

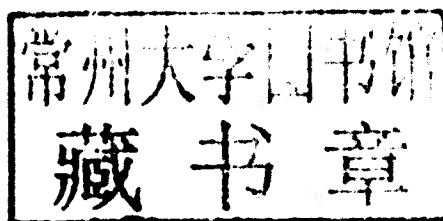
The Illustrated
BOOK of
Confucius

Zhou Chuncai



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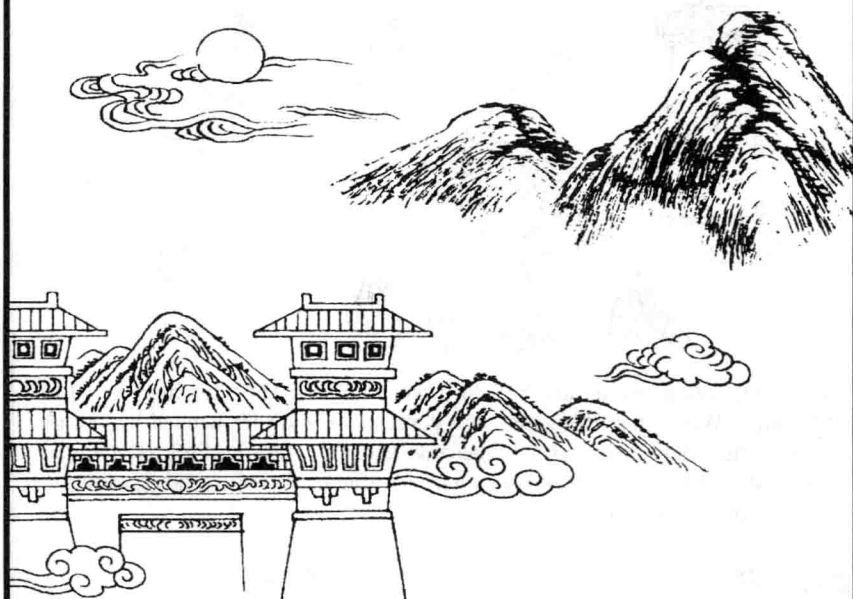
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Introduction

Qufu in Shandong Province is bounded on the east by Mount Meng, on the north by Mount Tai, on the south by Mount Yi and on the west by the curving rivers Yi and Si. The land is fertile here, with bumper harvests. Richly endowed by Nature, Qufu was one of the cradles of the Chinese race. Because an emperor in ancient times, Shao Hao, was supposed to have built his capital at Qufu the



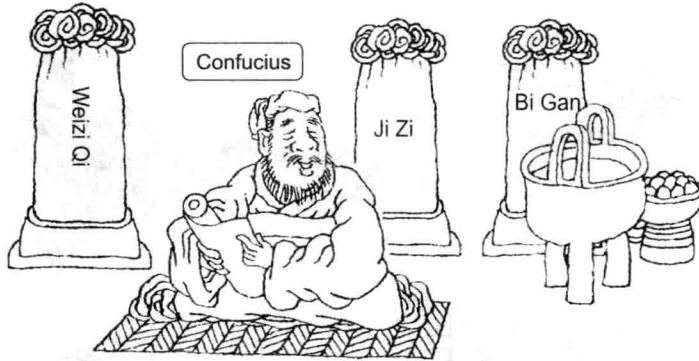
area was also known as "The Shao Hao Site." Following the Xia (2070-1600 BC) and Shang (1600-1046 BC) dynasties, Qufu was the capital of Lu, one of the feudal states under the Zhou Dynasty (1046-256 BC). The State of Lu had the function of protecting the royal House of Zhou from the Yi barbarians in the east.

Qufu got its name ("winding hillock") from its topography. During the Spring and Autumn Period (770-476 BC) it gradually became a center of China's cultural heritage, as it preserved the rites and music of the earliest times of the Zhou Dynasty. It was by means of this rich store of cultural relics that Confucius, the founder of Confucianism shaped the value system and spiritual creed of the Chinese people. Confucius, in fact, was an important representative of a pivotal era in world civilization.

