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Bravery in the Primers: the Power of Benefiting Others

Module code: SIHE 5004

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- **Main argument:**

Every individual can demonstrate bravery through situationally specified actions aimed at benefiting others, even when such actions entail significant risks to their social standing, economic security, personal career, or physical well-being.

- **Definition of bravery**

The disposition to voluntarily act in a dangerous circumstance, in an effort to obtain or preserve some perceived good for oneself or others. (Shelp 1984, 354)

- **Three elements of definition:**

1. **Self-perceived good:** the purpose of brave action is to preserve some perceived good for oneself
2. **Voluntary action:** voluntary actions rather than coerced
3. **Presence of danger:** a bravery act must include a sense of danger, risk or vulnerability

- **Narratives in primers**

- **Primers:** 8 narratives selected from 5 primers

- Thousand Character Essay (qianzi wen 千字文)*

- Three Character Classic (sanzi jing 三字經)*

- Elementary Learning (xiaoxue 小學)*

- Refined Allusions Like the Shadow of the Whip (longwen bianying 龍文鞭影)*

- Textbook for Moral Education (deyu keben 德育課本)*

- **Aim for brave actions in the primer's narratives:**

1. **Universal concern**
(concerning the broad members)
2. **Relational concern** (care for close relationships and family)
3. **Personal concern** (cultivate self-moral virtues)



1.1 Universal concern: to help the state and people

Personage: Yi Yin 伊尹 (fl.1675 BCE)

Lü Shang (fl.1065 BCE) from Panxi and Yi Yin wise;
Guided their rulers to rise and thrive.

磻溪伊尹，佐時阿衡。

Thousand Character Essay
(trans. Ngo)

Lü Shang fishing at the River Wei;
Yi Yin farming in the tribe Shen.

太公釣渭，伊尹耕莘。

Refined Allusions Like the Shadow of the Whip
(trans. self)



Yi Yin, formally named E Heng, wanted to seek out King Tang of Shang (c. r. 1617–1588 BCE) but had no way to do so. Therefore, he made himself a betrothal servant from the You Shen clan, carrying a three-legged pot and a cutting-board stand. By means of gastronomy, he persuaded Tang to realise the kingly way.

伊尹名阿衡。阿衡欲奸湯而無由，乃為有莘氏媵臣，負鼎俎，以滋味說湯，致于王道。

'The Yin Basic Annal' 殷本紀 in the *Records of the Historian* 史記
(trans. Nienhauser Jr. et al, with modifications)



- **Self-perceived good:** using personal ability to help the leader, for the benefit of the country and people
- **Voluntary action:** posed as a servant to counsel King Tang through the art of cooking
- **Presence of danger:** physical hardship and punishment, personal career

1.2 Universal concern: to preserve all life

Personage: Qin Xiba 秦西巴 (fl. late
Spring and Autumn period, 770—481 BCE)

Qin Xiba releases the deer.

西巴釋麇。

*Refined Allusions Like the Shadow of the
Whip*
(trans. self)



Mengsun hunted a young deer and ordered Qin Xiba to take it back. The mother deer followed and cried pitifully. Qin was unable to bear his distress and returned the young deer to its mother.

Mengsun returned home and asked the deer. Qin replied, “I couldn’t harden my heart, so I gave it back to its mother.” By hearing this, Mengsun was furious and dismissed him.

Three months later, Mengsun appointed Qin as the tutor of his son. His chariot driver asked, “Previously, you punished him; now you appointed him as your son’s tutor, why?” Mengsun replied, “If he could not bear to harm the deer, how could he bear to harm my son?”

孟孫獵得麕，使秦西巴持之歸。其母隨之而啼，秦西巴弗忍而與之。孟孫歸，至而求麕。答曰：「余弗忍而與其母。」孟孫大怒，逐之。居三月，復召以為其子傅。其御曰：「曩將罪之，今召以為子傅何也？」孟孫曰：「夫不忍麕，又且忍吾子乎？」

‘Collected Persuasions’ 說林 in the Master Han Fei 韓非子

(trans. self) 9



- **Self-perceived good:** preserve the deep kin ties of animals
- **Voluntary action:** released the deer to its mother
- **Presence of danger:** personal career

Summary: Universal concern for the broad members

1.1 To help the state and people

Actor: Yi Yin
(Knowledgeable scholar)

Motive: to benefit their
own **country and
people**

1.2 To preserve all life

Actor:
Qin Xiba (Commoner)

Motive: save the lives
of **animals**

2.1 Relational concern: care for the close relationship

Personages: Xun Jubo 荀巨伯 (fl. 164–189)

- **Friendship:**

Jubo uphold great rightness.

巨伯高義。

Refined Allusions Like the Shadow of the Whip

Jubo offers to die for his friend.

巨伯請代。

Textbook for Moral Education
(trans. self)



Xun Jubo had come from a distance to visit a sick friend. It happened just then that Hu bandits attacked the commandery. The friend said to Xun, "I'm going to die now, anyhow. You may as well leave." Xun replied, "I came a long distance to see you, and now you are telling me to leave. I'm not doing things that destroy rightness for escape."

After the bandits arrived, they said to Xun, "A large army has arrived, and the entire commandery is deserted. What sort of man are you that you dare to remain here alone?" Xun replied, "My friend is sick and I can't bear to abandon him. I would rather give myself up for my friend's life."

The bandits talked it over among themselves and said, "We are people without rightness who have entered a state where rightness prevails." And forthwith, they withdrew their army and returned. The entire commandery was preserved intact.

荀巨伯遠看友人疾，值胡賊攻郡，友人語巨伯曰：「吾今死矣，子可去！」巨伯曰：「遠來相視，子令吾去；敗義以求生，豈荀巨伯所行邪？」賊既至，謂巨伯曰：「大軍至，一郡盡空，汝何男子，而敢獨止？」巨伯曰：「友人有疾，不忍委之，寧以我身代友人命。」賊相謂曰：「我輩無義之人，而入有義之國！」遂班軍而還，一郡並獲全。

'Virtuous Conduct' 德行 in A New Account of Tales of the World 世說新語
(trans. Mather with modifications)



- **Self-perceived good:** helping friends during adversity
- **Voluntary action:** refused to leave
- **Presence of danger:** death-threatening

2.2 Relational concern: care for family

**Personages: Huang Xiang (fl.100),
Mother Meng (fl. 350 BCE)**



- **Parent**

Xiang aged nine could warm up the bed;

Serving parents should be the mindset.

香九齡，能溫席，孝於親，所當識。

- **Younger generation**

Mencius' mother chose to move.

昔孟母，擇鄰處。

Three Character Classic

(trans. Ngo)

Huang Xiang, formal name Wen Qiang, was a native of Anlu county in the Jiangxia commandery. His father, Huang Kuang, served as the General-Purpose Clerk. Governor Liu Hu issued an order to appoint Huang Xiang as “Filial Son in the Governor’s Household” and summoned him for an audience several times. Later, Huang Xiang was recommended as a candidate for “Filial and Integrity Scholars”.

His family had no servants, so he personally completed arduous housework, devoting himself to serving his father. In winter, his family can not afford even thick quilts, but he ensured his father enjoyed favoured meals. In summer heat, he cools his father’s bed by fanning; in bitter cold, he warms up the bed by his own body.

黃香，字文強，江夏安陸人。父況為郡五官掾。劉設教令署香門下孝子，數占見，況舉孝廉。貧無奴僕，香躬親勤苦，盡心供養。冬無蔥被，而親極滋味。暑即扇床枕，寒即以身溫席。

‘Huang Xiang’ 黃香 in the Han Records of the Eastern Pavilion 東觀漢記
(trans. self)

The mother of Meng Ke of Zou was called Mother Meng. She lived near a graveyard. During Mencius' youth, he enjoyed playing among the tombs, romping about pretending to prepare the ground for burials. Mother Meng said, "This is not the place to raise my son." She therefore moved away and settled beside the marketplace. But there he liked to play at displaying and selling wares like a merchant. Again, Mother Meng said, "This is not the place to raise my son," and once more left and settled beside a school. There, however, he played at setting out sacrificial vessels, bowing, yielding, entering, and withdrawing. Mother Meng said, "This, indeed, is where I can raise my son!" and settled there.

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。其嬉戲為賈人街賣之事。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。」遂居及。

'The Mother of Meng Ke of Zou' 鄒孟軻母 in the Exemplary Women in Early China 列女傳
(trans. Kinney)



- **Self-perceived good:** caring for the daily life of his father/ providing a conducive education environment for her son
- **Voluntary action:** using his own body to warm up the bed/ moving home twice
- **Presence of danger:** physical injuries, economic difficulties

2.2 Relational concern: care for family

Personages: Xu Wu (fl. Eastern Han dynasty, 25–220), Lady Ban (c. 48–6 BCE).



