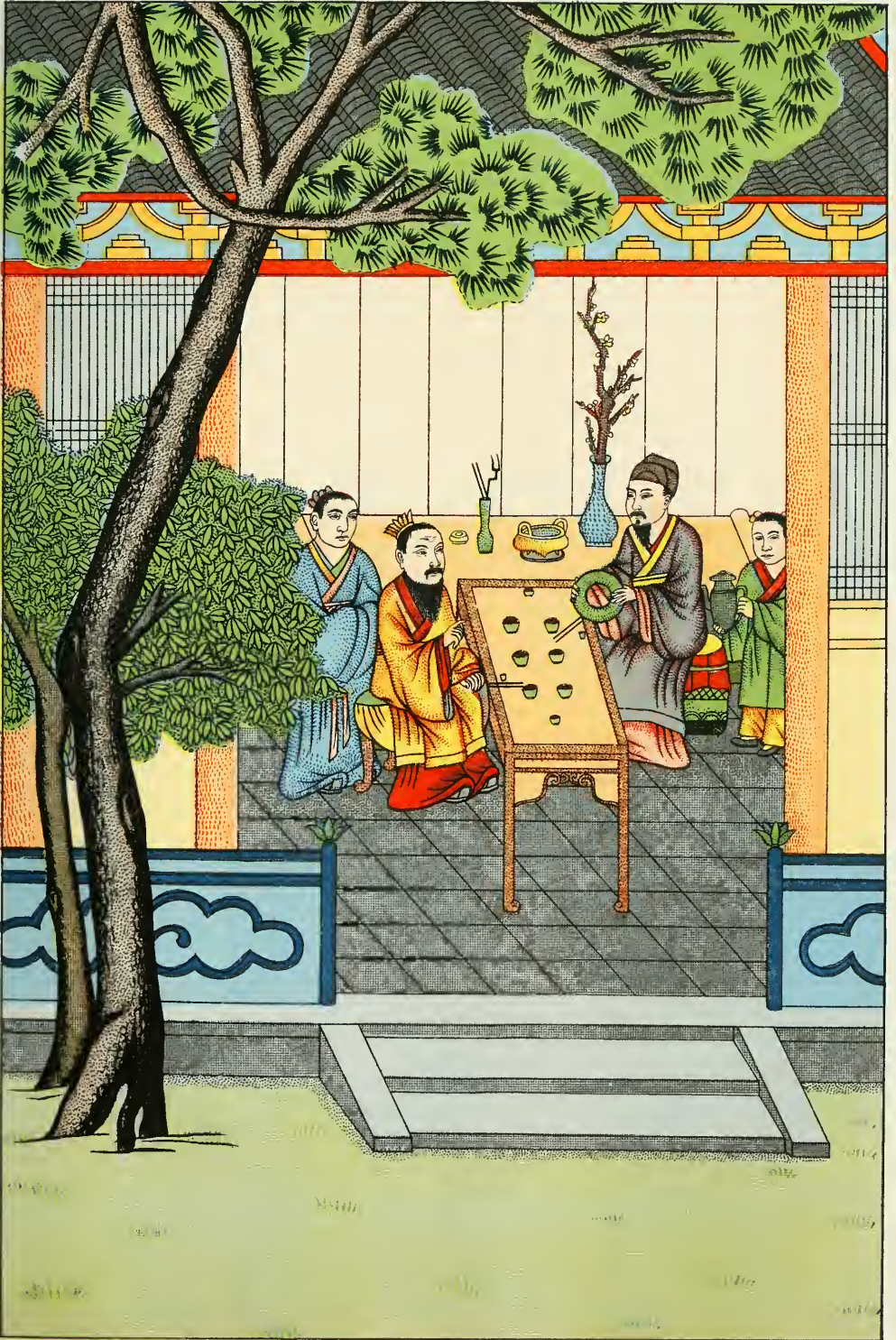
(1) The kingdom of *Ou* 吳 united into one what is actually *Kiang-nan*, except the western portion of *Ngan-hoei* 安徽. By way of compensation it comprised a part of *Thé-kiang* 浙江 and of *Kiang-si* 江西. Here are some of its boundaries. On the east it reached to the sea and the isle of *Yong-tong* 甬東 (actually, *Tcheou chan* 舟山); on the north it stretched up to lake *Hong-tche* 洪澤 and the river *Hoai* 淮; on the west, to *Yu-leou* 雩婁 (*Hou-kieou hien* 霍邱縣), *Yu-tchang* 豫章, *Fong-yang fou* 鳳陽府 and *Tch'ao-hien* 巢縣; on the south it reached to the kingdom of *Yué* 越 and the principality of *Ngai* 艾 in *Kiang-si* 江西. At that time the capital was *Sou-tcheou* 蘇州.

The capital of the kingdom of *Yué* 越 was *Koei-ki* 會稽, 12 li to the south of *Chao-hing fou* 紹興府, *Tche-kiang*. It was besieged and taken in 493 by *Fou-tch'ai* 夫差, king of *Ou* 吳. The text cited above alludes to this battle.

Cf. *Rayaume de Ou*. Tschepe S. J. p. XIII and 101-102.

Sou-tcheou-fou-tche. Vol. I. p. I.

(2) *Cheng-tsi-t'ou* 聖跡圖 p. 51.



La grosse rondelle d'os de Koei-ki-chan.
The Large Bone-ring of Koei-ki-chan.

“After the defeat of the kingdom of Yué by the king of *Ou* 吳, the capital Koei-ke was completely destroyed. In the foundations of the walls they found the bones of a giant; one bone alone was almost enough to fill a cart! The king being unable to find anyone either in the capital or in the court who could account for this phenomenon, had recourse to the philosopher of Lou. He dispatched to him an intelligent agent with instructions to ask for his advice. ‘I am always happy’, replied Confucius, “to share my knowledge with others in whatever way I can. A profound study of antiquity has taught me that in olden times there were dwarfs and giants. Kiao-yao che was the smallest of which history makes mention; his height did not exceed three feet; the height of the tallest was never more than ten feet. In all probability the one whose bones were found in the foundations of the walls of Koei-ki, ought to be of the number of these giants, and I am inclined to believe that it is the celebrated Fang-Fong-che, whom the great Yu caused to be put to death because he neglected to be on time for the meeting of State Generals of the empire. History definitely notes that this meeting was held near the mountain, Koei-chan, and we know from other sources that it was in this place also that was built the city of Koei-ki, which they have just destroyed. One can hardly doubt that the bones which have recently been found are those of Fang-Fong-che, who had the height of a giant and a prodigious strength.... Since there was question only of a simple act of disobedience and not of rebellion, his memory was kept and he was given posthumous honors like unto those given to the spirit of the mountains; he was charged also to preside over the mountain near to which he had been condemned to death. They left him the name which he bore at the time of the great Yu, and added the title of honor “che”, hence, the honorific title Fang Fong-che.... Under the Tcheou dynasty he was called “The Giant”!

Satisfied with this answer the envoy returned to his king to render an account of his mission.

THE WATER FRUIT P'ING-CHÉ.

At the time when *Tchao Wang* 昭王, king of *Tch'ou* 楚 was crossing the *Kiang* 江, a red ball, the size of a bushel basket struck against the front of the boat. The boatmen drew it out of the water. The prince asked all his officers what it could be, but no one could give him any information. He then sent a deputation to the kingdom of *Lou* 魯 to ask Confucius. Confucius said: "It is a water fruit called *P'ing-che* 萍實. You can cut it into slices and eat it. It is sign of happiness, for it only grows in the kingdoms that are on the road to prosperity".

The delegate brought his answer to the king. The fruit was cut into pieces and the taste was found to be delicious. When the messenger came back to Confucius he asked him how he knew the properties of this fruit. — "During one of my journey", he replied, "I crossed the principality of *Tcheng* 鄭, and entered into the duchy of *Tch'en* 陳, and there in the midst of a desert country I heard a musician chanting the following refrain: "While crossing the *Kiang* 江, the king of *Tch'ou* 楚 found a *P'ing-che* 萍實 large as a bushel basket and as red as the sun. He opened it and ate it and found the taste as sweet as honey".

Evidently that was an allusion to the find of *Tchao Wang* 昭王 (1).

(1) *Cheng-tsi-t'ou* 聖跡圖



Le fruit aquatique Ping-che.
The Water Fruit, Ping-che.



Le Chang-yang précurseur des grandes pluies.

The Chang-yang, Harbinger of Heavy Rains.

THE CHANG-YANG HARBINGER OF RAIN.

On the ridge of the palace of *Ts'i* 齊, just opposite the reception room, a one footed bird alighted and began to jump up and down while vigorously flapping its wings.

The marquis, greatly interested in this apparition, sent a messenger to Confucius in the kingdom of *Lou* 魯 to ask him what he thought of the incident. "That bird is called *Chang-yang* 商羊", replied Confucius, "and it announces the approach of heavy rains.

"Formerly the little children amused themselves by standing on one foot, waving their arms while chanting the following couplet: "Heaven is going to send us abundant rain. Look at the *Chang-yang* 商羊 at his frolics!"

Its appearance in the kingdom of *Ts'i* 齊 certainly foretells heavy rains. As soon as possible warn the peasants; command them to dig canals, and to repair solidly all the dikes, for certainly there will be a great rise in the water level".

The facts justified the advice given; everywhere there were great inundations that took a heavy toll of victims. The duchy of *Ts'i* alone escaped the ruin because it took precautions against the impending catastrophe.

"Now I see that the word of a saint must be believed", cried the duke of *Ts'i* 齊.

The apologists of Confucius exploit, as we see, a new mine of praise; they put Confucius forward as the great solver of riddles; the only sage capable of explaining all the difficulties relative to ancient times. All the princes of the realm sent envoys to him to have their difficulties solved (1).

(1) *Cheng-tsi-t'ou* 聖跡圖

AN EXCELLENT ENVOY.

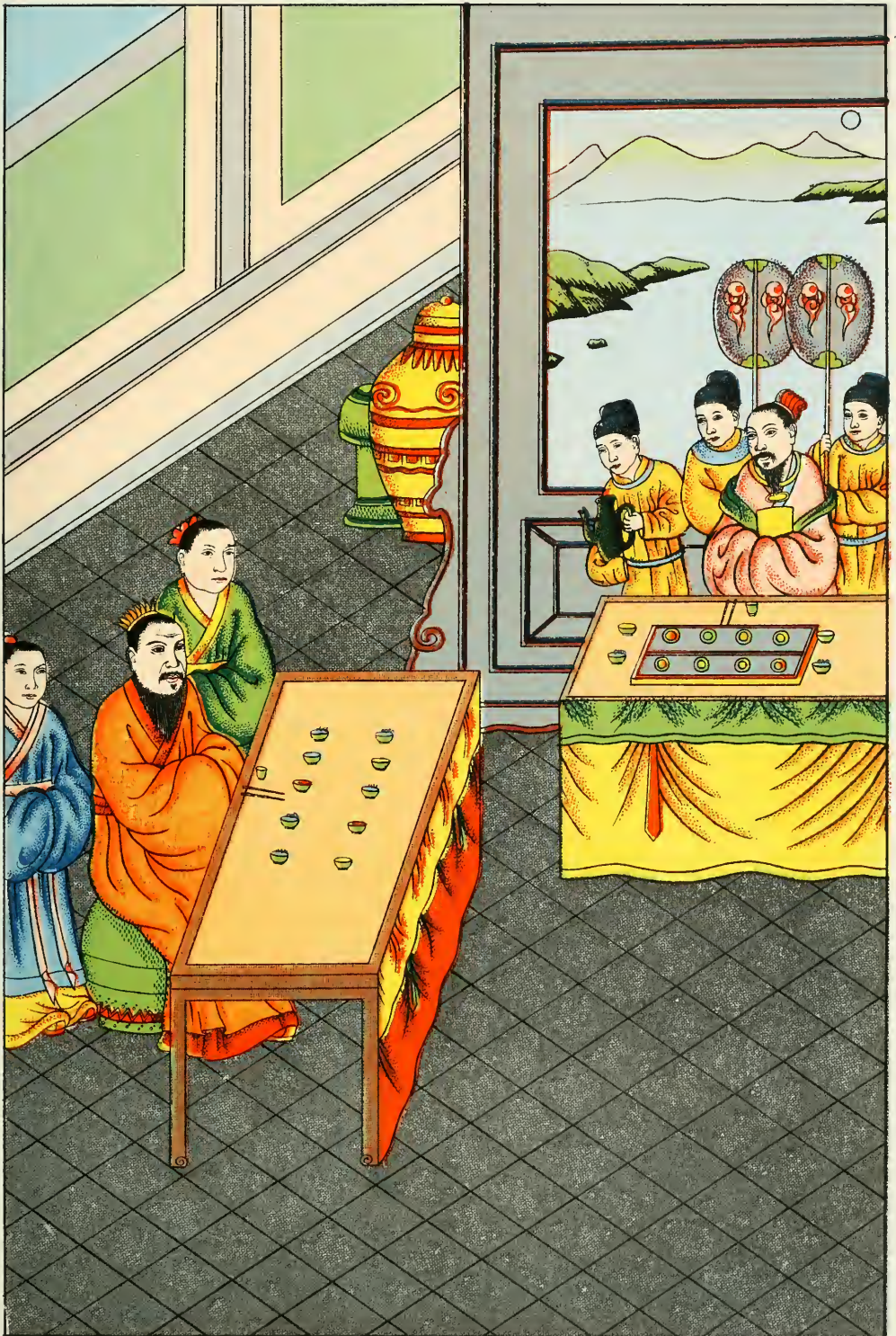
Kiu Pe-yu 蘧伯玉, duke of *Wei* 衛, sent an envoy to Confucius, who insisted that the representative be seated during the visit. "What is your master doing", Confucius asked of him. —"My master", replied the envoy "is always making an effort to correct all his faults, but he has not yet succeeded". After the departure of the envoy Confucius cried out: "Oh, what an excellent envoy" (1).

(1) *Luen-yu* 論語
Cheng-tsi t'ou 聖跡圖

Zottoli p. 321. 2nd Vol.
p. 54.



Le bon délégué.
The Good Delegate.



Scène de table pendant un festin présidé par le duc de "Lou.
At table during a Feast Presided over by the Duke of Lou.

ARRANGEMENT AT TABLE.

During a banquet at which duke *Ngai* 哀 of the kingdom of Lou presided, Confucius was placed at one of the side tables. The duke served peaches and millet cakes. Confucius began by eating the millet, and then set about eating the peaches. The guests could hardly restrain their laughter. The duke then said to Confucius: "The millet can be used to absorb the juice of the peaches" (1).—"I am not ignorant of that", replied Confucius, "But the millet is the first and the most noble of all the cereals, and is used in the sacrifices in the suburbs. On the other hand, the peach holds the last place among the six kinds of fruit, and it must not be used for the sacrifices. The sages have never made use of base objects to absorb precious ones. It is not becoming to absorb a base object with a precious object. That is the reason why I do not wish to make use of a noble food to facilitate the eating of a base food (2).

(1) Millet facilitates the swallowing of the peach.

(2) *Cheng-tsi-t'ou* 聖跡圖

POPULAR REJOICINGS.

Tse Kong 子貢 was taking pleasure in watching the popular rejoicings that take place near the end of the year a propos to the sacrifice *Tcha* 蜡 when the fruits of the earth are offered to the spirits.

“See how happy all these people are”, Confucius said to him. “All the inhabitants of this land seem mad with joy. I do not know the reason for it” — remarked *Tse-kong*.

Confucius replied: “You do not understand that after an hundred days of trial and labor, one gives himself to pleasure for a single day! The bow cannot always remain bent; all men, military and civil, feel the need of distractions”. The bow ought to be bent and slacked alternatively, and rest ought to succeed labor; such is the universal law” (1).

The sacrifice *Tcha* 蜡 seems to have been different from the sacrifice *La* 臘, which was offered to the ghosts and spirits in general on the third day following the winter solstice. The sacrifice *Tcha* 蜡 dealt especially with agriculture; fruits of the earth were offered to the patrons of agriculture, land and harvest; to all the protecting genii of the fields, the dikes, the canals, in a word, to all the spirits that could either protect or injure the harvest; for example, to the carnivorous animals that destroyed the wild hogs, to the rodents, to the worms and insects that destroyed the harvest. Besides, for the sacrifice *La* 臘, meats were offered, while for that of *Tcha* 蜡 the fruits of the earth especially were offered.

(1) *Cheng-si-t'ou* 聖跡圖



Les réjouissances populaires à l'occasion du sacrifice "Tcha"
The Popular Festival during the Sacrifice "Tcha".



Confucius consulte les sorts.
Confucius consults the Fates.

CONFUCIUS CONSULTS THE FATES.

Confucius consulted the fates by selecting characters (1). He drew the character *Pi* 賁 and his countenance grew pale. "Why", exclaimed *Tse Tchang* 子張, "it is a character of very good omen; why do you appear sad?" Confucius replied: "According to the rules of divination the character *Pi* 賁 is used to designate the fire which burns the grass on the mountain. It does not illuminate clearly; its light lacks purity and brilliancy. An object should be definitively white or perfectly black. That is why the character *Pi* 賁 is not a good augury. Varnish of prime quality should not be mixed with another colour; a beautiful piece of pure jade has no need of ornamentation from a sculptor".

Confucius, while studying the *I-king* 易經, the Chinese sibylline book, happened upon the passage *Suen-i* 損益 (2), and said to *Tse-Hia* 子夏: "The more one supresses himself, the greater he becomes. He who seeks his own advantage, only finds his disadvantage, and the more one strives to help himself, the more he injures himself. The reason for that is always the same: anything that is full cannot remain stable for a long time. Antiquity furnishes us with unanswerable proofs of this; the emperor *Yao* 堯 was refined and humain and the centuries that followed him only served to make his virtues shine more brilliantly. The tyrants *Ki'ê* 桀, the last emperor of the *Hia* 夏, and *Koen-ou* 昆吾 were proud and hard hearted, only seeking self-satisfaction, and for the past thousand years their vices have fouled their memory".

Tse-hia 子夏 said to Confucius: "I shall never forget these lessons, and always I shall try to conform my life to them" (3).

The Confucian virtues differ essentially from our Christian virtues, as one can easily judge from the preceeding passage, where deliberate self abasement is only a spring board for mounting higher in the steem of fellow men, and humility becomes a refinement of pride.

(1) Cf. Part I: 64 characters of *Pa kua* 八卦 *I-king* 易經.

(2) *Suen* 損: To diminish, to damage.

I 益 To increase, advantage, profit.

(3) *Cheng-tsi-t'ou* 聖跡圖

CONFUCIUS DURING THE EXORCISMS.

At the time of Confucius custom demanded that the ceremonies of exorcism for expelling evil influences be held each year. The first ceremony of exorcism was held at the end of spring or the beginning of summer and its purpose was to drive away the pestilential maladies, the unhealthy microbes, and all the poisonous beings that prey upon man. The pictures known as the "five venoms" *Ou tou* 五毒 which are hung up in pagan houses on the 5th, day of the Vth moon, are relics of this ancient custom (1).

The second ceremony of exorcism took place about the end of winter; an ox was moulded from clay: then the formula of incantation was pronounced in order to transfer to the back of the ox all the unhealthy agents that cause sickness during the cold season. This animal played the role of scape-goat. The contemporaneous "*tche-ma*" 紙馬 representing a pig "scape-goat" and an ox "scape-goat, seem to be a residue of this belief. Perhaps also "the ox of springtime", *tch'oen nieou* 春牛 descends from this popular usage, and it is probably for this reason that it is struck and broken into pieces. The ceremonial for burlesque ceremonies is written out in the article: *Tcheou-li Fang-siang-che* (3). The principal actor was dressed up in a bears skin and held a lance and shield in his hands in order to drive out the evil spirits, the authors of sickness, and all unhealthy influences. The common people accompanied him; they were all armed with brooms and other instruments to frighten the enemy.

During these ceremonies Confucius, clothed in his ceremonial robes, stood majestically on the steps of his house so as to tranquillize the domestic "*chen*", known in our day under the name of "*Kin-ki-lou-chen* 禁忌六神": 1) *Kia-t'ang* 家堂.

(1) Cf. Part I. The fifth of the fifth moon. Vol. II. p. 431.

(2) Cf. Part I. Substitute talismans Vol. I. p. 75.

(3) 周禮方相氏



Confucius pendant la cérémonie des exorcismes.

Confucius at the Ceremony of Exorcisms.

- 2) Tablettes of ancestors. 3) The god of the fireplace. 4) The spirits of the gates *Men-chen* 門神. 5) *Tchong-k'oei* 鍾馗. 6) *Tch'oang-kong tch'oang-mou* 牀公牀母 (4).
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(4) Cf. *Li-kiao-t'e-cheng* 禮郊特牲. - Lecture des talismans. Talisman N° 74.

CONFUCIUS FEELS HIS STRENGTH WANEING.

Haunted by the memories of the past, Confucius in his dreams often saw *Tcheou-kong* 周公. Towards the end of his life he said with a sigh: "Alas! my strength abandons me. For a long time now I have been growing weaker. I do not dream any more that I see *Tcheou-kong* 周公 (1).

Tan 旦, the duke of *Tcheou*, generally called *Tcheou-kong*, was the real brother of *Ou-wang*, the founder of the *Tcheou* dynasty. *Ou-wang* after his coronation gave to his brother the marquisate of *Lou*, the birth place of Confucius. On the accession of the emperor *Tch'eng* in 1115, *Tcheou-kong* was regent of the empire during the minority of the young prince.

Tan, duke of *Tcheou*, died at *Fong* in the year 1105 and was ever after honored as a saint by the sect of lettrés. Because of the extraordinary services which he rendered in solidifying the new dynasty, the emperor *Tch'eng* decreed that the marquis of *Lou*, descendants of *Tcheou-kong*, should sacrifice to him throughout the ages according to the imperial ceremonial. Each year until 249 a white bull was offered to the shades of the departed duke.

(1) *Cheng-tsi t'ou* 聖跡圖



Confucius ne rêve plus de "Tcheou-kong".
Confucius no longer Dreams of "Tcheou-kong".



Confucius et Yuen-jang.
Confucius and Yuen-jang

CONFUCIUS AND YUEN-JANG.

The old man, *Yuen Jang* 原壤, squatted down to talk to Confucius and thus brought upon himself a severe reprimand. "During your youth" Confucius said to him, "you did not learn the rites, and now when you are an old man you do not know how to be polite. How much longer are you going to live to molest people?" Having said this Confucius struck him on the legs with a cane in order to impress upon him the lesson in good manners (1).

(1) *Cheng-tsi-t'ou* 聖跡圖

p. 59.

Confucius harboured resentment against him because he had changed over from Confucianism to Taoism.



THE BURIAL OF CONFUCIUS' DOG.

Confucius' dog died and the task of placing the remains of the poor brute in the ground was given to *Tse-kong* 子貢. "You know the saying", Confucius reminded him, "take good care to throw in an old curtain; when the occasion arises it can be used to bury a horse. Do not throw away an old saddle cloth; it can be used as a shroud for a dead dog".

"I am a poor man. I have not even a used saddle cloth to give to my dog. Take a straw mat for the purpose and wrap his body in such a way that the head does not touch the earth" (1).

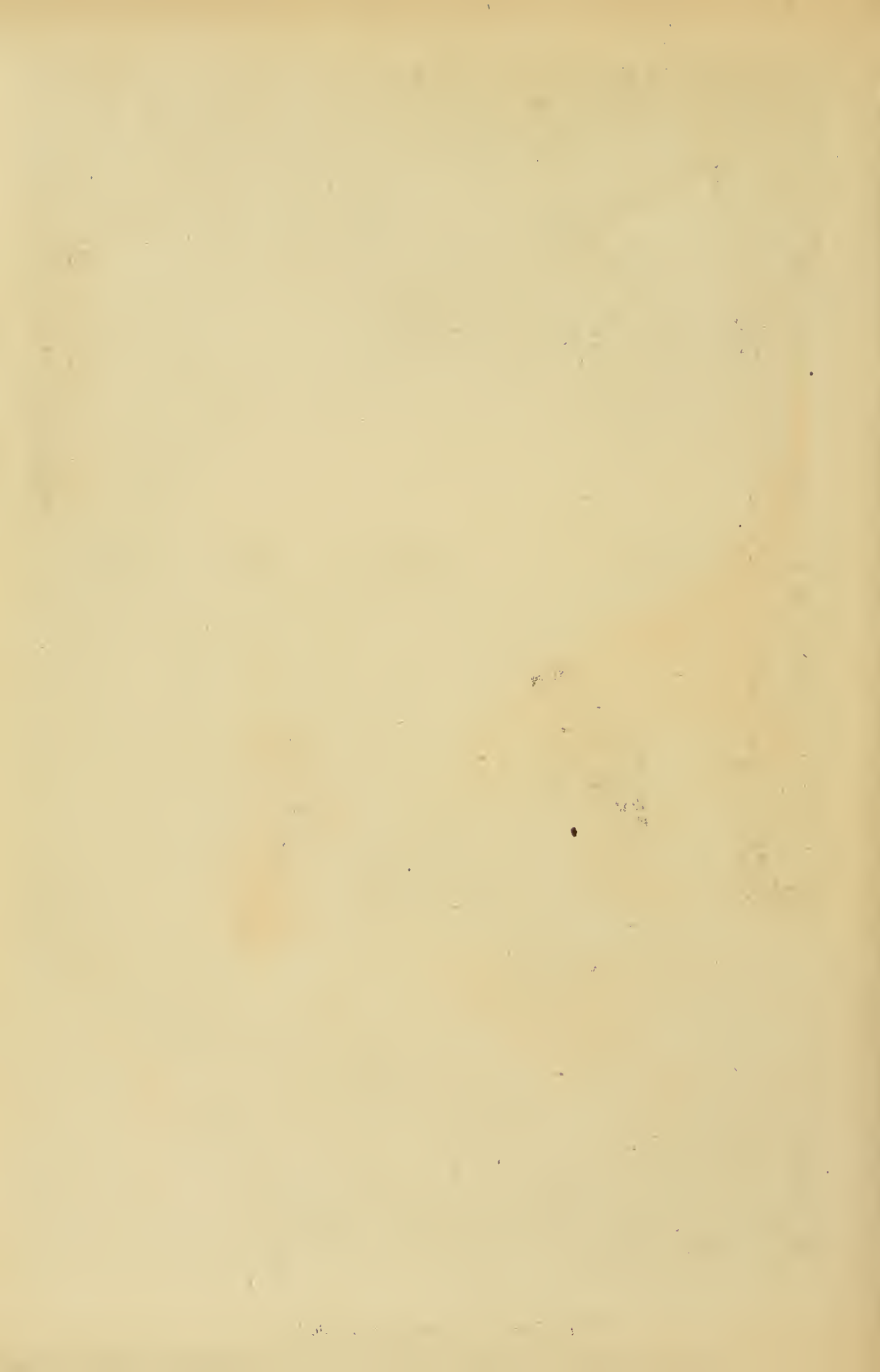
It is a fundamental principle in burial that the body must not come in contact with the earth.

(1) *Li-ki* 禮記 Bk. I. *T'an-kong-hia* 檀弓下.



L'enfouissement du chien de Confucius.

The Burial of Confucius' Dog.





Confucius et l'étoile de la littérature.
Confucius and the Star of Literature.



Confucius dans sa retraite achève sa collection des livres canoniques.

Confucius in His Retreat, Completes the Collection of Canons.

CONFUCIUS AND THE GREAT BEAR.

After having finished the collection of the canonical books Confucius purified himself and then turned towards the Great Bear (1). He was conscious that his work was ended. Suddenly a trail of light descended from the heavens, and gradually evolved itself into a tablet of yellow jade on which characters were engraved. Confucius fell upon his knees and received it into his hands (2).

The works of confucius.

These are compilations and collections rather than works properly so called.

1) Resume of History, or *Chou-king* 書經 (Annals).

Confucius composed this manual, or rather, this outline of history for the use of his students. It is a collection of notes drawn from the ancient historical annals called *Chang-chou* 尚書, running from the 24th. to the 7th. centuries B.C.

It is not, then, a work composed by Confucius himself, but a simple chronological juxtaposition of extracts from ancient history. A dry compilation, incomplete and often without sequence, brief, a mass of texts, comprised of 100 chapters.

After the great fire which destroyed all the ancient books under *Ts'in che-hoang-ti* 秦始皇帝 in the year 212 B.C. only 58 chapters could be reconstructed either from memory or from the remains of the manuscripts found in the ruins by *Fou-cheng* 伏生, or later by the lettré *Kong Ngan-kouo* 孔安國. The texts were retouched several times in such a way that, according to the opinion of all the lettrés, the authenticity of this fragment of the *Chou-king* 書經 of Confucius is more than doubtful.

2) The Book of Verse, or Choice Odes, called *Che-king* 詩經.

Confucius is not the author of the Odes of the *Che-king*

(1) Cf. II. Party *Wen-tch'ang* 文昌 and *Koei-sing* 魁星.

(2) Cf. *Cheng-tsi-t'ou* 聖跡圖.

詩經. Here especially he was only a collector. From the three thousand odes which made up the ancient collection composed in remote times and under the first three dynasties, he made a choice of 311 of the best, or at least of those which best suited his taste.

After the destruction of the books under the *Ts'in* 秦 only a very few of these poems were found, and these were, for the most part, recomposed from memory. These are the ones which make up the 305 Odes of the present *Che-king* 詩經.

3) The chronicle of Confucius at the *Tch'oen-ts'ieou* 春秋.

This chronicle, according to his own testimony, is his own work. Nevertheless, it also is only a selection drawn from the official annals of the kingdom of *Lou* 魯, and giving a very dry resume of the reign of twelve princes of that state. The narration is full of reticence and euphemisms which modern historians, not without reason, often call "historical lies". The text without criticism is incomplete, and unintelligible; for, in several places the author uses the "passer sous silence" method to circumvent the facts. On the whole, it is opposed to true historical style. The book was burned and badly recomposed.

4) The Book of Mutations, *I king* 易經.

The Chinese sibylline book comprising the Trigrammes, or *Koa* 卦 of *Fou-hi* 伏羲 with the criticisms of *Wen-wang* 文王 and *Tcheou-kong* 周公.

Confucius added to this the dissertation *Hi-ts'e* 繫辭, the commentary *Wen-yen* 文言 of the first two hexagrammes and the dissertation *Chouo-koa* 說卦.

Ts'in-che-hoang 秦始皇 seeing nothing harmful to his governmental system in this book of divination, did not put it to the flames.

5) The Great Study, *Ta-hio* 大學.

This book with the *Luen-yu* 論語, the *Tchong-yong* 中庸 and the *Mong-tse* 孟子 makes up the collection called "The Four Books" (*Se-chou* 四書).

The text of the *Ta-hio* 大學, attributed to Confucius himself, contains only 1546 characters. The commentary belongs to his disciple *Tseng-tse* 曾子.

6) The Book of Filial Piety, *Hiao-king* 孝經.

Some authors attribute this book, and the *Kia-yu* also, to Confucius. The proofs do not seem to be decisive; especially for the second of these works. As to the *Luen-yu* 論語, Conversations of Confucius, — his disciples composed it after his death.

In truth it must be said that Confucius occupied himself more with politics than with literature; to the latter he consecrated only the forced leisure which the princes of the time left him by unaminously rejecting his services. Confucius has practically nothing of his own; his writings are only compilations, selections, or collections of "Choice Pieces". His success was brought about by the destruction of the ancient annals and literature: only fragments of his manuals could be recovered, and with these he suddenly became a celebrity, and for want of a better, was considered the sole deposit of the traditions of ancient times.

The celebrated author of the *Chou-tsi-tchoan-hoei-wen*, Bk. I. p. 25 etc., expresses himself in these terms: "Confucius owes his reputation to *Ts'in-che-hoang-ti* 秦始皇帝. The Great Annals and other Great Collections never left the imperial library of *Tcheou* 周 which was seized by *Tsin-che-hoang*. From that *Se-ma Ts'ien* 司馬遷 concludes: Although *Tsin-Che-hoang* succeeded in reducing to ashes the *Chou-king* 書經, the *Che-king* 詩經 and other canonical books, several copies, more or less complete, were recovered because they were spread abroad and several could remain in hiding. But all the historical books were shut up in the one library of *Tcheou*, and consequently were annihilated. An irreparable loss". Conclusion: With the disappearance of the official works the people became attached to the stray fragments saved by Confucius. That accounts for all his popularity. If we could come into possession of the complete works of antiquity, who would give a thought to Confucius and his manuals?

A SCENE IN A VILLAGE OF HOU-HIANG.

The picture given here shows us a scene in a village in *Hou-hiang* 互鄉, a country of rustics who did not take much stock in the doctrine of Confucius.

A very young man presented himself before Confucius and when the disciples seeing this mere infant coming began to be dubious about the results, Confucius said to them: "When some one comes before me in the approved manner, I admire the care with which he has prepared himself. I do not take any responsibility for his past conduct. I approve of the fact that he is prepared, but I do not give any guarantee of his conduct for the future. You are too severe in your judgments" (1).

(1) *Cheng-tsi-t'ou* 聖跡圖
Luen-yu 論語

p. 61.
Zottoli p. 261. Vol. II.



Confucius admet en sa présence un jeune homme de "Hou-hiang"

Confucius Receives a Young Man of "Hou-hiang".



Mort de la licorne.
The Death of the Unicorn.

THE CAPTURE AND DEATH OF THE LICORNE.

In the 14th year of the reign of the duke *Ngai* 哀, in the year 481 B. C., Confucius composed his *Tch'oen-ts'ieou* 春秋.

This was also the same year in which appeared the licorne, the sad fate of which presaged the death of Confucius. The story is as follows:

The duke of *Lou* 魯 took part in a chase in the western countries at *Ta-ye* 大野. The conductor of the chariot of *Chou-suen* 叔孫 heard that a woodsman had just found an unknown animal which had the body of a deer and the tail of an ox and a fleshy growth topped its horn. The woodsman taking the animal for a monster broke its left leg and killed it.

They loaded it into the wagon and threw it beside the road that passes by *Ou-fou* 五父, very near the hillock where *K'ong Chou-liang* 孔叔梁, the father of Confucius, was buried.

Confucius was asked to give the name of this strange animal. He went to examine it and said: "It is a licorne".

While looking at it more closely he saw the silken band which his mother had wrapped about the horn a long time ago, when it had appeared in the village of *K'iu-li* 闕里.

A deep sigh escaped the old man and he said: "The licorne only appears in times of glory and prosperity. Now when the administration is in a sorry way, why do you appear? While thus speaking a torrent of tears flooded his face, so much so that the sleeves of his garment with which he dried his tears were completely saturated. Sadly he added: "My doctrine will meet the same lot; it is the end".

He commanded his disciples to bury the licorne in a plot of ground 40 feet wide to the east of the ancient village of *Kiu-ye* 鉅野.

Confucius took his lute and began to compose the ode intitled: The capture of the licorne: *Houo-lin-ts'uo* 獲麟操. Here is a small portion of it:

“During the era of prosperity under the emperors *Choen* 舜 and *Yu* 禹 the phenix and the licorne appeared in our land; Alas! it is not the time for you to reappear. Licorne! Oh licorne! how my heart is full of anguis” (1).

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- (1) *Cheng-tsi-t'ou* 聖跡圖 p. 63.
Chen-sien-t'ong-kien 神仙通鑑 Bk. 6. art. 3. p. 3.
Hiang-tang-t'ou-k'ao 鄉黨圖考 Bk. 2. p. 35.





Confucius prédit sa mort prochaine.
Confucius Predicts His Approaching Death.

CONFUCIUS PREDICTS THE NEAR APPROACH OF DEATH.

In the year *Jen Siu* 壬戌, 479 B. C., on the morning of the 11th of the 4th moon, Confucius arose, and then supporting himself with his walking stick in one wand while the other hand rested behind his back he advanced majestically to the front door of his apartment and began to chant the following words: "The mountain saint is going to disappear; the main beam of the empire is going to be broken; the sage is going to die!" (1).

After the rhythmic recital of this solemn prediction he went and placed himself in the center of the door way. *Tse Kong* 子貢 who had heard the monologue went to him and said: "If such is the case, what will become of me?" — "This night, said Confucius, I dreamed that I occupied a seat in the center towards the south between the two tombs of *Hia* 夏 and *Tcheou* 周. In such disastrous times when one can no longer find a single good sovereign, who could give me such a place of honor? Evidently there can only be the question of my death" (2).

Confucius was confined to his bed and after seven days of sickness, on the 18th day of the 4th moon, near mid-day, he expired at the age of 73.

(1) This last sentence falling from the dying lips of Confucius is like an echo of his life; one dies as one lives.

In that supreme hour when he feared, no doubt, to see that somber curtain which covers and ends all, fall upon his life, he looked with pleasure for the last time on all that he had said, on all that he had done. He admired himself, but his wounded soul trembled with pride. He posed in the presence of death in order to cast upon those who misunderstood him, a final reproach from a heart full of bitterness. It was the final cry of wounded pride. The Great saint, the great incomprehensible is going to die.

(2) Confucius, as we have seen, was descended from the dynasty of the *Chang* 商, whose tombs were placed in the center and south, while those of *Hia* 夏 were to the east and those of *Tcheou* 周 to the west.

This central place which he occupied during his dream, indicated that he was going to die and that his tomb would be placed in the center and south.

The duke of *Ngai* 哀 in the eulogy which he pronounce after the death of Confucius, exclaimed: "Why does heaven snatch from me this old man, the prop of my kingdom? Alas, how deep is my sadness, O vererable *Ni* 尼!"

Tse Kong 子貢 proposed this double reflection which is not lacking in justice: "Since you refused his services during his life, why do you weep after his death? Besides, is it not the emperor alone who possesses the sovereign throne and is the first man of the empire?" (1).

(1) *Cheng-tsi-t'ou* 聖跡圖



Sépulture de Confucius.
The Sepulture of Confucius.

THE SEPULCHRE OF CONFUCIUS.

During the course of the VIth. moon of the same year Confucius was buried to the north of the capital of the duchy of *Lou* 魯, not far from the banks of the river *Se* 泗. His disciples wore mourning for three years and then dispersed. *Tse Kong* 子貢 built himself a house near the tomb of his master and dwelt there for six years, after which he changed his place of residence. After that some of the disciples and some of the people of the duchy, in all about a hundred families, installed themselves near the tomb and formed the village of *Kong-li* 孔里 (1).

For the Chinese Lettrés, Confucius is the finished type of perfection, the saint, the most holy master, as the inscriptions on his tablet indicate.

All the authors attribut to the saint, as essential qualities, innate knowledge, infused ideas and a species of omniscience. He realised in his person the ideal of moral perfection; never was he stirred by passion; he is the most pure light that shines forth to illuminate men and to lead them on to good; unshakably fix in goodness, acting always in perfect conformity with reason, he is impeccable (2).

A thorough understanding of this mentality is the only way a stranger can understand how this man, earth of the earth, could become by agreement the idol of an entire people.

(1) *Cheng-tsi-t'ou* 聖跡圖

p. 65.

(2) *Le Philosophe Tchou Hi*. Le Gall. S.J.

p. 64. 65. 66.

THE SOLDIERS OF TS'IN CHE HOANG OPEN THE TOMB
OF CONFUCIUS.

The emperor *Ts'in-che-hoang* 秦始皇 ordered the tomb of Confucius at *K'iu-feou-hien* 曲阜縣, to be opened, and legend tells us that they found there a note which ran thus: "In future ages a man will take the name of *Ts'in Che-hoang* 秦始皇. He will profane my tomb, break my coffin and rob me of my garments, then he will depart for *Cha-k'ieou* 沙巨 (1) where death awaits him" (2).

(1) *Ts'in-che-hoang* died at *Cha-k'ieou*, 30 li N.E. of *P'ing-hiang-hien* in *Tche-li*, on the 22nd of July, in the year 210 B.C. The palace *P'ing-tai*, also called *I-Kong*, had been build a long time before by the tyrant *Tcheou* 紂. It was the hunting palace of the ancient emperors.

(2) *Cheng-tsi-t'ou* 聖跡圖

p. 66.



Les soldats de Tsin Che-hoang ouvrent le caveau de Confucius.
The Soldiers of Ts'in che-hoang Open the Mound of Confucius.



Han Kao-tsou offre un sacrifice à Confucius.
Han Kao-tsou Offers a Sacrifice to Confucius.

SACRIFICE OF HAN KAO-TSOU BEFORE
THE TOMB OF CONFUCIUS.

Duke *Ngai* 哀, prince of *Lou* 魯, raised a temple over the tomb of Confucius and ordered that yearly sacrifices be offered on his grave.

During the years that followed the clothes, the hat and the lute of Confucius were placed in this temple. All these objects were still there at the time of the accession of the *Han* 漢.

When *Han-Kao-tsou* 漢高祖, the celebrated *Lieou Pang* 劉邦, founder of this dynasty, passed through the kingdom of *Lou* 魯, he offered to Confucius a solemn sacrifice. An ox, a goat and a pig were sacrificed in his honor.

Che-tsou 世祖, the founder of the *Yuen* 元, 1280-1295, went into the temple of *K'iu-le* 闕里 to honor Confucius. His minister wished to dissuade him and said: "Confucius was only a subordinate official; it is not fitting that the emperor prostrate before a functionary".—"Confucius", replied the emperor, "was a great saint. Why should I not honor him". He prostrated and rendered his homage to Confucius.

This narration does not seem to be in conformity with the policy of *Che-tsou*, who, as we shall see, took from Confucius the title of saint.

During one of his journeys the emperor *Tchang-tsong* 章宗, of the *Kin* 金 dynasty, 1190-1209, lodged in the temple of Confucius. One of his officers tried to persuade him to destroy the temple. He preferred not to destroy it, as they advised him to do, in order that the family of Confucius might use it as a meeting place for banquets and sacrifices.

Afterwards this temple was destroyed by flames and was relaced by the *Che-li t'ang* 詩禮堂 (1).

(1) *Cheng-tsi-t'ou* 聖跡圖

THE DISCOVERY OF THE CANONICAL BOOKS
IN THE TOMB OF CONFUCIUS.

Under the reign of *Han-King-ti* 漢景帝, 156-140 B. C., prince *Kong* 共, duke of *Lou* 魯, undertook the project of rebuilding this temple on a much grander scale. As soon as they began to demolish the old walls a mysterious melody was heard, and no one dared to continue the work of demolition.

One of the descendants of Confucius, named *K'ong Ngan-kouo* 孔安國, found the *Kou wen* 古文 and the *Che king* 詩經 in one of the walls of the old temple (1).

(1) Fragments of the book of odes and old texts of the annals in ancient characters. (Cf. Biography of *Kaong Ngan-kouo*. 144 sages of the temple of Confucius. East Gallery).

Cf. *Cheng-tsi-t'ou* 聖跡圖

p. 68.



Découverte de livres canoniques dans les murs du temple de Confucius.

Discovery of the Canons in the Walls of the Temple of Confucius.



Tchong-li I ouvre la cassollette de Confucius.

Tschong-li I Opens the Cask of Confucius.

TCHONG-LI OPENS A SCENT-BOX.

The minister *Tchong-li I* 鍾離意, who was in the service of the duke of *Lou* 魯, under the *Han* 漢, took from his personal account the sum of 1300 tael and gave it to the minister of finance to help bear the expenses of repairing the temple of Confucius.

A man named *Tchang Pe* 張伯, engaged in removing the weeds from the ruined structure, found seven pieces of jade. He kept one for himself and reported to *Tchong-li I* 鍾離意 that he had found only six. In one of the rooms a stone scent-box was found and through *K'ong Hin* 孔訢 they found out that it belonged to Confucius; that Confucius himself had sealed it and that no one had yet dared to open it. *Tchong-li I* 鍾離意 opened it and found within a note written in the hand of the master: "If in the future my books are retouched", Confucius had written, "*Tong Tchong-chou* 董仲舒 is the only one whom I authorise for that work. *Tchong-li I* 鍾離意 will take care of my chariot, and my slippers and shall open this scent-box. Seven pieces of jade will also be found, and *Tchang Pe* 張伯 will steal one".

The minister asked *Tchang Pe* 張伯 if it were true that he had stolen a piece of jade, and the culprit acknowledged his fault (1).

(1) *Cheng-tsi-t'ou* 聖跡圖

THE TREE PLANTED BY CONFUCIUS.

In the court of the temple of Confucius there was a cypress which, according to tradition, was planted by the master himself. This tree was completely burned when an immense conflagration destroyed the temple in the year *Ping Siu* 丙戌, 1226, under the reign of *Song-Li-tsong* 宋理宗. Even the roots of the tree seemed to be dead. Nearly 80 yrs. afterwards in the year 1293 *Tchang Siu* 張須, a school master teaching in the temple, saw in springtime a cypress shoot push its way out from the ruined old wall. On the shoot these words were read: "Each day I grow; thus also it is with the doctrine of Confucius". In one year the shoot became a large tree.

An inscription was written to recall to future generations the origin of the tree. Here is a resume: The summit of the cypress touches the sky; its roots are buried in the bosom of the earth; it was planted by the hand of a saint. How penetrating is its perfume! How green its attire! It is a symbol of the doctrine of the master.

Sometime before the accession of a new dynasty the tree shoots forth a new branch. This was verified at the beginning of the last three dynasties that governed China (1). Now the shoot is an immense tree and has been incircled with a stone balustrade.

(1) *Cheng-tsi-tou* 聖跡圖



L'empereur Tchong-tsong offre un sacrifice à Confucius.
The Emperor Tchen-tsong Offers a Sacrifice to Confucius.

THE SACRIFICE OF SONG TCHEN-TSONG IN
THE TEMPLE OF CONFUCIUS.

The emperor *Song Tchen-tsong* 宋真宗, after his visit to the sacred top of *T'ai-chan* 泰山 went to *K'iu-feou-hien* 曲阜縣 where the temple of Confucius is located. The master of ceremonies had arranged that the emperor should only bow before the image of Confucius. *Tchen-tsong* 真宗 wished to do the ceremonies with great pomp; he dressed himself in his ritual costume, made the libations to Confucius and prostrated on the ground. He then passed into the room dedicated to *Chou-liang-Ko* 叔梁紇, the father of Confucius and there he commanded his ministers to determine officially the seventy two disciples who had a right to official sacrifices. The emperor ordered that the utensils which he had used in the sacrifice should remain the property of the temple.

He honored Confucius by conferring on him the title of "Most Holy King, Glorious Scholar" (1).

