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
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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 pretentious 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.
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 emperial 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 magnificient 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 degree 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
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
most illustrious authors. The reader will thus meet real Chinese personages whom no European hand has glossed over or disfigured. In persusing 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 show 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.
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POPLULARISATION
of Confucianism, Buddhism and Taoism in China

SECTION 1.
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!
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* 相理衡真, 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'icou-chan* 尼邱山 to which his mother made a pilgrimage.

   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.

   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.

   Bk. 7. p. 3.

7. *Long-sang* 龍顬. 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* 崇顔. Eye lashes and eyebrows long, thick, elegant. He will be wealthy all his life.
   Bk. 2. p. 3.


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. *Pien-tch'er 軋齶*. Teeth set in order, two by two. He will never have to fear poverty. "ibid".

   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 ice and palms of the hands like those of a tiger's paw.

16. *Pien-chie 耳胻*. Calousness of the sides, bones in very peculiar form. Originality of character — talent that will rise above the ordinary.

17. *Sieou-kong 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.

   Bk. 5. p. 10.


   Bk. 5. p. 3.

A chinese adage says: "*Tou-li-ming-pe* 腹裡明白 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'ieou 注顔.** 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 提肩.** Broad shoulders — sure sign of riches and happiness.
   Bk. 5, p. 8.

26. **Ti-tsoou 地足.** High insteps — a presage of great wealth.
   Bk. 5, p. 8.

27. **Kou-k'iao 谷窪.** 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. **Tchc-fou 深腹.** 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 隻下.** The legs relatively short in comparison with bust. Such a man will possess the official seal and will acquire great benifices.
   Bk. 2, p. 6.
32. **Mo-liu 末佬.** 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'í 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 sours 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-tchee 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-iven 手握天文.** The lines on the palm of his hand forms the character t'iên 天. This is the characteristic of a saint.
   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-huei 視若營四海. Eyes brilliant, capable of searching the four seas.


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’u-en 身長九尺六寸. He was nine feet six inches tall.

49. Yao-ta-che-wei 腰九寸圍. 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 纣 because he had revolted against the new dynasty, named the duke of Song 宋 Wei-tse-k'ii 微子启, 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 長丘, it is actually the sub-prefecture of Chang-k'icou 長邱, in the department of Koei-Te-fou 肥右府, in Ho-nan 河南. Wei-tse-k'ii 微子启, after having lost his only son, passed over the duchy of Song 宋, to his second brother Wei-tchong 微仲, also called Yen 衛, 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, K'ong 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 孔叢梁, also called K'ong Ko 孔穌. Chou-liang 叢梁 was his surname; Ko 穌 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 Feihien 貨縣, of Litchou-fou 淄州府.

(2) Cf. Ti-li-yun-pien 地理沿編; Li-kitchou-che 禮記注疏; Che-ki-tche-i 史記測義; Hiang-tang-tou-lao 鄉漢譜考; Tou-ling-tsouo-tch'oaan 社林左傳; Ho-tchou-kia-yu-jen-sing-kiai 何註家譜本姓解.

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)

By the Empress by a concubine

Tchou 纣 Wei-tse (K'i) Tchong-yen (Se) 仲衍 (思)
(Cheou sin 受辛) 徽子 (啓) Ki 稹

Ting-kong-chen 丁公申
Ming-Kong-Kong 涂公共
Yang-kong-hi 涂公熙

Fou-fou-ho 弗父何 Li-Kong-fang-se 厉公方祀

Family name changed to Kong 孔

Che-chou 周父周
Che-fou-cheng 世父腸
Tchong-k'ao-fou 正考父

Mou-kin-fou 木金父
Pe-hia 伯夏

(Kong) Chou-liang-Ko (孔)叔梁絎

by his first wife - by his first concubine - by his second concubine.

Che 施
Daugthers Mong-pi 孟皮

Tcheng-tsai 徵在
K'ong tse 孔子
(Confucius)

(Cf. Chen-sien-t'ong-kien. Bk. v. art. VIII p. 4-7)
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 孚 (郯), of the duchy of Lou 鲁. This city of Tseou 孚 was located 60 li to the east of Se-choei-hien 泗水縣, and depended on the prefecture of Yen-tcheou-fou 兒州府, 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 顔: the youngest of the three was called Tcheng-tsai 微 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 微 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 己西 552 BC (2).

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(1) Mong-p'i had a son Tse-mie-tchong 烏慶忠, honored in the pagoda of Confucius Cf. No. 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-tsa1 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 Kiu-feou-hien 曲阜縣, in the prefecture of Yen-tcheou-fou 兖州府, 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).

Ming-t’ong-tché 明一統解 Bk. 23, p. 5.
(2) Ho-tchou-kia-yu-pen-sing-liai 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.
Apparition de la licorne à Kiué-li.
*The Apparition of the Unicorn at K’ieu-li.*
THE UNICORN APPEARED AT K'UÉ-LI.

Before the birth of Confucius a unicorn (K'i-lin 麒麟), appeared at K'iué-li 閠里, 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 徽在 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 No 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 Choie-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.


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

Lou che yukuen 路餘論 bk. 6. p: 3. 552, the 27th day of the 8th month. 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 month.

2nd opinion: 551.


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 閘里 is situated about 3 li S. W. of K'iué-fou-hien 曲阜縣 (1).

(1) Che-ki-tchë-i 史記測譜 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 Ping-tchong 妾平仲 or Yen Ing 妾婴, 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 官, or, as another document has it, Chang-koan (上官) (3).

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(1) King-tch'ouan-i-i 經傳釋義
The Che-ki 史記 says that the parents of Confucius were buried at Fang 藩 in K'iu-feou-hien 曲阜縣, Cf. Ou-tchou-t'ou-k'ao 五洲圖考 (Asie) p. 58.

(2) Che-ki-tchê-i 史記譜儀
Hiao tcheng-chang-yeoulou 校正年譜
(3) Ho-tchou-kia-yu 何註家語
Wang tchou kia-yu 王註家語

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Bk. 7. p. 6.
Bk. 47. p. 2.
Bk. 47. p. 2.
Bk. 18. p. 8.
Bk. 8. p. 11.
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-k'i-chê-i 史記測經 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'iné-li 開里, his natal village (2).

(1) Che-ki-teh'ě-i 史記測議  Bk. 47. p. 3.
(2) Ho-tchou-kia-yu 何註家譜  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-hoan gave birth to Pé-yu: the child was called Li 薫, 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 Li-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-hoan che 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-jeou 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) Ho-tchou-kia-yu 何註家語  
(2) Hiang-tang-t'ou-k'ao 須注考
  Li-li-tchouchou 禮記注疏
  Ou-tchou-t'ou-kao 五洲圖考
Bk. 8, p. 11.  
Bk. 2, p. 4.  
Bk. 6, p. 12.  
(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 鄚 (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 功 堡 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 凤凰) 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 禹 瑚, 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 鄚 is the present city of Tan-tch'eng-hien 鄯城縣, sub-prefecture of T'cheou foun 滁州府, the territory of which extends into the Province of Kiang-sou 江蘇.

(2) Tou-lin Tsou-o-tech'oen 杜林左傳 Bk. 39. p. 15
Entrevue avec le sous-préfet de Tan-tcheng.

The Interview with the Sub-prefect of 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 (Tan-teh'eng hien 鄰城縣). 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

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 師襄於 (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 女王".—Siang tse 襄子 arose, bowed before Confucius and said to him: "you are a saint. This melody is called: Ode to Wen-wang 女王 (2).

(1) His family name was Che 師; the character was changed into Choai 師 at the time of the elevation of the descendants of Se-ma Che 貝馬師 to the throne in 365.
(2) Han-chei-wai-tch'ouan 雑説外傳 Bk. 5. p. 5.
Che-ki-tch'e-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 example, 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 Siang-tse.
Entrevue de Confucius et de Lao-tse.
The Interview of Confucius and of Lao-tse.
INTERVIEW BETWEEN CONFUCIUS AND LAO-TSEÉ.

In the year *Koei Wei* 春未, 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).

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(1) *Chen-sien-t'ong-kien* Bk. 5. art. 9. p. 7. 8.  
*Che-ki-tch'ë-i* 史記測議 Lao-tse t'eh'ouan 老子傳 Bk. 63. p. 2.  
*Cheng-tsi-t'ou* 聖庭圖 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.

_Tch'ang Hong Speaking at Lieou Wen-kong Eulogizes Confucius._
TCH'ANG HONG EULOGISES CONFUCIUS.

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

Tch'ang Hong 長弘 said to Lieou Kiaen (Wen-kong) 劉卷 (文公): "Tchong-ni 律尼 (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 成象, he speaks like Yao 禹 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) Whover the author of this extraordinary eulogy may be, he certainly cannot be accused of having spared the incense!

(1) Tch'ang Hong 長弘 was originally from Se-tch'ou 四川. He was an extraordinary musician, an officer of Ling-wang 靈王. He was killed by the inhabitants of Tsin 蜀 during the reign of King-wang 郊王. The people of Se-tch'ou 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 Hoan 恒, 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 聲錦圖 p. 16.
Les seaux symboliques.

The Symbolic Seals.
Confucius explains the meaning of a temple's murals to his disciples.

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* 舜 and *Chao* 蹆, *Kie* 戍 and *Tcheou* 縣 (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 *Tch'eng 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 footsteps 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 lettres. The sovereign who used the lettres, 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?

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

(2) *Cheng-tsi-t'ou* 聖跡圖 p. 17.
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 gaven 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 Mono Teou-kien 磨兜堅 (2).

(1) Heou-tsi 后稷
(2) Cheng-tsi-t'ou 聖跡圖

p. 18.
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 麓王, (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 麓王 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'ê-i 史記測議 Bk. 28, p. 7.
Cheng-tsi-t'ou 聖論圖 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* 知平子 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 *Ts'i* 齊 (1).

Confucius was at that time in the duchy of *Ts'i* 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 mandarinate! However, he did not obtain it, as we shall soon see.

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

(2) *Che-ki-teh'ei* 史記測議
*Cheng-tsi tou* 聖跡圖

Bk. 28. p. 7.

p. 24.
Confucius charmed by the musical harmonies loses the taste for food for three months.
Confucius rebuté quitte le royaume de Ts'i.
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 晏婴 (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 Tsi 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 Tsi 齊 (1).

(1) Che-ki-tch'é-i 史記通議
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 one's 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
Entrevue de Yang Houo et de Confucius.
Interview of Yang Houo 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 士鉄, minister to K'ing-Kong 頤公, duke of Ts'in 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 Tsi 齊, where he had taken refuge, turned towards that of Ts'in 晉, which received his very inhospitably. He betook himself them to Kanhcou 齊侯, 13 li S.E. of Tch'eng-ngan hien 成安縣 in Tche-li, and thence sent a petition to King-Kong 頤公, 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 Tsi 齊 and asked help from him; let him then apply once more to the same source".

He commanded him to retire from Kanhcou 齊侯, and the unhappy exile had to reenter the principality of Tsi 齊. In 513 he made a new attempt which met with no better success: his enemies sent 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.


(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).

Confucius fait la leçon à son fils Pé-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 mandar
in 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 mer-
chandise.

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 濮上縣, Chau-tong 山東.
(2) Ho tchou-kia-yu 何注家語 Bk. 1, p. 1.
Cheng-tsi-t'ou 聖跡圖 p. 25.
Chen-sien-t'ong-kien 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).

(1) *Ho-tchou-kia-yu* 何注家語  Bk. 1. p. 3.
(2) *Ho-tchou-kia-yu* 何注家語  Bk. 1. p. 5.
*Cheng-tsi-t'ou* 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 at the Interview of "Kia-kou".

Confucius à l'entrevue de "Kia-kou".
CONFUCIUS AT THE CONFERENCE OF “KIA-KOU”.

In the year 500 B.C., the 10th year of the reign of Duke Tim, the two princes of Ts‘i 藥 and of Lou 魯 held a conference at Kia-Kou 夹谷; 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 藥, 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 exampliary 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-k‘iu 梁丘 據: “Can you fail to recognise the degradation of the duchies of Lou 魯 and Ts‘i 藥? 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, 夹谷, (Kiaou-hien 夹巖縣, of Tsi-yan-fou 蘇安府, 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 何詣家語
Bk. 1. p. 3.
This opinion is opposed to the narrative of Che-hi 史記, who clearly says that Confucius was 51 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 interim”? (1) Cheng-ts‘i-t‘ou 聖跡圖
p. 29.
This famous conference at Kia-Kou 夾谷 seems to have been an ambuscade for the duke of Lou 鲁; 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 鲁 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 鲁 shall have a reciprocal right; and unless the territory of Se-choei 濡水 and Wen-Yang 汾陽 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 晏婴, said to him: “The duke of Lou 鲁 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 鲁. I command you to return immediately the territory of Se-choei 濡水 and Wen Yang 汾陽 to the duchy of Lou 鲁” (2).

(1) The Kingdom of Ts'i 齊 annexed a part of the territory which is to-day comprised in the three sub-prefectures of Se-Choei hien 濡水縣 Wen-Chang-hien 汝上縣 and Ning-Yang hien 寧陽縣 in Chan-tong 山東.
Cf. Tsouo-tch'ooan-kieu-kiai 左传 会解 Bk. 33. p. 3, 4, 5.
(2) Cheng-tsi-t'ou 聖跡圖
Chen-sien-t'ong-kien 神仙通鑑 Bk. 6. art. 2. p. 4.
Confucius diplomat.

Confucius the Diplomat.
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, 科卯 498 B.C., Confucius, age 54 years, was named minister of the duchy of Lou 鲁, 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'í 齊; this was the forerunner of his disgrace at the court of the duke of Lou 鲁.

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 dimensions of the walled cities, which are under the fudal 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 鲁. 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 diminished 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 "Ts'etche-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 鲁, but not a minister with a title.


