

CHAPTER VII

LESSONS FOR WOMEN ¹

INSTRUCTIONS IN SEVEN CHAPTERS FOR A WOMAN'S ORDINARY WAY OF LIFE IN THE FIRST CENTURY A. D.

Introduction

I, the unworthy writer, am unsophisticated, unenlightened, and by nature unintelligent, but I am fortunate both to have received not a little favor from my scholarly father,² and to have had a (cultured) mother and instructresses upon whom to rely for a literary education as well as for training in good manners. More than forty years have passed since at the age of fourteen I took up the dustpan and the broom³ in the Ts'ao family. During this time with trembling heart⁴ I feared constantly that I might disgrace my parents, and that I might multiply difficulties for both the women and the men⁵ (of my husband's family). Day and night I was distressed in heart, (but) I labored without confessing weariness. Now and hereafter, however, I know how to escape (from such fears).⁶

Being careless, and by nature stupid, I taught and trained (my children) without system. Consequently I fear that my son Ku⁷ may bring disgrace upon the Imperial Dynasty⁸ by whose Holy Grace⁹ he has unprecedentedly received the extraordinary privilege¹⁰ of wearing the Gold and the Purple, a privilege for the attainment of which (by my son, I) a humble subject never even hoped. Nevertheless, now that he is a man and able to plan his own life, I need not again have concern for him. But I do grieve that you, my daughters,¹¹ just now at the age for marriage, have not at this time had gradual training and advice; that you still have not learned the proper customs for married women. I fear that by failure in good manners in other families you will humiliate both your ancestors and your clan. I am

now seriously ill, life is uncertain. As I have thought of you all in so untrained a state, I have been uneasy many a time for you. At hours of leisure I have composed in seven chapters these instructions under the title, "Lessons for Women." In order that you may have something wherewith to benefit your persons, I wish every one of you, my daughters, each to write out a copy for yourself.

From this time on every one of you strive to practise these (lessons).

Chapter I

Humility

On the third day after the birth of a girl the ancients¹² observed three customs: (first) to place the baby below¹³ the bed; (second) to give her a potsherd with which to play;¹⁴ and (third) to announce her birth to her ancestors by an offering.¹⁵ Now to lay the baby below the bed plainly indicated that she is lowly and weak, and should regard it as her primary duty to humble herself before others. To give her potsherds with which to play indubitably signified that she should practise labor and consider it her primary duty to be industrious.¹⁶ To announce her birth before her ancestors clearly meant that she ought to esteem as her primary duty the continuation of the observance of worship¹⁷ in the home.

These three ancient customs epitomize a woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last. Should she do something good, let her not mention it; should she do something bad, let her not deny it. Let her bear disgrace; let her even endure¹⁸ when others speak or do evil to her. Always let her seem to tremble and to fear. (When a woman follows such maxims as these,) then she may be said to humble herself before others.

Let a woman retire late to bed, but rise early to duties; let her not dread tasks by day or by night. Let her not refuse to perform domestic duties whether easy or difficult. That which must be done, let her finish completely, tidily, and systematically.¹⁹ (When a woman follows such rules as these,) then she may be said to be industrious.

Let a woman be correct in manner and upright in character in order to serve her husband. Let her live in purity and quietness (of spirit),

and attend to her own affairs. Let her love not gossip and silly laughter. Let her cleanse and purify and arrange in order the wine and the food for the offerings to the ancestors.²⁰ (When a woman observes such principles as these,) then she may be said to continue ancestral worship.²¹

No woman who observes these three (fundamentals of life) has ever had a bad reputation or has fallen into disgrace. If a woman fail to observe them, how can her name be honored; how can she but bring disgrace upon herself?

Chapter II

Husband and Wife

The Way of husband and wife is intimately connected with *Yin* and *Yang*,²² and relates²³ the individual to gods and ancestors. Truly it is the great principle of Heaven and Earth, and the great basis of human relationships.²⁴ Therefore the "Rites"²⁵ honor union of man and woman; and in the "Book of Poetry" the "First Ode"²⁶ manifests the principle of marriage. For these reasons the relationship cannot but be an important one.