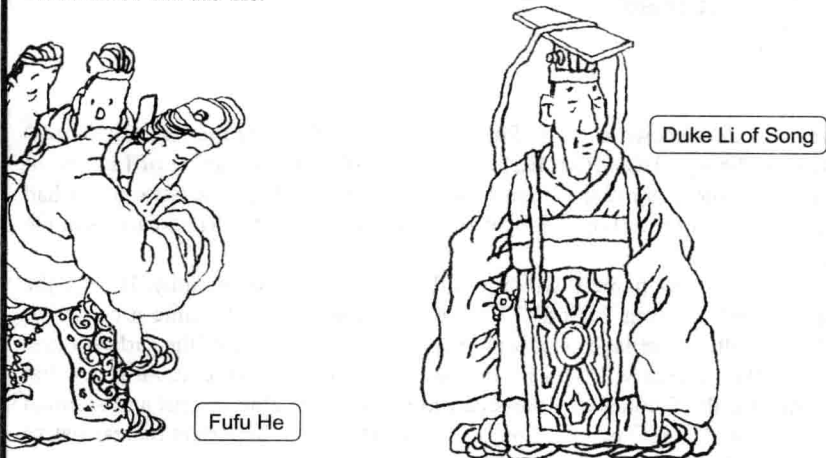
Part 1 The Lineage of Confucius

Confucius, named Qiu and styled Zhongni, was descended from royalty. According to *Records of the Historian: The Family Line of Confucius*, Weizi Qi, an elder brother of the tyrant King Zhou of Shang (the last ruler of that dynasty), and one of the "Three Worthies" of that time (along with Ji Zi and Bi Gan) was Confucius' distant ancestor.

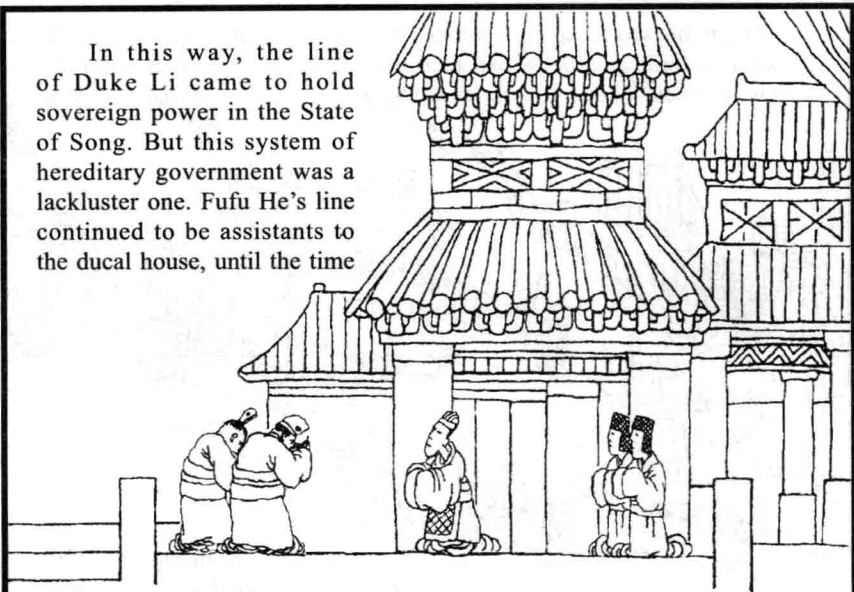
In the early years of the ensuing Western Zhou Dynasty (1046-771 BC)



Weizi Qi was given as his fief the State of Song. He built his capital at Shangqiu. Weizi Qi's fifth-generation descendant Fufu He handed his throne over to his younger brother, who became Duke Li of Song. Fufu He became a minister in his brother's government. Confucius was the tenth-generation descendant of Fufu He.