(1) *Cheng-tsi-t'ou* 聖跡圖

VICISSITUDES OF THE CULT OF CONFUCIUS.

The emperors who succeeded one another on the imperial throne of China did not all profess the same esteem for Confucianism and its founder. We shall give here a cursory historical view of the principal vicissitudes of the cult of Confucius.

Ts'in Che-hoang-ti 秦始皇帝 (213 B. C.), about 260 years after the death of Confucius, followed the advice of his minister *Li-se* 李斯 and burned all the books of the Lettrés.

It would not be too much to say that Confucius owes his immortality to this man. If the ancient literature had not completely disappeared, who would think of reading these "choice morcels" which Confucius compiled. Choice selections from Bossuet, for example, could not be of capital interest except in case where the entire works of the author would entirely disappear.

Han Kao-tsou 漢高祖 (195 B. C.), *Lieou Pang* 劉邦, who, as the expression has it, conquered the empire from horseback, had no love for the confucianists. It is related that he even spit into, and occasionally urinated in the bonnet of the lettrés; but, for political reasons and to cover himself from their intrigues he went to *K'iu-feou-hien* 曲阜縣, to visit the tomb of Confucius and to offer to him the sacrifice called *T'ai-lao* 太牢: (An ox, a pig and a goat) (1).

Hoei-ti 惠帝 (191 B. C.). It was in the 4th. year of his reign that the campaign against the books of Confucius took place. It is said that the emperor allowed the affair to be carried on rather for political reasons than through any affection for the rank of Lettrés.

Han Ou-ti 漢武帝 (130 B. C.). This was a period of true renaissance for the Lettrés.

(1) *T'ong-kien-kang-mou-tcheng-pien* 通鑑綱目正編 Bk. 40. p. 41.
Bk. 3. p. 53.

Lieou Te 劉德, prince of *Ho-kien* 河間, great admirer of the Lettrés, lavishly spent his money in order to procure the books of Confucius, the greater number of which could have been partly preserved in the principality of *Tsin* 晉. The *Che-king* 詩經, the *Chou-king* 書經, the *Tcheou-li* 周禮, the *Li-ki* 禮記, the *Tch'oen-ts'ieou* 春秋 and the *Li-yo* 禮樂 could have been recomposed for better or for worse.

Han Siuen-ti 漢宣帝 (73-48 B. C.). Towards the end of his reign he no longer employed the Lettrés in the government. He called the hereditary prince whom he judged to be too favorable to this class of men, and said to him: "The Lettrés, ambitious and full of themselves, do not know how to adapt themselves to the times; nothing in the new ordinances appears good to them; obstinate in their prejudice for the old government, they are fire-brands rather than instruments of peace. Their object in life is to make a name for themselves at whatever cost. I think that it is dangerous to confide to them a government such as this." "Ah", he continued with a sigh, "I fear that in exposing yourself to them you labor for the downfall of our dynasty, and for the loss of the crown which I should transmit to you".

Han-P'ing-ti 漢平帝 in the first year of our era conferred upon Confucius the posthumous title of duke (1).

Han Ming-ti 漢明帝 in the second year of *Yong-p'ing* 永平 59 A. D., offered a dog in sacrifice to *Tcheou-Kong* 周公 and Confucius (2).

In the 15th year of this same period the emperor during a journey to *Chan-tong* 山東 visited the temple of Confucius and offered a sacrifice in his honor and in honor of the 72 disciples of Confucius (3).

This document proves that from the year 73 A. D. sacrifices were already offered to the 72 disciples of Confucius. During

(1) *Tch'e-fou-yuen-k'oei* 冊府元龜

Bk. 49, p. 4.

(2) *Heou-Han-chou-li-i-tche* 後漢書禮儀志

Bk. 4, p. 4.

(3) *Tch'e-fou-yuen-koei* 冊府元龜

Bk. 49, p. 5.

the years that followed the names of the disciples were varied, some of the more ancient being replaced by modern Lettrés, but the fixed number of 72 already existed.

Han Ming-ti 漢明帝 introduced Buddhism into China.

Han Tchang-ti 漢章帝 (85 A. D.). The emperor while passing through *Chan-tong* 山東 ordered a large hall to be prepared with the image of Confucius at one end, and the pictures of the seventy two disciples on the sides. The sovereign, followed by a numerous escort, and accompanied by the sixty two descendants of Confucius, entered the hall and rendered to Confucius the honors of a disciple to his master.

Han Ling-ti 漢靈帝 (168-190 A. D.). Towards the end of the reign of *Hoan-ti* 桓帝 a celebrated Academy of Lettrés was formed at the capital. The chief men of the school were Li Yng, Fou Ping, Fan Pong etc.... Then began a battle of intrigues between their partisans and the eunuchs. The latter, successful at first, saw their influence begin to wane during the regency of the empress Teou che in the beginning of the reign of *Han Ling-ti* 漢靈帝. They organised a coup d'état, accused the lettrés of treason and the crime of lèse-majesté. Then began a period of imprisonments and massacres, the era of confucianist martyrs. Li Yng was put to death in the prison of Lo yang and all his disciples were deprived of their goods. Fan Pong and more than a hundred others were put to death, and seven hundred families of lettrés took the road into exile. A placard posted on the palace gate, having accused the two eunuchs Wang Fou and Tsao Tsie of having poisoned Fan Pong, these two men caused to be condemned to death a thousand lettrés in order to avenge themselves for the accusation brought against them.

The official list of the 35 martyrs of confucianism is made up of thirty five name of the principal political victims.

Tsi Wang-Fang 齊王芳 (240-254 A. D.). The third emperor of the kingdom of *Wei* 魏, *Tsi Wang Fang* 齊王芳 associated *Yen tse* 顏子, also called *Yen Hoei* 顏回, with his

master Confucius and ordered that sacrifice be offered to him (1).

Ts'i Ou-ti 齊武帝 in the third year of *Yong-ming* 永明, 485 A. D., ordered that henceforth for the sacrifices of Confucius six bands of musicians be employed, and the ceremonies be those in usage for dukes (2).

Hiao Wen-ti 孝文帝 of the *Yuen-Wei* 元魏.

In the year 489 A. D. this emperor had a temple built in his capital in honor of Confucius, and changed his posthumous title from "The celebrated duke *Ni* 尼" into The Holy Literateur, Father Ni" (3).

T'ang Kao-tsou 唐高祖. In the year 623 A. D. this emperor took away from Confucius the title of saint and gave it to *Tcheou-kong* 周公 who was henceforth called by the title: "Ancient Master" (4).

T'ang T'ai-tsong 唐太宗, 628 A. D., ordered the sacrifices in honor of *Tcheou-kong* 周公 to cease, and he returned to Confucius his title of Saint of Antiquity. He then gratified *Yen-tse* 顏子 with the title of honor: Ancient Master.

The following year, 629 A. D. appeared the celebrated edict ordering the construction of a temple to Confucius in all the prefectures and sub-prefectures of the empire (5).

T'ang Kao-tsong 唐高宗 650-684. In the beginning of his reign this emperor reaffirmed the edict of *T'ang Kao-tsou* 唐高祖 giving to *Tcheou kong* 周公 the title of Ancient Saint and to Confucius that of Ancient Master (6). In 657 in order to gain the good graces of the Lettrés he again raised Confucius to the title of Saint.

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| (1) | <i>San-kouo-tche Wei-chou</i> 三國志魏書
<i>Ou-li-t'ong-k'ao</i> 五禮通考 | Bk. 117. p. 9. |
| (2) | <i>Nan Ts'i-chou-li-tche</i> 南齊書禮志
<i>Ou-li-tong-k'ao</i> 五禮通考 | Bk. 9. p. 21,
Bk. 117. p. 10. |
| (3) | <i>Te'he-fou-yuen-koai</i> 冊府元龜 | Bk. 49. p. II. |
| (4) | <i>Ou-li-t'ong-k'ao</i> 五禮通考 | Bk. 117. p. 15. |
| (5) | ” ” | Bk. 117. p. 16. |
| (6) | ” ” | Bk. 117. p. 13. |

Chou-liang ko 叔梁紇, his father, received the title of: Duke of *Tsi* 齊: his mother, *Yen Tcheng-tsai* 顏徵在, was called: Grande Dame of the kingdom of *Lou* 魯: his wife, *Ki-koan che* 亓官氏, Dame of the kingdom of *Yun* 鄆 (1).

In the year 1012 the title of honor of Confucius was modified as follows: Very Holy and Renowned King of Literature.

Song Chen-tsong 宋神宗.

In the year 1075 *Chen-tsong* 神宗 degraded Confucius, who henceforth only had a right to a ducal cap with nine pendants. *Mong-tse* 孟子, however, was raised to the title of duke of *Tseou* 鄒 and was joined with Confucius in sharing the honor of the sacrifices (2).

Song Hwei-tsong 宋徽宗.

In the year 1102 *Hwei-tsong* raised *Pe yu* 伯魚, son of Confucius, to the title of Marquis of *Se-choei* 泗水, and *Tse-Se* 子思, the nephew of Confucius was named marquis of *I-choei* 沂水 (3).

Four years later Confucius received the title of emperor, and the right to an imperial bonnet with a dozen pendants (4).

In the year 1113 the same emperor conferred the title of Saint upon the Lettré *Wang Ngan-che* 王安石, an innovator, who had been admitted to the temple of Confucius in the year 1104. To the great despair of the Lettrés of the old regime his statue replaced that of *Mong tse* 孟子 at the right of Confucius. Cf. Account of the Lettré *Yang Che* 楊時, the 49th of the Eastern Gallery (5).

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| (1) | <i>Ou-li-t'ong-k'ao</i> 五禮通考 | Bk. 118. p. 2. |
| | <i>Wen-hien-t'ou-k'ao</i> 文獻通考 | Bk. 43. p. 30. |
| | <i>Ou-li-t'ong-k'ao</i> 五禮通考 | Bk. 118. p. 5. |
| (2) | <i>Wen-hien-tong-k'ao</i> 文獻通考 | Bk. 44 p. 4. |
| | <i>Ou-li-t'ong-k'ao</i> 五禮通考 | Bk. 118. p. 10. |
| (3) | ” ” | Bk. 118 p. 12. |
| (4) | ” ” | Bk. 118. p. 13. |
| | <i>Wen-hien-t'ong-k'ao</i> 文獻通考 | Bk. 44. p. 10. |
| (5) | <i>Ou-li-t'ong-k'ao</i> 五禮通考 | Bk. 118. p. 18. 19. |
| | <i>Tchouo-kong-lou</i> | Bk. 27. p. I. |

Kin Che-tsong 金世宗.

During the year 1172 the statue of *Wang Ngan-che* 王安石 was thrown out of the temple of the lettrés and *Mong-tse* 孟子 was installed in his old place at the right of Confucius.

From the year 1126 he no longer received the sacrifice. The party of innovators was overthrown.

One of the bitterest adversaries of *Wang Ngan-che* 王安石 was the Lettré *Yang Che* 楊時 (1).

Kin Tchang-tsong 金章宗.

In the year 1192 *Tchang-tsong* 章宗 out of respect for the name of Confucius forbade that name to be written (2).

Song Tou-tsong 宋度宗.

By imperial decree in the year 1267 the nephew of Confucius was raised to the title of: Duke of *I choei* 沂水 and associated with the sages honored by sacrifices (3).

Yuen Che-tsou 元世祖.

Koublai-Khan, the founder of the *Yuen* 元, forbade the title of saint to be given to Confucius, and named him: The Sage of China (4).

Yuen Tch'eng-tsong 元成宗.

In the year 1295 the emperor gave back to Confucius all his rights and titles (5).

Yuen Jen-tsong 元仁宗.

In 1316 The emperor gave to the father and mother of *Mong-tse* 孟子 the titles of duke and duchess (6).

Yuen Wen-tsong 元文宗.

In 1330 this sovereign gave to the father of Confucius the title of: Very Holy King; his mother was called: Very Holy Queen; his wife was named: Dame of the Very Holy King (7).

(1) *Song-che-li-tche* 宋史禮志
Ou-li-t'ong-k'ao 五禮通考

(2) " "
(3) " "
(4) " "
(5) " "
(6) " "
(7) " "

Bk. 105. p. 4.
Bk. 118. p. 19.
Bk. 119. p. 2.
Bk. 119. p. 4.
Bk. 118. p. 27.
Bk. 119. p. 27.
Bk. 119. p. 27.
Bk. 119. p. 10.
Bk. 119. p. 11. 71.

Ming T'ai-tsou 明太祖.

The founder of the *Ming* 明 took away all the titles of *Mong-tse* 孟子 in the year 1372. In the following year he restored them.

It was in the year 1382 that the memorable edict appeared forbidding the erection of statues to Confucius and ordering that henceforth tablets replace the images (1).

Ming Tch'eng-tsou 明成宗.

In 1410 a decree ordered the painting of the ancient sages of the temple of Confucius with the insignia of mandarins (2).

Ming Hien-tsong 明憲宗.

In 1476 *Hien-tsong* 憲宗, ordered the presence of eight groups of musicians at the sacrifices of Confucius, and fixed the number of plates at 12 (3).

Ming Che-tsong 明世宗.

In 1525 appeared the decree definitively taking from Confucius the title of king, and condemning the kind of sacrifice offered to him with the rites used for a sacrifice to heaven. This decree gave to him the title: Very Holy Ancient Master, and at the same time definitively replaced all the statues by tablets. The sages admitted to the temple of Confucius were deprived of their titles of duke, marquis, and count. This decree has had the force of law up to our times (4).

In 1917 Article XI of the constitution was passed by the assent of 483 of the 598 present. The article runs as follows:

"The citizens of the Chinese Republic are free either to honor Confucius or to follow any other religious belief".

The President then declared that paragraph 2 of article 19 (Confucius, the basis of moral teaching) was suppressed.

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| (1) | <i>Ou-li-t'ong-k'ao</i> 五體通考 | Bk. 120. p. 5. |
| | <i>Ming-che</i> 明史 | Bk. 139. p. 1. |
| | <i>Ming-che-li-tche</i> 明史禮志 | Bk. 50 p. 6. |
| | <i>Ou-li-t'ong-k'ao</i> 五禮通考 | Bk. 120. p. 11. |
| (2) | ” ” | Bk. 120. p. 13. |
| (3) | ” ” | Bk. 120. p. 15. |
| (4) | <i>Ming-che-li-tche</i> 明史禮志. | |

APPENDIX.

Names of the official representatives of the family of Confucius.

After the death of Confucius one of his descendant in the direct line was chosen from generation to generation as the official representative of the family, and was given a title of honor which often became semi-hereditary.

The following pages briefly indicate the names, date and dignity of the heads of the family.

- 1) Confucius (552-479).
- 2) *K'ong Li* 孔鯉, individual name *Pé Yu* 伯魚, † at 50 yrs. (1). (Son of Confucius).
- 3) *K'ong Ki* 孔伋, indiv. name *Tse-se* 子思, author of the *tchong yong* "Just Medium" † at 62 yrs, others say at 82 yrs.
- 4) *K'ong Pé* 孔白, indiv. name *Tse-chang* 子上, † at 47 yrs, according to others at 49 yrs.
- 5) *K'ong K'ieou* 孔求, indiv. name *Tse kia* 子家, † at 45 yrs.
- 6) *K'ong Ki* 孔箕, indiv. name *Tse-king* 子京, Minister of Wei; † at 46 yrs.
- 7) *K'ong tch'oan* 孔穿, indiv. name *Tse Kao* 子高, wrote the work *I Lan-yen* 言闕言 12 chapters. † at 51 yrs.
- 8) *K'ong K'ien* 孔謙 or *Pin* 斌. The *Che-ki* 史記 calls him *Chen* 慎 and gives him the individual name of *Tse Choen* 子順. Minister of Wei 魏. *Ngan-li-wang* 安釐王, king of Wei 魏 gave him the title of count of *Pei* 沛 in 276 B. C. † at 57 yrs.
- 9) *K'ong t'eng* 孔騰, indiv. name. *Tse-siang* 子襄, *Han Kao-tsou* 漢高祖 in 195 B. C. conferred upon him the title of "Officer of the Sacrifices". The emperor *Hóei-ti* 惠帝 gave him the titles of Doctor and Preceptor. † at 57 yrs.

(1) The sign indicates the date of death.

10) *K'ong Tchong* 孔忠, indiv. name *Tse-tcheng* 子貞 *Wen-ti* 文帝 honored him with the title of Doctor of the kingdom. † at 57 yrs.

11) *K'oug Ou* 孔武, indiv. name *Tse Wei* 子威. Under the emperor *Wen-ti* 文帝 he received the same title as the preceding.

12) *K'ong Yen-nien* 孔延年. The emperor *Ou-ti* 武帝 (140-76) after having given the titles of Doctor and Great Preceptor, appointed him Marshal. † at 71 yrs.

13) *K'oug Pa* 孔霸, indiv. name *Ts'e-jou* 次孺 Doctor under *Han Tchao-ti* 漢昭帝 (86-73); Preceptor under *Sineu-ti* 宣帝 (73-48); Grand Preceptor of the imperial prince, and finally Marshal under *Yuen-ti* 元帝 (48-32). † at 72 yrs.

14) *K'ong Fon* 孔福. Honored with the title of Marquis by the emperor *Tcheng-ti* 成帝 (32-6 B. C.). † at 63 yrs.

15) *K'ong Foug* 孔房. Received the title of Marquis under the emperor *Ngai-ti* 哀帝 (6-1).

16) *K'ong Kiun* 孔均 indiv. name *tchang-ping* 長平 His real name was *Mang* 莽, but when *Wang-mang* 王莽 seized the power, he had to change the name *Mang* 莽 for that of *Kiun* 均, since he could not have the same name as the emperor. He was named Marquis in the first year of the christian era. He refused to pass over to the service of the usurper. † at 81 yrs.

17) *K'ong Tché* 孔志, Military administrator under *Koang-ou-ti* 光武帝, obtained the title of Marquis in 38 A. D.

18) *K'ong Suen* 孔損, indiv. name *Kiun-i* 君益 Raised to dignity of Marquis in 72 A. D.

19) *K'ong Yao* 孔曜, indiv. name *Kiun Yao* 君曜. Also received title of Marquis.

20) *K'ong Hoan* 孔完. Died without issue. Marquis. The emperor *Wen-ti* 文帝 (220-227) chose one of his nephews to inherit his dignity.

21) *K'ong Siu* 孔羨 indiv. name *Tse Yu* 子餘 Nephew of the preceding. The emperor *Wen-ti* 文帝 conferred on him the title of Conusellor.

22) *K'ong tchen* 孔震 individual name *Pé-k'i* 伯起, *Tsin Ou-ti* 晉武帝 named him Marquis in 267. † at 75 yrs.

23) *K'ong I* 孔嶷, indiv. name *tch'eng-kong* 成功 Marquis. † at 57 yrs.

-108- 24) *K'ong Fou* 孔撫 Licentiate degree, prefect at *Yu-tchang*, then honored with the title of Marquis.

25) *K'ong I* 孔懿 The eastern Tsin conferred on him the dignity of Marquis.

26) *K'ong Sien* 孔鮮, indiv. name. *Sien-tche* 鮮子 *Wen-ti* 文帝 made him a Marquis in 442.

27) *K'ong tch'eng* 孔乘, indiv. name *King-chan* 敬山 Licentiate. Named Grand Preceptor by *Hiao Wen-ti* 孝文帝 in 473.

28) *K'ong Ling-tchen* 孔靈珍, Filled an official position under *Yuen-Wei* 元魏, then was made Marquis in 495.

29) *K'ong Wen-t'ai* 孔文泰, Died in 528. Title of Marquis.

30) *K'ong K'iu* 孔渠, Marquis.

31) *K'ong tchang-suen* 孔長孫, *Wen Sien-ti* 文宣帝 elevated him to the title of Marquis in 550. Then in 580 he received the title of Duke of Tchou-kouo. at 64 yrs. Several authors state that his son was the first to receive the title of duke.

32) *K'ong Sé-tche* 孔嗣折, Received his degree under *Soei Wen-ti* 隋文帝 (590-605). He was an officer at *King-tcheou* 涇州. In 608 *Soei Yang-ti* 隋煬帝 conferred on him the title of Marquis. † at 70 yrs.

33) *K'ong Té-luen* 孔德倫, Received title of Marquis in 637. † at 71 yrs under the reign of *T'ang T'ai-tsong* 唐太宗.

34) *K'ong tch'ong-ki* 孔崇基, made a marquis in 695. † at 56 yrs.

35) *K'ong Soei-tche* 孔璿之 indiv. name *Tsang-hoei* 藏暉 *Hsien-tsong* 玄宗 named him Marquis in 717, and then raised him to the dignity of Duke in 738.

36) *K'ong Hsien* 孔瑩, Enjoyed the hereditary title of Marquis and was raised to title of duke.

37) *K'ong Ts'i-k'ing* 孔齊卿, *T'ang T'e-tsong* 唐德宗 gave him title of duke in 782.

38) *K'ong Wèi-tche* 孔惟晷, Named Duke in 818. † at 65 yrs.

39) *K'ong Tche* 孔策, Duke in 842 under *Ou-tsong* 武宗. † at 57 yrs.

40) *K'ong Tchen* 孔振, indiv. name *Kouo-wen* 國文 admitted to doctorate in 863, received title of duke. † at 74 yrs.

41) *K'ong Tchao-kien* 孔昭儉, Commissary officer of the army at *Yen-tcheou-fou* 兗州府; honored with title of Duke. † at 60 yrs.

42) *K'ong Koang-sé* 孔光嗣, Official at *Se-choei* 泗水 in 905, then named Duke. He died in 917 at the age of 42.

43) *K'ong Jen-yu* 孔仁玉, indiv. name *Wen-jou* 溫如 Born in 912; Duke in 930. † at 45 yrs. Posthumous title: Minister of War.

44) *K'ong I* 孔宜, indiv. name *Pou-i* 不疑 Mandarin at *K'iu-feou-hien* 曲阜縣 in 966, under *Song T'ai-tsou* 宋太祖 Duke during the period *T'ai-p'ing-hing-kouo* 太平興國, 976-984. Drowned. 986, † at age of 46.

45) *K'ong Yen-ché* 孔延世, indiv. name *Meou-sien* 茂先. In view of the merits of his father he was named mandarin at *K'iu-feou-hien* 曲阜縣 and Duke in 997. † at 38 yrs.

46) *K'ong Cheng-yeou* 孔聖佑, Born in 998; became Supreme judge, received the title of honor, Duke, in 1021. He died without issue at the age of 35.

47) *K'ong Jo-mong* 孔若蒙, indiv. name *Kong-ming* 公明. Nephew of the preceeding. Made a Duke in 1068.

48) *K'ong Toan-yeou* 孔端友, indiv. name *Tse-kiao* 子交, Duke in 1104; Died without children in 1128. The son of his younger brother was chosen to succeed him.

49) *K'ong Kiai* 孔玠, indiv. name *Si-lao* 錫老 Honored with ducal dignity in 1132.

50) *K'ong Tsin* 孔摺, indiv. name *Ki-chen* 季紳, Made a Duke in 1154.

51) *K'ong Wen-yuen* 孔文遠, indiv. name *Chao-sien* 紹先, Duke in 1193.

52) *K'ong Wan-tchoen* 孔萬春, indiv. name *K'i-nien* 耆年 Hereditary duke in 1226.

53) *K'ong Tchou* 孔洙, indiv. name *King-ts'ing* 景清. Clothed with ducal dignity in 1231. Died at 61 without heirs. One of his nephews was chosen to succeed him.

54) *K'ong Se-hoei* 孔思晦, indiv. name *Ming-tao* 明道 Named duke in 1316. Died in 1330 at the age of 67.

55) *K'ong K'o-kien* 孔克堅, indiv. name *King fou* 瓌夫. Proclaimed honorary duke in 1340; raised to the second order in 1348; died in 1370 at the age of 55.

56) *K'ong Hi-hio* 孔希學, indiv. name *Ché-hing* 士行 Duke in 1368; minister in 1381; died at 47 yrs.

57) *K'ong Nen* 孔訥, indiv. name *Yen-pé* 言伯 Duke in 1384. Honored with the dignity of First Order at the court. Died in 1400 at the age of 43.

58) *K'ong Kong-kien* 孔公鑑, indiv. name *Tchao-wen* 昭文 Duke 1400, died 1402 at the age of 23.

59) *K'ong Yen-tsin* 孔彥縉, indiv. name *Tchao-chen* 朝紳 *Jen-tsong* 仁宗 while yet hereditary prince gave him his name and his indiv. name. At the age of ten he was made a duke (1410). In 1452 he received the cincture with the jade clasp and the honor of wearing a licorne embroidered on his garments. He died in 1455 at the age of 55.

60) *K'ong Tch'eng-k'ing* 孔承慶, indiv. name *Yong-tsou* 永祚. Died in 1450 after having received the hereditary dignity of the family.

61) *K'ong Hong siu* 孔宏緒, indiv. name *I-king* 以敬 While still a child was named Duke and received the jade cincture in 1504 at 57 yrs.

62) *K'ong Wen-chao* 孔聞韶, indiv. name *Tché-té* 知德. Received the hereditary ducal succession in 1503 and died in 1546, age 65 yrs.

63) *K'ong Tcheng-kan* 孔貞幹, indiv. name *Yong-tsi* 用濟. Duke in 1546, died in 1556 at the age of 38.

64) *K'ong Chung-hien* 孔尙賢, indiv. name *Siang-tche*

象之。 Raised to dignity of duke in 1556; died in 1621 at the age of 78. His two children died young. One of his nephews succeeded him.

65) *K'ong Yen-tche* 孔衍植, indiv. name *Meou-kia* 懋甲. Duke in 1621; Grand Preceptor in 1630; died 1647 under the emperor *Choen-tche* 順治.

66) *K'ong Hing-sié* 孔興變, indiv. name *K'i-liu* 起呂. In 1648 named duke, in 1651 proclaimed Grand Tutor; died at the age of 32 in 1667 under the reign of *K'ang-hi* 康熙.

67) *K'ong Yu-k'i* 孔毓圻, indiv. name *Tchong-tsai* 鍾在. The emperor *K'ang-hi* 康熙 conferred the title of duke on him in 1667; the dignity of Second Preceptor and Second Tutor in 1675; died in 1723 at the age of 67.

68) *K'ong Tch'oan-touo* 孔傳鐸, indiv. name *Tchen-lou* 振路. Received the dignity of second rank in 1701; became duke in 1723; died in 1735 at the age of 63.

69) *K'ong Ki-hou* 孔繼護, indiv. name *T'i-houo* 體和. Died at the age of 23 in 1719. He had already been designated as head of the family. After his death in 1735 the posthumous title of duke was conferred on him by *Yong-tcheng* 雍正.

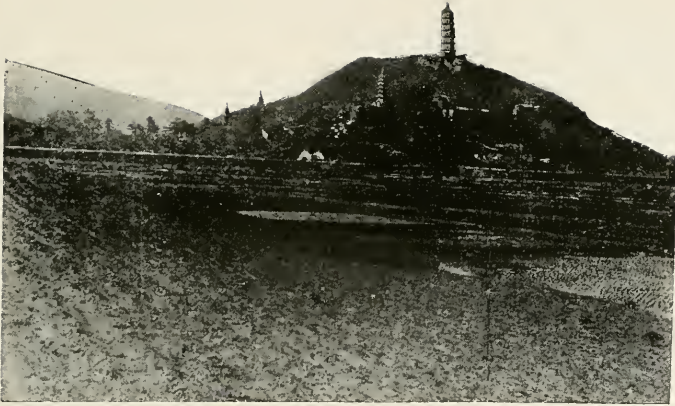
70) *K'ong Koang-k'i* 孔廣燾, indiv. name *King-li* 京立. Raised to the dignity of second rank in 1737; made a duke in 1743; died in the year 1743 at the age of 33.

71) *K'ong Tchao-hoan* 孔昭煥, indiv. nam *Hien-ming* 顯明. Succeeded to the ducal title in 1744 (1).

(1) *K'ue-li-wen-hien-k'ao* 闕里文獻考

Bk. III to XI.





(B)

THE 144 SAGES OF THE TEMPLE OF CONFUCIUS



NAMES, INDIVIDUAL NAMES, POSTHUMOUS TITLES,
INFORMATIONS and PORTRAITS.

Name of family	Personal name	Individual Name	Posthumous titles
CONFUCIUS			
{ 孔 <i>K'ong</i>	丘 <i>K'ieou</i>	仲尼 <i>Tchong-ni</i>	至聖先師

THE 4 ASSOCIES "SE-P'EI" 四配

{ 顏 <i>Yen</i>	回 <i>Hoei</i>	子淵 (子泉) <i>Tsè-yuen' Tsè-ts'iuén)</i>	復聖顏子 <i>Len-tsè</i>
{ 孔 <i>K'ong</i>	伋 <i>Ki</i>	子思 <i>Tsè-se</i>	述聖子思子 <i>Tse-se-tsè</i>
{ 曾 <i>Tseng</i>	參 <i>Ts'an</i>	子輿 (子與) <i>Tsè-yu (Tsè-yu)</i>	宗聖曾子 <i>Tseng-tsè</i>
{ 孟 <i>Mong</i>	軻 <i>K'o</i>		亞聖孟子 <i>Mong-tsè</i>

THE TWELVE PARAGONS "CHE EUL TCHE"

{ 閔 { <i>Min</i>	損 <i>Suen</i>	子齋 <i>Tsè-k'ien</i>	先賢閔子 <i>Min-tsè</i> ancient sage.
{ 冉 { <i>Jan</i>	雍 <i>Yong</i>	仲弓 <i>Tchong-kong</i>	先賢冉子 <i>Jan-tsè</i> ancient sage.
{ 端木 { <i>Toan-mou</i>	賜 <i>Se</i>	子貢 (子贛) <i>Tsè-kong (Tsè-kong)</i>	先賢端木子 <i>Toan-mou-tsè</i> anc.sage.
{ 仲 { <i>Tchong</i>	由 <i>Yeou</i>	子路 (季路) <i>Tsè-lou (Ki-lou)</i>	先賢仲子 <i>Tchong-tsè</i> anc. sage.
{ 卜 { <i>Pou</i>	商 <i>Chang</i>	子夏 <i>Tse-hia</i>	先賢卜子 <i>Pou-tsè</i> anc. sage.
{ 有 { <i>Ycou</i>	若 <i>Jo</i>	子若 (子有) <i>Tsè-jo (Tsè-yeou)</i>	先賢有子 <i>Ycou-tsè</i> anc. sage.
{ 冉 { <i>Jan</i>	耕 <i>Keng</i>	伯牛 (百牛) <i>Pé-nicou (Pé-nicou)</i>	先賢冉子 <i>Jan-tsè</i> anc. sage.
{ 宰 { <i>Tsai</i>	子 <i>Yu</i>	子我 <i>Tsè-ngo</i>	先賢宰子 <i>Tsai-tsè</i> anc. sage.
{ 冉 { <i>Jan</i>	求 <i>K'ieou</i>	子有 <i>Tsè-yeou</i>	先賢冉子 <i>Jan-tsè</i> anc. sage.
{ 言 { <i>Yen</i>	偃 <i>Yen</i>	子游 (子旂) <i>Tsè-ycou (Tsè-ycou)</i> (<i>Chou-che</i>) (叔氏)	先賢言子 <i>Yen-tsè</i> anc. sage.
{ 顓孫 { <i>Tchoan suen</i>	師 <i>Che</i>	子張 <i>Tsè-tchang</i>	先賢顓孫子 <i>Tchoan-suen-tsè</i> anc. sage.
{ 朱 { <i>Tchou</i>	熹 <i>Hi</i>	元晦 仲晦 <i>Yuen-hoei Tchong-hoei</i> <i>Hoei-wong</i> 晦翁 <i>Hoei-Ngan</i> 晦菴	先賢朱子 <i>Tchou-tsè</i> anc. sage.

THE 64 SAGES OF THE EASTERN GALLERY

"TONG-OU SIEN-HIEN LOU-CHE-SE WEI".

東 廡 先 賢 六 十 四 位

{ 濞(墟) { <i>Kiu (Kiu)</i>	瑗(呂覽) <i>Yuen(Liu-lan)</i>	伯玉 <i>Pé-yü</i>	先賢濞子 <i>Kiu-tsè</i>
{ 澹臺 { <i>T'an-t'ai</i>	滅明 <i>Mié-ming</i>	子羽 <i>Tsè-yu</i>	先賢澹臺子 <i>T'an-t'ai-tsè</i>

{ 原 { Yuen	憲 Hien	子思 Tsê-se	先賢原子 Yuen-tsê anc. sage.
{ 南宮 { Nan-kong	适(紹)(刮) Koa T'ao (Koa)	敬叔 King-chou	先賢南宮子 Nan-kong-tsê anc. sage.
{ 商 { Chang	瞿 Kiu	子木 Tsê-mou	先賢商子 Chang-tsê anc. sage.
{ 漆雕(漆彫) { Ts'i-tiao (Ts'i-tiao)	開(啟) K'ai (K'i)	子若(子開)(子修) Tsê-jo (Tsê-k'ai) (Tsê-sieou)	先賢漆雕子 Ts'i-tiao-tsê anc. sage.
{ 司馬 { Se-ma	耕(黎耕) Keng (Li-keng)	子牛 Tsê-nicou	先賢司馬子 Se-ma-tsê anc. sage.
{ 巫馬 { Ou-ma	施(期) Che (K'i)	子期(子旗) Tsê-k'i (Tsê-k'i)	先賢巫馬子 Ou-ma-tsê anc. sage.
{ 顏 { Yen	辛(幸)(柳)(韋) Sin (Hing) (Licou) (Wei)	子柳 Tsê-lieou	先賢顏子 Yen-tsê anc. sage.
{ 曹 { Ts'ao	邨 Siu	子循 Tsê-siun	先賢曹子 Ts'ao-tsê anc. sage.
{ 公孫 { Kong-suen	龍(龍) Long Tch'ong	子石 Tsê-chê	先賢公孫子 Kong-suen-tsê anc. s.
{ 秦 { Ts'in	商 Chang	丕慈(丕慈)(子丕) Pou-ts'ê (P'ei-ts'ê) (Tsê-p'ci)	先賢秦子 Ts'in-tsê anc. sage.
{ 顏 { Yen	高(尅)(刻)(產) Kao (K'o) (K'o)(Tch'an)	子驩 (子精) Tsê-kiao (Tsê-tsing)	先賢顏子 Yen-tsê anc. sage.
{ 壤(穰)(駟) { Jang (Jang) (Jang-se)	駟赤 Se-tch'e	子徒 (子從) Tsê-t'ou (Tsê-ts'ong)	先賢壤子 Jang-tsê anc. sage.
{ 石(石作) { Ché (Ché-tso)	作蜀(之蜀) (子蜀) Tso-chou (Tche-chou) (Tchê-chou)	子明 Tsê-ming	先賢石子 Ché-tsê anc. sage.
{ 公夏 { Kong-hia	首(守) Cheou (Cheou)	乘 (子乘) Tch'eng (Tsê-tch'eng)	先賢公夏子 Kong-hia-tsê anc. sage.
{ 后 { Heou	處(石處)(虔) Tch'ou (Chê- tch'ou) (K'ien)	子里(里之) Tsê-li (Li-tche)	先賢后子 Heou-tsê anc. sage.
{ 奚 { Hi	容蒧(奚蒧) Yong-tien (Hi-tien)	子皙(子偕)(子楛) Tsê-si (Tsê-kiai) (Tsê-kiai)	先賢奚子 Hi-tsê anc. sage.

{ 顏 Yen	祖(相)(祖) Tsou (Siang) (Tsou)	襄 (子襄) Siang (Tschè-siang)	先賢顏子 Yen-tsè ancient sage.
{ 句(勾) Kiu (Keou)	井疆(鈞井) Tsiang-kiang (Kcou-tsiang)	子疆(子界)(子孟) Tschè-kiang (Tschè-kiài) (Tschè-mong)	先賢句子 Kiu-tsè anc. sage.
{ 秦 Ts'in	祖 Tsou	子南 Tschè-nan	先賢秦子 Ts'in-tsè anc. sage.
{ 縣 Hien	成 Tsch'eng	子淇 (子橫) Tschè-k'i (Tschè-hong)	先賢縣子 Hien-tsè anc. sage.
{ 公孫(公祖) Kong-suen (Kong-tsou)	茲(句茲)(句容) Tse (Kiu-tse) (Kiu-yong)	子之 Tschè-tche	先賢公孫子 Kong-suen-tsè anc. s.
{ 燕 Yen	伋(緜) Ki (Ki)	子思(思) Tschè-se (Se)	先賢燕子 Yen-tsè anc. sage.
{ 樂 Yo	顏(紉)(欣) Yen (K'ai)(Hin)	子馨 Tschè-cheng	先賢樂子 Yo-tsè anc. sage.
{ 狄 Ti	黑 Hè	皙之(皙)(子皙) Tschè-tche (Tché) (Tschè-tché)	先賢狄子 Ti-tsè anc. sage.
{ 孔 K'ong	忠(弗) Tchong (Fou)	子蔑 (子忠) Tschè-miè (Tschè-tchong)	先賢子蔑子 Tschè-miè-tsè anc. sage.
{ 公西 Kong-si	蒧 Tien	子上 (子尙) Tschè- chang (Tschè-chang)	先賢公西子 Kong-si-tsè anc. sage.
{ 顏 Yen	之僕 Tschè-pou	子叔 (叔) Tschè-chou (Chou)	先賢顏子 Yen-tsè anc. sage.
{ 施 Che	之常(子常) Tschè-tch'ang (Tschè-tch'ang)	子恒 Tschè-heng	先賢施子 Che-tsè anc. sage.
{ 申 Chen	楨(黨)(堂) (儻)(續)(績) Tsch'eng (Tang) (T'ang) (Tang) (Siu) (Tsi)	子周 (子續) Tschè-tcheou (Tschè-siu)	先賢申子 Chen-tsè anc. sage.
{ 左(左丘) Tsouo (TsouoK'ieou)	丘明 K'icou ming		先賢左子 Tsouo-tsè anc. sage.
{ 秦 Ts'in	冉 Jan	開 K'ai	先賢秦子 Ts'in-tsè anc. sage.
{ 牧 Mou	皮 P'i		先賢牧子 Mou-tsè anc. sage.
{ 公都 Kong-tou			先賢公都子 Kong-tou-tsè anc. sage.

{ 公孫 Kong-suen	丑 Tch'eou		先賢公孫子 Kong-suen-tsè ancient [sage.
{ 張 Tchang	載 Tsai	子厚(橫渠先生) Tsè-heou (Master of Hong-k'iu)	先儒張子 Tchang-tsè anc. letter.
{ 程 Tch'eng	頤 I	(伊川先生) (Master of I-tch'oan)	先儒程子 Tch'eng-tsè anc. letter.
{ 公羊 Kong yang	高 Kao		先儒公羊子 Kong-yang-tsè anc. lett.
{ 孔 K'ong	安國 Ngan-kouo	子國 Tsè-kouo	先儒子國子 Tse-kouo-tsè anc. letter.
{ 茅 Mao	萇 Tchang	長公 Tchang-kong	先儒茅子 Mao-tsè anc. letter.
{ 高堂 Kao-t'ang	生 Cheng		先儒高堂子 Kao-t'ang-tsè anc. lett.
{ 鄭 Tcheng	玄 Hiuen	康成 K'ang-tch'eng	先儒鄭子 Tcheng-tsè anc. letter.
{ 諸葛 Tchou-kô	亮 Liang	孔明 K'ang-ming	先儒諸葛子 Tchou-kô-tsè anc. letter.
{ 王 Wang	通 T'ong	仲淹 Tchong-yen	先儒王子 Wang-tsè anc. letter.
{ 陸 Lou	贄 Tché	敬輿 King-yu	先儒陸子 Lou-tsè anc. letter.
{ 司馬 Se-ma	光 Koang	君實 Kiun-che	先儒司馬子 Se-ma-tsè anc. letter.
{ 歐陽 Ngeou-yang	修 Sicou	永叔(醉翁)(六一居士) Yong-chou (Tsoei-wong) (Lou-i-kiu-ché)	先儒歐陽子 Ngeou-yang-tsè anc. let.
{ 胡 Hou	安國 Ngan-kouo	康侯 K'ang-heou	先儒胡子 Hou-tsè anc. letter.
{ 尹 In	焯 Toen	彥明(德充) Yen-ming (Té-tch'ong)	先儒尹子 In-tsè anc. letter.
{ 呂 Liu	祖謙 Tsou-k'ien	伯恭(東萊先先) Pé-kong (Master of Tong-lai)	先儒呂子 Liu-tsè anc. letter.
{ 蔡 Ts'ai	沉 Tch'en	仲默(九峰先生) Tchong-mè (Master of Kieou-fong)	先儒蔡子 Ts'ai-tsè anc. letter.
{ 陸 Lou	九淵 Kieou-yuen	子靜(象山先生) Tsè-tsing (Master of Siang-chan)	先儒陸子 Lou-tsè anc. letter.

{ 陳 { Tch'en	淳 Choen	安卿(北溪先生) Ngan-k'ing (Master of Pé-k'i)	先儒陳子 Tch'en-tsè anc. letter.
{ 魏 { Wei	了翁 Liao-wong	華父(白鶴先生) Hwa-fou (Master of Pé-hó)	先儒魏子 Wei-tsè anc. letter.
{ 壬 { Jen	栢 Pé	會之(長嘯)(魯齋) Hoei-tche (Tchang- s'cou) (Lou-tchai)	先儒壬子 Jen-tsè anc. letter.
{ 許 { Hiu	衡 Heng	仲平(魯齋先生) Tchong-p'ing (Lou-tchai)	先儒許子 Hiu-tsè anc. letter.
{ 許 { Hiu	謙 K'ien	益之(白雲先生) I-tche (Master of Pé-yun)	先儒許子 Hiu-tsè anc. letter.
{ 王 { Wang	守仁 Cheou-jen	伯安 Pé-ngan	先儒王子 Wang tsè anc. letter.
{ 薛 { Siè	瑄 Siuen	德溫(河東夫子)(敬軒) Té-wen) (Master of Ho-tong)(King-hien	先儒薛子 Siè-tsè anc. letter.
{ 羅 { Lô	欽順 K'in choen	允升(整庵) Yun- cheng (Tcheng-ngan)	先儒羅子 Lô-tsè anc. letter.
{ 黃 { Hoang	道周 T'ao-tcheon	幼平(石齋先生) Yeou-p'ing (Master of Che-tchai)	先儒黃子 Hoang-tsè anc. letter.
{ 湯 { T'ang	斌 Pin	孔伯 K'ong-pé	先儒湯子 T'ang-tsè anc. letter.
{ 陸 { Lou	隴其 Long-k'i	稼書 Kia-chou	先儒陸子 Lou-tsè anc. letter.

THE 64 SAGES OF THE WESTERN GALLERY

"SI-OU SIEN-HIEN LOU-CHE-SE-WEI"

西廡先賢六十四位

{ 林 { Lin	放 Fang	子邱 Tsè-k'ieou	先賢林子 Lin-tsè ancient sage.
{ 宓 { Mi	不齊 Pou-ts'i	子賤 Tsè-tzien	先賢宓子 Mi-tsè anc. sage.
{ 公冶 { Kong-yé	長(襄)(芝) Tchang (Tchang) Tche)	子長(子之) Tsè-tchang (Tse-tche)	先賢公冶子 Kong-yé-tsè anc. sage.
{ 公皙 { Kong-si	哀(尅)(克) Ngai(K'o)(K'o)	季次(季沉) Ki-ts'é (Ki-tchen)	先賢公皙子 Kong-si-tsè anc. sage.

{ 高 { Kao	柴 Tch'ai	子羔(子臯)(季羔) (子舉) Tsch'kao (Tsch'kao) (Ki-kao) (Tse-i)	先賢高子 Kao-tsè anc. sage.
{ 樊 { Fan	須 Siu	子遲 Tsch'tch'ê	先賢樊子 Fan-tsè anc. sage.
{ 商 { Chang	澤 Tchê	子季(子秀) Tsch'ki (Tsch'sicou)	先賢商子 Chang-tsè anc. sage.
{ 梁 { Liang	鮪(鯉) Tsan (Li)	叔魚 Chou-yu	先賢梁子 Liang-tsè anc. sage.
{ 冉 { Jan	孺(儒) Jou (Jou)	子魯(曾)(子魚) Tsch'lou (Tsch'eng) (Tsch'yu)	先賢冉子 Jan-tsè anc. sage.
{ 伯 { Pé	虔(處) K'ien (Tch'ou)	子皙(子析)(子楛) Tsch'si (Tsch'si) (Tsch'- k'iai)	先賢伯子 Pé-tsè anc. sage.
{ 冉 { Jan	季 Ki	子產(季產)(子達) Tsch'tch'an (Ki-tch'an) (Tsch'ta)	先賢冉子 Jan-tsè anc. sage.
{ 漆雕 { Ts'i-tiao	徒父(從) T'ou-fou (Tch'ong)	子有(子文)(子友)子期 Tsch'yeou (Tsch'wen) (Tsch'yeou) (Tsch'ki)	先賢漆雕子 Ts'i-tiao-tsè anc. sage.
{ 漆雕 { Ts'i-tiao	哆(侈)(缺) Tchê (Tch'ê) (Lien)	子儉 Tsch'lien	先賢淑雕子 Ts'i-tiao-tsè anc. sage.
{ 公西 { Kong-si	赤 Tch'ê	子華 Tsch'hoa	先賢公西子 Kong-si-tsè anc. sage.
{ 任 { Jen	不齊 Pou-ts'i	選(子選) Siuen (Tsch'siuen)	先賢任子 Jen-tsè anc. sage.
{ 公(公良) { Kong (Kong-liang)	良孺(儒) Liang-jou (jou)	子正 Tsch'tcheng	先賢公子 Kong-tsè anc. sage.
{ 公 { Kong	肩定 Kien-tin (有)(Yeou)(肩) (Kien) (堅定) (Kien-ting)	子仲(子中)(子忠) Tsch'tchong (Tsch'- tchong) (Tsch'tchong)	先賢公子 Kong-tsè anc. sage.
{ 鄆(鄆) { Kiao (Ou)	單 Tan	子家 Tsch'kia	先賢鄆子 Kiao-tsè anc. sage.
{ 罕父(宰父) { Han-fou Tsai-fou	黑 Hê	子黑(子索)(子素) Tsch'hê (Tsch'souo) Tsch'souo)	先賢罕父子 Han-fou-tsè anc. sage.
{ 榮 { Yong	旃(祈) K'i (K'i)	子旗(子顏) Tsch'ki (Tsch'yen)	先賢榮子 Yong-tsè anc. sage.

