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# 《礼记》英译

(西汉) 戴圣·编纂

罗志野·译



中华经典英译丛书

SEVEN SACRED BOOKS OF CHINA

# 《礼记》英译

*LI JI*

**ON PROPRIETY**

[SOCIAL AND INDIVIDUAL BEHAVIOR]

Compiled by Dai Sheng

Translated by Luo Zhiye

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## Preface

The Seven Sacred Books of China contains all works in the Four Books and the Five Classics. The Five Classics are *Yijing*, the earliest Chinese natural philosophy; *Shangshu*, history of ancient China; *Shijing*, the book of ancient poetry; *Liji*, about ancient China's social and individual behavior; *Zuozhuan*, the annals of Lu's history from 722 BC—468 BC by Qiu Ming, the left historiographer. The Four Books are *Lunyu*, the analects of Kong Qiu, and *Mengzi*, Meng Ke's political and social philosophy; the other two books the *Great Learning* and the *Golden Means* which are the two articles collected in *Liji*. So my translation is called the Seven Sacred Books of China.

The Seven Sacred Books of China is the most important collection of Chinese classics. Since the 18<sup>th</sup> century each book among the Four Books and the Five Classics has been translated into different languages. With the development of language and advancement of society, the old translation cannot satisfy the readers today who wish to have a new translation. In this case there arose a strong desire to translate it in my deep mind. Now this translation has been fulfilled through twenty-eight years' tremendous efforts.

The Seven Sacred Books of China is the cream of the Chinese cultures, passes the great tradition of Chinese philosophy on to the world, and explains the essentials of Ru-school (Confucianism): benevolence, social and individual behavior, and the golden means.

*Yijing* is the earliest natural philosophy both in China and in the world. Yi means change which tells the readers that all things in the world are in change without end. It expresses the great materialistic tradition and seeds the brilliant dialectics. *Shangshu* is the first written history in China. It tells the world that how the Chinese people stepped on to civilization after innumerable hardships. *Shijing* is the first selected works of China's poems. It deeply pictures the ancient China's society, hardships of the ancient people and endless wars among states, and sings the praises of the people's pure love and their heroic achievements. *Liji* is a classic of Ru-school's social and political philosophy which studies the social order in human society, governmental system of the states, and social and individual behavior. *Zuozhuan* is a book to explain *Spring and Autumn*, the first annals of Lu's history from 722 BC—468 BC in the world. Its writer was Qiu Ming, the left historiographer in the state of Lu. It can be called as a historical model in the world. The most important lesson *Zuozhuan* gives to human beings is that he who wants to contend for hegemony would be in failure at the end. *Lunyu*, the quotations of Kong

Qiu recorded by his students, is about Kong Qiu's ideas of his Ru-school including philosophy, moral principles, politics, economics, social problems, psychology, literature and education. It is said by the people that the use of half theory from *Lunyu* may make the land under heaven in peace and tranquility. Meng Ke's political and social philosophy was written by Meng Ke and his students Wan Zhang and Gongsun Chou. Meng Ke developed Kong Qiu's ideas of Ru-school in this work.

The following things deserve special mention.

1. *Yijing* is very difficult for readers to understand, especially its gua-pictures. It has 8 elementary gua-pictures: qian is ☰, kun is ☷, dui is ☱, li is ☲, zhen is ☳, gen is ☶, kan is ☵ and xun is ☴. There are 64 compound gua-pictures composed of the 8 elementary gua-pictures. The original gua-pictures are not easy to distinguish this from another. So I use some symbols to take the place of gua-pictures as follows: p is for ☰, q is for ☷, p1 is for ☳, p2 for ☱, p3 for ☲, q1 for ☵, q2 for ☶, q3 for ☴. For examples, Qian 1 is composed of two ☰, so it is pp; zhun is composed of ☳ and ☱, so it is p3q2. Each gua has a number, qian 1 is the first one with its number 1 and weiji is the last one with its number 64. Each gua has 6 yao and each yao is composed of a long line or two short lines. A long line stands for yang, and two short lines for yin. We use 9 to replace yang and 6, yin. Each gua's serial numbers of yao are given from the bottom, for example zhun is composed of ☳ above and ☱ below. Zhun is the third gua with its number 3, and its serial numbers are given from the bottom: 3091, 3062, 3063, 3064, 3095, 3066. The first yao is the last long line, and the last yao is the first two short lines.