In this way, the line of Duke Li came to hold sovereign power in the State of Song. But this system of hereditary government was a lackluster one. Fufu He's line continued to be assistants to the ducal house, until the time

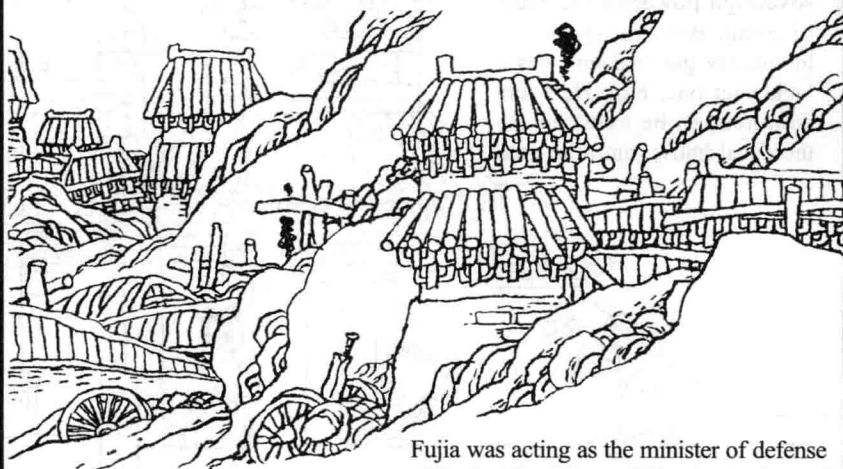


of Fufu He's grandson Zheng Kaofu.

Zheng Kaofu was well versed in scholarship and reasoning. Known to posterity as a gentleman of modesty and refinement, he was thoroughly acquainted with the literature of the preceding Shang Dynasty (1600-1046 BC), and edited the *Famous Odes of Shang*, which eulogized the exploits of the founders of that dynasty, for the Grand Historian of the Zhou court. Although he held an official position from the ruler of the State of Song, Zheng Kaofu was modest and courteous, and came into conflict with no one.



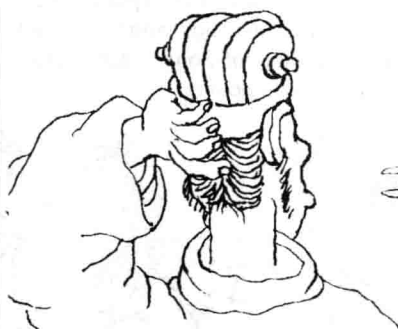
But in his son Kong Fujia's time, there was a great deterioration in the situation. According to the *Second Year of the Reign of Duke Huan of Lu* (710 BC) in the ancient history book known as the *Zuo Zhuan*, in that year Kong



Fujia was acting as the minister of defense of Duke Yi of Song. This was a time of incessant warfare "Eleven wars in ten years," which caused the common people great distress and roused their enmity.

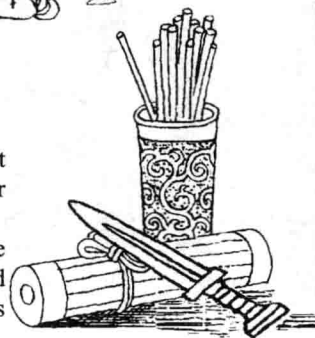
"Oh, What a charming creature!