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

Bk. 1. p. 10.
Bk. 6. art. 2 p. 4.

Confucius donne sa démission.

Confucius Resigns.
CONFUCIUS RESIGNS HIS OFFICE.

The people of the Kingdom of Ts'î 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 Teh'ou 黎鉞 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·teh·kia·yu 何註家語  p. 10.
Cheng·tsi·t'ou 聖跡圖  p. 39.
Chen·sien·t'ong·kien 神仙通鑑  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 圣迹图

p. 31.
THE PEOPLE OF KOANG TAKE CONFUCIUS FOR
THE BRIGAND YANG HOUO.

After remaining some time in the duchy of Wei, 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 女王 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 女王 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 1 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 geographical position of this locality

1. Koang 匡 is 30 li west of Soei-tcheou 詹州, of Koei-te fou 歩德府, 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 樣甄 in Ta-ming fou 太名府.

   Cf. King-tch'oan-i-i 經傳釋義.
The Inhabitants of Loang Wish to Kill Confucius, Having Mistaken Him for the Brigand, Yang houo.
certainty that Confucius, filled the office of minister at the court of the Duke Ting 定 for about one year only.

(1) Cheng-tsi-t'ou 聖跡圖
Luen-yu 論語
Che-k'i-teh'e-i 史記演議
Ho-tchou-kia-yu 何注家語

p. 42. Zottoli p. 272 (2 vol.)
CONFUCIUS IS RECEIVED WITH RESPECT BY
THE DUKE OF WEI.

After his adventure in Koang 匡, Confucius returned to
the duchy of Wei 魏, and the Duke Ling 銘 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-tehou-tcheou 項渾
儒. He was given the same quantity of rice for his subsistance by
the Duke of Wei 魏 as he had been obliged to pay while in the
duchy of Lou 魯 (1). In short, Ling 銘 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.

(1) A thousand mesures.
(2) Cheng-tsi-t'ou 聖待圖.
Che-li-tch'e-i 史記測議.

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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 for the village of Pou (Tchang-yuen-hien) in the department of Ta-ming-fou and lodged with a Mandarin called Kiu Pe-yu. About a month later, he returned for the third time into the Dutchy of Wei 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 manifested his discontent for conduct which he considered as insulting.

Nan-tse undertook to lead him in her suite through the whole village. She rode in a chariot, seated at the side of the Duke Ling. An officer Yong-Kiu 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-tehei 史記測議.
HOAN-TEOU THREATENS TO KILL CONFUCIUS.

On leaving the kingdom of Wei 衛 Confusius 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, 司馬桓魁, 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 桓魁 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 桓魁 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.

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(1) The ancient territory of Song 宋 comprised the present district of Chang-k'ieou hien 商邱縣, Koei-te fou 歩德府, 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 聖記圖.
Che-k'tche-i 史記測議.
Chen-sien-t'ong-kien 神仙通鑑.

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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 Tcheng.'
CONFUCIUS AT THE GATE OF THE CITY OF TCHEN.

While traveling to the kingdom of Teh'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 仲弓 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 Tao 皋陶 the shoulders of Tse Tch'An 子产. 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”.

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

(2) Minister of Choen 聘, 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-hien-t'oung k'ing 神仙通鑑

"Che-ki-tch'e-i 史記通議
Cheng-tse-t'ou 聖跡圖

X

— 49 —
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, 淬, 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 duchy 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, Bk. 6, art. 1, p. 1.
Cheng tsi-t'ou 聖跡圖, p. 37.
Confucius explains the origin of an arrow.

Confucius explique l'origine d'une fléche.

Confucius Explains the Origin of an Arrow.
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 Tch'en 騰. Passing by the city of Pou 興 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-You 聖旅圖 p. 38.
Luen yu 論語 (new commentary in Mandarin).
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 謝鳴鴻 and Choen Hoa 聲華.

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 disembowel 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

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

Cf. Che k'i-tch'e-i 史記測議  
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 介城縣, of Ping-yang fou 平陽府, in Chan-si 山西.

Cf. Che k'i-tch'e-i 史記測議  
Ming i tong-tche 明一統志  
Bk. 39. p. 3.  
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 Tam-o 大茂 and In-chan 隱山 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 斯城, and Wang-ou 王屋 made a double defense. The interior of the country is reached through the celebrated Pass, Tong-koan 灘關, where many a battle has been fought.

The duke of Tsin at that time was Tin-long 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.

Confucius arrived 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, his native country. It was after his return home that he breathed forth his sorrow in the ode intitled: P'an ts'ao. “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, I had already seen the vast expanse of the Hoang Ho 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. 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 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. 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
Chen-tsi-t'ou 聖跡圖
Che-ki-teh'e-i 史記測議
Bk. 6, art. 2, p. 5.
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 it 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 聖隴圖 p. 40.
Réflexions philosophiques de Confucius en contemplant le cours d'un fleuve.

Reflections of Confucius While Contemplating the Course of a River.
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 for, the Cheng-tsi-t'ou 聖跡圖 again represents him to us as traveling from the duchy of Wei towards that of Tch'en 陳.

The construction of the palace of Ling-yang 靈陽 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 聖臺 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).

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(1) Cheng-tsi-t'ou 聖跡圖 p. 41.
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 diminish his reputation, for, Confucius, with a perseverance worthy of a better lot, for the sixth time betook himself to the duchy of Wei, where he began, no doubt, to make himself a nuisance, as the following anecdote shows. The duke Ling 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 Tch'en 陳.

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

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(1) Cheng tsi-t'ou 聖旌圖
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 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'í 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 颜淵, “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 聖迹圖 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 Teh'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 foh 南陽府, Ho-nan 河南.
(2) Cheng tsi-t'ou 聖陳圖 p. 44.
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 inperturbable 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 Tchou 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 楓溺, 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 楓溺. "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'teou 巖 would not propose a remedy to cure it" (2).

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(1) Actually Chang-ts'ai hien 上蔡縣 of Jou-ning fou 汝南府 in Ho-nan 河南.
CONFUCIUS CUT OFF FROM THE LAND ENDOWMENT OF CHOU-HE.

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 衣社, 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

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(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 奂, in the year 489 B.C., Confucius being sixty three years of age (1).

(1) Cheng-tsi-tou 聖誥圖  
Che-ki-teh'e-i 史記測議

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 影州, 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 Nyang-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 呉, commanded by Ou Tse-siu 呂子胥 and Pe P'i 伯嚭 invaded the kingdom of Tch'ou 楚, took possession of the capital and destroyed the tomb of Ping Wang 平王. The king, Tchao Wang 昭王, pursued by Ou Tse-siu 呂子胥, sought refuge in the state of Soei 随. The king of Ts'in 秦 sent an army of 500 war chariots to aid the fugitive king. The troops of Ou 呉 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.

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 聖使之圖 Luen Yu 論語 p. 47.
Le vaudeville du "Phénix" pour râiller Confucius.

Jeering Confucius with the Ballad of "Tha 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, Yeo? Tse Lou 子路 was delighted at hearing the words issue from the lips of his master.

Confucius also added: “Yeo, 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-koon che 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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(2) Edition 1912.
(3) Sc-chou-jen-ou-k'ao 四書人物考 Bk. 4. p. 8.
Li-ki-chen-chou 禮記注疏 Bk. 7. p. 2.
Li-ki 禮記 Tang-k'ong Bk. 1. 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 Kieou 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 p. 48.
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 Grass.
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" 喜蘭: "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 permenant 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).

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(1) Cheng-tsi-’t’ou 聖跡圖
Chen-sien-tong-tien 神仙通鑒
Hiang-tang-’t’ou-k’ao 嫺扈圖考

p. 49.
Bk. 6. art. 2. p. 8.
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 礼記; 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 pieces 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‘o-en-tst‘ieou* 春秋
was his work, as we shall see. His disciples attained to the
number of three thousand, among whom 72 distinguished them-
selves by brilliant intellectual qualities (1).

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(1) *Chensun-t‘ong kien* 神仙通鑑

*Cheng tsi-t‘ou* 聖迹圖

Bk. 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* 龍.—The devil of rock is *Wang-liang* 狸蟬 (2).—The devils of water are *Wang-siang* 象 and *Long* 龍, the dragon—The devil of the soil is *Fen-yang* 擞羊, 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 Ping-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*康默字典 (See the four names given above). *Cheng-tsi-t'ou* 產迹圖 p. 50.
THE PATELLA.

During the war between the kingdom of Ou 呉 and the kingdom of Yué 越, the armies of Ou 呉 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 呉.

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

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(1) The kingdom of Ou 呉 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 永唐 (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 順流 (Houo-leou 眞流); on the south it reached to the kingdom of Yue 越 and the principality of Ngai 蒼 in Kiang-si 江西. At that time the capital was Sou-tcheou 蘇州.

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


(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 卬, 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 hight 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 Feng-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).

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(1) Cheng-tsi-t'ou 聖跡 圖  p. 52.
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 長羊”, 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 長羊 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 beleived”, 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 聖籍圖
AN EXCELLENT ENVOY.

Kiù Pe-yu 邊傅玉, 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* 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).

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(1) Millet facilitates the swallowing of the peach.
(2) *Cheng-tsi-t'ou* 聖譜圖 p. 55
POPULAR REJOICINGS.

Tse-Kong was taking pleasure in watching the popular rejoicings that take place near the end of the year a propos to the sacrifice Tcha 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 seems to have been different from the sacrifice La, which was offered to the ghosts and spirits in general on the third day following the winter solstice. The sacrifice Tcha 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, meats were offered, while for that of Tcha the fruits of the earth especially were offered.

(1) Cheng-sì-t'ou 聖跡圖 p. 56.
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 貞 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 貞 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 貞 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 尧 was refined and humain and the centuries that followed him only served to make his virtues shine more brilliantly. The tyrants K'ue 桀, the last emperor of the Hia 夏, and Koen-ou 晞吾 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.

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(1) Cf. Part I: 64 characters of Pa koa 八卦 I-king 易經.
(2) Suen 損: To diminish, to damage.
益 To increase, advantage, profit.
(3) Cheng-tsi-t'ou 聖錄圖 p. 57.
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" 百毒 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-mu" 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 禁忌大神": 1) Kia-t'ang 家堂.

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(3) 禁忌方相氏
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 鎮馗.
6) Tch'aoang-kong tch'aoang-mou 牀公牀母 (4).

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 p. 58.
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 聖徒圖 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 業弓下.
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 acheve 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 letré Kong Ngan-kouo 孔安國. The texts were retouched several times in such a way that, according to the opinion of all the letrés, 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 偈星.
(2) Cf. Cheng-tsi-t'ou 聖跡圖.
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 犧 with the criticisms of Wen-wang 文王 and Tcheou-kong 周 公.

Confucius added to this the dissertation Hi-ts'e 雍 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.


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 unanimously 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 Tsien 司 馬 遼 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-BIANG.

The picture given here shows us a scene in a village in Hou-hiang 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 dubius 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).

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(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 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 薄 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'ıong 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'iue-li 阺里. 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 獵麟操. Here is a small portion of it:
“During the era of prosperity under the emperors Cho'en 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).

(1) Cheng-tsi-t'ou 聖墟圖 p. 63.
Chen-stien-t'ong-kien 神仙通鑑 Bk. 6, art. 3, p. 3.
Hiang-tang-t'ou-kao 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 hand 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 he 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 長, 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 Xgai 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!"

Tse Kong 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 p. 64.
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 鲁, not far from the banks of the river Se 濤. His disciples wore mourning for three years and then dispersed. Tse Kong 子贡 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 聖侍圖 p. 65.
(2) Le Philosophe Tchou Hi. Le Gall. S.J. p. 64. 65. 66.
The emperor Ts'in-che-hoang ordered the tomb of Confucius at K'iu-feou-hien 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. He will profane my tomb, break my coffin and rob me of my garments, then he will depart for Cha-k'ieou where death awaits him.”

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

(2) Cheng-tsi-t'ou 聖跡圖
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 offers a sacrifice to Confucius.

Han Kao-tsou Offers a Sacrifice to Confucius.
SACRIFICE OF HAN KAO-TSOU BEFORE
THE TOMB OF CONFUCIUS.

Duke Ngai 董, 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,
got into the temple of K'ine-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 prefered 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 p. 67.
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).


Cf. Cheng-tsi-t'ou 聖跡圖 p. 68.
Discovery of the Canons in the Walls of the Temple of Confucius.
Tchong-li I ouvre la cassollette de Confucius.

Tschantch-li opens the cask of Confucius.
TCHONG-LI OPENS A SCENT-BOX.

The minister Tchong-li 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 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 孔訛 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 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 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 p. 69.
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-tsung 宋理宗. Even the roots of the tree seemed to be dead. Nearly 80 yrs. afterwards in the year 1293 Techang 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-ssi-tou 聖跡圖 p. 70.
L'empereur Tcheng-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, after his visit to the sacred top of T'ai-chan went to K'iu-feou-hien 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 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, 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 p. 71.
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 Lettres.

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 morceaux” 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 lettres; but, for political reasons and to cover himself from their intrigues he went to K‘iu-feou-hien 郯子縣, 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).

Hoel-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 Lettres.

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

Lieou Te 刘德, prince of Ho-kien 河間, great admirer of the Lettres, 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 礼記, 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 Lettres 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 Lettres, 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

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(1) Tch'e-fou-yuen-loei 許府元禮 Bk. 49. p. 4.
(2) Heou-Han-chou-li-i-tehe 後漢書禮儀志 Bk. 4. p. 4.
(3) Tch'e-fou-yuen-loei 許府元禮 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-li 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.

Ts'ı Wang-Fang 齊王芳 (240-254 A.D.). The third emperor of the kingdom of Wei 維, Ts'ı 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'í Ou-li 齊武帝 in the third year of Yong-míng 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-tí 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 尼父” (3).