2. Most quotations in each book have not been given the source. I give the source in the bracket. For example: "It is said in *Shijing*: 'How much glad the junzi is! He is the parent of the people.' [From *Liji—The Great Learning* 14]" When I translated it and added the source in the bracket: "It is said in *Shijing* [210202, *Odes-Papyrus on South Hill*]: 'How much glad the junzi is! He is the parent of the people.'" 210202 is the number of this poem *Papyrus on South Hill*.

3. It is about the translation of Kongzi. Kongzi was the ancient Chinese sage. Kongzi's surname is Kong, his second name is Qiu, and his style is Zhongni. We may say Kong Qiu in his name, or we may call him Kongzi which is a honorific title used for the learned man. The western scholars called Kong Qiu "Confucius" which is after the Romans' name, so it is not proper.

4. It is about 君子[junzi] and 小人[xiaoren]. In western scholars' translation, 君子 is translated as gentleman; 小人 is as the common people, or small man, or the mean man. They are not proper. In English "gentleman" is one man who is polite and well-educated with excellent manners and always behaves well. "Gentleman" and "the common people, or small man, or the mean man" in their conceptual meaning are not equal to 君子 and 小人. In China's classics 君子 and 小人 have their special implications. In the thirtieth year of Duke Xiang [574 BC, 3], there was an old laborer working in public project. He was a

common people, but he is a junzi [君子]. Sometimes, a state-prince [sovereign] was but a xiaoren [小人], not a junzi. Many ancient Chinese junzis were rustic people living in seclusion among the forests and deep mountains, and found enjoyment by labor to support their own lives. They advocated credit, took morality as the root and loved the people under heaven. When they met the wise sovereign, they would help him to practice government; when they met the fatuous ruler, they retired to the mountains and forests. They have been respected by the Chinese people in history. Xiaoren has more different meanings. It was said in Zuo zhuan: "Junzi advocates ceremony and xiaoren, labor."<sup>[1]</sup> It was also said in Guoyu<sup>[2]</sup>: "Junzi administers government and xiaoren, labor." It means that junzi was in his office and xiaoren was ruled. But it does not mean that those in office were all junzis. Those officials who took bribes and bent the law and were corrupt were xiaorens, not junzis. Zipi, the prime minister, in the state of Zheng, had said to his minister Zichan: "I am told that the junzi strives to understand what is great and far, and xiaoren strives to know what is small and short. I am indeed a xiaoren."<sup>[3]</sup> Here Zipi called himself xiaoren in order to show his modesty. So from my part that if 君子 and 小人 are translated into junzi and xiaoren is better than gentleman and the common people.

5. It is about gongzi (公子) and prince (王子). Ancient China's rulers were much different from ancient European kings in their marriages. In the sixteenth century Henry VIII in England had only one wife as his queen and he could not marry another before divorcing from his wife. His son was called prince. But in ancient China the sovereign or the king might have many wives. It was said in *Of Miscellaneous Ceremony [Liji]*: That the king has his principal wife as his queen, but he has ladies, maids in palace, court-women, wives and concubines.<sup>[4]</sup> All these women were called as female officials; they were all his wives in actual. He would have a lot of sons called gongzi. One of them who would succeed to the throne was called the crown prince. When one gongzi [prince] was set on the throne, most of other gongzis might flee to other states. In loyal house, the gongzis by the principal wife and the gongzis by the other wives [concubines] were different. In history many troubles took place from the struggle between gongzis. In this case, here I hold that I use "gongzi" to take the place of "prince" is proper.

I try my utmost to use clear and exact English to communicate the meanings of the original writings. It is not necessary to give explanatory notes. Valuable comments from readers are sincerely appreciated.

Translation is in actual an interpretation of the original. The original text can not be changed, but the interpretation will be changed with the time for the implication of the original is developed.

I express my heartfelt gratitude to Guangdong Peizheng College who provides money for the publication of this translation. I also thank the authors of the following works for their useful notes and explanations: Feng Liangen and other authors' *A Whole Explanation of the Five Classics and the Four Books*; Nan Huaijin's *Yijing* in the

vernacular; Lu Shaogang and others' *A Dictionary of Yijing*; Zhou Bingjun's *Shangshu* in vernacular; Jiang Hao and others' *A Whole Explanation of Shangshu*; Zhou Zhenfu's *A Translation of Shijing*; Wang Fengchun's *A Whole Explanation of Zuozhuan*; Liu Li's *An Explanation of Zuozhuan*; Yang Tianyu's *An Explanation of Liji*; Yang Bojun's *An Explanation of Lunyu*.