{ 左 Tsouo	人鄆(鄆) Jen ing (Ing)	子行 (行) Tsè-hing (Hing)	先賢左子 Tsouo-tsè anc. sage.
{ 鄭(薛) Tcheng (Sié)	國(邦) Kouo (Pang)	子徒 (子從) Tsè-t'ou (Tsè-ts'ong)	先賢鄭子 Tcheng-tsè anc. sage.
{ 原 Yuen	亢(亢籍)(抗) (桃)(亢) Kang Kang tsi (K'ang) (T'ao) (Jong)	子籍 (籍) Tsè-tsi (tsi)	先賢原子 Yuen-tsè anc. sage.
{ 廉 Lien	潔(絜) K'ie (K'ie)	子庸(庸)(子曹) Tsè-yong (yong) (Tse-ts'ao)	先賢廉子 Lien-tsè anc. sage.
{ 叔仲 Chou-tchong	會(噲) Hoei (Koi)	子期 Tsè-k'ei	先賢叔仲子 Chou-tchong-tsè anc. sage.
{ 公西 Kong-si	輿如(輿) Yu-jou (Yu)	子上 Tsè-chang	先賢公西子 Kong-si-tsè anc. sage.
{ 邾 Koei	巽(邾邾) 國選 Choen (Pang-siuen) (Kouo-siuen)	子歛 (子飲) Tsè-lien (Tsè-in)	先賢邾子 Koei-tsè anc. sage.
{ 陳 Tch'en	亢 Kang	子亢 (子禽) Tsè-kang (Tè-k'sin)	先賢陳子 Tch'eng-tsè anc. sage.
{ 琴 K'in	張(牢) Tchang (Lao)	子開 Tsè-k'ai	先賢琴子 K'in-tsè anc. sage.
{ 步(少) Pou (Chao)	叔乘 Chou-tch'eng	子車 Tsè-tch'c	先賢步子 Pou-tsè anc. sage.
{ 秦 Ts'in	非 Fei	子之 Tsè-tche	先賢秦子 Ts'in-tsè anc. sage.
{ 顏 Yen	噲 K'oi	子整 Tsè-cheng	先賢顏子 Yen-tsè anc. sage.
{ 顏 Yen	何 Ho	冉 Jan	先賢顏子 Yen-tsè anc. sage.
{ 縣 Hien	竄(豐)(竄父) Tan (Fong) (Tan-fou)	子象 Tsè-siang	先賢縣子 Hien-tsè anc. sage.
{ 樂正 Yo tcheng	克 K ó	子敖 Tsè-ngao	先賢樂正子 Yo-tcheng-tsè anc. sage.
{ 萬 Wan	章 Tchang		先賢萬子 Wan-tsè anc. sage.
{ 周 Tcheou	敦頤 Toen-i	茂叔 Meou-chou	先賢周子 Tcheou-tsè anc. sage.

{ 程 Tch'eng	顯 Hao	伯淳 Pé-choen	先賢程子 Tch'eng-tsè ancient sag.
{ 邵 Chao	雍 Yong	堯夫 Yao-fou	先賢邵子 Chao-tsè ancient sage.
{ 穀梁 Kou-liang	赤(淑)(俶)(喜) Tch'e (Chou) (Chou) (Hi)	元始 Yuen-chè	先儒穀梁子 Kou-liang-tsè ancient letter.
{ 伏 Fou	勝 Cheng	子賤 Tsè-tsien	先儒伏子 Fou-tsè anc. letter.
{ 后 Heou	蒼 Ts'ang	近君 Kin-kiun	先儒后子 Heou-tsè anc. letter.
{ 董 Tong	仲舒 Tchong-chou		先儒董子 Tong-tsè anc. letter.
{ 杜 Tou	春(子春) Tch'oen (Tsè-tch'oen)		先儒杜子 Tou-tsè anc. letter.
{ 范 Fan	甯 Ning	武子 Ou-tsè	先儒范子 Fan-tsè anc. letter.
{ 韓 Han	愈 Yu	退之 T'oci-tche	先儒韓子 Han-tsè anc. letter.
{ 范 Fan	仲淹 Tchong-yen	希文 Hi-wen	先儒范子 Fan-tsè anc. letter.
{ 胡 Hou	璩 Yuen	翼之 I-tche	先儒胡子 Hou-tsè anc. letter.
{ 楊 Yang	時 Che	中立 Tchong-li	先儒楊子 Yang-tsè anc. letter.
{ 羅 Ló	從彥 Ts'ong-yen	仲素 Tchong-sou	先儒羅子 Ló-tsè auc. letter.
{ 李 Li	侗 T'ong	愿中 Yuen-tchong	先儒李子 Li-tsè anc. letter.
{ 張 Tchang	栻 Tch'e	敬夫 King-fou	先儒張子 Tchang-tsè anc. letter.
{ 黃 Hoang	幹 Kan	直卿 Tche-king	先儒黃子 Hoang-tsè anc. letter.
{ 眞 Tchen	德秀 Té-sicou	景元 King-yuen	先儒眞子 Tchen-tsè anc. letter.
{ 何 Ho	基 Ki	子恭 Tsè-kong	先儒何子 Ho-tsè anc. letter.
{ 趙 Tchao	復 Fou	仁甫 Jen-fou	先儒趙子 Tchao-tsè anc. letter.

{ 吳 Ou	澄 Tch'eng	幼清 Yeou-ts'ing	先儒吳子 Ou-tsè anc. letter.
{ 金 Kin	履祥 Li-siang	吉父 Ki-fou	先儒金子 Kin-tsè anc. letter.
{ 陳 Tch'en	澹 Hao	可大 K'o-ta	先儒陳子 Tch'en-tsè anc. letter.
{ 陳 Tch'en	獻章 Hien-tchang	公甫 Kong-fou	先儒陳子 Tch'en-tsè anc. letter
{ 胡 Hou	居仁 Kiu-jen	叔心 Chou-sin	先儒胡子 Hou-tsè anc. letter.
{ 蔡 Ts'ai	清 Ts'ing	介夫 Kiai-fou	先儒蔡子 Ts'ai-tsè anc. letter.
{ 呂 Liu	坤 K'oen	叔簡 Chou-kien	先儒呂子 Liu-tsè anc. letter.
{ 劉 Lieou	宗周 Tsong-tchcou	起東 K'i-tong	先儒劉子 Lieou-tsè anc. letter.

The first complete collection of informations on the ancient sages admitted to the temple of Confucius was composed by the *lettré* Kou Yuen 顧沅, and edited under the patronage of Ho Tchang-ling 賀長齡, a mandarin of Kiang-sou 江蘇.

The title of this work was: *Cheng-miao se-tien-k'uo* 聖廟祀典考. The portraits of all these *Lettrés* did not appear in the first collection.

The second collection intitled: *Hong-che-wen-miao-ki-liao* 洪氏文廟記畧 gave the biographies of all the *Lettrés* who received honors in the temple of Confucius during the period that preceeded the year Kia Ou 甲午 of the reign of K'ang-hi 康熙 1714.

As the list of sages admitted to posthumous honors in the temple of the *Lettrés* was greatly altered during the century between the second year of Yong-tcheng 雍正, 1724, and the sixth year of Tao-koang 道光, 1826, a new edition was necessary.

This last work was done by the *Lettré* Kou siang-tcheou 顧湘舟, of Tchong-tcheou 長洲.

To the historical information on each of these celebrated Lettrés the author added a portrait of each to the tablets considered the most authentic. His work bore the title: *Cheng-miao-se-tien-t'ou-k'ao* 聖廟祀典圖考 and was so conscientiously done that it became a law or model for all similar tasks.

All the notices which we give here are taken from the three books of this author. Whenever we add some historical details in order to complete the biography, we shall indicate the works from which they are taken.

Authentic portraits of each one of the personages will be put opposite their notices. These portraits present the lettrés in their costumes and in the pose of the old statues of the Confucian temple. The authentic pictures, gathered by the author, complete the collection by adding the personages who lived during the last three centuries, and who, in consequence, did not have their statues or portraits in the temple of Literature.

The following is the order in which these numerous personages are arranged.

1°. **Se p'ei 四配** or the four associates of Confucius: these are the four beloved lettrés, who occupy thrones on the central altar of the great temple. Two are on Confucius left and two on his right.

2°. **Che eul tché 十二哲** or the 12 paragons, sages of sages. There are the 12 doctors of confucianism, admitted to the great hall dedicated to the founder. These twelve illustrious sages, are arranged on either side of the great hall, six on the east and six on the west. They are separated from Confucius and the four associates, and although placed in an inferior position, they are admitted to the temple and form a guard of honor.

3°. **Tong-ou sien-hien lou-che-se-wei 東廡先賢六十四位**. The 64 sages of the side hall to the east. Their tablets are arranged in numerical order in the side building to the east of the great hall consecrated to Confucius. They are not admitted

to the temple itself. Formerly their statues were in the east gallery where their tablets are now placed.

4°. **Si-ou sien-hien lou-che-se-wei** 西廡先賢六十四位. **The 64 sages of the west gallery.** These are counterparts of the preceeding and occupy the side building to the west.

The notices concerning these sages will be followed by an inscription giving for each one of them, the family name, the personal name, forename or name of honor, and the title of honor by which they have been designated on their tablets since the decree of 1530. It often happens that the same person has two or more names of honor. In that case the name or names most in use will be enclosed in paranthesis.

A second inscription will give the principal works composed by these personages who are as links in the chain of Chinese literary history.

THE 144 SAGES OF THE TEMPLE OF CONFUCIUS
NOTICES AND PORTRAITS.

CHAPTER I.

SE P'EI 四配

THE FOUR ASSOCIATES OF CONFUCIUS.

1^o. The two Associates on the left.

Yen-tse 顏子.

His common name was *Yen Hoei* 顏回, and his name of honor *Tsè-yuen* 子淵. Because the Emperor *T'an Kao-tsou* 唐高祖 was named *Li Yuen* 李淵, the two imperial officials *Tchang Tche-hong* 張之宏 and *Yen Kong-song* 兗公頌, out of respect for the Emperor changed the name of honor *Tsè-yuen* 子淵, into *Tsè-ts'iuen* 子泉. This was in the year 742 B. C.

The birth place of *Yen Hoei* 顏回 was in the Kingdom of *Lou* 魯, but his ancestors were originally from the Kingdom of *Tchou* 邾.

He came into the world 30 years after the birth of Confucius, his master. "A much greater union reigns among my disciples since the arrival of *Yen Hoei* 顏回" said Confucius, in speaking of the new arrival.

Here are the words of *Tsè-kong* 子貢 used in speaking of him: "Let one picture to himself a man who rises very early in the morning and retires late at night, who is diligent in the study of poetry and always attentive to his words, then you will have a picture of *Yen Hoei* 顏回. If some day there comes a wise emperor who would wish to take him into his service and keep him there, the Empire would quickly refind its days of glory".

One day when Confucius was walking at *Nong-chan* 農山 with his three disciples *Tsè-lou* 子路, *Tsè-kong* 子貢 and *Yen*

Yuen 顏淵 (1), he commanded them to expose to him their manner of looking upon politics.

When *Tsè-lou* 子路 had exposed his theories, Confucius said to him: "You are a man of courage". When *Tsè-kong* 子貢 had finished speaking, the master added: "you are good at polemics". Then *Yen Hoci* in his turn began to speak as follows: "My desire", he said, "would be to put myself at the service of a virtuous sovereign in order to make the five virtues, the rites, and music flourish once again. I would exhort the people to cease building walls and digging ditches to fortify their cities, and to convert their weapons into farming implements. The ox and the horse would then graze in the pastures and the people would no longer be pestered by new divisions of territory, and thousand of years would roll by without war. What good then the courage of *Tsè-lou* 子路, and the polemics of *Tsè-kong* 子貢?" Confucius simply said to him: "You are virtuous".

"Why asked *Tsè-lou* 子路 does your preference fall upon *Yen Hoci* 顏回?" "Because", replied the master, he understands the value of respect for person and property, as well as the danger of polemics.

At the age of 29 *Yen-Tsè* 顏子 already had white hair and he died when he was only 32 years old.

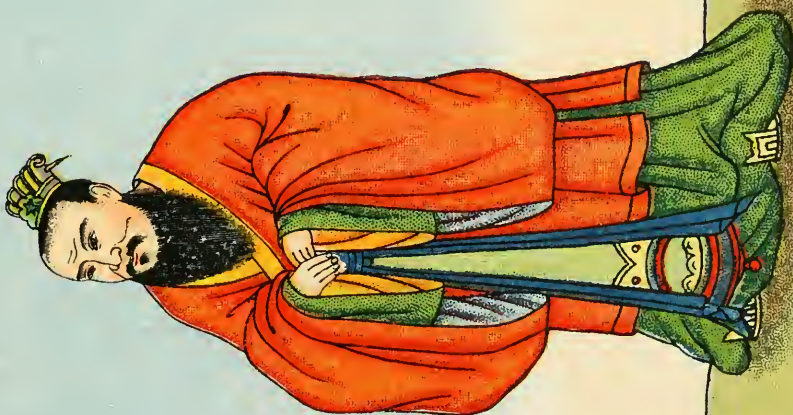
According to the testimony of *I-t'ong-tché* 一統志, his tomb is located to the south of *Fang-chan* 防山, 20 li to the east of *K'iu-feou hien* 曲阜縣.

The Emperor *Han Kao-tsou* 漢高祖 offered a sacrifice to him in the year 195 B. C. when he was journeying through the Kingdom of *Lou* 魯.

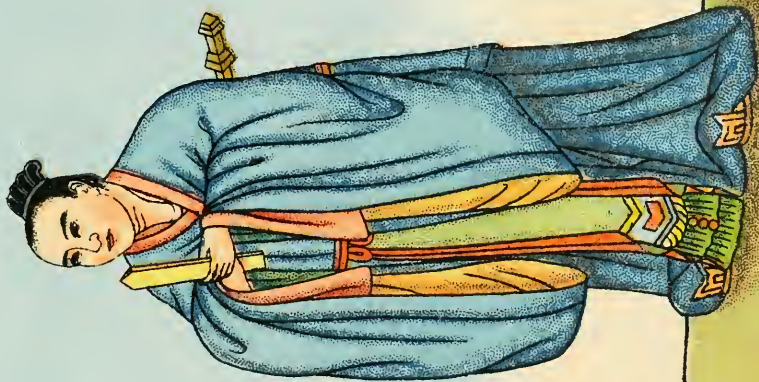
In the year 628 an imperial decree gave to him the title of "Ancient Master".

In 668 *T'ang Kao-tsung* 唐高宗 named him the second preceptor of the imperial prince; in 712, the first year of *T'ai-ki* 太極, he was honored with the title of Great Preceptor of the imperial prince.

(1) *Yen Hoci* 顏回.



Tse-se
Tse-se



Yen-tse
Yen-tse

In 1009 the title of duke of the Kingdom of *Yen* 兗 was given to him.

In 1330 this posthumous title was changed into that of: Second Saint, Duke of the Kingdom of *Yen* 兗.

The following year the wife of *Yen Hoei* 顏回 received the posthumous name of *Tcheng-sou* 貞素, with the dignity of a Madam (Dame) of *Yen* 兗.

Since the year 1530 he has been called: *Yen-tsè* 顏子 the Second Saint, *Fou-cheng Yen-tsé* 復聖顏子 (1).

He occupies the first throne to the left of Confucius, that is to say, the first place of honor.

Tsè-se 子思.

Tsè-se 子思, son of *Pé-yu* 伯魚 and grand-son of Confucius, was called *K'ong Ki* 孔伋 *Tsè-se* 子思, was his name of honor. He was a disciple of *Tseng-tsè* 曾子 and applied himself to the task of following in the footsteps of his grandfather. He exhorted the duke of *Lou* 魯 not to destroy the empty houses, but rather to give them as places of habitation for the poor people. He advised him also to fill up his empty treasure chests by cutting down the considerable sums which he uselessly spent on the crowd of flatterers who cluttered up the palace.

The duke would not listen to him, so he passed over into the Kingdom of *Wei* 衛. He clothed himself in a simple gown of red, and only ate once every three days.

T'ien Tsè-fang 田子方 offered him a fox fur, but he refused to accept it and returned to his own country of *Lou* 魯 where he had several hundred of disciples.

Tsè-se 子思 is the author of the *Tchong-yong* 中庸, composed according to the ideas of *Pé-yu* 伯魚 his father, and *Tseng-tsè* 曾子, his master.

(1) Confucius is the "First Saint"; the expression *Fou Cheng* 復聖, word for word means "The Returned Saint" and conveys the idea that *Yen-tsè* 顏子 was a second Confucius.

Tradition tells us that during one of his journeys in the country of *Song* 宋 he had a discussion with the mandarin *Yo Cho* 樂朔. This latter seeing that the issue threatened to turn out to his confusion, called his disciples who gave *Tsè-se* 子思 a beating. The duke of *Song* was obliged to intervene in order to save *Tsè-se* 子思 from death.

Tsè-se 子思 said with a sigh: “*Wen-Wang* 文王 composed the *I-king* 易經 during his captivity at *Yeou li* 羑里; Confucius wrote his *Teh'oeu-ts'icon* 春秋 after the persecution which he had to suffer in the Kingdoms of *Teh'en* 陳 and *Ts'ai* 蔡, and I, after my experience in *Song* shall I write nothing?”

He then set about composing the 49 chapters of the *Tchong-yong* 中庸 (1). At first this work was a part of the *Li-ki* 禮記, and it attracted little attention, but during the *Song* 宋 era it was placed in the number of the Four Books” together with the *Ta-hio* 大學, the *Luen-yu* 論語, and *Mong-tsè* 孟子.

Tsè-se 子思 died at the age of 62, or, according to another document, at 82. His tomb is situated to the South of that of Confucius. He had a son named *Tsè-chang* 子上 (2).

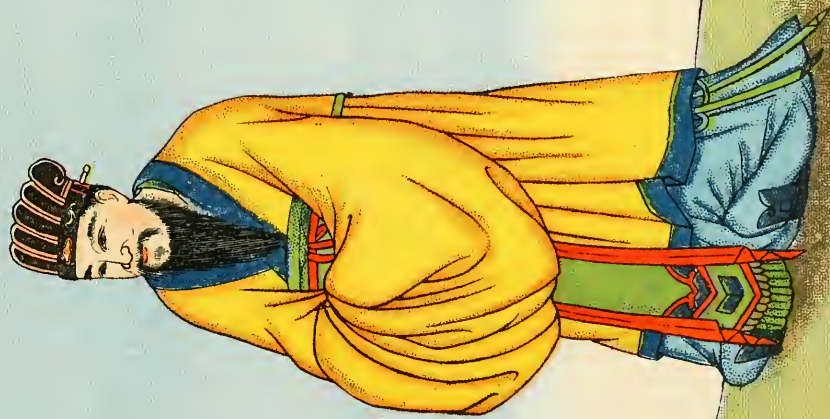
In 1102 *Song* *Hoei-tsong* 宋徽宗 canonised him: Marquis of *I-choei* 沂水. In the second year of *Ta-koan* 大觀, 1108, sacrifices were offered in his honor. In 1235 he was brought into the principal temple dedicated to Confucius, and set among the ten most celebrated sages, then in the third year of *Hien-choen* 咸淳, 1267, he received the title of honor, duke of the Kingdom of *I* 沂, and became one of the four assistants of Confucius, occupying the same altar in company with *Yen-tsè* 顏子, *Tseng-tsè* 曾子 and *Mong-tsè* 孟子. Since that time he has always retained this place of honor.

In the year 1330 the two characters *Chou Cheng* 述聖 (3) were added to his title. Since 1530 he has been called *Tse-se*

(1) *Hiao-tcheng-chang-yeou-tou* 校正尚友錄 Bk. 14 p. 3.

(1) „ „ „ „ „ 校正尚友錄 Bk. 14 p. 3.

(3) The writer interprets the saints because he wrote the *Tchong-yong* 中庸, according to the ideas of *Pé-yu* 伯魚 and *Tseng-tse* 曾子.



Mong-tse
Mong-tse



Tseng-tse
Tsen-tse

the sage, interpreter of the Saints. He occupies the second throne to the left of Confucius, i. e. the third place among the four assessors (1).

2°. The two associates at the right.

Tseng-tsè 曾子.

Commonly called *Tseng Ts'an* 曾參: his name of honor was *Tsè-yu* 子與 or *Tsè-yu* 子與 according to the writing on the stele of *Pé-choei* 白水.

His ancestors were originally from the little principality of *Tseng* 鄆, in *Si-ngan fou* 西安府, but he was born at *Ou-tch'eng* 武城, a city in the southern part of the Kingdom of *Lou* 魯. His birth occurred 46 years after that of Confucius. When Confucius was journeying through the Kingdom of *Tch'ou* 楚, *Tseng-tsè* 曾子 by order of his father *Tseng Tien* 曾點, came and declared himself his disciple, *Tseng-tsè* 曾子 lived a life of poverty; his clothes were torn, he cultivated the soil and did not even light his stove for many days in succession. In spite of that he sang joyfully and when the music rolled from his throat, one thought that one heard the harmonious sound of two gold coins struck together.

The duke of *Lou* 魯, having been informed of his distress, wished to give him the office of sub-prefect, but *Tseng-tse* 曾子 refused it saying: "I have heard it said that one always fears those from whom he has received a gift, and that the givers always display arrogance towards their protégés. If then the duke of *Lou* 魯 should give me a benefice, I would fear him, and he would treat me with disdain".

Whenever he read in the *Li-ki* 禮記 the chapter entitled *Sang-li* 喪禮 streams of tears would fall down upon his garments and he would cry out: "My parents have departed from this world and will never come back to life again. When the hour

(1) *Hiao-tcheng-chang-ycou-lou* 校正尙友錄

Bk. 14 p. 3.

of death arrives, it is impossible to prolong life. Formerly I held a small office, and my salary was modest indeed: nevertheless, I was happy, because my parents still lived. After the death of my parents I obtained a high and very lucrative position, and in tears Stunned continually to the north. The cause of my grief was not the lack of sufficient funds, but the loss of my parents" they say that in composing his *Hiao King* 孝經, or the book of Filial piety, Confucius was inspired by the example of *Tseng-tsè* 曾子 (1).

Tseng-tsè 曾子 composed 18 chapters of a work, but 8 of them are lost; the other 10 are found in the *Li-ki* 禮記 in the book *Ta-tai-li* 大戴禮.

He left 10 chapters of commentaries on a text written by the hand of Confucius. This work is called *Ta-hio* 大學, and is one of the "four books."

There are two opinions on the place of his sepulchre; one place his tomb at *Fei-hien* 費縣 in *I-tcheou* 沂州; the other says that he was buried at *Nan ou-chan* 南武山 in *Kia-siang-hien* 嘉祥縣 of the prefecture of *Tsi-ning* 濟寧.

In the year 668 the Emperor *T'ang-kao-tsong* 唐高宗 offered a sacrifice to him and granted to him the posthumous title of Second Preceptor of the Imperial Prince.

In 712 he receives the title of Great Preceptor of the Imperial Prince, and in 739 *T'ang Hiuen-tsong* 唐玄宗 raised him to the posthumous dignity of Count of *Tch'eng* 郟.

The posthumous title and revenues of a marquis of *Hia-k'ieou* 瑕丘 was conferred upon him in 1009, but two years later the name of the marquisate was changed to *Ou-tch'eng* 武城. This was done out of respect for the character *K'ieou* 丘 which is a name of honor of Confucius.

In the year 1267 he was admitted to the rank of assessor of Confucius with the title, Duke of the Kingdom of *Tch'eng* 郟.

(1) He put aside his wife because she had served badly cooked pears to his mother.

In 1330 he was called duke of *Tch'eng* 郢 of saintly lineage (1).

He is called *Tseng-tse* of saintly lineage. Since 1530 he has occupied the first place to the right of Confucius.

Mong-tse 孟子.

Mong-tse 孟子 is the most universally venerated letter after Confucius. Confucianism is often called the doctrine of Confucius and *Mong-tse* 孟子. They have not failed to surround his birth with prodigious events. We read, for example, that *Pé-hoang* 柏皇 mounted on a dragon descended from the heights of *T'ai-chan* 泰山 and went to show himself to the mother of *Mong-tse* 孟子.

The mother saw a mist falling from the heavens, and the neighbors remarked that the house where she dwelt was festooned with clouds of all colors (2).

Mong-ki 孟激 whose name of honor was *K'ong-i* 公宜 was the father of *Mong-tse* 孟子. His mother's name before her marriage was *Tchang* 仇.

He was born in the country of *Tcheou* 騶 (*Chan-tong* 山東) if we accept the testimony of the works *Che-ki* 史記 and *Mong-tse-lié-tch'oan* 孟子列傳. His name was *K'o* 軻.

He was not more than three years of age when his father died. His mother, an intelligent and virtuous woman, looked after his education with scrupulous care.

She lived near a cemetery, but soon she remarked that her young son, accustomed to view the passing funeral processions, to hear the lamentations, and to assist at the burials, began to imitate all the ceremonies in his childish games. "This residence", she said to herself, "is not a fit place to educate my son". Whereupon she went to live in the city. But unfortunately her neighbor was a butcher and little *Mong-tse* 孟子

(1) *Tsong cheng Tseng-tse* 宗聖曾子. The holy ancestor Tseng-tse.

(2) *Chen-sien-t'ong-kién* 神仙通鑑. Ek. — art. 5 p. 7.

being accustomed to look upon the slaughter of animals, began to develop habits of cruelty, incompatible with a careful education. Finally she took up her abode very near the pagoda of the lettrés. There her son witnessed the rites and ceremonies practiced in the temple and when she noticed that at times he imitated these examples, she undertood that she had finally found a most suitable place for the formation of her son.

Mong-tse was a disciple of *Tse-se* 子思, the grand son of Confucius (1). One day he ran away from school and when his mother saw him, she took a knife and cut the warp of a piece of linen on her weaving loom in order to make him understand that in abandoning his study, he was cutting off all hope for his future,

The child took fright, returned to his master, applied himself to study and became a celebrated lettré.

Like all the lettrés of this period he began to travel through the different principalities in search of a mandariate of some sort, and to pose as a counselor, as this was much in vogue since the time of Confucius.

The petty King of *Tsi* 齊 would not listen to him at all. *Hoi Wang* 惠王 prince of *Liang* 梁 took no notice of him, except to treat his ideas as dreams.

During this time of incessant strife between the different rival states the advice of the militarists prevailed over the confucian virtues.

The duke of *Lou* 魯, prince *Ping* 平, 316-296, heard of the relations between *Mong-tse* and the King of *Liang* 梁, and desired to see him. One of his officials named *Tsang Tsang* 臧倉 tried to dissuade the King from his desire because it was a step

(1) All the authors thus express themselves. Chronologically speaking it is difficult to make this opinion concord with the relations which *Mong-tse* had with duke *Ping* 平 316-296. *Tse-se* 子思, should have been dead before the birth of *Mong-tse* 孟子.

contrary to his dignity, "It is the will of heaven" cried Mong-tse, when he heard this news.

He retired from active life and lived in retirement where with his two disciples, *Kong-suen Tch'eou* 公孫丑 and *Wang Tchang* 萬章, he labored on the composition of the seven chapters which make up the work now known under the title of *Mong-tse* 孟子.

For some time Mong-tse held the office of mandarin in the Kingdom of *Ts'i* 齊, during the reign of *Siu-en Wang* 宣王, 332-313 b. C., but he soon perceived that they did not grasp his theories concerning humanity, and he resigned in spite of the apparent politeness with which they endeavored to retain him.

The precise date of the death of Mong-tse is not indicated in the principal work that give his biography. We know only that he was buried 30 li to the N. E. of *Tcheou-hien* 騶縣 (1).

In the sixth year of *Yuen fong* 元豐, 1083 A. D., *Song Chen-tsong* 宋神宗 raised *Mong-tse* 孟子 to the posthumous dignity of: Duke of the Kingdom of *Tcheou* 鄒. He caused a temple to be raised to him at *Tcheou-hien* 鄒縣 and commanded that sacrifices be offered to him. He also fixed his place in the temple of Confucius, immediately after *Yen-tse* 顏子.

In 1330 he received the title of Second Saint of the Kingdom of *Tcheou* 鄒. In the year 1372 the Emperor ordered that no more sacrifices be offered to *Mong-tse* 孟子, because he had received a bad impression while reading a passage attributed to his philosophy. The president of the Ministry of Justice named *Ts'ien Tang* 錢唐, in spite of the imperial decree, stood bravely before the Emperor and besought him to restore to *Mong-tse* 孟子 his ancient privileges. "I would be very happy" he said, "in pleading so noble a cause".

The Emperor did not punish the pleader. The following year a new decree was published informing the world that

(1) Giles gives the years of Mong-tse as 372-289.

Mong-tse by his writing had been a bulwark of orthodoxy against pernicious doctrines, and that he was a propagator of confucianism. All his ancient rights were restored.

On the 10th moon of the year 1530 the Emperor bestowed on him the dignity which he carries to this day: *Ya Cheng Mong-tse* 亞聖孟子, i. e. Mong-tse; the Second Saint.

His tablet is in the second place to the right of Confucius. He occupies, consequently, the fourth place of honor (1).

CONFUCIUS AND THE FOUR ASSESSORS

CENTRAL ALTAR

4	2		1	3
○ <i>Mong-tse.</i>	○ <i>Tseng-tse.</i>	○ <i>Confucius.</i>	○ <i>Yen-tse.</i>	○ <i>Tse-se.</i>

(1) *Mong-tse Cheng-tsi-t'ou* 孟子聖跡圖 or the illustrated life of *Mong-tse*.



CHAPTER II.

CHE EUL TCHE 十二哲

THE TWELVE PARAGONS

A. The Six on the East.

Min-tse Suen 閔子損.

Born 15 years after Confucius, in the duchy of *Lou* 魯, he was given the name of *Suen* 損; his name of honor was *Tse-K'ien* 子騫 (1).

Even from the time of his first meeting with Confucius, he had all the indications of a man hungering for truth. This appearance soon gave place to a noticable satisfaction.

Tse-kong 子貢 asked him the reason for this. "I was born without wealth" replied *Min-tse* 閔子, but I have had the good fortune of being admitted as disciple of Confucius, who has taught me well what goes to make up filial piety in the family and what constitutes service to my country in public life. I am

(1) The *Kia-yu* 家語 give him 50 years less than Confucius.

happy. Formerly, when I gazed upon flags and standards, I was seized with a desire to attain dignities, but since I have understood your instructions, and especially those of the master, this human glory only appears to me as vile dust. This struggle between desire of private life and ambitions for an official career which formerly was waging in my soul has entirely ceased. That is why my appearance of uneasiness has given place to my present tranquility."

He renounced a small office which one of the mandarins of the duchy had given him, and from that time forward he refused to give his services to a prince without virtue.

When the period of three years consecrated to mourning for his dead parents was completed, he came back to Confucius who put a lute in his hands. All the melodies that he played were touched with a sorrowful rhythm. "The rites fixed by the ancient Kings" said *Min-tse* 閔子, "ought not to be taken too strictly" "Behold a true sage" replied Confucius, "He has wept for his parents during the prescribed time, but always in conformity with the rites".

There are many opinions expressed in the *I-t'ong-tché* 一統志 concerning the place of his tomb.

a) It is situated 5 li from *Li-tcheng-hien* 歷城縣 in *Tsi-nan-fou* 濟南府.

b) Others put it at *Mong-tsuen* 孟村 to the S. E. of *Fan-hien* 范縣 of *Ts'ao-tcheou-fou* 曹州府.

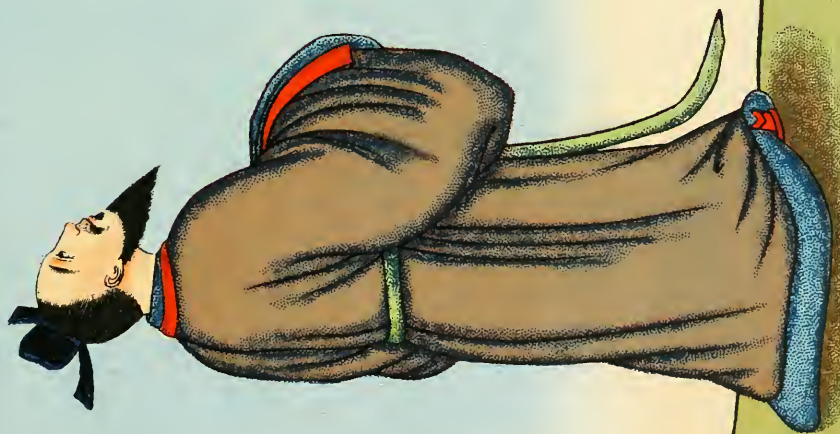
c) A third opinion places it to the south of *K'ien-chan* 鞏山, a mountain located S. E. of *P'ei-hien* 沛縣.

d) According to a fourth opinion the place of the tomb would be to the N. W. of *Tong-ming-hien* 東明縣 in *Ta-ming-fou* 大名府.

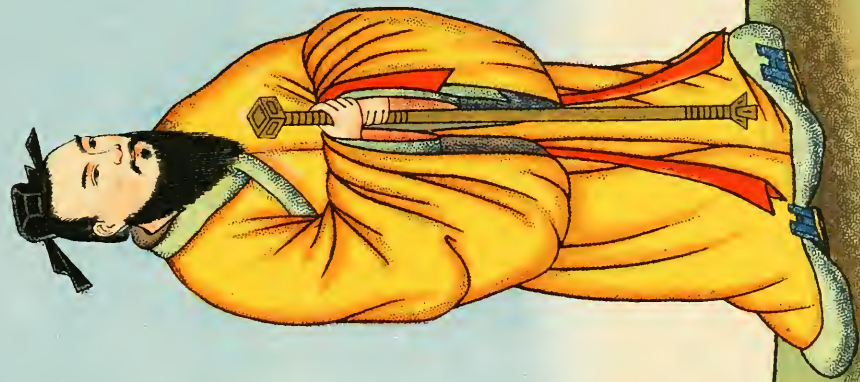
In the 8th year of *Kai-yuen* 開元, 729, *Min-tse* 閔子 was admitted to the honor of Sacrifices.

In 739 he received the title of marquis of *Fei* 費.

In 1009 he was raised to the title of Duke of *Lang-ya* 瑯琊, but in 1267 this title was changed into that of Duke of *Fei* 費.



Jan-tse Yong



Ming-tse Suen

His actual title: Ancient sage, *Min-tse* 閔子 dates from a decree of 1530. This is the first of series of sages in the eastern section of the temple.

Jan-tse Yong 冉子雍.

He was a relative of *Pé-nieon* 伯牛; he came into the world 29 years after the birth of Confucius, and was given the name *Yong* 雍. His name of honor was *Tchong-kong* 仲弓. His father was a man whose conduct was not commendable, but the son made himself famous by a constant practice of virtue.

Tse-kong 子貢 said of him: "Equally just to the poor and the rich, he was most considerate of those under his charge; never a semblance of anger, rancour, or vengeance".

Confucius thus Eulogises his qualites: "He is a virtuous official. Having in his hands power and a sufficient force of men to be severe, he will never abuse his position".

The village of *Jan-Kou-tsuen* 冉堯村 situated 50 li N. E. of *Ts'ao-hien* 曹縣 claims his tomb, if we trust the narrative of the *I t'ong-tche* 一統志. In the year 720 sacrifice were offered to him.

The dignity of marquis of *Sié* 薛 was accorded him in 739.

He was succesively raised to the title of duke of *Hia-pi* 下邳 in 1009, and duke of *Sié* 薛 in 1267.

His actual title, given to him in 1539 is: *Jan-tse*, the ancient sage. He is the second sage of the series of the east.

Toan-mou-tse Se 端木子賜.

His family name was *Toan-mou* 端木. His personal name, *Se* 賜, his name of honor, *Lse-kong* 子貢, which *Li-ki* 禮記 writes *Tse-kong* 子贛. He was born in the year 521 B. C. in the duchy of *Wei* 衛. He proved himself an intellegent man and an excellent speaker.

Confucius said of him: "Since the arrival of *Tse-koung* 子貢 in the midst of my disciples, lettrés become more numerous day by day".

The duke *King* 景 of the principality of *T'si* 齊 one day asked *Tse-kong* 子貢 to what degree of sanctity Confucius had attained?

"I know nothing about it" he replied, "all my life I have looked upon the heavens without being able to sound their depth; since my birth I have trod the earth without knowing its measurements.

Ever since I began to observe Confucius, it seems to me that I dip water from the rivers and from the seas with a spoon to quench my thirst, but I do not expect to find the bottom of them".

Before entering upon his charge of the office of sub-preject of *Sin-yang* 信陽 he went to take leave of Confucius, and received from his lips the following advice:

"The essential thing for a functionary, charged with governing the people, is justice, and moderation of expenses".

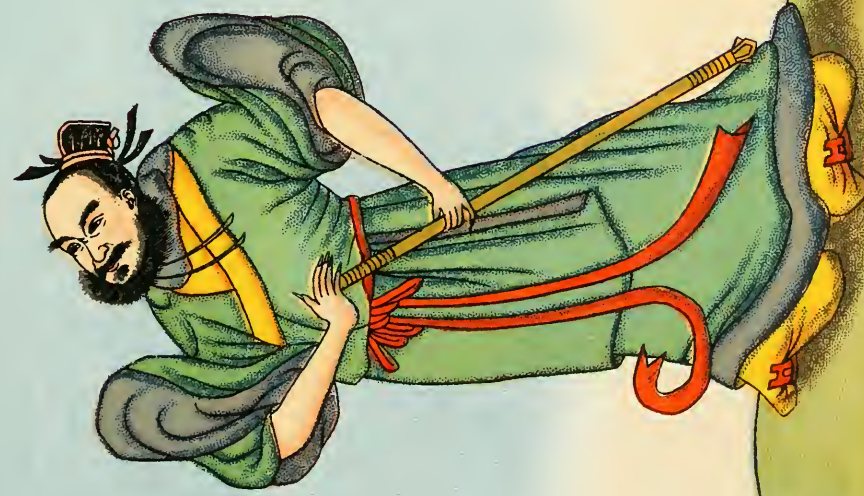
"The true sage does not forget the good qualities of others, and only wicked people take pleasure in vilifying their neighbor. The greatest obstacles to concord are open slander and lack of mutual co-operation. The ancient sages watched themselves carefully on these points".

After having held official charges in the duchys of *Lou* 魯 and *Wei* 衛 *Toan-mou-tse* 端木子 died in the duchy of *T'si* 齊. He was always mindful of his conduct.

His biographies would seem to make him a man of action and practical sense rather than a famous *lettré*. We are ignorant as to whether or not he became a facile *littérateur* in his mature years.

A considerable part of his life was spend in journeying through the different principalities that were always waring among themselves. He seems to have been the leader of a coterie of *lettrés*, who occupied themselves in speculation on the dissensions that arose among the federated states.

In the 8th year of *K'ai-yuen* 開元, 720, a decree gave him the right to sacrifices.



T'chong-tse Yeou



Toan-mou-tse Se

Proclaimed Marquis of *Li* 黎 in 739, then duke of *Li-yang* 黎陽 in 1509, and finally duke of *Li* 黎 in 1267, he received his actual honorary title in 1530. He is no longer designated except under the title: Toan-Mou-tse, Ancient Sage.

He occupies the third rank in the eastern section of the temple of Confucius.

Tchong-tse Yeou 仲子由.

Born in the country of *Pien* 卞 in the duchy of *Lou* 魯 in the year 543 B. C., his personal name was *Yeou* 由 and his name of honor *Tse-lou* 子路.

Sometimes he is still called *Ki-lou* 季路. His father's name was *Tchong Fou* 仲冕. On seeing him for the first time Confucius asked him what were his tastes? "I like the sword" confidently replied *Tse-lou* 子路. "If these natural qualities were perfected by some good studies, you would become an extraordinary man" said Confucius. "What is the use of study? The bamboos grow straight on the mountain of *Nan-chan* 南山: there is no need to put them in fire to straighten them out, and they can pierce the hid of a rhinoceros. My physical powers are sufficient for me. I see no utility in studying. "Nevertheless", replied Confucius, "if those same branches of the bamboo were cut and pointed, would they not penetrate further still and more deeply". *Tse-lou* 子路 bowed and said: "I am prepared to listen to your instruction". In the judgment of *Tse-kong* 子貢 *Tse-lou* had the qualities of a great general of soldiers. He was born to command and to advance the glorious destinies of a state. During three years he was a mandarin in the city of *P'ou* 蒲.

While traveling through the neighboring country side Confucius cried out: "Long live *Yeou* 由! He is respectful and faithful". After his entry into the city Confucius added: "Bravo, *Yeou* 由, Here is a good administrator, sincere and liberal" When he was admitted to the reception hall he said: "Perfect! *Yeou* 由 is sagacious and judicious". Afterwards *Tse-kong* 子貢

asked Confucius why he spoke with such praise. "Because", replied the master, "since his arrival in the country, the very fields have taken on a new aspect; the uncultivated grounds have been tilled, and that proves that in his person the virtues of respect and fidelity flourish. Besides, his subordinates work with energy. As soon as I entered the city I noticed the good condition of the fortification. Every where there are well kept trees. That shows that *Tse-lou* 子路 is sincere and liberal. Robbery is entirely banished. In short, when I entered the reception room, it was empty and well kept; all his attendants serve him assiduously: that is a proof that peace reigns in this city thanks to his good administration. That triple praise is still insufficient to express my admiration for such wise conduct".

Once *Tse-lou* 子路 said to Confucius: "When I was young I ate herbs and pea leaves: I walked more than a hundred li to buy rice, which I then carried home on my shoulders to feed my parents. Later, after my parents were dead, I became a great mandarin in the kingdom of *Tch'ou* 楚 and had as revenue a hundred thousand *Ho* 斛 of rice (1), several tiger skins adorned my arm-chairs, and the viands that were served at my table were cooked in a Tin (2) Surely the times have changed!"

The son of *Tse-lou* 子路 was named *Tchong-se-ts'oei* 仲子崔.

Tse-lou 子路 died in the Kingdom of *Wei* 衛 during the difficulties brought about by *Kong-li* 孔悝.

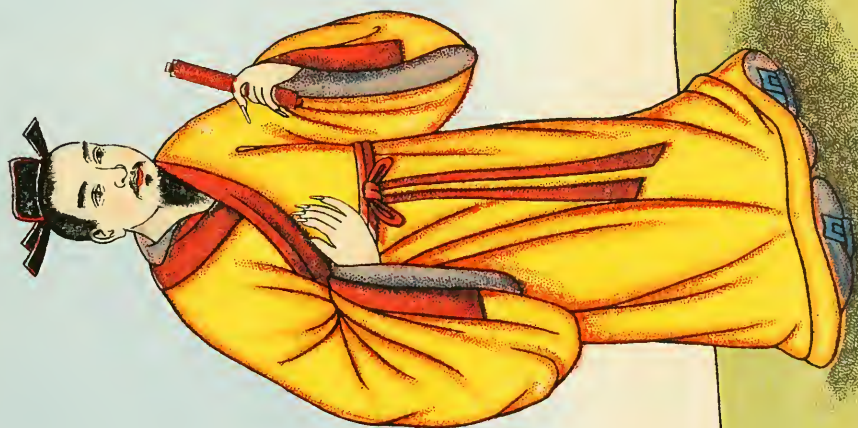
When Confucius heard this news he cried out: "May the heavens protect me."

The "*Choei-king-tchou* 水經注" says that the tomb of *Tse-lou* 子路 was placed at *Ts'i* 戚.

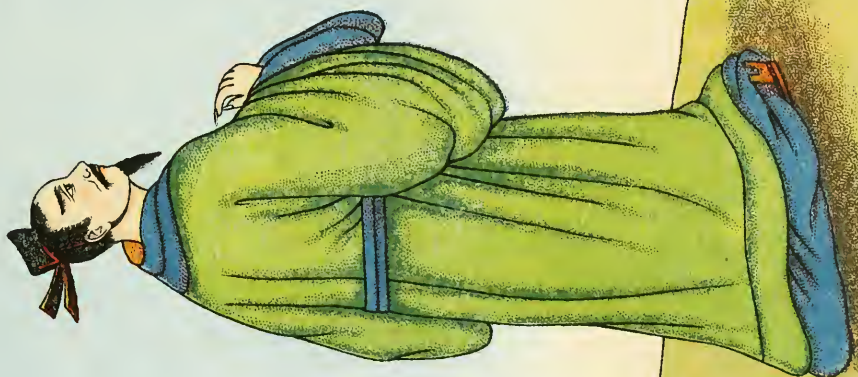
In the 8th year of *K'ai-yuen* 開元, 720, it was decreed that sacrifices could be offered to him.

(1) The Ho contains 5 bushel.

(2) A sauce-pam formed like a perfume burned which high personages formerly used in preparing their egoice foods.



Yeou-tse Jo



Pou-tse Chang

In 739 the posthumous marquissate of *Wei* 衛 (alias *Wei* 魏) was conferred upon him.

In 1009 he was honored with the title of duke of *Ho-nei* 河內, and then duke of *Wei* 衛 in 1267.

Since 1530 his tablet bears the title *Tchong-tse* 仲子 ancient sage. His is the fourth in order of dignity on the east side of the Confucius Temple.

Pou tse Chang 卜子商.

His name was *Chang* 商 and his name of honor, *Tse-hia* 子夏. Authors give different opinions on the subject of his birth place. The *Kia-yu* 家語 holds that he was born in the Kingdom of *Wei* 衛, in the year 500 B. C.

The *Li-ki* 禮記 in the chapter *T'an-Kong-Chou* 檀弓疏 assigns to him as place of origin the Kingdom of *Wei* 魏.

The lettré *Tcheng K'ang-tch'eng* 鄭康成, that he came into the world in the Kingdom of *Wen* 溫. This last opinion corroborates the word of the *Kia-yu* 家語, for this work, entitled: *Han-chou-ti-li-tche* 漢書地理志, clearly says that *Wen* 溫 was a prefecture of *Ho-nei* 河內, depending on the Kingdom of *Wei* 衛.

He was well educated, sincere and became an eminent man.

The following picture of him is given by *Tse-kong* 子貢. He was a man well instructed, skillful in affaires, knowing the ways of the world, and always irreproachable in his dealing with both the rich and the poor. He was born of a poor family and he wore very poor clothes.