- **Siblings**

Xu Wu instructs his younger brother.
許武教弟。

Textbook for Moral Education
(trans. self)

- **Partners**

Lady Ban refused to ride with the emperor.
班姬辭輦。

Refined Allusions Like the Shadow of the Whip
(trans. self)

Xu Jing, formal name Shaozhang, was a native of Yangxian county of Kuaiji commandery. His grandfather, Xu Wu, was recommended as a “Filial and Integrity Scholar” by the Governor named Diwu Lun. Because his two younger brothers, Xu Yan and Xu Pu, has not yet gained fame, he wanted to establish their reputation. So, he proposed to them, “the rites sactions the rightness of separation, the household follows the principle of living apart.” Therefore, he divided the family assets into three portions.

He intentionally took the fertile land, spacious houses, and the strongest servants, while his two younger brothers received only inferior portions. All the townspeople praised the restraint and yielding of the younger brothers and scolded the greedy of Xu Wu. Because of this, the younger brothers were both recommended for official selection.

Only then did Xu Wu assemble his clansmen and declare in tears, “I, as an older brother, have been unworthy, stealing reputation and usurping position. As my two younger brothers grew up but did not gain any official position, I thought to divide family property unevenly to bring me great ridicule. The property I managed has now tripled in value. I will now give them all to my younger brothers and keep nothing for myself.”

Thereupon, the entire commentary, as well as the people near and far, all praised him. His position rose to the Chamberlain for the Palace Revenues of the Changle Palace.

許荊字少張，會稽陽羨人也。祖父武，太守第五倫舉為孝廉。武以二弟晏、普未顯，欲令成名，乃請之曰：「禮有分異之義，家有別居之道。」於是共割財產以為三分，武自取肥田廣宅奴婢強者，二弟所得並悉劣少。鄉人皆稱弟克讓而鄙武貪婪，晏等以此並得選舉。武乃會宗親，泣曰：「吾為兄不肖，盜聲竊位。二弟年長，未豫榮祿，所以求得分財，自取大譏。今理產所增，三倍於前，悉以推二弟，一無所留。」於是郡中翕然，遠近稱之。位至長樂少府。

One day, the Emperor Cheng (r. 51–9 BCE) of the Han dynasty was touring the inner palace, when he wished to have Lady Ban ride in the same carriage with him. Lady Ban refused, saying, “When I looked at the ancient paintings, I saw all the sage kings were accompanied by noble ministers; only the last rulers of the Three Dynasties have favoured women by their sides. Now that you wish to share your carriage with me, doesn’t it resemble them?” By hearing this, the emperor approved her words and desisted.

成帝遊於後庭，嘗欲與婕妤同輦載。婕妤辭曰：「觀古圖畫，賢聖之君皆有名臣在側，三代末主乃有嬖女。今欲同輦，得無近似之乎？」上善其言而止。

‘Biographies of Imperial Relationship by Marriage’ 外戚傳 in the *History of the Han Dynasty* 漢書



- **Self-perceived good:** ensuring the stable life of younger brothers/maintaining the morality of the husband
- **Voluntary action:** dividing family property unevenly/ declining to ride in the same carriage
- **Presence of danger:** societal risk, personal career

Summary: Relational concern for close relationships and family

2.1 To help the close relationship

Actor: Xun Jubo
(friend)

Motive: to help their **close relationships**

1.2 To care the family

Actor: Huang Xiang, Mother Meng, Xu Wu, Lady Ban
(son, mother, older brother, wife)

Motive: to care their **family**

3. Personal concern: cultivate self-moral virtues

Personage: Confucius (551–479 BCE)

Confucius was student of Xiang Tuo;
The sages learned to improve ever
more.

昔仲尼，師項橐，古聖賢，尚勤學。

Three Character Classic

(trans. Ngo)



It is said that Xiang Tuo, at the age of only seven, once instructed Confucius. Since at seven one had not yet entered elementary learning, this must be innate knowledge. Confucius once said, “Born with knowledge is the highest; to acquire knowledge is the next.” Thus, when he speaks of ‘born with knowledge’, he was not talking about study. This is where Xiang Tuo belongs.

夫項託年七歲教孔子。案七歲未入小學，而教孔子，性自知也。孔子曰：「生而知之，上也；學而知之，其次也。」夫言生而知之，不言學問，謂若項託之類也。

*‘Real Knowledge’ 實知 in the *Balanced Discourses* 論衡*



- **Self-perceived good:** learning from all worthies to improve virtues
- **Voluntary action:** requesting guidance from a seven-year-old boy
- **Presence of danger:** societal risk (ridicule by witnesses)



4. General discussion

- **Main argument:**

Individuals can demonstrate bravery through **situationally specified actions aimed at benefiting others**, even when such actions entail **significant risks** to their social standing, economic security, personal career, or physical well-being.

4. General discussion

Self-perceived good

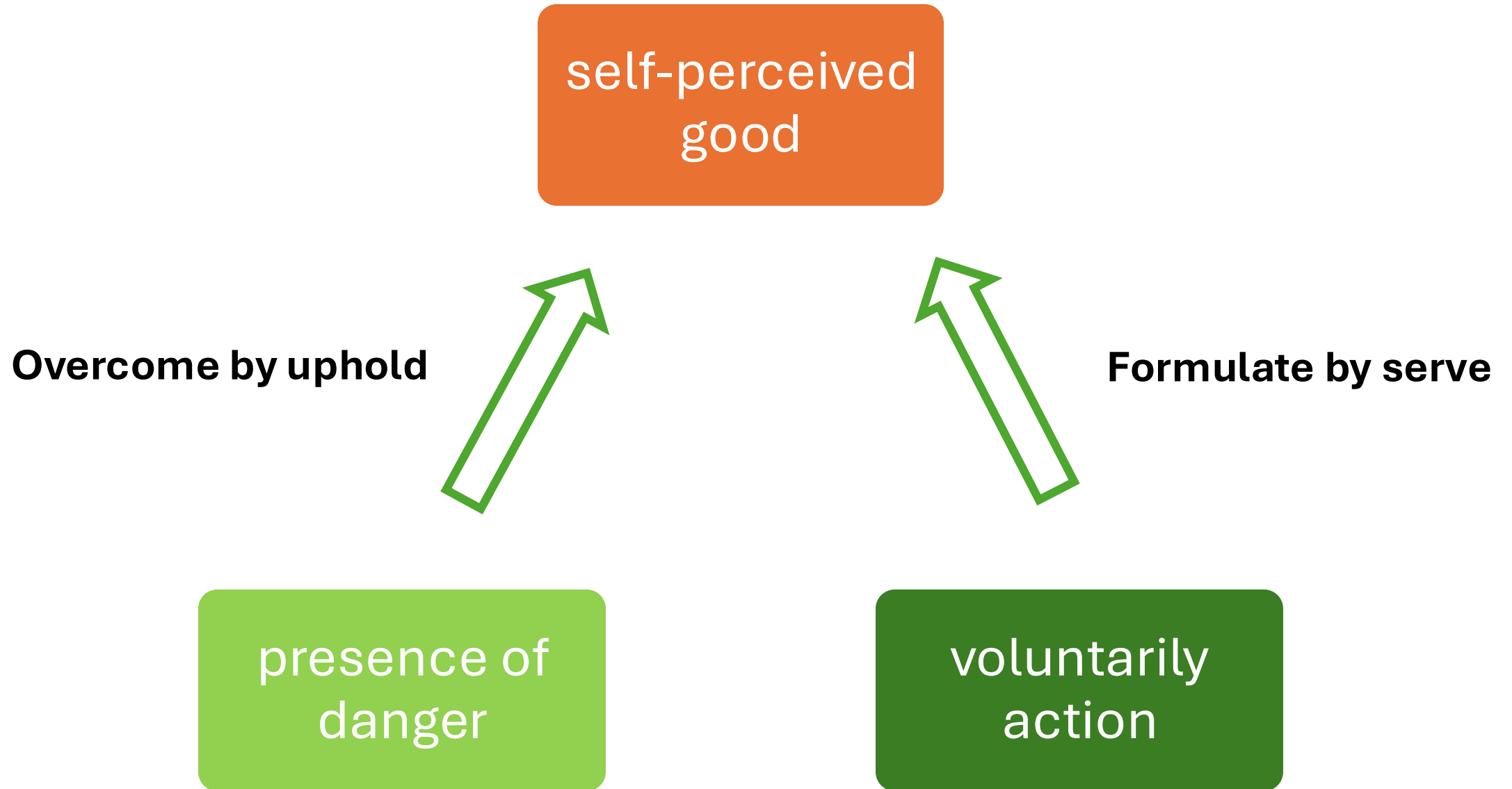
- **Universal**
 - Help the state and people
 - Preserve all life
- **Relational**
 - Friend
 - Family
- **Personal**
 - Improve personal morality

Presence of danger

- **Personal career**
 - Yi Yin, Qin Xiba, Lady Ban
- **Physical well-being**
 - Yi Yin, Xun Jubo, Huang Xiang
- **Economic security**
 - Mother Meng
- **Social standing**
 - Xu Wu, Confucius

Voluntary action

- **Constrain**
 - released deer
 - used own body to warm up the bed
 - pretended to be a servant
 - moved home three times
 - requested guidance from a boy
- **Proactive**
 - divided family property unevenly
 - declined to ride in the same carriage
 - refused to leave



Every individual can demonstrate bravery through situationally specified actions aimed at benefiting others, even when such actions entail significant risks to their social standing, economic security, personal career, or physical well-being.