T'ang Kao-ts'ou 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-ts'ong 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 颜子 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-ts'ou 唐高宗 650-684. In the beginning of his reign this emperor reaffirmed the edict of T'ang Kao-ts'ou 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 Lettré he again raised Confucius to the title of Saint.

(1) San-kouo-tehe Wei-chou 三國志魏書

Ou-li-t'ong-k'ao 五禮通考

(2) Nan Ts'i-chou-li-tehe 南齊書禮志

Ou-li-tong-k'ao 五禮通考

(3) Tc'he-fou-yuen-koei 唐府元魏

(4) Ou-li-t'ong-k'ao 五禮通考

(5) " "

(6) " "

Bk. 117. p. 9.
Bk. 117. p. 10.
Bk. 117. p. 15.
Bk. 117. p. 13.
Finally, in the year 667 Confucius was called: The Great Master, and was honored with the ceremonies of sacrifice Shao-luo 小牢, in which a sheep is immolated (1).

The empress Ou heou 武后, 690, extolled Confucius as: The duke of the Great Doctrine (2).

T'ang Joei-tsong 唐睿宗 (712 A. D.). The emperor conferred upon Yen Hoci 順惠 the title of: Great Master of the Hereditary Prince, and on Tseng Ts'an 曾參 that of: Great Tutor of the Hereditary Prince. Both had a right to sacrifices in the temple of Confucius (3).

T'ang Hien-tsong 唐玄宗. Here are the most remarkable edicts issued by this emperor:

1) In the year 720 he placed Yen tse 顏子 and ten other learned sages on the left side, the place of honor, and then had portraits of the seventy two disciples painted on the walls of the temple of Confucius (4).

2) In 739 the emperor gave to Confucius the first place, before Tcheou-kong, and conferred upon him the dignity of: Renowned King of Literature. He clothed him in royal costume, and all his disciples received the titles of honor of: Duke, marquis, Count (5).

3) In the year 741 the sacrifice in honor of Confucius was raised to the second degree (6).

Song Tchen-tsong 宋真宗. In the year 1008 A. D. this emperor added two new characters to the posthumous title of Confucius, who by this fact was called: Mysterious Saint, Renowned King of Literature.

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(1) Ou-li-t'ong-k'ao 五禮通考
(2) Wen-hien-t'ong-k'ao 文獻通考
(3) Ou-li-t'ong-k'ao 五禮通考
(4) " "
(5) " "
(6) " "

Bk. 117 p. 19.
Bk. 41. p. 15.
Bk. 40. p. 41.
Bk. 117. p. 20.
Bk. 43. p. 19.
Bk. 117. p. 21.
Bk. 117. p. 22.
Bk. 117. p. 36, 37, 39.
Bk. 118. p. 1.
Chou-liang ho 叔梁絳, his father, received the title of Duke of Ts'i 齊: his mother, Yen Tch'eng-tsai 颜徵在, was called: Grande Dame of the kingdom of Lou 魯: his wife, Ki-koan che 元 官氏, Dame of the kingdom of Yun 郤 (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 唐 and was joined with Confucius in sharing the honor of the sacrifices (2).

Song Hoei-tsong 宋徽宗.

In the year 1102 Hoei-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 Nguan-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) Oulit'ong-k'ao 五禮通考
Wen-hien-t'ou-k'ao 文獻通考
Oulit'ong-k'ao 五禮通考

(2) Wen-hien-t'ong-k'ao 文獻通考
Oulit'ong-k'ao 五禮通考

(3) " "

(4) " "
Wen-hien-t'ong-k'ao 文獻通考

(5) Oulit'ong-k'oo 五禮通考
Tchouo-kong-lou

Bk. 118. p. 2.
Bk. 43. p. 30.
Bk. 118. p. 5.
Bk. 44 p. 4.
Bk. 118. p. 10.
Bk. 118 p. 12.
Bk. 118. p. 13.
Bk. 44. p. 10.
Bk. 118. p. 18.19.
Bk. 27. p. 1.


**Kin Che-tsong 金仲宗.**

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 杨时 (1).

**Kin Tchang-atsong 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-atsong 宋度宗.**

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

**Yuen Che-tous 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-atsong 元成宗.**

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

**Yuen Jen-tous 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-tous 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).

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(1) Song-che-li-tche 宋史志志

Ou-li-t'ong-k'ao 玉禮通考

(2) " " Bk. 105. p. 4.

(3) " " Bk. 118. p. 19.

(4) " " Bk. 119. p. 2.

(5) " " Bk. 119. p. 4.

(6) " " Bk. 118. p. 27.

(7) " " 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 Tcheng-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 惠 宗.
In 1476 Hien-tsong 惠 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.

(1) Ou-li-t'ong-k'ao 五 體 通 考
Ming-che 明 史
Ming-che-li-tehe 明 史 禮 志
Ou-li-t'ong-k'ao 五 體 通 考
(2) " "
(3) " "
(4) Ming-che-li-tehe 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 孔鲤, individual name Pé Yu 伯鱼, † 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 言閭言 12 chapters. † at 51 yrs.
8) K’ong K’ien 孔諶 or Pin 聘. 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-tsong 漢高祖 in 195 B. C. conferred upon him the title of “Officer of the Sacrifices”. The emperor Hœi-ti 惠帝 gave him the titles of Doctor and Preceptor. † at 57 yrs.

(1) The sign indicates the date of death.
10) Kong 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) Kong On 孔 武, indiv. name Tse Wei 子威. Under the emperor Wen-ti 文帝 he received the same title as the preceding.

12) Kong 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) Kong Pa 孔霸, indiv. name Tse-jou 次 僕 Doctor under Han Tchao-ti 漢昭 帝 (86-73); Preceptor under Sin-ep-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) Kong Fon 孔 福. Honored with the title of Marquis by the emperor Tcheng-ti 成 帝 (32-6 B.C.). † at 63 yrs.

15) Kong Foug 孔 嗣. Received the title of Marquis under the emperor Ngai-ti 哀帝 (6-1).

16) Kong Kiu 孔 均 indiv. name tschang-ping 長 平 His real name was Mang 覓, but when Wang-mang 王 樺 seized the power, he had to change the name Mang 覓 for that of Kiu 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) Kong Tché 孔 志. Military administrator under Koang-ou-ti 光 武 帝, obtained the title of Marquis in 38 A.D.

18) Kong Suei 孔 惟. indiv. name Kiun-i 君 益 Raised to dignity of Marquis in 72 A.D.

19) Kong Yao 孔 曜. indiv. name Kiun Yao 君 曜. Also received title of Marquis.

20) Kong 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) Kong Sin 孔 晰 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-ki* 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-tchun*，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* 孔顯, indiv. name *Sien-tche* 鮮子 *Wen-ti* 文帝 made him a Marquis in 442.


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 Kiu* 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 recieved the title of Duke of Tchou-kouo. at 64 yrs. Several authors state that his son was the first to recive the title of duke.

32) *K'ong Sè-tche* 孔嗣折, Received his degree under *Soei Wen-ti* 隋文帝 (590-605). He was an officer at *King-tchun* 濟州. 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* 孔燧之 indiv. name *Tsang-hoei* 蔡隠 *Hiuen-tsung* 玄宗 named him Marquis in 717, and then raised him to the dignity of Duke in 738.

36) *K'ong Hiuen* 孔夤. Enjoyed the hereditary title of Marquis and was raised to title of duke.

37) *K'ong Tsi-k'ing* 孔齊卿. *T'ang T'ie-tsong* 唐德宗 gave him title of duke in 782.
38)  *K'ong Wei-tche* 孔惟哲, Named Duke in 818. † at 65 yrs.

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

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

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

42)  *K'ong Koang-se* 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.


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* 孔指. indiv. name *Ki-chen* 季綱, Made a Duke in 1154.

51)  *K'ong Wen-yuen* 孔文遠, indiv. name *Chao-sien* 绍先, Duke in 1193.
52) *K'ong Wan-tchoen* 孔万春. indiv. name *K’i-nien* 孔年 Hereditary duke in 1226.

53) *K’ong Tchou* 孔诛. 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 *Ming-tao* 明道. 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* 孔希浩. indiv. name *Ché-hing* 士行. Duke in 1368; minister in 1381; died at 47 yrs.

57) *K’ong Wei-en* 孔訥. indiv. name *Yen-pé* 訥伯. 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-ts’ing* 孔彦綬. indiv. name *Tchao-chén* 朝紳. As 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 cinture 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-ch’ing* 孔承慶. indiv. name *Yong-tsou* 永祐. 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 cinture in 1504 at 57 yrs.

62) *K’ong Wen-chao* 孔聞韶. indiv. name *Tché-té* 神徳. 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-tehe*
—111—

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-hia 慕甲.
   Duke in 1621; Grand Preceptor in 1630; died 1647 under the emperor Choen-tche 順治.

66) K'ong Hing-sie 孔興哲, 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'an-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 Tchoan-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 孔繼謙, 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 K'oang-k'i 孔廣棨, indiv. name King-li 京立.
   Raised to the dignity of second rank in 1737; made a duke in 17; 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'iu-e-li-wen-hien-k'ao 周里文獻著
   Bk. III to XI.
THE 144 SAGES OF THE TEMPLE OF CONFUCIUS

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

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<th>Individual Name</th>
<th>Posthumous titles</th>
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<td>丘 (K'ieou)</td>
<td>仲尼 (Ts'ehong-ni)</td>
<td>至聖先師</td>
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THE 4 ASSOCIES "SE-P'EI" 四配

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<th>国 (Hoei)</th>
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<td>孔 (K'ong)</td>
<td>伋 (Ki)</td>
<td>予思 (Ts'è-se) 退聖子思子 (Tsé-se-tsè)</td>
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</tr>
<tr>
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<td>参 (Ts'an)</td>
<td>予奧 (子與) 宗聖曾子 (Tsé-yu (Ts'è-yu))</td>
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</tr>
<tr>
<td>孟 (Mong)</td>
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<td>亞聖孟子 (Mong-tsè)</td>
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THE TWELVE PARAGONS "CHE EUL TCHÉ"

<table>
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<th>Min</th>
<th>Suen</th>
<th>Tsé-k'ien</th>
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<tr>
<td>Jan</td>
<td>Yong</td>
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<td>Jan-tsé ancient sage.</td>
</tr>
<tr>
<td>Toan-mou</td>
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<tr>
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<td>Tsé-jo (Tsé-yeou)</td>
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<tr>
<td>Jan</td>
<td>Keng</td>
<td>Pé-nicou (Pé-nicou)</td>
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THE 64 SAGES OF THE EASTERN GALLERY

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

東瀛先賢六十四位

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<th>Kiu (Kiu)</th>
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THE 64 SAGES OF THE WESTERN GALLERY

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

西廰先賢六十四位

林

| 负 | 華
|---|---|
| 杜 | 賢
| 伯 | 先賢林子
| 林 | Lin-tsé ancient sage.

Mot

| 不 | 子
|---|---|
| 齊 | 子
| 有 | 有
| 木 | Mi-tsé anc. sage.

公治

| 公治 | 公治
|---|---|
| 治長 (Tch) | Tsé-tch'ang (Tse-tch')
| 貫長 (子之) | Tsé-tch'ang (Tse-tch')
| 先賢公治子 | Kong-yé-tsé anc. sage.

公哲

| 公哲 | 公哲
|---|---|
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| 有 (子之) | 有 (子之)
| 學 | 學 (K'o) (K'o)
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先賢公哲子

Kong-sî-tsé anc. sage.
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先賢左子
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Tcheng-tse anc. sage.
先賢原子
Yuen-tse anc. sage.
先賢廉子
Lien-tse anc. sage.
先賢叔仲子
Chou-tch'eng-tsé anc. sage.
先賢公西子
Kong-si-tsé anc. sage.
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K'in-tse anc. sage.
先賢秦子
Ts'in-tse anc. sage.
先賢顏子
Yen-tse anc. sage.
先賢聨子
Hien-tse anc. sage.
先賢樂正子
Yo-tch'eng-tse anc. sage.
先賢萬子
Wan-tse anc. sage.
先賢周子
Tcheou-tse anc. sage.
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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 Tehang-ling 贺長齡, a mandarin of Kiang-sou 江蘇.

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

The second collection intituled: Hong-che-wen-miao-ki-lío 洪氏文廟記略 gave the biographies of all the Lettres who received honors in the temple of Confucius during the period that preceded the year Kia Ou 甲午 of the reign of K'iang-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-tchecou 顧湘舟, of Tehang-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 圣廟祀典 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.

1º. 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.

2º. 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.

3º. Tong-ou sien-hien lou-che-se-wei 東廬先賢六十四位. 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 西廬先賢六十四位. The 64 sages of the west gallery. These are counterparts of the proceeding 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.
CHAPTER I.

SE P'EI 四配

THE FOUR ASSOCIATES OF CONFUCIUS.

1°. The two Associates on the left.

Yen-tse 顏子.

His common name was Yen Hoei 顏回, and his name of honor Tsê-yuen 子淵. Because the Emperor Tran Kao-tsong 唐高祖 was named Li Yuen 李渊, the two imperial officials Tchang Tche-hung 張之宏 and Yen Kong-song 充公頌, out of respect for the Emperor changed the name of honor Tsê-yuen 子淵, into Tsê-ts'iuên 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 鄭.

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 Tsê-kong 子贡 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 reind its days of glory".

One day when Confucius was walking at Nong-chan 農山 with his three disciples Tsê-lou 子路, Tsê-kong 子貢 and Yen
Yuen 颜涯 (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 子贡 had finished speaking, the master added: "you are good at polemics". Then Yen Hoei 颜 回 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 子贡?" Confucius simply said to him: "You are virtuous".

"Why asked Tsè-lou 子路 does your preference fall upon Yen Hoei 颜 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 颜子 already had white hair and he died when he was only 32 years old.

According to the testemony of I-t'ong-teh 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 曲阜县.