Later, in the course of a visit to *Tseng-tse* 曾子, this latter asked him: "Why are you so stout?"

"Formerly" replied *Tse-hia* 子夏, "I was only skin and bones, because a severe battle was going on in my soul; my heart was divided between the desire to follow the voice of the ancient sages, and the ambition for glory and official position. Now the first of these sentiments has gained the victory, and

the joy of the victory gives me this prosperous aspect”.

After the death of Confucius, *Tse-hia* 子夏 taught at *Si-ho* 西河, where many of the inhabitants took him for Confucius himself.

The duke of *Wen* 文, sovereign of *Wei* 魏, 423-386 B. C. took him as Master and this honor served to increase his reputation.

His knowledge of the books of verse was especially remarkable, and today nearly all authorities agree that he was the author of the preface of the *Che-king* 詩經.

Confucius explained to him the *I-king* 易經 and the *Tch'o-en-ts'ieou* 春秋. *Tse-hia* 子夏 counted two celebrated men among his disciples: *Kong-yang Kao* 公羊高 and *Kou-liang Tch'e* 穀梁赤.

According to *Choei King-tchou* 水經注 his tomb is placed at *Ho-yang* 郟陽.

The honor of sacrifices was accorded him by imperial decree in 647 B. C. He became marquis of *Wei* 魏 in 653, duke of *Ho-tong* 河東 in 1009 and finally, duke of the Kingdom of *Wei* 魏 in 1267.

His last and definite title of honor was given to him in 1530. Since that time he is called: *Pou-tse* Ancient sage.

His tablet is seen in the 5th rank on the east side of the temple of Confucius.

Yeou-tse Jo 有子若.

His personal name was *Jo* 若. He had two names of honor: *Tse-Jo* 子若 and *Tse-yeou* 子有; the latter figures in the *Li-ki* 禮記. He was born in the Kingdom of *Lou* 魯 in the year 539 B. C.

The following are varying opinions as to the date of his birth.

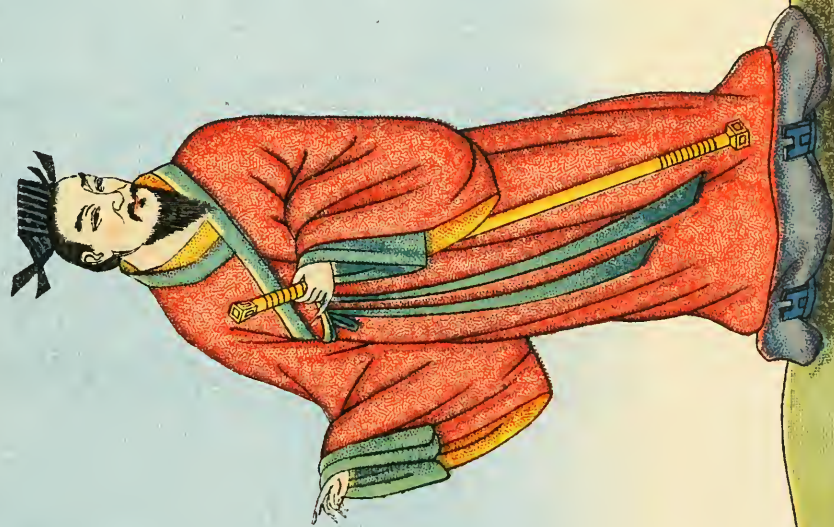
1° According to the *Kia-yu* 家語 516.

2° „ „ „ *Che-ki* 史記 509.

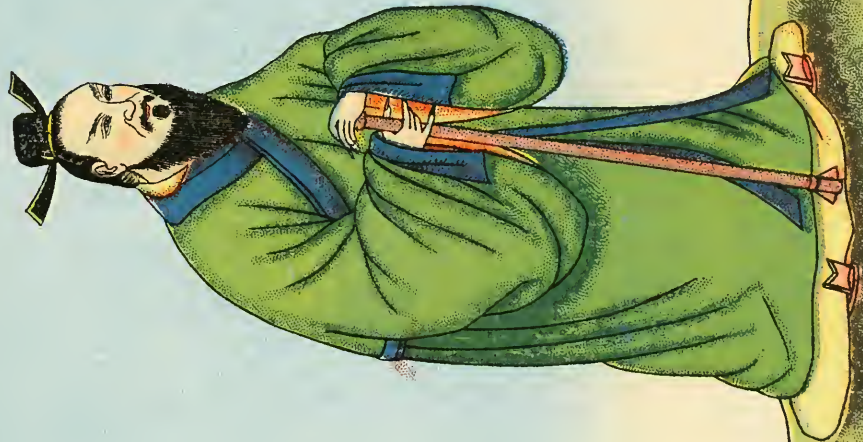
3° „ „ „ *Tchou-tchou-tche-ti-tse-h'ao* 朱竹垞

弟子考 519.

Fig. 79



Tsai-tse Yu



Jan-tse Keng

He was a large hearted man and a fervent follower of the ancient Sages.

His manner of speaking was so much like that of Confucius that after the death of the master his disciples began to treat *Tse-jo* 子若 as another Confucius. *Tseng-tse* 曾子 opposed their manner of action.

In the year 739 he received the right to sacrifices, and the title of count of *Pien* 卞.

In 1009 he was elevated to the posthumous dignity of marquis of *P'ing-in* 平陰.

Since the year 1530 he has been called simply: *Yeou-tse* ancient sage. At the request of *Siu Yuen-mong*, 徐元夢, president of the ministry of Rites, *Yeou-tse* 有子 was introduced among the number of the 12 paragons, and he occupies the sixth place to the east; consequently, he is the eleventh in dignity.

B. Six to the west.

Jan-tse Keng 冉子耕.

His birth occurred in the year 455 BC. in the Kingdom of *Lou* 魯.

He was given the name *Keng* 耕 and for his name of honor, *Pe-nicou* 伯牛. The stele of *Ts'ang-hie* 倉頡 at *Pe-choei* 白水 is inscribed *Pe-nicou* 百牛, a different way of writing the first character of his name of honor. He was a man of solid virtue. He was mandarin of *Tchong-tou* 中都 at the time when Confucius held the office of supreme judge. He suffered from an incurable disease. "It is his fate" sighed Confucius. Some say that his tomb was place 50 li west of the sub-prefecture of *Yong-nien* 永年 of *Koang-p'ing* 廣平, others put it to the west of *Tong-p'ing-tcheou* 東平州 of *T'ai-ngan-fou* 泰安府 according to a third opinion it is at *Pé-tchong-che* 伯冢社 3 li from *Teng-hien* 滕縣. All these opinions are related in the *I-tong-che* 一統志.

In the year 729, the 8th year of *K'ai-yuen* 開元 an imperial order commanded that sacrifices be offered to him. In 729

he was made marquis of *Yun* 鄆. In 1009 he was raised to the dignity of duke of *Tong-p'ing* 東平, then, in 1267, duke of *Yun* 鄆.

In the year 1530 a decree named him: Jan-tse ancient sage.

He is in the first place of the group which occupies the west side of the temple of Confucius.

Tsai-tse Yu 宰子子.

Yu 子 is his personal name, *Tse-ngo* 子我 his name of honor. The country of his birth was the duchy of *Lou* 魯. He was remarkable for his eloquence. Confucius sent him into the Kingdom of *Tch'ou* 楚, and *Tchao-wang* 昭王 wished to make him a present of a magnificent cart for Confucius. *Tse-ngo* 子我, said to the Prince: "Confucius sets out as soon as he hears that a Kingdom is disposed to put his doctrine into practice. When he is dispised, he remains at home. In our times his doctrine is in eclipse, but he desires nothing more than to restore it to honor. I am sure that to obtain such a result, he would willingly travel on foot, if he knew that his counsels would be agreeable to you. It is useless, then, in my opinion, to send a cart."

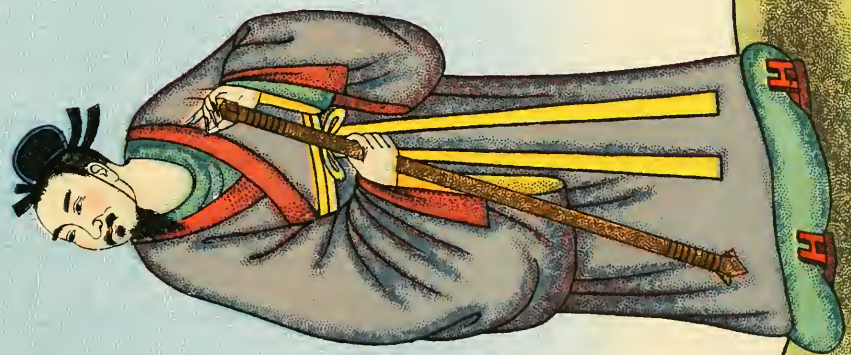
When he returned, he related this conversation to Confucius, *Tse-kong* 子貢 replied feelingly.

"You have spoken frankly, but you did not insist sufficiently on the great virtues of the master". — Confucius then said: "In all speech the essential thing is frankness. Of what service are mere words, if this quality is missing. You speak, probably, with more facility, but you are lacking in frankness."

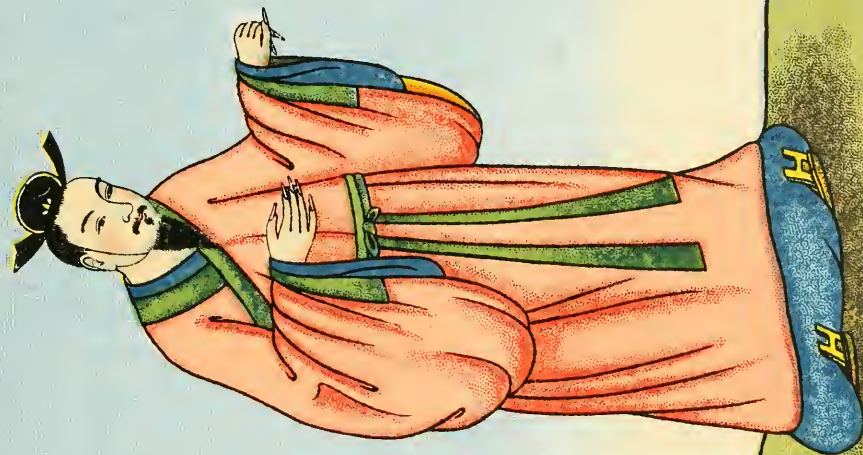
Tse-ngo 子我 became mandarin of *Ling-tche* 臨淄, in the duchy of *Ts'i* 齊. According to the *Houan-yu-ki* 寰宇記 he was buried to the S. W. of *Kiu-feou hien* 曲阜縣.

The order to offer sacrifices to him dates from 720.

In 739 the Emperor conferred upon him the posthumous marquissate of *Ts'i* 齊, then in 1009 an imperial decree gave him the title of duke of *Ling-tche* 臨淄. This dignity was



Yen-tse Yen



Jan-tse K'ieou

changed in 1267 to duke of *Ts'i* 齊. The decree of 1530 named him: Tsai-tse, ancient sage.

His tablet is the second on the west side of the temple.

Jan-tse K'ieou 冉子求.

A relative of *Pe-nieou* 伯牛 and originally from the duchy of *Lou* 魯, he received the name *K'ieou* 求. His name of honor was *Tse-yeou* 子有. He came into the world in the year 523 and was celebrated for his erudition. *Tse-kong* 子貢 describes him in a few words: "*Jan K'ieou* 冉求 is respectful to his elders, full of tenderness for the young, always faithful to his friends, and very fond of labor and study."

He was in the service of *Ki-suen* 季孫 when the war between the two principalities of *Ts'i* 齊 and *Lou* 魯 broke out. *Jan K'ieou* 冉求 with a lance in his hand hurled his battalions against the army of *Ts'i* 齊, killed 80 of their officers and put the enemy to flight.

After the battle *Ki-suen* 季孫 came and asked him if his military qualities were natural or acquired. *Jan K'ieou* 冉求 replied that he had acquired these qualities in the school of Confucius. At that time Confucius was in the principality of *Wei* 衛. *Jan K'ieou* 冉求 added:

"A sovereign who has a saint in his Kingdom and does not wish to use him, is a man who marches backwards in order to advance".

Ki-suen 季孫 sent a note to duke *Ngai* 哀 and this prince forwarded presents to Confucius and besought him to return to his country.

The tomb of *Jan-K'ieou* 冉求 is near that of *Hi-tchong* 奚仲 60 li from *T'eng-hien* 滕縣 in *Yen-tchou-fou* 兗州府.

The degree ordering sacrifices in his honor dates from 720.

In 739 he was proclaimed marquis of *Siu* 徐.

In 1009 he received the posthumous honors of Duke of *P'ang-tch'eng* 彭城.

He was called duke of *Siu* 徐 in 1267.

In 1530 he received his present title: Jan-tse ancient sage.

He is in the third place to the west.

Yen-tse Yen 言子偃.

His personal name is *Yen* 偃, his name of honor, *Tse-yeou* 子游, or *Tse-yeou* 子游 according to the writing of the *Che-king* 石經, and *Chou-che* 叔氏 according to the *T'an-kong tchou-chou* 檀弓注疏.

His birth took place in 507. His place of origin is the Kingdom of *Lou* 魯, where he became a mandarin in the city of *Ou-tch'eng* 武城. He gained a great reputation for learning, and based all his administration on the practice of rites and music.

His favorite maxim, *Tse-kong* 子貢 tells us was: "Reflect before you act; that is the only means of doing things correctly".

Confucius himself gives us some other rules of conduct of this man: "He who wishes to become proficient, must study, and he who wishes to understand, must ask questions. Before acting one must examine, and he who wishes to give, ought to have a superfluity".

Ki K'ang-tse 季康子 one day said to *Tse-yeou* 子游: "At the death of *Tse-tch'an* 子產 all the men put aside their clasps and cintures as a sign of mourning, and the women stripped off their jewels; they mourned for him during three months. When Confucius died, one could hardly say that the people of the Kingdom of Lou did like things in mourning for him. Whence comes this difference in conduct?"

Tse-yeou 子游 replied: To compare *Tse-tch'an* 子產 with Confucius is to institute a comparison between the water of a river and the water from the sky. Everybody sees where the water of a river flows, but when a fine mist falls from the clouds no one sees where it goes."

The *Ou-ti-ki* 吳地記 informs us that the tomb of *Tse-yeou* 子游 was placed on the mountain *Hai-yu-chen* 海虞山 to the west of *Tch'ang-chou-hien* 常熟縣 in what is now *Sou-tcheou* 蘇州.

The order to sacrifice to him was promulgated in 720. His first title of honor, that of marquis of *Ou* 吳 was conferred upon him in 736.

Afterwards he was named duke of *Tan-yang* 丹陽 in the year 1009, and duke of *Ou* 吳 in 1267.

Since 1530 he is called Yen-tse ancient sage.

His tablet is in the fourth place in the west part of the temple of Confucius.

Tchoang-suen-tse 顓孫子師.

His personal name was *Che* 師 and his name of honor *Tse-tchang* 子張.

Some give his natal country as the Kingdom of *Tch'en* 陳; others say that he was born in the Kingdom of *Lou*; some also say that he was a descendant of the family *Tchoan-suen* 顓孫, originally from *Tch'en* 陳, which later established itself in the Kingdom of *Lou* 魯.

Thus it is that the *Che-sou-in* 史索引 gives his birth place as the city of *Yang-tch'eng* 陽城 which at that time was in the Kingdom of *Tch'en* 陳, while the *Liu-che-tch'oan-ts'ieou* 呂氏春秋 put him as born in a humble market town of the duchy of *Lou* 魯.

The *T'ong-tche-che-ts'ou-liao* 通志氏旅略 makes him a descendant of a duke of *Tch'en* 陳.

According to the description of him given by *Tse-kong* 子貢, he was a man who did not parade his eminent qualities; ambition never took possession of his heart; he treated the people in an amiable way and never spoke evil of anyone. He was also an active and studious *lettré*.

It was in alluding to his conduct that Confucius gave out this maxim: "It is still easy not to ambition dignities, but it is the flower of humanity for a dignitary to treat the people always with goodness".

Tse-tchang 子張 fell sick. He called for *Chen Siang* 申祥 and said to him: "That which the common people call death, the sage calls the end of life. I am reaching that extremity".

The *I-t'ong-tche* — 統志 assigns the village of *Kiue-fang-ts'uen* 掘坊村 of *Siao hien* 蕭縣 in *Siu-tcheou-fou* 徐州府 as the place of his tomb. Later the tomb of *Chen Siang* 申祥 was placed beside his.

In 739 the decree appeared which named him Count of *Tch'en* 陳, and put him on the list of men who had the right to official sacrifices.

Honored with the title of marquis of *Wen-kieou* 宛邱 in 1009, then marquis of *Ing-tch'oan* 穎川 in 1111 A. D.; he was elevated to the posthumous dignity of duke of *Tch'en* 陳 in the year 1267, and was admitted to the principal temple of Confucius in the ranks of the 12 paragons. Since the decree of 1530 he is called *Tch'oang Suen tse* ancient sage.

His tablet is in 5th place on the west side.

Tchou Hi 朱熹

The father of *Tchou Hi* 朱熹 was called *Tchou Song* 朱松 and was originally from *Ou Yuen* 婺源, a city dependant on the prefecture of *Sin-ngan* 新安 (now, *Hoei-tcheou-fou* 徽州府).

Tchou Hi 朱熹 came into the world during the fourth year of the reign of *Kao-tsong* 高宗, 1130, the first Emperor of the *Song* 宋 dynasty of the South.

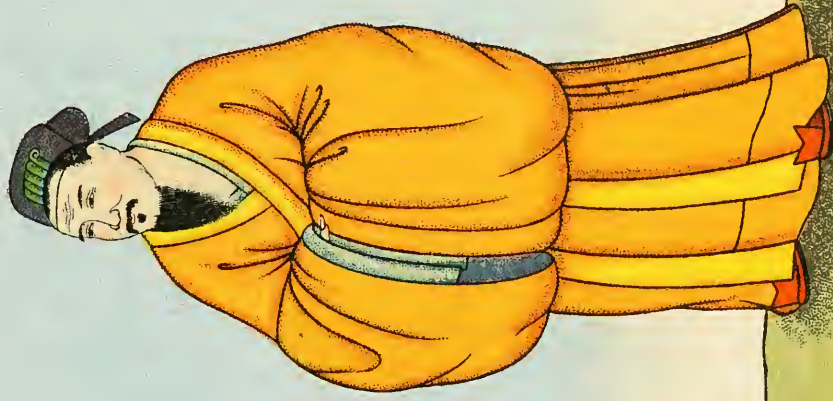
He was only 14 years of age when he lost his father, who commended the boy to three of his friends noted for their knowledge and probity; they were *Hou Hien*, *Lieou Tch'ong* and *Lieou Yen-tch'ong* 劉彥冲.

At the age of 19 he won his doctorate.

Buddhism and Taoism had altered little by little the pure orthodoxy of confucianism, and later we shall hear *Tchou Hi* 朱熹 arming the students against these erroneous doctrines, which had begun to penetrate his spirit during the first period of his studies.

At 24 he became a disciple of *Li T'ong* 李侗, his fellow countryman more widely known under the name, *Li Yen-ping*

Fig. 81



Tchow Hi



Tchoan-suen-tse Che

李延平 (1).

Tchou Hi 朱熹 was an implacable enemy of the doctrines of Buddhism and Taoism.

Works of *Tchou Hi* 朱熹.

He revised the *Ta Hio* 大學 and the *Tchong Yong* 中庸 which he separated from the *Li Ki* 禮記. He published revised editions of the *Luen Yu* 論語 and of *Mong-tse* 孟子 and interpretative essays on the *I-king* 易經. Biographies of the Sages *Tao-t'ong* 道統. His commentaries on the *T'ai-ki-t'au-chou* 太極圖書 and of the *T'ong-chou* 通書 of *Tchcou Toen-i* 周敦頤. The work entitled *Si-ming* 西銘; *Tcheng-mong* 正蒙 and *Yu-lei* 語類. In these commentaries he exposes the philosophical doctrines of *Tcheou Toen-i* 周敦頤 and *Tcheng-tse* 張子.

He revised the history of *Se-ma Koang* 司馬光 and the *Wei-ki* 外記 of Lieou chou. The *Kang-mou* 綱目 or resumé which he inserted in the text gave to the new work the title, *T'ong-kien Kang-mou* 通鑑綱目. His disciples helped him to bring this long work to a successful end.

A collection of letters called *Wen-tsi* 文集 shows that he was in touch with all the savants of the period.

Tchou-tse-ts'iu-en-chou 朱子全書: complete works, published by order of *K'ang Hi* 康熙 in 1712.

Tchou Hi 朱熹 and his two friends, *Tchang-tch'e* 張栻 and *Liu Tsou-kien* 呂祖謙 (commonly, *Liu Tong-lai* 呂東萊) formed the renowned trio called the "Three Eminences of the South East".

The celebrated work *Kin-se-lou* 近思錄 contributed greatly to the spread of the materialistic ideas of the new school.

He was prefect of *Tch'ang-tcheou* 常州. His enemies succeeded in bringing him down in disgrace, and his disciples experienced the consequences of his fall.

When the emperor determined to restore his dignity,

(1) Other authors claim that *Li-t'ong* 李侗 was chosen as teacher of *Tchou Hi* 朱熹 by his father.

Tchou Hi 朱熹, was an old man on the brink of the grave. He died during the sixth year of *Ning-tsong* 寧宗, 1200 A. D.

Here and there in different books he is called: *Tchou Wen-kong* 朱文公, *Tchou-tse* 朱子, *Tchou-fou-tse* 朱夫子 (1).

He is the twelfth in the series of the 12 paragons of the temple of Confucius. He bears the title of honor of *Sien Hien Tchou-tse* 先賢朱子 Tchou tse, ancient sage.

Tchou Hi 朱熹 is considered the authorised interpreter of pure orthodoxy, and but a short time ago (1894) and imperial edict forbade any more insertions into the explanations of the classics that are contrary to his. To him belongs the sad glory of having absolutely materialised the Confucian doctrine, to have extinguished, even to the last glimmer, the light of hope after death and recompense for life on earth. The least fault of a doctrine so earthly is to fetter the souls of men and to hinder their flight. Undoubtedly he is not the sole author of the materialistic and rationalistic system; he had forerunners, as we shall see, but it was he who codified their maxims and gave to the system its definite form, and from that point of view he was the real father.

(1) For more complete information. Cf. Variétés sinologiques: Le philosophe Tchou Hi, by S. Le Gall s. j.



CHAPTER III.

TONG-OU SIEN-HIEN LOU-CHE-SE WEI

東吳先賢六十四位

THE 64 SAGES OF THE EAST GALLERY.

Kiu-tse Yuen 蘧子瑗.

Yuen 瑗 was his personal name, and *Pe-yu* 伯玉 his name of honor.

According to the work of *Hoi-nan-tse* 淮南子 he was named *Kiu Liu-lan* 璩 呂覽 and was given the name *Tch'eng-tse* 成子 after his death. He was the son of a mandarin of *Wei* 衛, named *Kiu Tchoang* 蘧莊 whose name of honor was *Ou-kieou* 無咎.

Tchao Kien-tse 趙簡子, duke of *Tsin* 晉, sent one of his friends to study the situation before he declared war on the duke of *Wei* 衛. This envoy advised the duke to postpone his expedition, because the principality of *Wei* 衛 possessed an honest administrator in the person of *Kiu Pe-yu* 蘧伯玉. The Prince suspended his projet.

One evening while *Tchao Kien-tse* 趙簡子 and the duchess were sitting in their apartment they heard the wheels of a cart. When the vehicle arrived before the palace, all noise stopped, then a moment later they heard again the jolting of the carriage.

“What cart can that be? said duke *Ling* 靈.” “It is the carriage of *Kiu Pe-yu* 遼伯玉”, replied the princess. “How do you know that?”—“In passing before the palace the knights must dismount, and it is customary, too, to get down from the carriage, even when there is no one looking. The virtuous man performs his duty. *Kiu Pe-yu* 遼伯玉 is a wise minister, virtuous and intelligent, and he does not do his duty in order to attract the eyes of the gallery, but for his conscience’s sake alone. This is the reason why I thought of him. The prince sent some one to see, and it was in fact he. At that time he was 50 years of age. He died at the age of 60.

The work “*Tch'en Lieou-tche* 陳留志 says that his temple and his tomb are in the city of *Tsi-tch'eng* 祭城.

During the first year of the reign of duke *Ngai* 哀, Confucius, during one of his journeys in the kingdom of *Wei* 衛, was a guest of *Kiu Pe-yu*.

In the 27th year of *K'ai-yuen* 開元, 739, a decree ordered sacrifice in honor of *Pe-yu* 伯玉, and conferred upon him the honorary dignity of Count of *Wei* 衛.

In 1009 he was proclaimed duke of *Nei-hoang* 內黃.

In 1530 a decree set him apart from the ordinary disciples of Confucius, because he was especially esteemed by the master. He was worshiped in his own temple.

In 1724 a decree placed him for the first time in the temple of Confucius where he is still honored under the title: *Kiu-tse* ancient sage.

He is the first of the series to the east in the side building.

T'an-tai-tse *Mie-ming* 澹臺子滅明.

His family name was *T'an-t'ai* 澹臺; his personal name, *Mie-ming* 滅明, and his name of honor, *Tse-yu* 子羽. *Ou-tch'eng* 武城 a city of the duchy of *Lou* 魯 was his birth place the *Che-ki* 史記 gives the year of his birth as 513 and the *Kia-yu* 家語, as 503 A. D.

His appearance was very much against him. After a time

in the school of Confucius, he returned home and lead a life of exemplary conduct.

Shortly afterwards he undertook a journey beyond the *Kiang* 江.

The following anecdote is told of him: *Tse-yu* 子羽 had taken with him 1000 gold taels for the expenses of the journey, and he had besides, a number of gems. While crossing the *Kiang* 江 a tempest arose and the boat was in danger of being swamped. Suddenly *Tse-yu* 子羽 saw two dragons trying to upset the boat. "Since you resort to violence to rob me of my money", said he, "I refuse to give it to you. Willingly would I have given it, if you had used polite procedure". There upon he drew his Sword and killed the two dragons. The tempest then subsided. *Tse-yu* 子羽 then took his precious stones and gold and threw them into the river. An invisible power replaced in the boat three times the sum which he had cast to the bottom of the river (1).

Tse-yu 子羽 had more than tree hundred disciples, and his renown was spread through out the neighboring states.

Confucius said of him: "If the choice of a public official was based on exterior appearances, one would hardly choose *Tse-yu* 子羽.

This is a discription which has been left us by *Tse-kong* 子貢: "In riches he does not rejoice; in poverty he is not sad. He is not interested in his fortune, but thinks only of the good of his office. He is a man full of respect for his sovereign, and entirely given to the protection of his subjects."

Confucius was alluding to his conduct when he proclaimed the following maxim: The wise man dispises those who turn riches and honors only to their own advantage".

As a remembrance of his journeying to the south of the *Kiang* 江, the lake *T'an-t'ai-hou* 澹臺湖, south of *Sou-tcheou* 蘇州, bears his name. One of the gates of the city of *Yu-tchang*

(1) *Hiao-tcheng-chang-yeou-lan* 校正尙友錄.

豫章 is called *Tsin-hien-men* 進賢門, the gate through which the sage entered the city, there is also the sub-prefecture of *Tsin-hien-hien* 進賢縣 the name of which recalls the journey of this sage through all these countries.

There are varying opinions as regards the place of his tomb:

1°) At *Tcheou-tch'eng-hien* 鄒城縣 in *Yen-tcheou-fou* 兗州府.

2°) In the village of *K'ieou-che-hiang* 裴氏鄉 in the sub-prefecture of *Tch'en-lieou-hien* 陳留縣.

3°) At *Ou-tch'eng-hien* 武城縣 to the south of *T'ai-chan* 泰山.

4°) At *P'ing-tch'eng* 平城 18 li from *Ou-hien* 吳縣.

He received the honor of sacrifices and the title of Count of *Kiang* 江 in the year 739. In the year 1009 he was named Count of *Kin-hiang* 金鄉.

In 1530 he was called: T'an-t'ai-tse ancient sage, and his place was fixed in the second row of the eastern gallery.

Yuen-tse Hien 原子憲.

His name was *Hien* 憲, his name of honor, *Tse-se* 子思. The *Li-ki* 禮記 (*Tan-kong* 檀弓) gives him a second name of honor, *Tchong-hien* 仲憲.

Ordinarily the Kingdom of *Sang* 宋 is given as his birth place, but the commentary on the works of *Teheng K'ang-tch'eng* 鄭康成 gives that honor to the Kingdom of *Lou* 魯. He was born in the year 516 B. C. and remained in private life, living poorly, but satisfied with his lot.

After the death of Confucius, he passed over into the Kingdom of *Wei* 衛, but he did not occupy any official position there.

Tse-kong 子貢 who was then mandarin of *Wei* 衛 came in grand style to pay him a visit; the carriage was drawn by four horses.

Tse-se 子思, clothed in extremely poor garments, and wearing a delapidated hat, came out of the house to meet him.

“Are you sick?” wickedly said *Tse-kong* 子貢 to him. “There are two kinds of sickness”, replied *Tse-se* 子思, the first is poverty, and the second is the transgression of orders received. I am afflicted with the first Kind of sickness, but not with the second”. (1).

Tse-kong 子貢, humiliated by this repartee, took leave of the speaker, but he never forget the lesson taught him.

In the year 739 sacrifices were offered him by imperial decree, and the posthumous title of Count of *Yuen* 原 was accorded him.

He became marquis of *Jen-tch'eng* 任城 in 1009, and he owes his present title *Yuen-tse* ancient sage to a decree issued in the year 1530.

His tablet is the third to the east.

Nan-kong-tse *Koa* 南宮子适.

Generally he is called *Koa* 适, but the “*Che-ki* 史記” writes it *Kouo* 括. His name of honor was *King-chou* 敬叔, which name has been the occasion of enumerable historical discussions. The “*Han-chou-kou-kin-jen-piao* 漢書古今人表” cites two men who bore the name of honor, *King-chou* 敬叔; the family name of the first was *Nan-yong* 南容 and that of the second, *Nan-kong* 南宮.

The commentary on this work explains this difficulty by saying that *Nan-yong* 南容 was none other than *Nan-kong-tao* 南宮縉, and that *Nan-kong* 南宮 was *Nan-kong Koa* 南宮适. Hia Hong-ki, a writer of the Ming dynasty, gives an entirely different explanation of his apparent contradiction. According to him, the first was *Nan-kong-tao* 南宮縉 who possessed two

(1) This anecdote leaves us to suppose that the conduct of the famous *Tse-kong* 子貢, so highly praised by the lettrés, was not so exempt from weakness, as they would have us believe.

names, *Kao* 适 and *Kouo* 括, and whose name of honor was *Tse-yong* 子容. The second was a person whose family name was *Tchong-suen* 仲孫, personal name, *Yue* 闕 and who received the posthumous name of *King-chou* 敬叔.

It would take a clever historian to find the correct solution of the question among this medley of opinions.

Confucius gave to him in marriage his niece (1), according to the testimony of the *Cheng-tsi-t'ou* 聖蹟圖. He was a remarkable scholar who always kept himself above reproach in whatever circumstances he was placed.

In the third year of *Ngai-Kong* 哀公, 492, a fire broke out in some of the houses near the palace. Everyone hurried to save the building, and no one thought of the library where the *Tcheou-li* 周禮 was kept. *King-chou* 敬叔 gave orders to men to save these literary treasures and carry them to a neighboring palace. If it were not for him all these souvenirs of the past would have been consumed by the flames.

King-chou 敬叔 was one of those who accompanied Confucius into the Kingdom of *Tcheou* 周, and he was present at the celebrated interview between Confucius and *Lao-tse* 老子. The words of *Lao-tse* 老子 remained engraven on his memory for the rest of his life (2).

His tomb is to the west of *Tcheou-hien* 鄒縣.

A decree of 739 put him on the list of sages honored with sacrifices and conferred upon him the title of honor, Count of *Tan* 鄒. He was raised a degree in 1009, and became honorary

(1) The elder brother of Confucius was *Mong-p'i*, born of a concubine of *Chou-liang* 叔梁. Some authors call his son *Tse-mie* 子蔑, the brother of Confucius cf. *Vie de Confucius illustrée* (ancêtres de Confucius).

(2) The conversation is in the very terms which we have narrated in "The *Vie de Confucius illustrée*".

It is well to note that the present work is in the hands of all the *lettrés* and was composed by the *lettrés* themselves. These relate this much discussed interview, giving as auricular witness the *lettré King-chou* 敬叔, related by marriage to the family of Confucius. Never a word of doubt accompanies these affirmations.

Marquis of *Si-Kieou* 襲邱.

In the year 1111 A. D. the title of his marquisate was changed to that of *Jou-yang* 汝陽.

Since the year 1530 his tablet has borne the title of honor, Nan-kong-tse ancient sage. He is placed in the fourth row to the east.

Chang-tse Kiu 商子瞿.

He was born in 523 B. C., and named *Kiu* 瞿. His name of honor was *Tse-mou* 子木.

The work *Tch'eng-tong sien-hien tsan* 成都先賢贊 calls him *Chang-kiu-chang* 商瞿上 and assigns the place of his birth as the city of *Kiu-chang-tch'eng* 瞿上城, dependant on Choang-lieou, in Se-tcheou.

The tomb and the temple of *Chan-kiu* 商瞿, he adds, is found to the east of *Choan-lieou-hien* 雙流縣.

It is certainly an error and one which will be adopted little by little as time passes. Among the disciples of Confucius there never was found a man from *Se-tch'ouan* 四川. Besides, at the period of time there were no roads between the Kingdom of *Lou* 魯 and *Se-tch'ouan* 四川.

The "*Che-kou-fou king-tch'ouan-tchou* 師古儒林傳注", is also in error in giving to him the double family name, *Chang-kiu* 商瞿.

Whatever may have been the place of his birth, it does not throw any doubt upon the fact that Confucius gave to him his commentaries on the *I-king* 易經 and charged him to transmit to posterity the teaching which he confided to him in a special manner.

Here is a list of those scholars who handed down this work from generation to generation.

Tse-mou 子木 gave it to a lettré of the Kingdom of *Tch'ou* 楚, named *Han Pi* 駢臂. *Han Pi* 駢臂 passed it on to *Kiao Tse* 矯疵 of *Kiang-tong* 江東.

This third transmitted it to *Tcheou-chou* 周豎 of the

duchy of *Yen* 燕.

This fourth man bequeathed it to *Choen-yu Koang-tch'ang* 淳于光乘 who handed it on to *T'ien Ho* 田何 of the duchy of *Ts'i* 齊 who became the celebrated leader of a school at the beginning of the *Ming* 明 dynasty *Han* 漢 *T'ien Ho* 田何 gave it over to *Yang T'ien Ho* 楊田何 of *Tche-tch'oan* 菑川.

Yan-T'ien Ho 楊田何 gave it into the charge of *Wang Suen* 王孫 of *Tang-t'ien* 碭田.

Finally *Wang Suen* 王孫 had three disciples; the first was *Che Tch'eou* 施讐 of *Pei* 沛; the second, *Mong Hi* 孟喜 of *Tong-hai* 東海; the third *Liang-Kieou-ho* 梁邱賀 of *Lang Ya* 琅瑯. These were the three lettrés who contributed, in great part, to bringing back into honor the study of the *I-king* 易經 among the lettrés of the *Han* 漢 dynasty by transmitting to them the ancient traditions. They then formed a new school which on more than one point was opposed to the one founded by *T'ien Ho*.

Each one of these schools had its own special way of dividing and interpreting the *I-king* 易經, but the common source of interpretation goes back to *Chang-ktu* 商瞿.

In the year 739 a sacrifice was decreed in his honor and he was ennobled with the title of Count of *Mong* 蒙.

He became honorary marquis of *Siu-tch'ang* 須昌 in the course of the year 1009. Since 1530 the title of honor on his tablet has been: Chang-tse ancient sage.

He is the 5th sage of the series on the east.

Ts'i-tiao-tse K'ai 漆雕子開.

This biography is only an historical discussion concerning his birth place, name and honor name.

1°) Birth place. The common opinion is that he was born in the principality of *Ts'ai* 蔡 in the year 541.

Tcheng K'ang-tch'eng 鄭康成 gives his country of birth as the Kingdom of *Lou* 魯.

2°) His family name. His family name is *Ts'i-tiao* 漆雕,

but the "*Luen-yu-k,ieou-pen* 論語舊本 and the *Che-king* 石經 write it *Ts'i-tiao* 漆雕.

The characters may be written either way.

3^o) His personal name.

K'ai 開 and *K'i* 啟.

The work "*Wang-ing-lin-i-wen-tche* 王應麟藝文志 explain the divergence thus:

His first name was *K'i* 啟, but on the accession of the Emperor *Han King-ti* 漢景帝, out of respect for the name of the Emperor the character *K'i* was replaced by that of *K'ai* 開 and from this fact *Ts'i-tiao K'i* 啟 was called *Ts'i-tiao K'ai* 開.

K'ong Ngan-kouo 孔安國 in writing his commentaries on the *Luen-yu* forgot to note this change and wrote briefly *Ts'i-tiao K'ai* 漆雕開.

When *Wang-sou* 王肅 composed the *Kia-yu* 家語, he copied purely and simply *K'ong Ngan-kouo* 孔安國 and now his first name is no longer spoken of as *K'i* 啟.

On the other hand, the lettré *Pan* 班 forgot that the first name *K'i* 啟 had been changed to *K'ai* 開, hence, he wrote *Ts'i-tiao K'i* and it was this inadvertance which put the historical discussion under way.

4^o) His name of honor. His ordinary name of honor is *Tse-jo* 子若, but the monument to his memory at *Pé-choei* 白水 gives him the name *Tse-sicou* 子修.

Finally, the *Che-ki* 史記 gives him as name of honor, *Tse-k'ai* 子開.

He gave himself in a special manner to the study of the *Chang-chou* 尚書, and he fulfilled no official charge.

His disciples composed the 13 chapters entitled:

Han-chou Ts'i-tiao-tse 漢書漆雕子.

The year 739 marks his admission to the honors of the sacrifices and his elevation to the honorable title of count of *T'eng* 滕.

He was honored with honorary marquissate of *P'ing-yu*

平輿 in 1009.

In the year 1530 it was decreed that he should be henceforth called: Ts'i-tiao-tse ancient sage.

His tablet is the 6th of the series to the east.

Se-ma Li-Keng 司馬黎耕.

His country of Origin was the Kingdom of *Song* 宋. *Ken* 耕 was his name, and *Tse-niou* 子語 his name of honor. In the *Kia-yu* 家語 he is called *Se-ma Li-Keng* 司馬黎耕.

He was a talkative and irascible man. *Hiang-t'oei* 向魑, his eldest brother, stirred up trouble, and *Tse-nieou* 子牛 fled into the Kingdom of *Wei* 衛, then passed over into the duchy of *Ts'i* 齊 with a man named *Koei* 珪. His brother, *Hiang-t'oei* 向魑 followed him thither, and *Tch'en Tch'eng-tse* 陳成子 gave him a small office.

Tse-nieou 子牛 then quit the country of *Ts'i* 齊 and returned to the Kingdom of *Ou* 吳, but he could not get along with the people of that principality and returned to his native country.

Tchao Kien-tse 趙簡子, duke of *Tsin* 晉 and *Tch'en Tch'eng-tse* 陳成子 called him to fill the office of mandarin, but *Tse-nieou* 子牛 died on the way—outside the east gate of the capital city of *Lou* 魯. A man by the name of *Keng* 阮, an inhabitant of the Kingdom of *Lou* 魯, buried him at *K'ieou-yu* 邱輿. The commentary of the *Tsouo-tch'oan* 左傳 contradicts this assertion and assigns the place of his tomb as the south west of *Tch'eng-hien* 城縣 to the south of *T'ai-chan* 泰山.

The honorific title of count of *Hiang* 向 (others write, count of *T'eng* 滕) was conferred on him in the year 739, together with the right to sacrifices.

In 1009 he was raised to the title of marquis of *Tch'ou-k'ieou* 楚邱, which title was changed in 1111 to that of marquis of *Choei-yang* 睢陽.

In 1530 his posthumous title *Se-ma* ancient sage, was definitely adopted.

He occupies the seventh place among the sages of the east hall.

Ou-ma-tse Che 巫馬子施.

Tcheng K'ang-tch'eng 鄭康成 writes that he was born in the Kingdom of *Lou* 魯 in the year 522 B. C., while the *Che-ki* 史記 reports him as coming from the duchy of *Tch'en* 陳.

According to another author his name was *Che* 施 but the *Kia-yu* 家語 calls him *ki* 期.

His honorific was *Tse-ki* 子期 or *Tse Ki* 子期 if we adopt the manner of writing of the *Che-ki* 史記.

One day before departing for a journey Confucius reminded his disciples not to forget their umbrellas. Soon after their departure the rain began to fall. *Ou-ma Ki* 巫馬期 turned to Confucius and said: "This morning at our departure there was not a cloud in the sky; the sun was shining brilliantly how did you know that it was going to rain?" — "Yesterday evening", replied Confucius, "the moon was opposite the constellation *Pi* 畢, but the book of verse says, When the moon leaves the constellation *Pi* 畢, the rain falls".

In 739 he was officially admitted to participation in the sacrifices and honored with the title of Count of *Tseng* 曾.

In 1009 the honorary marquissate of *Tong-o* 東阿 was conferred upon him.

His actual title, *Ou-ma-tse*, ancient sage, was given to him by the decree of 1530, which placed him in the eighth rank to the east.

Yen-tse Sin 顏子辛.

Besides this name, *Sin* 辛, the *Che-ki* 史記 gives him three others, namely, 1° *Hing* 幸, 2° *Lieou* 柳, 3° *Wei* 韋. His name of honor was *Tse-lieou* 子柳. He made his first appearance in the world in the year 506 B. C.

In 739 sacrifices were offered in his honor and he was admitted to the posthumous honor of Count of *Siao* 蕭, or of

Fan 蕃, as is put forth in the narrative of the *Tchou-i-tsuen-K'ao* 朱彝尊考. In the year 1009 the Emperor conferred upon him the honorary title, marquis of *Yang-kou* 陽穀.

Che-tsong 世宗 commanded by decree in the year 1530 that henceforth he should be called: Yen-tse, ancient sage.

He is the ninth of the series of the east.

Ts'ao-tse Siu 曹子邴.

His personal name was *Siu* 邴, and his name of honor, *Tse-siun* 子循. There are few document concerning his life; we know only that his birth took place in 502 in the duchy of *Ts'ai* 蔡.

In 739 *T'ang Hsien-tsong* 唐玄宗 after having promulgated the order to sacrifice to him, raised him to the dignity of count. There are three opinions on the name of this title: the first calls it *Fong* 豐, the stele of *K'iu-feou hien* 曲阜縣 calls it *Lou* 魯, and the memorial at *Hang-tchou* 杭州 designates it by the name of *Ts'ao* 曹.

In 1809 he was promoted to the marquisate of *Chang-ts'ai* 上蔡.

The decree of the *Ming* 明 Emperor in 1530 named him *Ts'ao-tse*, Ancient sage. He is honored in the 10th place in the series to the east.

Kong-suen-tse Long 公孫子龍.

Ordinarily he is called *Long* 龍, but the *Kou-pen-kia-yu* 古本家語 gives him also the name *Tch'ong* 寵, and the name of honor, *Tse-che* 子石. He was born in the year 499 B. C. in the Kingdom of *Wei* 衛. Authors, nevertheless, are not agreed on this point, for the lettré *Tcheng K'ang-tcheng* 鄭康成 assigns him the Kingdom of *Tch'ou* 楚 for native country, and the *Tcheng-i* 正義 prefers the opinion of those who say that he originated in the duchy of *Tchao* 趙.

Tse-kong 子貢 said to him one day: "Then you do not

study poetry? — “I have many other thing to do” replied *Tse-che* 子石 “My duties towards my parents, my elders and my friends do not leave me any leisure”.

“Come, nevertheless, and study under our master”, insisted *Tse-kong* 子貢.”

In 739 *Tang Hiuen-Tsong* 唐玄宗 ordered sacrifices in his honor, and accorded him the title of count of *Hoang* 黃.

In 1009 he was raised to the dignity of marquis of *Tche-kiang* 枝江.

In the year 1530 his actual title, Kong Suen-tse, ancient sage, was conferred upon him by imperial decree.

His tablet is seen in the 11th place in the eastern gallery.

Ts'in Tse-chang 秦子商.

His fatherland was the Kingdom of *Lou* 魯, others say, the kingdom of *Tch'ou* 楚, according to the testimony of *Tcheng K'ang-tch'eng* 鄭康成.

He entered the world in the year 512 B. C. and received the name *Chang* 商.

He had a triple name of honor.

1° *Pou-ts'e* 不慈, following the *Kin-pen-kia-yu* 今本家語.

2° *P'ei-ts'e* 丕慈, according to the two works, *Kou-pen-kia-yu* 古本家語 and *Tsouo-tchoan* 左傳.

3° *Tse-p'ei* 子丕, the *Che-ki* tells us.

The *Che-ki* 史記 and the *Souo-in* 索隱 relate that his father, *King-fou* and *Chou-liang* 叔梁, the father of Confucius, were two contemporaries remarkable for their bodily vigor. *Hiuen-tsong* 玄宗 accorded him the honor of sacrifices in the year 739, and gave him the dignity of count of *Chang-lo* 上洛. In 1110 he was raised to the posthumous dignity of marquis of *Fong Yu* 馮翊.

In 1530 he was named *Ts'in-tse*, Ancient sage.

His tablet is found in the 12th place to the east.

Yen-tse Kao 顏子高.

His name, *Kao* 高, is disputed, The *Kia-yu* 家語 calls him *K'o* 尅. The *Che-ki* 史記 writes it *K'o* 刻. The *Souo-in* 索隱 called him *Tch'an* 產 and says that his name of honor was *Tse-kiao* 子驕. T'ong-tien, however, designates him by the name of honor *Tse-tsing* 子精. The *Ti-tse-tch'oan* 弟子傳 relates that the name *K'o* 刻 was change to *Kao* 高 because by mistake he was confused with *Yen Kao* 顏高, the famous archer, who at the time of the war which was being waged in *Yang-tcheou* 陽州, could bend a bow weighing 160 ponnds (1). The war in *Yang-tcheou* 揚州 took place in the year 502, the eighth year of duke *Tin* 定; but *Yen-tse Kiao* 顏子驕 born in 501 B. C., was at that time only one year of age. It is quite evident that the *K'o'en-hio-ki-wen* 困學紀聞 made a mistake in identifying these two men. *Yen-tse Kiao* was originally from the principality of *Lou* 魯.

