Unit 3

LESSONS 19-21
Two Biographies from the Biographies of Noted Women 列女傳

Like the Garden of Stories 說苑, excerpted in Lessons 1 through 10, the Biographies of Noted Women (Liènǚ zhuàn 列女傳) was compiled by Liú Xiàng 劉向 (79–8 B.C.E.). As as the former text, this collection was probably edited from earlier surviving records. His purpose here was to provide information on exemplary lives of women; although 列 in the title simply means “to rank” (and the term 列傳, as we have seen, was used in the 史記 to dicate a biography or collection of biographies), some have suggested that 列 should be adhere as a term meaning "virtuous" or even "martyr." Indeed, many of the women in the collection die rather than abandon virtue, though this is by no means true of all of them.

Though the text seems to have been popular with both men and women readers, the later tradition saw it as one of the seminal works used for teaching women how to read. Needless to say, many of the book's examples of proper Confucian behavior are not attractive to modern tastes, and there is great emphasis placed on the "subordinate" virtues appropriate to women. In Lesson 21, for example, we have a mention of the "three followings" thought to be suitable to women: when young, follow your parents; when married, follow your husband; and if your husband dies, follow your son.

I have chosen to use the following two biographies as exemplary lessons because of their fame and because of their inherent interest—both of their stories transcend to some extent the theme of the subordinate position of women that characterizes narratives in most of the text. First is the story of Bāo Sì 褒姒, which is taken from the last chapter, consisting of biographies of wicked and lascivious women (sort of a "don't let this happen to you" section). Though the story mainly reflects the misogynist belief that meddling women often ring about the downfall of a state, the biography itself is full of fanciful mythic elements that have been popular in Chinese culture for thousands of years. Second, we have the most famous biography in the collection, the account of Mencius' mother. Though the heroine demonstrates all the behavior Confucians admired in women, she does show that women could exert their own distinctive form of authority within the limitations of the family.

Lesson 19

周幽王后褒姒
褒姒者，童妾之女，周幽王之后也。初，夏之衰也，褒人之神化為龍，同於王庭而言曰：「余，褒之二君也。」夏后卜殺之與去，莫吉。卜請其漦，藏之而吉。乃布幣焉，龍忽不
見，而藏漦櫝中，乃置之郊，至周莫之敢發也。及周厲王之末，發而觀之，漦流於庭，不可除也。王使婦人裸而譟之，化為玄蚖，入後宮。宮之童妾未笄而遭之，既笄而孕，當宣王之時產，無夫而乳。懼而棄之。先是有童謠曰：「漦弧箕服，寔亡周國。」宣王聞之。後有人夫妻賣漦弧箕服器者，王使執而戮之。夫妻夜逃，聞童妾之女遭棄而夜號，哀而取之，遂竄於褒。長而美好，褒人嫣有獄，獻之以贖。幽王受而嬖之，遂釋褒姒，故號曰褒姒。既生子伯服，幽王乃廢后申侯之女，而立褒姒為后，廢太子宜臼，而立伯服為太子。幽王惑於褒姒，出入與之同乘，不卹國事，驅馳弋獵不時，以適褒姒之意。飲酒流湎，倡優在前，以夜續晝。褒姒不笑，幽王乃欲其笑，萬端，故不笑。幽王為烽燧大鼓，有寇至則舉。諸侯悉至，而無寇，褒姒乃大笑。幽王欲悅之，數為舉烽火。其後不信，諸侯不至。忠諫者誅，唯褒姒言是從，上下相諛，百姓乖離。申侯乃與繒、西夷犬戎共攻幽王。幽王舉烽燧徵兵，莫至。遂殺幽王於驪山之下，虜褒姒，盡取周賂而去。於是諸侯乃即申侯而共立故太子宜臼，是為平王。自是之後，周與諸侯無異。詩云：「赫赫宗周，褒姒滅之。」此之謂也。頌曰：「褒神龍變，寔生褒姒。興配幽王，廢后太子。舉烽致兵，笑寇不至。申侯伐周，果滅其祀。」
686. 幽  M: yōu  J: yū  K: yu  C: yāu
Hidden, mysterious; supernatural. Radical 52 (么, “small”).

King You (of the Zhou; r. 781-770 B.C.E.).

687. 后  M: hòu  J: kō, go, kisaki  K: hu  C: hauh
1. Empress, principal consort. *
2. House, clan, ruler. *
The second group of meanings (house, clan, ruler) is rarer and more archaic, and it occurs in line 2 (夏后). Radical 30 (口).

688. 夏  M: xià  J: ka  K: ha  C: hah
1. Xia (name of a largely legendary dynasty, early second millennium B.C.E.).
2. Summer.
Radical 35 (夂).

689. 神  M: shén  J: jin, shin, kami  K: sin  C: sàng
Spirit, god, divinity.
Radical 113 (示).

690. 化  M: huà  J: ka, ke  K: hwa  C: fa
1. To transform, to change. *
2. To transform morally and ethically; to teach.
Meaning #1 is often used when referring to supernatural transformations. Meaning occurs frequently in Confucian political rhetoric, and it often refers to the power of ruler to transform his people for the better. Radical 21 (匕).

691. 龍  M: lóng  J: ryū, ryō, tatsu  K: l’yong  C: lùhng
Dragon.
Radical 212 (龍).
692. 庭  M: tīng    J: tei テイ, niwaにわ   K: jeong정   C: tihng
1. Court (of a ruler).*
2. Courtyard, garden.
The “proper” character for meaning #1 is 廷. Radical 53 (广).

693. 余  M: yú    J: yo ヨ, wareわれ   K: yeo여   C: yūh
I, me, my, we, us, our. [first person pronoun]
This character is a fairly common pronoun, though it occurs in our texts only in this less. Radical 9 (人).

694. 卜  M: bǔ    J: boku ボク, uranauうらなう, uranaiうらない   K: bok 복
C:būk
To divine, to tell fortune; divination, prophecy; diviner.
Radical 25 (卜).

695. 吉  M: jí    J: kichiキチ, kitsuキツ, yoshiよし   K: gil길   C: gāt
Auspicious, lucky.
This word is one of the standard answers to a divination, the other being 凶 (861), “unlucky,” “inauspicious.” Radical 30 (口).

Saliva, spittle.
Radical 85 (水).

697. 蔵  M: cáng    J: sōソウ, zōソウ, osamuおさむ   K: jang장   C: chòhng
To hide, to conceal, to store, to save [goods or treasure].
Radical 140 (艸).

698. 幣  M: bì    J: heiヘイ   K: pye폐   C: baih
Sacrificial offerings; gifts, presents, money.
Radical 50 (巾).