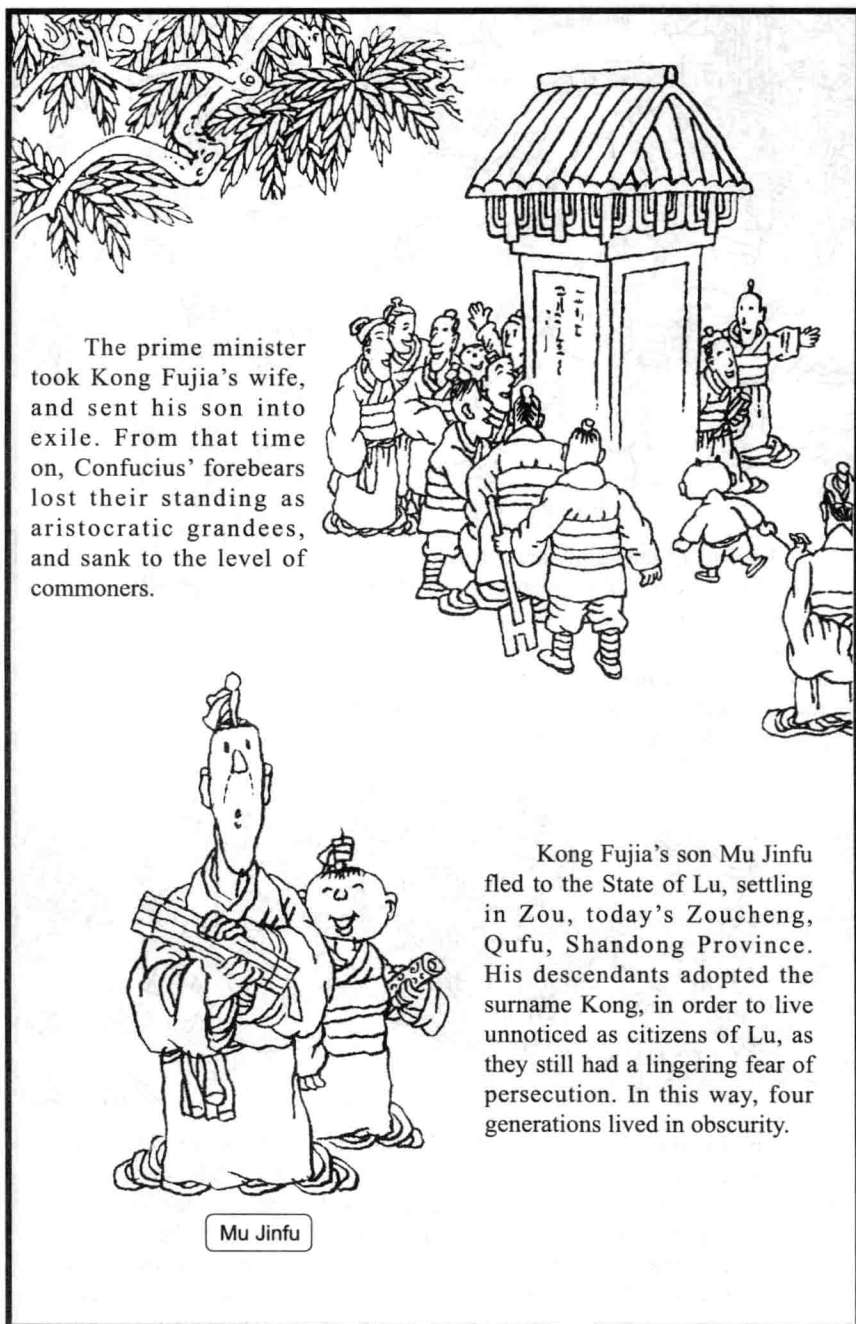
Just at this time, Kong Fujia's

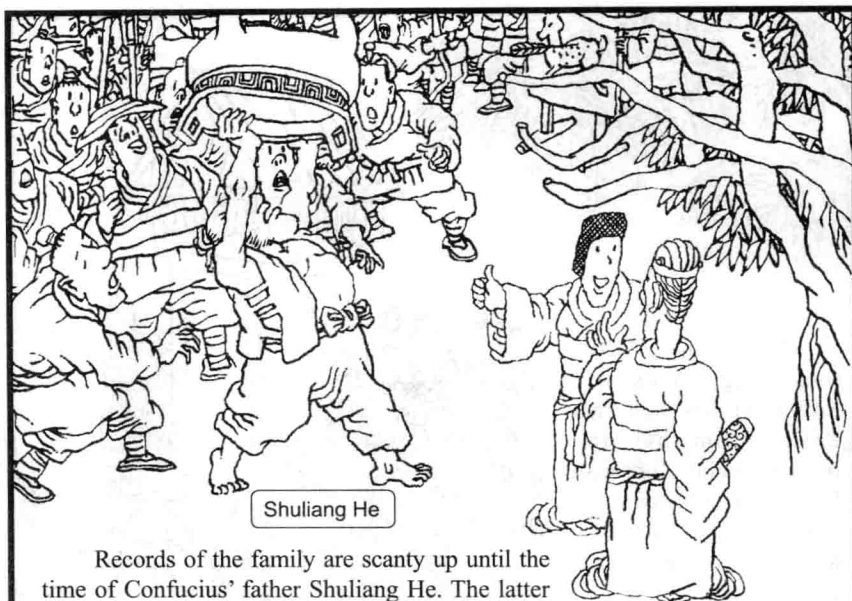


political rival the prime minister happened to meet Kong's wife on the road, and was enchanted by her youth and beauty.

The prime minister, taking advantage of the people's unrest to further his own ambition, staged a bold palace coup, during which Kong Fujia was slain, as was Duke Yi when he tried to intervene.



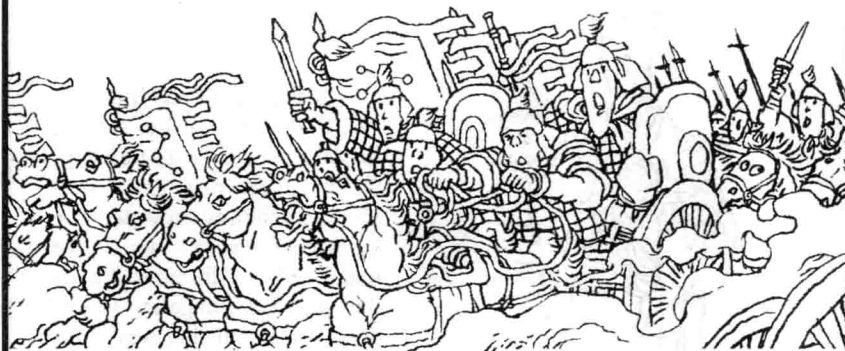




Shuliang He

Meng Xianzi

Records of the family are scanty up until the time of Confucius' father Shuliang He. The latter was a martial arts expert, who, because he grew up in Zou, was also known as