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-tsong 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 Hoei 颜 回.
In 1009 the title of duke of the Kingdom of Yen was given to him.

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

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

Since the year 1530 he has been called Yen-tsê the Second Saint, Fou-cheng Yen-tsê.

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, son of Pè-yu and grand-son of Confucius, was called Kiong Ki. Tsè-se was his name of honor. He was a disciple of Tseng-tsè and applied himself to the task of following in the footsteps of his grand-father. He exhorted the duke of Lou 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. He clothed himself in a simple gown of red, and only ate once every three days.

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

Tsè-se was the author of the Tchong-yong composed according to the ideas of Pè-yu his father, and Tseng-tsè 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-tsê was a second Confucius.
Tradition tells us that during one of his journeys in the country of Song 他 had a discussion with the mandarin Yo Cho 樂朝. This latter seeing that the issue threatened to turn out to his confusion, called his disciples who gave Tsê-se 子思 a beating. The duke of Song was obliged to intervene in order to save Tsê-se 子思 from death.

Tsê-se 子思 said with a sigh: "Wen-Wang 文王 composed the I-king 易經 during his captivity at Yeou 莊里; Confucius wrote his Teh'oeu-ts'ieon 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 宋 shall I wrote 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-tse 孟子. 

Tsê-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 Tsê-chang 子上 (2).

In 1102 Song Hoei-ts'ong 宋徽宗 canonised him: Marquis of I-choei 沁水. 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 成淳, 1267, he received the title of honor, duke of the Kingdom of I 烏, and became one of the four assistants of Confucius, occupying the same altar in company with Yen-tsê 顏子, Tseng-tsê 曾子 and Mong-tsê 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 1350 he has been called Tsê-se

(1) "Hiao-teheng-chang-yeou-tou 校正齒友錄 Bk. 14 p. 3.
(2) " " " " " 校正齒友錄 Bk. 14 p. 3.
(3) The writer interprets the saints because he wrote the Tchong-yong 中庸, according to the ideas of Pê-yu 翹魚 and Tseng-tse 曾子.
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 曾参*; his name of honor was *Tsè-yu 子舆* or *Tsè-yu 子舆* according to the writing on the stele of *Pé-choei 白水*.

His ancestors were originally from the little principality of *Tseng 鄞*, in *Si-ňgan foun 西安府*, but he was born at *Outch'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 distain”.

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

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(1) *Hiao-teheng-chang-yceu-lou 校正向友錄* 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 Sturned 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 Hiào 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 chapter 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 太學, and is one of the "four book."

There are two opinions on the place of his sepulchre; one place his tomb at Fei-hien 魏縣 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 Huien-tsong 唐玄宗 raised him to the posthumous dignity of Count of Tch'eng 鄴.

The posthumous title and revenues of a marquis of Hiakrieou 假丘 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 鄴.

(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 鄭 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 lettré 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 Pê-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 Kong-i 公宜 was the father of Mong-tse 孟子. His mother's name before her marriage was Tch'ang 姜.

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

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

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(1)  Tsong cheng Tseng-tse 宗聖曾子. The holy ancestor Tseng-tse.
(2)  Chen-sien-t'ong-kien 神仙通鑑. Bk. - 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 lettres. There her son witnessed the rites and ceremonies practiced in the temple and when she noticed that at times he imitated these examples, she understood 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 lettres of this period he began to travel through the different principalities in search of a mandarinate of some sort, and to pose as a counselor, as this was much in vogue since the time of Confucius.

The petty King of Ts'i 齊 would not listen to him at all. Hsüe 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 Ts'ang 武倉 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'eoù 公孫僑 and Wang Tchang 萬章, he labored on the composition of the seven chapters which make up the work now know 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 Siuen 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 趙縣 (1).

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

In 1330 he received the title of Second Saint of the Kingdom of Tcheou 趙. 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 Tsien T'ang 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: Yu 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

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(1) Mong-tse Cheng-tsi-t'ou 孟子聖傳圖 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 閔子损.

Born 15 years after Confucius, in the duchy of Lou 魯, he was given the name of Suen 损; his name of honor was Tse-K‘ien 子駿 (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 then 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 閻子, “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 — 続志 concerning the place of his tomb.

a) It is situated 5 li from Li-tcheng-hien 历城縣 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 臧山, a mountain located S. E. of P'ei-hien 睢縣.

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 閻子 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 羅琊, but in 1267 this title was changed into that of Duke of Fei 費.
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-nieou 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 qualities: “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-ts’uen 冉壘村 situated 50 li N.E. of Ts’ao-hien 曹縣 claims his tomb, if we trust the narrative of the _T’ong-tche_ — 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 successively raised to the title of duke of Hia-pi 下 郢 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 賜_. He was born in the year 521 B.C. in the duchy of Wei 衛. He proved himself an intelligent man and an excellent speaker.

Confucius said of him: “Since the arrival of Tse-kouy 子 貢 in the midst of my disciples, letters become more numerous day by day”.

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The duke King 景 of the principality of Ts'i 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-project 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 Ts'i 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 literateur 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.
Fig. 77

Tchong-tse Yeou

Toan-mou-tse Se
Proclaimed Marquis of Li in 739, then duke of Li-yang in 1509, and finally duke of Li 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 伸子由.

Born in the country of Pien in the duchy of Lou in the year 543 B.C., his personal name was Yeou 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.species. 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 子贡 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 子贡
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 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 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 and had as revenue a hundred thousand Ho 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 was named Tchong-se-ts'oci子崔。

Tse-lou died in the Kingdom of Wei 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 was placed at Ts'i 威.

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-pan formed like a perfume burned which high personnages formerly used in preparing their egocé foods.
In 739 the posthumous marquisate of Wei 衛 (alias Wei 魏) was conferred upon him.

In 1009 he was honored with the title of duke of Ho-nei 河内, 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 子夏 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'un-Kong-Chou 檜弓疏 assigns to him as place of origin the Kingdom of Wei 魏.

The lettré Tcheng K'ang-teh'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-li-li-te 漢書地理志, clearly says that Wen 溫 was a prefecture of Ho-nei 河内, 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 子賁. 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-hiu 子夏 taught at Si-ho, 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 歌頌.

Confucius explained to him the I-king 易經 and the Tch'oen-ts'ieou 春秋. Tse-hiu 子夏 counted two celebrated men among his disciples: Kong-yang Kao 公羊高 and Kou-liang Tch'e 齊梁赤.

According to Choei King-tchou 水經注 his tomb is placed at Ho-yang 邜陽.

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 古 老 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-yceu 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-iche-tse-k'ao 朱竹垞 弟子考 519.
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 者 as another Confucius. Tseng-lse 曾子 opposed their manner of action.

In the year 739 he received the right to sacrifices, and the title of count of Pin 甫.

In 1009 he was elevated to the posthumous dignity of marquis of Pin-in 平 陰.

Since the year 1530 he has been called simply: Yeou-tse 古 人. At the request of Siu Yuen-mong 徐 元 夢, president of the ministry of Rites, Yeou-tse 古 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-nieu 伯 牛. The stele of Ts'ang-hie 倉 頤 at Pe-choei 白 水 is inscribed Pe-nieu 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-tehou 東 平 州 of T'ai-nyan-fou 泰 安 府 according to a third opinion it is at Pé-tchong-che 伯 家 社 3 li from Teng-hien 滕 縣. All these opinions are related in the I-tong-che 一 続 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 鄃. In 1009 he was raised to the
dignity of duke of Tong-p'ing 東 平, then, in 1267, duke of Yun 鄃.

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.

Ts'ai-tse Yu 宰 子 子.

Yu 子 is his personal name, Tse-ngo 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 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
document 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.”

Whem he returned, he related this conversation to Con-
fucius, Tse-kong 我 賢 replied feelingly.

“You have spoken frankly, but you did not insist suffi-
ciently on he 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 我 became mandarin of Ling-tche 臨 澂, in the
duchy of Tsi 齊. According to the Hoan-yu-ki 寰宇記 he was
buried to the S. W. of Kiu-feou 丘 費. 曲阜縣.

The order to offer sacrifices to him dates from 720.

In 739 the Emperor conferred upon him the posthumous
marquisate of of Tsi 齊, then in 1009 an imperial decree gave
him the title of duke of Ling-tche 臨 澂. This dignity was
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 倚牛 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 瑟 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 赫仲 60 li from T'eng-hien 滕縣 in Yen-tcheou-fou 交州府.

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-t'cheng 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 櫻弓注疏.

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-teh'an 子産 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-teh'an 子産 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 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 Che 頓孫之師._

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_ 頓孫, originally from _Tch'en_ 陳, which later established itself in the Kingdom of _Lou_ 魯.

Thus it is that the _Che-souro-in_ 史索引 gives his birth place as the city of Yang-tseh'eng 陽城 which at that time was in the Kingdom of _Tch'en_ 陳, while the _Liu-che-tch'oon-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-lieo_ 通志氏族略 makes him a descendant of a duke of _Tch'en_ 陳.

According to the description of him given by _Tse-kong_ 子賁, 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 Sin-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'ên 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 明川 in 1111 A. D.; he was elevated to the pasthumous dignity of duke of Tch'ên 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'roang 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 姥源, a city dependant on the prefecture of Sin-ngan 新安 (now, Hoei-tcheou-fou 嶽州府).

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 劉彦冲.

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

Tchou Hi

Tchoan-suen-tse Che
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 Tcheou Tocn-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 續目 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 Hi 朱熹 and his two friends, Tchang-te'h'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-tsou 宁宗, 1200 A.D.

Here and there in different books he is called: Tchou Wen-k'oung 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 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 遼子瑗.

Yuen 瑙 was his personal name, and Pe-yu 伯玉 his name of honor.

According to the work of Hoai-nan-tse 淮南子 he was named Kiu Liu-lan 琓呂覽 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 遼莊 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 遼 伯玉. The Prince suspended his projet.

One evening while Tchao Kien-tse 趙簡子 and the duchess were sitting in their appartment 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 睦. "It is the carriage of Kiu Pe-yu 邑伯玉", 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 邑伯玉 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 someone 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 'Teh'en Lieou-tche 鐘留志 says that his temple and his tomb are in the city of Tsi-tche 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 古聖.

He is the first of the series to the east in the side building.

*T'an-tai-tse Mie-ming 潘臺子誠明.*

His family name was *T'an-t'ai 潘裳;* his personal name, *Mie-ming 誠明,* and his name of honor, *Tse-yu 子羽,* *Ou-tche* 武城 a city of the duchy of Lou 魯 was his birthplace the *Che-ki 史記* gives the year of his birth as 513 and the *Kiu-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”. Thereupon 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 three hundred disciples, and his renown was spread throughout 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 description which has been left us by Tse-kong 子贡: “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 滕臺湖, south of Sou-tcheou 蘇州, bears his name. One of the gates of the city of Yu-tehgang 胤頑

豫章 is called Ts'in-hien-men, the gate through which the sage entered the city, there is also the sub-prefecture of Ts'in-hien-hien, 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 in Yen-tchou-fou.

2°) In the village of K'ieou-che-hiang in the sub-prefecture of Tec'en-lieou-hien.

3°) At Ou-tch'eng-hien to the south of T'ai-chan.

4°) At Ping-tch'eng, 18 li from Ou-hien.

He received the honor of sacrifices and the title of Count of Kiang in the year 739. In the year 1009 he was named Count of Kin-hiang.

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. His name was Hien, his name of honor, Tse-se. The Li-ki (Tan-kong) gives him a second name of honor, Tchong-hien.

Ordinarily the Kingdom of Sung is given as his birthplace, but the commentary on the works of Teheng K'ang-tch'eng gives that honor to the Kingdom of Lou. 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, but he did not occupy any official position there.

Tse-kong who was then mandarin of Wei 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 子贡 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 子贡, 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 古人 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 Kono 覇. His name of honor was King-chou 敬叔, which name has been the occasion of ennumerable 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 南宮緯, and that Nan-kong 南宮 was Nan-kong Koa 南宮適. 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 南宮緯 who possessed two

(1) This anecdote leaves us to suppose that the conduct of the famous Tse-kong 子贡, 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 阮 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 testemony 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 engraved on his memory for the rest of his life (2).

His tomb is to the west of Tcheou-hien 鄭縣.

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 郑. He was raised a degree in 1009, and became honorary

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(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 (ancetres 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 項。

In the year 1111 A. D. the title of his marquisate was changed to that of Jou-yang 沐陽.

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 瑜. His name of honor was Tse-mou 子木.

The work Tch'eng-tong sien-hien tsan 成都先賢記 calls him Chang-kiu-chang 翟上 and assigns the place of his birth as the city of Kiu-chang-tch'eng 翟上城, dependant on Choang-licou, in Se-tch'oean.

The tomb and the temple of Chan-kiu 翟, 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'oean 四川. Besides, at the period of time there were no roads between the Kingdom of Lou 魯 and Se-tch'oean 四川.

The "Che-kou-fou king-tch'oan-tchou 師古儒林傳注", is also in error in giving to him the double family name, Chang-kiu 翟.

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 駙臂. Han Pi 駙臂 passed it on to Kiao Tse 姚疵 of Kiang-tong 江東.

This third transmitted it to Tcheou-chou 周罝 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 當川.

Yan-Ti'ien Ho 楊 田 何 gave it into the charge of Wang Suen 王 孫 of Tang-t'ien 唐 田.

Finally Wang Suen 王 孫 had three disciples; the first was Che Tch'eou 施 謹 of Pei 汕; the second, Mong Hi 孟 喜 of Tong-hai 東海; the thrid Liang-Kieou-ho 梁 邊 賀 of Lang Ya 琅 琺. 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 翟.

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 古 聖 ancient sage.

He is the 5th sage of the series on the east.

Ts'i-tiao-tse K'ui 漆 斗 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°) His personal name.
K'ai 開 and K'i 歓.