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# 曲礼上第一

## 1. Qu Li [ I ]

### *Elements of Propriety*

*[A miscellaneous discussion of ceremonial usages]*

1. Qu Li tells us that do not be without carefulness, with the deportment as serious as thinking so deep, and the words as calm as sure or certain. Such an expression will make the people easy.

2. Arrogance should not be produced, desire not be indulged, aspiration not be self-satisfied and pleasure not reach the extreme.

3. As for a wise and virtuous man, you should be close to and respect him, fear him slightly and love him. You should know the weakness of the man you loved and know the strength of the man you hated. To help the needy by use of your wealth accumulated and to lead your life by use of a changeable style.

4. As for wealth, do not get what you should not get. In distress, do not escape what you should not escape. In a difference of opinion, do not oppress the opponent. In distribution, do not seek for more than what you should get. Do not call the other to account while feeling uncertain and express what you consider while feeling certain.

5. To sit should be as upright as the deceased actor [one who plays a deceased actor in the sacrifice] and to stand as reverent as one who is sacrificing. Ceremony and propriety should be tactful and the sending-on of diplomatic mission should follow the local customs.

6. Ceremony is used to determine the human relations near or remote, to make clear the points you doubt, to distinguish agreement and disagreement and tell what is right and what is wrong.

7. Speak according to ceremony, neither fawn on others as you please nor say what is useless. Act according to ceremony, neither go too far, nor despise and injure others, and nor like familiarities without seriousness. The cultivation of your body and mind and the keeping of your words are called good behavior. What you act is right and what you say with the rites is the substance of ceremony.

8. About ceremony, one should get the way from others, but not ask others to obey him. One who is willing to learn should seek instructions from a teacher, but the teacher will not go to teach him.

9. Morality, benevolence and righteousness cannot be performed without the rites. The instruction of the people to put customs in order cannot be perfect without the rites. Dispute and argument cannot be discriminated without the rites. The sovereign and ministers, or the father and the son, or the elder brother and the younger brother cannot determine their status without the rites. The relation between teachers and pupils while learning cannot be close to each other without the rites. Ranks, armies and laws will lose their dignified power without the rites. The offering of sacrifices to the spirits cannot show sincerity and gravity without the rites. Therefore a junzi shows courtesy with respect, modesty and decline.

10. The parrot can learn to speak, but it is a bird. The chimpanzee can learn to speak, but it is a beast. Now if a man is without good behavior, though he can speak, does he have not a beast's mind? Birds and beasts are without the rites, so the father and son may have a common wife. When the sages came to the world and worked out the rules of propriety, they educated the people by use of it and made the people know the difference between beasts and themselves.

11. In the ancient time the people thought highly of morality and stressed repayment. Courtesy should demand reciprocity. If you give some gifts and not in return, or if some gifts is given to you and you not in return, they are not with the rites. Society will be in calm if the people know courtesy, and trouble will occur in society if they lose courtesy. So we cannot but learn it.

12. The rules of ceremony are used to restrain yourself and respect others. Even he is lowly and insignificant, to him should be given honor, how much more should the noble and significant? The noble who knows how to love courtesy will not be arrogant and luxury-loving. The lowly who knows how to love courtesy will have a lofty aspiration without cowards.

13. When one is born to his ten years old, he is called a child and begins to learn. When he is twenty, he is called a younger one and he may be capped. When he is thirty, he is called a mature one and he should marry a wife. When he is forty, he is called a robust one and may be used in government offices. When he is fifty, he is called a thoughtful one, he may be appointed in an official position. When he is sixty, he is called an elderly and he may direct and instruct others. When he is seventy, he is called an old man and he may give all his duties in sacrifices in the ancestral temple to his son by his principal wife. When he is eighty or ninety, he is called an advanced man. A seven-year-old child is called a naughty child. Even if a seven-year-old naughty child or an advanced man in his eighty or ninety, is chargeable with crime, he will not be punished. A man in his 100 years old is called a centenarian and he should be fed.

14. A senior official of seventy years old should return his office to his sovereign. If he is not allowed to resign, he should be given both stools and staff. If he is on service outside or abroad, he should have his wife by him. When travelling for work, he will be allowed to ride an easy carriage. He may call himself as "I" [the old man] in other state and call himself by his name at court. He should tell them the laws of his state when the foreigner asks him about government affairs.

15. When you discuss something with an elder, you should carry a stool and staff to follow him. When he asks some questions, you cannot reply without modesty. If not, it is without the rites.