Zouliang He. He was a powerfully built man of enormous strength. This and his reputation for courage secured for him a position in the household of Minister Meng Xianzi.



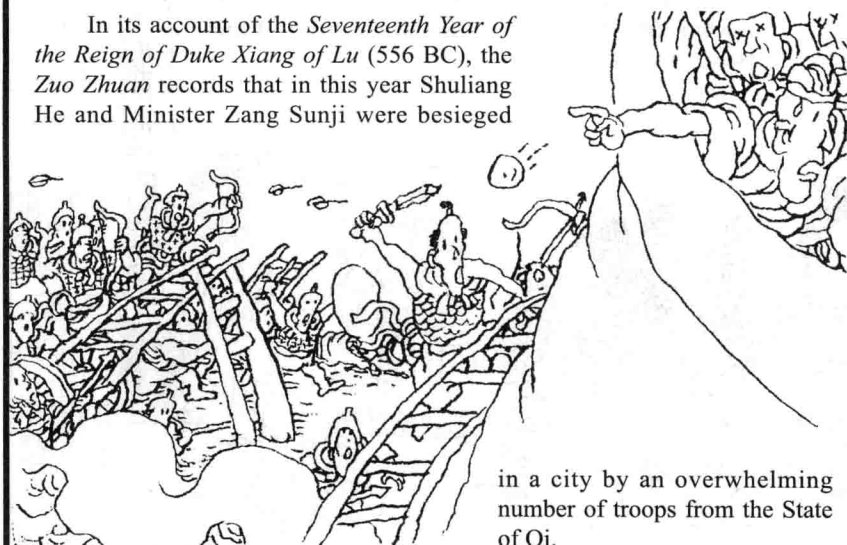
According to the *Zuo Zhuan's* record of the *Tenth Year of the Reign of Duke Xiang of Lu* (563 BC), Shuliang He accompanied the duke's army on an expedition against the small State of Biyang (south of present-day Zaozhuang City, Shandong Province). Although Biyang was a dependency of the State of Lu it was given to much intrigue. As soon as their capital was besieged by the invading forces the people of Biyang threw open the gates and pretended to surrender.

