



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。」

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1.2 Translation

Ji Shi made Min Ziqian as Fei's magistrate. Min Ziqian said that help me to refuse properly.

If he summon me again, I will definitely be in Wenshang.

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。」

¹ Zhu Xi 朱熹, *Sishu Zhangju Jizhu* 四書章句集注(Beijing:Zhonghua Book Company,2012), p.68.

2.2 Translation of Part A

The character of Fei 費, the ancient annotation pronunciation is Mi, but the local people in Shandong read the original sound of Fei. Kong Anguo annotated that the place of Fei is the fief of Ji Shi. Ji Shi is a courtier but he does not behave like a courtier. The magistrate in his fief betrayed him many times so that he wants to hire Min Ziqian who able and virtuous personage. Min Ziqian do not want to be a magistrate for Ji Shi and said to envoy that well think of grounds of a plea for me and tell Ji Shi not to summon me again. The meaning of 復我者 is summoning me again. To the Wen Shuishang means that he may go north 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

2.4 Translation of Part B

When Confucius served as a Si Kou(An office in charge of criminal law and prison) in the State of Lu, Min Ziqian once served as a magistrate in the place of Fei. Confucius resigned, and Min Ziqian also resigned. Later, the three families(孟孙、叔孙、季孙) in the State of Lu did not obey the orders of the prince of Lu and the magistrate of Fei also rebelled against Ji Shi, so Ji Shi made Min Ziqian as Fei's magistrate. However, Min ziqian did not want to

² Li Bingnan 李炳南, *The Jiangyao of the Analects of Confucius* 論語講要(Wuhan: Changjiang Literature Press, 2019), p.90.

follow Ji Shi's personal interests, so he resigned, and insisted on telling the messenger that if he were to be summoned again, I would definitely not be at home, but on the Wen River. To the northeast of the Wen River is the State of Qi. On Wenshang, it means escaping to the State of Qi. Whether Confucians go or stay, here we can see the generalization.

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

***zhangjuzhuzhu* 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, a pupil of Confucius, whose name was Sui. Fei was the fief of Ji's family. Wen, the name of the river, is located in The south of the State of Qi and the north of the State of Lu. Min Ziqian did not want to be servant of Ji Shi and ordered the envoy to say something to Ji Shi. if he are to be summoned again, he will go to the State of Qi. Chengzi said that among the pupil of Zhongni, who do not be officials of Dafu(a kind of official in principality) (dà fū), is only Min Zi, Zeng Zi and a few people.

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

3.4 Translation of Part B

Xie Shi said that students can understand less about the difference between inside and outside so that they will feel happy while concentrate on the Dao and forget the power of others. (I am not sure of the meaning of 內外之分. In my understanding, inside may refer to inner cultivation and joy, etc., and outside may refer to external things, such as wealth.) In addition, Minzi has the sage to lean on and is guided by the sage, he regarded Ji Shi's unrighteous wealth and honor as the dog and pig which means he disdain Ji Shi's unrighteous wealth and honor. Since he has such a outlook on life, is he going to do things for the Ji family, is this what he wants? Among the sages, It's going to be a different situation. Living in chaos and seeing wicked people, for the sages, they can get along with them. But for others, if you are tough, you will get disaster, and if you are soft, you will get humiliated. Couldn't Minzi have foreseen it earlier? Like Zhongyou can't end well and Ran Qiu increased Ji Shi's wealth, is this their initial intention? This is because there is no foresight and also no ability to overcome and resolve chaos. Then, how virtuous is Min Zi?

4. Commentary

³ Zhu Xi 朱熹, *Sishu Zhangju Jizhu* 四書章句集注(Beijing:Zhonghua Book Company,2012), p.68.

No matter ancient or modern, being an official is often a matter of honor, it means that you have the ability to contribute to the country and the people. These are things that ordinary people strive to pursue, but Min Ziqian refused. It because Minzi did not want to follow Ji Shi's selfishness and was unwilling to help a person who was not loyal to the monarch. At that time, the monarch of the State of Lu could no longer hold the power of the State of Lu, and all the power belonged to Mengsun, Shusun and Jisun. If there is a cause, there will be an effect. The Ji family is not loyal to the monarch of the State of Lu, so his subordinates are not loyal to him either. At this time, Ji asked Min ziqian to manage the fief not for the country but for their own interests, so Min Ziqian would refuse.

In addition, Zhu Xi quoted Xie Shi's words in the Sishu Zhuangju Jizhu, Xie Shi said that people who have not reached the realm of sages, if they are tough, they will get disaster, and if they are soft, they will get humiliated. Next, two examples are listed, Zhong You and Ran Qiu. Because of his hardness of character, Zhong You was killed in a mutiny. After his death, his body was tortured and chopped into meat sauce by Duke Zhuang of Houwei. Ran Qiu is weak. He can't stick to his own principles when doing things for the leader. Instead, he helped Ji Shi to collect money by plundering the property of the people. So if we our ability is limited and we can't help to improve the situation, we should have foresight like Min Ziqian and refuse at the beginning, instead of having to do things that hurt ourselves or the people.

5. Conclusion

In the *Lunyu Jiangyao*, it is said that this chapter is very important. When we're looking for a job. If we meet a good and disciplined leader, we can follow him even with little money. If the leader is cheating and asks us to cheat, then, we can resign. If we commit fraud, it is a violation of the law. So from this chapter, I learned that when I work, I need to learn to

choose a good leader, and even a good vocation. No matter what we do, we must choose, we must be principled. Do the right thing.

In addition, when encountering things, we should measure our abilities before we do something and should have self-knowledge. If we don't have enough ability, we're probably not changing others or situations, but being changed by them. Therefore self-knowledge is important.

6. Bibliography

1. Zhu Xi 朱熹, Sishu Zhangju Jizhu 四書章句集注(Beijing:Zhonghua Book Company,2012)
2. Li Bingnan 李炳南, The Jiangyao of The Analects of Confucius 論語講要(Wuhan: Changjiang Literature Press, 2019)