16. As a son or daughter, he/she should make both parents warm in winter, cool in summer, sleep well at night and inquire their health in the morning. They should not quarrel with those who are of the same generation.

17. As a son, he should decline the carriage and horses given by the sovereign three times [this sentence is not related to the passage]. In this case, the people of towns and villages praise him filial, his brothers and kinsmen praise him kind-hearted, his fellow-officers praise him brotherly, those who follow the same path praise him benevolent, and those who communicate with one another praise him sincere.

18. As a son, when he visits his father's friend, he should not enter or leave without permission, and not reply without being asked. These above are a filial son's qualities.

19. As a son, he should inform his parents before going out, present in front of his parents when he comes, travels, he should have a fixed place, learns, a certain contents. In common communication he should not say the word "old". To treat one who is twice as old as himself should serve him as his own father; ten older than himself he should respect him as his elder brother, and five older than himself he should walk a little behind him. When there are five people sitting together, the elder should have another seat [mat].

20. As a son, when he is at home, he should not occupy the elder's position, nor sit in the middle seat, nor walk on the middle of the road, nor stand in the middle of the doorway. In the holding of ceremony for feasts or drinks he should not be the master, but listen to the elders. In sacrifice he should not be the deceased actor. He should infer the implication of his parents' words, do not climb up high, not down to the deep, nor slander others as he pleases and nor laugh or play carelessly.

21. A filial son should not plot against others, nor go to the dangerous place lest he stains the reputation of his parents. When his parents are alive, he will not die for his friends and not promise his own savings.

22. As a son, his cap and clothes will not use a white border when his parents are alive. When his parents died, he takes his father's place, and his cap and clothes will not use a color border.

23. Do not use falsehoods to teach children and the children should not be in a fur

jacket or a skirt. To stand, he must be straight; to hear, he must not incline his head. The child should hold the elder's hand with his two hands, when the elder wants to hold his hand. When the elder bends to whisper in his ear, he answers with his hand to cover his mouth.

24. When following his teacher, he should not cross the road and talk to the other. When he meets his teacher on his way, he should have ten bows to him and stand with his two hands cupped before his chest. If the teacher asks him, he should answer. If not, he should retire quickly. When following an elder to walk up a level height, he should keep his looking as the same as the elder does. When they climb up a city wall, he should not make gestures, nor call out.

25. When he goes out and lodges in a hotel, he should not be rude without politeness like at home. When he is about to enter a hall, he must greet with top voice. When he sees two pairs of shoes outside the door and hears the sound come to his ear, he may enter. He cannot enter if no sound comes out. Entering the door, he should keep his eyes cast down with his hands to hold the door bar and without turning his head to look. Leave the door open if it was open, or shut it if it was shut. When he finds some others to enter after him, he should not shut the door tightly. Do not tread on the shoes outside the door, nor stride across the mat to take a seat. He should walk to the corner of the mat with his robe to be held. He then answers some questions in carefulness.

26. A senior officer or a general officer who goes in and comes out of the door of a sovereign should walk along the middle post on the right without treading on the threshold.

27. If you enter a door with a guest, you should let the guest walk first at each door. When reaching the bedroom, you should enter it at first and make the mat well, and then come out to receive the guest in. The guest should decline and the host invites his guest to go in. When you enter the bedroom, you as a host should move to the right and the guest, the left. You walk towards the east steps and the guest, the west steps. If the guest is lower in rank than that of the host, he should follow the host to go towards the east. After the host's decline again and again, the guest then goes towards the west steps. Before their going up, then the host should decline in modesty and then the host goes up at first followed by the guest. Going up the steps they should ascend each step with a stop, and then ascend one step by another successively. To ascend the east steps by moving the right foot first, and ascend the west steps by moving the left foot first.

28. Outside the screen or the curtain that separates two parts you do not walk quickly. In the hall or to carry jade in your hands you should not walk quickly. In the hall you should walk in tiny paces, out of the hall you walk in small and quick paces. In the room one should not hold out his arms while walking and not extend his elbows while sitting with the other. To hand something to the other who stands there you should not kneel down, and to hand something to the other who sits you should not stand.

29. When you clean up for the elder, you should use a broom to cover the dustpan and use your sleeve to keep out and sweep while retiring, lest the dust reaches the elder with the dustpan towards himself. To hold the elder's mat is like to hold the crossbeam of a sweep. You should ask the direction of the elder's sleeping. If his sleeping is between south and north, the seat in the west is the respectful position. If between east and west, the seat in the south is the respectful position.