699. 忽  M: hū    J: kotsuコツ, tachimachiたちまち   K: hol홀   C: fāt
suddenly, abruptly.
Radical 61 (心).

700. 柜  M: dú  J: toku  トク, hitsu ひつ  K: dok  독  C: duhk
Cabinet, closet.
Radical 75 (木).

701. 郊  M: jiāo  J: kō コウ  K: gyo 교  C: gāu
Ceremony for offering sacrifices to Heaven and earth; altar or temple for such sacrifices. Because such altars were located outside the city walls (城), this character eventually was used to describe the suburban areas of a city.
Radical 163 (邑, 邑).

515a. 厉王  M: lì wáng  J: rei おれいおう  K: lyeo wang려  C: laih wòhng
King Li (of the Zhou; r. 878-827 B.C.E.).

702. 末  M: mò  J: batsu バツ, matsu マツ, sue すえ  K: mal 말  C: muhk
End, tip, latter part, unimportant part.
This character is often used as the opposite of 本 (74), “root,” “basics.” Do not confuse it with 未 (302); the two cross-lines have different lengths in relation to each other. Radical 75 (木).

703. 婦  M: fù  J: fu フ  K: bu 부  C: fúh
Woman, wife.
Compare this character to 妻 (192), which can only refer to a wife. Here, 婦人 is a general term for “women.” Radical 38 (女).

704. 裸  M: luǒ  J: ra ラ, hadaka はだか  K: na 나  C: ló
Bare, nude, naked; to strip off clothes.
Radical 145 (衣).

705. 諤  M: zào  J: shō ショウ, sawagu さわぐ  K: jo 조  C: chou
To make a racket, to abuse, to curse.
Radical 149 (言).
706. 玄  M: xuán  J: gen ゲン, ken ケン   K: hyeon 현   C: yùhn
Black, dark; mysterious.
Radical 95 (玄).

Lizard.
Radical 142 (虫, “insect-like or reptilian animal”).

53a. 後宮  M: hòu gōng  J: kōkyū こうきゅう   K: hu gung 후궁  C: hauh gung
Rear palace (women's quarters).

708. 齲  M: chèn  J: shin シン   K: chin 친   C: chan
To have one's adult teeth come in; to lose one's baby teeth.
Radical 211 (齒, “teeth”).

709. 遭  M: zāo  J: sō ソウ, au あう, awaseru あわせる   K: jo 조  C: jōu
To encounter, to meet up with (often a bad thing).
Radical 162 (辵).

710. 笄  M: jī  J: kei けい, kōgai こうがい   K: gye  C: gāi
Woman's hairpin; age at which a woman begins wearing a hairpin (usually fifteen).
Radical 118 (竹).

711. 孕  M: yùn  J: yō ヨウ, haramu はらむ   K: ing 잉  C: yahn
To be pregnant, to conceive.
Radical 39 (子).

To proclaim, to make public.
Radical 40 (一).
712a. 宣王 M: xuān wáng J: sen ō senōu K: seon wang 선 C: syūn
King Xuan (of the Zhou; r. 827-781 B.C.E.).

713. 産 M: chǎn J: san サン, umu うむ K: san 산 C: cháan
1. To produce, to bear, to give birth to.*
Radical 100 (生).

714. 乳 M: rǔ J: nyū ニュウ, chi ち, chichi ちち K: yu 유 C: yúh
1. Breasts; milk; to nurse, to produce breast milk.
2. To give birth. *
Though meaning #1 is much more common, meaning #2 is more likely correct here. Radical 5 (乙).

150b. 先是 M: xiān shì J: kore yori saki これよりさき K: seon si 선시 C: sīn sih
Before this, earlier.
The character 初 (305) is also used in this way. Both terms introduce some event that occurred before the main time frame in which the narrator has located himself.

715. 謠 M: yáo J: yō ヨウ, utau うたう, utai うたい K: yo 요 C: yìuh
Rhyme, song, folk song.
Radical 149 (言).

Children's rhyme; playground song.
In traditional Chinese narratives, children's songs are often prophetic.

716. 檿 M: yǎn J: en エン K: eom 엽 C: yím
Mulberry wood.
Radical 75 (木).
Bow.
Radical 57 (弓).

718. 簟  M: jǐ  J: ki  K: gi  C: gěi  
Bamboo winnowing basket.
A 簿服 is therefore a quiver 服 (608-2) shaped like a bamboo winnowing basket 簃. Radical 113(竹).

719. 實  M: shí  J: jitsu  ジ, makoto niまことに  K: sik  C: saht  
fruly, really, actually.
This character is an archaic variant of the more common character 實 (339). Radical 40 (宀).

720. 賣  M: mài  J: mai, bai  K: mae  C: maaih  
To sell
Radical 154 (貝).

721. 戮  M: lù  J: riku  K: lyuk  C: luhk  
To execute, to kill, to slaughter.
Sometimes this character is used interchangeably with 僱 (681). Note that in this case the use of 使 tells us that the king sends someone to do this. Radical 62 (戈).

722. 號  M: háo (1); hào (2)  J: gō  K: ho  C: hòuh (1); houh(2)  
1. To scream, to cry, to wail. *
2. To call, to give a name to. *
Meaning #1 is used here, and meaning #2 is used further down. Partial synonym (meaning #1): 呼 (644); partial synonyms (meaning #2): 曰 (120), 謂 (252). Radical 141 (虍).

723. 窟  M: cuàn  J: zan, san  K: chan  C: chyun  
To escape, to flee, to go into hiding.
Note that the character consists of “cave” and “rat.” Radical 116 (穴).
724. 姬 M: xū J: kō K: gu C: héui
Xu (of Bao; the ruler of 嬃 in the time of 幽王).
Radical 38 (女).

725. 狱 M: yù J: goku K: ok C: yuhk
Legal case; crime; prison.
Radical 94 (犬).

726. 赎 M: shú J: shoku K: sok C: suhk
To redeem, to compensate for.
Radical 154 (貝).

727. 嬪 M: bì J: hei K: pye C: pei
Sexual favorite (of a ruler).
Here, this word is used causatively: “to make [someone] a sexual favorite.”
Radical 38 (女).

206c. 伯服 M: bó fú J: hakufuku K: baek bok C: baak fuhk
Bofu (son of 嬃姒).

728. 申 M: shēn J: shin K: sin C: sān
To stretch, to extend.
Here, this character is used as the name of a fiefdom. Radical 102 (田).

728a. 申侯 M: shēn hóu J: shin kō K: sin hu C: sān hàuh
The Marquis of Shen.