If a husband be unworthy then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken.²⁷ If a wife does not serve her husband, then the proper relationship (between men and women) and the natural order of things are neglected and destroyed. As a matter of fact the purpose of these two (the controlling of women by men, and the serving of men by women) is the same.

Now examine the gentlemen of the present age. They only know that wives must be controlled, and that the husband's rules of conduct manifesting his authority must be established. They therefore teach their boys to read books and (study) histories. But they do not in the least understand that husbands and masters must (also) be served,²⁸ and that the proper relationship and the rites should be maintained.

Yet only to teach men and not to teach²⁹ women,—is that not ignoring the essential relation between them? According to the "Rites," it is the rule to begin to teach children to read at the age of eight

years,³⁰ and by the age of fifteen years they ought then to be ready for cultural training.³¹ Only why should it not be (that girls' education as well as boys' be) according to this principle?

Chapter III

Respect and Caution³²

As *Yin* and *Yang* are not of the same nature, so man and woman have different characteristics.³³ The distinctive quality of the *Yang* is rigidity; the function of the *Yin* is yielding. Man is honored for strength; a woman is beautiful on account of her gentleness.³⁴ Hence there arose the common saying:³⁵ "A man though born like a wolf may, it is feared, become a weak monstrosity; a woman though born like a mouse may, it is feared, become a tiger."

Now for self-culture³⁶ nothing equals respect for others. To counteract firmness nothing equals compliance. Consequently it can be said that the Way of respect and acquiescence is woman's most important principle of conduct.³⁷ So respect may be defined as nothing other than holding on to that which is permanent; and acquiescence nothing other than being liberal and generous. Those who are steadfast in devotion know that they should stay in their proper places; those who are liberal and generous esteem others, and honor and serve (them).

If husband and wife have the habit of staying together, never leaving one another, and following each other around³⁸ within the limited space of their own rooms, then they will lust after and take liberties with one another. From such action improper language will arise between the two. This kind of discussion may lead to licentiousness. Out of licentiousness will be born a heart of disrespect to the husband. Such a result comes from not knowing that one should stay in one's proper place.

Furthermore, affairs may be either crooked or straight; words may be either right or wrong. Straightforwardness cannot but lead to quarreling; crookedness cannot but lead to accusation. If there are really accusations and quarrels, then undoubtedly there will be angry affairs. Such a result comes from not esteeming others, and not honoring and serving (them).

(If wives) suppress not contempt for husbands, then it follows

(that such wives) rebuke and scold (their husbands). (If husbands) stop not short of anger, then they are certain to beat (their wives). The correct relationship between husband and wife is based upon harmony and intimacy, and (conjugal) love is grounded in proper union. Should actual blows be dealt, how could matrimonial relationship be preserved? Should sharp words be spoken, how could (conjugal) love exist? If love and proper relationship both be destroyed, then husband and wife are divided.

Chapter IV

Womanly Qualifications

A woman (ought to) have four qualifications:³⁹ (1) womanly virtue; (2) womanly words; (3) womanly bearing; and (4) womanly work. Now what is called womanly virtue need not be brilliant ability, exceptionally different from others. Womanly words need be neither clever in debate nor keen in conversation. Womanly appearance requires neither a pretty nor a perfect face and form. Womanly work need not be work done more skilfully than that of others.

To guard carefully her chastity; to control circumspectly her behavior; in every motion to exhibit modesty; and to model each act on the best usage, this is womanly virtue.

To choose her words with care; to avoid vulgar language; to speak at appropriate times; and not to weary others⁴⁰ (with much conversation), may be called the characteristics of womanly words.

To wash and scrub filth away; to keep clothes and ornaments fresh and clean; to wash the head and bathe⁴¹ the body regularly, and to keep the person free from disgraceful filth, may be called the characteristics of womanly bearing.

With whole-hearted devotion to sew and to weave; to love not gossip and silly laughter; in cleanliness and order (to prepare) the wine and food for serving guests, may be called the characteristics of womanly work.

These four qualifications characterize the greatest virtue of a woman. No woman can afford to be without them. In fact they are very easy to possess if a woman only treasure them in her heart. The ancients⁴² had a saying: "Is Love⁴³ afar off? If I desire love, then love is at hand!" So can it be said of these qualifications.