The work "Wang-ing-lin-i-wen-tche 王應麟 藝文志 explain the divergence thus:

His first name was K'i 歓, 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 歓 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 歓.

On the other hand, the lettré Pan 班 forgot that the first name K'i 歓 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°) 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-sieou 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 膳.

He was honored with honorary marquisate of Ping-yu
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-nieou 子牛 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 向鷄, 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 珙. His brother, Hiang-t'oei 向鷄 followed him thither, and Tch'èn 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.

Tch'ao Kien-tse 趙簡子, duke of Ts'in 蔡 and Tch'èn 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 際, an inhabitant of the Kingdom of Lou 魯, buried him at K'ieou-yu 邱縣. The commentary of the Tsouo-tch'aoan 左傳 contradicts this assertion and assigns the place of his tomb as the south west of Tch'èng-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 郑, which title was changed in 1111 to that of marquis of Choei-yang 崑陽.

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'ên_ 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 K'i 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 鄭_.

In 1009 the honorary marquisate 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 羅_. 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 范, 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 陽榖.

Che-tseng 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 曹子邺._

His personal name was Siu 郢, and his name of honor, Tse-siun 子循. There are few documents concerning his life; we know only that his birth took place in 502 in the duchy of Ts'ai 蔡.

In 739 T'ang Hiuen-tseng 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 盞, the stele of K'iu-feou 彌扶 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 龍, 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 Tsé-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 呉慈, 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 漢翊.

In 1530 he was named Ts‘in-tse, Ancient sage.

His tablet is found in the 12th place to the east.
Yen-tse Kao 顔子高.

His name, Kao 高, is disputed. The Kia-yu 家語 calls him K'ō 高. The Che-ki 史記 writes it K'ō 刻. The Souo-in 索隱 called him Tch'ān 產 and says that his name of honor was Tse-kiao 子驃. T'ong-tien, however, designates him by the name of honor Tse-tsing 子精. The Ti-tse-tch'ōan 弟子傳 relates that the name K'ō 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 pounds (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 顏子驃 born in 501 B. C., was at that time only one year of age. It is quite evident that the K'oen-hio-ki-wen 因學紀聞 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 顏子驃 said to him: “Why do you appear embarrassed?”.

Confucius replied: “One would think that it is the joyful cortege of a young fiancée 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.

In 739 Hiuen-tson ordered sacrifices in honor of Yen-tse Kao and created him a count of Lung-ya. In 1009 he was raised to the dignity of marquis of Laitche.

In 1530 he was named: Ancient Sage, Yen-tse and placed in the 13th rank among the lettres of the east hall.

Jang-tse Se-tche

There is a difference of opinion as regards his family name, Jang. The Kia-yu writes it with the character Jang. The Tong-tche-lio contends that it was a double name Jang-se.

His ordinary name was Se-tche. His names of honor were Tse-t'ou 子徙 and Tse-ts'ong 子從. He was born in the duchy of Ts'in, but the year is not given. His predilections were for the book of verse.

Sacrifices were commended in his honor by Hiuen-tsong in 739, and he was named count of Pe-tcheng.

In 1009 he was given the posthumous dignity of marquis of Chang-koei.

In 1530 a decree named him: Jang-tse, ancient Sage.

In the eastern hall he occupies the 14th place.

Che-tse Tso-chou

The "Che-t'ou-luo 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 鄒邑, or of Che-i 石邑, as is indicated on his memorial at Hang-tch'eoou 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 爺.

His honorific was Tch'eng 謙. The Kia-yu 家語 a second one, Tse-tch'eng 子謙. The emperor Hui-tsong 玄宗 made sacrificial offerings to him in 739 and on that occasion, conferred on him the title of Count of Fang-fou 九父.

Song Hoi-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 吳子處.

He had three names: 1° Tch'ou 處.
2° Che-tch'ou 俶 處 (cf. Kia-yu 家語).
3° Kien 處. This third is pointed out by the annals of K'iue-li 𨮘里.

He also had two different names of honor:

Tse-li 子里 and Li-tche 童之, 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 英邸.
Hoei-tsung 嵐宗 conferred the title of marquis of Kiaotong 諭東 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-kchong 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 容蒼. The character "Tien 蒼" is the old form of the actual character tien 點.
2° Hi-tien 奚蒼. 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 下邽.
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*, 鲁. 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 Hoei-tsong raised him to the honorary marquisate 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-yu* 今本家譜 gives his family name as *Keou*. 钩

His personal name is sometimes given as *Tsing-kiang* 井疆, sometimes as *Keou-tsing*. 钩 井.

There are three names of honor:

1° The *Kou pen-kia-yu* 古本家譜 gives *Tse-kiang* 子疆.

2° The *Kin-pen-kia-yu* 今本家譜 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*. 濮 陽.

In 1009 *Tchen-tsung* 真宗 made him an honorary marquis of *Fou-yang*. 富陽.

In 1530 the emperor *Che-tsung* 世宗 approved his actual name: Kiu-tse, ancient sage.

His place in the east gallery is number 20.

*Tsui-tse Tsou* 秦子祖.

*Tcheng Hien* 趙玄 (i.e. *Tcheng K'anng-tch'eng* 鄭康成) assigns the country of his birth as the principality of *Ts'in*. 秦. His name was *Tsou* and his name of honor *Tse-nan*.

In 739 the *T'ang* 唐 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*. 鄭城.
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 稅子成.**

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 子横*.

In 739 **Hiuen-tseng 玄宗** sacrificed to him and honored him with the title, Count of *Kiu-yé 矩野*.

In the year 1009 **Tchen-tseng 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 莎*, 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 句亁** or **Kiu-yong 句容**.

He was born in the Kingdom of **Lou 魯**. **Tang Hiuen-tseng 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-tseng 宋真宗** gave him the honorary title of marquis of *Tsi-mé 仞墨* 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 累 in the Kia-yu 家譜. 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 汜源.

Under the Ming 明, in 1530, his title was fixed as, Yen-tse 古代 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 欽.

The Kia-yu 家譜 calls him Hin 欽, and gives him the name of honor Tse-cheng 子聲.

He received a sacrifice at the hands of Hiuen-tsung 玄宗 in the year 739 and was honored with the title of Count of T'chang-p'ing 昌平.

Song Hoei-tsung 宋徽宗 raised him to the dignity of marquis of Kien-tch'eng 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 "Tch'eng-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 黒 and had several names of honor;
1º Tché-tché 晡之 2º Tchê 晡 3º Tse-tché 子哲. 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. After offering sacrifice to him, the rank of Count of Lin-tsi was conferred upon him in the year 1009.

His title of Ti-tse, ancient sage, goes back to the decree of the Ming emperor in 1530. His place is 26th in the eastern hall.

_Tse-mié-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-mié_ 子蔑.

_Tse-mié_ 子蔑 had the name _K'ong_ 孔 for his family name, but out of respect for Confucius the character _K'ong_ 孔 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-mié_ 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_ 校正尚友錄.

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_ 汴陽 after having offered a sacrifice to him.

In 1009 the honorary title of marquis was given to him by _Tchen-tsoung_ 殊宗. The _Ming_ 明 decree in 1530 was the origin of his present title: _Tse-mié-tse_ , ancient sage.

He occupies the 27th place on the east side.

_Kong-si-tse Tien_ 公西子蔑.

The Kingdom of _Lou_ 魯 was the country of his birth.
His name Tien 蒼 is an old form of the present character Tien 點. Ordinarily his name of honor is given as Tse-chang 子上, but the Kia-yu 家語 cites a second: Tse-chang 子尙.

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-tec'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 曹.

He was known under the name Tse-pou 之僕. His first name of honor was Tse-chou 子叔; the Che-ke 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 emperoral 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-tec'ang 施子之常.

The country of his origin is the duchy of Lou 曹.

He bore the name Tche-tec'ang 之常.

The Kia-yu 家語 cites a second name Tse-tec'ang 子常 and gives his name of honor as Tse-heng 子恆.

Hiuen-tsung 史宗 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 隋濮 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 鲁 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. Tch'eng K'iang-tch'eng 鄭康成 writes it Tang 黨 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 子綽.

The Emperor T'ang Hiuen-ts'ong 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 Tch'eng 柴 and Tang 黨 did not in reality constitute two distinct persons. The affirmative won out and the Emperor created Tch'eng 柴 count of Lou 鲁, while Tang 黨 received the title of Count of Lin 陵.

In the year 1009 Song-Tch'eng-ts'ong 宋真宗 followed the same process. Tch'eng 柴 became marquis of Wen-t'eng 文登 and Tang 黨, marquis of Tche-tch'oan 潮川.

In 1530 the Emperor Che-ts'ong 世宗 excluded Tang 黨 from the temple of the lettrés, and kept Tch'eng 柴 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 鲁. His name was K'ieou-ming 丘明.

The "Che-ki 史記" contends that his family name was Tsouo 左丘, and that he descended from an official of the duchy of Tch'ou 楚, named I Siang 傘相.

He worked with Confucius in coordinating and retouching the annals of the Kingdom of Lou 鲁, from which collaboration issued the Tch'o'en-ts'ieou 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 litterary documents, and there were none others except the Kingdom of Tcheou 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-teh'oun* 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 苏卿, and finally it came down to Tchang Ts'ang 張蒼 in the Han 漢 dynasty.

*Kia I 賈誼* composed the *Tsouo-che-teh'oun-hiun* 左氏傳訓.

Lieou Hin 劉歆 recommended this work to the Emperor Ngoi-ti 哀帝, 6-1 B.C., and it was placed in the temple of the lettrés.

The preface of the *Tsouo-teh'oun* 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 左丘明* 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 左丘明*.

*Lieou Hin 劉歆* cites a passage of the *Tsouo-teh'oun* 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.

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Such are the principal proofs on which the two contradictory assertions rest.

In the year 647 Tang T'ai-tsoung 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-tsoung 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 $P'i$ 牧子皮.

The “Tehao-ch'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-mou 力牧, minister of Hong-ti 黄帝.

The emperor $Yong-tch'eng$ 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 魁” esteemed his erudition very highly.

In the year 1115 the Emperor $Hoei-ts'ong$ 撥宗 associated him with $Mong-tse$ 孟 子 and offered a sacrifice to him, after which the title of Count of $Ping-in$ 平 隕 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 己.

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 was therefore a grand nephew of the duke of Ts'i.

In 1115 the Emperor joined him with Meng tse, commanded sacrifices in his honor, and gave him the title of Count of Cheou Koang.

According to the "I-t'ong-tche" there are two opinions concerning the place of his tomb:

1° His tomb was placed 15 li S.E. of Tche-tch'oan-hien in the county of Tsi-nan-fou.

2° The others place it at Kong-suen-ché 10 li N.W. of Tcheou-hien. In 1724 the Emperor Yong-tcheng ordered sacrifices to him in the temple of Confucius, where he bears the name: Kong-suen-tse, ancient sage.

He is the 36th lettré of the eastern group.

Tchang tse Tsai died at Feou-tcheon in the province of Ta-Iing, where he filled the office of mandarin. He named his son Tsai Tchang-tse and gave him the honorific Tse-heou. His native country was Ta-ling, but Tchang Tsai being too young to undertake the long journey home, studied under a master at Hong-k'iu-tchen, a sub-prefecture of Mei-hien, in Fongsiang-fou. 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 who at that time was teaching military science. When trouble broke out during the K'ang-tin period, 1040-1041 A.D., Tchang-tse, being 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'ao-si (in Chan-si). At the age of 24 he wrote a letter recommending himself to Fan Tchong-yen, 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 廂.

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 刘, 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 横渠先生 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. *Tcheng-I-tch'ouang 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 *Mei* 廉.

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* 政平 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 普宗*. 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'oen-ts'ieu-tch'ouan 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 change to that of Count of the Kingdom of Lō 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'oen-ts'ieou 春秋 of Confucius, and charged him to transmit it to posterity.

The following are the names of the principal lettres who transmitted this work from generation to generation down to the lettres 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 taught it to his students.

The lettré Hou-mou-cheng 胡母生 of the Kingdom of Ts'i 齊, and Tong Tchong-chou 董仲舒 of the principality of
Tchao 趙 wrote the Tch'oen-tsieu 春秋 on bamboo plaques and pieces of silk.

1° Hou Men-cheng 胡母生 passed on the tradition for the explanation of this work to his pupil Ing Kong 資公, of Tong-hai 東海; Ing Kong 資公 taught it to Koei mong 睚孟, of the Kingdom of Lou 魯; the latter handed it on to Mong K'ing 睚卿 who gave it to Koei Mong 睚孟; Koei Mong 睚孟 transmitted it to Yen P'ang-tsou 嚴彭祖 of Tong-hai 東海 and Yen Ngan-lo 颜安樂 of the Kingdom of Lou 魯. These two lettrés lived under the Han 漢 dynasty.

2° Tong Tch'oung-chou 蒙仲舒 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 Hïou 何休 who composed the work K'ai-Kou 解話 which had a great success.

In the year 739 the emperor sacrificed to him. In 1009 Tchen-tsou 真宗 made him Count of Lin tche 陸莘.

After the decree of 1530 his official title was Kong Yang 恭, ancient 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 ommitted 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'ëi 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 儒書. 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 公 of Lou 魯 while demolishing an old house of Confucius discovered there the Kou-wen 孔文, the Yu Hïa 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 Nyan-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.

*K'ong Nyan-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'ouan* 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* 伏生成 united the rules of *Chuen* 舜 and *Yao* 尧 into one chapter, while a second chapter contained the rules of *Heou-tsi* 后稷, *Kao-t'ao* 鬼陶, and *Mou-pan-keng* 誤盤庚. 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 Nyan-kouo* 孔安國 was admitted into the ranks of the Academicians, and became prefect of *Lin-hao* 臨淮. He fell sick, returned to his native place and died at the age of 60 years.