729. 宜 M: yí J: gi K: ui C: yih
Suitable, appropriate.
Here, the character is part of a name. Radical 40 (一).

730. 臼 M: jiù J: kyū K: gu C: kau
Mortar.  Here, the character is part of a name. Radical 134 (臼).

729a. 宜臼  M: yí jiù  J: gikyū ぎきゅ  K: ui gu의구  C: yih kau
Yijiu (the son of the former queen and 幽王).
Note the prevalence of harem politics here. By removing the son of the daughter of 申侯 (the former queen) from the position of grand prince, the king alienates 申侯 and paves the way for the latter's revolt mentioned several lines later.

731. 惑  M: huò  J: waku ワク, madou まどう  K: hok 혹  C: waahk
To be confused, to be deluded; to be [sexually] infatuated with.
Radical 61 (心).

732. 乘  M: chéng (1-2); shèng (3)  J: jō ジョ, noru のる  K: seung 속  C: sìhng (1-2); sihng (3)
1. To ride in a vehicle.  *
2. To take advantage of [a situation].
3. [Measure word for carriages.]
Radical 4 (丿).

733. 卒  M: xù  J: shutsu シュツ, jutsu ジュツ  K: hyul 화  C: sēut
To care about, to have pity on, to pay attention to.
This is a variant character of the more common 恤. Radical 26 (卩).

734. 驱  M: qū  J: ku ク, kakeru かける  K: gu 구  C: kēui
To gallop, to ride a horse, to drive a horse; to force, to drive [someone to do something].
Radical 187 (馬).

735. 騦  M: chí  J: chi チ, haseru はせる  K: chi 치  C: chih
To gallop, to hurry.
驅馳 often occurs with the poetic meaning of “to go hunting for pleasure.”
Radical 187 (馬).
736. 弋 M: yì J: yoku ヨック K: ik 익 C: yihk
A bow and arrow with a string tied to the arrow for retrieval; to go hunting with such a weapon.
Radical 56 (弋).

737. 獵 M: liè J: ryō リョ, kari かり K: lyeop 러 C: lihp
To hunt.
Radical 94 (犬).

4b. 不時 M: bù shí J: tokinarazu ときならず K: bul si 불시 C: bāt sih
At any time.
This idiomatic expression derives its meaning from the idea that something is done "at no [specific] time."

Drunk, intoxicated.
Radical 85 (水)

To be drunk constantly.

739. 倡 M: chāng J: shō ショ K: chang 창 C: chēung
Popular entertainment (often of a sexual nature); prostitute.
Radical 9 (人).

740. 優 M: yōu J: yu ユ K: u 恩 C: yāu
Popular entertainment or entertainer; actor.
Radical 9 (人).

741. 續 M: xù J: zoku ゾク, tsuzuku つずく, tsuzukeru つずける, tsuzuki つずき K: sok 속 C: juhk
To continue; in a sequence.
Radical 120 (糸).

742. 締  M: zhòu  J: chū チュ, hiru ひる  K: ju 주  C: jau
Day, daytime.
Distinguish this character from 締(235). Radical 72 (日).

743. 端  M: duān  J: tan タン, hashi はし, hata はた  K: dan 단  C: dyün
End; reason; method.
Radical 117 (立).

744. 烽  M: fēng  J: hō ホウ  K: bong 봉  C: fūng
Watch beacon, warning beacon.
Radical 86 (火).

745. 燧  M: suì  J: sui スイ  K: su 수  C: seuih
Watch beacon, warning beacon.
烽燧 is a synonym compound; most often, a writer will just use 烽. Radical 86 (火).

746. 寇  M: kòu  J: kō コウ  K: gu 구  C: kau
Bandit, raider; to go raiding.
Radical 40 (宀).

747. 悉  M: xī  J: shitsu シツ, tsukusu つくす, kotogotoku ことごとく  K: sil 실
C: sīk
All.
Grammarians have observed that originally this adverb seemed to apply mostly to plural objects. For example, whereas the sentence 王皆愛其臣 would usually be interpreted as "Kings all love their minister(s)," 王悉愛其臣 would more likely be "The king loves all of his ministers" (i.e.,皆[254] would indicate a plurality of kings, whereas悉 would indicate a plurality of ministers). However, as we can see from this lesson's text, the distinction came to be ignored, and 皆 and 悉 came to be used interchangeably. Radical 61 (心).

748. 悅  M: yuè  J: etsu エツ, yorokobu よろこぶ  K: yeol열  C: yuht
To delight, to give pleasure to; delighted, happy.

Notice that this is the “correct” character for a certain use of 説 (402-2).
Radical 61 (心).

749. 火 M: huǒ J: か力, hi ひ K: hwa 화 C: fó
Fire.
Radical 86 (火).

750. 唯 M: wéi J: yuiユイ, tatta たった, tada だだ K: yu 유 C: wàih
Only.
Radical 30 (口).

751. 諂 M: yú J: yuユ, hetsurai へつらう K: 유 C: yùh
To flatter, to be obsequious toward.
Radical 149 (言).

75a. 百姓 M: bǎi xìng J: hyakushō ひゃくしょう, hyakusei ひゃくせい K: baek seong 백성 C: baak sing
The common people (lit., “the hundred surnames “)

752. 乖 M: guāi J: kaiカイ, somuku そむく K: goe 과 C: gwāai
Perverse, obstinate; to be stubborn, to be disobedient.
Don't confuse this character with 乗 (732)! Radical 4 (丿).

753. 離 M: lí J: rì, hanaru はなる, hanareru はなれる, sakaru さかかる K: li 리 C: lèih
To part from; to separate, to distinguish; separated from, parted; alienated from, hostile
Radical 172 (佳).

The state of Zeng.
Radical 120 (糸).
623a. 西夷  M: xī yí  J: sei'i  seii  K: seo i  서이  C: sāi yìh  
Western “Yi” tribes (name of a barbarian group).

755. 犬  M: quǎn  J: ken  ケン,  inu  いぬ  K: gyeon  견  C: hyún  
Dog.  
Radical 94 (犬).

756. 戎  M: róng  J: jū  ジュウ,  ebisu  えびす  K: yung  융  C: yùhng  
1. “Rong” (general name for “barbarian” tribes in the west).  
2. Military affairs; soldiering.  
Radical 62 (戈).

The “Dog Rong” tribes (name of a barbarian group).

757. 徵  M: zhēng  J: chō  チョウ,  chōsuru  ちょうする,  mesu  めす  K: jing  정  C: jīng  
To draft, to conscript, to order [someone to appear].  
Radical 60 (彳).