- **Age**

Child: Huang Xiang

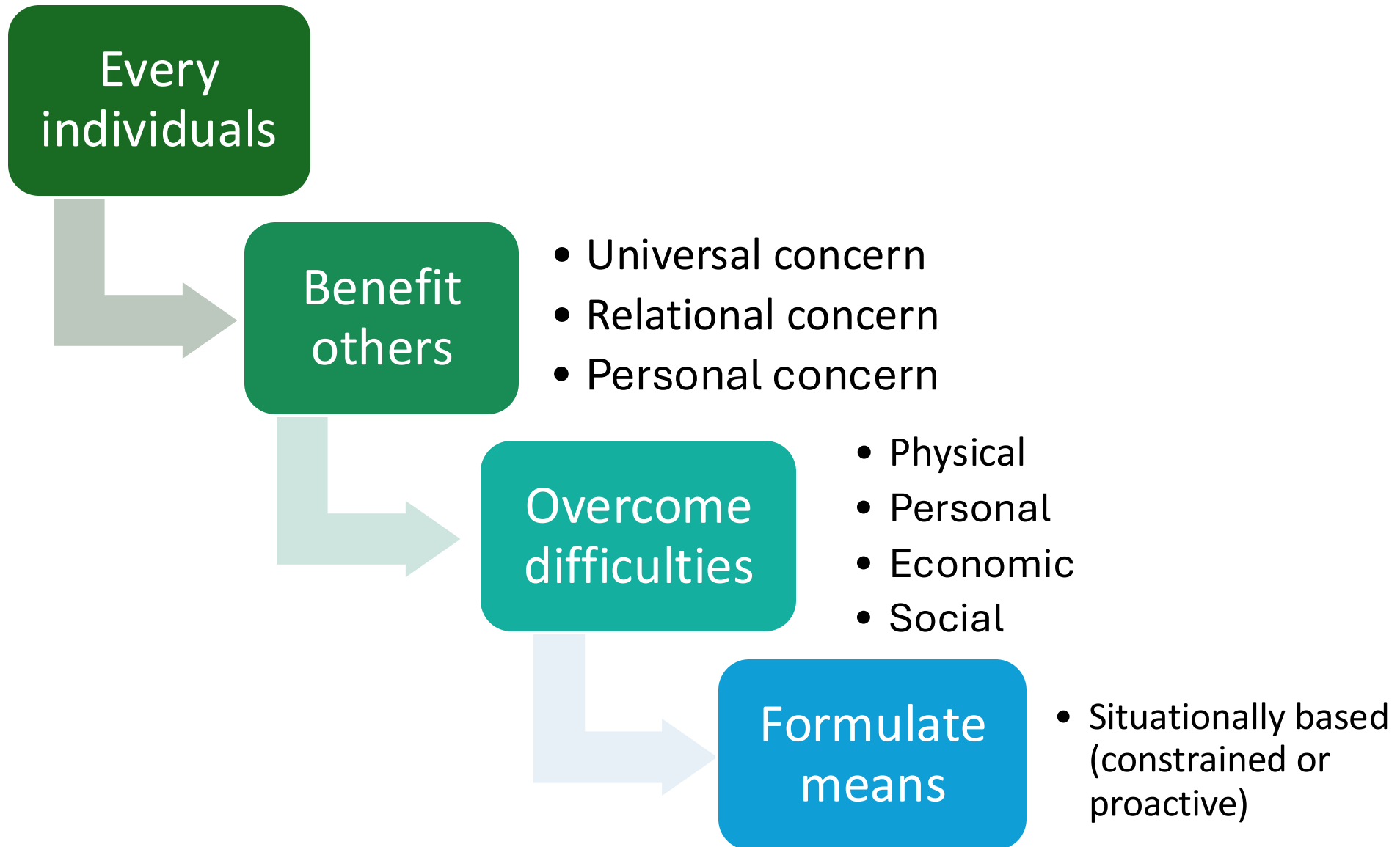
Adult: Mother Meng

- **Gender**

Male or female

- **Role in society**

Subordinate, parent, child, sibling, friend, wife, commoner, eminent...



**Thank You for
Listening**



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Bravery in the Primers: the Power of Benefiting Others

Good morning, Professor Ngo. Today, we explore a powerful force: bravery.

In this presentation, I will adopt the concept of “bravery” in positive psychology to explore how the narratives in traditional Chinese primers demonstrate this concept. The purpose of this integration is to discover what drives a truly brave act.

My main argument is that every individual can demonstrate bravery through situationally specified actions aimed at benefiting others, even when such actions entail significant risks to their social standing, economic security, personal career, or physical well-being. This fresh argument may give a chance to every individual to act bravely for a higher purpose in their daily life.

We'll begin with a key definition from positive psychology, where bravery is defined as the disposition to voluntarily act in a dangerous circumstance, in an effort to obtain or preserve some perceived good for oneself or others. This definition breaks down into three core elements: self-perceived good, voluntary action, and the presence of danger.

To illustrate this, I'll analyse eight narratives from five major primers.¹ As I believe that both of us are quite familiar with most of the narratives I selected, I will only briefly review them, focusing on the characters' motivations, their actions, and the dangers they faced.

¹ The five primers referenced in this presentation are: the *Thousand Character Essay* (*qianzi wen* 千字文), *Three Character Classic* (*sanzi jing* 三字經), *Elementary Learning* (*xiaoxue* 小學), *Refined Allusions Like the Shadow of the Whip* (*longwen bianying* 龍文鞭影), *Textbook for Moral Education* (*deyu keben* 德育課本).

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However, two more primers was adopted during research, namely *Pure Principle of Primer* (*chunzheng mengqiu* 純正蒙求) and *Treasury of Elementary Learning* (*youxue qionglin* 幼學瓊林).

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In order to highlight its practical function, I will particularly focus on the aim of a brave action. By research and analysis, there are three motivations for brave action: Universal concern, relational concern, and personal concern.

Let's start with the first and broadest motivation: Universal Concern. This aim to benefit the wider society has two distinct branches, each illustrated by a story.

The first branch of the universal concern is to help the state and the people.² Consider Yi Yin, who pretended to be a servant to advise King Tang of Shang about statecraft. Two primers recorded this scenario: the *Thousand Character Essay* and *Refined Allusions Like the Shadow of the Whip*.³ The original source is from the *Record of the Historian*.⁴ His self-perceived good was to implement his knowledge for the good of the nation. To achieve his aim, he voluntarily.... By doing this, he may face the physical hardship of the journey (he followed Lady Youshen's carriage, forced to carry her cooking supplies), the potential execution if he failed to impress Tang, and the immense career risk, as a "betrothal servant" was a form of bonded servitude; he may remain in servitude for the rest of his life. Yet, he acted bravely. We can see... act to help the state and people.

The second purpose is to preserve all beings, as illustrated by the story of Qin Xiba, recorded in the *Refined Allusions Like the Shadow of the Whip*.⁵ The original source is the *Master Han Fei*.⁶ This servant released a deer his master was hunting, moved by the distress of the mother deer who followed him. He insisted on doing so because he believed that animals share the deep familial

² As recorded in the *Thousand Character Essay*, *Three Character Classics*, *Pure Principle of Primer*, and *Refined Allusions Like the Shadow of the Whip*, the characters in total of 23 narratives acted bravely for help the people and state. Please see Appendix One for their names and original source. In contrast, the story of Qin Xiba, which concerns the preservation of all living beings, stands alone. Due to its distinct educational value and modern relevance, this narrative has been categorised within a separate branch.

The selection of narratives for the appendices is representative instead of exhaustive. Many similar accounts from the primers were excluded due to narrative redundancy and the time constraint of a comprehensive review.

³ *Thousand Character Essay*: "Lü Shang from Panxi and Yi Yin wise; Guided their rulers to rise and thrive." (磻溪伊尹, 佐時阿衡。) *Refined Allusions Like the Shadow of the Whip*: "Lü Shang fishing at the River Wei; Yi Yin farming in the tribe Shen." (太公釣渭, 伊尹耕莘。)

⁴ 「伊尹名阿衡。阿衡欲奸湯而無由, 乃為有莘氏媵臣, 負鼎俎, 以滋味說湯, 致于王道。」

Sima Qian 司馬遷, 'Shiji' 史記, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 243 (Taipei: Taiwan shangwu yinshu guan, 1986).

⁵ "Qin Xiba releases the deer." (西巴釋麕。)

⁶ 「孟孫獵得麕, 使秦西巴持之歸。其母隨之而啼, 秦西巴弗忍而與之。孟孫歸, 至而求麕。答曰: 『余弗忍而與其母。』孟孫大怒, 逐之。居三月, 復召以為其子傅。其御曰: 『曩將罪之, 今召以為子傅何也?』孟孫曰: 『夫不忍麕, 又且忍吾子乎?』」

Han Fei 韓非, He Fan 何犴, annotate., 'Hanfei zi' 韓非子, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 729 (Taipei: Taiwan shangwu yinshu guan, 1986).

bonds of humans. His brave action is to..., which defiance of his master's orders led to his immediate dismissal.