The Lu forces fell into the trap. They swarmed into the city like bees, only to find that when about half of them had got inside, a suspended gate started to be lowered, which would have barred entry to the other half of the army. Seeing the danger, Shuliang He used his great strength to prevent the gate trapping his comrades. Because of his bold action, all his comrades escaped to safety.



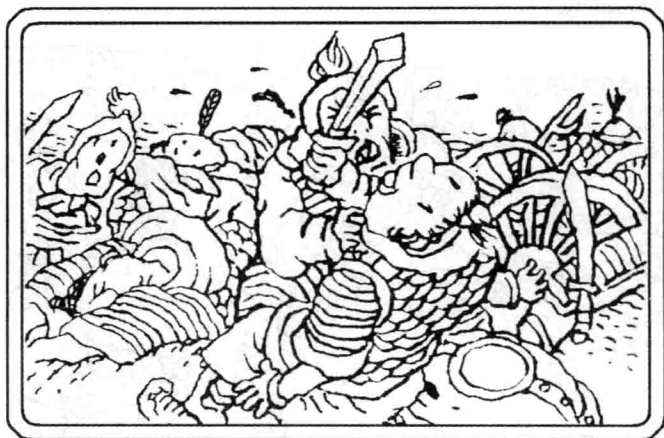
Shuliang He

In its account of the *Seventeenth Year of the Reign of Duke Xiang of Lu* (556 BC), the *Zuo Zhuan* records that in this year Shuliang He and Minister Zang Sunji were besieged

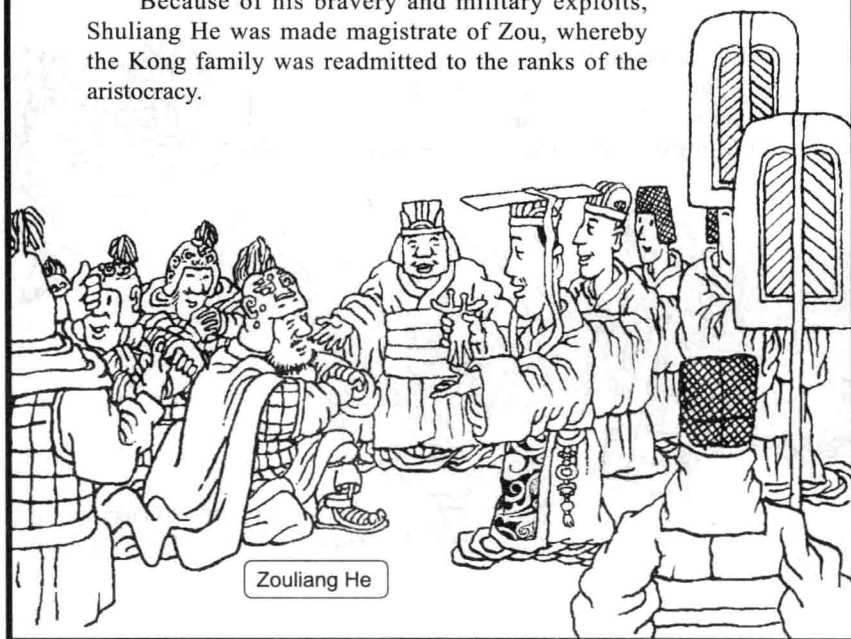


in a city by an overwhelming number of troops from the State of Qi.