758. 驪  M: lí  J: ri  K: lyeo  려  C: lèih  
Black (refers to horses).  
Here, this character is the name of a mountain. Radical 187 (馬).

758a. 驪山  M: lí shān  J: rizan  りざん  K: lyeo san  려산  C: lèih sāan  
Mt.Li.  
Near the mountain now called  西安; 驪山 is also the site of the first  秦 emperor's tomb.

759. 虜  M: lǔ  J: ryo  リョ,  toriko  とりこ  K: no  노  C: lóuh  
To capture, to take prisoner; prisoner, captive.  
You will find that this character is also used as a pejorative term for "barbarian" enemies. Radical 141 (虜).
760. 賂 M: lù J: ro 口, takara から K: noe 뢔 C: louh
Goods, wealth, treasures; bribes; to bribe.
Radical 154 (貝).

431a. 平王 M: píng wáng J: hei へいおう K: pyeong wâng 平王 C: pihung wohng
King Ping (of the Zhou; r. 770-719 B.C.E.).

761. 詩 M: shī J: shi シ K: si 시 C: sī
Poetry; the Classic of Poetry 詩經, a poem from the Classic of Poetry.
Lines from this classic are often quoted to ornament a story or illustrate a point. Radical 149(言).

762. 云 M: yún J: un ウン, yuu ゆう, iu いう K: un 운 C: wâhn
To say.
Synonym: 曰(120), although 云 is used more often for textual quotations.
Radical 7 (二).

763. 赫 M: hè J: kaku カク, kagayakasu かがやかす K: hyeok 혁 C: hâak
Glorious, shining.
Notice the poetic "reduplication" of the adjective in this lesson's text. Radical 155 (赤, "red").

Hymn, ode, eulogy.
For use of this term, see x9.11 below. Radical 181 (頁).

765. 興 M: xīng J: kyō キョウ, okoru おこる, okosu おくす K: heung 흥 C: hīng
To awaken, to arise; to flourish, to become eminent; to raise up, to mobilize.
Radical 134 (臼).

766. 配 M: pèi J: hai ハイ K: bae 배 C: pui
To pair with, to match; to marry, to become the spouse of. Radical 164 (酉).

767. 祀 M: sì J: shi シ, matsuru まつる K: sa C: jih
Religious sacrifices; to sacrifice (usually to ancestors or the royal house).
Radical 113 (示).

**COMMENTARY**

19.1. 同於王庭(l. 2): Here, 同 must be taken as a verb: "they went together to the king court."

19.2. 夏后卜殺之與去, 莫吉(ll. 2-3): When the dragon-spirits appear at court, the king has to decide how to deal with them. "The Xia ruler cast a divination as to whether he should kill them [or] allow them [lit., "give"] to go away, but no [results] came up auspicious" Note that the author uses 莫 here, even though properly speaking this character should refer to people, not things.

19.3 王使婦人裸而譟之(l. 5): This seems to have been a ritual performed to purge the court of evil spirits.

19.4. 後有人夫妻賣檿弧箕服之器者(ll. 7-8): "Afterward there were people—a husband and wife—sellers of utensils of mulberry bows and quivers in the shape of a winnowing basket." The meaning is clear here, but the grammar is rather sloppy.

19.5. 聞童妾之女遭棄而夜號(l. 8): "They heard the daughter of the young girl, have encountered abandonment, wailing in the night."

19.6. 出入與之同乘(ll. 11-12): Allowing a consort or concubine to ride in the same carriage as oneself is often cited in early texts as a mark of excessive favor on the part of the ruler.

19.7. 萬端, 故不笑(l. 13): 萬端 is lacking a verb: “He [tried] a myriad methods....” As is sometimes the case, 故 is a little difficult to interpret it could mean "stubbornly" (used as a substitute for 固[328-2]), or "persistently" or "deliberately."
19.8. 唯褒姒言是從(l. 15): This is an idiomatic grammar pattern that often occurs with 唯. The basic structure is 唯-object—是—verb; 是 is used as emphasis to stress the object, which is displaced to the beginning of the sentence. Literally, “only Bao Si's words — these [he] obeyed.”

19.9. 上下相諛, 百姓乖離(l. 16): These statements are meant to indicate how the immoral behavior of the king came to influence the behavior of all social classes—a classic Confucian sentiment.

19.10. 周與諸侯無異(ll. 18-19): The 周 royal house should have had authority over all of the feudal lords, but from this time on, the 周 had no more authority or influence than any of their vassals.

19.11. 詩云: 「赫赫宗周，褒姒滅之。」此之謂也(l. 19): In early texts, it was extremely common for an author to illustrate a point by quoting a line or two from the 詩經; in fact, every biography in the 列女傳 has at least one such quotation. Here, the quotation refers specifically to 褒姒: “How shining were the ancestors Zhou! [Yet] Bao Si destroyed them.” The phrase that follows (此之謂也) is idiomatic and is used after a quotation to emphasize its relevance; it literally means “[that] is naming/referring to this”

19.12. 頌(l. 19): This usually refers to a short poem composed in four-character lines that often ends a biography or other composition. Like most Chinese poetry, 頌 are written in couplet units, with the last characters of each even line rhyming. The purpose of such poems is to summarize the plot in a pithy and succinct form. They may very well have been composed as a mnemonic device for students, so that they could memorize something to remind them of the most important points of a piece.

**Vocabulary Hints**
妾(663-1) 初(305) 衰(298) 同(340) 布(558)
置(471) 發(441) 及(296-2) 觀(440) 流(222)
除(607) 夫(190-1) 懼(255) 妻(192) 服(608-2)
器(497-1) 執(364) 夜(282) 逃(90) 哀(573)
取(649) 好(351-2) 廢(154) 受(147) 釋(513)
處(444) 太子(214b, L12) 適(425-2) 飲(117) 笑(130)
萬(71) 數(539-3) 忠(99) 諫(176) 從(625-1)
攻(172) 即(256-2) 共(249) 異(342-1) 致(625-1)
### Lesson 20

鄒孟軻母

鄒孟軻之母也，號孟母。其舍近墓。孟子之少也，嬉遊為墓間之事，踴躍築埋；孟母曰：「此非吾所以居處子也。」乃去，舍市傍。其嬉遊為賈人衒賣之事；孟母又曰：「此非吾所以居處子也。」復徙舍學宮之傍。其嬉遊乃設俎豆，揖讓進退。孟母曰：「真可以居吾子矣。」遂居之。及孟子長，學六藝，卒成大儒之名。君子謂：「孟母善以漸化。」詩云：「彼姝者子，何以予之？」此之謂也。

孟子之少也，既學而歸。孟母方績，問曰：「學何所至矣？」孟子曰：「自若也。」孟母以刀斷其織。孟子懼而問其故。孟母曰：「子之廢學，若吾斷斯織也。夫君子學以立名，問則廣知。是以居則安寧，動則遠害。今而廢之，是不免於廝役，而無以離於禍患也。何以異於織績而食：中道廢而不為，寧能衣其夫子而長不缺乏糧食哉？女則廢其所食，男則墮於修德，不為竊盜，則爲虜役矣。」孟子懼，旦夕勤學不息，師事子思，遂成天下之名儒。君子謂：「孟母知為人母之道矣。」詩云：「彼姝者子，何以告之？」此之謂也。

### VOCABULARY (768—805)

768. 鄒  M: zōu  J: shō ショウ  K: chu 추  C: jāu

Zou (a small state near 魯 and 齊).