30. If the guest is not invited to the feast, the space of one zhang [about 3.33 meters] should be left between the mats. The host should kneel to tidy up the mat, and the guest should press the mat by saying of decline. If the guest wished to remove one mat on top of another, the host should decline to permit him to do so. When the guest sits down, the host may take his seat. The guest should not say anything before the host questions him. The guest is about to go to his seat without looking anxious. He may hold his robe with his hands one chi [1/3 meter] from the ground. His upper clothes should not be lifted and his feet should not tread on the mat.

31. If the teacher's tablets or lute are just under your nose, the student should kneel down and remove them. Never stride across them.

32. If you sit there without eating and drinking, you should keep quiet at the back. If you sit there to eat, you should be quiet at the front. To sit should keep quiet with a natural posture. You should not say something mentioned by the elder. You may keep a natural expression and listen to it sincerely. Do not cut the other's words short and say what the other has said. When you ask something you should rise. If you ask further you should rise again. When your father or teacher calls you, you should not say 'yes', but stand up and answer.

33. When you are on one you respect, you should sit by him without remaining any space. You do not rise when seeing others of your same generation entering. One who holds a torch comes, you also rise. When the food is sent here, you may rise too. The respectful man comes, you may stand up.

34. At night you should change a new torch before it is burned out. Do not shout at your dog in front of a respectful guest. When the host arranges your food you may decline and never spit.

35. When you are sitting in attendance on a junzi and find that he yawns and stretches, and about to hold his staff or shoes or see the sun's coming down, you should rise and ask to be allowed to leave. When you are sitting in attendance on a junzi, someone says to the junzi that he should wait a little for something to be told to him. Then you should go out of the room and wait outside.

36. Do not listen with your ear inclined to, nor answer with a loud voice, nor look sideways and nor in low spirits. Do not walk out in strutting, nor stand with one leg raised. Do not sit with your two knees as wide apart as a dustpan, nor sleep on his stomach. Tie your hair lest it scatters and do not take off your cap. Do not let your chest

bared while working and the lower garment reveal in hot weather.

37. When you are sitting in attendance on the elder, you should not go into the hall with your shoes, nor take off them in front the steps. When you put on your shoes you should kneel down by side. If you put on them before the elder, make them move at first and then put them on by stooping down.

38. When there are two men sitting or standing together, you should not get yourself in, nor pass between them. Men and women should not sit together, nor use the same coat hanger or towel or comb. A sister-in-law and a brother-in-law do not greet each other, nor let the concubine of your father wash your lower garment. Social gossips should not come to the women's rooms, nor that of the women's rooms come outside. A young girl may wear the sachet after being promised in marriage. No male may enter her room unless some great occasion takes place. When an aunt, a sister or a daughter who has married out goes back home, brothers should not sit with them on the same mat or eat by use of the same dish. The father and son should not sit on the same mat.

39. A male and a female should not know each other's name, unless the matchmaker proposes a marriage alliance. Before receiving betrothal gifts, they should not have affection communication. The date and month of wedding ceremony must be registered, and be told their ancestors in the ancestral temple. The neighborhood and his fellow-officers should be invited to the feast to give importance to unlike positions of the male and the female. Do not marry a wife of the same surname to him. When you buy a concubine without her surname, you must consult divination. Do not make friends with a widow's son unless he is talented.

40. When you congratulate your friend on his marrying, you would say that, "Having learned you make a feast for your neighborhood and fellow-officers, I am now to send you this present." The poor may not send the gifts of money or others. The old may not labor for that.

41. Don't name your son by a name of the state, nor of the date of a month, nor of any illness hidden in the body, nor of a mountain or ariver.

42. Sons and daughters should be distinguished the elder and the younger. When a son is at his age of twenty, he should hold a ceremony capped and be styled. He should be called by his name before his father and his sovereign. When a daughter is promised in betrothal, she should use a hair-pin to hold her hair and receive her style.

43. The arrangement of feasting ceremony is as follows; the cooked meat on the bones is placed on the left, the sliced meat on the right. Cooked millet is placed on the left of the men and soup on the right. The minced meat cooked is farther, and vinegar and sauce near, the steamed onions and like beside; wine and like on the right. When dried meat and sirloin are arranged, the bent is on the left, and the straight on the right.

44. A guest who is lower in position should hold his rice bowl and decline with some

polite words, the host treats his guests with politeness too. When the guest sits again, after offering sacrifice the feast begins. They eat what is the first to be offered to sacrifice, and then they eat according to the order. After three dishes are finished, the host persuades the guests to eat the sliced meat and the cooked meat on the bones. Before the host finished, the guest should not wash.