He drove the carriage of Confucius during his journey in the duchey of *Wei* 衛, that forever celebrated ride through all the streets of the capital, when the beautiful *Nan-tse* 南子, accompanied by the duke of *Ling* 靈, carried along in her suite the serious Confucius, seated in his carriage in the processional line.

Confucius was filled with shame.

Yen-tse Kiao 顏子驕 said to him: "Why do you appear embarrassed?"

Confucius replied: "One would think that it is the joyful cortege of a young fiancéé being introduced into the house of her future husband"! (2).

"Alas", he sighed "I have never yet seen a man as much entranced by virtue as by beauty".

(1) This expression means that to bend the bow, one should use force sufficient to raise a weight of 160 pounds, or that such a weight was necessary to bend the bow.

(2) Allusion to a passage of the *Che-king*. — Bk v. p. 23 new edition, 1912.

In 739 *Hiuen-tson* 玄宗 ordered sacrifices in honor of *Yen-tse Kao* 顏子高 and created him a count of *Lung-ya* 琅琊.

In 1009 he was raised to the dignity of marquis of *Lai-tche* 雷澤.

In 1530 he was named: Ancient Sage, *Yen-tse* 顏子 and placed in the 13th rank among the lettrés of the east hall.

Jang-tse Se-tche 壤子騶赤.

There is a difference of opinion as regards his family name, *Jang* 壤.

The *Kia-yu* 家語 writes it with the character *Jang* 壤.

The *T'ong-tche-lio* 通志略 contends that it was a double name *Jang-se* 壤騶.

His ordinary name was *Se-tche* 騶赤.

His names of honor were *Tse-t'ou* 子徒 and *Tse-ts'ong* 子從. He was born in the duchy of *Ts'in* 秦, but the year is not given. His predilections were for the book of verse.

Sacrifices were commended in his honor by *Hiuen-tsong* 玄宗 in 739, and he was named count of *Pé-tcheng* 北徵.

In 1009 he was given the posthumous dignity of marquis of *Chang-koei* 上邽.

In 1530 a decree named him: *Jang-tse*, ancient Sage.

In the eastern hall he occupies the 14th place.

Che-tse Tso-chou 石子作蜀.

The "*Che-ts'ou-lio* 氏族略 gives his family name as a double one.

Che-tso 石作 and the authority for this rests on the testimony of the *Ti-tse-tch'oan* 弟子傳.

We find three different names for him:

The first is *Tso-chou* 作蜀.

The second, taken from the *Kou-pen-kia-yu* 古本家語, is *Tche-chou* 之蜀.

The third, taken from the *Kin-pen-kia-yu* 今本家語, is *Tse-chou* 子蜀.

His name of honor was *Tse-ming* 子明. He lived in *Tch'eng-ki* 成紀 in the principality of *Ts'in* 秦.

In 739 the emperor offered sacrifices to him, and created him Count of *Heou-i* 郿 邑, or of *Che-i* 石 邑, as is indicated on his memorial at *Hang-tcheou* 杭州.

The honorary title of marquis of *Tch'eng-ki* 成紀 was placed upon him in 1009.

In 1530 he was named briefly: Che-tse, Ancient Sage.

He occupied the 15th place in the side building to the east.

Kong-hia-tse Cheou 公夏子首.

He saw the light of day in the Kingdom of *Lou* 魯. He was given the name of *Cheou* 首, which the "*Kia-yu* 家語" writes with the character *Cheou* 守.

His honorific was *Tch'eng* 乘. The *Kia-yu* 家語 a second one, *Tse-tch'eng* 子乘. The emperor *Hiuei-tsong* 玄宗 made sacrificial offerings to him in 739 and on that occasion, conferred on him the title of Count of *Fang-fou* 冢 父.

Song Hwei-tsong 宋徽宗 granted him the title of marquis of *Kiu-p'ing* in 1110.

In 1530 the *Ming* 明 sovereign named him: Kong-hia-tse, ancient sage, and placed him in the 16th rank in the east gallery.

Heou-tse Tch'ou 后子處.

He had three names: 1° *Tch'ou* 處.

2° *Che-tch'ou* 右 處 (cf. *Kia-yu* 家語).

3° *Kien* 虔. This third is pointed out by the annals of *K'iué-li* 闕 里.

He also had two different names of honor:

Tse li 子里 and *Li-tche* 里 之, the latter of which is indicated in the *Kia-yu* 家語. The duchy of *Ts'i* 齊 was the country of his birth.

In the year 739 he received an imperial sacrifice and the title of Count of *Ing-k'ieou* 營 邱.

Hoei-tsong 徽宗 conferred the title of marquis of *Kiao-tong* 膠東 on him in the year 1110.

In the year 1530 his actual title: Heou-tse, ancient sage, was confirmed by imperial decree.

Heou-tse is the 17th sage of the eastern gallery.

Hi-tse Yong-tien.

The work "*Tcheng-i* 正義" explain the origin of his family name thus:

An inhabitant of the Kingdom of *Wei* 衛, named *Hi-tchong* 奚仲 had some descendants who took the first character of his name for their family name.

Hi-tse 奚子 was a descendant of this family from the duchy of *Wei*.

His personal names were:

1° *Yong-tien* 容蒧. The character "*Tien* 蒧" is the old form of the actual character *tien* 點.

2° *Hi-tien* 奚蒧. Thus the *Kia-yu* 家語 names him. He had three names of honor:

1° *Tse-si* 子皙.

2° *Tse-kiai* 子偕.

3° *Tse-k'iai* 子楷.

The last two are given by the *Kia-yu* 家語.

In 739 he received a sacrifice from the hand of the emperor, and was elevated to the rank of Count of *Hia-p'ei* 下邳.

In 1009 *Song Tchen-tsong* 宋真宗 gave him the rank of marquis of *Tsi-yang* 濟陽.

In 1530 he received his actual title: *Hi-tse* ancient sage.

His place is number 18 on the east.

Yen tse Tsou 顏子祖.

He has three names: *Tsou* 祖 is the most commonly accepted. The other two, handed down through the *Kia-yu* 家語 are: *Siang* 襄 and *Tsou* 祖.

His name of honor is *Siang* 襄, or *Tse-siang* 子襄, as the *Kia-yu* 家語 would have it.

His fatherland was the Kingdom of *Lou* 魯. The Emperor went to offer sacrifice to him in the year 739, and at the same time ennobled him with the title: Count of *Lin-i* 臨沂.

In 1110 Hwei-tsong raised him to the honorary marquirate of *Fou-yang* 富陽. By order of the *Ming* 明 emperor in 1530 he was established in 19th place in the east gallery, and called: Yen-tse, ancient sage.

Kiu-tse Tsing kiang 句子井疆.

The *Kin-pen-kia-yy* 今本家語 gives his family name as *Keou* 勾.

His personal name is sometimes given as *Tsing-kiang* 井疆, sometimes as *Keou-tsing* 鉤井.

There are three names of honor:

1° The *Kou pen-kia-yu* 古本家語 gives *Tse-kiang* 子疆.

2° The *Kin-pen-kia-yu* 今本家語 says that it was *Tse-kiai* 子界.

3° The annals of "*Chen--tong* 山東" mentions him with the honorific, *Tse-mong* 子孟. The country of his birth was *Wei* 衛.

In 739 the emperor of the *T'ang* 唐 dynasty honored him with sacrifice and with the title, Count of *Ki-yang* 淇陽.

In 1009 *Tchen-tsong* 眞宗 made him an honorary marquis of *Fou-yang* 滏陽.

In 1530 the emperor *Che-tsong* 世宗 approved his actual name: Kiu-tse, ancient sage.

His place in the east gallery is number 20.

Tsin-tse Tsou 秦子祖.

Tcheng Hiuén 鄭玄 (i. e. *Tcheng K'annng-tch'eng* 鄭康成) assigns the country of his birth as the principality of *Tsin* 秦. His name was *Tsou* and his name of honor *Tse-nan*.

In 739 the *T'ang* emperor offered sacrifice to him and bestowed on him the honorary title of Count of *Chao-liang*.

In 1009 the Song Emperor gave him the posthumous title of marquis of *Yen-tch'eng* 鄆城.

The *Ming* 明 Emperor conferred his actual title, *Ts'in-tse*, ancient sage, in 1530.

His is the 21st of the eastern group

Hien-tse Tch'eng 縣子成.

Born in the Kingdom of *Lou* 魯, he bore the name *Tch'eng* 成, and the name of honor *Tse-k'i* 子祺.

The *Kia-yu* mentions another honor name, *Tse-kong* 子橫.

In 739 *Hiuen-tsong* 玄宗 sacrificed to him and honored him with the title, Count of *Kiu-yé* 鉅野.

In the year 1009 *Tchen-tsong* 眞宗 accorded him the honorary title of marquis of *Ou-tch'eng* 武城.

In 1530 the *Ming* 明 emperor decreed that he should be called; *Hien-tse*, ancient sage.

He is the 22nd of the eastern group

Kong Suen-tse King-yong 公孫子句容.

The *Kia-yu* 家語 tells us that his family name was *Kong-tsou* 公祖 this, in fact, is the name that has been most predominant, and is written to-day on his tablets.

His personal name was *Tse* 茲, and his name of honor *Tse-tche* 子之.

According to the testimony of other authors his family name was *Kong Suen* 公孫 and his personal name *Kiu-tse* 句茲 or *Kiu-yong* 句容.

He was born in the Kingdom of *Lou* 魯. *Tang Hiuen-tsong* 唐玄宗 went to offer sacrifice to him, and raised him to the rank of Count of *Ki-se* 期思 in 739.

Song Tchen-tsong 宋眞宗 gave him the honorary title of marquis of *Tsi-mé* 卽墨 in 1009.

Che-tsong 世宗 in 1530 conferred the honorable inscription which he now bears, *Yen-tse*, ancient Sage.

He occupies the 23rd position in the east group.

Yen-tse Ki 燕子伋.

He was born in the Kingdom of *Ts'in* 秦. His name *Ki* 伋 is written with the character *Ki* 級 in the *Kia-yu* 家語. His honorific was *Tse se* 子思; the *Che-ki* 史記, however, gives him that of *Se* 思.

The Emperor made sacrificial offerings to him in 739, and accorded him the honorary rank of Count of *Yu Yang* 漁陽.

In 1009 he was honored with the rank of marquis of *Kien-yuen* 涇源.

Under the *Ming* 明, in 1530, his title was fixed as, *Yen-tse* Ancient sage.

In the eastern group of sages he is ranked 24th

Yo-tse Yen 樂子顏.

His native country was the Kingdom of *Lou* 魯. He bore the name of *K'ai* 欬.

The *Kia-yu* 家語 calls him *Hin* 欣, and gives him the name of honor *Tse-cheng* 子聲.

He received a sacrifice at the hands of *Hüen-tsong* 玄宗 in the year 739 and was honored with the title of Count of *T'chang-p'ing* 昌平.

Song Hwei-tsong 宋徽宗 raised him to the dignity of marquis of *Kien-tcheng* 建成 in the year 1110.

Ming Che tsong 明世宗 gave him his present title: *Yo-tse*, Ancient sage.

His place among the sages of the eastern hall is 25th

Ti-tse Hé 狄子黑.

The work "*Tcheng-i* 正義" gives the principality of *Lou* 魯 as his country of birth, while the *Che-ki* 史記 reports that he was born in the duchy of *Wei* 衛.

He was named *Hi* 黑 and had several names of honor; 1° *Tché-tche* 皙之 2° *Tché* 皙 3° *Tse-tché* 子皙. The last two are mentioned in the *Che-ki* 史記.

In 739 the Emperor, after having offered sacrifice to him, gave him the rank of Count of *Lin-tsi* 臨濟.

The dignity of marquis of *Lin-liu* 林慮 was conferred upon him in the year 1009.

His title of *Ti-tse*, ancient sage, goes back to the decree of the *Ming* 明 emperor in 1530.

His place is 26th in the eastern hall.

Tse-miè-tse Tchong 子蔑子忠.

He bore the name *Tchong* 忠. The *Kia-yu* 家語 calls him *Fou* 弗 and assigns him the name of honor *Tse-miè* 子蔑.

Tse-miè 子蔑 had the name *K'ong* 孔 for his family name, but out of respect for Confucius the character *K'ong* must not appear in his title.

From a concubine, *Chou-liang* 叔梁, the father of Confucius, had a crippled son, named *Mong-p'i* 孟皮, or *Pé-ni* 伯尼.

Tse-miè 子蔑 is a son of *Mong-p'i* 孟皮 and consequently a nephew of Confucius. Very often he is designated by authors under the name of *Tse Tchong* 子忠. It is not rare to find him mentioned, according to the Common manner of speaking in China, as the eldest brother of Confucius. He is thus called in the work: *Hiao-tchen-chang-yeou-lou* 校正尙友錄.

I have thought it useful to call attention to this way of speaking, in order to avoid an historical error which could easily result from this manner of expressing oneself which does not conform to our usage.

In 739 the emperor named him count of *Wen-yang* 汶陽 after having offered a sacrifice to him.

In 1009 the honorary title of marquis was given to him by *Tchen-tsong* 眞宗. The *Ming* 明 decree in 1530 was the origin of his present title: *Tse-miè-tse*, ancient sage.

He occupies the 27th place on the east side.

Kong-si-tse Tien 公西子蒧.

The Kingdom of *Lou* 魯 was the country of his birth.

His name *Tien* 蒨 is an old form of the present character *Tien* 點. Ordinarily his name of honor is given as *Tse-chang* 子尚, but the *Kia-yu* 家語 cites a second: *Tse-chang* 子尚.

Honored by a sacrifice in the year 739, he was given the posthumous title of Count of *Tchou-o* 祝阿.

In the year 1009 the dignity of marquis of *Siu-tch'eng* 徐城 was accorded him. In 1530 the *Ming* emperor ruled that his future title should be: *Kong-si-tse*, ancient sage.

He is the 28th rank in the gallery of sages on the east.

Yen-tse Tche-pou 顏子之僕.

His country of birth is the Kingdom of *Lou* 魯.

He was known under the name *Tse-pou* 之僕. His first name of honor was *Tse-chou* 子叔; the *Che-ké* 史記 gives him a second *Chou* 叔.

The Emperor made sacrifices to him in the year 739, and granted him the posthumous title of Count of *Tong-ou* 東武.

In 1009 the honorary dignity of marquis of *Wan-kiu* 宛句 was granted by imperial decree.

An edict of 1530 fixed his present title as: *Yen-tse*, Ancient sage.

His position in the series of sages is 29th

Che-tse Tche-tch'ang 施子之常,

The country of his origin is the duchy of *Lou* 魯.

He bore the name *Tche-tch'ang* 之常.

The *Kia-yu* 家語 cites a second name *Tse-tch'ang* 子常 and gives his name of honor as *Tse-heng* 子恆.

Hiuen-tsong 玄宗 sacrificed to him in 739, and conferred on him the dignity of Count of *Tch'eng-che* 乘氏.

In 1009 the honorary title of marquis of *Lin-pou* 臨濮 was conferred on him by the *Song* 宋 emperor.

His title of *Che-tse*, Ancient Sage, comes from the decree of 1530.

He occupies the 30th place in the east gallery.

Chen-tse Tch'eng 申子根.

The duchy of *Lou* 魯 was his birth place. His name was Tch'eng

The "*Che-ki* 史記" also calls him *Tang* 黨. The *Wen-wong-che-che-t'ou* 文翁石室圖 writes this name with the character *Tang* 堂. *Tcheng K'ang-tcheng* 鄭康成 writes it *Tang* 儻 and gives him another name *Siu* 續.

The *Kia-yu* 家語 adds still another, *Tsi* 續.

His two names of honor were: *Tse-tcheou* 子周 and *Tse-siu* 子續.

The Emperor *T'ang Hiuen-tsong* 唐玄宗 offered sacrifice to him in 739, but when there was question of giving him an honorary title, the point was raised as to whether *Tcheng* 根 and *Tang* 黨 did not in reality constitute two distinct persons. The affirmative won out and the Emperor created *Tcheng* 根 count of *Lou* 魯, while *Tang* 黨 received the title of Count of *Lin* 陵.

In the year 1009 *Song-Tcheng-tsong* 宋眞宗 followed the same process. *Tch'eng* 根 became marquis of *Wen-teng* 文登 and *Tang* 黨, marquis of *Tche-tch'ouan* 淄川.

In 1530 the Emperor *Che-tsong* 世宗 excluded *Tang* 黨 from the temple of the lettrés, and kept *Tch'eng* 根 there with the name: *Chen-tse*, ancient sage.

He is in the 31st place on the east.

Tsouo-tse K'ieou-ming 左子丘明.

Originally from *Tchong-tou* 中都 of the Kingdom of *Lou* 魯. His name was *K'ieou-ming* 丘明.

The "*Che-ki* 史記" contends that his family name was *Tsouo K'ieou* 左丘, and that he descended from an official of the duchy of *Tch'ou* 楚, named *I Siang* 倚相.

He worked with Confucius in coordinating and retouching the annals of the Kingdom of *Lou* 魯, from which collaboration issued the *Tch'o'en-tsieou* 春秋. This work was most opportune, since the interminable wars between the diverse little states

tended more and more towards an utter loss of historical and literary documents, and there were none others except the Kingdom of *Techeou* 周 and the duchy of *Lou* 魯 to preserve them.

When Confucius had finished this work he set about explaining it orally to his disciples, and henceforth there was no unity of view point — opinions were divided.

Tsouo K'ieou-ming 左丘明 fearing that the true doctrine transmitted by Confucius would disappear, composed the *Tsouo-tch'oan* 左傳 in order to fix the tradition bequeathed by the master.

Tsouo K'ieou-ming 左丘明 bequeathed his work to *Lou-chen* 魯申.

Lou Chen 魯申 passed it on to *Siun K'ing* 荀卿, and finally it came down to *Tchang Ts'ang* 張蒼 in the *Han* 漢 dynasty.

Kia I 賈誼 composed the *Tsouo-che-tch'oan-hiun* 左氏傳訓.

Lieou Hin 劉歆 recommended this work to the Emperor *Ngai-ti* 哀帝, 6-1 B.C., and it was placed in the temple of the lettrés.

The preface of the *Tsouo-tch'oan* 左傳 says that Confucius gave his *Tch'oen-ts'ieou* 春秋 to *Tsouo K'ieou-ming* 左丘明.

According to the text of the *Luen-yu* 論語 (1), it would appear that *Tsouo K'ieou-ming* 左明丘 was older than Confucius, for the latter gloried in imitating him; he was not, then, his disciple.

This preface written after the disappearance of the *Ts'in* 秦 dynasty, proves beyond doubt that the *Tch'oen-ts'ieou* 春秋 was transmitted to posterity by *Tsouo K'ieou-ming* 左秋明.

Lieou Hin 劉歆 cites a passage of the *Tsouo-tch'oan* 左傳 which seems to corroborate the opinion already given. "I have been an eye witness of the true and the false with the saint" (i.e. with Confucius). He was, then, a contemporary.

Such are the principal proofs on which the two contradictory assertions rest.

In the year 647 *Tang T'ai-tsong* 唐太宗 offered sacrifices to him.

In 1009 the title of Count of *Hia K'ieou* 瑕邱 was conferred upon him.

In 1111 the emperor changed the name of his title into that of Count of *Tchong-tou* 中都.

In the year 1530 he received the title of Ancient lettré *Tsouo-tse* 左子.

It was only in the year 1632, at the end of the *Ming* 明 dynasty, that he received his present title: Ancient Sage, *Tsouo-tse*.

Among the lettrés of the series on the east he occupies the 32nd place.

Ts'in Tse Jan 秦子冉.

He saw the light of day in the Kingdom of *Ts'ai* 蔡 and was given the name, *Jan* 冉; his honorific was *K'ai* 開. The facts are taken from *Che-ki* 史記: the *Kia-yu* 家語 passes him over in silence.

In the year 739 the Emperor offered sacrifice to him and conferred upon him the dignity of Count of *P'an-ya* 彭衙.

In 1009 he was raised to the dignity of marquis of *Sin-si* 新息.

In 1530 the Emperor *Che-tsong* 世宗, seeing that his name was omitted entirely from the *Kia-yu* 家語, deprived him of the honors of sacrifices.

Yon-tcheng 雍正 in 1724 replaced him on the official list of those personages honored in the temple of Confucius, and at the same time gave him his posthumous title: *Tsing-tse*, Ancient Sage.

He is the 33rd on the east.

Mou-tse 牧子皮.

The "*Tchao-k'i*" 趙岐 puts him among the disciples of Confucius. His name was *P'i* 皮.

The "*Fong-sou-t'ong*" 風俗通, and the "*Hong-nong-chang-in*" 弘農商音 maintain that he was a descendant of *Li-mon* 力牧, minister of *Hong-li* 黃帝.

The emperor *Yong-teheng* 雍正 opened the doors of the temple of Confucius to him in the year 1724, and ordered that he be honored under the title: *Mou-tse*.

His is the 34th on the group on the east.

Kong-tou-tse 公都子.

He was a disciple of *Mong-tse* 孟子, who, according to the testimony of the "*Koang-yun* 廣韻" esteemed his erudition very highly.

In the year 1115 the Emperor *Hoei-tsong* 徽宗 associated him with *Mong-tse* 孟子 and offered a sacrifice to him, after which the title of Count of *P'ing-in* 平陰 was conferred upon him. An imperial decree of 1724 confirmed the edict of the *Song* 宋 emperor, and kept this lettré in the temple of Confucius with the title; *Kong-tou-tse*, Ancient Sage.

He occupies the 35th place in the east gallery.

Kong-suen-tse *Tch'eou* 公孫子丑.

This lettré, born in the Kingdom of *Ts'i* 齊, was a disciple of *Mong-tse* 孟子. His name was *Tch'eou* 丑.

The "*Tao-ts'ien-tsi* 陶潛集" points him out as a celebrity of his times, who lived outside the turmoil of public affairs, and undertook the task of teaching the book of mutations (*I-king* 易經) — Origin of his name: *Kong-suen* 公孫. At the time of the federation all the sons of the tributary princes bore the title of *Kong-tse* 公子, sons of dukes; their nephews were called *Kong-suen* 公孫, or nephews of dukes; and their grandnephews, who had no patrimony or titles, took the family name of

Kong Suen 公孫. *Kong Suen Tch'eou* 公孫丑 was therefore a grand nephew of the duke of *Ts'i* 齊.

In 1115 the Emperor joined him with *Mong tse* 孟子, commanded sacrifices in his honor, and gave him the title of Count of *Cheou Koang* 壽光.

According to the "*I-t'ong-tche* 一統志 there are two opinions concerning the place of his tomb:

1° His tomb was place 15 li S. E. of *Tche-tch'oan-hien* 淄川縣 of *Tsi-nan-fou* 濟南府.

2° The others place it at *Kong-suen-ché* 公孫社 10 li N. W. of *Tcheou-hien* 鄒縣. In 1724 the Emperor *Yong-tcheng* 雍正 ordered sacrifices to him in the temple of Confucius, where he bears the name: *Kong-suen-tse* 公孫子, ancient sage.

He is the 36th lettré of the eastern group.

Tchang tse Tsai 張子載.

His father, *Tchang Ti* 張廸 died at *Feou-tcheou* 涪州 where he filled the office of mandarin. He named his son *Tsai* 載 and gave him the honorific *Tse-heou* 子厚. His native country was *Ta-ling* 大梁 but *Tchang Tsai* 張載 being too young to undertake the long journey home, studied under a master at *Hong-k'iu-tchen* 橫渠鎮, a sub-prefecture of *Mei-hien* 郾, in *Fong-siang-fou* 鳳翔府. He distinguished himself among all the students by his originality and his intellectual qualities.

He did not devote all his time to literature; he followed eagerly the lecture of *Pin Tsiao-in* 邢焦寅 who at that time was teaching military science. When trouble broke out during the *K'ang-tin* 康定 period, 1040-1041 A. D., *Tchang-tse* 張子 was 18 years of age, and he dreamed of making a name for himself by performing great military feats, and he planned to gather companions-in-arms for an invasion of the territory of *T'uo-si* 洮西 (in Chan-si). At the age of 24 he wrote a letter recommending himself to *Fan Tchong-yen* 范仲淹, who, understanding that he was dealing with a man of high intelligence, responded to his letter trying to dissuade him from the study

of the art of war, unworthy of such a remarkable lettré, and exhorting him to delve into the *Tchong-yong* 中庸.

He did not find complete satisfaction in this study. He consulted with little success all the scholars of his time, but finished by giving it up altogether, and devoting his time to the study of the six canons.

He received his doctorate in 1057, filled a military post at Ki-tcheou, then became sub-prefect of *Yung-gen-hien* 雲巖縣, in which office he acquitted himself honorably.

In 1069 the minister *Liu* 呂, sang his praises before the Emperor Chen-tsong who called him for an interview which made a lasting impression on his mind. The Emperor gave him a high position in the teaching body of the Capital, and he made a great reputation in commenting the *I-king* 易經. He found an antagonist in the lettré *Wang Ngan-che* 王安石, an innovator, and resigned his position.

It was at this period that the two brothers *Tch'eng* 程, his nephews, were attracting the admiration of all the lettrés of the capital. The uncle, who had been in touch with them since 1056, was not the least fervent of their admirers. He ceded to them his chair, the tiger skin which covered it as a mark of his dignity, and then announced to his disciples that he would cease to teach. "These two men" he added, "understand the ancient traditions better than I. Henceforth follow their teaching. The doctrine which I have taught you is not true".

Were not the difficulties raised by the innovator *Wang Ngan-che* 王安石 the motive force of this resignation which is usually regarded as disinterested and given from a motive of pure love for knowledge?

Some time afterwards the Emperor give him another position in the Ministry of Rites; here also he ran up against the opposition of the master of ceremonies, resigned, and died while returning to his native country in the year 1079, aged 58 yrs. He is commonly called: The master of Hong-kiu, "*Hong-kiu Sien-cheng* 橫渠先生 from the name of the place where he

spent the greater part of his life.

He composed the works *Tcheng-mong* 正蒙 and *Tong-si-ming* 東西銘. *Tch'eng-I-tch'oang* 程伊川 says in particular of this last work that is very clear, very instructive, and that nothing like it has appeared since *Mong-tse* 孟子.

In the 13th year of *Kia-ting* 嘉定, 1220, a decree conferred upon him the posthumous name of *Ming* 明.

In 1241 he was admitted to the temple of Confucius with the right to sacrifices, and raised to the rank of Count of *Mei* 郟.

The decree of 1530 named him *Tcheng-tse*, Ancient Scholar; and that of 1642, *Tchang-tse*, Ancient Sage.

No. 37 of the eastern gallery.

Tch'eng-tse I 程子頤.

He is a brother of *Tch'eng Ming-tao* 程明道 (or *Tch'eng Hao* 程顥 as he is accustomed to be called) These two brothers are called: The two *Tch'eng* 程.

His name was *I* 頤 and he received the doctorate in 1059. The examination which ordinarily follows for admission to the Academy, never took place.

During the periods *Tché-ping* 治平 1064-1068, and *Yuen-ping* 1078-1086 he was repeatedly recommended to the emperor as one of the men [most capable] of official position. He always refused the offers.

In the year 1086 [through the influence of *Se-ma Koang* 司馬光 he was appointed to the high position of preceptor of the imperial prince. During that same year his illustrious pupil ascended the throne under the name: *Tche-tsong* 哲宗. Afterwards he was named universal expositor of the classics, but his haughty and aggressive spirit raised many enemies against him and he resigned in the year 1106. The following year he died in retirement at the age of 75.

In literature he is frequently designated under the name of *I-tch'oan*, the name of a stream that flows near his home in *Ho-nan* 河南.

He was renowned for his erudition. Besides the classics, he had studied all the celebrated works of his time, and was an avowed partisan of all the ancient traditions.

His two principal works were his commentaries on the *I-king* 易經 and the *Tch'o'en-ts'ieou-tch'oan* 春秋傳. His works and those of his brother are joined together in the works entitled:

Eul Tch'eng wen-tsi 二程文集

Eul Tch'eng soei-yen 二程粹言

Eul Tch'eng Yu-lou 二程語錄

In the year 1220 he received the posthumous name of *Tcheng* 正.

In 1241 the Emperor *Li-tsong* 理宗 introduced him into the temple of Confucius, and decreed that he should have the right to official sacrifices. He was raised to the rank of Count of *I-yang* 伊陽.

In 1330 the title was changed to that of Count of the Kingdom of *Lô* 洛. In 1530 his title became *Tch'eng-tse*, Ancient Scholar and in 1642 he was named *Tch'eng-tse*, Ancient Sage.

He is honored in the eastern hall — 38th place.

Kong-yang tse Kao 公羊子高.

His family name was *Kong-yang* 公羊, and his personal name, *Kao* 高. He was a disciple of *Pou Tse-hiu* 卜子夏, who confided to him the *Tch'o'en-ts'ieou* 春秋 of Confucius, and charged him to transmit it to posterity.

The following are the names of the principal lettrés who transmitted this work from generation to generation down to the lettrés of the *Han* 漢 dynasty.

Kong-yang Kao 公羊高 confided it to his son *Ping* 平; *Ping* 平 transmitted it to his son *Ti* 地; *Ti* 地 bequeathed it to his son *Kan* 敢; *Kan* 敢 passed it on to his son *Cheou* 壽; *Cheou* 壽 taught it to his students.

The lettré *Hou-mou-cheng* 胡毋生, of the Kingdom of *Ts'i* 齊, and *Tong Tchong-chou* 董仲舒 of the principality of

Tchao 趙 wrote the *Tch'o'en-tsieou* 春秋 on bamboo plaques and pieces of silk.

1° *Hou Meu-cheng* 胡母生 passed on the tradition for the explanation of this work to his pupil *Ing Kong* 嬴公, of *Tong-hai* 東海; *Ing Kong* 嬴公 taught it to *Koei mong* 眭孟, of the Kingdom of *Lou* 魯; the latter handed it on to *Mong K'ing* 孟卿 who gave it to *Koei Mong* 眭孟; *Koei Mong* 眭孟 transmitted it to *Yen P'ang-tsou* 嚴彭祖 of *Tong-hai* 東海 and *Yen Ngan-lo* 顏安樂 of the Kingdom of *Lou* 魯. These two lettrés lived under the *Han* 漢 dynasty.

2° *Tong Tchong-chou* 董仲舒 presented this deposit, transmitted by *Kong-yang* 公羊, to the emperor; then he sent it to *Ki Yu* 季育; *Ki Yu* 季育 transmitted it to *Yang Pi* 羊弼; *Yang Pi* 羊弼 gave it to *Ho Hicou* 何休 who composed the work *Kiai-Kou* 解詁 which had a great success.

In the year 739 the emperor sacrificed to him. In 1009 *Tchen-tsong* 眞宗 made him Count of *Lin tche* 臨淄.

After the decree of 1530 his official title was *Kong Yang* tse, ancient sage.

He is the 39th of the eastern group.

Tse-kouo tse Ngan-kouo 子國子安國.

His family name is omitted in all the works of literature, this is done out of respect for Confucius from whom he descended in direct line to the eleventh generation. He was, then, of the *K'ong* 孔 family; his name was *Ngan-Kouo* 安國 and his name of honor, *Tse-kouo* 子國.

He had *Chen P'ei* 申培 as professor and received from him an explanation of the book of verses. *Fou-cheng* 伏生 entrusted to him also the *Chang-chou* 尚書. *Kong Tse-kouo* 孔子國 was a mandarin under the rule of *Han Ou-ti* 漢武帝 140-68 B. C. Duke *Kong* 共 of *Lou* 魯 while demolishing an old house of Confucius discovered there the *Kou-wen* 古文, the *Yu Hia Chang Tcheou-tch'oan* 虞夏商周傳, the *Luen yu* 論語 and the *Hiao-king* 孝經. These works were presented to the Emperor

who sent them to *K'ong Ngan-kouo* 孔安國 with the request that he put them in order, in so far as it could be done, with the discovered documents.

Kong Ngan-kouo 孔安國 made use of all the ancient manuscripts and all the material he could collect from other sources, and composed the following works *Luen-yu-hiun-kiai* 論語訓解, *Chang-chou* 尚書, *Hiao-king-tch'oan* 孝經傳. He also joined together the notes of Confucius into 28 articles which he inserted in the *Chang-chou* 尚書. *Fou-cheng* 伏生 united the rules of *Choen* 舜 and Yao into one chapter, while a second chapter contained the rules of *Heou-tsi* 后稷, *Kao-t'ao* 皋陶, and *Mou-p'an-keng* 謨盤庚. A third chapter comprised *K'ang-wang-kao* 康王誥, *Kou-ming* 顧命. Counting the preface, the work was thus composed of 46 book and 59 chapters. When the preface was incorporated into the work itself, there were only 58 chapters.

K'ong Ngan-kouo 孔安國 was admitted into the ranks of the Academicians, and became prefect of *Lin-hoai* 臨淮. He fell sick, returned to his native place and died at the age of 60 years.

After the death of *K'ong Ngan-kouo* 孔安國 the lettrés handed on from one to another the two works *Kou-wen* 古文 and *Chang-chou* 尚書. Some commentaries were composed by *Kia K'oei* 賈逵, *Ma Yong* 馬融 and *Tch'eng K'ang-tch'eng* 鄭康成. When troubled times reappeared during the *Yong-kia* 永嘉 period, 307-313, all these books were lost. Only the *Kou-wen* 古文 and the *Chang-chou* 尚書 could be preserved.

The Emperor *T'ang T'ai-tsong* 唐太宗 offered a sacrifice to *K'ong Ngan-kouo* 孔安國 in the year 647. In 1009 the posthumous title, Count of K'iu-feou was accorded him by *Tchen-tsong*. Since the decree of 1530 he is called: Ancient Scholar, *Tse-kouo-tse*. He is the 40th of the Lettrés on the east side.

Mao tse Tchang 子茅萇.

Born in *Ho-kien* 河間 he bore the name *Tchang* 萇 and

the name of honor, *Tchang-kong* 長公. He made himself famous by his facility in explaining the *Che-king*.

The principal links in the chain of tradition which placed in his hands the *Che-king* 詩經 of Confucius are as follows: Confucius confided it to *Tse-hia* 子夏, *Tse-hia* 子夏 gave it to *Lou Chen*, *Lou Chen* 魯申 passed it on *Li K'o* 李克. *Li K'o* bequeathed it *Mong Tchong-tse* 孟仲子; *Mong Tchong-tse* 孟仲子 transmitted it to *Ken Meou-tse* 根牟子 who taught it to *Mao Heng* 毛亨 who is known in Chinese literature under the name of *Ta Mao-kong* 大毛公.

This lettré became the author of the *Che-hiuu-kou* 詩訓話, an important work which he placed in the hands of his disciple, *Mao Tchang* 茅萇, a lettré of *Ho-kien* 河間, the favorite of *Hien-wang* 獻王. He is known in literature as *Siao Mao Kong* 小毛公. *Mao Tchang* 毛萇 is the author of the *Mao-che-kou-hiuu* 毛詩故訓 a work of 20 books, and the *Che-tch'oan* 詩傳 which comprises 10 books. *Hien-wang* 獻王 took continual pleasure in hearing him comment on the *Che-king* 詩經, and to distinguish his work from all the others of like nature in the different duchys of *Ts'i* 齊, *Lou* 魯 and *Han* 韓, he gave him the name of *Mao-che-tch'oan* 毛詩傳. Originally a small commentary of the *Che-king* 詩經 existed, written by the hand of *Tse-hia* 子夏; *Mao Tchang* 毛萇 inserted it into the body of his own work.

The work of *Mao Tchang* 毛萇 then passed into the hands of the following lettrés who transmitted them from generation to generation: *Koan Tchang-k'ing* 貫長卿, *Kiai Yen-nien* 解延年, *Siu Ngao* 徐敖, *Tch'en Hie* 陳俠 *Sie Man-k'ing* 謝曼卿, and *Wei Hong* 衛宏. This latter retouched the work of *Mao Tchang* 毛萇; then the lettrés *Tcheng Tchong* 鄭衆, *Ma Yong* 馬融, and *Kia K'oei* 賈逵 composed the *Mao-che-tch'oan* 毛詩傳, while *Tcheng K'ang-tch'eng* 鄭康成 was the author of the *Mao-che-tsien* 毛詩箋.

Afterwards the copies of the *Che-king* 詩經 of the duchys of *Ts'i* 齊 and *Lou* 魯 disappeared during the disturbed times,

and there remained only the manuscript of the Kingdom of *Han* 韓, but there was no one to explain it. All the lettrés set themselves to teach the *Mao-che-tch'oan* 毛詩傳 and the *Mao-che-tsien* 毛詩箋.

Such is the brief history relative to the transmission of the *Che-king* 詩經 in remote times. Among all these lettrés *Mao Tchang* 毛萇 occupies a particularly important place.

In 647 *Ts'i tsong* 太宗 went to offer a sacrifice to him. *Tchen-tsong* 眞宗 gave him the honorary title of Count *Lo-cheou* 樂壽 in the year 1009.

In 1530 he was given the title, *Mao-tse*, Ancient Scholar, and in the series of the east is classed 41st.

Kao-t'ang-tse-cheng 高堂子生.

In the history of the Han his name cannot be found, hence his is given the common name *Cheng* 生, which is usually given to all the lettrés. He was born in the duchy of *Lou* 魯 and there is no indication that he was a descendant of the duke of *Ts'i* 齊. Others have recorded that he was a mandarin named *Kao King-tchong* 高敬仲 and that he took his family name from the district confided to his care, *Kao-t'ang* 高堂 (1).

During the troubled times that followed the death of Confucius, the *Li-ki* 禮記 already destroyed in part, disappeared almost completely during the time of *Ts'in Che-hoang-ti* 秦始皇帝, and there remained only 17 chapters of the *Che-li* 士禮. *Kao-t'ang Cheng* 高堂生 was found to be the only lettré capable of explaining it. Thanks to him they were able to collect the ancient traditions and set about anew to teach it at the end of the *Han* 漢 dynasty. *Siu Cheng-chan* 徐生善 whose name of honor was *Yong* 容, and who became president of the Ministry of Rites, taught this work to his son and to his nephew *Yen Siang* 延襄. From the hands of these two the *Che-king* 詩經 passed successively into those of the lettrés *Kong Hou* 公戶,

(1) *Hiao-tcheng-chang-yeou-lou* 校正尚友錄

Man I 滿意, *Hoan Cheng* 桓生, *Chan Ts'é* 單次 and *Siao Fen* 蕭奮. All these learned men tried to explain this work, for what is known as the *Yong* 容 school, so named in memory of its founder.

At *Yen-tehong* 淹中 an ancient manuscript was discovered. *Hien wang* 獻王 who was a lover of belles-lettres, bought it, and with these new documents 56 chapters could be reconstructed. In this old manuscript there were the chapter *Wei-i* 威儀, *Ming-t'an* 明堂, *In-yang* 陰陽, in old characters called *Tchoan-tse* 篆字, for which reason it was called the *Kou-wen-i-li* 古文儀禮. In the same manuscript there were 17 chapters which concorded with the manuscript of *Kao-t'ang Cheng* 高堂生, but the characters differed. As to the other 39 chapters, no one was found who could explain them, and all the traditions were lost. This work was completely lost during the wars which followed.

The work which *Kao-t'ang Cheng* 高堂生 had transmitted to posterity is called the *Kin-wen-i-li* 今文儀禮. *Tcheng K'ang-tch'eng* 鄭康成 made a commentary on it, and *Kia Kong-yen* 賈公彥, a lettré of the *T'ang* 唐 dynasty gave an explanation of it.

In 647 the Emperor sacrificed to him, and in 1009 he was made honorary Count of *Lai-ou* 萊蕪. The decree of 1530 named him *Kao-t'ang-tse*, Ancient Scholar. In the group of Lettrés on the east he can be seen in the 42nd place.

Tcheng tse Kang-tch'eng 鄭子康成.

Born at *Kao-mi* 高密 in the country of *Pé-hai* 北海, he received the name of honor, *K'ang-tch'eng* 康成; his personal name was *Hiuen* 玄, but after the accession of *Hiuen-tsong* 玄宗 to the throne, this name was never written because it formed part of the title of the emperor.

He had for master a lettré from *Tong-Kiun* 東郡, named *Tchang Kong-tsou* 張恭祖, who taught him the *Tcheou Koun* 周官 and the *Li-ki* 禮記, the *Tsouo-che-tch'o'en-tsi'eou* 左氏春

秋 and the *Han-che* 韓詩, the *Kou-wen* 古文 and the *Chang-chou* 尚書. Then after having followed the courses of *Ma Yong* 馬融 at *Fou-fong* 扶風, he returned to his native country, where he had a very great number of disciples.

The lettré *Ho Hicou* 何休 of *Jen-tch'eng* 任城 whose favorite author was *Kong-Yang* 公羊 had written three books of commentaries entitled: *Kong-Yang-me-cheou* 公羊墨守, *Tsouo-che-ka'o-mong* 左氏膏盲 *Kou-liang-fei tsi* 穀梁廢疾. *K'ang-tch'eng* 康成 did not profess the same ideas as he, so he wrote three works to refute these ideas. The titles of the books were: *Fa-me-cheou* 發墨守, *Tchen-ka'o-mong* 鍼膏盲, *K'i-fei tsi* 起廢疾. *Tchao Chang* 趙商 of He-wei was also one of his disciples and thousands of others flocked to him from far distant countries.

The minister *K'ong Yong* 孔融, full of deference for *K'ang-tch'eng* 康成, commanded the sub-prefect of *Kao-mi* 高密 to hand over to him a fortified village as a place of habitation and to open up the roads giving access to the gates of the village. The gates bore the name: "Gates of the study of virtue",

In the second year of the *Kien an* 建安 period, 197, A. D. he was appointed President of the Ministry of Agriculture, but a short time afterwards he fell sick, and besought the Emperor to allow him to return to his own country. He died at the age of 74 at *Yuen-tch'eng* 元城.

His disciples composed the eight chapters of the *Tcheng-tche* 鄭志, a work similar to the *Luen-yu* 論語, the object of which was to consign to writing the oral explanations and teaching which he had given to them in commentating the classics. *Tcheng K'ang-tch'eng* 鄭康成 wrote some commentaries on the following works: *Tchou-i* 周易, *Chang-chou* 尚書, *Mao-che* 毛詩, *I-li* 儀禮, *Luen-yu* 論語, *Hiao-king* 孝經, *Chang-chou-ta-tchoan* 尚書大傳, *Tchong-heou-k'ien-siang-li* 中候乾象歷.

The principal works which he wrote are: *Tien-wen* 天文, *Ts'i-tcheng* 七政 *Lou-i* 六藝, *Ou-king-i-i* 五經異議. None of these works contained less than a million characters, says our

author. The brilliancy of his genius stood out among all the disciples of Confucius.

In the year 647 sacrifices were offered to him.

The honorific title of Count of *Kao-mi* 高密 was conferred upon him in the year 1009. Upon the request of *Tchang Tsong* 張璠 the decree of 1530 ordered that sacrifices were to be offered to him only in his own temple.

The decree of 1724 restored to him his rights to the official sacrifices of the Confucian temple, and gave him the posthumous title: Ancient Scholar *tcheng-tse*.

He is the 43rd lettré of the eastern series.

Tchou-ko-tse-liang 諸葛子亮.

Tchou-ko-liang 諸葛亮 is the renowned Minister of *Lieou*, at the time of the Three Kingdoms.

Tchou-ko 諸葛 was his family name, *Liang* 亮 his personal name, and *K'ong-ming* 孔明 his name of honor.

His ancestors originally lived at *Lang-ya* 琅琊 but settled later at *Yang-tou* 陽都.

Tchou-ko-liang 諸葛亮 was the second of three brothers. His elder brother, *Kin* 瑾 was an officer of *Suen-k'iuén* 孫權 in the Kingdom of *Ou* 吳. *Tan* 誕 the younger brother, was a mandarin in the Kingdom of *Wei* 魏. A popular proverb says: "The Kingdom of *Chou* 蜀 (1) possesses the dragon, *Ou* 吳 possesses the tiger and *Wei* 魏, the dog".

At the time of the revolt of the "Yellow turbans" *Kong ming* 孔明 fled to *Siang-yang* 襄陽 in *King-tcheou* 荊州 of *Hou-pé* 湖北.

Intelligent and courageous, he is comparable to *Koan-tchong* 管仲 and *Yo-i* 樂毅. Strong ties of friendship existed between him and *Ts'oei-tcheou-p'ing* 崔州平, of *Pouo-ling* 博陵, and *Siu-chou* 徐庶 of *Ing-tch'aoan* 潁.

It was this latter who recommended him to *Lieou-pei* 劉備

(1) Now *Se-thoan* 四川 where *Lieou-pei* 劉備 reigned.

備, advising that he take him into his service. Only at the third visit did *Kong-ming* 孔明 consent to see *Lieou-pei* (1).

His entire administration, his mighty deeds of arms, particularly the burning of the fleet of *Ts'ao-ts'ao* 曹操, are dramatically described in the *San-kouo-tche-yen-i* 三國志演義. *Lieou-pei* 劉備 when at death's door at *Teh'eng-tou* 成都 in the year 223 B. C., advised his son to follow the counsels of *K'ong-ming* 孔明 and to look upon him as a father.

That same year he received the title of marquis of *Ou-hiang* 武鄉 and then became governor of *I-tcheou* 益州.

He died at *Wei-nan* 渭南 in the year 234 at the age of 54. His posthumous name was *Tchong-ou* 武忠. A temple was raised to him at *Mien-yang* 沔陽.

He was the author of 24 chapters of the *Wen-tsi* 文集.

Since 1724 sacrifices have been offered to him in the temple of the lettrés where he occupies the 44th place. His official name is *Tchou-ko-lse*, Ancient Scholar.

Wang-tse-t'ong 王子通.