Radical 163 (邑).

769. 孟  M: mèng  J: mō モウ  K: maeng 링  C: maahng

1. Beginning, initial (used to describe the first month of each season).
2. Meng. [a surname]*

Radical 39 (子).

770. 軻  M: kē  J: kaカ  K: ga가  C: ő

Pair of wheels; axle tree.

Here, this character is a personal name. Radical 159 (車).
769a. 孟軻  M: mèng kē  J: mo ka  K: maeng ga  C: maahng ō
Meng Ke (the philosopher Mencius 孟子 [372-289 B.C.E.]).

771. 舍  M: shè (1); shě (2)  J: seki  seki  sha  sha, sutē  sutē  K: sa  sa
C: se (1); sé (2)
1. Lodging, abode; to lodge at, to reside in,
2. To reject, to cast aside, to throw away, to let go.
With meaning #2 the word is often written as 捨. Radical 135 (舌).

772. 墓  M: mù  J: bo  bo, haka  haka  K: myo  myo  C: mouh
Tomb, grave mound.
Radical 32 (士).

773. 嬉  M: xī  J: ki  ki, ureshigaru  ureshigaru  K: hui  hui  C: hēi
To enjoy, to be pleased; to play, to amuse oneself.
Radical 38 (女).

774. 踞  M: yǒng  J: yō  yō  K: yong  yong  C: yúng
To leap and jump about.
With 躍 (561), 踞 forms the compound 踞躍, meaning “to leap about and
dance [with enthusiasm or joy].” 踞 is sometimes written 躍. Radical 157 (足).

775. 築  M: zhú  J: chiku  chiku, kizuku  kizuku  K: chuk  chuk  C: jūk
To build (usually through ramming earth).
Radical 118 (竹).

776. 埋  M: mái  J: mai  mai, uzumeru  uzumeru  K: mae  mae  C: màaih
To bury.
Radical 32 (土).

777. 傍  M: páng  J: hō  hō, bō  bō, katawara  katawara  K: bang  bang
C: bōhng
Side, beside; to be at the side of.
Radical 9 (人).

778. 戏 M: xì  J: ぎ, ゲ,  tawamureru たわむれる  K: hui 회  C: hei
Game; to play, to tease; drama.
Radical 62 (戈).

Merchant; mercantile activities.
Don't confuse this character with 賈(720)! Radical 154 (貝).

780. 衛 M: xuàn  J: ゲン, terau てらう  K: hyeon 현  C: yuhn
To display [often goods in a shop or market stall].
Radical 144 (行).

781. 徒 M: xǐ  J: shi 시, utsuru うつる  K: sa 사 C: sáai
To move [one’s place of residence].
Don't confuse this character with 徒(557)! Radical 60 (彳).

782. 學 M: xué  J: gaku ガク,  manabu まなぶ, manabi まなび  K: hak 학  C: hohk
To study; study, erudition. Radical 39 (子).

782a. 學宮 M: xué gōng  J: gakkyū がっく K: hak gung 학궁  C: hohk gūng
School

783.俎 M: zǔ  J: so 소  K: jo 조 C: jó
Platter (used in religious sacrifices).
Radical 9 (人).

784. 豆 M: dòu  J: トウ, ズ  K: du 두  C: dauh
1. Bowl*
2. Beans
Here, meaning #1 is more specific—a special bowl used in religious sacrifices. Radical 151 (豆).

785. 揖 M: yī J: yūユウ K: eup 응 C: yāp
To bow.
Radical 64 (手).

786. 退 M: tuì J: tai タイ, shirizoku しせく K: toe 퇴 C: teui
To retreat, to withdraw.
Here, 進退 refers to proper considerations of when to advance or retreat under the guidelines of ritual 礼. Radical 162 (走).

787. 藝 M: yì J: ge이 K: ye예 C: ngaih
Art, craft, artistic accomplishment.
Radical 140 (艸).

393a. 六藝 M: liù yì J: riku ge이 K: yuk ye육예 C: luhk ngaih
The Six Arts.
For a Chinese gentleman of ancient times, the Six Arts he was supposed to master were rites, music, archery, charioteering, writing, and mathematics.

788. 儒 M: rú J: juジュ K: yu유 C: yūh
Scholar, Confucian, Confucian gentleman.
This is the character that comes closest to designating Confucianism as a philosophy or way of life. Radical 9 (人).

789. 渐 M: jiàn J: zen ゼン, yōyaku よやく, yōyō よよう K: jeom 점 C: jihm
Gradual; gradually, finally.
Radical 85 (水).

790. 妹 M: shū J: shuシュ K: ju주 C: jyū
Beautiful, handsome, fine.
Radical 38 (女).
791. 繼 M: jī J: seki セキ, tsumugu つむぐ K: jeok 적 C: jīk
Spinning thread; unthreading silk cocoons.
This activity was considered classic women's work. Radical 120 (糸).

Same as usual; nothing different.
This phrase is an idiomatic expression that can also mean “calm,” “composed.”

792. 断 M: duàn J: dan ダン, danjiru だんじる, tatsu たつ K: dan 단 C: dyuhn (to break); dyun (to decide)
To break, to sever, to cut off; to decide.
Radical 69 (斤, “axe”).

793. 織 M: zhī J: shoku ショク, shiki シキ, oru ある, ori おり K: jik 직 C: jīk
To weave; weaving; woven cloth.
Radical 120 (糸).

794. 斯 M: sī J: shi シ, kaku かく, kakaru かかる K: sa 사 C: sī
1. This, these, [substitution for 此 (145)]*
2. Then, [substitution for 則 (153)].
As you can see, this character is generally used to express two meanings that are more often represented by other characters. Radical 69 (斤).

795. 幅 M: guǎng J: kō コウ, hiroi ひろい, hiromeru ひろめる K: gwang 광
C: gwóng
Broad; to broaden.
Radical 53 (广).