After the death of *K'ong Nyan-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 Nyan-kouo* 孔安國 in the year 647. In 1009 the posthumous title, Count of *K'iu-feou* 鄭父 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* 子茅叅.

Born in *Ho-kien* 河間 he bore the name *Tchang* 参 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 to Li K'o 李克. Li K'o bequeathed it to Mong Tchong-tse 孟仲子; Mong Tchong-tse 孟仲子 transmitted it to Ken Mou-tse 孫牟子 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-hiu-kou 詩訓, 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 奉王. He is known in literature as Siao Mao Kong 小毛公. Mao Tchang 毛萇 is the author of the Mao-che-kou-hiuun 毛詩故訓 a work of 20 books, and the Che-teh'oon 詩傳 which comprises 10 books. Hien-wang 奉王 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 duchyes of Ts'i 齊, Lou 魯 and Han 韓, he gave him the name of Mao-che-teh'oon 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 Ngeo 徐敖, Teh'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'oï 賈逵 composed the Mao-che-teh'oon 毛詩傳, while Tcheng K'ang-teh'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 duchyes of Ts'i 齊 and Lou 魯 disappeared during the disturbed times,
and there remained only the manuscript of the Kingdom of Han, but there was no one to explain it. All the lettres set themselves to teach the Mao-che-tch'ouan 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 the lettres Mao Tchang 毛卓 occupies a particularly important place.

In 647 T'si-tsong 太宗 went to offer a sacrifice to him. Tchen-tsong 真宗 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 lettres. He was born in the duchy of Lou 魯 and there is no indication that he was a descendant of the duke of T'si 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 lettres Kong Hou 公戸.

Man I 満意: Hoan Cheng 桓生, Chun Ts'ê 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-tchong 淞中 an ancient manuscript was discovered. Hien wang 禪王 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-tan 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 concurred 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-teh'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 Lettrès on the east he can be seen in the 42nd place.

Tcheng ise Kang-teh'eng 鄭子康成.

Born at Kao-mi 高密 in the country of Pe-hai 北海, he received the name of honor, K'ang-teh'eng 康成; his personal name was Hiuen 立, but after the accession of Hiuen-tsong 立宗 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-Kiuu 東鄙, named Tchang Kong-tson 張恭祖, who taught him the Tcheou Koan 周官 and the Li-ki 禮記, the Tsouo-che-teh'oen-ts'icou 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 Hieou* 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-kao-mong* 左氏春秋, *Kou-liang-fei* 司馬法, *K'anff-.* 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-nie-cheott* 發墨守, *Tchen-kao-mong* 鍾春秋, *K'i-fei tsi* 起廢疾. *Tchao Chang* 邵常 of He-nei 豢商 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 nyan* 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* 湛城.

His disciples composed the eight chapters of the *Tcheng-tehe* 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: *Tehou-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* 大藝, *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 張璁 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 teheng-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* 儀 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* 瑪 was an officier of Suen-kiuen 孫權 in the Kingdom of *On* 吳. *Tan* 諸 the younger brother, was a mandarin in the Kingdom of *Wei* 魏. A popular proverb says: “The Kingdom of *Chou* 蘇 (1) possesses the dragon, *On* 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-tehou 荊州 of *Hou-pé* 湖北.

Intelligent and courageous, he is comparable to *Koan-tchong* 管仲 and *Ya-i* 楊毅. Strong ties of friendship existed between him and *Ts'oci-tehou-p'ing* 崔州平, of Pouno-ling 博陵, and *Siu-chou* 徐庶 of Ing-tekwoan 穎.

It was this latter who recommended him to *Lieou-pei* 劉

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(1) Now Se-thoan 四川 where *Lieou-pei* 劉備 reigned.
advising that he take him into his service. Only at the third visit did Kong-ming 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, are dramatically described in the San-kouo tche-yen-i. Lieou-pei when at death's door at Teheng-tou advised his son to follow the counsels of Kong-ming and to look upon him as a father.

That same year he received the title of marquis of Ou-hiang and then became governor of I-tcheou.

He died at Wei-nan in the year 234 at the age of 54. His posthumous name was Tchong-ou, and a temple was raised to him at Mien-yang. He was the author of 24 chapters of the Wen-tsi. Since 1724 sacrifices have been offered to him in the temple of the lettres where he occupies the 44th place. His official name is Tchou-ko-tse, Ancient Scholar.

Wang-tse-t'ong 王子通.

Long-men 龍門 of Ho-tong was the place of his birth. He was named T'ong, and his honor name was Tchong-yen, and his father, Wang-long was notable letrre, a great dignitary under the reign of Soei Wen-tiang, 590-605 B.C. At the age of 15 Weng-t'ong studied the Chou-king under the direction of a professor from Tong-hai named Li-yu. The master Hia-tien夏瑩 of Koei-ki taught him the book of verses. Later Koon-tse-ting 關子明 of Ho-tong explained to him the Li-ki 禮記, then he finished his literary studies with Houo-ki 霍俠 of Péi-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.

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 Ta-yí, 618. His disciples gave him the posthumous name of Wan-tehong-tse 文中子.

His two sons, Fou-hiao 福郊 and Fou-tche 福畤 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-t'ong 王通 to the honors of the temple of Confucius, where sacrifice is offered to him. His official name is: Wang-tse 古尊, Ancient Scholar, and his place is the 45th on the east.

Lou-tse-tche 陸子賛.

Originally from Kia-hing 嘉興 in the department of Sou-tcheou 蘇州, he bore the name Tche 贊 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, 780-805 A.D. When the rebellion of Tchou-ts'e 朱泚 took place, he followed the emperor to Fong-t'ien 奉天 and became the chief adviser of the imperial councillors. Thus everybody gave him the title of intimate councillor of the emperor.

In the 8th year of Tcheng-yuen 貞元, 792, two influencial
men, Teou-ts'an 裴參 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-tcheou 忠州, as a simple mandarin of that village.

After the accession of a new emperor Cho-en-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, Siuen 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 集賢方 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-koang 司馬子光.

He was born at Hia-hien 夏縣 in Hia-tcheou 陝州. His fathers was Se-ma-tch'e 司馬池. His personal name was Koang 光 and his honoriific Kian-cho 良實. 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 Soverign: Humility, Justice and Severity.

The innovator Wang-Nyan-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, 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 Tchë-tsou 貞宗. a pupil of Tchëng-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 post-humous title of duke, great preceptor of the imperial prince, and given the name of honor. Wen-tchëng 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-tsao-tchou 翰林詞章詁; T'ong-li 通歴; Commentaries on the Kou-wen 古文: the Hia-king 孝經; L-chouo-tchou 易説詁; Hi-ts'e-tchou 繫辭詁; Lao-tse-tao-luen tsi-tchou 老子道論集詁; 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'ooan 中子傳: Hoi-wai-tse-mou 河外諸目; Chou-i 書儀; Kia-fan 家範: Siu-king-hoa 續經話; Yeou-chan-hin-hi 遊山行記. I-wen 館問.

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 Tchëng 鄭, and his father, Ngeou-yan-koon 歐陽觀 lived at Lin lin 盧陵. His personal name was Sieou 修 and his name of honor Yon-chou 永
Pie 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 Teh’ou-teheou 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 or 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 there 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-ku-chê 六一居士, or the lettre enamoured of the six unités. 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-tehong 文忠. Ngeou-yang-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

T'ang 唐 dynasty, or Sin-t'ang-chou 新 唐 會 宋 魏 wrote the Lie-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-tse-wen 易 子 喪; Kiu-cho-tsi 坪 士 集; Nei-wai-tche 内外 制; Tseou-i-se-lou-tsi 奏議 四 六 集, Koei-lou-tou 歸 田 稿.

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 letêtre, 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 Tchou Tch'ouang-wen 朱 長 文, the friend of Tch'eng-i 程 頭, the second was called Kin Ts'ai-tche 鉴裁之, of Ing-tch'ouan 領川 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 荊 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'eou-tch'ouan 胡 氏 春 秋 傳 Tse-tche-t'ouen-tien-kiu-yao-pou-i 資 治 通 綱 要 頜 遭, 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 尹子焞.

Toen 淑 was born at Lo-yang 洛陽. He had two honor names, Yen-ming 彦明 and Tê-tch'ong 德充.

During his early years he studied under Tch'eng I 程颐. 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 lettres 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’oan 四川 and lived at Feou-tcheou 浒州, where his master, Tch'eng I 程颐 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 preformed that honorable function. In Toen 尹焞 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 淑 was one of the most brilliant scholars of Tch'eng I 程颐.

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 place 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-tsung 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 婆州. Tsou-k'ien 祖謙 made his studies at home. He was a friend of Tchang Tché 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 東莱, 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'oan-wen-kien 皇朝文鑑, in 150 books; he revised the Kou-tcheou-i-chou-chouo 古周易書說, wrote the Koen-fan 闢範, 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: Tsou-che-pouo-i 左氏卓議; Liu-che-kia-chou 呉氏家塾; Tou-che-ki 讀詩記.

Besides, his brother Tsou-kien 祖健 united several other writing of his elder brother into three works which he intituted: Liu-t'ai-che-isi 呉太史集, 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'ên 沉 and later received the name of honor Tchong-méi 仲黙. 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 tcho'ang 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-itse, 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-k'i 金谿 of

Cf. The Philosophie Tchon Hi P. Le Gall. p. 11.

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-angan 靖安.

During the period Choen hi 漢熙, 1174-1190, he was mandarin of Tai-tcheou 台州, and then retired to private life. A whole constellation of lettres 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 荊門, where he restored peace and order and was rewarded with the title of honor: Wen-nga 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.

Teh'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-teheou 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'í 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'euou-i 言, 孟, 学, 庵, 口 言; Tse-i-siang-kiai 字義 詳解; Li-che-niu-hio 禮 詩 女 學 etc. His disciples called him the master of Pék'i 北 溪.

In the year 1724 Yong-teheng 雍正 gave him a place among the lettrés honored by sacrifices in the temple of Confucius, and his honorary name became Tchéen-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-tehou 邑 州. The honorific Hon-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 煜 and Fou-Koang 覇 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-ho 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'oon 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 Ts'ing-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 Ts'in 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-kin-yu 易纂隅 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 古學士. 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 奧州. 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 長啸 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 worke: *Tou-i-ki 讀易記; Han-kou-i-chouo 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;
His native country was Hoai tcheou 懷州 in Ho-nei 河內. He was named Hong 衛 and had the name of honor Tchong-p'ing 仲平. Being of more than ordinary intelligence he went to Ho-lo 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 窮默. Che-tson 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-tch'eng 文正.

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1 A country comprised between the Hoang-ho 黃河 and the river Lo 洛.
In 1309 he was raised to the rank of duke of Wei. 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 舟 lived at Kin-hoa 金華 of Ou-teheou 奚州. 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 Lü-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 lettres 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 Pê-yun-sien-cheng 白雲先生, the master of Pê-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 Kî 何基 and Jan Pê 丁柏.

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'aoan 讀書傳; Tse-cheng-pien 自省編; Pê-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 chou-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 廖讓, 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 戴銓 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'oaun-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 宁王宸濠. There he directed the military operations and put down the rebellion. Che-tsong 世宗 on his accession to the throne in 1522 enabled him with the title of Count of Sing-kien 新建. In 1527 the vice-Kingdom of the two Koang 广 was confided to him and he supressed 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 萬曆 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 蕭子瑄

The land of his birth was the country of Ho-tsün 河津 in Chan-si 山西. His father Sié Tcheng-yuen 蕭貞元, leader of the lettres, gave him the name Siuen 瑏 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 oponed a school, where he zealously propagated the doctrine of the two Tch'eng 程 and Tchou Hi 朱熹. The lettres, his disciples, are accustomed to call him sometimes by the name of the Master of Ho-tiong 河東, sometimes by that of the master of King-hien 敬軒.
His death occurred in the year 1460 when he was 76 yeare 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-ts'ong 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.

**Lò 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 perferred 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'o'en-tche-ki 困知記.

He took the name Tcheng-ngan 鏟庵. 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 Lò-tse, Ancient Scholar and given the 61st place.
Hoang tse Tao-tcheou 黄子道周.

He was a Foukienese from Tchung-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 铜山 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 Tri-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 Yü 命. 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 黄道周 gathered a small army to resist the invaders, but he was defeated and taken prisoner at the battle of Ou-yuen 婆源. 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-teheng 易象正; San-i-tong 三易洞; Ki-yong-fang 機榕坊; Wen-ye 書業 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 隨州 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 lettres of the Song 宋 period.

The Emperor Choen-teh 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 李延玉 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 inhabitant's
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 Pe 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 雛 州 志; Wen-tsi 文 集 etc.

He was sometimes called King-hien 荊 壤 and sometimes
Ts'ien-nyan 潛 廴.

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 隱 其.

Lou Long-k'i 陸 隱 其 bore the honor name Kia-chou 科 書, His father Lou Yuen 陸 元 lived at Ping-hou 平 湖 in Tche-
kiang 浙 江. Exteriorly pleasing and highly intelligent young

(1) See Part II, The Five Saints.
Long-k'i 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 祐.

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 offering 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-t's'iu'en 四書大全; Se-chou-k'oeo-mien-lou 四書困免錄 Se-chou-k'ioen-i-sin-pien 四書 講義 續編 Tchan-kouo tché 戰國策; K'iou-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 Councillling minister of State, with the name of honor Ts'ing-hien 清 獻.
CHAPTER IV.

SI-OU Sien-hien Lou-che-se-wei.

THE 64 SAGES OF THE WESTERN GALLERY.

Lin Fang 林放.

He was a native of the Kingdom of Lou 鲁, 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 论语 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-nyang-fou 泰安府 mentions the popular tradition which assigns his birth place as the village of Fang-t'ch'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-hou 唐太和, 828, could be made out. This village, Fang-teh'eng-ksi 放 城 集, situated 180 li S. E. of T'ai-nyan-fou 泰安府, was formerly called Fang-teh'eng-ten 放 城 鎮. The Emperor T'ang Huien-tsang 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 Ts'ing-ho-pé 清河伯.