Long-men 龍門 of *Ho-tong* 河東 was the place of his birth. He was named *T'ong* 通, and his honor name was *Tchong-yen* 仲淹. His father, *Wang-long* 王隆, was notable lettré, a great dignitary under the reign of *Soei Wen-tiang* 隋文帝, 590-605 B. C. At the age of 15 *Weng-t'ong* 王通 studied the *Chou-king* 書經 under the direction of a professor from *Tong-hai* 東海 named *Li-yu* 李育. The master *Hia-tien* 夏璵 of *Koei-ki* 會稽 taught him the book of verses. Later *Kouan-tse-ming* 關子明 of *Ho-tong* 河東 explained to him the *Li-ki* 禮記, then he finished his literary studies with *Houo-ki* 霍俊 of *Pé-p'ing* 北平. His relative *Wang-tchong-hao* 王仲華 taught him the book of mutations.

His ardour for study was so great that for six years he went to bed fully clothed.

(1) *Hiao-tcheng-chang-yeou-lou* 校正尚友錄

In 603 he set out for *Tch'ang-ngan* 長安 and presented a memorial in twelve articles, which would assure the tranquility of the empire. The work was given no consideration, and *Wang-t'ong* 王通 received no office. He retraced his steps to his native land, where he opened a school, commented the *I-king* 易經, the book of verses, composed a treatise on rites and music and commented the canon. This last work was known under the title of: Six Canons of *Wang*. His disciples were soon counted by the thousands, and his school at *Ho fen* 河汾 became very famous.

He died in the 14th year of *Tu-yé*, 618. His disciples gave him the posthumous name of *Wan-tchong-tse* 文中子.

His two sons, *Fou-kiao* 福郊 and *Fou-tche* 福峙 collected the teachings of their father to his disciples, and assembled them into a work of 10 chapters, which they called: *Tchong-chouo* 中說.

All the works of *Wang-t'ong* 王通 were lost in the course of years, and there remains only a rough copy of a work of 10 chapters, which his nephew, *Wang-pou* 王勃 developed into 25 chapters.

In 1530 the Emperor admitted *Wang-tong* 王通 to the honors of the temple of Confucius, where sacrifice is offered to him. His official name is: *Wang-tse* Ancient Scholar, and his place is the 45th on the east.

Lou-tse-tche 陸子贄.

Originally from *Kia-hing* 嘉興 in the department of *Sou-tcheou* 蘇州, he bore the name *Tche* 贄 and the honor name of *King-yu* 敬與. At first a mandarin "ad interim" at *Wei-nan* 渭南, he was received as a member of the academy at the end of the reign of *T'ang-té-tsong* 唐德唐, 780-805 A.D. When the rebellion of *Tchou-ts'è* 朱泚 took place, he followed the emperor to *Fong-t'ien* 奉天 and became the chief adviser of the imperial councillors. Thus every body gave him the title of intimate councillor of the emperor.

In the 8th year of *Tcheng-yuen* 貞元, 792, two influential

men, *Teou-ts'an* 竇參 and *P'ei-yen-ling* 裴延齡 joined with the academician *Ou-t'ong-yuen* 吳通元 and accused *Lou-tche* 陸贄 before the Emperor. He lost his great influence, and was sent in disgrace to *Tchong-tchou* 忠州, as a simple mandarin of that village.

After the accession of a new emperor *Choen-tsong* 順宗, it was decided to restore him to his former office, but he died on the way at the early age of 52.

After his death the Emperor conferred the posthumous title of Minister of War on him, and gave him the name, *Siu'en* 宣.

He is the author of the following works:

Tche-kao-tsi 制誥集 in ten books. *Tseou-tchang* 奏章 in seven chapters. *Tchong-chou-tseou-i* 中書奏議 in 7 books. During his disgrace at *Tchong-tcheou* 忠州 he composed a book entitled: *Tsi-yen-fang* 集驗方 in 50 chapters. In 826 the Emperor *Tao-koang* 道光 admitted him to the temple of literature, with the name *Lou-tse*, Ancient Scholar. Official sacrifices are offered to him. He is the 46th in the series of the east.

Se-ma-tse-k'oang 司馬子光.

He was born at *Hia-hien* 夏縣 in *Hia-tcheou* 陝州. His father's name was *Se-ma-tch'e* 司馬池. His personal name was *Koang* 光, and his honorific *Kian-che* 若實. He applied himself entirely to study; his books never left his hands, and he received the doctorate at the beginning of the *Pao-yuen* 寶元 period, 1038. During the *Kia-yeou* 嘉祐 epoch, 1056-1064, he occupied a place on the council of the Emperor whom he often exhorted to choose for successor *Ing-tsong* 英宗.

During the reign of *Chen-tsong* 神宗, 1068, he filled the post of Censor, and it was during this time that he wrote his memorial on the three dominant qualities of a Sovereign: Humility, Justice and Severity.

The innovator *Wang-Ngan-che* 王安石 little by little gained influence over the Emperor, in spite of the incessant protestations of his adversary, *Se-ma-kong* 司馬光, who finally

handed his resignation to the Emperor and retired to *Lo-yang* 洛陽, where he devoted himself to the writing of books during a period of 15 years.

He again gained the ascendancy over the innovators, and the emperor *Tchê-tsong* 哲宗, a pupil of *Tch'eng-i* 程頤, recalled him to the Capital in 1086 and made him president of one of the ministries, but he did not fill this post for long, as he died that same year at the age of 68. He was honored with the posthumous title of duke, great preceptor of the imperial prince, and given the name of honor, *Wen-tcheng* 文正. His eulogy was carved on a monument. The inhabitants of the capital and the surrounding neighborhood raised statues to him and offered sacrifices in his honor.

His erudition is so well known that it is unnecessary to insist upon it. He was the author of the following works: *Wen-tsi* 文集; *Tse-tche-long-kien* 資治通鑑, *T'ong-kien-k'ao-i* 通鑑考異, *Li-nien-t'ou* 歷年圖; *Han-lin-se-ts'ao-tchou* 翰林詞草註; *T'ong-li* 通歷; Commentaries on the *Kou-wen* 古文; the *Hia-king* 孝經; *I-chouo-tchou* 易說註; *Hi-ts'e-tchou* 繫辭註; *Lao-tse-tao-luen tsi-tchou* 老子道論集註, *T'ai-yuen-king* 太元經, some commentations on the *Ta-hio* 大學; the *Tchong-yong* 中庸; *Yang-tse-wen* 楊子文; *Tchong-tse-tch'ouan* 中子傳; *Ho-wai-tse-mou* 河外謠目; *Chou-i* 書儀; *Kia-fan* 家範; *Siu-king-hoa* 續經話; *Yeou-chan-hin-ki* 遊山行記, *I-wen* 醫問.

During the period *Kien-yen* 建炎, 1127-1131, *Song-kao-tsong* 宋高宗 gave the order to admit him to the temple of the sages.

In 1367 a decree ordered that sacrifices be offered and he was given the title of honor; *Se-ma-tse*, Ancient Scholar.

The gallery on the east honors him in the 47th place.

Ngeou-yang-tse-sieou 歐陽子修.

His mother, whose maiden name was *Tcheng* 鄭, and his father, *Ngeou-yan-koan* 歐陽觀 lived at *Liu lin* 盧陵. His personal name was *Sieou* 修 and his name of honor *Yon-chou* 永

叔. He was only four year old when his father died. His mother set him to study, and as he was poor, he wrote in the dust with sticks from rose bushes. His intellectual superiority soon put his fellow students in eclipse. He won his doctorate, and made a reputation for himself throughout the empire.

At first he was censor under the reign of *Jen-tsong* 仁宗, but was degraded to the title of simple mandarin of *Tch'ou-tcheou* 滁州. It was in this city that he composed a section of *Kou-wen* 古文, called *Tsoei-wong-t'ing-ki* 醉翁亭記 for which he was named *Tsoei-wong* 醉翁. In the second year of *Kia-yeou* 嘉祐, 1051, he was admitted to the grade of Academician. The literary compositions of this period became more and more affected with bad taste, and *Ngeou-yang-sieou* 歐陽修 rose in revolt against these innovations.

In the year 1061 he was given an important position; in 1071 he rose to the dignity of second preceptor of the imperial prince. Using his advanced age as a pretext he besought the Emperor to allow him to retire. He returned to his native country of *Si-hou* 西湖, where he was given the name, *Lou-i-kiu-che* 六一居士, or the lettré enamoured of the six unities. The six objects of his predilection in his old age were: 1° His thousand old manuscripts of antiquity, 2° His library of ten thousand books, 3° His lute, 4° His game of chess, 5° His pot of wine, 6° His crane (1).

He lived only in his sweet retirement, where death called him in the year 1072, under the Emperor *Chen-tsong* 神宗, when he was 66 years of age.

After his demise the Emperor gave him the title of great preceptor, and accorded him the name of honor, *Wen-tchong* 文忠. *Ngeou-yong-sieou* 歐陽修 is the author of the *Pen-luen* 本論 and the *Tsi-kou-lou* 集古錄, a work which comprises 1000 books.

Under orders from the emperor he worked in conjunction with *Song-ki* 宋祁 on the new edition of the History of the

(1) *Hiao-tcheng-chang-yeou-lou* 校正尚友錄

T'ang 唐 dynasty, or *Sin-t'ang-chou* 新唐書 *Song-k'i* 宋祁 wrote the *Lié-tch'ouan* 列傳, and *Ngeou-yang-sieou* 歐陽修 composed the *Ki-tche-piao* 紀志表 and the history of the five same dynasties, *Ou-tai-che* 五代史.

To these labors he added the composition of the following: *I-tong-tsc-wen* 易童子問; *Kiu-che-tsi* 居士集; *Nei-wai-tche* 內外制; *Tseou-i-se-lou-tsi* 奏議四六集, *Koei-licn-lou* 歸田錄.

The decree of 1530 placed him in the temple of Confucius with the right to participate in the sacrifices. The inscription on his tablet has preserved the title that was then given him: *Ngeou-yang-tse*, Ancient Scholar.

The eastern section numbers him as the 48th member.

Hou-tse-ngan-kouo 胡子安國.

This lettré, originally from *Tchong-ngan* 崇安, in *Kien-ning* 建寧, was named *Ngan-kuou* 安國, and had as name of honor, *K'ang-heou* 康侯.

At the age of seven years he composed some small pieces of poetry. At 25 years he received his bachelor's degree. He had two teachers, the first of whom was *Tcheou Tch'ang-wen* 朱長文, the friend of *Tcheng-i* 程頤, the second was called *Kin Ts'ai-tche* 靳裁之, of *Ing-tch'ouan* 潁川 and it was he who guided him in his study of the canons and historical books. This teacher made much of his talents. In 1097 he obtained his Doctor's diploma and was appointed head of the lettrés at *King-nan* 荆南. Later he occupied very high positions. His death occurred in 1138 at the age of 65. His posthumous name was *Wen-ting* 文定.

His literary works are: *Hou-che-tch'ouen-ts'ieou-tch'ouan* 胡氏春秋傳 *Tse-tche-t'on-kien-kiu-yao-pou-i* 資治通鑑舉要補遺, in 100 books; *Wen-tsi* 文集, or collection of Literary Pieces, in 50 books. The emperor *Ing-tsong* 英宗 offered a sacrifice to him in the year 1436.

In 1467 he was admitted to the rank of Count of *Kien-ning* 建寧.

In 1530 he was no longer officially known except under

the title: Hou Tse Ancient Scholar. In the east gallery his is in the 49th place.

In tse Toen 尹子焯.

Toen 焯 was born at *Lo-yang* 洛陽. He had two honor names, *Yen-ming* 彥明 and *Té-tch'ong* 德充.

During his early years he studied under *Tch'eng I* 程頤, then, after the death of the master, he gathered all of the master's disciples around his own chair.

Except for rare visits of necessity, such as the funeral or sickness of his personal friends, he never went out. The lettrés and the entire official world professed a deep respect for his person. Ordered to the court in the year 1126, he would accept no office. The Emperor gave him as title of honor: The Scholar, Lover of Peace and Retirement.

When the Tartars attacked *Lo-yang* 洛陽, *Toen* and his entire family had much to suffer and he went into exile. When he had recovered from the bad treatment which he had undergone, he left *Chang-tcheou* 商州, and went to *Se-tch'ao* 四川 and lived at *Feou-tcheou* 涪州, where his master, *Tch'eng I* 程頤 had studied the *I-king* 易經; there he built a dwelling which he named *San-wei-tchai* 三畏齋.

In 1134 he was chosen to explain the canons at the Court by *Fan Tch'ong* 范仲 who at that time performed that honorable function. *In Toen* 尹焯 refused the offer alleging that he was suffering.

In 1136 he was chosen librarian by the emperor. In 1138 he was appointed assistant of the Ministry of Rites. The following year he retired to private life and died in the year 1142.

Toen 焯 was one of the most brilliant scholars of *Tch'eng I* 程頤.

His works are: the *Lucn-yu-kiai* 論語解 and the *Men-jen-wen-ta* 門人問答.

During the first years of his reign *Yong-tcheng* 雍正 placed him in the temple of Confucius, gave him the right to

official sacrifices, and decreed that he should be called In-tse, Ancient Scholar. In the side building on the east *In Toen* 尹焞 was placed in the 50th position.

Liu-tse Tsou-k'ien 呂子祖謙.

His grand father had been President of the Ministry of Rites.

His native country was *Lai* 萊. He was given the honor name of *Pé-kong* 伯恭 and the personal name *Tsou-kien* 祖謙. His youngest brother was also called *Tsou-kien* 祖儉, but the last character was written differently.

His family had moved South at the time when *Kao-tsong* 高宗 changed the capital to *Hang-tchou* 杭州 in 1138 A. D. It was at this time that his grand father went to live at *Ou-tcheou* 婺州.

Tsou-k'ien 祖謙 made his studies at home. He was a friend of *Tchang Tch'e* 張栻 and *Tchou Hi* 朱熹. The lettrés are accustomed to call them: "The three Sages of the South-east".

He received his doctorate in 1164, became an annalist, and then took his place among the academicians. He retired on account of ill health and died at the age of 45 in the 1181.

This lettré is especially known in literature under the name, Master of *Tong-lai* 東萊, the name of his native country. He was an ardent admirer of the two *Tch'eng* 程.

By order of the Emperor he edited the *Hoang-tch'ouan-wen-kien* 皇朝文鑑, in 150 books; he revised the *Kou-tcheou-i-chou-chou* 古周易書說 wrote the *Koen-fan* 闡範, the *Koan-tchen-pien-tche-lou* 官箴辨志錄, the *Ngeou-yang-kong-pen-mo* 歐陽公本末. In 1208 the Emperor honored him with the title of *Tch'eng* 成. In 1238 this first name of honor was replaced by that of *Tchong-liang* 忠亮.

He received the dignity of count of *K'ai-fong* 開封 in 1261, and the honors of sacrifices were accorded him (1).

(1) To *Koei-lin fou* 桂林府 of *Koang-si* 廣西.

He has been called Liu-tse, Ancient Sage, since the decree of 1530. He is the 51st member of the eastern group.

Another author attributes to him the following works: *Tsouo-che-pouo-i* 左氏博議; *Liu-che-kia-chou* 呂氏家塾; *Tou-che-ki* 讀詩記.

Besides, his brother *Tsou-kien* 祖儉 united several other writing of his elder brother into three works which he intitled: *Liu-t'ai-che-isi* 呂太史集, *Pie-tsi* 別集, *Wai-tsi* 外集 (1).

Tsai tse Tch'en 蔡子沉.

A native of *Kien-yang* 建陽, in *Kien-tcheou* 建州, whose father's name was *Ts'ai Yuen-ting* 蔡元定. He was given the name *Tch'en* 沉 and later received the name of honor *Tchong-mé* 仲默. His teacher was *Tchou Hi* 朱熹.

Both his father and his teacher left a work incomplete, and besought *Ts'ai Tch'en* 蔡沉 to continue their labor. He spent ten years of his life in completing these two works. He published the one of *Tchou Hi* 朱熹 under the title, *Chou tch'oang* 書傳, and gave the name *Hong-fan-hoang-ki-nei-p'ien* 洪範皇極內篇 to that of his father.

He lived retired in the solitudes of *Kieou-fang-chan* 九峰山 and the lettrés habitually called him the master of *Kieou-fong* 九峰. Patronized on more than one occasion by the high dignitaries of the empire, he preferred his calm and studious life to the bustle of official business. He died at the age of 64.

In 1436 the emperor offered a sacrifice to him and gave him the honor name of *Wen-tcheng* 文正. In 1467 he was honored with the posthumous title of *Tch'ong-ngan* 崇安.

In the year 1530 he was called by imperial decree: Ts'ai-tse, Ancient Scholar. The 52nd of the eastern group.

Lou tse Kieou-yuen 陸子九淵.

Lou Ho 陸賀, his father, lived in *Kin-ki* 金谿 of

Cf. The Philosophie Tchou Hi P. Le Gall.

p. 11.

(1) *Hiao tcheng chang-yeou lou* 校正尚友錄.

Bk. 15. p. 3, 4.

Fou-tcheou 撫州. He gave his son the name of *Kieou-yuen* 九淵 and the honor name *Tse-tsing* 子靜. There is nothing remarkable about his childhood or youth; he enjoyed the esteem of all.

He received his doctorate in 1172 and, filled a small office at *Tsing-ngan* 靖安.

During the period *Choen hi* 淳熙, 1174-1190, he was mandarin of *T'ai-tcheou* 台州, and then retired to private life. A whole constellation of lettrés grouped themselves about him, and for that reason he was given the name *Siang-chan-wong* 象山翁, the old man of *Siang-chan* 象山. All still call him the master of *Siang-chan* 象山.

During the year 1190 he filled the office of governor of *King-men* 荆門, where he restored peace and order and was rewarded with the title of honor: *Wen-ngan* 文安.

He had an elder brother who also made a deserved reputation among literary men. He was called *Kieou-ling* 九齡. These two brothers are sometimes called the two *Lou* 陸 of *Kiang-si* 江西.

In 1530 the Emperor officially offered sacrifice to *Kieou-yuen* 九淵 and decreed that his official title should be: Lou-tse, Ancient Scholar.

Kieou-yuen 九淵, is the 53rd lettré of the eastern group.

Tch'en tse Choen 陳子淳.

He inhabited *Long-k'i* 龍溪 at *Tchang-tcheou* 漳州. His name was *Choen* 淳 and the name of honor Ngan-king was chosen for him. In his youth he give himself to military exercises. One day *Lin Tsong-tchen* 林宗臣 gave him the work entitle *Kin-se-lou* 近思錄 and told him to quit these practices so unworthy of an imitator of the ancient sages. The young man followed his advice and went to find *Tchou Hi* 朱熹, who was mandarin of *Tchan-tcheou* 漳州, and he remained with him to finish his studies. *Tchou Hi* 朱熹 freely designates him as his "alter ego" in knowledge. He knew well all the works of

his period and all the known principles of philosophy. During the year 1217 he was proposed to the emperor for the office of mandarin. He had just received a small appointment at *Ngan-k'i* 安溪 and was on his way thither when he died. He was 65 year old.

He was the author of the following works: *Yu, Mong; Hio, Yong, K'eu-i* 語, 孟, 學, 庸, 口義; *Tse-i-siang-kiai* 字義詳解; *Li-che-niu-hio* 禮詩女學 etc. His disciples called him the master of *Pé-k'i* 北溪.

In the year 1724 *Yong-tcheng* 雍正 gave him a place among the lettrés honored by sacrifices in the temple of Confucius, and his honorary name became Tch'en-tse, Ancient Scholar.

The 54th Lettré of the gallery of the east.

Wei-tse Liao-wong 魏子翁.

The young *Wei Liao-wong* 魏子翁 came into the world at *Pou-kiang* 蒲江 of *K'iong-tcheou* 邛州. The honorific *Hoa-fou* 華父 was given to him. While he was still a mere youth he studied with the seriousness of man of mature years, and soon gave proof of an extraordinary intelligence. He was able to learn more than a thousand characters in one day, and could retain anything after having read it once. He was called the wonder child. After having attended the schools of *Li-Fan* 李燾 and *Fou-Koang* 輔廣 he was admitted to his doctorate in 1199; then he became first librarian of the Court, which position he held until the death of his father when he had to resign. Later he built himself a dwelling at the foot of the mountain *Pé-ho-chan* 白鶴山, from which place comes his name. The master of *Pé-hò* 白鶴 to his numerous disciples he faithfully bequeathed the traditions which he had studied with his two masters, and the literature of *Se-tch'uan* 四川 advanced to a degree unheard of until that time.

During the period from 1208 to 1225 he filled several mandrinal offices to the great benefit of the people whom he served. His merits won for him the high distinction of

Presidency of the Ministry of War. In 1225 he was removed from office for a short time, and appointed mandarin of *Tsing-tcheou* 清州. From the two *Hou* 湖 and the two *Kiang* 江 the lettrés flocked around him.

In 1231 his former dignity was restored to him; he was appointed intimate councilor of the Emperor and received the title of Marquis of *Lin-k'iong* 臨邛. He presented several dozen memorials to the Emperor in which he treated all the most important political questions of the age.

He was named Inspector General of *Fou-tcheou* 福州 in 1237 and died in office. The Emperor accorded him the title of Great Preceptor, duke of *Tsin* 秦 and his name of honor was *Wen Tsing* 文清.

List of his works:

Ho-chan-tsi 鶴山集; *Kieou-king-yao-i* 九經要義, *Tcheou-i-tsi-i* 周易集義 *I-kiu-yu* 易舉隅 *Tcheou-li-tsing-t'ien-t'ou-chou* 周禮井田圖說; *Kou-kin-k'ao* 古今考; *King-che-tsa-tch'ao* 經史雜抄; *Che-yeou-ya yen* 師友雅言. The Emperor honored him with sacrifice in 1724 and named him Wei-tse Ancient Scholar. He is assigned 55th place on the east.

Jen-tse Pé 壬子柏.

Named *Pé* 柏 with the honorific *Hoei tche* 會之, he was originally from *Kin-hoa* 金華, of *Ou-tcheou* 婺州. He was an enthusiast for ancient traditions, and having, besides, a high opinion of his own personal qualities, he developed a strong affection for the memory of *Tchou-Ko Liang* 諸葛亮. He took successively the names *Tch'ang-siao* 長嘯 and *Lou-tchai* 魯齋. His teacher had been *Ho Ki* 何基, disciple of *Hoang Kan* 黃幹, pupil of *Tchou Hi* 朱熹. He studied profoundly the canons and history. His posthumous name was *Wen-hien* 文憲.

Here is a list of all his numerous works: *Tou-i-ki* 讀易記; *Han-kou-i-chou* 涵古易說; *Ta-siang-yen-i* 大象衍義; *Han-kou-t'ou-chou* 涵古圖書; *Tou-chou-ki-chou-i* 讀書記書疑;

Che-pien-chou-tou 詩辨說讀; *Tch'o'en-ts'ieou-ki* 春秋記; *Luen-yu-yen-i* 論語衍義; *I-lô-king-i* 伊洛經義; *Yen-ki-t'ou* 研幾圖; *Chou-king-tchang kiu* 書經章句; *Luen-yu-t'ong-tche* 論語通旨; *Mong-tse-t'ong-tche* 孟子通旨; *Chou-fou-tch'ouan* 書圉傳; *Tsouo-che-tcheng-tch'oang-siu* 左氏正傳續; *Kouo-yu*; *Koen-kiô* 閻學; *Wen-tchang-fou-kou* 文章復古; *Wen-tcheng-siu-kou* 文章續古; *Lien-lô-wen-t'ong* 濂洛文統; *I-tao-tche* 擬道志; *Tchou-tse-tche-yao* 朱子指要; *Che-k'o-yen* 詩可言; *T'ien-wen-k'ao* 天文考; *Ti-li-k'ao* 地理考; *Mé-lin-k'ao* 墨林考; *Ta-eul-ya* 大爾雅; *Ti-wang-li-chou* 帝王歷數; *Kiang-yeou-yuen-yuen* 江右淵源; *I-lô-tsing-i* 伊洛精義; *Tsa-tche* 雜誌; *Wen-tchang-tche-nan* 文章指南; *Tchao-hao-tsi* 朝華集; *Tse-yang-che-lai* 紫陽詩類; *Kia-tch'eng* 家乘; *Wen-tsi* 文集 *Yong-tchen* 雍正 offered a sacrifice to him in 1724, and caused him to be put in the east gallery with the lettrés of the Temple of Literature. He occupies 56th place under the name Jen-tse, Ancient Scholar.

Hiu tse Heng 許子衡.

His native country was *Hoai tcheou* 懷州 in *Ho-nei* 河內. He was named *Hong* 衡 and had the name of honor *Tchong-p'ing* 仲平. Being of more than ordinary intelligence he went to *Ho-lô* 河洛 (1) to put himself under the direction of the two *Tch'eng* 程 and *Tchou Hi* 朱熹. Later he lived at *Sou-men* 蘇門 where he had frequent literary relations with *Yao Kiu* 姚樞 and *Teou Mé* 竇默. *Che-tsou* 世祖 learnt of the reputation of this famous lettré, and made him examiner of the province, and after his accession to the throne of China appointed him Great Tutor.

Hiu Heng 許衡 died in 1297 at the age of 73, after having been a great dignitary of the palace and Great Sacrificer. He is very often called: the master of *Lou-tchai* 魯齋.

He wrote the work entitled: *Lou-tchai-tsi* 魯齋集.

In 1296 he was given the distinction of Supervisor of Agriculture and his posthumous name became *Wen-tchng* 文正.

(1) A country comprised between the *Hoang-ho* 黃河 and the river *Lô* 洛.

In 1309 he was raised to the rank of duke of *Wei* 魏. The honor of sacrifices was conceded to him by a decree of 1313, and the imperial decree of 1530 gave him the posthumous name of *Hiu-tse*, Ancient Scholar.

The eastern series counts him among its members in the 57th place.

Hiu tse K'ien 許子謙.

His father *Hiu Kong* 許觥 lived at *Kin-hoa* 金華 of *Ou-tcheou* 婺州. His mother, named *T'ao* 陶, taught him the *Hiao-king* 孝經 and the *Luen-yu* 論語 as soon as he began to stutter a few words. He had such a facile memory that he could retain whatever he heard. His father died a few years after the birth of this child to whom he had given the name *K'ien* 謙. Later he was given the honor name *I-tche* 益之.

During the period *Choen-yeou* 淳佑, 1241-1253, he was given his doctorate, after which he refused all official employment, and gave himself up to study with a famous master called *Kin Li-siang* 金履祥, of *Jan-chang* 仁山. None of the books of his time held any secrets from him.

In the year 1314 he went to live in a place of solitude at *Kin-hoa-chan* 金華山 in *Tong-yang* 東陽 where he remained for 40 years without undertaking a journey. The elite of the lettrés sought appointments with him and did not fear any fatigues in coming from afar to seek him. He had reached the age of 68 when he died in his country house in 1337.

He was called: The recluse of the white clouds. He is universally referred to as *Pé-yun-sien-cheng* 白雲先生, the master of *Pé-yun* (or the white clouds).

An imperial decree conferred upon him the posthumous name of *Wen-i*.

Thanks to this remarkable lettré the doctrine of *Tchou Hi* 朱熹 shone with still more brilliancy that at the time of *Ho Ki* 何基 and *Jan Pé* 壬柏.

The following works belong to him:

Se-chou-ts'ong-chou 四書叢說; *Che-ming-ou-tchao* 詩名物鈔; *Tou-chou-tch'ouan* 讀書傳; *Tse-cheng-pien* 自省編; *Pé-yun-tsi* 白雲集.

In 1724 the Emperor decreed that he should be honored in the temple of Confucius under the name: Hiu-tse, ancient Scholar.

In the east gallery, in the 58th position he takes his place among his companions of glory.

Wang tse chcou-jen 王子守仁.

He was the son of *Wang-hoa tche* 王華之, President of the ministry of Rites at *Nanking* 南京. He bore the name of *Cheou-jen* 守仁 and the honor name *Pé ngan* 伯安. His family was originally from *Yu-yao* 餘姚 in *Tche-kiang* 浙江.

About the age of 17 he made a journey to *Chang-jao* 上饒 where he took lessons in literature from a master named *Leou-liang* 婁諒, but he soon had to return home on account of sickness.

Having received his bachelorship at the age of 20, he won the grade of doctor in 1500, and then climbed to the dignity of President of the Ministry of Justice.

He wrote to the Emperor imploring clemency in favor of *Tai Sien* 戴銑 and this temerity drew down upon him the enmity of the minister *Lieou Kin* 劉瑾. He lost his position and was relegated to *Long-tch'ang* 龍場 in *Koei-icheou* 貴州 where he filled the minor office of postal chief for the imperial messengers.

It was apparently at this time that he built a house of retirement at *Yang-ming-tong* 陽明洞, where he lived for several years. During these years of ease he wrote two works, *Tch'ouan-si-lou* 傳習錄 and *Wen-tse* 文集.

After the minister *Lieou Kin* 劉瑾 was condemned to death, he again rose little by little in favor with the Emperor. At first he filled the office of sub-prefect of *Lou-ling* 盧陵 and then became censor.

He was sent as Commissary General to *Nan-king* 南京

during the trouble stirred up by *Ning-wang-tch'en-hao* 寧王宸濠. There he directed the military operations and put down the rebellion. *Che-tsong* 世宗 on his accession to the throne in 1522 enobled him with the title of Count of *Sing-kien* 新建. In 1527 the vice-Kingdom of the two *Koang* 廣 was confided to him and he suppressed a local revolt there. He was obliged to ask leave to retire in order to regain his health and he died at *Nan-ngan* 南安 while returning to his native country. He was 57 years of age at the time of his death.

In the year 1567 he was raised to the rank of marquis of *Sin-kien* 新建 and his name of honor became *Wen-tch'eng* 文成.

In 1584 the Emperor *Wan-li* 萬歷 placed him in the Confucian Temple where he is honored under the name Wang-tse, Ancient Scholar, in the 59th place of the eastern gallery.

Sié tse Siuen 薛子瑄.

The land of his birth was the country of *Ho-tsin* 河津 in *Chan-si* 山西. His father *Sie Tch'eng-yuen* 薛貞元, leader of the lettrés, gave him the name *Siuen* 瑄 and the honor name *Te-wen* 德溫.

Indowed with high and precocious intelligence, he was able to learn and fix in his memory a thousand characters in a single day and at the age of 12 he was composing poetry. His two masters in literature were *Wei Hi-wen* 魏希文 of *Kao-mi* 高密, and *Fan-Jou-tcheou* 范汝舟 of *Hai-ning* 海寧. He was so naturally inclined to study that he was forgetful of food and drink.

The doctorate crowned his studies in 1421, and he was chosen as assistant to the Minister of Rites, and then he became a high dignitary of the Academy.

Shortly afterwards he resigned and opened a school, where he zealously propagated the doctrine of the two *Tch'eng* 程 and *Tchou Hi* 朱熹. The lettrés, his disciples, are accustomed to call him sometimes by the name of the Master of *Ho-tong* 河東, sometimes by that of the master of *King-hien* 敬軒.

His death occurred in the year 1460 when he was 76 years old.

An official decree invested him with the posthumous dignity of President of the Ministry of Rites and gave him the honor name of *Wen-ts'ing* 文清.

In 1497 the Emperor gave permission to make offering to him in his own temples.

In 1571 *Mou-tsong* 穆宗 decreed that he should be admitted to the temple of the sages and honored under the title Sié-tse, Ancient Scholar. In the eastern series he was placed 60th.

Lô tse K'in-choen 羅子欽順.

An inhabitant of *Kiang-si* 江西. His native city was *T'ai-houo* 泰和. He was named *K'in-choen* 欽順 and given the honorific *Yun-cheng* 允升.

The degree of doctor was conferred on him in 1494, and a short time afterwards he was admitted to the Academy. He, too, was one of the victims of *Lieou Kin* 劉瑾 and he remained under a cloud until the death of this powerful adversary. Immediately after his enemy was condemned to death, he became a great dignitary at *Nan-king* 南京, and was appointed President of the Ministry of Rites in 1522. Again he ran up against the faction organised by *Tchang Tsong* 張璁 and *Koei Ngao* 桂萼 and he preferred to resign rather than bow to their caprice. For more than twenty years he never set foot inside a city. He died at the age of 83 in his solitude where he wrote the *K'oen-tche-ki* 困知記.

He took the name *Tcheng-ngan* 整庵. The Emperor gave him as posthumous distinction the title of Great Tutor, and favored him with the honorific name of *Wen-tchong* 文莊.

In 1724 a decree conferred on him the honors of sacrifices in the temple of the sages, among whom he was introduced into the eastern gallery under the official name of *Lô-tse*, Ancient Scholar and given the 61st place.

Hoang tse Tao-tcheou 黃子道周.

He was a Foukienese from *Tchang-p'ou* 漳浦 and bore the name *Tao-tcheou* 道周 and the name of honor *Yeou-p'ing* 幼平.

On the side of the mountain *T'ong-chan* 銅山 can still be seen the grotto where he spent his youth on a little sequestered isle. That is why his disciples later called him the master of the grotto school.

He was advanced to the doctorate in the year 1622, and then received his rank of academician. For having dared to denounce *Tcheou Yen-jou* 周延儒 and *Wen T'i-jen* 溫體仁 to the Emperor he brought down upon himself complete disgrace and was deprived of all his offices.

In the year 1636 he again came to the fore and in the year 1638 was appointed to explain the classics at court.

He suffered another degradation for having accused *Yang Se-tchang* 楊嗣昌 before his sovereign, and was sent to *Kiang-si* 江西 as an inspector and shortly afterward was deprived of all office, thrown into prison and finally exiled to *Koang-si* 廣西.

In 1642 fortune smiled on him again and he was appointed mandarin. During a vacation which he had requested, the Emperor recalled him to court, appointed him first assistant of the Ministry of Rites, and later confided to him the presidency of the same ministry.

At the third moon of the year 1643 the Emperor sent him to offer sacrifice to the Great *Yu* 禹. Hardly had this ceremony been accomplish when *Nan-king* 南京 fell into the hands of the Manchus.

During this time of trials the magistracy and the army were in complete dismay; *Hoang Tao-tcheou* 黃道周 gathered a small army to resist the invaders, but he was defeated and taken prisoner at the battle of *Ou-yuen* 婺源. He was taken to *Nan-king* 南京, thrown into prison in an old empty house, and clothed in the garments of one condemned to death. While awaiting his execution he again took up work on the composition

of his works. The day arrived when he was to be lead to torture. While passing through the *Tong-hoa-men* 東華門 gate he sat down and refused to get up. "Here I am in the neighborhood of the tomb of *Kao Hoang-ti* 高皇帝", he cried, "and here I can put an end to my career". The executioners cut off his head. He was at that time 62 years old.

This man is illustrious for his literary knowledge and his fidelity. He paid with his life for his devotion to his country.

His works are: *I-siang-tcheng* 易象正; *San-i-tong* 三易洞; *Ki-yong-fang* 機榕坊; *Wen-yé* 問業 etc. A decree of *K'ien-long* 乾隆 in 1776 honored him with the posthumous title of *Tcheng-toan* 忠瑞.

Tao-Koang 道光 honored him with official sacrifices in the Temple of Confucius in the year 1822. He was put in the 62nd place in the eastern series, and designated under the name Hoang-tse, Ancient Scholar.

T'ang-tse Pin 湯子斌.

A Honanese of *Soei-tcheou* 睢州 he was named *Pin* 斌 and his name of honor was *K'ong-pé* 孔伯. He made himself remarkable for his high intelligence and his assiduity to study. His predilection was for the great lettrés of the *Song* 宋 period.

The Emperor *Choen-tche* 順治 appointed him steward to *T'ong-koan* 潼關 in 1652. It was this official who happened to stir up the rebel *Li-ing-yu* 李廷玉 who pillaged the country of *Chen-chan* 深山. *T'ang-tse Pin* 湯子斌 then retired to private life where we find him associated with *Suen Ki-fong* 孫奇逢, a famous lettré, who taught with great success at *Sou-men* 蘇門.

T'ang Pin 湯斌 was called to *Pé King* 北京 to explain the classics at court, and was then chosen as councilor minister. The emperor charged him with a special mission to *Kiang-sou* 江蘇.

At this period the morals of the country of *Sou-tcheou* 蘇州 were extremely corrupt; nothing was spoken of except

quarrels and battles, and numerous idols were venerated, and the cult of the five saints (1) especially caused serious trouble.

T'ang Pin 湯斌 interdicted this heterodox cult and caused their pagoda to be destroyed. His passage through those regions produced very happy effects.

He also besought the Emperor to remit to the inhabitants of that country all their unpaid taxes. It was during this time that he was made President of the Ministry of Rites.

When he departed for *Pé King* 北京 more than one hundred thousand persons crowded the route of departure. For the second time he filled the office of President of Public Works. He died under the reign of *K'ang-hi* 康熙 in 1687, at the age of 61. He composed the following works:

T'ang-tse-i-chou 湯子遺書; *Lo-hio-pien-pou* 洛學編補; *Soei-tcheou-tche* 睢州志; *Wen-tsi* 文集 etc.

He was sometimes called *King-hien* 荆峴 and sometimes *Ts'ien-ngan* 潛庵.

K'ang-hi 康熙 ordered that offering be made to him in his private temples at *Chen-si* 陝西, *Kiang-si* 江西 and *Kiang-nan* 江南.

Yong-tcheng 雍正, extended his cult still further. *Kien-long* 乾隆 in the first year of his reign granted him the posthumous name of *Wen-tcheng* 文正.

In 1832 the Emperor *Tao Koang* 道光 ordered that the ceremonies of the sacrifice should be carried out in his honor in the temple of Confucius, where he took his place in the eastern gallery in 63rd place. His official name is *T'ang-tse*, ancient Scholar.

Lou-tse Long-k'i 陸子隴其.

Lou Long-k'i 陸隴其 bore the honor name *Kia-chou* 稼書, His father *Lou Yuen* 陸元 lived at *P'ing-hou* 平湖 in *Tche-kiang* 浙江. Exteriorly pleasing and highly intelligent young

(1) See Part II, The Five Saints.

Long-k'í soon excelled all his fellow students. At the age of 12 he composed literary dissertations. He was formed on the principles of the school of Tch'eng and *Tchou Hi* 朱熹.

In 1670 he was raised to the honor of doctorate, then became sub-prefect of *Kia-tin* 嘉定. He was full of kindness for the poor and he kept his subordinates and the rich from abusing their position to molest them.

At his departure for another charge the entire population of the city tried to prevent his going. They built a temple to him, placed his statue in it and official sacrificial offerings were presented to him.

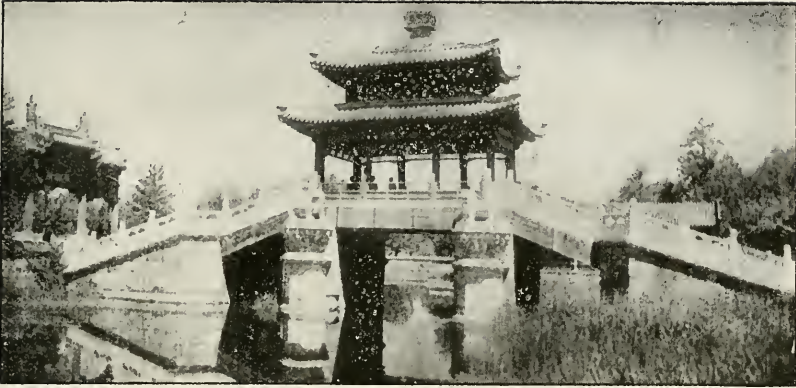
During his stay in *Ling-cheou* 靈壽 he followed the same principles of action. Afterwards sent to *Se-tch'oen* 四川 as Inspector General, he made circumstantiated reports of the actual situation of the country, which have remained models of probity. His frankness necessarily brought down upon him the discontent of a number of mandarins; in consequence of which he resigned, retired to his native country and opened a school there.

He died at the age of 63, in the year 1692, under the reign of *K'ang-hi* 康熙. His literary works were:

Wen-tsi 文集 in 12 books; *Wai-tsi* 外集 in 6 books; *Se-chou-ta-ts'iuén* 四書大全; *Se-chou-k'oen-mien-lou* 四書困免錄; *Se-chou-kiang-i-sin-pien* 四書講義續編; *Tchan-kouo tché* 戰國策; *K'iu-tou-chen-in-yu* 去毒呻吟語; *Ling-cheou-hien-tche* 靈壽縣志.

In 1724 *Yong-tcheng* 雍正 commanded sacrifices in his honor, and ordered his admission among the lettrés of the temple of Confucius. He occupies the 64th place in the eastern series and is called Lou-tse, Ancient Scholar.

The Emperor *K'ien-long* 乾隆 in the first year of his reign accorded him a very special honor in raising him to the posthumous dignity of Councillor minister of State, with the name of honor *Ts'ing-hien* 清獻.



CHAPTER IV.

SI-OU SIEN-HIEN LOU-CHE-SE-WEI.

西廡先賢六十四位

THE 64 SAGES OF THE WESTERN GALLERY.

Lin Fang 林放.

He was a native of the Kingdom of *Lou* 魯, and his name of honor was *Tse-k'ieou* 子邱. According to some he is supposed to have been a disciple of Confucius. The *Luen-yu* 論語 recounts that he came to ask the master in what the rites essentially consisted, and this is the only foundation for the above opinion. The Annals of *T'ai-ngan-fou* 泰安府 mentions the popular tradition which assigns his birth place as the village of *Fang-tch'eng-tsi* 放城集 in *Tch'ong-li-hiang* 崇禮鄉. In the year *Ki-mao* 己卯, 1759, under the reign of *K'ien-long* 乾隆, an old monument was unearthed, on which the characters were partly defaced; the name *Lin Fang* 林放 and the date, — the second

year of *T'ang T'ai-houo* 唐太和, 828, could be made out. This village, *Fang-tch'eng-tsi* 放城集, situated 180 li S. E. of *T'ai-ngan-fou* 泰安府 was formerly called *Fang-tch'eng-tchen* 放城鎮. The Emperor *T'ang Hiuen-tsong* 唐玄宗 in the 27th year of *K'ai-yuen* 開元, 739 went there to offer a sacrifice to *Ling Fang* 林放, to whom he gave the posthumous title: Count of *Tsing-ho-pé* 清河伯.

Song Tchen-tsong 宋眞宗 in the second year of *Siang-fou* 祥符, 1009, gave him the title: marquis of *Tch'ang-chang-heou* 長山侯, and in the 9th year of *Kia-tsing* 嘉靖 1530, it was decreed that official sacrifices be offered to him, but because the two works, *Kia-yu* 家語, and *Che-ki* 史記 do not place him on the list of disciples of Confucius, the official cult rendered to him soon ceased.

The affair thus rested until 1724 at which time *Yong-tcheng* 雍正 honored him with the title: Lin-tse, Ancient Sage, and placed him on the list of men having a right to official cult. He occupies the first place in the western gallery.

Mi Pou-tsi 必不齊.

Cantonese of the Kingdom of *Lou* 魯; 30 years younger than Confucius; two works, the *Kou-pen-kia-yu* 古本家語 and the *Che-ki* 史記 go so far as to say that he was 40 or 49 years younger than his master.

He filled the office of mandarin at *Chen-fou* 單父, where peace reigned over his entire district, no law suits took place, and he passed the time playing his lute.

A man named *Ou Ma-ki* 巫馬斯, his official colleague, was occupied from morning till night and it took the best of his efforts to maintain peace. One day he went to ask *Mi Tse-t sien* 必子賤 (that was the name of honor of *Mi Pou-tsi* 必不齊), the secret of his administration which left him so much leisure. "As for me", he said, "I govern by the heart; you govern by force. When one attempts to govern by violence, it is work" He was universally regarded as a wise man. He left a writing

entitled: *Mi-tse-che lou-pien* 宓子十六篇 The *I-t'ong-tche* 一統志 informs us that his tomb is found 60 li S. E. of *Cheou-tcheou* 壽州 in the department of *Fong-yang-fou* 鳳陽府, and an old stone monument records that he died in this country while betaking himself to the kingdom of *Ou* 吳 to fulfil a commission entrusted to him by the prince of *Lou* 魯. *Li-feou* 李涪 contends that they were mistaken in giving him the name *Mi* 宓. According to him his family name was *Fou* 慮 (1), and the *Yen-che-kia hium* 顏氏家訓 gives him as a descendant of *Fou Hi* 慮犧. In fact the historical brief *Fou-tchan-tch'oan* 伏湛傳 (Past Han) gives *Fou Cheng* 伏生, of *Tsi-nan* 濟南, as one of the descendant of *Pou-ts'i* 不齊. In ancient times this name was written either *Fou* 慮, or *Fou* 伏.

The *Che-ki-lié-tchoan* 史記列傳 names him *Mi Pou-ts'i* 宓不齊, and this character *Mi* 宓 was one of the old forms of the character *Mi* 宓.

Mi Pou-ts'i 宓不齊 received the posthumous title: Count of *Chen-pé* 單伯 in the year 739, when the Emperor *T'ang Huic-tsong* 唐玄宗 went to offer him a sacrifice.

In 1009 *Song Tchen-tsong* 宋眞宗 honored him with the title: Marquis of *Chen-fou-heou* 單父侯.

Since the year 1530 by order of the Emperor *Kia-tsing* 嘉靖 he is called *Mi-tse*, Ancient Sage.

He figures in second place in the gallery of the west.

Kong-yé Tch'ang 公治長.

The authors do not agree on his name and honorific. Thus, the *Kou-pen-kia-yu* 古本家語 writes his name: *Tch'ang* 蒼; *Fau Ning* 范甯 calls him *Tche* 芝, and says that his name of honor was *Tse tch'ang* 子長; nevertheless, on the monument at *Pé-choei* 白水, he has the name of honor *Tse-tche* 子之. The

(1) Thus we find a goodly number of different names, written in character almost identical. It would seem that this diversity comes from the inadvertance of the copyist, or from the antiquity of the manuscripts where these characters were not very legible.

same divergend exists as regards the country of his origin. In the *Kia-yu* 家語 he is mentioned as a citizen of the Kingdom of *Lou* 魯, and the *Che-ki* 史記 assigns the country of his birth as the Kingdom of *Ts'i* 齊. His characteristic was the forgiveness of injuries, which he bore always with patience. Confucius gave his daughter to him in marriage.

The place of his tomb, the *I-t'ong-tche* 一統志 tells us, is 5 li S. E. of *Lang-ya-kou-mo* 琅邪姑幕.

In 739 the Emperor *T'ang Hiuen-tsong* 唐玄宗, offered a sacrifice to him and honored him with the title: Count of *Kiu-pé* 莒伯.

Song Tchen-tsong 宋眞宗 raised his title a degree and name him: Marquis of *Kao-mi-heou* 高密侯. Under *Kia-tsing* 嘉靖 in 1530 he received his present title: Ancient Sage, *Kong-yé-tse* 公冶子.