In both narratives, we can see a consistent pattern: a clear moral aim for the broader members, a courageous action, and the face of real danger. Yin Yin acted to benefit his country and people, Qin..., two branches constitute the universal concern for a broad member.

The second motivation for a brave act is Relational Concern. This concern manifests in two key areas: close relationships and family.⁷

First, let's consider the close relationship. The close relationship here is referenced to both friends and benefactors. However, I will only focus on friends here. A narrative from both the *Refined Allusions Like the Shadow of the Whip* and the *Textbook for Moral Education* illustrates this.⁸ The protagonist is named Xun Jubo, whose story is initially found in *A New Account of Tales of the World*.⁹ Xun Jubo's story is well-known; he refused to abandon his sick friend when bandits invaded their town. He believed in a core principle: one must stand by their friends in times of adversity. So, he refused to leave his friend when the bandits invaded, and his bravery lay in facing life-threatening danger to uphold this bond. His actions highlight that bravery is not always for a grand public cause; it can be a deeply personal commitment to someone you have a close relationship with and care for.

⁷ Close relationships here include both friends and one's benefactor. For the narratives that characters act bravely for their benefactor, see page 18 and 19, 王達救主 and 餓夫倒戈.

This aim of bravery acts demonstrated by four primers, including the *Thousand Character Essay*, *Pure Principle of Primer*, *Treasury of Elementary Learning*, and *Textbook for Moral Education*, in a total of 30 narratives. Please reference Appendix two for information.

⁸ *Refined Allusions Like the Shadow of the Whip*: "Jubo uphold great rightness." (巨伯高義。)

Textbook for Moral Education: "Jubo offers to die for his friend." (巨伯請代。)

⁹ 「荀巨伯遠看友人疾，值胡賊攻郡，友人語巨伯曰：『吾今死矣，子可去！』巨伯曰：『遠來相視，子令吾去；敗義以求生，豈荀巨伯所行邪？』賊既至，謂巨伯曰：『大軍至，一郡盡空，汝何男子，而敢獨止？』巨伯曰：『友人有疾，不忍委之，寧以我身代友人命。』賊相謂曰：『我輩無義之人，而入有義之國！』遂班軍而還，一郡並獲全。」

Liu Yiqing 劉義慶, 'shishuo xinyu' 世說新語, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 1035 (Taipei: Taiwan shangwu yinshu guan, 1986).

The second, and most extensive, branch of relational concern is family. Here, four narratives show bravery directed at protecting elders, the younger generation, siblings, and partners.¹⁰ We will first go through the parents and younger generation, then the siblings and partners.

Two well-known narratives emphasising familial devotion feature Huang Xiang, who warmed his father's bed in winter with his own body,¹¹ and Mother Meng moving house twice to secure a positive educational environment for her son.¹² Both are recorded in the *Three Character Classic*, though the story of Mother Meng is more widespread and also appears in the *Elementary Learning*.¹³

Huang Xiang's story is not found in the formal dynastic histories but is preserved in the *Han Records of the Eastern Pavilion* under a chapter bearing his name.¹⁴ The narrative of Mother Meng is recorded in *Exemplary Women in Early China*.¹⁵ Both figures dedicated themselves to their families: the young Huang Xiang ..., while Mother Meng Their actions... Their challenges, however, differed. Huang Xiang faced a test of physical endurance against the cold. (This story personally resonated with me; upon hearing it as a girl, I tried to warm my own parents' bed and can still recall the sensation of the freezing sheets.) Mother Meng, in contrast, confronted economic hardship.

¹⁰ The phrase "younger generation" refers to members of the next generation relative to an adult. This includes not only one's children but also other young relatives such as nephews. For example, in the story of 章溢代戮, on page 25. Moreover, the term "siblings" in this context extends beyond biological sisters and brothers to include in-laws, specifically sisters-in-law and brothers-in-law. This is demonstrated in narratives such as 鄒嫫引過 and 曹杜易乳, as found on page 27 and 28.

¹¹ *Three Character Classic*: "Xiang aged nine could warm up the bed; Serving parents should be the mindset." (香九齡，能溫席，孝於親，所當識。)

¹² *Three Character Classic*: "Mencius' mother chose to move." (昔孟母，擇鄰處。)

¹³ *Elementary Learning*: "The mother of Mencius lived near a graveyard. During Mencius' youth, he enjoyed playing among the tombs, romping about pretending to prepare the ground for burials. Mother Meng said, 'This is not the place to raise my son.' She therefore moved away and settled beside the marketplace. But there he liked to play at displaying and selling wares like a merchant. Mother Meng said, 'This is not the place to raise my son,' and once more left and settled beside a school. There, however, he played at setting out sacrificial vessels, bowing, yielding, entering, and withdrawing. His mother said, 'This, indeed, is where I can raise my son!' and settled there."

(孟軻之母，其捨近墓。孟子之少也，嬉戲為墓間之事踴躍築埋。孟母曰，此非所以居子也。乃去舍市。其嬉戲為賈街。孟母曰，此非所以居子也。乃徙舍學宮之旁。其嬉戲乃設俎豆揖讓進退。孟母曰，此真可以居子矣。遂居之。)

¹⁴ 「黃香，字文強，江夏安陸人。父況為郡五官掾。劉設教令署香門下孝子，數占見，況舉孝廉。貧無奴僕，香躬親勤苦，盡心供養。冬無蔥被，而親極滋味。暑即扇床枕，寒即以身溫席。」

Liu Zhen 劉珍 and others, 'Dongguan hanji' 東觀漢記, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 370 (Taipei: Taiwan shangwu yinshu guan, 1986).

¹⁵ 「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。其嬉戲為賈人街賣之事。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。」遂居及。」

Liu Xiang 劉向, 'Gu lienü zhuan' 古列女傳, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 448 (Taipei: Taiwan shangwu yinshu guan, 1986).

She supported her family by weaving, and her relocations likely meant sacrificing a stable clientele, directly risking her livelihood.

Two further narratives concern care for siblings and one's partner. The first is the story of Xu Wu instructing his younger brothers, found in the *Textbook for Moral Education*.¹⁶ The second is the tale of Lady Ban, who refused to ride with the emperor, as recorded in *Refined Allusions Like the Shadow of the Whip*.¹⁷

Xu Wu's biography in the *History of the Later Han Dynasty*.¹⁸ To advance his brothers' careers, official Xu Wu deliberately left an unfair share of their inheritance to his younger brothers, sacrificing his own reputation so they would be praised for their humility and recommended for office. The story of Lady Ban, from the *History of the Han Dynasty*.¹⁹ In both stories, the protagonists are attuned to the long-term welfare of their family members. Xu Wu ensured a stable future for his brothers through a self-sacrificing ruse, while Lady Ban was concerned with the moral and political integrity of her husband, the emperor. Their actions, while different, were both profound... The dangers they faced were also distinct: Xu Wu risked social ostracism and ridicule from his townsman, while Lady Ban risked her imperial favour and position to safeguard her husband's legacy.

In conclusion, the four stories demonstrated above reveal that courageous acts are motivated by two key relational concerns: devotion to a close relationship, as seen with Xun Jubo, and devotion to family, exemplified by Huang Xiang, Mother Meng, Xu Wu, and Lady Ban. These two branches together form the relational basis for bravery.

¹⁶ "Xu Wu instructs his younger brother." (許武教弟。)

¹⁷ "Lady Ban refused to ride with the emperor." (班姬辭輦。)

¹⁸ 「許荆字少張，會稽陽羨人也。祖父武，太守第五倫舉為孝廉。武以二弟晏、普未顯，欲令成名，乃請之曰：『禮有分異之義，家有別居之道。』於是共割財產以為三分，武自取肥田廣宅奴婢強者，二弟所得並悉劣少。鄉人皆稱弟克讓而鄙武貪婪，晏等以此並得選舉。武乃會宗親，泣曰：『吾為兄不肖，盜聲竊位。二弟年長，未豫榮祿，所以求得分財，自取大譏。今理產所增，三倍於前，悉以推二弟，一無所留。』於是郡中翕然，遠近稱之。位至長樂少府。」

Fan Ye 范曄, 'Hou hanshu' 後漢書, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 252 (Taipei: Taiwan shangwu yinshu guan, 1986).

¹⁹ 「成帝遊於後庭，嘗欲與婕妤同輦載。婕妤辭曰：『觀古圖畫，賢聖之君皆有名臣在側，三代末主乃有嬖女。今欲同輦，得無近似之乎？』上善其言而止。」

Ban Gu 班固, Yan Shigu 顏師古, annotate., 'Han shu' 漢書, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 249 (Taipei: Taiwan shangwu yinshu guan, 1986).

The third motivation for a brave action is Personal Concern—the pursuit of self-cultivation for a moral purpose.²⁰ This is powerfully illustrated by the story of Confucius from the *Three Character Classic*,²¹ originally found in the *Balanced Discourse*,²² in which he sought guidance from a seven-year-old boy. Confucius’s brave act was rooted in his conviction that one must learn from any worthy individual, regardless of their age or status, to achieve moral excellence. His action... He risked societal ridicule, but his goal was not self-glorification. His personal quest for sagehood was fundamentally other-directed, aimed at establishing a moral example and a philosophical legacy to benefit all people.

