



Undergraduate assignment feedback form

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A Translation of Verse 9 Chapter 6 (Yongye 雍也 6:9)

of the *Analects of Confucius* 論語 and Its Selected Annotations

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1. Original text and translation of verse 6:9 of the *Analects of Confucius*

1.1 Original text

季氏使閔子騫為費宰。閔子騫曰：「善為我辭焉。如有復我者，則吾必在汶上矣。」

1.2 Translation

Jishi wanted Min Ziqian to be the chief of Fei fief. Min Ziqian said (to the messenger):
‘Please skilfully reject him for me. If you come to invite me again, I will leave here and go to the state of Qi.’

2. Original text and translation of the annotation of verse 6:9 in *Lunyu*

***jiangyao* 論語講要**

2.1 Original annotation – Part A

費，古注讀密，然山東當地人皆讀費之本音。孔安國注：「費，季氏邑。季氏不臣，而其邑宰數叛，聞閔子騫賢，故欲用之。閔子不欲為季氏宰，語使者曰，善為我作辭說，令不復召我也。復我者，重來召我也。去之汶水上，欲北入齊也。」

2.2 Translation of Part A

Fei is pronounced mi in ancient annotations. But the local people in Shandong read the original pronunciation of Fei. Kong Anguo commented: 'Fei is an area under the jurisdiction of Jishi. Jishi's words and deeds did not conform to the rules of the officials. At the same time, the chief of his fief rebelled several times. Jishi heard that Min Ziqian was talented and virtuous, so he wanted to appoint him. Min Ziqian didn't want to be Jishi's subordinate. He said to the messenger that, please help me thank and refuse Jishi skilfully so that Jishi won't come to me again. If someone comes to invite me again, I will go to the north of the Wen River, and then go to the state of Qi.'

2.3 Original annotation – Part B

孔子為魯司寇時，閔子騫曾為費宰，孔子辭去，閔子騫亦辭去。後以三家不聽魯君之命，而費邑之宰亦叛季氏，是以季氏使閔子騫為費宰。然閔子不願遂季氏之私，故辭之，且堅告使者，如再來召，則吾必不在家，而在汶河之上矣。汶河東北是齊國，在汶上，意謂避至齊國也。儒者去就，於此可見其概焉。

2.4 Translation of Part B

When Confucius was the minister of justice of Lu, Min Ziqian used to be the chief of Fei fief. After Confucius resigned, Min Ziqian also resigned from his post. Later, because the three families did not obey the orders of the monarch of Lu, the officials of Fei fief also betrayed Jishi. So Jishi wanted Min Ziqian to be the chief of his fief. However, Min Ziqian did not want to achieve Jishi's personal interests, so he declined. And Min Ziqian firmly told the messenger that if someone came to invite him for the second time, he would definitely not be at home, but go to the north of the Wen River. To the northeast of the Wen River is the state of Qi. To go to the north of the Wen River means to retreat to Qi. Their integrity can be seen from the fact that the scholars assume or not assume the office.

3. Original text and translation of the annotation of verse 6:9 in *Sishu*

zhangjuzhu 四書章句集注

3.1 Original annotation – Part A

閔子騫，孔子弟子，名損，費，季氏邑。汶，水名，在齊南魯北竟上。閔子不欲臣季氏，令使者善為己辭。言若再來召我，則當去之齊。程子曰：「仲尼之門，能不仕大夫之家者，閔子、曾子數人而已。」

3.2 Translation of Part A

Min Ziqian was a disciple of Confucius, and his name was Sun. Fei was Jishi's fief. Wen was the name of the river, which was south of Qi and north of Lu. Min Ziqian didn't want to be Jishi's subordinate, so he asked the messenger to decline for him skilfully. He said that if the messenger came to invite him again, he would go to Qi. Cheng Zi said: ' Among the disciples of Confucius, only a few people, including Min Zi and Zeng Zi, could refuse to work under the senior officials.'

3.3 Original annotation – Part B

謝氏曰：「學者能少知內外之分，皆可以樂道而忘人之勢。況閔子得聖人為之依歸，彼其視季氏不義之富貴，不啻犬彘。又從而臣之，豈其心哉？在聖人則有不然者，蓋居亂邦、見惡人，在聖人則可；自聖人以下，剛則必取禍，柔則必取辱。閔子豈不能早見而豫待之乎？如由也不得其死，求也為季氏附益，夫豈本心哉？蓋即無先見之知，又無克亂之才故也。然則閔子其賢乎？」

3.4 Translation of Part B

Xie said: 'If scholars can reduce their attachment to profit and fame, they can find happiness in Dao and ignore the power of others. Moreover, Min Zi learned from and followed the sage. He treated Jishi's ill-gotten gains like dogs and pigs. How could it meet his wishes to obey Jishi and work under him? The situation is different for sages. Sages can live in chaotic areas and face the wicked. When people who are not as good as sages encounter such a situation, those who are resolute will cause trouble, and those who are submissive will be insulted. How could Min Zi not have foreseen this and taken precautions? For example, Zhongyou didn't end well, and Ranqiu accumulated wealth for Jishi. Could it be their original intention? That's just because they have neither the foresight nor the talent to pacify chaos. This is probably the aspect of Min Zi's talent and virtue.'

4. Commentary

The first problem I encountered in this translation was the choice of words used in the translation of the word ‘宰’. In my understanding, ‘費宰’ is the highest officer among the Fei fiefs of Jishi. I think it can be translated as chief or administrator. I don't know which of these two words is more accurate. At the same time, the official ‘宰’ is also a subordinate of Jishi, so I also use the word subordinate in some contexts. On this point, I would like to get the opinion from provost or Miss Deng.

The second problem is about ‘齊南魯北竟上’, I don't know the meaning of this ‘竟上’. I'm not quite sure if it refers to the border. So, I just skipped the word and didn't translate it.

The third problem is about ‘少知內外之分’. I don't know how to translate it literally, so I used free translation. According to my understanding, I translate it as, reduce their attachment to profit and fame, but I don't know if this is accurate.

5. Conclusion

The first thing I learned from this story was the correctness of the laws of cause and effect. Jishi betrayed his monarch, and then Jishi's subordinates also betrayed Jishi himself. It also taught me that I should treat others the way I want them to treat me. If I want others to be sincere, I need to be sincere to others first. It is very difficult to get a loyal subordinate if I am not loyal myself.

Second, Min Ziqian taught me the importance of choosing a job. For a corrupt official like Jishi, if I work under him, I will not have a good result. Because anyone who does bad things will definitely leave traces, even if they are lucky enough to escape the punishment of the law, they cannot escape the laws of cause and effect. If I do a job that pays less, I'll just be called poor. But once I do something against my conscience, I will definitely suffer even more later. Therefore, when faced with these choices in my life, I must be cautious.

6. Bibliography