He occupies the third place in the western gallery.

Kong-si Ngai 公皙哀.

The works *Che-ki* 史記 and *Souo-ing* 索隱 say that his personal name was not *Ngai* 哀, but *K'o* 尅 which is also written *K'o* 克; his name of honor was *Ki-ts'é* 季次 and his native country was the Kingdom of *Ts'i* 齊. This assertion is contradicted by the *Kia-yu* 家語 which assigns the Kingdom of *Lou* 魯 as his native land, and gives him the honor name of *Ki-tch'en* 季沉. By nature he was a lover of study and solitude; he avoided gatherings and never took part in futile conversations; he was satisfied with shabby garments and common food, and the little home which he lived in was very poorly furnished. He held in horror those officials who were completely occupied in seeking their own personal advantage. He preferred to remain in private life. "He is a wise man", Confucius said in speaking of him.

In the 27th year of *K'ai-yuen* 開元, 739, the Emperor offered a sacrifice to him, and raised him to the title of Count of *Ni-pé* 郟伯. He received the title of marquis of *Pé-hei-heou*

北海侯 in 1009, and finally, under the *Ming* 明, in 1530, he was named: Kong-si-tse, Ancient Sage, and under that title he is known even to our day.

He occupies the 4th place in the side hall on the west.

Kao Tch'ai 高柴.

His name of honor varies according to different authors; the *Li-ki* 禮記 calls him *Tse-kao* 子臯, or *Tse-kao* 子羔; the *Tsouo-tch'oan* 左傳 gives him the honor name *Ki-kao* 季羔; the *Kia-yu* 家語 names him *Tse-i* 子翬, and gives him as a descendant of the second generation of *Kao-hi* 高俟 of the Kingdom of *Ts'i* 齊. This last assertion is contradicted by the *Che-ki* 史記 and by the author *Tcheng K'ang-tch'eng* 鄭康成 who make him an inhabitant of the Kingdom of *Wei* 衛, and assert that he was 30 years younger than his master, Confucius. The *Kou-pen-kia-yu* 古本家語 gives him 40 years less than Confucius. He was nearly six feet tall, and the ugliness of his countenance was made up for by his filial piety and well regulated comportment.

He performed perfectly his duties of mandarin in the city of *Tch'eng* 成 which was confided to his care.

At the time when *K'oi K'oi* 蒯聩 stirred up troubles, *Kao Tch'ai* 高柴 occupied position in the Kingdom of *Wei* 衛. He sentenced a criminal to have his legs cut off. Sometime afterwards he had to betake himself to flight, and the watchman at the gate of the city happened to be the man whose legs he had ordered to be cut off. When the watchman saw him coming he pointed out to him a breach by which he could pass through the wall of the city and escape. "A Sage ought not escape through a breach" *Kao Tch'ai* 高柴 told him. "Then save yourself by the ordinary passage in the wall surrounding the moat". "It is not suitable for a respectable man to go through a hole in the wall" — Then he showed him a house where he could hide and throw his pursuers off the track. Later he came out without being molested.

"Why" said he to the watchman, "did you show me three

means of escape, when it was I who, conformably to the laws of the state, caused your legs to be cut off? You could easily have taken vengeance on me" — "I had broken the law" replied the watchman, "you punished me justly, and because you are a wise man, I tried to save your life".

"That is exemplary conduct", exclaimed Confucius on hearing these details. "A mandarin should always have at heart the observation of the country's laws. Mercy and compassion are virtues — Severity and punishment too often attract hatred. Only *Kao Tch'ai* 高柴 knows how to join these two extremes".

If we give credance to the *I-t'ong-tche* 一統志, his tomb is found 50 li to the east of *I-hien* 頤縣, to the north of *Kou-lan-ling-tch'eng* 故蘭陵城.

The emperor *T'ang Hiuen-tsong* 唐玄宗, after having offered a sacrifice to him in the year 739, gave him the posthumous dignity of count of *Kong* 共; he was afterwards raised to the title of marquis of *Kong-tch'eng* 共城 in the year 1009. His present title: *Kao-tse*, Ancient Sage, dates from 1530.

He occupies the 5th place in the western gallery.

Fan Siu 樊須.

That which is the most positive concerning him is the contradiction of the various authors on the subject of his name, the time of his birth, and his native country.

Some say that he was born in the Kingdom of *Ts'i* 齊; the *Kia-yu* 家語 tells us that he was of the Kingdom of *Lou* 魯. The inscription carved on his monument at *Pé-choei* 白水 seems to attribute his name, *Siu* 須, and his name of honor, *Tse-tch'e* 子遲, to two different persons, for, *Siu* 須 is mentioned with the honorific, *Tse-ta* 子達; while *Tch'e* 遲 is designated with the honor name, *Tse-hoan* 子緩.

Wang Fou 王符 adds another complication, for, according to him, there were two men named *Fan* 樊; the first one was a descendant of *Tchong Chan-fou* 仲山甫 who later took the name *Ki* 姬, because he lived in a country of that name; the second was a descendant in the seventh degree of the *Chang* 商 family,

and was called *Fan* 樊. Confucius was his elder by 36 years, some tell us, and by 46 years according to the testimony of the *Kia-yu* 家語.

While he was still a young man he was one of the officers of Count *Ki* 季, and when the war broke out between the Kingdoms of *Ts'i* 齊 and *Lou* 魯, *Jan K'ieou* 冉求 was commander in chief of the left wing, and *Tse-teh'e* 子遲 commended the right wing. The armed forces of *Ts'i* 齊 arrived before *Ts'ing* 清, and Count *Ki-suen* 季孫 showed his lack of tranquility. "*Siu* 須 is still young and inexperienced", he said to *Jan K'ieou* 冉求. The latter reassured him, telling him that in spite of his youth he already had the qualities of a good leader. The battle was fought near the outlying suburbs. When the *Ts'i* 齊 general arrived at *Tsi-k'iu* 禚曲 he advised *Siu* 須 to recross the canal with his troops. He refused, not that he regarded the affair as impossible, but because he did not see any necessity for it. The outcome proved him right, three quarters of an hour later, the victory was complete.

In 739 he was honored with the title of Count of *Fan* 樊 by the emperor *Hiuen-tsong* 玄宗. In 1009 *Song Tchen-tsong* 宋真宗 raised him to the marquisate of *I-ton* 益都. Since 1530 he is known under the title; Fan-tse, Ancient Sage.

His place is the 6th in the western gallery.

Chang-tche 商澤.

His name of honor was *Tse-ki* 子季. The *Kia-yu* 家語 gives him another, *Tse-sieou* 子秀. He was from the Kingdom of *Lou* 魯.

In 739 the Emperor *Hiuen-tsong* 玄宗 sacrificed to him and gave him the title of Count of *Soei-yang* 睢陽. The posthumous title of marquis of *Tcheou-p'ing* 鄒平 was conferred upon him in 1009, and his present title: *Chang-tse* 商子, Ancient Sage, dates from 1530.

His is the 7th place in the occidental hall.

Liang Tchang 梁鱣.

Two different names are given to him *Li* 鯉 and *Tchan* 鱣. His name of honor was *Chou-yu* 叔魚 and his fatherland was the Kingdom of *Ts'i* 齊. He came into the world 29 years after Confucius (1).

At thirty years of age he did not yet have any children, and he thought of repudiating his wife and taking another. *Chang Kiu* 商瞿 dissuaded him of it: "I myself", he said to him, had reached the age of thirty without having descendants, and my mother wished me also to take a concubine. Meanwhile, Confucius called me into the Kingdom of *Ts'i* 齊, against the desires of my mother who wished to keep me near her. Confucius said to her: Do not be sad, after the 40th year *Chang Kiu* 商瞿 will have five male children. In fact I now have five boys. It is possible that you too will have children in your more advanced year. Do not believe too easily that your wife is sterile. *Liang Tchan* 梁鱣 followed the advice of his friend, and two years later he was the father of a boy.

In 739 the Emperor of the *T'ang* 唐 offered sacrifice to him and names him Count of *Liang* 梁.

In 1009 the *Song* 宋 Emperor changed his title to that of Marquis of *Ts'ien-tch'eng* 千乘.

In 1530 the *Ming* 明 Emperor conferred on him his present title: *Liang-tse*, Ancient Sage.

He is in 8th place in the western gallery.

Jan-jou 冉孺.

The *Che-ki* 史記 gives his name of honor as *Tse-lou* 子魯 or *Tseng* 曾.

The *Kia-yu* 家語 calls him *Jou* 孺 and gives his surname as *Tse-yu* 子魯. The Kingdom of *Lou* 魯 was the place of his birth which occurred 50 years after Confucius.

Hiuen-tsong 玄宗 offered a sacrifice to him and conferred

(1) The *Kia-yu* 家語 sets his birth ten years earlier.

upon him the posthumous title of Count *Kao* 郟 (A stone monument at *Hang-tcheou* 杭州 refers to him as Count *Ki* 紀).

Tchen-tsong 眞宗 raised him to a marquisate in 1009 and he was called marquis of *Ling-i* 臨沂.

In 1530 the *Ming* 明 Emperor conferred on him his present title: *Jan-tse*, Ancient Sage.

He occupies the 9th place in the western gallery.

Pé-k'ien 伯虔.

The *Kou-kia-yu* 古家語 mentions him under the name *Tch'ou* 處 and the honorific *Tse-si* 子皙. In this it accords with the *Che-ki* 史記.

The most recent edition of the *Kia-yu* 家語 gives him the honor name of *Tse-h'iai* 子楷.

He was born in the Kingdom of *Lou* 魯 fifty years after Confucius.

In 739 the Emperor *Jiuen-tsong* 玄宗 proclaimed him Count of *Tcheou* 鄒 and offered sacrifices to him.

In 1009 *Song-tchen-tsong* 宋眞宗 raised him to the posthumous dignity of Marquis of *Mou-yang* 沐陽.

Since the imperial decree of 1530 he is only known under the title: *Pé-tse*, Sage of Ancient times.

His throne is in 10th place in the western hall.

Jan-ki 冉季.

His honor name was *Tse-tch'an* 子產; sometimes these three names follow one another and it is written thus: *Jan-ki-tch'an* 冉季產. He is also given the honor name *Tse-ta* 子達. His native country was the Kingdom of *Lou* 魯.

In 739 he received a sacrifice from the hands of the Emperor, who gave the posthumous dignity of Count of *Tong-p'ing* 東平.

In 1009 the posthumous title of Marquis of *Tchou-tcheng* 諸城 was conferred by imperial decree.

In the year 1530 he was called *Jan-tse*, Sage of antiquity.

He ranks eleventh in the western hall.

Ts'i-tiao-t'ou 漆雕徒.

According to the *Kia-yu* 家語 his name was *Ts'ong* 從 and his two names of honor, *Tse-wen* 子文 and *Tse-ycou* 子有. On the stele at *Hang-tcheou* 杭州 we read the honor name *Tse-ki* 子期. He was a native of the Kingdom of *Lou* 魯.

Honored by imperial decree in 739 with the title of Count of *Siu-kiu* 須句 he received a sacrifice from the hand of the Emperor *Niuen-tsong* 玄宗.

The title of Marquis of *Kao-wen* 高宛 was granted to him in 1009 by *Song Tchen-tsòng* 宋眞宗.

His actual title *Ts'i-tiao-tse*, goes back to the time of the *Ming* 明 in 1530.

He is placed in 12th rank on the west.

Ts'i-tiao Tch'e 漆雕哆.

The character *Tch'e* 哆 of his name is written *Tch'e* 侈 by the author of the new edition of the *Kia-yu* 家語. His honor name is *Tse-han* 子斂, and very often he is called: *Ts'i-tiao-han* 漆雕斂. He was born in the Kingdom of *Lou* 魯.

Honored with an imperial sacrifice in 739, he received that same year the posthumous dignity of Count of *Ou-tch'eng* 武城.

In 1009 *Tchen-tsòng* 眞宗, the Song Emperor, raised him to the dignity of Marquis of *Pou-yang* 濮陽.

The title: Ancient Sage, *Ts'i-tiao-tse*, was conferred on him in 1530 by the Emperor *Kia-tsing* 嘉靖.

His rank is 13th on the west.

Kong-si Tch'e 公西赤.

His name of honor was *Tse-hoa* 子華; he was born 42 years after Confucius in the Kingdom of *Lou* 魯 in *Chan-tong* 山東. He gave himself to the study of the rites and ceremonies for visits. *Tse-kong* 子貢 in speaking of him said: "A man of good manners, distinguished and intelligent address, lover of the

study of rites—that is *Kong-si Tch'e* 公西赤. Having been a functionary of two princes, he knew the ways of the world (1). Confucius remarked: "Those of you who wish to study rites have only to imitate him". He is a model of filial piety, and in his dealings with his friends he always leaves room for affection".

It was he who was charged with delivering the funeral oration for Confucius, and he conducted the obsequies according to the ancient rites.

The *I-t'ong-tche* 一統志 tells us that his tomb is found to the east of that of *Min tse* 閔子 in the sub-prefecture of *Tong-ming-hien* 東明縣, a department of *Ta-ming fou* 大名府.

The Emperor offered him an official sacrifice in 739 and ennobled him with the title of Count of *Kao* 鄆.

Song Tch'eng-tsong 宋眞宗 invested him with the high dignity of Marquis *Kiu-ye heou* 鉅野侯 in 1009.

Since the year 1530, under the *Ming* 明 Emperor his official title is: Ancient Sage, *Kong-si Tch'e*.

His tablet occupies the 14th place in the western gallery.

Jen Pou-ts'i 任不齊.

The country of his birth was the Kingdom of *Tch'ou* 楚. If we believe the *Che-ki*, his name of honor was *Siu'en* 選, though the *Kiu-yu* 家語 designates him with the honorific, *Tse-siu'en* 子選.

The Emperor *Hiuen-tsong* 玄宗 ennobled him in 739 with the posthumous title of Count of *Jen-tch'eng* 任城.

In the year 1009 *Tchen-tsong* 眞宗 conferred on him the high distinction of Marquis of *Tang-yang* 當陽. Since the year 1530 he is call briefly. *Jen tse*, Ancient Sage.

In the western gallery his is in the 15th place.

Kong Liang-jou 公良孺.

The *Koang-yun* 廣韻 gives his family name as *Kong-liang*

(1) He held an official rank in the Kingdom of *Ts'i*.

公良 and his personal name as *Jou* 儒. Which is a variation of the ordinary way of writing his name.

The *Kia-yu* 家語 writes *Jou* 儒, and says that his honor name was *Tse-tcheng* 子正; he was a wise and courageous man from the Kingdom of *Tch'en* 陳.

During a journey from the Kingdom of *Tch'en* 陳 to the Kingdom of *Wei* 衛, Confucius passed by the city of *P'ou* 蒲 (1), and *Kong Chou* 公叔 blocked the ways in order to prevent him from putting his project into execution. *Tse-tcheng* procured five carts, went to seek Confucius and said to him: "In the dangers which you had to run at *K'oang* 匡 (2) I accompanied you; here are new trials that await you. It is fate! Willingly shall I follow you and I shall defend you with my life".

The *Kiao-tcheng-chang-yeou-lou* 校正尙友錄 relates that *Tse-tcheng* 子正 bravely unsheathed his sword and advanced straight towards the rioters who suspecting a snare entered into compromise and allowed Confucius to pass, provided he would swear not to go into the Kingdom of *Wei* 衛.

The oath opened the way for Confucius, but he did not consider himself bound by a promise sworn to under the unjust circumstance in which he was put.

In 739 the *Tang* 唐 Emperor honored him with the posthumous dignity of Count of *Tong-meu* 東牟.

The *Song* 宋 Emperor, in 1009, raised him to the marquise of *Meu-ping* 牟平.

His present title: *Kong-tse*, Ancient Sage, was fixed in the year 1530 under the *Ming* 明.

He occupies the 16th place in the side hall on the west.

Kong Kien-ting 公肩定.

There are very many opinions as regards this man. The

(1) This city is in the prefecture of *Ta-ming fou* 大名府 (*Tche-li* 直隸).

(2) Now *Soei-tcheou* 睢州 in *Ho-nan* 河南, where Confucius, taken by the bandit *Yang-houo* 陽貨, was surrounded and threatened with death.

Kia-yu 家語 calls him *Kong-yeou* 公有 and *Kong-hien* 公肩 with the honor name, *Tse-tchong* 子仲.

The *Che-ki* 史記 calls him *Kong Kien-ting* 公堅定 and gives his two honor names as *Tse-tchong* 子中 and *Tse-tchong* 子忠. His place of birth is not more definite; sometimes he is taken for a citizen of the Kingdom of *Wei* 衛, some times of the Kingdom of *Tsin* 晉, or, again, of *Lou* 魯.

T'ang Hiuen-tsong 唐玄宗 ennobled him with the dignity of Count of *Sin-t'ien* 新田 in 739.

In 1110 *Song Hwei-tsong* 宋徽宗 gave him the marquissate of *Liang-fou* 梁父.

Since 1530 he is called *Kong-tse*, Sage of Ancient Times. He is placed in the 17th rank on the west.

Kiao Tan 鄒單.

His other name was *Ou* 鄒 and his honor name, *Tse-kia* 子家. The Kingdom of *Lou* 魯 was his place of origin. Mention is made of this sage in the *Che-ki* 史記 but his name is not found at all in the *Kia-yu* 家語.

In the year 739 he was ennobled by imperial decree with the title of Count of *T'ong-ti* 銅鞮, and the Emperor officially offered to him a sacrifice. In 1110 *Hwei-tsong* 徽宗 invested him with the posthumous title of Marquis of *Liao-tch'eng* 聊城 (*Liao-tch'eng-hien* 聊城縣, in *Chang-tong* 山東). *Kiao-tse*, Ancient Sage, is his official title since the year 1530.

He occupied 18th rank in the occidental gallery.

Han-fou 罕父黑.

In the *Kin-pen-kia-yu* 今本家語 he is called *Tsai-fou Hé* 宰父黑, and designated with the honor name of *Tse-hé* 子黑.

In the two works, *Kou-pen-kia-yu* 古本家語 and *Che-ki* 史記 there two honor names are mentioned: *Tse-souo* 子索 and *Tse-sou* 子素. His native land was Kingdom of *Lou* 魯.

The *Che-tsou-lio* 氏族畧 does not speak of *Han-fou* 罕父 but clearly says that *Tsai-fou* 宰父 was a disciple of Confucius.

In 739 the *T'ang* 唐 Emperor made a sacrificial offering to him, and ennobled him with the title of Count of *Tch'eng k'ieou* 乘邱.

In 1110 he was raised to the Marquisate of *K'i-hiang* 祁鄉.

In 1530 the *Ming* 明 Emperor gave him his present title: *Han-fou-tse*, Sage of Antiquity.

He is found in the 19th place of the west gallery.

Yong K'i 榮旂.

His name is written *K'i* 祁 by the *Kia-yu* 家語 where we find his honor name of *Tse-k'i* 子旗.

The tablet at *Hang-tcheou* 杭州 bears the two characters *Tse-k'i* 子祺.

The *Kou-pen-kia-yu* 古本家語 mentions him with the honorific *Tse-yen* 子顏, and assigns the Kingdom of *Lou* 魯 as the place of his birth.

In 739 *T'ang* *Hsien-tsong* 唐玄宗 offered a sacrifice to him, and granted him the title of Count of *Yu-leou* 雩婁.

In 1009 the Emperor *Tcheng-tsong* 眞宗 raised him to the title of Marquis of *Yen-tse* 厭次.

From the year 1530 he was called *Yong-tse*, the Sage of Antiquity.

His place is the 20th on the west.

Tsouo Jen-ing 左人郢.

His native country was the Kingdom of *Lou* 魯. In the *Kia-yu* 家語 he is called *Tsouo-ing* 左郢, and his honor name is *Tse-hing* 子行.

In the *Che-ki* 史記 he has *Hing* 行 for his honorific. The family name *Tsouo* 左 was probably not his patronimic, remarks the *T'ong-tche-lio* 通志略; it would be only a surname taken from the name of the country which he governed, just as mention is made of persons called *Fong* 封 and *Yong* 雍, who little by little were only designated by the name of the country under their jurisdiction.

In 739 *Hien-tsong* 玄宗 accorded him the titles of honor, Count of *Lin-tche* 臨淄 (1).

Song Tchen-tsong 宋真宗, raised him to the dignity of Marquis of *Nan-hoa* 南華 in 1009.

Since 1530 his is only spoken of as: *Tsouo tse*, Ancient Sage.

He occupies the 21st place in the west gallery.

Tchong Kouo 鄭國.

A citizen of the Kingdom of *Lou* 魯. His honor name was *Tse t'ou* 子徒. His names and honorifics are many: The *Kia-yu* 家語 says that his family name was *Sié* 薛, his personal name, *Pang* 邦, and his honor name *Tse-t'oung* 子從.

The *Che-ki* 史記 gives the following reasons for all these different names:

1° His personal name was *Pang* 邦, but when *Lieou pang* 劉邦 came to the throne, the character *Pang* 邦 was reserved for the Emperor alone; in all other cases it was replaced by the character *Kouo* 國. From this fact *Tcheng-pang* 鄭邦 was called *Tcheng-kouo* 鄭國.

2° This same work assigns an error to those who say that his family name was *Sié* 薛.

3° It also regards as hardly probable the word of those writers who would make *Sié-pang* 薛邦 a person distinct from *Tcheng-kouo*.

In 739 the Emperor granted him the posthumous dignity of Count of *Yong-yang* 滎陽, and offered him a sacrifice.

In 1009 by order of the Emperor he was raised to the dignity of Marquis of *Kiu-chang* 朐山.

In 1530 it was decreed that he should henceforth be called; *Tcheng-tse*, the Ancient Sage.

His place is 22nd in the western gallery.

(1) Now is the sub-prefecture of *Tsing-tcheou-fou* 青州府 in *Chan-tong* 山東

Yuen-kang 原亢.

Here also names and honor names abound for designating this sage, a native of the Kingdom of *Lou* 魯. Quite often he is called *Tse-tsi* 子籍.

The *Che-ki* 史記 calls him *Yuen-kang-tsi* 原亢籍 thus giving in order his family name, his personal name, and his honorific.

The *Kou-pen-kia-yu* 古本家語 calls him *Yuen-kang* 原亢 and says that his honor name was *Tsi* 籍; nevertheless he had still another name *Yuen-t'ao* 原桃. The *Tcheng-i* 正義 writes *Jong* 冗 instead of *Kang* 亢 (1).

Huën-tsong 玄宗 offered a sacrifice to him in 739, and gave him the honor title of Count of *Lai-ou* 萊蕪.

Hoei-tsong 徽宗, in the year 1110 raised him to the dignity of Marquis of *Lô-p'ing* 樂平.

A decree of 1530 name him; *Yuen-tse*, Ancient Sage.

We find him in 23rd rank in the western gallery.

Lien-kié 廉潔.

The *Kou-che* 古史 assigns the place of his birth as the Kingdom of *Ts'i* while others make him an inhabitant of the Kingdom of *Wei* 衛.

The *Kia-yu* 家語 writes his name *Kié* 絜 and gives him the name of honor, *Tse-yong* 子庸.

The stone monument at *Hang-tcheou* 杭州 bears only the one character *Yong* 庸.

The *Kiu-pen-k'ia-yu* 今本家語 assigns another honor name, *Tse-t'ao* 子曹.

The Emperor went to make offerings to him in 739 and granted him the posthumous title of Count of *Kiu-fou* 莒父.

In 1130 he was raised to the rank of Marquis of *Tsou-tch'eng* 胙城.

(1) Most of the substitutions of names and honorifics, the characters of which are only slightly different, are explained by lack of attention on the part of the copyist, or defective reproduction.

He figures in the 24th place of the western hall.

Chou-tchong Hoei 叔仲會.

The *Wen-wong-t'ou* 文翁圖, and illustrated biography of old lettrés, writes his name: *Koei* 喲 and presents him with the honor name of *Tse-ki* 子期. His native country was the Kingdom of *Lou* 魯, though *Tcheng Kang-teh'eng* 鄭康成 thinks that he was born in the duchy of *Tsin* 晉.

Confucius was his elder by 50 years, even 54 years, some say. He was of the same age as *K'ong Siuen* 孔宣. At the time when they were pupils of Confucius, *Mong-ou-pé* 孟武伯 came to visit the master, and said to him "How can these two young scholars follow the courses of these other disciples who are more advanced in years?" Confucius replied: that which is learned when one is very young becomes a sort of infused knowledge, and the habit becomes a second nature".

In 739 he received an imperial sacrifice, and *Hiuen-tsong* 玄宗 granted him the dignity of Count of *Hia-k'ieou* 瑕邱.

In 1009 he was officially raised to the rank of Marquis of *Pouo-p'ing* 博平 (in *Tong-teh'ang-fou* 東昌府, of *Chan-tong* 山東).

In 1530 the Emperor fixed his title as: *Chou-tchong-tse*, Sage of Ancient Times.

He comes in 25th place in the western gallery.

Tong-si Yu-jou 公西輿如.

His honor name was *Tse-chang* 子上. He was from the Kingdom of *Lou* 魯. The *Che-ki* 史記 calls him *Tong-si Yu* 公西輿.

The Emperor offered him a sacrifice in the year 739 and granted him the posthumous dignity of Count of *Tchong-k'ieou* 重邱.

In 1009 by imperial decree he was raised to the high position of Marquis of *Lin-kiu* 臨朐, an ancient city now a part of the territory of *Ts'ing-tcheou-fou* 青州府, in *Chang-tong* 山東.

In 1530 the Emperor gave him his present title: Ancient Sage, *Kong-si-tse*.

He occupies 26th place in the western gallery.

Koei Suen 邾 巽.

He was born in the Kingdom of *Lou* 魯 and bore the honor name of *Tse-lien*.

The *Kia-yu* 家語 calls him *Pang-siuen* 邾 選 and gives him *Tse-in* 子 飲 as name of honor.

In the *Wen-wong-t'ou* 文翁 圖 he is called *Kouo-siuen* 國 選 because on the accension of *Licou-pang* 劉 邦 to the throne, the character *Pang* 邦, being a part of his name, was reserved to the Emperor alone, and it was decreed that in all names having that character the name *Kouo* 國 should be substituted.

In 739 the Emperor made offerings to him and granted him the posthumous dignity of Count of *P'ing-lou* 平 陸.

In 1009 he was raised to the marquisate of *Kao-t'ang* 高 堂, a territory actually comprised in *Tong-tch'ang-fou* 東 昌 府 of *Chan-tong* 山 東.

In 1530 a decree named him *Koei-tse*, Ancient Sage.

His place is 27th on the west.

Tch'eng Kang 陳 亢.

This man, born exactly 40 years later than Confucius, was from the Kingdom of *Tch'en* 陳. His two honor names were *Tse-kang* 子 亢 and *Tse-k'in* 子 禽.

Tch'en Tse-tché 陳 子 車, his eldest brother, a great official in the Kingdom of *Ts'i* 齊, died in the duchy of *Wei* 衛 and his wife and his minister resolved to bury with him a man who would serve him in the other world; they agreed to take his younger brother *Tse-kang* 子 亢 also called *Tse-king* 子 禽 for this mission, when *Tse-kang* 子 亢 arrived they informed him of their not very attractive determination. He protested vigorously against this barbaric and absolutely unreasonable custom. "If however", he added, "you persist in wishing to conform to it,

undoubtedly it would be better to bury yourselves, both of you, his wife and his minister, to serve him in the other world" The project was abandoned (1).

The *I-t'ong-tche* 一統志 places his tomb to the north of *T'ai-k'ang-hien* 太康縣, in the department of *K'ai-fong-fou* 開封府, in *Honan* 河南.

In 739 *Hiuen-tsong* 玄宗 made sacrificial offerings to him and made him count of *Ing* 穎.

In 1009 *Tchen-tsong* 真宗 raised him to the marquissate of *Nan-toen* 南頓.

He was placed in 28th rank in the west hall.

Since 1530 he is known as *Tch'en-tse*, Ancient Sage.

K'in Tehang 琴張.

This *lettré* was from the Kingdom of *Wei* 衛. His personal name is sometimes given as *Tchang* 張, sometimes as *Lao* 牢. His honor name was *Tse-k'ai* 子開. According to *Tchong-tse* 莊子 he was a friend of the two *lettrés* *Mong Tche-fan* 孟之反 and *Sang Hou* 桑戶. When this latter died his two friends gathered about his mortal remains to mourn for him. A note not included in the text remarks that this passage cannot be proved.

In 739 the Emperor made an offering to him and granted him the title of Count of *Nan-ling* 南陵.

In 1009 he was raised to a marquissate and was given the title of Marquis of *Toen-kieu* 頓邱.

In the first year of *Tcheng-houo* 政和, 1111, *Song Hwei-tsong* 宋徽宗 changed his title to that of Marquis of *P'ing-yang* 平陽.

From the year 1530 he was always called: King tse, Ancient Sage.

He is the 29th personage in the western gallery.

(1) There is question here of the custom of Killing one or more men in order to send them to serve the dead man in the other life.

Cf. *Li-ki* 禮記 Bk. 1 *T'an-kong-hia* 檀弓下

Pou Chou-teh'eng 步叔乘.

The *Kia-yu* 家語 gives him the same name, but the character *Tcheng* 乘 is written in old style. His honor name is *Tse-tché* 子車. The same work also calls him *Chao Chou-teh'eng* 少叔乘. The character *Chao* 少 seems to be a deformation of the character *Pou* 步, the upper part of which was effaced, or badly printed. He was a lettré of the Kingdom of *Ts'i* 齊.

In 739 he received an offering from the hands of the Emperor, *Huén-tsong* 玄宗 who accorded him the posthumous title of Count of *Choen-yu* 淳于.

In the year 1009 *Tchen-tsong* 眞宗 honored him with the high dignity of Marquis of *Pouo-teh'ang* 博昌. Since 1530 his name has been: *Pou-tse*, the Ancient Sage, in accordance with the imperial decree conferring on him this new title.

He is the 30th figure in the west hall.

Ts'in Fei 秦非.

Born in the Kingdom of *Lou* 魯, he bore the name *Tse-tche* 子之.

He received an official sacrifice from the hands of the Emperor *Huén-tsong* 玄宗 in 739, and was accorded the honorific title of Count of *Kien-yang* 汧陽. In 1000 *Tchen-tsong* 眞宗 honored him with the title of Marquis of *Hoa-t'ing* 華亭.

His present title: Ancient Sage, *Ts'in-tse*, dates back to the *Ming* 明 decree of 1530.

His place is 31st in the western gallery.

Yen K'oadi 顏噲.

The Kingdom of *Lou* 魯 was the native country of this sage. His name of honor is *Tse-cheng* 子聲.

Huén-tsong 玄宗 accorded him the dignity of Count of *Tchow-hiu* 朱虛 in the year 739.

Tchen-tsong 眞宗 raised him to the honor of Marquis of *Tsi-in* 濟陰 in 1009.

The decree of the *Ming* 明 gave him the title; Yen-tse, Ancient Sage.

He figures in 32nd place on the west.

Yen Ho 顏何.

His honor name was *Jan* 冉. The *Kou-pen-kia-yu* 古本家語 assigns the Kingdom of *Lou* 魯 as the country of his origin, and gives him as name of honor *Tch'eng* 稱. This narration conforms with the *Che-ki* 史記. The *Kin-pen-kia-yu* 今本家語 makes no mention of this man.

In 739 the Emperor sacrificed to him and gave the ennobling title of Count of *K'ai yang* 開陽.

In 1009 he was granted the dignity of Marquis of *Tang-i* 堂邑.

In the first year of *Hong-tche* 弘治, 1489, a mandarin named *Tch'eng Min-tcheng* 程敏政 requested the Emperor to put him on the list of men having right to official sacrifices. The supplication did not meet with the desired effects because the three characters forming his family name, his personal name and his honor name were the same as those of a lettré of Ts'in called *Jan-yen-ho* 冉顏何.

A decree of the Emperor *Yong-tcheng* 雍正 in the year 1724 replaced him in the rank of the sages honored by official cult, and gave him the title of Ancient Sage, Yen-tse.

He is in 33rd place on the west.

Hien Tan 縣竄.

In the "*Souo-in*" 索隱 this lettré is called *Hien Fong* 縣豐. The commentary of the *Koang-yun* 廣韻 calls him *Hien Tan-fou* 縣竄父, and says that his honor name was *Tse-siang* 子象. The Kingdom of *Lou* 魯 was his fatherland.

The *Kia-yu* 家語 speaks of him, but the *Che-ki* 史記 passes him over in silence.

According to the testimony of *Wan Ing-ling* 王應麟 he did not receive any title of nobility under the *T'ang* 唐 or *Song*

宋 dynasties. We know, however, from the *Li-ki* 禮記 in the chapter *T'an Kong, Chang* 檀弓, 上, that there was a lettré names *Hien-tse* 縣子.

The commentary of the *Koang-yun* 廣韻 puts him in the number of Confucius' disciples.

Others contend that *Hien Tan* 縣亶 is the same person as *Kiao Tan* 鄒單 whom we have sketched above.

It was in the year 1724 that a decree of *Yong-tcheng* 雍正 conferred on him the title: Hien-tse, Ancient Sage, and gave him the right to official sacrifices.

He is the 34th personage in the gallery of the west.

Yo-tcheng K'o 樂正克.

His honor name was *Tse-ngao* 子敖 and his native country the Kingdom of *Lou* 魯. He was one of the disciples of *Mong-tse* 孟子.

His early ancestors were in charge of the musicians at court, and their descendants took the name *Yo* 樂, musicians, which became their family name. One of his later ancestors was *Yo-tcheng Tse-tch'oen* 樂正子春. The work of *Lié-tse* 列子 and the *Tchong-ni-p'ien* 仲尼篇 speak of *Yo-tcheng Tse-yu* 樂正子輿 who seems to have been a son of *Yo-tcheng-k'o* 樂正克.

When *Song Hoi-tsong* 宋徽宗 went to offer a sacrifice to *Mong-tse* 孟子 in the year 1115, he gave to his disciple *Yo-tcheng K'o* 樂正克 the title of Marquis of *Li-kouo* 利國.

In the second year of *Yong-tcheng* 雍正, 1724, when the Emperor went to the temple of Confucius to offer him a sacrifice, he gave *Yo tcheng-k'o* 樂正克 the title which he still bears, i. e.: the Ancient Sage, *Yo-tcheng-tse*.

He is placed 35th in the western gallery.

Wan Tchang 萬章.

The report in the *Che-ki* 史記 and the *Mong-tse-lie-tch'oaan* 孟子列傳 do not agree on the subject of this lettré. It would seem that it was the disciples of *Wan-Tchang* 萬章 who wrote

the preface to the Book of Verse, and a commentary entitled: *Tchong-ni-tche-i* 仲尼之意. They would have taken an active part also in the composition of the seven chapters of *Mong-tse* 孟子.

The *I-t'ong-tche* 一統志 puts the place of his tomb to the S. W. of *Tcheou-hien* 鄒縣; another opinion would have it to the south of *Sin-tch'eng-hien* 新城縣 in *Tsi-nan-fou* 濟南府.

In 1115 the Emperor making an offering to *Mong-tse* 孟子 gave the posthumous title of Count of *Pouo-hing* 博興 to *Wan Tchang* 萬章.

When the Emperor *Yong-tcheng* 雍正 went to the temple of Confucius in 1724 to offer a sacrifice to him, he conferred the title *Wan-tse*, Ancient Sage, on the person of whom we are speaking.

He occupies 36th rank in the occidental hall.

Tcheou Toen-i 周敦頤.

He was born in *Hou-nan* 湖南 at *Tao-tcheou* 道州 in the year 1017. The modern school looks upon him as its founder. His real name was *Toen-che* 敦實, but when *Song Ing-tsong* 宋英宗 ascended the throne, the character *Che* 實 which was part of his name, was changed to *I* 頤 out of respect for the Emperor.

His father *Tcheou Fou-tch'eng* 周輔成 filled the office of censor. His son was still a child when he died, and he was soon followed to the grave by his wife. The young child was confided to the care of his maternal uncle *Tcheng Hiang* 鄭向 a distinguished lettré. In the year 1036 he obtained from the Emperor *Song Jan-toong* 宋仁宗 a small post for his nephew.

He was in charge of a small military command in the S.W. of *Kiang-si* 江西 when *Tch'eng Hiang* 程珦, father of the two *Tch'eng* 程 wished to become his disciple, and as his advanced age did not permit him to give himself to study he wished, at least, to give his two sons *Tch'eng Hao* 程顥 and *Tch'eng I* 程頤 the benefit of the lessons of the celebrated lettré.

Trouble broke out at *Nan-k'ang* 南康 and *Toen-i* 敦頤

was obliged to retire to the mountains of *Liu-chan* 廬山, at *Lien-hoa-fong* 蓮花峯. He died in 1073, the 6th year of *Hi-ning* 熙寧, at the age of 56. He was buried in the subprefecture of *Tan-t'ou-hien* 丹徒縣, a dependency of *Tchen-kiang-fou* 鎮江府 in *Kiang-sou* 江蘇. The lettrés heap inexhaustible praise on him for his righteousness. He appears to have had all the good qualities that human native can have. Being exceptionally studious he became an erudite man at an early age; he was a man of strong determination in difficult matters, and like the early sages he was discrete and just in his administration, knowing how to mix kindness with severity. He labored uncessingly to build for himself a good reputation. An enemy of ostentation and useless expense, all his income was given to the members of his family or to his less fortunate friends. When he retired to private life he bore uncomplainingly the angry fits of his wife, who often would not even serve him his meals. Thought and study entirely absorbed him; he loved beautiful literary passages, and would remain for whole days in contemplation before a pleasing landscape.

From a spring at the foot of the *Liu-chan* 廬山 mountains there issued a stream, which, after having passed through *Lien-hoa-fong* 蓮花峯, emptied into the *P'en-kiang* 湓江: its pure transparent waters held for him an irresistible attraction, and on its banks he opened a school. He took to himself the surname *Lien-k'i* 濂溪 (river of the rock of Lien).

Hoang T'ien-kien 黃庭堅 of *Yu-tchang* 豫章 gives a very beautiful eulogy of him. "He was a man of lofty though", he said., "One would say that the wind had blown all idle preoccupations from his heart, which was as pure as the sunbeams and the soft light of the stars at night". His work, the *T'ai-ki-t'ou* 太極圖 proves that the fundamental laws of the universe and the final causes of all things held no secrets for him. In the 40 chapters of the *T'ong-chou* 通書 he expounded the laws of the *T'ai-ki-t'ou* 太極圖. The lettré who wrote the preface of this last work says with reason that the author explains many things in

few words. His style is clear and at the same time precise; his understanding is comparable to that of Confucius and *Mong-tse* 孟子. He rendered a great service to knowledge. He is known to the men of learning under the name: *Lien-k'i sien-cheng* 濂溪先生, the Master of *Lien-k'i*.

In 1220 he was given the posthumous name of *Yuen* 元. In the first year of *Choen-yeou* 淳祐, 1241, the Emperor *Li-tsong* 理宗 offered a sacrifice to him and honored him with the title of Count of *Jou-nan* 汝南.

In the third year of *Yen-yeou* 延祐, 1316, he received the title of Duke of *Tao-kouo* 道國.

In 1530 he was designated under the title of *Tcheou-tse*, Lettré of Ancient Times, then his present title: *Tcheou-tse* Ancient Sage, was given to him by imperial order in 1642.

He occupies the 37th place in the western hall.

Tch'eng Hao 程顥.

He was the elder brother of the two *Tch'eng* 程, both of whom were disciples of *Tcheou-tse* 周子. His honor name was *Pé-choen* 伯淳. His father, called *Tch'eng-hiang* 程珦, was a great mandarin of his times. He was born in the year 1032. His intelligence was acute and precocious, and at the age of ten he composed verses; at twelve he was a bachelor. All the lettrés were full of admiration for this young man of prospect, whose talents already possessed the maturity of developed manhood.

When he was 15 or 16 years of age (1), his father confided him to the care of *Tcheou-tse* 周子, of whom we here just spoke.

His brother, *Tch'eng I* 程頤 was only 13 years old.

In the second year of *Kia-yeou* 嘉祐, 1057, *Tch'eng Hao* 程顥 received his licentiate at the age of 25 years.

The two brothers made a great reputation at the capital; so great, in fact, that their uncle *Tch'eng Tchang-tsai* 程張載, a

(1) 14 years it is stated in the book: *Le Philophe Tchou Hi*, by the R.P. Le Gall.

celebrated lettré and commentator of the Book of Mutations, gave up his chair to them together with the insignia of his office.

Tcheng Hao 程顯 threw himself into the mandarin career, where he held several very honorable positions with all the ups and downs inherent to a Chinese official. He died at *Lo-yang* 洛陽 at the age of 54 years, when he was preparing to take up a new official post which *Song Tché-tsong* 宋哲宗, after his accession to the throne, had just confided to him.

He made a deep study of the canonical books, and attempted to bring back in all its integrity the doctrine of the ancients which had been sullied with the errors of Buddhism and Taoism under the *Ts'in* 秦 and *Han* 漢 dynasties.

The author of his funeral oration echoed the universal grief which struck the lettrés of his time at the announcement of his death.

His Epitaph, written by the lettré *Wen Yen-pou* 文彥博 gives him the posthumous name *Ming-tao-sien-cheng* 明道先生.

In the preface to his works, his brother *Tch'eng I* 程頤, expresses himself in these terms: "After the death of *Tcheou-kong* 周公 the doctrine of the ancients suffered a decline, but after *Mong-tse* 孟子, it can be truthfully said that the tradition of the sages fell into oblivion; the true principles of government disappeared together with the luminous brilliancy of true doctrine; so much so that within the space of 1400 years only one lettré worthy of the name is found. *Tcheng Hao* 程顯 is the first since *Mong-tse* 孟子 who restored to honor the theories of the ancient sages"! This is not mere incense offered to his elder brother.

In the 13th year of *Kia-ting* 嘉定, 1220, he received the posthumous name *Choen* 純.

In the first year of *Choen-yeou* 淳祐, 1241, the Emperor offered him a sacrifice, and conferred on him the posthumous title of Count of *Ho-nan* 河南.

In 1330, the first year of *Tche-choen* 至順, he received the dignity of Duke of *Yu-kouo* 豫國.

In 1530 he was named: *Tcheng-tse*, Ancient Scholar.

His present title: *Tch'eng-tse*, Ancient Sage, was conferred on him in 1642.

His work and those of his brother *Tch'eng I* 程頤 are joined together in the works, the titles of which are found in the sketch of *Tche'eng I* 程頤.

He is found in 38th place in the western gallery.

Chao Yong 邵雍.

His family was originally from *Fan-yang* 范陽. His father settled first at *Heng-tchang* 衡漳, then at *Kong-tch'eng* 共城 (1).

Chao-yong 邵雍 at the age of 30 went to *Ho-nan* 河南. When his father died, he buried him on the banks of the river *I* 伊, where he himself settled down. His honor name was *Yao-fou* 堯夫 and he made his primary studies at *Pé-yuen* 百源. For many years he led a life of extreme poverty. "The ancients" he said to himself one day, "undertook long journeys to improve their knowledge, but I have not yet set foot outside my own country". He set out on a journey across the valleys of the *Hoang ho* 黃河 and the *Fen* 汾; thence he traversed the country watered by the *Hoai* 淮 and the *Han* 漢.

He returned to his own country after having visited the Kingdom of *Lou* 魯, *Song* 宋, *Ts'i* 齊 and *Tcheng* 鄭. These various journeys completed his intellectual formation. The conservative lettrés *Fou Pi* 富弼, *Se-ma Koang* 司馬光 and *Liu Kong-tchou* 呂公著, at odds with innovators, had just suffered a set back. They were at that time at *Lo-yang* 洛陽 and they formed bonds of friendship with *Chao-yong* 邵雍 who was living in an humble cottage in a lonely garden, which he called: "The Happy Retreat of Peace" (2), and had assumed for himself the name: "The Master of Happy Peace". Several times during the

(1) In the prefecture of *Quai-hoei-fou*.

(2) Word for word: nest of tranquil joy.

period *Kia-yeou* 嘉祐, 1056-1064, and *Hi-ning* 熙寧, 1068-1078, the high officials of the empire proposed him for public office, but he always refused. He died at the age of 76 in the year 1077. *Tch'eng Hao* 程顥, who became acquainted with him when he visited his father, was fond of discussing literary topics with him, and he said that *Chao Yong* 邵雍 was the greatest man of letters of the period. *Tcheng I* 程頤 wrote an eulogy to his memory: He was buried beside his father on the banks of the river *I* 伊, and *Tch'eng Hao* 程顥 wrote his epitaph.

Chao Yong 邵雍 is the author of the *Hoang Ki-king* 皇極經, nebulous reflections on the *I-king* 易經 fill the greater part of 60 chapter of this book, which is highly esteemed by the lettrés precisely because of its obscurity. It was published by his son *Pé-wen* 伯溫 who put the finishing touches to it.

Song Tché-tsong 宋哲宗 gave him the posthumous name of *K'ang-tsié* 康節 in 1086. The Emperor offered him a sacrifice in 1267, and he received the title of Count of *Sin-ngan* 新安.

In 1530 he was named: Ancient Scholar, *Chao-tse*, but since the decree of 1642 he is known as: *Chao-tse*, Ancient Sage.

He is in 39th place in the western series and is known "in the realms of literature as: The Master of Tranquil Joy".

Kou-liang Tch'e 穀梁赤.

His other name was *Chou* 淑 and his honor name was *Yuen-che* 元始.

The *Yang-che-hiun-chou* 楊士勛疏 writes *Chou* 俶. The *Yen-che-kou* 顏師古 calls him *Hi* 喜. He was native of *Yen-tcheou* 兗州府 in *Chan-tong* 山東.

The *Ou-k'ing-chou* 吳競書 contends that he lived in the time of *Ts'in Hiao-kong* 秦孝公, 361 B. C. Confucius gave his *Tch'oen Ts'ieou* 春秋 to *Tse Hia* 子夏. In later years this work came into the possession of *Kou-liang* 穀梁, who was the author of the *Kou-liang-tch'oan* 穀梁傳. This latter work was handed down to *Suen-k'ing* 孫卿 and became very popular under the reign of *Han Siuen-ti* 漢宣帝, 73 years before christ. He

contributed to the formation of the lettrés In 尹, Hou 胡, Chen 申, Tchang 章, Fang 房 etc.