Having analysed the motivations for brave acts, we can now return to my central argument: the three elements of bravery take on a specific and profound meaning within these narratives...

How narratives illustrate these three elements...

First, the self-perceived good is universally oriented toward benefiting others, whether on a macro-scale, like Yi Yin serving the state and its people, or a micro-scale, like Xun Jubo protecting a friend or Huang Xiang caring for his father.

Second, the presence of danger manifests in four distinct types: physical, personal, economic, and social. The driving force that allowed these individuals to overcome such dangers was their unwavering belief in doing the “right thing.” When the weight of their moral conviction totally outweighed their fear, they acted voluntarily.

This leads to my third finding on voluntary action, which I observed operates in two dichotomies:

Constrained Action: Imposing limits on oneself aligns with generally accepted social norms, as good behaviour, such as Qin Xiba releasing the deer or Huang Xiang bearing physical hardship.

²⁰ Bravery action for this purpose illustrated by five stories in three primers, namely the *Thousand Character Essay*, *Pure Principle of Primer*, and *Refined Allusions Like the Shadow of the Whip*. Please see Appendix Three for details.

²¹ “Confucius was student of Xiang Tuo; The sages learned to improve ever more.” (昔仲尼，師項橐，古聖賢，尚勤學。)

²² 「夫項託年七歲教孔子。案七歲未入小學，而教孔子，性自知也。孔子曰：『生而知之，上也；學而知之，其次也。』」夫言生而知之，不言學問，謂若項託之類也。」

Wang Chong 王充, ‘Lun Heng’ 論衡 in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 862 (Taipei: Taiwan shangwu yinshu guan, 1986).

Proactive Action: may be perceived negatively as it deviates from social norms, as Lady Ban declined to ride with the emperor, or Xu Wu did by dividing family property unevenly.

Despite differences in the action, the characters all acted to preserve what they believe is right. This proves that the form of the action is secondary; it is merely a tool—situationally formulated to serve the primary purpose, the moral belief itself.

We can thus summarise the relationship between these elements as follows: the self-perceived good is the ultimate purpose; the danger is conquered by upholding it; and the action is formulated accordingly.

In the end, I'd like to emphasise an aspect of my main argument: every individual has the potential to act bravely. The concept of bravery is profoundly inclusive and practical; every individual—whether age (child or adult), gender (male or female), position (parent, sibling, or subordinate)—possesses the potential for courageous action. Therefore, bravery is not the exclusive domain of a heroic few but a capacity accessible to all.

It empowers anyone committed to benefiting the world around them, whether for universal, relational, or personal concern, to overcome potential difficulties, whether personal, physical, economic, or social risks, and find a situationally based means to act, whether it's constrained or proactive. In doing so, we can act bravely like the characters in the narratives, benefiting the people around us and ultimately contributing to a better world.

Appendix One: Narratives Related to the Universal Concern

A total of 23 narratives illustrate this aspect: 6 in the *Thousand Character Essay*, 2 in the *Three Character Classic*, 5 in the *Pure Principle of Primer*, and 10 in the *Refined Allusions Like the Shadow of the Whip*.

1. *Thousand Character Essay* (6 narratives)

1) 推位讓國，有虞陶唐。

《尚書·虞書·堯典》（堯禪位舜）

「帝曰：「咨！四岳。朕在位七十載，汝能庸命，巽朕位？」岳曰：「否德忝帝位。」曰：「明明揚側陋。」師錫帝曰：「有齔在下，曰虞舜。」帝曰：「兪？予聞，如何？」岳曰：「瞽子，父頑，母嚚，象傲；克諧以孝，烝烝乂，不格姦。」帝曰：「我其試哉！女于時，觀厥刑于二女。」釐降二女于媯汭，嬪于虞。帝曰：「欽哉！」²³

2) 弔民伐罪，周發殷湯。

a. 周武王討伐商紂王

《尚書·周書·泰誓上》

惟十有三年春，大會于孟津。王曰：「嗟！我友邦冢君越我御事庶士，明聽誓。……今商王受，弗敬上天，降災下民。沈湎冒色，敢行暴虐，罪人以族，官人以世，惟宮室、台榭、陂池、侈服，以殘害于爾萬姓。焚炙忠良，剝剔孕婦。皇天震怒，命我文考，肅將天威，大勳未集。予小子夙夜祗懼，受命文考，類于上帝，宜于冢土，以爾有眾，底天之罰。天矜于民，民之所欲，天必從之。爾尚弼予一人，永清四海，時哉弗可失！」

b. 商湯王討伐夏桀王

《尚書·商書·湯誓》

²³ Kong Anguo 孔安國 and Kong Yingda 孔穎達, annotate., 'shang shu' 尚書, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 54 (Taipei: Taiwan shangwu yinshu guan, 1986).

王曰：「格爾眾庶，悉聽朕言，非台小子，敢行稱亂！有夏多罪，天命殛之。今爾有眾，汝曰：『我后不恤我眾，舍我穡事而割正夏？』予惟聞汝眾言，夏氏有罪，予畏上帝，不敢不正。今汝其曰：『夏罪其如台？』夏王率遏眾力，率割夏邑。有眾率怠弗協，曰：『時日曷喪？予及汝皆亡。』夏德若茲，今朕必往。」

3) 說感武丁

《尚書·商書·說命上》

高宗夢得說，使百工營求諸野，得諸傅巖，作《說命》三篇。

《史記·殷本紀》

武丁夜夢得聖人，名曰說。以夢所見視群臣百吏，皆非也。於是乃使百工營求之野，得說於傅險中。是時說為胥靡，筑於傅險。見於武丁，武丁曰是也。得而與之語，果聖人，舉以為相，殷國大治。故遂以傅險姓之，號曰傳說。

4) 九州禹跡

《尚書·夏書·禹貢》

「禹別九州，隨山濬川，任土作貢。」

《孟子·滕文公上》

「禹疏九河，濬濟漯，而注諸海；決汝漢，排淮泗，而注之江，然後中國可得而食也。當是時也，禹八年於外，三過其門而不入，……。」²⁴

5) 史魚秉直

《韓詩外傳·卷七》

「昔者、衛大夫史魚病且死，謂其子曰：『我數言蘧伯玉之賢而不能進，彌子瑕不肖而不能退。為人臣，生不能進賢而退不肖，死不當治喪正堂，殯我於室、足矣。』衛君問其故，子

²⁴ Zhao Qi 趙岐 and Sun Shi 孫奭, annotate., 'mengzi' 孟子, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 195 (Taipei: Taiwan shangwu yinshu guan, 1986).

以父言聞，君造然召蘧伯玉而貴之，而退彌子瑕，從殯於正堂，成禮而後去。生以身諫，死以尸諫，可謂直矣。」²⁵

6) 僚丸

《左傳·哀公十六年》

曰：「市南有熊宜僚者，若得之，可以當五百人矣。」乃從白公而見之，與之言，說。告之故，辭。承之以劍，不動。勝曰：「不為利諂，不為威惕，不洩人言以求媚者，去之。」²⁶

2. *Three Character Classic (2 narratives)*

7) 蘇老泉，二十七，始發憤，讀書籍。

〈故霸州文安縣主簿蘇君墓志銘〉

曾祖諱祐。祖諱果。父諱序，贈尚書職方員外郎。三世皆不顯。職方君三子，曰澹、曰渙，皆以文學舉進士。而君少獨不喜學，年已壯，猶不知書，職方君縱而不問，鄉里親族皆怪之。或問其故，職方君笑而不答，君亦自如也。年二十七，始大發憤，謝其素所往來少年，閉戶讀書，為文辭。歲餘，舉進士，再不中。又舉茂材異等，不中。退而歎曰：「此不足為吾學也。」悉取所為文數百篇焚之，益閉戶讀書，絕筆不為文辭者五六年，乃大究六經、百家之說，以考質古今治亂成敗、聖賢窮達出處之際，得其粹精，涵畜充溢，抑而不發。久之，慨然曰：「可矣。」由是下筆，頃刻數千言，其縱橫上下，出入馳騁，必造於深微而後止。蓋其稟也厚，故發之遲；志也愨，故得之精。自來京師，一時後生學者皆尊其賢，學其文以為師法，以其父子俱知名，故號老蘇以別之。²⁷

²⁵ Han Ying 韓嬰, 'hanshi waizhuan' 韓詩外傳, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 89 (Taipei: Taiwan shangwu yinshu guan, 1986).

²⁶ Zuo Qiuming 左丘明, Du Yu 杜預 and Kong Yingda 孔穎達 annotate., 'chunqiu zuozhuan zhushu' 春秋左傳註疏, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 143-144 (Taipei: Taiwan shangwu yinshu guan, 1986).

²⁷ Ou Yangxiu 歐陽修, 'jiayou ji' 嘉祐集 in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 1104 (Taipei: Taiwan shangwu yinshu guan, 1986).