Chapter V

Whole-hearted Devotion ⁴⁴

Now in the "Rites" is written the principle that a husband may marry again, but there is no Canon that authorizes a woman to be married the second time.⁴⁵ Therefore it is said of husbands as of Heaven, that as certainly as people cannot run away from Heaven,⁴⁶ so surely a wife cannot leave ⁴⁷ (a husband's home).

If people in action or character disobey the spirits of Heaven and of Earth,⁴⁸ then Heaven punishes them.⁴⁹ Likewise if a woman errs ⁵⁰ in the rites and in the proper mode of conduct, then her husband esteems her lightly. The ancient book, "A Pattern for Women," (*Nü Hsien*)⁵¹ says: "To obtain the love of one man is the crown of a woman's life; to lose the love of one man is to miss the aim in woman's life."⁵² For these reasons a woman cannot but seek to win her husband's heart. Nevertheless, the beseeching wife need not use flattery, coaxing words, and cheap methods to gain intimacy.

Decidedly nothing is better (to gain the heart of a husband) than whole-hearted devotion and correct manners. In accordance with the rites and the proper mode of conduct, (let a woman) live a pure life. Let her have ears that hear not licentiousness; and eyes that see not depravity. When she goes outside her own home, let her not be conspicuous in dress and manners. When at home let her not neglect her dress. Women should not assemble in groups, nor gather together, (for gossip and silly laughter). They should not stand watching in the gateways. (If a woman follows) these rules, she may be said to have whole-hearted devotion and correct manners.

If, in all her actions, she is frivolous, she sees and hears (only) that which pleases herself. At home her hair is dishevelled, and her dress is slovenly. Outside the home she emphasizes her femininity to attract attention; she says what ought not to be said; and she looks at what ought not to be seen. (If a woman does such as) these, (she may be) said to be without whole-hearted devotion and correct manners.

Chapter VI

Implicit Obedience⁵³

Now "to win the love of one man is the crown of a woman's life; to lose the love of one man is her eternal disgrace."⁵⁴ This saying advises a fixed will and a whole-hearted devotion for a woman. Ought she then to lose the hearts of her father- and mother-in-law?⁵⁵

There are times when love may lead to differences of opinion⁵⁶ (between individuals); there are times when duty may lead to disagreement. Even should the husband say that he loves something,⁵⁷ when the parents-in-law say "no," this is called a case of duty leading to disagreement. This being so, then what about the hearts of the parents-in-law? Nothing is better than an obedience which sacrifices personal opinion.

Whenever the mother-in-law says, "Do not do that," and if what she says is right, unquestionably the daughter-in-law obeys. Whenever the mother-in-law says, "Do that," even if what she says is wrong, still the daughter-in-law submits unflinching to the command.

Let a woman not act contrary to the wishes and the opinions of parents-in-law about right and wrong; let her not dispute with them what is straight⁵⁸ and what is crooked. Such (docility) may be called obedience which sacrifices personal opinion. Therefore the ancient book, "A Pattern for Women," says: "If a daughter-in-law (who follows the wishes of her parents-in-law) is like an echo and a shadow,⁵⁹ how could she not be praised?"

Chapter VII

Harmony with Younger Brothers- and Sisters-in-law

In order for a wife to gain the love of her husband, she must win for herself the love of her parents-in-law. To win for herself the love of her parents-in-law, she must secure for herself the good will of younger brothers- and sisters-in-law. For these reasons the right and the wrong, the praise and the blame of a woman alike depend upon younger brothers- and sisters-in-law. Consequently it will not do for a woman to lose their affection.

They are stupid⁶⁰ both who know not that they must not lose (the

hearts of) younger brothers- and sisters-in-law, and who cannot be in harmony with them in order to be intimate with them. Excepting only the Holy Men, few are able to be faultless. Now Yen Tzû's⁶¹ greatest virtue was that he was able to reform. Confucius praised him (for not committing a misdeed) the second time.⁶² (In comparison with him) a woman is the more likely (to make mistakes).

