

IV₁
Fourth Couplet, First Line

竇燕山 . 有義方
tōu¹ yen¹ shan¹ . you³ yi⁴ fang¹

Rhyme: 方 rhymes 陽 yang² : prosody makes no difference between upper and lower *ping* tones. As we enter the male world of formal instruction bestowed by fathers, what rhyme could be more appropriate?

Translation:

There is an excellent method in existence: [namely that] of Tou Mountain-of-Yen.

“Tou Yen-shan had a good method” would be demotic; but we are in the hieroglyphic style. The last kanji, emphasised by the rhyme, is what it is all about, viz. 方 “there is a method”; and this method is modified by everything that precedes. Logically we are talking of an educational method, not of its promoter.

> 有, in hieroglyphic, does not mean “to have, to possess”. By their very nature the kanjis imply the copula “there is”, viz. 方 “there is a method”. The function of 有 consists in emphasising an actuality.

For Tou Yü-chün 禹鈞, styled Yen-shan, see GILES, # 1966; *Chung kuo jen ming ttt.*, p. 1772:3, and *M.*, 8.25695.59; his biography is contained in the *Sung shih*, ch. 263. He served the Turkic Posterior T’ang dynasty (923-935), and the Chinese Posterior Chou dynasty (951-960). The founders of these two dynasties showed renewed interest in Confucianism. He rose to the position of an Imperial Censor. His contemporary, the poet Feng Tao 馮道,* composed his

panegyric. Tou Yü-chün was passionate about Chinese culture, even using his private fortune to promote Confucian learning, and collecting a library which is said to have numbered “ten thousand” scrolls (卷). Judging by the “style” Yen-shan, and indeed by Tou Yü-chün’s birthplace in northern Hopei (cf. below, 4₁-D), we may assume that he was a Tatar (whatever that means: Tungus, Mongol, Turk). Yen was in those days part of the Tatar empire of the Khitan. For the first time in history the Liao 遼 dynasty (907-1120) made Yen (= Peking) a capital city (for an outline of the events cf. *REISCHAUER-FAIRBANK*, p. 195-196).

*) Feng Tao, 881-954, served ten sovereigns from four different houses in prominent positions (*GILES*, # 573).

> 禹 yü³ is the name of the founder of the Hsia dynasty.

> 鈞 chün¹ “harmonize; the potter’s wheel” (“the Great Potter” = God).

> 燕 yen¹ : In general, nothing is more difficult than to determine the correct pronunciation of Chinese names, if, indeed, it is possible at all. Even *MOROHASHI* does not commit himself nor the *Chung kuo jen ming ttt*. In the present case, however, since the man was a native of You-chou (cf. # 4₁-D), and You-chou being situated in Hopei, “Mountain of Yen¹” appears to be a safe guess: Yen¹ is the ancient name of the Peking region. Besides: yen⁴ “the swallow”, is a symbol of profligacy (cf. # 3₂-D, quotation) fit for the name of a Taoist recluse, not of a solemn Confucianist.

> 山 “the mountain”: resembling the male genitals in erection (cf. the *MENCIUS* quotation in # I₁), the kanji is symbolic of any type of male potency: social, intellectual, physical; and his five sons bear testimony to the sexual potency of Tou Yen-shan whom we may simply style as “The great man of Yen”.

Quotation:

義方, *Tso chuan*, III Yin (*L.*, text p. 11, col. last but one / last, translation p. 14 a):

臣聞 . 愛子教之以義方 &c.

Your servant has heard that, when you love a son, you should teach him righteous ways, and not help him on in the course of depravity. There are pride, extravagance, lewdness, and dissipation, by which one depraves himself; but these four vices come from over-indulgence and allowances. (Legge)
 “Teach him righteous ways”, more correctly: “teach him by means of right methods”. Master Wang will quote this passage in # 4₁-H.

Master Wang’s Commentary

4₁-A

爲父之教本於嚴以正而訓

wei² fu⁴ chih¹ chiao¹ . pen³ yü² yen² . yi³ cheng⁴ erh² hsün⁴

Paternal instruction rests on strictness. It educates by proposing a model of correctness.

Word for word, this statement is parallel to # 3₁-A:

母氏之教本於慈由巽而入

> 爲 : its main function is to bring the number of kanjis to four, in agreement with # 3₁-A. The initial 爲 is frequent in the *Li chi*, e.g. 爲人子者, *HY*. I.90.00 (C., I, p. 12, 13, 14 &c.). It simply shows emphasis. Its logical function, however, appears to be verbal: “it makes a human child to do this and that” (to behave otherwise would be bestial). Likewise, “it takes strictness to make an instruction truly paternal”: an instruction that was not strict would not deserve the name of “paternal instruction”.