8) 唐劉晏，方七岁，舉神童，作正字。

(also, the similar narrative found in the *Pure Principle of Primer* 「劉晏朋字」, and in the *Refines Allusions Like the Shadow of the Whip* 「士安正字」)

《明皇雜錄·卷一》

玄宗御勤政樓，大張樂，羅列百伎。時教坊有王大娘者，善戴百尺竿，竿上施木山，狀瀛洲方丈，令小兒持絳節出入于其間，歌舞不輟。時劉晏以神童為秘書正字，年方十歲，形狀孱劣，而聰悟過人。玄宗召于樓上簾下，貴妃置于膝上，為施粉黛，與之巾櫛。玄宗問晏曰：「卿為正字，正得幾字？」晏曰：「天下字皆正，唯朋字未正得。」²⁸

3. *Pure Principle of Primer* (5 narratives)

9) 知節大直

《涑水記聞·卷七》

真宗時，馬知節、林崇訓，皆以檢校官簽書樞密院事。知節為人質直，真宗東封泰山，車駕發京師，上及從官皆蔬食。封禪禮畢，上問宰臣王旦等曰：「卿等久食蔬不易。」旦等皆再拜。知節言：「蔬食者，惟陛下一人而已。王旦等在道中與臣同次舍，無不私食肉者。又顧旦等曰：「知節言是否？」旦再拜曰：「誠如知節言。」²⁹

10) 堯俞三德

《宋史·列傳》

²⁸ Zheng Chuhui 鄭處誨, 'minghuang zalu' 明皇雜錄, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 1035 (Taipei: Taiwan shangwu yinshu guan, 1986).

²⁹ Sima Guang 司馬光, 'sushui jiwen' 涑水記聞, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 1036 (Taipei: Taiwan shangwu yinshu guan, 1986).

徐前守侵用公錢，堯俞至，為償之，未足而去。後守移文，堯俞使償入之，考實非堯俞所用，卒不辯。司馬光嘗謂河南邵雍曰：「清、直、勇之德，人所難兼，吾於欽之見焉。」雍曰：「欽之清而不耀，直而不激，勇而能溫，是為難爾。」³⁰

11) 宗道飲酒

《宋史·列傳四十五》

宗道為人剛正，疾惡少容，遇事敢言，不為小謹。為諭德時，居近酒肆，嘗微行就飲肆中，偶真宗亟召，使者及門久之，宗道方自酒肆來。使者先入，約曰：「即上怪公來遲，何以為對？」宗道曰：「第以實言之。」使者曰：「然則公當得罪。」曰：「飲酒，人之常情；欺君，臣子之大罪也。」真宗果問，使者具以宗道所言對。帝詰之，宗道謝曰：「有故人自鄉里來，臣家貧無杯盤，故就酒家飲。」帝以為忠實可大用，嘗以語太后，太后臨朝，遂大用之。

12) 彥能詣軍

《純正蒙求》自註

梁常彥能，家富好施予。時朱全忠攻淮南過潁，潁人畏避不敢迎。全忠怒曰：「軍回當屠城。」及至淮，久雨乏糧，彥能聚議曰：「軍回，我等無噍類，願共餉軍，以紓禍。」眾不從，彥能自以家貲寫作一簿，持見全忠。全忠驚且怒，曰：「潁亦有知來見者乎？」觀其簿點綠豆萬二千斛，謂曰：「家資吾無所用，但煮豆粥聊食吾軍耳。亟載以來，失期亦斬。」彥能先期往，全忠大喜，欲賞以官，不受。全忠曰：「汝何欲？」曰：「潁人畏王之威，逃遁不敢出迎，幸王察之，貸一城生聚。」王曰：「吾已誓師不可變，貸汝一家可也。」彥能曰：「鄉人皆親舊，眾誅而獨存，不如與之俱死。」全忠從之，潁人皆得免難。其後子孫皆受善報。

13) 允則湖南

《宋史·列傳八十三》

³⁰ Toqto'a 托克托 and others, 'songshi' 宋史, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 280-288 (Taipei: Taiwan shangwu yinshu guan, 1986).

湖南饑，欲發官廩先賑而後奏，轉運使執不可，允則曰：「須報逾月，則饑者無及矣。」明年薦饑，復欲先賑，轉運使又執不可，允則請以家資為質，乃得發廩賤糶。

4. *Refined Allusions Like the Shadow of the Whip* (10 narratives)

14) 直筆董狐

《左傳·宣公六年》

乙丑，趙穿攻靈公於桃園。宣子未出山而復。大史書曰：「趙盾弑其君。」以示於朝。宣子曰：「不然。」對曰：「子為正卿，亡不越境，反不討賊，非子而誰？」宣子曰：「烏呼，『我之懷矣，自詒伊戚』，其我之謂矣！」孔子曰：「董狐，古之良史也，書法不隱。趙宣子，古之良大夫也，為法受惡。惜也，越境乃免。」

15) 趙鼎倔強

《宋史·列傳第一百一十九》

始，浚薦秦檜可與共大事，鼎再相亦以為言。然檜機阱深險，外和而中異。……鼎遣人語其子汾曰：「檜必欲殺我。我死，汝曹無患；不爾，禍及一家矣。」先得疾，自書墓中石，記鄉里及除拜歲月。至是，書銘旌云：「身騎箕尾歸天上，氣作山河壯本朝。」遺言屬其子乞歸葬，遂不食而死，時紹興十七年也，天下聞而悲之。明年，得旨歸葬。孝宗即位，謚忠簡，贈太傅，追封豐國公。高宗祔廟，以鼎配享廟庭，擢用其孫十有二人。

16) 直筆吳兢

《新唐書·列傳五十七》

兢敘事簡核，號良史。……初與劉子玄撰定《武後實錄》，敘張昌宗誘張說誣證魏元忠事，頗言「說已然可，賴宋璟等邀勵苦切，故轉禍為忠，不然，皇嗣且殆。」後說為相，讀之，心不善，知兢所為，即從容謬謂曰：「劉生書魏齊公事，不少假借，奈何？」兢曰：「子玄

已亡，不可受誣地下。兢實書之，其草故在。」聞者嘆其直。說屢以情斬改，辭曰：「徇公之情，何名實錄？」卒不改。世謂今董狐云。³¹

17) 公議袁樞

《宋史·列傳一百四十八》

袁樞，字機仲，建之建安人。……兼國史院編修官，分修國史傳。章惇家以其同里，宛轉請文飾其傳，樞曰：「子厚為相，負國欺君。吾為史官，書法不隱，寧負鄉人，不可負天下後世公議。」時相趙鼎總史事，見之嘆曰：「無愧古良史。」

18) 朱雲折檻

《漢書·列傳》

至成帝時，丞相故安昌侯張禹以帝師位特進，甚尊重。雲上書求見，公卿在前。雲曰：「今朝廷大臣上不能匡主，下亡以益民，皆尸位素餐，孔子所謂『鄙夫不可與事君』，『苟患失之，亡所不至』者也。臣願賜尚方斬馬劍，斷佞臣一人以厲其餘。」上問：「誰也？」對曰「安昌侯張禹。」上大怒，曰：「小臣居下訕上，廷辱師傅，罪死不赦。」御史將雲下，雲攀殿檻，檻折。雲呼曰：「臣得下從龍逢、比干遊於地下，足矣！未知聖朝何如耳？」御史遂將雲去。於是左將軍辛慶忌免冠解印綬，叩頭殿下曰：「此臣素著狂直於世。使其言是，不可誅；其言非，固當容之。臣敢以死爭。」慶忌叩頭流血。上意解，然後得已。及後當治檻，上曰：「勿易！因而輯之，以旌直臣。」

19) 鄭俠呈圖

《宋史·列傳第八十》

鄭俠，字介夫，福州福清人。……安石居政府。凡所施行，民間不以為便。光有疑獄，俠讞議傳奏，安石悉如其請。俠感為知己，思欲盡忠。……是時，自熙寧六年七月不雨，至於七年之三月，人無生意。東北流民，每風沙霾曠，扶攜塞道，羸瘠愁苦，身無完衣。並城民買麻糝麥麩，合米為糜，或茹木實草根，至身被鎖械，而負瓦楬木，賣以償官，累累不絕。俠

³¹ Ou Yangxiu 歐陽修 and others, 'xin tangshu' 新唐書, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 272-276 (Taipei: Taiwan shangwu yinshu guan, 1986).