In the year 647 T'ang T'ai-tsong 唐太宗 honored Kou-liang 穀梁 with a sacrifice.

In 1009 Tchen-tsong 眞宗 raised him to the title Count of Si-k'ieou 襲邱, or, according to other authors, of Kong-k'ieou.

In the first year of Tcheng-hou 政和, 1111, the title was change into Count of Soei-ling 睢陵.

In 1267, the 3rd year of Hien-choen 咸淳, he received, as posthumous fief, the marquisate of Soei-yang 睢陽.

He was name Kou-liang 穀梁, Ancient Scholar, in 1530 and occupies 40th place in the series of Sages in the western gallery.

Fou Cheng 伏勝.

He was born at Tsi-nan 濟南. His name of honor was Tse-t sien 子賤. He was noted for the zeal which he showed in conserving the ancient books, which Ts'in Che-hoang-ti 秦始皇帝 wished to destroy entirely by fire. He carefully hid the books in a wall, and saved himself by flight. When peace returned under the Han 漢 dynasty, he went back to examine the hiding place, and found that only 28 chapters of the historic books remained; all the others had be devoured by the flames.

Fou Cheng 伏勝 opened a school in the Kingdom of Tsi 齊 and another in the Kingdom of Lou 魯. The Emperor Han Wen-ti 漢文帝, 179-156 b. C., called him to court to give him an office, but the old man of 90 years could no longer walk, so the imperial delegate Tch'ao Tch'ou 晁錯 had to carry the document to his home. The old man confided to him 27 chapters of the canonical books, which he could recite from memory (1).

Fou Cheng 伏勝 composed the *Chang chou-tch'ouan 尙書傳* in 41 chapters. He had two disciples: *Ngeou-yang Cheng 歐陽生* and his fellow countryman *Tchang Cheng 張生*.

(1) Cf. *Koang-che-lei-fou 廣事類賦*.

The former was the leader of the "School of *Ngeou-yang* 歐陽" the most illustrious teachers of which were *Gni K'oan* 兒寬, fellow countryman of *Ngeou-yang Cheng* 歐陽生, a son of the latter, and *Ngeou-yang Kao* 歐陽高.

Tchang Cheng 張生 had as pupil *Hia-heou Tou-wei* 夏侯都尉, who gave his name to the "Great School of *Hia-heou* 夏侯"; the most renowned scholars were *Hia-heou Che-tch'ang* 夏侯始昌 and *Hia-heou Cheng* 夏侯勝. A relative of *Hia-heou Cheng* 夏侯勝, and his disciple, was *Hia-heou Kien-pié* 夏侯建別, who was the founder of "The Little School of *Hia-heou* 夏侯".

These three literary branches became very flourishing and persevered until the time of the Eastern Hans.

The most famous of the three was "The School of *Ngeou-yang* 歐陽 and *Fou Cheng* 伏勝 is considered the founder of this literary Society, which we now call the old style *Chang Chou* 尚書.

In the first year of *Tcheng-koun* 貞觀, 647, *T'ai-tsong* 太宗 offered a sacrifice to *Fou Cheng* 伏勝.

In 1009 *Tchen-tsong* 眞宗 conferred on him the honorary title of Count of *Tch'eng-che* 乘氏.

Since 1530 he is officially designated under the name: Ancient Scholar, Fou-tse.

In the western series he comes in 41st place.

Heou Ts'ang 后蒼.

He came into the world at *Tan* 鄆, in the territory of *Tong-hai* 東海, and was given as honor name *Kin K'ing* 近尹.

He was a disciple of *Mong K'ing* 孟卿 who taught him the *Li-ki* 禮記 in his school of *K'iu-tai* 曲臺. As this book comprised many thousands of characters to explain the Rites, it was given the name: Annals of the School *Heou Ts'ang* 后蒼.

Among the disciples of *Heou-ts'ang* 后蒼 there were men from *P'ei* 沛 and *Wen* 聞, but his two most remarkable students

were *Tai Té* 戴德 of *T'ong-liang* 通梁 and his nephew *Tai Cheng-té* 戴聖德.

Tai-té 戴德 revised the huge work composed by *Lieou Hiang* 劉向 and reduced to 85 chapters the 214 chapters of this too voluminous production; this resumé was called: The Great Annals of *Tai* 戴 *Ta Tai-ki* 大戴記.

Chen-té 聖德 retouched these latter annals and further reduced them to 46 chapters, this is called: The little Annals *Tai* 戴 (*Siao Tai-ki* 小戴記).

Towards the end of the *Han* 漢 dynasty a littérateur named *Ma Yong* 馬融 became the founder of a school called *Siao Tai Ki* 小戴記 "The School of the Little Annals" To the 46 chapters he added three others of his own composition, namely *Yué-ling* 月令, *Ming-t'ang-wei* 明堂位, and *Yo-ki* 樂記, and thus the work was made up of 49 chapters.

The commentary was composed by *Tcheng K'ang-tcheng* 鄭康成.

In the second year of *Han Siuen-ti* 漢宣帝, 74 B. C., *Heou Ts'ang* 后蒼 filled the office of *Pouo-che koan* 博士官.

In 1530 it was decided that he be considered the first author of the *Li-ki* 禮記. A sacrifice was offered in his honor and he received his present title, *Heou tse*, The Ancient Scholar.

Among the lettrés of the western hall he occupies 42nd place.

Tong Tchong-chou 董仲舒.

He was from *Koang-tch'oan* 廣川 and from his youth he gave himself up to the study of the *Tch'oan-ts'ieou* 春秋.

Under the reign of *Hiao King-ti* 孝景帝 156-140 B. C. he was the director of a flourishing school. His students never saw him raise his head, and such was his love of study that for three whole years he was not once seen in the garden.

In consideration of his literary talent the Emperor *Ou-ti* 武帝 gave him an official position in *Kiang-tou* 江都 (1), and

(1) *Yang-tcheou* (In *Kiang-sou*).

later, in *Kiao-si* 膠西. He dared to remonstrate with the prince regarding the government of his people, and finally had to resign and retire to private life, where he occupied himself entirely in study and in the composition of his books.

In important affairs the Emperor sent to ask his advice, and his replies were always full of wisdom. He composed a memorial to prove to the Emperor the superiority of the doctrine of Confucius to all the false doctrines. He also besough His Majesty to establish school in all the prefectures and sub-prefectures in order to bring back to honor the examinations for the bachelorship and licentiate.

He was the principal promoter of the return to Confucianism after the persecution of *Ts'in Che-hoang-ti* 秦始皇帝. He died at an advanced age. He composed works on canonical books, some supplications to the Emperor concerning the government of the people, and numerous verses which have come down to our times. His principal work is the *Tch'o'en-ts'ieou-fan-lou* 春秋繁露 in 17 books.

In the first year of *Tche-choen* 至順, 1330, a sacrifice was offered in his honor.

In the 29th year of *Ming Hong-ou* 明洪武, 1336, he was raised the title of Count of *Kiang-tou* 江都.

In the second year of *Tch'eng-hoa* 成化, 1466, his title was changed to Count of *Koang-tch'oan* 廣川.

Now he is designated by the title: Ancient Scholar, *Tong-tse*, which title was fixed by the decree of 1530.

He comes in 43rd rank among the lettrés honored in the western hall (1).

Tou Tch'o'en 杜春.

His other personal name was *Tse-tch'o'en* 子春 and the country of his birth was *Heou-che* 緄氏. The only exact date of his existence is the fact that he was 90 years of age at the

(1) *Hiao-tcheng-chang-yeou-lou* 校正尚友錄. Bk 14, p. 1.
Textes historiques Weiger S. J. p. 453.

end of the *Yong-ping* 永平 period, 58 A. D. He lived at *Nan-chan* 南山 and taught the *Teheou Koan-chou* 周官書 to the numerous scholars who attended his school. This work was one of those which *Ts'in Che-hoang-ti* 秦始皇帝 held in the highest horror and he proscribed its circulation.

Under the reign of *Han Ou-ti* 漢武帝, after the recall of the decree of proscription, a lettré named *Li* 李 happened to find a copy of this work and he presented it to the Emperor. It lacked one chapter which could not be found, but after much searching and much work the missing part was supplied and the work thus reconstructed in Six chapters was placed in the National Library.

During the reign of *Tch'eng-ti* 成帝, 32-6 B. C. the librarian, *Lieou Hin* 劉歆 found this work and rendered an account of it. Among all the lettrés in the service of *Wang Mang* 王莽, 9-32 A. D., the only one who could explain the *Teheou Koan-chou* 周官書 was *Tou Tse-tch'oen* 杜子春.

The two lettrés *Tcheng Tchong* 鄭衆 and *Kia K'oei* 賈逵 conducted researches to compare the texts with the cononical books, and then *Kia K'oei* 賈逵 composed his work entitled: *Teheou Koan-kiai* 周官解.

The lettré *Ma Yong* 馬融 was the author of the *Teheou Koan-tch'ouan* 周官傳 which came into the hands of *Tcheng K'ang-tch'eng* 鄭康成, who then wrote his commentaries *Teheou Koan-tchou* 周官注. In fact, all these works were imitated by *Tou Tse tch'oen* 杜子春.

In the 21st year of *Tcheng-koan* 貞觀 647, *T'ai-tsong* 太宗 offered a sacrifice to him. Hence, in 1009 he was designated under the name: Count of *Heou-ehc* 緱氏, and his final title: Ancient Scholar, *Tou-tse*, dates back to 1530.

He is placed in 44th rank in the gallery of lettrés honored in the western hall.

Fan Ning 范甯.

The country of his birth was *Choen-yang-hien* 順陽縣, in *Nan-yang-fou* 南陽府. His name of honor was *Ou-tse* 武子.

An indefatigable worker, he studied all the known books of his time. *Fan Ning* 范甯 was persuaded that the principal authors of the literary decadence during these troubled times were *Wang Pi* 王弼 and *Ho Yeu* 何晏. Thus he composed several dissertations for the purpose of exposing their errors. Having been made prefect of *Yu-tchang* 豫章, he open a school where more than a thousand students, come even from afar, rivaled one another in their ardor of labor.

The lettrés of the country were not the last to take advantage of the teaching of the canons which was given in this school. There, too, lived in retirement the famous lettré *Fan Siuen* 范宣, of *Tch'en-lieou* 陳留 who had left the career of mandarin in order to give himself entirely to study. *Tai K'oei* 戴逵 and other lettrés, drawn by his reputation for knowledge, joined with him, and his school became as flourishing as those the Kingdoms of *Ts'i* 齊 and *Lou* 魯.

The school of *Fan Siuen* 范宣 and that of the prefect *Fan-ning* 范甯 brought back to honor literary studies in the whole country. These two great lettrés were designated by their contemporaries under the name: "The two Fan'", just as later *Tch'eng Hao* 程顥 and *Tch'eng I* 程頤 were know as "The two Tch'eng'", *Fan-ning* 范甯 retired to private life and lived at *Tan-yang* 丹陽, but he continued to devote himself to study up to the time of his death which occurred in the 63 rd year of his age. He was the author of the *Tch'o'en-ts'icou Kou-liang Che tsi-kiai* 春秋穀梁氏集解.

In the year 647 *T'ang T'ai-tsong* 唐太宗 offered sacrifice to him, and in 1009 he received the posthumous title of Count of *Sin-yé* 新野.

In 1530 at the instance of *Tchang Tsong* 張聰 he received only private cult. After 1724 by order of *Yong Tch'eng* 雍正 he was honored anew in the temple of Confucius under the name: *Fan-tse*, Ancient Scholar. He occupies 45th rank in the western gallery.

(1) In *Kiang-si*.

At what period did *Fan Ning* 范甯 live?

The author of his biography does not say, but we can fix the time approximately with the details furnished us by the *Hiao tchen chang-yeou-lou* 校正尙友錄 Bk. 17, p. 3 and Bk. 18, p. 4. There it says that *Fan Siuen* 范宣, the contemporary of *Fan Ning* 范甯 and most probably about the same age, had a pupil named *Tai K'oei* 戴逵, but this later refused an appointment to public office which the Emperor *Tsin Hiao-ou-ti* 晉孝武帝 (373-397) offered him. We can conclude positively that *Fan Ning* 范甯 and *Fan Siuen* 范宣 lived in the IVth century, under the Eastern *Ts'in* 秦 dynasty. Giles gives the date as 339-441 B. C.

Han Yu 韓愈.

He was born at *Nan-yang* 南陽 in *Teng-tcheou* 鄧州 and his honor name was *T'oei-tche* 退之. His father, *Han Tchong-king* 韓仲卿, at first mandarin of *Ou-tch'ang* 武昌, became Custodian of the Archives. He died leaving his orphan son still very young. This child endowed with a remarkable memory, could learn and retain several thousand characters in a simple day. He studied all the canonical books and the different works in vogue at the time. He was admitted to the grade of doctor in 792 and three years later was appointed Great Examiner. In a memorial addressed to *T'ang Hien-tsong* 唐憲宗, he besought the Emperor to send troops to pacify the country of *Hoai-si* 淮西. The commander-in-chief of this expedition was *P'ei Tou* 裴度, and *Han Yu* 韓愈 himself was his adjutant.

On his return he was appointed Assistant Minister of Justice, 819, but he lost this office for having dared to write a memorial, the purpose of which was to stop a solemn procession for the reception of a relic of Buddha. In disgrace he was sent as sub-prefect to *Tch'ao-tcheou* 潮州. This country was suffering from a multiplicity of crocodiles; *Han Yu* 韓愈 wrote a prayer and the pests disappeared.

In the 2nd year of *Tch'ang King* 長慶, 822, he was

appointed Assessor of the Ministry for War. *Wang T'ing-ts'eu* 王廷湊 having revolted against the authority of the Emperor, *Han Yu* 韓愈 received the mission of bringing him back to his duty. He faithfully performed this task and was promoted to the office of Assistant to the Minister of Rites. He died at the age of 57 years, in the year 824, the last year of the reign of *T'ang Mou-tsong* 唐穆宗. After his death he received the title of President of the Ministry of Rites and was given the name *Wen-kong* 文公.

Han Yu 韓愈 was a savant of superior intelligence, of upright and loyal character. All the doctors of the empire admired his style which was commendable for its stamp of inimitable originality, and was comparable to that of *Mong Ko* 孟軻 and *Yang Hiong* 楊雄.

In spite of the unceasing invasions of the doctrines of Toaism and Buddhism under the *Tsin* 晉, 255, and the *Soei* 隋, 590, the doctrine of Confucius continued to girdle China like a cinture. *Han Yu* 韓愈 in his turn showed himself a terrible adversary of these false doctrines. His violent pamphlets, written in a nervous style, lived long after his death.

This letter wrote the *Tch'ang-li-tsi* 昌黎集. In the 7th year of *Yuen-fong* 元豐, 1084, *Chen-tsong* 神宗 honored his memory by offering him a sacrifice and by conferring on him the title of Count of *Tch'ang-li* 昌黎. In 1530 the Emperor conferred on him his present title: Ancient Scholar, *Han-tse*. He is honored in the western hall in 46th place.

After the death of *Han Yu* 韓愈 the people of *Tch'ao-tcheou* 潮州 built a temple in his honor behind the tribunal, then, in 1090 the sub-prefect, *Wang Kiun-ti* 王君滌 caused a new pagoda to be raised in his honor seven li to the south of *Tch'ao-tcheou* 潮州 (1).

Fan Tchong-yen 范仲淹.

A native of *Ou-hien* 吳縣 in *Sou-tcheou* 蘇州, he had the honor name of *Hi-wen* 希文. He lost his father three years

(1) Cf. *Kou-wen* 古文

after his birth, and his mother remarried to a man named *Tchou* 朱 of *Tch'ang-chan* 長山.

He showed himself studious from his childhood, and after six years of study at *Nan-tou* 南都 he mastered his five canons. The favorite theme of his compositions and dissertations was the cardinal virtues.

Under the reign of *Tchen-tsong* 真宗 in 1015 he received his doctorate, after which he changed his family name and personal name and was called *Sié K'i* 謝啟. He changed his name again during his residence in the Kingdom of *Tsin* 秦 and called himself *Tchang-lou Fei-pa* 張祿非霸 (1).

The Emperor *Jen-tsong* 仁宗, 1023-1056, confided several offices to him and he always filled them loyally.

In 1040 he was mandarin of *Yen-tcheou* 延州. In 1042 he set out to quiet the troubles in *Chen-si* 陝西. The following year *Ngeou-yang Sieou* 歐陽修 became his patron before the Emperor and he was admitted to an office at court.

Death took him in the 64th year of his life. His posthumous name was *Wen-tcheng* 文正 and his title of nobility, duke of *Teh'ou-kouo* 楚國.

On his tomb stone the Emperor had these four characters carved: Monument to a Praiseworthy Sage.

From the time of his youth he distinguished himself by his sobriety, his disinterestedness and his care for the commonweal. Severe with himself, he always showed affability towards others. With several thousand Mou of land which he bought outside the walls of *Sou-tcheou* 蘇州 he relieved the needs of his relatives and poor friends, and the entire revenue from his property was used to give doweries to poor girls, to procure rice and clothing for the unfortunate and to pay the funeral expenses of distressed families (2).

He was admitted to the rank of: Ancient Scholar, *Fan-tse*

(1) Cf. *Long-wen-pien-ing* 龍文鞭影 (*Hia-kiuen* 下卷) D. 34.

(2) *Kou-wen* 古文

Bk. 9; p. 25.

in the 24th year of *K'an-hi* 康熙, 1715, and was given the right to sacrifices in the temple of Confucius, where he occupies 47th place in the western gallery.

Hou Yuen 胡瑗.

He was born at *Hai ling* 海陵 in *T'ai tcheou* 泰州 and was given *I-tche* 翼之 for honor name. He remained ten whole years at *T'ai-chan* 泰山 completely occupied in study. His co-disciples were *Suen Fou* 孫復 of *Tsin-tcheou* 晉州, and *Che Kiai* 石介 of *Yen-tcheou* 衞州. After terminating his studies he taught the canonical books at *Ou-tchong* 吳中. The Emperor ordered him to his presence and have him the office of prefect of studies at *Pao-ning* 保寧 in *Hou-tcheou* 湖州 where he built two schools which effectively contributed to the diffusion of sound doctrine. From among his numerous pupils many attained to literary degrees.

In the first year of *Kia yeou* 嘉祐, 1056, he himself was advanced to academic degrees and was appointed professor at the imperial court. He died at *Hang-tcheou* 杭州 in 1056 at the age of 67 years.

Ngan-ting 安定, his first posthumous name, was afterwards change to *Wen-tchao* 文昭. He was the author of the following: *Tse-cheng-tsi* 資聖集 *Tchong-yong-kiai* 中庸解; *Tch'o'en-tsieou-k'ieou i* 春秋口義; *Yen-hing-lou* 言行錄.

His tablet occupies 48th place in the occidental hall. Since the year 1530 he has the right to official sacrifices, and is designated by the title: *Hou-tse*, Ancient Scholar.

Yang Che 楊時.

His honor name was *Tchong-li* 中立 and he was born at *Tsiang lo* 將樂 in *Nan-kien* 南劍 (1).

His genius was precocious: at the age of 8 years; he was

(1) at *Yen-p'ing* 延平 in *Fou-kien* 福建.

Cf. Long-wen-pien-ying 龍文鞭影 (*Chang-kien* 上卷) p. 13.

composing literary pieces and he studied successively all the books of literature and history. In the 9th year of *Hi-ning* 熙寧, 1076, he received his doctorate at the age of 23. He refused a mandarin office which was offered to him, and became a pupil of *Tch'eng Hao* 程顥 at *Hui-tch'ang* 許昌 or at *Ing-tch'ang* 穎昌 as others say. After the death of *Tch'eng Hao* 程顥 we see him joining the disciples of *Tch'en I* 程頤 at *Lo-yang* 洛陽. He became one of the most erudite men of his times.

Later he held the office of mandarin at the cities of *Lieou-yang* 瀏陽, *Yu-hang* 餘杭, and *Siao-chan* 蕭山. From a distance of a thousand li the lettrés gathered around him, and everybody called him: *Koei-chan-sien-cheng* 龜山先生. "The Master of *Koei-chan*".

He became second assistant of the Ministry of Public Works, then reader at the palace. He resigned his offices in the first year of *Chao-hing* 紹興, 1131. He retired to private life and devoted himself unceasingly to study and composition of books until the year 1135 when he died at the age of 83. He is known under the posthumous name *Wen-tsing* 文靖.

He especially directed his efforts against *Wang Ngan-che* 王安石 and his son *Wang Yu* 王雱, political and literary innovators, hostile to the clan of old conservative lettrés.

The vigorous protestations of *Yang Che* 楊時 contributed in great part to arouse the indignation of the lettrés who succeeded in 1177 in having removed from the temple of Confucius the statues of these two enemies of the old tradition.

Yang Che 楊時 propagated the doctrine of *Tcheou-tse* 周子 and the two *Tch'eng* 程 in *Fou-kien* 福建. He was the leader of the conservative lettrés of the south; the forerunner of *Tchou Hi* 朱熹 and *Tchang Tch'e* 張栻 who were inspired by his principles. His principal work is the *San-king-i-pien* 三經義辨.

Raised to the posthumous title of Count of *Tsiang-ló* 將樂 in the year 1497, he was inscribed on the list of those lettrés honored in the temple of Confucius and finally, in 1530 was

given his present title of honor: Ancient Scholar, *Yang-tse*.

He ranks in 49th place in the western hall.

Lô Ts'ong Yen 羅從彥.

His birth occurred in the year 1072 at *Cha-hien* 沙縣 in *Nan-kien* 南劍 (1) and he was given as honor name *Tchong-sou* 仲素. He was a disciple and fellow countryman of *Yang Che* 楊時. After having neglected his studies during the early years of his youth, he became studious and diligent in his work. When he heard that his fellow countryman *Yang Che* 楊時, disciple of the two *Tch'eng* 程, had been appointed mandarin at *Siao-chan* 蕭山, he went to him and at the end of a three days interview with the celebrated lettré he was convinced that a mistake was being made in the manner of teaching the classics. *Yang Che* 楊時 became very fond of him and directed him in his studies.

Lô Ts'ong-yen 羅從彥 built for himself a house in the mountains and there he remained for whole days plunged in the depth of studies.

He never left his retreat except to visit occasionally his former teacher, (retired at that time to *Tsiang-lô* 將樂 where he lived on the bank of the river) and he always returned delighted with his visit. He was given a small mandarinal office. His death occurred during *Chao Hin* 紹興, 1131-1164.

His pupils gave him the name: *Yu-tchang Sien-cheng* 豫章先生 the Master of Yu-tchang.

In the year 1241 he received the posthumous title: *Wen-tche* 文質.

His two most brilliant disciples were:

1° *Li T'ong* 李侗, better know as *Li Yen-p'ing* 李延平 because he was born in the city of that name.

2° *Tchou Song* 朱松 of *Sin-ngan* 新安 (2), the father of the famous Tchou Hi.

(1) *Fou-kien* 福建.

(2) *Hoei-tcheou-fou* 徽州府 in *Ngan-hoei* 安徽.

Lô Ts'ong-yen 羅從彥 wrote the following books:

Tsuen Yao-lou 遵堯錄; *Tch'o'en-ts'ieou-mao-che-kiai* 春秋毛詩解 *I-luen-yao-yu* 議論要語 *Tchong-yong-chouo* 中庸說; *Iuen Mong-kiai* 論孟解; *T'ai-heng-lou* 台衡錄; *Tch'o'en-ts'ieou-tche-koei* 春秋指歸.

In the year 1619 he was admitted to the temple of Confucius by decree of the Emperor *Wan-li* 萬曆 and was named *Lô-tse*, the Ancient Scholar.

He is found in 50th place in the western gallery.

Li T'ong 李侗.

Li T'ong 李侗 had the honor of being the teacher of the famous *Tchou Hi* 朱熹. He was born at *Kien-p'ou* 劍浦 in *Nankien* 南劍 (1), and was given the honor name of *Yuen-tchong* 愿中. His pupils called him: *Yen-p'ing sien-chen* 延平先生, the master of *Yen-p'ing*, and it is under this name that he has come down to posterity. After his brilliant course of studies which already drew the attention of savants, he learned that his fellow countryman, *Lo Ts'ong-yen* 羅從彥, disciple of *Tch'eng Hao* 程顥, had opened a school frequented by the best of the lettrés. He went to him and studies for several years under his direction, and in a special manner he devoted himself to the study of the *Tch'o'en-ts'ieou* 春秋 and the *Tchong-yong* 中庸.

These years of study being completed he retired and lived for more than forty years cut off from worldly affairs, applying himself to study exclusively.

Tchou Song 朱松 of *Sin-ngan* 新安 (*Hoei-tcheou-fou* 徽州府) was his friend and he confided to him the education of his young son, *Tchou Hi* 朱熹. *Li T'ong* 李侗 died as the age of 71. His posthumous name was *Wen-tseng* 文靖. *Tchou Hi* 朱熹. His pupil considered him a lettré of first rank. The *Yen-p'ing-wen-la* 延平問答 was written by him. His two sons

(1) *Fou-kien* 福建.

Li Yeou-tche 李友直 and *Li Sin-fou* 李信甫 after their admission to the licentiate became mandarins (1).

In 1619 *Wan-li* 萬歷 admitted him to the temple of Confucius where he is honored in 51st place under the title: *Li-tse*, the Ancient Scholar.

Tchang Tch'e 張枻.

A son of *Tchang Siun* 張浚, an official of the Kingdom of *Wei* 魏, he came into the world at *Mien-tchou* 綿竹 of *Kien-nan* 劍南 (1133) (2), and was given the honor name of *King-fou* 敬夫. From his early youth he proved himself as intelligent as he was original. Later he studied with the master, *Hou Hong* 胡宏. He endeavored constantly to reproduce in himself the likeness of the ancient Sages. Before entering upon the career of mandarin he wrote the *Hi-yen-lou* 希顏錄.

In the 5th year of *Choen hi* 淳熙 he was admitted to the rank of the great lettrés of the empire, and became steward at *King Tcheou* 荊州 in *Hou-pé* 湖北.

In 1180 he fell sick, but still had enough strength to write a memorial to the Emperor in order to give him some advice. He was only 48 years of age when he died.

His pupils named him: *Nan-hien Sicn-cheng* 南軒先生.

His works were: The *T'ai-ki-t'ou* 太極圖 and the *Luen-yu-chouo* 論語說. The posthumous name, *Siuen* 宣, was given to him in 1208.

In the second year of *King-ting* 景定, 1209, he was admitted to official sacrifice in the temple of Confucius with the title: Count of *Hoa-yang* 華陽. He is called: Ancient Scholar, *Tchang tse*, since the decree of 1530.

In the western series he is found in 52nd place.

(1) *Hiao tcheng chang-yeou lou* 校正尚友錄.

Bk. 14. p. 16.

(2) In *Se-tchoan* 四川.

Hoang Kan 黃幹.

His father *Hoang Yu* 黃瑤, censor under the reign of *Song Kao-tsong* 宋高宗, was an honest, intelligent and highly esteemed man. His son whose honor name was *Tche-k'ing* 直卿 was born at *Min-hien* 閩縣 in *Fou kien* 福建 and became a disciple of *Tchou Hi* 朱熹. In the early years of his studies he spent the nights without sleeping, or at most simply resting his elbows on a chair. *Tchou Hi* 朱熹, witness of this laborious existence, said of him: "This man is full of energy and is not afraid to take pains with his work. It is a great blessing to be with him".

Hoang Kan 黃幹 visited *Liu Tsou-k'ien* 呂祖謙 at *Tong-lai* 東萊 and conversed with him about literature.

Tchou Hi 朱熹 was in great admiration of *Hoang Kan* 黃幹 and gave him his daughter in marriage. Before his death he confided to him his books and said: "I die satisfied, for I know that in you I have an orthodox successor".

Hoang Kan 黃幹 became prefect of *Ngan-k'ing* 安慶 and always enjoyed a good reputation. He resigned his office at the time of the dissension between the innovators and the old conservatives. His disciples became very numerous and the named him: *Mien-tchai-sien-cheng* 勉齊先生.

His posthumous name was: *Wen-sou* 文肅. He wrote the *King-kiai* 經解 and the *Wen-tsi* 文集.

In 1724 *Yong-tcheng* 雍正 had him placed in the temple of Confucius in 53rd place, where he is honored under the name: Ancient Scholar, Hoang-tse.

Tchen Té-sicou 真德秀.

He was originally from *Pou tcheng* 浦城 (*Kien-ning* 建寧). At the age of 4 years he could recite from memory anything that he had read but once. In 1199 he became president of the Ministry of Public Works. At an interview with the Emperor he presented him with his *Ta-hio-yen-i* 大學衍義.

He became Minister of the Great Council. After his death he was given the title *Wen-tchong* 文忠. During the ten years in which he filled high offices he distinguished himself especially by the abundance of advice which he freely gave to the Emperor. He was overthrown at the time of the dispute between the conservative lettrés and the innovators.

His disciples called him: *Si-chan-sien-cheng* 西山先生. Among his works those deserving of notice are: *Hien-tchong-tsi* 獻忠集; the *Kiang-tong-kieou-hoang-lou* 江東救荒錄; the *Ts'ing-yuen-tsa-che* 清源雜誌; the *Ta-hio-gen-i* 大學衍義. In different authors he is given the two honor names of *King yuen* 景元 and *King-hi* 景希.

He was introduced into the temple of Confucius in 1436, and appointed Count of *P'ou-tch'eng* 浦城 in 1467 and received his present title: Ancient Scholar, *Tchen-tse*, in 1530.

He is the 54th personage in the western gallery.

Ho Ki 何基.

He was born at *Kin-hoa* 金華 in *Ou-tcheou* 婺州 (*Kiang-nan*) and his honor name was *Tse-kong* 子恭. He was a lettré of stately bearing, speaking but little and never laughed. He was a pupil of *Hoang Kan* 黃幹 and professed the theories of *Tch'eng I* 程頤 and *Tchou Hi* 朱熹. He always remained in private life and refused all offers that were made to him especially during the *King-ting* 景定 period, 1260-1265, and *Hien-ch'oen* 咸淳 1265-1275, when they tried to push him into the career of mandarin. He lived until the age of 81. His posthumous name was *Wen-ting* 文定.

The following are his works: *I-k'i-mong-fa-hoei* 易啟蒙發揮; *Kin-se-lou-fa-hoei* 近思錄發揮; *Wen-tse* 文集 etc.

In 1724 he was admitted to the temple of Confucius by decree of *Yong-tcheng* 雍正 and received the title: *Ho-tse*, Ancient Scholar.

He is the 55th of the series in the western gallery.

Tchao Fou 趙復.

The country of his birth was *Té-ngan* 德安 and his honorific was *Jan-fou* 仁甫. In the year *I-wei* 乙未, 1295, the imperial prince *Kouo* 闕, during an expedition against the Kingdom of *Song* 宋 seized *Tchao Fou* 趙復 and led him away with him. *Yao Tch'ou* 桃樞 having received orders to choose intelligent men for official appointments, entered into conversation with *Tchao Fou* 趙復 and was so favorably impressed by his talents that he brought him to the palace at *Ts'ien* 潛 where the Emperor *Che-tsou* 世祖 gave him an audience, *Che-tsou* 世祖 wanted to make him an officer in the expeditionary forces which he was sending against the troops of the Kingdom of *Song* 宋, but *Tchao Fou* 趙復 replied that a well bred son could not at any price be induced to assist the enemy to wage war against the country of his fathers. The Emperor admired his loyalty and did not insist. He was appointed director of the school *T'ai-ki-chou-yuen* 太極書院 which *Yang Wei-tchong* 楊惟中 had just built. This lettré composed the *Tch'ouan-tao-t'ou* 傳道圖; the *I-lo-fa-hoei* 伊洛發揮; the *Tchou-men-che-yeou-t'ou* 朱門師友圖; the *Hi-hien-lou* 希賢錄 etc.

Towards the end of his life he visited the country of the *Kiang* 江 and the *Han* 漢 and took for honor name *Kiang Han* 江漢. His student called him: *Kiang-han-sien-cheng* 江漢先生, the master *Kiang Han*.

In 1724 the Emperor *Yong-tcheng* 雍正 gave him the right of entry to the Confucian pagoda, where we find him honored in 56th place on the west, under the name, Ancient Scholar, *Ou-tse*.

Ou Tch'eng 吳澄.

His native country was *Tch'ong-jen* 崇仁 in *Fou-tcheou* 撫州 and his honor name was *Yeou-tsing* 幼清. It is narrated that at three years of age he was reading books of poetry and that at the age of five he was able to learn and retain more than a thousand characters in a single day, so marvelous was his

happy memory. He also studied all the canonical books and all the historical tracts. He tried to copy in himself the examples of the ancient sages. By an unexplainable misfortune he failed in his examination for the doctorate. With the arrival of the new dynasty of *Yuen* 元 he retired to the *Pou-choei* 布水 valley and devoted himself to writing books.

During the *Tche-yuen* 至元 period, 1280-1295, the Censor, *Tcheng-kiu-fou* 程鉅夫 was ordered to choose the most distinguished men of *Kiang-nan* 江南 for official charges. He found *Ou Tch'eng* 吳澄 in his little straw cottage and presented him with the inscription *Ts'ao-liu* 草廬. "The house of straw, which he wrote with his own hand. In remembrance of this fact the pupils of *Ou Tch'eng* 吳澄 named him *Ts'ao-liu-sien-cheng* 草廬先生. "The Master of the House of straw". *Tch'eng Kiu-fou* 程鉅夫 conducted the lettré to the Capital but he refused the office which they wished to give him giving as his excuse the advanced age of his mother.

At the beginning of the *Yuen-tcheng* 元貞 period, 1295, he was admitted to the body of academicians where he occupied an important post. He died at the age of 85, and received titles of honor and the posthumous name *Wen-tcheng* 文正.

His dress was simple; he was peaceful and composed in all his dealings with outsiders. From the age of 20 study was his sole occupation. When he had renounced the duties which he had to fulfil, he occupied himself entirely in study and in the composition of books, which absorbed all the free time which was left him by the thousands of lettrés attracted to him by the reputation of his knowledge.

Besides the commentaries on the canonicals, he left the following works. *Chang-chon-tsoan yen* 尙書纂言, *Hio-ki* 學基; *Hio-t'ong* 學統; *Se-lou-tche-yen-tsi* 私錄支言集; *I-wai-i* 易外翼; *Hiao-king-tchang-kiu* 孝經章句; *Hiao-tcheng-hoang ki-king-che-chou* 校正皇極經世書; *Ta-siao-tai-ki* 大小戴記; *Lao-tse Tchoang-tse-t'ai-yuen king* 老子莊子太元經; *Yo-liu* 樂律; *Pa-tchen-t'ou* 入陣圖; *Kouo-pouo-tsang-chou* 郭璞葬書.

In 1443, in the 8th year of *Tcheng-t'ong* 正統, he was introduced in the temple of Confucius, from which he was excluded in 1530. He came back again with the title of Ancient Scholar, *Ou-tse*, in the year 1737 under *K'ien-long* 乾隆.

He is the 57th Scholar in the western gallery.

Kim Li-siang 金履祥.

He bore the honorific *Ki-fou* 吉父 and his native country was *Lan-k'i* 蘭谿, of *Ou-tcheou* 婺州. From the earliest years of his infancy he showed superior talents and a capacity to retain things after one reading.

He studied profoundly all the canonical books and all the known works of his time. He was a decided partisan of the theories of *Tcheou tse* 周子 and *Tch'eng I* 程頤. At first he was a disciple of *Wan Pé* 王柏 and then went on to *Hó-ki* 何基.

He refused the offices which they wanted to give him during the *Te-yeou* 德祐 period, 1275. After the extinction of the *Song* 宋 dynasty, he applied himself solely to the composition of his works, and led a life of labor and solitude.

He contended that the *Tse-tche-t'ong-kien* 資治通鑑 of *Se-ma Koang* 司馬光, and the *Wai-ki* 外紀 of *Lieou Chou* 劔恕 were not always faithful to the documentary sources and did not merit credence as semi-historical productions. In consequence he took the *Hoang wang-ta-ki-tche-li* 皇王大紀之例 of the lettré *Hou* 胡, the *Hoang-ki-king-che-li* 皇極經世歷 of the lettré *Chao* 邵, then with the *Chang-chou* 尚書 as a guide, he traced these documents in the *Che-king* 詩經, the *Li-ki* 禮記, the *Tch'oen-ts'ieou* 春秋 and the *Kicou-che* 舊史, and then composed the twenty books entitled: *T'ong-kien-ts'ien-pien* 通鑑前編.

He wrote also the following books: *Ta-hio-tchang-kiu-chou-i* 大學章句疏義; *Luen-mong-tsi-tchou-k'ao-tcheng* 論孟集註攷証; *Chang-chou-piao-tchou* 尚書表注; *Jen chan wen-tsi* 仁山文集. His home was situated on *Jen-chan* 仁山, and for that reason his pupils called him: *Jen-chan-siencheng* 仁山先生.

"The Master of *Jen-chan*.

He died during the *Ta-té* 大德 period, 1297-1308. His posthumous name, *Wen-ngan* 文安, was given to him during the *Tche-tcheng* 至正 period, 1341-1368. *Yong-tcheng* 雍正 in 1724 ordered that in future his title be: Ancient Scholar, *Kin-tse*, and that he be honored in the temple of Confucius.

He is the 58th in the western series.

Tch'en Hao 陳澹.

His father, *Tch'en Ta-yeou* 陳大猷 received the doctorate during the *K'ai-k'ing* 開慶 period, 1259-1265; was an official at *Hoang-tcheou* 黃州 and composed a work entitled: *Chang-chou-tsi* 尚書集.

Tch'en Hao 陳澹 bore the honor name of *K'o-ta* 可大. He made a profound study of the canonical books and of the *Tai-ki* 戴記. He retired from public life when the *Song* 宋 dynasty fell, and he died at the age of 82.

The lettrés have given him two surnames: *Yun-tchoang-sien-cheng* 雲莊先生 and *King-koci sien-cheng* 經歸先生.

His epitaph was written by *Yu-tsi* 虞集, a minister of the *Yuen* 元 dynasty. He is the author of the: *Li-ki-tsi-chou* 禮記集說 (1).

Under the reign of *Hong-ou* 洪武, 1368-1399, his works were officially approved, and his commentaries were adopted for conferring degrees during the *Tcheng-t'ong* 正統 period, 1436-1450.

In the year 1724 the Emperor gave him his present title: Ancient Scholar, *Tch'en-tse*, and put his name on the list of lettrés honored in the west Hall, where he is found in 59th place.

Tch'eng Hien-tch'ang 陳獻章.

Sin-hoci 新會 in *Koang-tong* 廣東 was the place of his birth, and his honor name was *Kong-fou* 公甫. He was a man of

(1) His writings and those of his brother are made up of collections that are found in the Biography of *Tch'en I*. ②

good physical build, rather stout, and seven beauty marks adorned his right cheek. He was still young when his father died. He had a remarkable affection for his mother. His teacher was *Ou Yu-pi* 吳與弼. In the 12th year of *Tcheng-t'ong* 正統, 1447, he was admitted to the licentiate; then he continued his studies for several more years in a villa which he built for himself called *Yang tch'oen-tai* 陽春臺. In the fifth year of *Tchin-hoa* 成化, 1469, the Ministry of Rites did not judge him admissable at the time for the examinations for entry into an official career. He retired to *Pé-cha* 白沙 where he gave himself up to study, and the number of his pupils grew rapidly from day to day.

In the 18th year of *Tcheng-hoa* 成化, 1482, *Pang Chao* 彭韶, the mandarin of *Koang-tong* 廣東, together with the viceroy, *Tchou Ing* 朱英, proposed him to the Emperor for a mandarin office. *Hien-tchang* 獻章 refused the office and besought the Emperor to permit him to end his days in peace. He was given the title of academician, and came to the end of his life in the 13th year of *Hong-tche* 弘治, 1501, at the age of 73 years.

He did not write any books. His students gave him the name: The Master of *Pé-cha* 白沙. In 1573 *Wan-li* 萬曆 conferred on him the title of *Wen-kong* 文恭.

In 1584 the Emperor admitted him to the temple of Confucius where he receives sacrifices under the name: *Tch'en-tse*, Ancient Scholar.

He is the 60th personage in the gallery on the west.

Hou Kiu-jen 胡居仁.

Chou-sin 叔心 was his honor name. He was an inhabitant of *Kiang-si* 江西, and a native of *Yu-kan* 餘干. He was drawn to *Tch'ong-jen* 崇仁 by the renown of *Ou Yu-pi* 吳與弼 whose pupil he became.

Ambition never found a place in his heart, his was an upright spirit. He founded a school which he called "The school of Respect". His pupils became very numerous, and he

brought them together at *Mai-k'i-chan* 梅溪山 where he taught until his death which was premature, for he was only 51 years old when he passed away in the 52nd year of *Tch'eng-hoa* 成化, 1486.

He is the author of the *Kiu-yu-lou* 居業錄.

In 1583 he received the name *Wen-king* 文敬 and was admitted to the temple of Confucius with the title: Ancient Scholar, *Hou-tse*.

He is the 61st on the west.

Ts'ai Ts'ing 蔡清.

His family lived at *Tsin-kiang* 晉江 in *Fou-kien* 福建. His honor name was *Kiai-fou* 介夫. When he was a young man he went to seek *Sin ping* 林玘, the celebrated master who taught at *Heou-koan* 侯官 and he studied the *I-king* 易經 under his direction.

The doctorate crowned his brilliant studies in the 20th year of *Tch'eng-hoa* 成化, 1484. When he returned to the country of his birth he opened a school where he taught until the time when he was appointed Great Master of Ceremonies in the Ministry of Rites. *Wang chou* 王恕, the president of the ministry esteemed him highly and frequently consulted him on pending affairs and conformed to his expressed views in a double memorial, one relative to the government, the other dealing with the patronage of *Lieou Ta-hia* 劉大夏 as regards thirty candidates for official charges.

In 1506 the Emperor appointed him second examiner for Kiang-si but he undertook to give advice to the rebel, *Ning Wang Tcken Hao* 寧王宸濠, 1519-1520, and succeeded only in gaining enmity and had to resign his office. *Lieou King* 劉瑾 who was not ignorant of the unkind things credited to him by the lettré *Ts'ai-ts'ing* 蔡清, resolved to ruin him by obtaining for him a position at the court, but death suprised him in his native land, and he escaped the trap set for him. He was 56 years old when he passed from this world. His school is known

as: the school of *Hiu-tchai* 虛齋; He composed a work entitled: *I-king-se-chou-mong-in* 易經四書蒙引.

Under the reign of *Wan-li* 萬歷 he received the posthumous dignity of Assistant to the Ministry of Rites, with the honor name of *Wen-tchoang* 文莊. In the year 1724 he took his rank in 62nd place among the sages honored in the western gallery of the temple of Confucius.

His present title is: Tsai-tse, Ancient Scholar.

Liu K'o-en 呂坤.

Choa-kien 叔簡 was his honor name. He was from Honan, and a native *Ning-ling* 寧陵. He received his doctorate in the 2nd year of *Wan-li* 萬歷, 1574. He was sub-prefect in the cities of *Siang-yuen* 襄垣 and *Ta-t'ong* 大同. Under his energetic and intelligent administration marvelous progress was made in letters in the two prefectures. He was afterwards appointed censor and was sent as inspector general to *Chan-si* 山西. Finally he rose to the rank of Assitant to the Ministry of Justice.

Of resolute and uncompromising character he stood up against all opposition and in his memorials to the throne he energetically flayed the disorders that were slipping into administration at that time.

His frankness made enemies who succeeded in destroying his career, and he retired from public affairs without regret and took up the career of teaching.

He composed the following books: *Chen-in-yu* 呻吟語; *Yé-k'i-tch'ao cheng* 夜氣鈔省; *Sin-ki-tao-mé-t'ou* 心紀道脈圖; *Se-li-i* 四禮翼; *K'iu-wei-tchai-tsi* 去僞齋集; *Che-tcheng-lou* 實政錄, etc.

In 1826 *Tao-koang* 道光 made him partaker in the sacrifices offered to the sages in the temple of Confucius, among whom he figures in 63rd place under the name: Liu-tse Ancient Scholar.

Lieou Tsong-tcheou 劉宗周.

His family lived at *Chan-in* 山陰 in *Tche-kiang* 浙江. He was given *K'i-long* 起東 for honor name. His good bearing and intelligence made him remarkable from his youth, and later he proposed to imitate the example of the sages.

He was admitted to doctorate in 1601 and raised to the dignity of Censor. In the year *I Yeou* 乙酉, 1645, he heard that the city of *Hang Tcheou* 杭州 had suddenly fallen into the hands of the invaders. This caused him so much grief that he remained for 23 days without taking any nourishment, and he died weighed down with sorrow at the age of 68 years. He was at that time retired from public affairs. His uprightness and boldness dictated to him many counsels and many reproaches which he consigned to memorials presented to the Emperor. They brought down on him the displeasure of the Emperor and he was degraded.

Returned to his native country, he opened a school and his disciples became very numerous.

The celebrated school of *Tche-kiang* 浙江, named *Yang-ming-chou-yuen* 陽明書院 founded by *Wang Cheou-jen* 王守仁 fell into the hands of *Wang K'i* 王畿, of *Tcheou Jou-teng* 周汝登 then of *T'ao Wang-ling* 陶望齡, and of *T'ao Hi-ling* 陶奭齡, and the sound doctrine of the ancient lettrés little by little was impregnated with Taoist and Buddhist ideas on retribution, especially was this true during the administration of *T'ao Hi-ling* 陶奭齡. *Tsong-tcheou* 宗周 was filled with agony at this ill-omned change, and to counteract it he opened a school called: *Tcheng-jen-chou-yuen* 證人書院 where he caused the ancient traditions taught by *Wang Cheou-jen* 王守仁 to flourish once more.

His works which comprise a hundred books are entitled: *Lieou-tse-tsiuen-chou* 劉子全書. He had taken the surname of *Nien-t'ai* 念臺 and his students also called him: The Master *Nien-t'ai* 念臺.

In the 41st year of *K'ien-long* 乾隆 he was honored with the posthumous name of *Tchong Kiai* 忠介.

Tao-koang 道光 in the 2nd year of his reign, 1822, ordered that he should hence forth have the right to official sacrifices, and that he be admitted to the western hall of the temple of Confucius. There he is honored in the 64th place under the title: *Lieou-tse*, Ancient Scholar.