One night Shuliang He reconnoitered the enemy's position, and sent 300 picked men under cover of darkness to break through the besiegers and escorted Zang Sunji out. This they did, and returned to the city without being detected.



Because of his bravery and military exploits, Shuliang He was made magistrate of Zou, whereby the Kong family was readmitted to the ranks of the aristocracy.



Zouliang He

With his wife, a lady of the Shi family, Shuliang He had nine daughters. He then took a concubine, who bore him a son, Meng Pi. Unfortunately the boy was lame, so Shuliang He, aged over 60, sought the hand of a daughter of the powerful Yan clan of Qufu.

The Yan family had three eligible daughters. The elder two were



unwilling to marry the old man despite the lofty esteem in which he was held, but the youngest, Zhengzai, generously consented to the match. She soon became pregnant, and ten months after the marriage gave birth to a boy – Confucius.

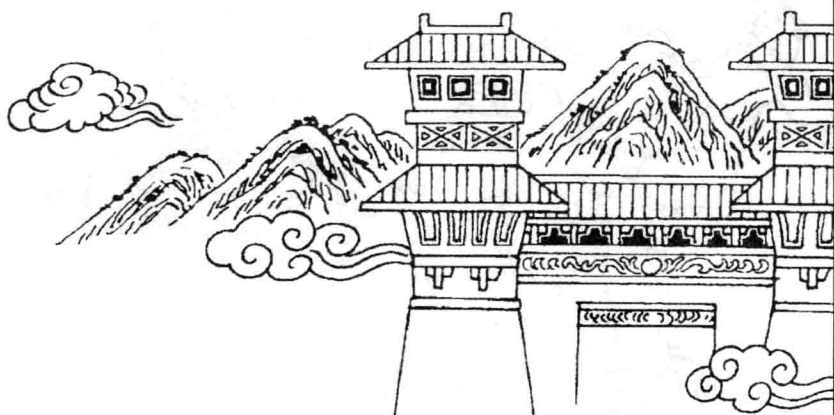
Confucius was born with a bump on his head, and so was called Kong Qiu [Qiu meaning “hill”] Before his birth, his



parents had prayed for a boy at Ni Hill, and since he was the second son he was also called Zhongni [Zhong meaning “second in line”].

Concerning the birth of Confucius, a passage in the ancient history book *Records of the Historian* has been interpreted to refer to the unseemly disparity in the ages of his parents, with some holding that it indicates that Confucius was illegitimate.

But the world is full of unexpected changes. Shuliang He did not live to be supported by his favorite son in his old age. Only three years after Confucius was born, he passed away, and the burden of raising and



educating the boy fell on the shoulders of the young Zhengzai. In order to get away from squabbles with Shuliang He's other wife, concubines and numerous daughters, Zhengzai moved away from the Kong family with her son to Qufu City, and settled in a place later called Queli.



Part 2 Teaching Himself and Supporting Himself

Confucius' boyhood was filled with hardship. From his earliest years he had to help his mother with the housework. Later he reminisced about this: "In my youth I was of lowly status, and so I mastered many menial pursuits."

Nevertheless, his sensible mother never neglected her son's education and upbringing.

Qufu was the capital of the State of Lu. It had been a fief of the Duke of Zhou, and his son Bo Qin, on going to Lu brought with



him complete sets of the texts of the rituals and music of Western Zhou Dynasty (1046-771 BC). And so Lu got a reputation for being the home of ceremony and propriety. Han Xuanzi, a grandee of the State of Jin, gasped in astonishment upon observing the etiquette of Lu: "The Rites of Zhou are fully preserved in Lu. Now I have come to appreciate the virtue of the Duke of Zhou and why Zhou is fit to rule!" In fact, the reason Confucius' mother chose to go to live in Qufu was that it was steeped in scholarship.