知安石不可諫，悉繪所見為圖，奏疏詣閣門，不納。乃假稱密急，發馬遞上之銀臺司。疏奏，神宗反復觀圖，長籲數四，袖以入。是夕，寢不能寐。翌日，……青苗、免役權息迫呼，方田、保甲並罷，凡十有八事。民間歡叫相賀。又下責躬詔求言。越三日，大雨，遠近沾洽。輔臣入賀，帝示以俠所進圖狀，且責之，皆再拜謝。

20) 孔繆聞人

《孔子家語·始誅》

孔子為魯司寇，攝行相事，有喜色。仲由問曰：「由聞君子禍至不懼，福至不喜。今夫子得位而喜，何也？」孔子曰：「然！有是言也。不曰樂以貴下人乎？」於是朝政七日而誅亂政大夫少正卯，戮之於兩觀之下，尸於朝三日。子貢進曰：「夫少正卯、魯之聞人也。今夫子為政而始誅之，或者為失乎？」孔子曰：「居！吾語女以其故。天下有大惡者五，而竊盜不與焉。一曰心逆而險，二曰行辟而堅，三曰言偽而辯，四曰記醜而博，五曰順非而澤。此五者，有一於人，則不免君子之誅，而少正卯皆兼有之。其居處足以擷徒成黨，其談說足以飾褻瑩眾，其強禦足以返是獨立；此乃人之姦雄者也，不可以不除。夫殷湯誅尹諧，文王誅潘正，周公誅管蔡，太公誅華士，管仲誅付乙，子產誅史何，凡此七子皆異世而同誅者，以七子異世而同惡，故不可赦也。」³²

21) 張綱埋輪

《後漢書·列傳》

漢安元年，選遣八使徇行風俗，皆耆儒知名，多歷顯位，唯綱年少，官次最微。餘人受命之部，而綱獨埋其車輪於洛陽都亭，曰：「豺狼當路，安問狐狸！」遂奏曰：「大將軍冀，河南尹不疑，蒙外戚之援，荷國厚恩，以芻蕘之資，居阿衡之任，不能敷揚五教，翼贊日月，而專為封豕長蛇，肆其貪叨，甘心好貨，縱恣無底，多樹諂諛，以害忠良。誠天威所不赦，不辟所宜加也。謹條其無君之心十五事，斯皆臣子所切齒者也。」書御，京師震竦。時冀妹為皇后，內寵方盛，諸梁姻族滿朝，帝雖知綱言直，終不忍用。

³² Wang Su 王肅, 'kongzi jiayu' 孔子家語, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 695 (Taipei: Taiwan shangwu yinshu guan, 1986).

22) 宋景賢君

《新序·雜事四》

宋景公時，熒惑在心，公懼，召子韋而問焉「熒惑在心，何也？」子韋曰：「熒惑，天罰也；心，宋分野也，禍當君身。雖然，可移於宰相。」公曰：「宰相，使治國也，而移死焉，不詳，寡人請自當也。」子韋曰：「可移於民！」公曰：「民死，將誰君乎？寧獨死耳。」子韋曰：「可移於歲。」公曰：「歲饑，民餓必死，為人君欲殺其民以自活，其誰以我為君乎？是寡人之命固盡矣。子無復言。」子韋還走，北而再拜曰：「臣敢賀君，天之處高而聽卑，君有仁之言三，天必三賞君，今夕星必徙三會，君延壽二十一歲。」公曰：「子何以知之？」對曰：「君有三善，故三賞，星必三舍，舍行七星，星當一年，三七二十一，故曰延壽二十一年，臣請伏於陛下，以伺之，星不徙，臣請死之。」公曰：「可。」是夕也，星果三徙舍，如子韋言。老子曰：「能受國之不祥，是謂天下之王也。」³³

23) 明善辭金

《南村輟耕錄·卷二》

使交趾翰林學士元文敏公（明善）字復初，清河人。參議中書日，會朝廷遣蒙古大臣一員使交趾，公副之。將還，國之偽主齎以金，蒙古受之，公固辭，偽主曰：「彼使臣已受矣，公獨何為？」公曰：「彼所以受者，安小國之心。我所以不受者，全大國之體」。偽主歡服。³⁴

³³ Liu Xiang 劉向, 'xin xu' 新序, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 696 (Taipei: Taiwan shangwu yinshu guan, 1986).

³⁴ Tao Zongyi 陶宗儀, *Nancun chuogeng lu* 南村輟耕錄 (Beijing: zhonghua shuju, 1958).

Appendix Two: Narratives Related to the Relational Concern

A total of 30 narratives illustrate this aspect: 4 for the close relationship, 8 for parents, 5 for younger generations, 8 for siblings, and 5 for partners. 24 stories were from the *Textbook for Moral Education*, 4 from the *Pure Principle of Primer*, and 1 from the *Refined Allusions Like the Shadow of the Whip* and the *Thousand Character Essay*, respectively.

1. Close relationship: friends and benefactors (4 narratives)

1.1 *Pure Principle of Primer* (2 narrative)

1) 管鮑終始

(same narrative also found in 'Friends Guests and Hosts' 朋友賓主 in the *Treasury of Elementary Learning* 「分金多與，鮑叔獨知管仲之貧。」)

《史記·管晏列傳》

管仲夷吾者，潁上人也。少時常與鮑叔牙游，鮑叔知其賢。管仲貧困，常欺鮑叔，鮑叔終善遇之，不以為言。已而鮑叔事齊公子小白，管仲事公子糾。及小白立為桓公，公子糾死，管仲囚焉。鮑叔遂進管仲。管仲既用，任政於齊，齊桓公以霸，九合諸侯，一匡天下，管仲之謀也。管仲曰：「吾始困時，嘗與鮑叔賈，分財利多自與，鮑叔不以我為貪，知我貧也。吾嘗為鮑叔謀事而更窮困，鮑叔不以我為愚，知時有利不利也。吾嘗三仕三見逐於君，鮑叔不以我為不肖，知我不遭時也。吾嘗三戰三走，鮑叔不以我怯，知我有老母也。公子糾敗，召忽死之，吾幽囚受辱，鮑叔不以我為無恥，知我不羞小腸而恥功名不顯于天下也。生我者父母，知我者鮑子也。」鮑叔既進管仲，以身下之。子孫世祿於齊，有封邑者十餘世，常為名大夫。天下不多管仲之賢而多鮑叔能知人也。

2) 王達救主

《涑水記聞·卷十四》

王達者，屯田郎中李曇僕夫也。事曇久，親信之。既而去，曇應募兵，以選入軍伍，凡十餘年。會曇子以學妖術妄言事，父子械繫御史臺獄。上怒甚，治獄方急，曇平生親友無人敢餉問之者。達日夕守臺門不離，給飲食、候信問者四十餘日。曇坐貶南恩州別駕，仍即時監防出城，諸子皆流嶺外。達追哭送之，防者遏之，達曰：「我主人也，豈得不送之乎！」

曇，河朔人，不習嶺南水土，其從者皆辭去，曰：「某不能從君之死鄉也。」數日，曇感恚自死，旁無家人。達使母守其屍，出為之治喪事，朝夕哭如親父子，見者皆為流涕，殯于城南佛舍，然後去。

嗚呼！達，誠隸也，非知有古忠臣烈士之行，又非矯迹求名以取祿仕也，獨能出于天性至誠，不顧罪戾，以救其故主之急，始終無倦如此，豈不賢哉！嗟乎！彼所得于曇，不過一飯一衣而已。今世之士大夫，因人之力或致位公卿，已而故人臨不測之患，屏手側足，戾目窺之，猶懼其禍之將及己也，若畏猛犬，遠避去之，或從而擠之以自脫，敢望其優恤振救耶？彼雖巍然衣冠，類君子哉，稽其行事，則此僕夫必羞之。

1.2 *Refined Allusions Like the Shadow of the Whip (1 narrative)*

3) 餓夫倒戈

《左傳·宣公二年》

晉靈公不君：……秋九月，晉侯飲趙盾酒，伏甲將攻之。其右提彌明知之，趨登曰：「臣侍君宴，過三爵，非禮也。」遂扶以下，公噉夫縶焉。明搏而殺之。盾曰：「棄人用犬，雖猛何為。」斗且出，提彌明死之。初，宣子田於首山，舍于翳桑，見靈輒餓，問其病。曰：「不食三日矣。」食之，舍其半。問之，曰：「宦三年矣，未知母之存否，今近焉，請以遺之。」使盡之，而為之簞食與肉，置諸橐以與之。既而與為公介，倒戟以禦公徒，而免之。問何故。對曰：「翳桑之餓人也。」問其名居，不告而退，遂自亡也。

1.3 *Textbook for Moral Education (1 narrative)*

4) 進之救友

《南史·孝義上》

張進之，永嘉安固人也。為郡大族。少有志行，歷五官主簿、永寧、安固二縣領校尉。家世富足，經荒年，散財救贍鄉里，遂以貧罄，全濟者甚多。太守王味之有罪，當見収，逃避進之家，供奉經時，盡其誠力。味之嘗避地墮水沉沒，進之投水拯救，相與沉淪，从而得免。時劫掠充斥，每入村抄暴，至進之門，輒相約勒，不得侵犯。其信義所感如此。³⁵

2. Parents (8 narratives)

2.1 *Pure Principle of Primer* (1 narrative)

5) 志寬痛苦

《新唐書·孝友傳》

張志寬，蒲州安邑人。居父喪而毀，州里稱之。王君廓兵略地，不暴其閭，倚全者百許姓。後為里正，忽詣縣稱母疾求急，令問狀，對曰：「母有疾，志寬輒病，是以知之。」令謂其妄，系於獄，馳驗如言，乃慰遣之。母終，負土成墳，手蒔松柏。高祖遣使者就吊，拜員外散騎常侍，賜物四十段，表其閭。

2.2 *Textbook for Moral Education* (7 narratives)

6) 提縈救父

《漢書·刑法志》

即位十三年，齊太倉令淳于公有罪當刑，詔獄逮繫長安。淳于公無男，有五女，當行會逮，罵其女曰：「生子不生男，緩急非有益也！」其少女提縈，自傷悲泣，乃隨其父至長安，上書曰：「妾父為吏，齊中皆稱其廉平，今坐法當刑。妾傷夫死者不可復生，刑者不可復屬，雖後欲改過自新，其道亡繇也。妾願沒入為官婢，以贖父刑罪，使得自新。」書奏天子，天子憐悲其意，遂下令曰：「制詔御史：蓋聞有虞氏之時，畫衣冠異章服以為戮，而民弗犯，何治之至也！今法有肉刑三，而姦不止，其咎安在？非乃朕德之薄，而教不明與！吾甚自

³⁵ Li Yanshou 李延壽, 'nan shi' 南史, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 265 (Taipei: Taiwan shangwu yinshu guan, 1986).