Although a woman possesses a worthy woman's qualifications, and is wise and discerning by nature, is she able to be perfect? Yet if a woman live in harmony with her immediate family,⁶³ unfavorable criticism will be silenced (within the home. But) if a man and woman disagree, then this evil will be noised abroad. Such consequences are inevitable. The "Book of Changes"⁶⁴ says:

"Should two hearts harmonize,
The united strength can cut gold.
Words from hearts which agree,
Give forth fragrance like the orchid."

This saying may be applied to (harmony in the home).

Though a daughter-in-law⁶⁵ and her younger sisters-in-law are equal in rank, nevertheless (they should) respect (each other); though love (between them may be) sparse, their proper relationship should be intimate. Only the virtuous, the beautiful, the modest, and the respectful (young women) can accordingly rely upon the sense of duty to make their affection sincere, and magnify love to bind their relationships firmly.

Then the excellence and the beauty of such a daughter-in-law becomes generally known. Moreover, any flaws and mistakes are hidden and unrevealed. Parents-in-law boast of her good deeds; her husband is satisfied with her.⁶⁶ Praise of her radiates, making her illustrious in district and in neighborhood; and her brightness reaches to her own father and mother.

But a stupid and foolish person as an elder sister-in-law uses her rank⁶⁷ to exalt herself; as a younger sister-in-law, because of parents' favor, she becomes filled with arrogance. If arrogant, how can a woman live in harmony with others? If love and proper relationships be perverted, how can praise be secured? In such instances the wife's good is hidden, and her faults are declared. The mother-in-law will be angry, and the husband will be indignant. Blame will reverberate and spread in and outside the home. Disgrace will gather upon the

daughter-in-law's person, on the one hand to add humiliation to her own father and mother, and on the other to increase the difficulties of her husband.

Such then is the basis for both honor and disgrace; the foundation for reputation or for ill-repute. Can a woman be too cautious? Consequently to seek the hearts of young brothers- and sisters-in-law decidedly nothing can be esteemed better than modesty and acquiescence.

Modesty is virtue's handle;⁶⁸ acquiescence is the wife's (most refined) characteristic. All who possess these two have sufficient for harmony with others. In the "Book of Poetry" it is written that "here is no evil; there is no dart."⁶⁹ So it may be said of (these two, modesty and acquiescence).⁷⁰

NOTES

¹After this translation was made the writer noted that the title "Lessons for Women" had been given to this treatise by MacGowan (see *Imperial History*, second edition, Shanghai, 1906, p. 120, note).

Pan Chao's successors in the field of moral writings have been so much more widely quoted than herself that modern China as well as the west has failed to appreciate the ethical value of this treatise. The classical style of the composition has likewise prevented a widespread knowledge of the contents except as interpreted through traditional teachings. Apparently it is these traditional interpretations which have been the sources for the so-called translations (see Cordier: *Bibliotheca Sinica*, Histoire, I, col. 675) in western literature. A detailed study of the text itself shows that it contains much which could be of permanent value to modern womanhood.

²Pan Chao here alluded to her father as 先君.

³This expression for the marriage of the girl, 執箕帚, is found in the *Han Shu* (*chüan* I, 高帝紀上) where the father of the future empress Lü, 呂后, offered her to the future founder of the House of Han. Although the term was perhaps originally used to designate the duties of a girl in her husband's home, this could not be said to be true in the case of the empress Lü. It had become conventionalized, as an expression for the inferior position of the daughter-in-law in relation to her parents-in-law, see commentary on the passage.

While according to tradition fifteen years was the age of marriage for girls, and Pan Chao was married at fourteen, twenty, and even twenty-three is given in the *Li Chi*, see Legge: *Li Ki*, *SBE*, XXVII, 479.

⁴戰戰兢兢 is translated by Legge (*Book of Poetry*, II, V, 2:6, *Classics*, IV, 333): "We should be apprehensive and cautious"—; and 而今而後, 吾知免夫. (Analects 8:3, same, I, 208), "Now and hereafter, I know my escape."

In a note (same, IV, 333) is found 戰=恐, "to be afraid," 兢=戒, "to be cautious"; and (I, 209) 而=自, "from."