Song Tchen-tsang 宋真宗 in the second year of Siang-fou 祥符, 1009, gave him the title: marquis of Teh'ang-chang-heou 長山侯, and in the 9th year of Kiu-tsing 嘉靖 1530, it was decreed that official sacrifices be offered to him, but because the two works, Kiu-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-tehong 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-tsí 忌不齊.

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 On 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-tsien 忌子 賜 (that was the name of honor of Mi Pou-tsí 忌不齊), the secret of his administration which left him so much leisure. “As for me”, he said, “I govern by the heart; you govern by 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 统志 informs us that his tomb is found 60 li S. E. of Cheou-tcheou 奉州 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 岐 to fulfill a commission entrusted to him by the prince of Lou 魯. Li-feou 李費 contends that they were mistaken in giving him the name Mi 宓. According to him his family name was Fou 虞 (1), and the Yen-che-kia hium 顏氏家訓 gives him as a descendant of Fou 虞 犧. In fact the historical breif Fou-tchan-tchoan 伏湛傳 (Past Han) gives Fou Cheng 伏乘, 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 虞, 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 Huien-tsong 唐玄宗 went to offer him a sacrifice.

In 1009 Song Tchen-tsong 朱真宗 honored him with the title: Marquis of Chen-fou-heou 單父俁.

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 公冶長.

The authors do not agree on his name and honorific. Thus, the Kou-pen-kia-yu 古本家語 writes his nam: Tch'ang 湲; Fan 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 divergent 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'ī 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-tehe 一統志 tells us, is 5 li S. E. of Lang-ya-hou-mo 琅邪姑幕.

In 739 the Emperor T'ang Huien-tsong 唐玄宗, offered a sacrifice to him and honored him with the title: Count of Kiu-pē 菀伯.

Song Tehen-tseng 宋真宗 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 公治子.

He occupies the third place in the western gallery.

Kong-sī Ngai 公皙哀.

The works Che-ki 史記 and Souo-ing 索隠 say that his personal name was not Ngai 倉, but K'o 魄 which is also written K'ō 克; his name of honor was Ki-tsē 季次 and his native country was the Kingdom of Ts'ī 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-pē 郫伯. 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* 子焦, 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* 子亹, and gives him as a descendant of the second generation of *Kao-hi* 高侯 of the Kingdom of *Ts'i* 齊. This last assertion is contradicted by the *Che-ki* 史記 and by the author *Tcheng K'iang-teh'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 then 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'uai K'oei* 齊 聶 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 breath” *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 knows how to join these two extremes".

If we give credance to the I-t'ong-tche — 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 達, to two different persons, for, Siu 須 is mentioned with the honorific, Tse-ta 子 達; while Teh'e 達 is designated with the honor name, Tse-hoan 子 緣.

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 無. 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 總 and Lou 魯, Jan K'ieou 剣 求 was commander in chief of the left wing, and Tse-tche 子 避 commended the right wing. The armed forces of Ts'i 總 arrived before Ts'ing 濟, and Count Ki-suen 季 祐 showed his lack of tranquility. "Siu 須 is still young and inexperienced", he said to Jan K'ieou 剣 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 總 general arrived at Tsi-k'iu 胥 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 無 by the emperor Hiuen-ts'ong 玄宗. In 1009 Song Tchen-ts'ong 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-ts'ong 玄宗 sacrificed to him and gave him the title of Count of Soei-yang 雒陽. The posthumous title of marquis of Tcheou-p'ing 娄 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 梁鳣.

Two different names are given to him Li 鲲 and Tchan 鰓. 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 梁鳣 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 僖 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.

Huien-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 (A stone monument at Hang-tcheou refers to him as Count Ki). In 1009 the Ming 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 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 gives him the honor name of Tse-h’ai 子楷. He was born in the Kingdom of Lou fifty years after Confucius.

In 739 the Emperor Jiu-en-tsung proclaim ed him Count of Tcheou 鄫 and offered sacrifices to him.

In 1009 Song-tchen-tsung raised him to the posthumous dignity of Marquis of Mou-yang 沔陽. 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 季.**

His honor name was Tse-tch’au 子產; sometimes these three names follow one another and it is written thus: Jan-ki-tch’au 季 Vect. He is also given the honor name Tse-tu 子都. 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-you 子有. On the stele at Hang-teheou 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-kin 须句 he received a sacrifice from the hand of the Emperor Niuen-tseng 玄宗.

The title of Marquis of Kao-wen 高婉 was granted to him in 1009 by Song Tchen-tseng 宋真宗.

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 子歎, and very often he is called: Ts'i-tiao-han 漆雕歎. 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-tseng 真宗, 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-lsing 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 Tché 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 funer-
orialation for Confucius, and he conducted the obsequies according
to the ancient rites.

The I-t'ong-tché — 綏志 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 Kuo 郭.

Song Tcheng-tsong 朱 真宗 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 Tché.

His tablet occupies the 14th glace in the western gallery.

Jen Pou-ts'ı 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 Siuen 選, though
the Kia-yu 家語 designates him with the honorific, Tse-siuen
子 選.

The Emperor Huien-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 偉 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 矢.

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 Pou 蒲 (1), and Kong Chou 公叔 blocked the ways in order to prevent him from putting his project into execution. Tse-tcheng 采购 five carts, went to seek Confucius and said to him: "In the dangers which you had to run at K'oang 康 (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 consided 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 marquisate of Meu-ping 東牟.

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

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(1) This city is in the prefecture of Ta-ming fou 大名府 (Tche-li 直隸).

(2) Now Soei-tcheou 雒州 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 晉, some times of the Kingdom of Tsin 晉, or, again, of Lou 魯.

T'ang Huien-tsong 唐玄宗 ennobled him with the dignity of Count of Sin-t'ien 新田 in 739.

In 1110 Song Hoei-tsong 宋徽宗 gave him the marquisate 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 慶單.

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 Hoei-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 Hé 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-souu 子素. His native land was Kingdom of Lou 魯.

The Che-tsoo-loi 氏族略 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 Emperor made a sacrificial offering to him, and ennobled him with the title of Count of Tch'eny. In 1110 he was raised to the Marquisate of K'i-hiang. In 1530 the Ming 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

His name is written K'i by the Kia-yu where we find his honor name of Tse-k'i. The tablet at Hang-tcheou bears the two characters Tse-k'i.

The Kou-pen-kia-yu mentions him with the honorific Tse-yen, and assigns the Kingdom of Lou as the place of his birth.

In 739 T'ang Hiuen-tsung offered a sacrifice to him, and granted him the title of Count of Yu-leou. In 1009 the Emperor Tcheng-tsung raised him to the title of Marquis of Yen-tse.

From the year 1530 he was called Yong-tse, the Sage of Antiquity.

His place is the 20th on the west.

Tsouo Jen-ing

His native country was the Kingdom of Lou. In the Kia-yu he is called Tsouo-ing, and his honor name is Tse-hing.

In the Che-ki he has Hing for his honorific. The family name Tsouo was probably not his patronimic, remarks the Tong-tche-liao; 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 and Yong, who little by little were only designated by the name of the country under their jurisdiction.
In 739 Hiuen-ts'ong 凌宗 accorded him the titles of honor, Count of Lin-tche 臨淄 (1). Song Tchen-tsong 朱真宗, 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 子徙. 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-ts'ong 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 劉陽, and offered him a sacrifice.

In 1009 by order of the Emperor he was raised to the dignity of Marquis of Kiu-chang 劉山.

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 Ts'ing-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 𢪙 instead of Kang 籍 (1).

Hien-tsoung 玄宗 offered a sacrifice to him in 739, and gave him the honor title of Count of Lai-ou 蓬原.

Hoei-tsoung 輔宗, 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 Tsi 籍 while others make him an inhabitant of the Kingdom of Wei 衛.

The K'ia-yu 家語 writes his name Kié 籍 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 Kin-pen-k'ia-yu 今本家語 assigns another honor name, Tse-t'ao 子蚤.

The Emperor went to make offerings to him in 739 and granted him the posthumous title of Count of Kiu-fou 赤父.

In 1130 he was raised to the rank of Marquis of Tsou-tch'eng 聚城.

(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 Hœi 叔仲會.

The Wen-wong-t'ou 文翁圖, and illustrated biography of old lettrés, writes his name: Kœi 嗨 and presents him with the honor name of Tse-ki 子期. His native country was the Kingdom of Lou 魯, though Tchêng Kang-t'êng 鄭康成 thinks that he was born in the duchy of Tsín 晉.

Confucius was his elder by 50 years, even 54 years, some say. He was of the same age as K'ông 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 Huien-tsông 玄宗 granted him the dignity of Count of Hia-k'icou 瑛邱.

In 1009 he was officially raised to the rank of Marquis of Pouno-p'ing 博平 (in Tong-tch'êng-fou 東昌府, of Ch'an-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 公西兗如.

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 公西兗.

The Emperor offered him a sacrifice in the year 739 and granted him the posthumous dignity of Count of Tchông-k'icou 重邱.

In 1009 by imperial decree he was raised to the high position of Marquis of Lin-kiu 临朐, an ancient city now a part of the territory of Ts'îng-tchêng-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 郭異.
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 邦選 and gives him Tse-in 子欽 as name of honor.
In the Wen-wong-t'ou 文翁圖 he is called Kouo-siuen 國選 because on the accession 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 Ping-lou 平隆.
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.

Tehe'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'iuin 子禽.

Tch'en Tse-tché 陳子車, his eldest brother, a great official in the Kingdom of Tsei 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-teh 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 Hsien-tsong 皇宗 made sacrificial offerings to him and made him count of Ing 領.

In 1009 Tchen-tsong 真宗 raised him to the marquisate 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 Tch'ang \\]

This lettré was from the Kingdom of Wei 衛. His personal name is sometimes given as Tch'ang 張, sometimes as Lao 牢. His honor name was Tse-k'ai 子開. According to Tchong-tse 斗子 he was a friend of the two lettrés Mong Tche-fan 孟之反 and Song Hou 桑戸. 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-ting 南陵.

In 1009 he was raised to a marquisate and was given the title of Marquis of Toen-kieu 頓邱.

In the first year of Tch'eng-houo 政和, 1111, Song Hoen-\[ t'song 宋徽宗 changed his title to that of Marquis of Ping-yang 平陽.

From the year 1530 he was always called: King tse, An cient 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 據引下 p. 53,54.
Pou Chou-teh'eng 步叔乘.

The Kia-yu 家語 gives him the same name, but the character Tch'eng 楚 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 睿.

In 739 he received on offering from the hands of the Emperor, Hiuen-tsung 玄宗 who accorded him the posthumous title of Count of Choen-yu 憲于.

In the year 1009 Tchen-tsung 真宗 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-tché 子之.

He received an official sacrifice from the hands of the Emperor Hiuen-tsung 玄宗 in 739, and was accorded the honorific title of Count of Kien-yang 沖陽. In 1000 Tchen-tsong 真宗 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'ouai 顏晳.

The Kingdom of Lou 魯 was the native country of this sage. His name of honor is Tse-cheng 子聲.

Hiuen-tsung 玄宗 accorded him the dignity of Count of Tchou-hiu 朱虛 in the year 739.

Tchen-tsong 真宗 raised him to the honor of Marquis of Tsi-in 濟陰 in 1009.
The decree of the Ming gave him the title; Yen-tse, Ancient Sage.

He figures in 32nd place on the west.

Yen Ho 颜何.

His honor name was Jan 竄. 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 程. 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 唐邑.

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'ın 叫 called Jan-yen-ho 竄 颜何.

A decree of the Emperor Yong-tche 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 粤.

In the "Souo-in" 索隱 this lettré is called Hien Fong 粤豐. The commentary of the Koang-yun 廣韻 calls him Hien Tan-fou 粤父, and says that his honor name was Tse-siang 子象. The Kingdom of Lou 魯 was his fatherland.

The Kia-yu 古本家語 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.
We know, however, from the Li-ki 禮記 chapter T’an Kong. Chang 檀弓, 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 is the same person as Kiao Tan 郇單 whom we have sketched above.

It was in the year 1724 that a decree of Yong-teheng 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-teheng K’o 楊正克.

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 楊, musicians, which became their family name. One of his later ancestors was Yo-teheng Tse-te’h’oen 楊正子春. The work of Lië-tse 列子 and the Tchong-ni-p’ien 仲尼篇 speak of Yo-teheng Tse-yu 楊正子舆 who seems to have been a son of Yo-teheng-k’o 楊正克.

When Song Hoei-tsong 宋徽宗 went to offer a sacrifice to Mong-tse 孟子 in the year 1115, he gave to his disciple Yo-teheng K’o 楊正克 the title of Marquis of Li-kouo 利國.

In the second year of Yong-teheng 雍正, 1724, when the Emperor went to the temple of Confucius to offer him a sacrifice, he gave Yo teheng-k’o 楊正克 the title which he still bears, i.e.: the Ancient Sage, Yo-teheng-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’oan 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* — 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* 古先, Ancient Sage, on the person of whom we are speaking.

He occupies 36th rank in the occidental hall.

*Tcheou Toen-i* 周敦颐

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* 程颢 and *Tch'eng I* 程頤 the benefit of the lessons of the celebrated lettré.

Trouble broke out at *Nan-k'iang* 南康 and *Toen-i* 敦頤
was obliged to retire to the mountains of Liu-chan 廬山, at Lien-hoa-fong 蘭花峯. 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 rightousness. 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 蘭花峯, emptied into the P'en-kiang 濃江: 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 樂溪 (river of the rock of Lien).

Hoang T'ien-kien 黃庭堅 of Yu-tchang 楚章 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 a 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 淵溪先生, the Master of Lien-k'i.