> 嚴 “strict, strictness”, the eponymous quality of the father. It shows “a bear” intent on sleeping in its “cave”, assaulted with “a whip” and with “double sound intensity” (cf. *W*. 72G).

By 教 and 訓 we are faced with two types of instruction.

> 教 is the general term for “teaching”. The kanji shows, enforced by “the whip”, “the tradition being handed down to a child” (*W*. 39H). In a restricted sense, however, it means the

male to male teaching (cf. the rhyme word of # IV₁₋₂) that imparts book knowledge. Because it calls for copious flogging, it should be entrusted to a professional teacher (cf. quotation below).

> 訓, on the other hand, is the teaching imparted mainly by the mother (cf. *Cd.*, p. 153a, and *M.*, 10.35238). We may, perhaps, render it best as “education”. It is a “drastic” instruction which forms the character. This includes some vivid, striking action complemented by a word of wisdom; no flogging. Mother Meng is its classic paragon; but it may just as well be imparted by a father, e.g. *Lun yü*, *HY*. 34/16/13 (*C.*, p. 257-258; *L.*, 315-316). Cf. the definitions: below, second allusion.

Allusions:

First allusion:

以正 is a duck-and-drake by which Master Wang tells us about the realities of life. *MENCIUS*, *HY*. 29/4A/19 (*C.*, p. 478; *L.*, p. 308):

教者必以正

Whoever teaches must keep his composure. This, however, is not always possible: [at times the teacher] will become enraged, and this, in turn, enrages [the boy]. Result: opposition and bad feelings: “He [is supposed] to teach manners; this one has got no manners himself.” [Now, if the teacher were to be the father,] this would mean that father and son would offend each other. And father and son offending each other – this would be bad.

Hence the task of formal teaching ought to be entrusted to a professional teacher:

君子之不教子

A gentleman does not teach his own son.

(*loc. cit.*) The final responsibility, however, rests with the father – of course. What a beautiful “duck-and-drake”!

Second allusion:

教訓 *Li chi*, *HY*. 1/6 (*C.*, I, p. 5):

教訓正俗非禮不備

To correct loutishness, formal teaching and teaching by example would not be perfect without the Ceremonies.

All right: 教, 正, 訓, but don't forget 禮 “Ceremonies” or perhaps, simply, what we might call “manners”... which the father must show in the first place, as a model for his son to imitate. And the commentary says:

教謂教人師法：訓謂訓說義理

chiao¹ designates the way in which a teacher teaches human beings; hsün⁴ means, to hand down sound principles by word as well as by example.

The latter includes an appropriate domestic framework and environment, as will be shown in # 4₁-E-G.

> 義理, *Mth.*, 3002.37 “the principles of righteousness”; id. *M.*, 9.28504.271 “正 (tada) -shii sujimichi”; *R.*, 2969 “gerecht, billig; Sinn und Verstand” ; *DEBESSE*, p. 105a “juste, raisonnable”.

> 訓說 *M.*, 10.35238.38 “a text explication”, not applicable.

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4₁-B

教之不可忽也

chiao¹ chih¹ pu^{4.5} k'o³ hu^{1.5} yeh³

Instruction shall not be taken lightly.

This litotes is a pendant to # 3₁-B, 教之所宜先也.

> 教 is taken here in a broad, general sense.

> 忽 cf. the vernacular 麻麻忽忽的.

> 也 : taking this kanji with the meaning “vagina/woman” – which it had in # 3₂-G – we may understand 忽 as “to underestimate [the importance of something]”, viz. of the female: a) not to underestimate the importance of a good maternal education for the success of the paternal education; b) and, the boy being about to enter puberty, not to underestimate the attraction which women will eventually exercise on him (cf. below, 4₁-F).