203a. 是以 M: shì yǐ J: kore wo motte これをもって K: si i 시이 C: sih yih
Consequently, therefore.
This phrase is an idiomatic inversion of 以是, “by means of this.” Synonym:故 (285-1).
796. 宁  M: níng  J: nei  K: nyeong  C: nihng
   1. At peace, peaceful, calm.*
   2. How. [rhetorical question, same meaning as 豈(602)]*
   3. To prefer to, rather.
   Note that whereas meaning #1 occurs here first in the synonym compound 安宁, the second meaning occurs two lines later. The third meaning doesn't occur until Lesson 40. Radical 40 (宀).

797. 害  M: hài  J: gai  K: hae  C: hoih
   Harm, damage, disaster; to harm.
   Radical 40 (宀).

   To avoid, to escape.
   Radical 10 (儿).

799. 廝  M: sī  J: shi  K: si  C: sī
   Menial servant.
   Radical 53 (广).

800. 役  M: yì  J: eki  K: yeok  C: yihk
   Servant; servitude.
   Radical 60 (彳).

801. 乏  M: fá  J: bō  K: pip  C: faht
   To be lacking.
   Radical 4 (丿).

802. 糧  M: liáng  J: ryō  K: liang  C: lèuhng
   Provisions, grain, food.
   Radical 119 (米).
803. 男 M: nán J: dan ダン, nan ナン, otoko おとこ K: nam 남 C: nàahm
Man, male; son.
Radical 19 (力).

804. 墮 M: duò J: da ダ K: ta 타 C: doh
1. To fall, to sink.
2. To become indolent, lazy, or careless. *
The second group of meanings acts as a substitute for 惰. Radical 32 (士).

805. 勤 M: qín J: kin キン, gon ゴン K: geun 근 C: kàhn
To strive, to make an effort.
Radical 19 (力).

Zisi. (one of Confucius' most important disciples)

**COMMENTARY**

20.1. 此非吾所以居處子也(l. 2): Note the causative usage of 居 and 處 here: "This is no the means by which I [can] cause my son to reside" = "This is not the place I can raise my son."

20.2. 彼姝者子，何以予之(l. 6): Both of the anecdotes in this lesson's text conclude with a 詩經 quotation, as in the last lesson's text (compare 19.11). In this case, the quotation is from poem no. 53: "That fine person / what do we give her?" It's difficult to know exactly why the author thought this quotation was appropriate—perhaps because it carries the idea that such a virtuous woman is worthy of our respect and esteem. The same may be said of the quotation at line 14, which is taken from the same poem: 彼姝者子，何以予之 "That fine person / what do we offer her?" (the character 告 occurs here with the archaic meaning "to give," "to offer").

20.3. 問則廣知(l. 9): "He inquires [of his elders or teachers] and so becomes broadly knowledgeable. "孟母 means that this is the true goal of education.
20.4. 是以居則安寧，動則遠害(ll. 9—10): A typical rhetorical device giving different behavior under different conditions. In this case, 居 would mean living at home (in retirement or at leisure), whereas 動 would mean in public office (lit., "in motion").

20.5. 中道廢而不爲，寧能衣其夫子而長不乏糧食哉(l. 11): "If in the middle of your path you cast aside [these things] and do not do [them], how could you clothe your husband and children or not cause them to be perpetually without grain or food?" Note: (1) 衣 in a causal verbal sense, "to clothe," and (2) the somewhat awkward causal phrase 長不乏, "for along time to cause to not lack."

20.6. 女則廢其所食，男則墮於修德，不為竊盜，則為虜役矣(ll. 11-12): "If a woman, then to cast aside the food that she serves; if a man, then to be careless in cultivating virtue—if these conditions occur, then if one does not become a thief or a robber, then one becomes a prisoner or a servant." This very complicated sentence shows the subtlety employed in using 則. In the first case, two sets of clauses give two contrasting conditions (and note that the first clause in each case is nothing more than a single noun): "if a woman, then... if a man, then...." Second, the two sole alternatives to a precondition are enumerated with a 不...則 pattern: (if not X, then Y). The unstated element here is the link between the two parts of the sentence, which could have been represented by yet another 則:女則廢其所食，男則墮於修德，則不為竊盜，則為虜役矣. The author probably thought that another 則 at that point would be confusing.

Incidentally, you might notice how much the speech of 孟母 is rooted in carefully balanced sentences, contrasting different actors and actions, listing different alternatives, and predicting different results. An awareness of these parallel rhythms will help you considerably to read such passages—which predominate in the rhetoric of Chinese philosophy and prose in general.

20.7. 君子謂(l. 13): “A superior man would assume/think." This phrase, found in a number of early texts, often introduces proverbs, observations, or judgments of a "Confucian" nature.

**Vocabulary Hints**

<table>
<thead>
<tr>
<th>詞</th>
<th>音節</th>
</tr>
</thead>
<tbody>
<tr>
<td>號(732-2)</td>
<td>近(530)</td>
</tr>
<tr>
<td>躍(561)</td>
<td>處(630-1)</td>
</tr>
<tr>
<td>真(424)</td>
<td>成(71)</td>
</tr>
<tr>
<td>何以(184a, L10)</td>
<td>懼(225)</td>
</tr>
</tbody>
</table>
食(250-2) 哉(216) 安(620-2) 動(369) 遠(609)
離(753) 禍(9) 患(39) 修(146) 竊(276-2)
盗(321) 壤(759) 旦(590) 夕(591) 息(545-2)

Character List
i. 免 喬 害 宁 廣 役 戏 斯 断 舍 退 (12)
ii. 乏 傍 儒 勤 墟 漸 男 築 織 豆 賈 (12)
iii. 埋 墓 徙 揖 績 藝 鄒 (7)
iv. 俎 姝 嬉 僕 就 踞 (7)

Lesson 21
雉孟 azi 母(2)
孟子既娶，將入私室，其婦袒而在內。孟子不悅，遂去不入。婦辭孟母，而求去曰：「妾聞夫婦之道，私室不與焉。今者妾竊在室，而夫子見妾，勃然不悅，是客妾也。婦人之義，蓋不客宿。請歸父母。」於是孟母召孟子而謂之曰：「夫禮將入門，問孰存，所以致敬也。將上堂，聲必揚，所以致戒人也。將入戶，視必下，恐見人過也。今子不察於禮，而責禮於人，不亦逺乎？」孟子謝，遂留其婦。君子謂：「孟母知禮，而明於姑母之道。」

孟子處齊，而有憂色。孟母見之曰：「子若有憂色，何也？」孟子曰：「不敢。」異日閒居，擁楹而歎。孟母見之曰：「鄉見子有憂色，曰『不敢也』，今擁楹而歎，何也？」孟子對曰：「軻聞之：君子稱身而就位，不為苟得而受賞，不貪榮祿。諸侯不聽則不達其上，聽而不用則不踐其朝。今道不用于齊，願行而母老，是以憂也。」

VOCABULARY (806-850)
806. 娶 M: qǔ J: shu metoru めとる K: chwi C: chéui
To marry (used of men).
This is the male equivalent of 嫁(664). Radical 38 (女).