In 1220 he was given the posthumous name of Yuen 元. In the first year of Choen-yeou 洵祐, 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-koou 道國.

In 1530 he was designated under the title of Tcheou-tse, Lettré of Ancient Times, then his present title: Tcheou-tse 古 Sage, was given to him by imperial order in 1642.

He occupies the 37th place in the western hall.

Tch'eng Hao 程颢.

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 have just spoken.

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 程頤 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

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(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. 

*Cheng Hao* 程颢 threw himself into the mandarinal 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-tsou* 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* 文彦博 gives him the posthumous name *Ming-tao-sien-cheng* 明道先生.

In the preface to his works, his brother *Tchéng I* 程頲 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. *Cheng Hao* 程颢 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* 河南.
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 潛, 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 L 佹, 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 马 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 阳 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 鄧雍 was the greatest man of letters of the period. Tch'eng 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 鄧雍 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-tsie 康鉉 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 in know “in the realms of literature as: The Master of Tranquil Joy”.

Kou liang Teh'e 龜梁赤.

His other name was Chou 淑 and his honor name was Yuen-che 元始.

The Yang-che-hiu-chou 楊士勲臻 writes Chou 淑. The Yen-che-kou 顏師古 calls him Hi 喜. He was native of Yen-tcheou 兖州府 in Chan-tong 滬东.

The Ou-king-chou 奧竟書 contends that he lived in the time of Ts'ìn Hiao-kong 秦孝公, 361 B.C. Confúcius 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 龜梁, who was the author of the Kou-liang-tch'aoan 龜梁傳. This latter work was handed down to Suen-king 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 lettres 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 桠梁 with a sacrifice.

In 1009 Tchen-tsung 真宗 raised him to the title Count of Si-k'icou 襲邱, or, according to other authors, of Kong-k'icou.

In the first year of Tcheng-houo 政和, 1111, the title was change into Count of Soei-ling 隋陵.

In 1267, the 3rd year of Hien-choen 成淳, he received, as posthumous fief, the marquisate of Soei-yang 隋陽.

He was name Kou-liang 桠梁, 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-tsien 子賔. 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 been devoured by the flames.

**Fou Cheng 伏勝** opened a school in the Kingdom of Ts'i 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 尚書傳 in 41 chapters. He had two disciples: Ngeou-yang Cheng 歐陽生 and his fellow countryman Tchang Cheng 張生.

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The former was the leader of the "School of Ngeou-yang"，the most illustrious teachers of which were Gni K’oan，fellow countryman of Ngeou-yang Cheng，a son of the latter，and Ngeou-yang Kao Ngeou-yang Kao.

Tchang Cheng had as pupil Hia-heou Tou-wei，who gave his name to the "Great School of Hia-heou"；the most renowned scholars were Hia-heou Che-teh’ung and Hia-heou Cheng. A relative of Hia-heou Cheng，and his disciple，was Hia-heou Kien-pié，who was the founder of "The Little School of Hia-heou".

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" and Fou Cheng is considered the founder of this literary Society，which we now call the old style Chang Chou.

In the first year of Tcheng-koan，647，T’ai-tsong offered a sacrifice to Fou Cheng.

In 1009 Tchen-tsang conferred on him the honorary title of Count of Tch’eng-che.

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.

He came into the world at Tan in the territory of Tong-hai，and was given as honor name Kin K’ira．

He was a disciple of Mong K’ing，who taught him the Li-ki in his school of K’iu-t’ai. As this book comprised many thousands of characters to explain the Rites，it was given the name：Annals of the School Heou Ts’ang.

Among the disciples of Heou-ts‘ang there were men from P‘ei and Wen，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 résumé 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 littéré 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-líng 月令, Ming-t'ang-wei 明堂位, and Yo-ki 業記, and thus the work was made up of 49 chapters.

The commentary was composed by Tcheng K'ang-tchêng 鄭康成.

In the second year of Han Siuen-ti 漢宣帝, 74 B.C., Heou Ts'ang 吳蒼 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 lettres of the western hall he occupies 42nd place.

Tong Tchong-chou 董仲舒.

He was from Koang-tch'ouan 廣川 and from his youth he gave himself up to the study of the Tch'oen-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 胶西. 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 besought 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'ìn 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'oen-ts'ieou-fan-lou 春秋繁露 in 17 books.

In the first year of Tch'e-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'oon 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'oen 杜春.

His other personal name was Tse-tch'oon 子春 and the country of his birth was Heou-che 弘氏. The only exact date of his existence is the fact that he was 90 years of age at the

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 Tcheou 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 Teh’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 Tcheou Koan-chou 周官書 was Tou Tse-tch’oen 杜子春.

The two lettrés Teheng Tchong 鄭衆 and Kia K’oei 贺逵 conducted researches to compare the texts with the cononical books, and then Kia K’oei 贺逵 composed his work entitled: Tcheou Koan-kiai 周官解.

The lettré Ma Yong 马融 was the author of the Tcheou Koan-teh’oen 周官傳 which came into the hands of Teheng K’ang-tch’eng 鄭康成, who then wrote his commentaries Tcheou 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 Teheng-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-ehe 順氏, 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 范寧.

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 范寧 was persuaded that the principal authors of the literary decadence during these troubled times were Wang Pi 王彌 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, came 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-tieou 陳留 who had left the career of mandarin in order to give himself entirely to study. Tai K'oei 麥逵 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 范寕 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 程頤 and Tch'eng I 程頴 were know as "The two Tch'eng", Fan-ning 范寕 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'oen-ts'icou Kou-liang Che tsi-kiai 春秋榖梁氏集解.

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 張璁 he received only private cult. After 1724 by order of Yong Tchêng 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 范寧 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 范寧 and most probably about the same age, had a pupil named Tui 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 范寧 and Fan Siuen 范宣 lived in the IVth century, under the Eastern Tsin 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-tehou 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-tsoung 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 Pei Tou 表度, 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 K'ing 長慶, 822, he was
appointed Assessor of the Ministry for War. Wang T'ing-ts'êou 王廷祄 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 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 孟軬 and Yang Hiong 楊雄.

In spite of the unceasing invasions of the doctrines of Toaism and Buddhism under the Tsin 燕, 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 lettré wrote the Teh'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 Teh'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 Tek'ao-tcheou 潮州 built a temple in his honor behind the tribunal, then, in 1090 the sub-prefect, Wang Kiun-li 王君瀝 caused a new pagoda to be raised in his honor seven li to the south of Tek'ao-tcheou 潮州 (1).

Fan Tchong-yen 范仲淹.

A native of Ou-hien 呉縣 in Son-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  Bk. 11. p. 11.
after his birth, and his mother remarried to a man named Tchou 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 Ts'in 秦 and called himself Tch'ang-lou Fei-pa 張竇非霸 (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 Siéou 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 Tch'ou kouo 楚國.

On his tombstone 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 苏州 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

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(1) Cf. Long-wen-pien-ing 譚文鈔影 (Hia-kiuen 下卷) p. 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 *Hailing 海陵* in *Tai-tcheou 泰州* and was given *I-tehe 翼之* for honor name. He remained ten whole years at *Tai-chau 泰州* completely occupied in study. His co-disciples were *Suen Fou 孫復* of *Tsin-tcheou 晋州*, and *Che Kiai 石介* of *Yen-tcheou 袭州*. 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 潮州* 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'oen-ts'ieou-k'eoou 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 龍文襄影  (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 mandarinal office which was offered to him, and became a pupil of Tch‘eng Hao 程頴 at Hiu-tch‘ang 許昌 or at Ing-tch‘ang 程昌 as others say. After the death of Tch‘eng Hao 程頴 we see him joining the disciples of Tch‘en I 程颐 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 瀛陽, Yu-hang 餘杭, and Siao-chan 蕭山. From a distance of a thousand li the lettres 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 繇興, 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 王甫, political and literary innovators, hostile to the clan of old conservative lettres.

The vigorous protestations of Yang Che 楊時 contributed in great part to arouse the indignation of the lettres 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 lettres of the south; the forerunner of Tchou Hi 朱熹 and Tch‘ang 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 lettres honored in the temple of Confucius and finally, in 1530 was
given his present title of honor: Ancient Scholar, Yang-tse.
He ranks in 39th place in the western hall.

Ló 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.

Ló Ts'ong-yen 羅從彦 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-lo 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 武哲.

His two most brilliant disciples were:

1ª) Li T'ong 李伺, better know as Li Yen-p'ing 李延平 because he was born in the city of that name.

2ª) 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 愐州府 in Ngan-hoei 安徽.
Lô Ts‘ong-yen 羅從彥 wrote the following books:


In the year 1619 he was admitted to the temple of Confucius by decree of the Emperor Wan-li 萬歷 and was named Lô-tse, the Ancient Scholar.

He is found in 50th place in the western gellery.

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 程頤, 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 Tchoen-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-icheou-fou 撤州 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 Tche' 張 栋

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 紅. 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 領 錄.

In the 5th year of Choen hi 憲 熙 he was admitted to the rank of the great lettrés of the empire, and became steward at King Tcheou 荊 州 in Hou-pe 淮 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 Siu-cheng 南 軒 先 生.

His works were: The T'oi-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 阳. He is called: Ancient Scholar, Tchang tse, since the decree of 1530.

In the western series he is found in 52nd place.

(2) In Se-tchoan 四 川.
Hoang Kan 黃幹.

His father Hoang Yu 黃璉, censor under the reign of Song Kao-tsung 宋高宗, was an honest, intelligent and highly esteemed man. His son whose honor name was Tchou Hi 朱熹 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 T'ou-k'ien 劉祖謙 at Tong-lai 東莱 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-tch'ai-sien-ch'eng 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 Con-fucius in 53rd place, where he is honored under the name: Ancient Scholar, Hoang-tse.

Tchen Té-sicou 嘉德秀.

He was originally from Pou tch'ing 浦城 (Kien-nung 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--gen-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 letrés 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* 見忠集; the *Kiang-tong-kieu-hoang-lou* 江東救荒録; the *Ts'ing-yuen-anka-cho* 清源雜誌; the *Ta-hio-gen-i 大學術義*. 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 濟城* in 1467 and received his present title: Ancient Scholar, *Tchen-tse*, in 1530.

He is the 54th personage in the western gallery.

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*Ho Ki 何基.*

He was born at *Kin-hoa 金華* in *Ou-tcheou 奚州* (Kiang-nan) and his honor name was *Tse-kong 子恭*. He was a letré 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 額頗* 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-choen 成淳* 1265-1275, when they tired 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-tch'eng 康正* and received the title: *Ho-tse, 古賢 Scholar.

He is the 55th of the series in the western gallery.
Tchao Fou 趙復.

The country of his birth was Té-ngun 德安 and his honorific was Jan-fou 仁甫. In the year I-wei 乙未, 1295, the imperial prince Kouo 閬, during an expedition against the Kingdom of Song 宋, seized Tchao Fou 趙復 and led him away with him. Yao Tch'ou 桃楨 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 潭 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 he 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-tehong 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 奥澄.

His native country was Tch'ong-jen 崇仁 in Fou-tehou 撫州 and his honor name was Yeou-ts'ing 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 Tehe-yuen 至元 period, 1280-1295, the Censor, Tch'eng-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 奥澄 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 奥澄 named him Ts'ao-liu-sien-cheng 草廬先生. “The Master of the House of straw”. Tch'eng Kiou-fou 程鉅夫 conducted the lettre 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 程書纂言, Hio-ki 學基; Hio-t'ong 學統; Se-lou-tche-yen-tsi 私錄支言集; I-wai 易外翼; Hiao-king- tehang-kiu 孝經章句; Hiao-tch'eng-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 ling 老子莊子太元經; Yo-liu 楼律; Pa-tchen-t'ou 八陣圖; Kouo-pouo-tsang-chou 祭璞葬書.
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.

Kin Li-siang 金履祥.

He bore the honorific Ki-fou 吉父 and his native country was Lan-k'ī 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 Ho-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 劉昫 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 Hon 胡, the Hoang-ki-king-che-li 皇極經世歷 of the lettré Chao 郭, 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 Teh'oen-ts'icou 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'oo-tcheng 論孟集註攷證; Chang chou-piao-tchou 尚書表注; Jen-chou-wen-tsi 仁山文集. His home was situated on Jen-chou 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-tchoung 至正 period, 1341-1368. Yong-tchoung 雍正 in 1724 ordered that in future his title be: Ancient Scholar, Kin-lse, and that he be honored in the temple of Confucius.

He is the 58th in the western series.

Tch'en Hao 陳滌.

His father, Tch'en Ta-yeou 陳大猷 received the doctorate during the K'ai-h'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 陳滌 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 lettres have given him two surnames: Yun-tchoang-sien-chen 云莊先生 and King-koei 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-chouo 礼記集說 (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 Tchoung-tong 正統 period, 1436-1450.

In the year 1724 the Emperor gave him his present title: Ancient Scholar, Tch'en-lse, and put his name on the list of lettres honored in the west Hall, where he is found in 59th place.

Tch'eng Hien-teh'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.

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 Tch'eng-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 teh'oen-t'ai 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 15th year of Tch'eng-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 mandarinal office. Hien-tch'ang 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 萬歷 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 巳臣 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 居業録.

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 林磐, 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 Tekken Hao 宁王宸濠, 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-tchouang 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’oén 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 裕遠 and Ta-tong 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 陝西. Finally he rose to the rank of Assistant 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 唱吟語; 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-tch’ai-tsi 去僞齋集; Che-tehng-tou 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 陳陰 in Tche-kiang 浙江．He was given K’i-tong 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 Tao Wang-ling 陶望齡, and of Tao Hi-ling 陶希齡, and the sound doctrine of the ancient lettres little by little was impregnated with Taoist and Buddist ideas on retribution, especially was this true during the administration of Tao Hi-ling 陶希齡．Tsong-tcheou 宗周 was filled with agony at this ill-omened 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-lse-ts’iuen-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.