Note: Male chastity – at any age, and even for monks – was inconceivable to the Chinese. It was considered unhealthy, dangerous for body and mind. On the other hand, learning being essentially a receptive occupation, hence *yin*, intercourse with women, by increasing *yin* even further, would prove detrimental. For this reason, students were discouraged/prevented from having any sort of intercourse with women (cf. below, # 4₁-F). By contrast, intimate intercourse with comrades was considered to be *yang*, hence, in the present, profitable to the studies; and, for the future, profitable to the career (see below, the story of Meng Tsung, # VIII, notice 1). Pupils of boarding schools were trained to keep close friendships with each other, cf. *Li chi*, Hsioh chi, *HY*. 18/2 (C., II, p. 30): *At the end of the third year, one proceeded to a comparative evaluation of [the students'] dedication to work, and of their sociability*. The boys had no individual beds: all shared one large wooden platform (as shown in the film “Farewell my concubine”).

As for young scholars secluded while preparing for the State examinations, they were supposed to call upon their servant lads, cf. *Li Yü*, ch. 4 and 8 (the quip of # 2-Q notwithstanding). Or else ... Chinese folklore is replete with stories of lonesome students falling victim to female sex fiends, vixen and succubi of sorts, whose *yin* potency by far exceeds that of human females. With these nefarious creatures they experience unfathomable delights (*yin*) that soon exhaust their strength and vital energies (*yang*); and they are saved only by the admonition and exorcism of a clairvoyant Buddhist or Taoist monk. Such eccentricities hardly ever befell gentlemen of means, for they had in their retinue young male servants attached day and night to their intimate service. Hsi-men Ching, at the age of 30, panics when circumstances force him, for the first time in his life, to sleep alone (*Chin P'ing Mei*, ch. 55, p. 286).

4₁-C

近代之嚴父能教諸子皆成令名者惟竇氏爲最
 chin⁴ tai⁴ chih¹ yen² fu⁴ neng² chiao⁴ chu¹ tzu³ chiai¹ ch'eng²
 ling⁴ ming² che³ wei² tou⁴ shih⁴ wei² tsui⁴

Among the strict fathers of recent times, Lord Tou stands out: he was able to educate his numerous sons in such a fashion that all of them brought honour upon their ancestors.

This sentence is parallel to # 3₁-C: “Among the mothers of the sages of Antiquity, Mother Meng is the most famous.”

> 氏 is an honorific normally used for women; when used for men it is an archaism frequent only in the *Lun yü*.

> 諸子 there were in fact five Tou boys (# 4₂-A); and they ...

> 皆 ... “all” achieved ...

> 令名 ... “honourable renown”, namely “a fame that reflected upon the ancestors”, cf. *Li chi*, Nei tzu, *HY*. 12/12 (C., I, p. 634). Remember the Chinese practice of ennobling meritorious subjects together with their forefathers in a number of generations matching the consented degree of nobility.

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4₁-D

竇禹鈞 . 幽州人

以地屬燕 . 因號燕山

tou⁴ yü³ chün¹ yu¹ chou¹ jen²
 yi³ ti⁴ shu^{3.5} yen¹ yin¹ hao⁴ yen¹ shan¹

Tou Yü-chün was native of Yu-chou.

Because the place belonged to Yen, he was styled Yen-shan.

Cf. # IV₁

> 幽州, in Hopei, *M.*, 4.9205.223.V.

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4₁-E

其爲訓也。家庭之禮肅於朝廷

ch'i² wei² hsün⁴ ye³ . chia¹ t'ing² chih¹ li³ su^{4.5} yü² chao¹
t'ing²*Thus was the education: the domestic decorum was even more reverential than that of the Palace.*> 訓 cf. 4₁-A.

> 肅 consulting Chinese dictionaries, we find only rather “awful” connotations: “awful, cold, awesome, majestic, deep reverence” & c., and all this might well have been the case. However, in Japanese *shukushuku*, the kanji carries a connotation which one might well call more “functional”, if not more “intelligent”, namely “a hushed or solemn silence”. This certainly fits the well-nigh monastic atmosphere of learning that prevailed in the house of Tou Yen-shan.

Allusion:

其爲 *Lun yü*, 1/1/2 (*L.*, p. 138; *C.*, p. 71):

其爲人也

Those men who ...

opens the pericope to which the 本 pen³ of # I₁ alluded: *The wise bends his attention to the roots: once the roots are firmly established, all practical courses naturally grow up.* Through duck-and-drake Master Wang sums up what has been said so far about the aim of Confucian education. The entire pericope reads:

(1) *The philosopher Yü said, ‘They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.*

(2) *The superior man bends his attention to what is basic. That being established, all practical courses naturally grow up. Filial piety and fraternal submission! – are they not the root of all benevolent actions?’ (Legge)*

其爲仁之本與

Or rather, “are they not the root of all mandarin virtues ?” (cf. # 3₂-L). While 仁 jen² is the ultimate aim of Confucian education (cf. *infra*, # 4₁-I), 孝 hsiao⁴ and 弟 ti⁴, the two cardinal virtues of the Chinese, will be illustrated respectively in # IX and # X , thus concluding the first part of the *San tzu ching*.