407a. 私室 M: sī shì J: shishitsu しぶつ K: sa sil 사실 C: sī sāt
Bedroom.
807. 袒 M: tǎn  J: tan ダン, hadanugi はだぬぎ  K: dan 단  C: táan
To lay bare, to strip [usually to the waist]; to be partially naked.
Radical 145 (衣).

190b. 夫子 M: fū zǐ  J: fushi  K: bu ja 부자  C: fū jí
Husband, lord, master.
Here, the wife uses this word as a polite term for her husband, but it can also
be a polite term of address to show respect to any man (this is how it is used
in Lesson 25).

808. 勃 M: bó  J: botsu ボツ  K: bal 발  C: buht
Abrupt.
Note the typical adverb suffix 然 (231-3) attached to this character in this
lesson's text. Radical 19 (力).

809. 召 M: zhào  J: shō ショウ, mesu めす, yomu よむ  K: so 소  C: jiuh
To summon, to send for, to beckon.
Radical 30 (口).

810. 孰 M: shú  J: juku ジュク, izure いずれ, tare たれ  K: suk 숙  C: suhk
Who, which, what, [question word]
Radical 39 (子).

To be present, to exist, to survive; to preserve.
Radical 39 (子).

812. 敬 M: jìng  J: kei ケイ, kyō キョウ, keisuru けいする, uyama ゅやまう  K: gyeong 경  C: ging
To respect, to honor, to revere; respect, honor.
Radical 66 (父).

813. 聲 M: shēng  J: shō ショウ, sei セイ, koe こえ  K: seong 성  C: sīng
Voice, sound.
Radical 128 (耳).

814. 扬 M: yáng J: yō ヨウ, agu あぐ, agaru あげる K: yang 양 C: yèuhng
To spread, to propagate, to raise.
Radical 64 (手).

815. 戒 M: jiè J: kai カイ, imashimu いましむ K: gye 계 C: gaai
To warn, to admonish, to prohibit.
Radical 62 (戈).

816. 責 M: zé J: seki セキ, shaku シャク, semeru せめる K: chaek 책 C: jaak
To blame, to take to task; blame, censure; responsibility, guilt.
Radical 154 (貝).

817. 留 M: liú J: ryū リュウ, ru ル, todomu とどむ K: lyu 류 (yu 유) C: làuh
To detain, to keep; to remain.
Radical 102 (田).

818. 姑 M: gū J: ko コ K: go 고 C: gǔ
Girl, maiden, maiden aunt; mother-in-law.
Radical 38 (女).

818a. 姑母 M: gūmǔ J: kobo こぼ K: go mo 고모 C: gǔ móuh
Mother-in-law.

819. 擁 M: yōng J: yō ヨウ K: ong 옹 C: yúng
To embrace, to hold, to possess, to press upon, to lean upon.
Radical 64 (手).

820. 楩 M: yíng J: ei エイ, yō ヨウ K: yeong 익 C: yihng
Column, pillar.
Radical 75 (木).

821. 苟 M: gǒu    J: kō コウ, iyashii いやしい    K: gu 구    C: gáu
   1. Illicit, careless. *
   2. If, supposing.
Radical 140 (艸).

Illicit gain; to obtain by illicit means.

822. 賞 M: shǎng    J: shō ショウ    K: sang 상    C: séung
Reward; to reward.
Radical 154 (貝).

823. 禄 M: lù    J: roku ロク    K: nok 녹    C: luhk
Salary, monetary compensation.
Radical 113 (示).

824. 達 M: dá    J: tatsu タツ, tassuru たっすれ    K: dal 달    C: daaht
To reach, to get in contact with, to be successful
Radical 162 (辵).

825. 踐 M: jiàn    J: sen セン, fumu ふむ    K: cheon 천    C: chǐhn
To tread upon; to frequent.
Radical 157 (足).

826. 精 M: jīng    J: shō ショウ, sei セイ, shirageru しらげる    K: jeong 정    C: jīng
Essence; pure; to purify; to be skilled or well versed in.
Radical 119 (米).

827. 五 M: wǔ    J: go ゴ    K: o 오    C: ńgh
Five.
Radical 7 (二).

Cooked rice; food; provisions.
Radical 184 (食).

827a. 五飯 M: wu fàn J: gohan ごはん K: o ban 오반 C: ñgh faahn
Preparation of the five edible grains.
The list varies depending on the source, but it usually includes two different kinds of millet, wheat, barley, and rice.

829. 幕 M: mì J: beki ベキ K: myeok 먹 C: mihk
Strainer; to strain.
Here, the necessary straining of ale to remove sediment serves as a synecdoche for the brewing of ale in general. Radical 14 (冖, “cover”).

830. 漿 M: jiāng J: shō ショウ K: jang 장 C: jéung
Liquid, brew.
Radical 85 (水).

831. 舅 M: jiù J: kyū キュウ K: gu 구 C: káuh
1. Father-in-law. *
2. Uncle.
Radical 134 (臼).

To sew, to stitch, to mend.
Radical 120 (糸).

833. 裳 M: cháng, sháng J: shō ショウ K: sang 상 C: sèuhng
Clothes, robes.
Radical 145 (衣).
834. 閨 M: guī J: kei ケイ, neya ねや K: gyu 규 C: gwāi
Women's quarters.
Radical 169 (門).

835. 饂 M: kuì J: ki キ K: gwe 궤 C: gwaih
Provisions, food; to offer a present [often of food].
Radical 184 (食).

836. 无 M: wú J: mu, nai ない K: mu 무 C: mòuh
1. To not have; nonpossession. *
2. Nonexistence, nothingness; to not exist.
3. “Don't....” [negative imperative]
   This character is used interchangeably with 無 (36). Early texts tend to show
   propensities for using one or the other—for example, the 莊子(Lessons 33-40)
   tends to use 无. Radical 71(无).

837. 攸 M: yōu J: yō ヨウ, shō ショウ K: yu 유 C: yàuh
   [Archaic version 所.]
Radical 66 (支).

838. 儀 M: yí J: gi ギ K: ui 의 C: yih
Ornament, decoration; ceremony; ritual regalia.
Radical 9 (人).