45. The feast is over, the guest may help to make the table and hand these to the attendant by his side. The host asks his guest not to put these dishes in order and makes him take his own seat.

46. In attendance on an elder at a meal, the host gives him the dishes, he should express his thanks with a bow and then he eats. If not, he does not bow to him.

47. When they have a meal together, each should not eat his fill alone. One is not allowed to wring his hands.

48. Do not roll the millet into a ball, nor place the leftovers into the bowls, nor make one's mouth to drink soup. In eating do not make noise, nor crunch the bones, nor place the fish or meat you have eaten into the dishes and nor throw the bones to the dogs. Do not eat only one food you like, nor spread the cooked millet. Do not use chopsticks while eating millet. Do not swallow at one gulp down soup, nor add some condiments to it, nor keep picking your teeth. Do not drink condiments such as vinegar and like. If the guest makes condiments for himself, the host should say that he is not good at cooking. If the guest drink condiments such as vinegar and like, the host may say that he has not enough preparation. Soft meat should be bitten by teeth, dried meat could not be bitten and roast meat could not be gulped down. The meat is over, the guests may kneel to move away the table and give them to the attendants. At this time the host may decline and the guests sit down again.

49. When you are in attendance on an elder with drink, he passes a cup of wine to you, you should rise and go to the place where the wine vase is kept, bow and then receive it. The elder will say to you that do not bother, and then you may return to your own position and drink. When the elder holds the cup high but he has not emptied it, you the junior may not drink.

50. The elder gives a gift to his younger generation or one who is in low position, they may not decline. When the sovereign gives you a fruit to eat, if it has a kernel, you should place the kernel in your bosom after eating it.

51. When you are in attendance on your sovereign at a meal, the sovereign gives you food that is left. If it is a vessel that may be washed, you may eat without placing it in another vessel. If it is in a vessel that cannot be washed, you should place it in another.

52. The food that is left is not used to offer sacrifice. The father eats the food left by his son and the husband eats that left by his wife which is not used to offer a sacrifice, too.



53. When an elder is accompanied by you at a feast, the host gives the elder a portion and another portion is given to you. You should not decline. You sit by the side of the elder without politeness and decline.

54. If there is vegetable in soup, you may use your chopsticks to eat. If the soup is pure without vegetable, you will not use them.

55. When you pare a melon for the heaven's son, the melon is divided into 4 parts covered with a piece of fine linen. When you pare a melon for the state-prince, the melon is divided into 2 parts covered with a piece of fine linen. When you do it for a minister, you only pare it without a piece of linen to cover it. When you do it for an officer in low position, you only cut its stalk. The common man will eat it with his teeth.

56. When your parent is ill, as a young man, you should wear your cap without combing your hair, walk without correcting your manner, speak without the chosen words, and not play your lute and other musical instruments. You should taste a little meat, and your look should not change while drinking, nor show your teeth while laughing, nor swear the people while angry. When your parent's illness is gone, you may resume the former manners. One who suffers misery should sit on a mat separated from the others. One who is mourning for his parent should sit on a single mat.

57. In the seasons full of rains you should not present fish or soft-shelled turtle to the officers. If you present a bird, you should cover its head. If it is a domestic fowl, this need not be done as that. He who presents a carriage and horses should hand over the whip and rein to the opposite. He who presents the coat of mail should hold the helmet in his hand. He who presents a staff should hold it by the end. He who presents a captive should hold him by his right hand. He who presents grain should carry with him the right part of the receipt. He who presents millet should have a measure. He who presents cooked food should bring with him both sauce and pickles. He who presents land should carry with him the contract.

58. Anyone who gives his bow to the other should let the string keep upwards if it is bent, and keep the back upwards if it is unbent. He who gives his bow should use his right hand to grasp the end of the bow and his left hand the handle on the palm. Both the giver and the receiver should bow to each other. If the host bows down on the ground, the other moves a little to avoid his ceremony. If the host accepts the bow in person, he should accept the bow from the guest's left hand, and uses another hand to hold the handle of the bow on his palm. Both face to the same direction to perform the rite of giving and accepting.

59. When you hand a sword to the other, you should make the hilt towards the left. When you hand a dagger-axe to the other, you should make its handle forwards and its sharp edge behind. When you hand a spear to the other, you should make the handle in front.

60. He who presents a small stool or a staff should wash them clean at first. He who