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4₁-F

內外之防嚴於宮禁

nei⁴ wai⁴ chih¹ fang² chih¹ yü² kung¹ chin⁴

The boundary between the interior and exterior apartments was even more strictly observed than in the Forbidden City.

Meaning that the Tou boys – and their comrades, cousins and sons of friends, who had most certainly joined them in their “family school” – had no occasion to meet girls, nor even women of mature age (cf. above, # 4₁-B).

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4₁-G

父子之訓凜於官師

fu⁴ tzu³ chih¹ hsün⁴ lin³ yü² kuan¹ shih¹

The intercourse between father and sons was even more deferential than among officers.

> 訓 “education” cf. # 4₁-A; here a “training”, namely in social intercourse (for the educational value of 禮 li³, the Ceremonies, cf. 4₁-A, second allusion). Notice that the context implies a reciprocity between the father and the sons. They treat each other as colleagues: the father, certainly, as senior colleague, the sons as junior colleagues, each one according to his rank, but as colleagues nonetheless (cf. below 官師). Indeed, nothing is more helpful towards a career, than appropriate manners – among Chinese mandarins of yore, no less than within the modern academic establishment (or any other establishment, for that matter). Tou Yen-shan being,

most likely, a Tatar (cf. # IV₁), his family school stands as a paradigmatic example of acculturation.

> 凜 lin³ may be written indifferently with 示 or 禾 subscript; it may also be written with the “ice” or the “heart” radical, depending on whether it refers to meteorology, or human relations: “shiver with cold, or fear”. In the present context “formal” or “deferential” would be the appropriate translation.

> 官師 is a binome, cf. *M.*, 3.7107.137. It designates either “the State officials” as a social group (shih¹, “a great many people”), cf. *Shu ching*, *L.*, p. 164; or, preferably, “officials of medium-rank and below”, cf. *Li chi*, Tsi fa, *HY.* 23/5 (*C.*, II, p. 264) and commentary.

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4₁-H

左傳石碻曰。愛子教以義方弗納于邪

tso³ ch'uan² shih^{2.5} ts'ioh⁵ yüeh^{1.5}
ai⁴ tzu³ chiao¹ yi³ yi⁴ fang¹ fu^{2.5} na^{4.5} yü² hsieh²

In the Tso chuan, Shih Ts'io says: “If you love your son, you should teach him by way of good methods, and not help him on in the course to depravity.”

The quotation was identified in # IV₁.

Cd., p. 1029, reads 碻 aspirated, ts'io⁵, meaning “attentive, respectful”; the other reading, hsi⁵, means “an obstacle”; Vie reads it not aspirated, like 雀 tsio^{4.5}.

*

4₁-I

如燕山之教可謂義方也已

ju² yen¹ shan¹ chih¹ chiao⁴ k'o³ wei⁴ yi⁴ fang¹ yeh³ yi³

A teaching such as that of Yen-shan, may truly be called the right method.

Quotation:

可謂 (...) 之方也已 : *Lun yü*, HY 11/6/30 (C., p. 135-136; L., p. 194):

夫仁者 . 己欲立而立人 . 己欲達而達人 . 能近取譬
可謂仁之方也已

*Now benevolence: to establish the others as one wishes to establish oneself; to assure the success of others as one wishes one's own success; to be able to judge others by the same standards by which one judges oneself: * this may truly be called the method of benevolence.*

Meaning: the really good method of educating one's son is the one that would make him possessed of 仁 “benevolence” or “the perfect virtue”, namely the virtue of the successful mandarin (cf. 3₂-L, note). This is the ultimate aim of Confucianist education (cf. the *Lun yü* pericope quoted *supra*, # 4₁-E).

*) 取譬 alludes to Ode 256/12 : 取譬而不遠 *I do not fetch my comparisons from far off*. The ode presents itself as a series of wise admonitions to a young prince. Strophe 12 is descriptive of tormented times comparable to those of Tou Yen-shan. In times of peace, such as those of Master Wang, it constitutes another reminder of the fact that the existence of a mandarin is perilous – if he intends to be a decent man, that is.