839. 惟 M: wéi J: i イ K: yu 유 C: wàih
Only.
   This character substitutes for the more proper 唯 (750). Radical 61 (心).

840. 議 M: yì J: gi ギ K: ui 의 C: yih
To deliberate; deliberation, matter for deliberation, concern.
Radical 149 (言).
841. 制  
M: zhi    J: sei  
K: je  
C: jai  
To determine, to decide; to regulate, to govern.  
Radical 18 (刀).

77a. 成人  
M: chéng rén    J: seijin  
K: seong in  
C: sìhng yàhn  
Adult, grown-up.

842. 載  
M: zai    J: sai    K: jae  
C: joi  
1. [Archaic particle, roughly equivalent to 則]*  
2. To carry, to transport.  
Meaning #2, though the most common meaning for this character, does not occur in our texts. Radical 159 (車).

843. 匪  
M: fěi    J: hi  
K: bi  
C: féi  
[Archaic version of 非.]  
Radical 22 (匚, “box,” “basket”).

844. 伊  
M: yī    J: i  
K: i  
C: yī  
[Vague, archaic, third person pronoun.]  
This character is one of the exceptions to the general rule that literary Chinese avoids a third person subject pronoun. Radical 9 (人).

845. 教  
M: jiào    J: kyō  
K: gyo  
C: gaau  
To teach, to instruct; teachings, doctrine.  
Radical 66.

846. 擇  
M: zé    J: taku  
K: taek  
C: jaahk  
To select, to pick.  
Radical 64 (手).

847. 倫  
M: lún    J: rin  
K: lyun  
C: lèuhn  
Natural relationships, right principles.  
Radical 9 (人).
848. 機  M: jī  J: ki  K: gi  C: gēi  hata はた
1. Loom (for weaving). *
2. Mechanism, device.
3. Crisis, turning point, significant moment.
Radical 75 (木).

849. 示  M: shì  J: ji  K: si  C: sih
To demonstrate, to show.
Radical 113 (示).

850. 冠  M: guān  J: kan  K: gwan  C: gun
Hat, cap; chief, top, foremost.
Radical 14 (冖).

**COMMENTARY**

21.1. 妾聞夫婦之道，私室不與焉 (l. 2): The wife of 孟子 begins with quoting a proverbial expression. Her point here is that private matters between husband and wife do not belong to (與) the ritually proper behavior prescribed for their public lives—that is, that husband and wife should be more informal with each other in the bedroom.

21.2. 今者(l. 2): 者 can be added to any part of speech simply to emphasize. Here, Mencius' wife is simply stressing that the incident occurred "just now."

21.3. 是客妾也(l. 3): "This is treating me as a guest/stranger." Note the putative use of 客 here.

21.4 而責禮於人，不亦遠乎(l. 6): "...and yet you blame others for their [lack of] propriety—isn't that indeed far off the mark?"

There are a number of idiomatic structures here. The verb 責 characteristically takes as an object the aspect the subject finds lacking in a person, and 於 governs the person who is being criticized. Another example: 管仲責治於王, "Guan Zhong blamed the king for his failure to govern."

遠 can be used to signify that someone is "far off the mark"—seriously in error or seriously in the wrong. There is another literary Chinese habit here, one
that is a little difficult to grasp. Literary Chinese tends to think of adjectives modified by 不 as a single word or term—for example, 不孝 means "unfilial" as opposed to simply "not filial," and 不難 is employed as another way of saying "easy" rather than simply "not hard." As a result, when 不 + adjective is used in a rhetorical question, the adverb 亦 ("indeed") is almost always inserted between the two words: 不亦遠乎, "Aren't you (indeed) far off the mark?" If the writer had said 不遠乎, the phrase would more likely be a straightforward inquiry for information: "Are you close by?" For a similar use of 亦, see Lesson 14, line 13, 不難乎.

21.5. 君子稱身而就位(l. 10): "A superior man weighs himself and then proceeds to his position"—in other words, a superior man evaluates his own abilities and tries to find a position in the government that suits those abilities.

21.6. 諸侯不聽則不達其上(l. 11): "If the feudal lord does not listen [to him], then he does not communicate with his superiors." Though 諸侯 (253a, Lesson 11) is technically plural, it is sometimes employed with a singular meaning. The idea here is that the superior man disdains to protest bad policies to his ruler if the ruler is unwilling to heed his advice.

21.7. 易曰：「在中饋，無攸遂。」(ll. 13-14): 孟母 here quotes from the classic book of divination, the Yijing 易經. Just as 詩 (761; "poetry") can be used as an abbreviation of 詩經, 易 can be used as an abbreviation of 易經. The language of the 易經 is particularly obscure. Here, we have an excerpt from the text on Hexagram 37: "She prepares food within and does not have that which she pursues [outside]."

21.8. 詩曰：「無非無儀，惟酒食是議。」(l. 14): This is taken from 詩經, no. 189: "She has no adornment, no ornaments / only ale and food—these her concerns." Note that 非 is used here as an archaic substitution for the character 斐, meaning "adornment," "decoration." Note also that the second of the two lines follows the special grammar pattern I discussed at 19.8.

21.9. 子行乎子義(l. 15): "You conduct yourself in accordance with your principles."

21.10. 載色載笑，匪怒伊教(ll. 17-18): 詩經, no. 299: "With facial expression and with smiles / without anger she teaches."
21.11. 教化列分(l. 18): “Her teaching and moral transformative powers made judgments" (列 = “to rank"; 分=“to distinguish and divide up”).

**Vocabulary Hints**
內(410) 悅(748) 辭(316-2) 妾(663-2) 與(191-4)
竊(276-1) 墮(804-2) 客(429) 義(55-3) 蓋(434-2)
宿(94-1) 禮(98) 堂(398) 戶(461) 睦(327)
恐(577) 過(320-2) 察(665) 亦(230-2) 謝(587-1)
明(548-2) 憂(34) 色(297) 閑(581-2) 歎(544)
鄉(674-1) 稱(553-2) 位(383) 貪(387) 榮(654-1)
朝(38-3) 願(554) 養(428) 修(146) 境(378)
外(411) 易(48-2) 遂(267-2) 擅(284) 乎(122-3)
嫁(664) 怒(49) 頌(764) 藝(787) 斷(792)
世(227)

**Character List**
i. 五伊儀冠制召存孰惟揚教敬无機留祿精聲荀賞載細(22)
ii. 倫匪姑戒擇示裳議賣飯(10)
iii. 擁攸楹槳踐閨(6)
iv. 幂勃娶縫舅祀饋(7)