愧。故夫訓道不純而愚民陷焉。《詩》曰：『愷弟君子，民之父母。』今人有過，教未施而刑已加焉，或欲改行為善，而道亡繇至，朕甚憐之。夫刑至斷支體，刻肌膚，終身不息，何其刑之痛而不德也！豈稱為民父母之意哉？其除肉刑，有以易之；及令罪人各以輕重，不亡逃，有年而免。具為令。」

7) 董永賣身

《搜神記·卷一》

漢董永，千乘人。少偏孤，與父居，肆力田畝，鹿車載自隨。父亡，無以葬，乃自賣為奴，以供喪事。主人知其賢，與錢一萬，遣之。永行，三年喪畢，欲還主人，供其奴職。道逢一婦人曰：「願為子妻。」遂與之俱。主人謂永曰：「以錢與君矣。」永曰：「蒙君之惠，父喪收藏，永雖小人，必欲服勤致力，以報厚德。」主曰：「婦人何能？」永曰：「能織。」主曰：「必爾者，但令君婦為我織縑百疋。」於是永妻為主人家織，十日而畢。女出門，謂永曰：「我，天之織女也。緣君至孝，天帝令我助君償債耳。」語畢，凌空而去，不知所在。³⁶

8) 吳猛飽蚊

《藝文類聚·卷二十·孝》

《續搜神記》曰：吳猛性至孝，小兒時，在父母邊臥，時夏月，多蚊虻，而終不搖扇，云懼蚊虻去我及父母，父母終，行服墓次，蜀賊縱暴，焚燒邑屋，發掘丘隴，民人迸竄，猛在墓側，號慟不去，賊為之感愴，遂不犯。³⁷

9) 木蘭從軍

《樂府詩集·卷二十五》

木蘭抱杼嗟，借問復為誰。欲聞所感感，感激強其顏。老父隸兵籍，氣力日衰耗。豈足萬里行，有子復尚少。胡沙沒馬足，朔風裂人膚。老父舊羸病，何以強自扶。木蘭代父去，秣馬

³⁶ Gan Bao 干寶, 'soushen ji' 搜神記, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 1042 (Taipei: Taiwan shangwu yinshu guan, 1986).

³⁷ Ouyang Xun 歐陽詢 and others comp., 'yiwen leiju' 藝文類聚, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 887-888 (Taipei: Taiwan shangwu yinshu guan, 1986).

備戎行。易卻紈綺裳，洗卻鉛粉妝。馳馬赴軍幕，慷慨攜干將。朝屯雪山下，暮宿青海旁。夜襲燕支虜，更攜于闐羌。將軍得勝歸，士卒還故鄉。父母見木蘭，喜極成悲傷。木蘭能承父母顏，卻卸巾幘理絲簧。昔為烈士雄，今為嬌子容。親戚持酒賀，父母始知生女與男同。³⁸

10) 女娟持楫

《列女傳·辯通·趙津女娟》

趙津女娟者，趙河津吏之女，趙簡子之夫人也。初簡子南擊楚，與津吏期，簡子至，津吏醉臥，不能渡，簡子怒，欲殺之。娟懼，持楫而走，簡子曰：「女子走何為？」對曰：「津吏息女。妾父聞主君東渡不測之水，恐風波之起，水神動駭，故禱祠九江三淮之神，供具備禮，御釐受福，不勝巫祝，杯酌餘瀝，醉至於此。君欲殺之，妾願以鄙軀易父之死。」簡子曰：「非女之罪也。」娟曰：「主君欲因其醉而殺之，妾恐其身之不知痛，而心不知罪也。若不知罪殺之，是殺不辜也。願醒而殺之，使知其罪。」簡子曰：「善。」遂釋不誅。

11) 彩鸞代父

《元史·卷一百一》

李景文妻徐氏，名彩鸞，字淑和，浦城徐嗣源之女。略通經史，每誦文天祥《六歌》，必為之感泣。至正十五年，青田賊寇浦城，徐氏從嗣源逃旁近山谷。賊持刀欲害嗣源，徐氏前曰：「此吾父也，寧殺我。」賊舍父而止徐氏。徐氏語父曰：「兒義不受辱，今必死，父可速去。」賊拘徐氏至桂林橋，拾炭題詩壁間，有「惟有桂林橋下水，千年照見妾心清」之句。乃厲聲罵賊，投於水。賊競出之。既而乘間復投水死。³⁹

12) 諸娥釘板

《明史·列傳第一百八十九·列女一》

孝女諸娥，山陰人。父士吉，洪武初為糧長。有點而逋賦者，誣士吉於官，論死，二子炳、煥亦罹罪。娥方八歲，晝夜號哭，與舅陶山長走京師訴冤。時有令，冤者非臥釘板，勿與勘

³⁸ Guo Mangqian 郭茂倩 comp., 'yuefu shiji' 樂府詩集, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 1347-1348 (Taipei: Taiwan shangwu yinshu guan, 1986).

³⁹ Song Lian 宋濂 and others, 'yuan shi' 元史, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 292-296 (Taipei: Taiwan shangwu yinshu guan, 1986).

問。娥輾轉其上，幾斃，事乃聞，勘之，僅戍一兄而止。娥重傷卒，里人哀之，肖像配曹娥廟。⁴⁰

3. Younger generation (5 narratives)

3.1 Thousand Character Essay (1 narrative)

13) 蘇老泉，二十七，始發憤，讀書籍。(set good example for his two sons)

〈故霸州文安縣主簿蘇君墓志銘〉

曾祖諱祐。祖諱果。父諱序，贈尚書職方員外郎。三世皆不顯。職方君三子，曰澹、曰渙，皆以文學舉進士。而君少獨不喜學，年已壯，猶不知書，職方君縱而不問，鄉里親族皆怪之。或問其故，職方君笑而不答，君亦自如也。年二十七，始大發憤，謝其素所往來少年，閉戶讀書，為文辭。歲餘，舉進士，再不中。又舉茂材異等，不中。退而歎曰：「此不足為吾學也。」悉取所為文數百篇焚之，益閉戶讀書，絕筆不為文辭者五六年，乃大究六經、百家之說，以考質古今治亂成敗、聖賢窮達出處之際，得其粹精，涵畜充溢，抑而不發。久之，慨然曰：「可矣。」由是下筆，頃刻數千言，其縱橫上下，出入馳騁，必造於深微而後止。蓋其稟也厚，故發之遲；志也愨，故得之精。自來京師，一時後生學者皆尊其賢，學其文以為師法，以其父子俱知名，故號老蘇以別之。

3.2 Pure Principle of Primer (1 narrative)

14) 孟母買豬

《韓詩外傳·卷七》

孟子少時，東家殺豚，孟子問其母曰：「東家殺豚，何為？」母曰：「欲啖汝。」其母自悔而言曰：「吾懷妊是子，席不正，不坐；割不正，不食；胎教之也。今適有知而欺之，是教之不信也。」乃買東家豚肉以食之，明不欺也。

⁴⁰ Zhang Tingyu 張廷玉 and others, 'ming shi' 明史, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 297-302 (Taipei: Taiwan shangwu yinshu guan, 1986).

3.3 Textbook for Moral Education (3 narratives)

15) 芒孟慈母

《列女傳·母儀·魏芒慈母》

魏芒慈母者，魏孟陽氏之女，芒卯之後妻也。有三子。前妻之子有五人，皆不愛慈母。遇之甚異，猶不愛。慈母乃命其三子，不得與前妻子齊衣服飲食，起居進退甚相遠，前妻之子猶不愛。於是前妻中子犯魏王令當死，慈母憂戚悲哀，帶圍減尺，朝夕勤勞以救其罪人。有謂慈母曰：「人不愛母至甚也，何為勤勞憂懼如此？」慈母曰：「如妾親子，雖不愛妾，猶救其禍而除其害，獨於假子而不為，何以異於凡母！其父為其孤也，而使妾為其繼母。繼母如母，為人母而不能愛其子，可謂慈乎！親其親而偏其假，可謂義乎！不慈且無義，何以立於世！彼雖不愛，妾安可以忘義乎！」遂訟之。魏安釐王聞之，高其義曰：「慈母如此，可不救其子乎！」乃赦其子，復其家。

16) 余陳讓產

《德育課本》自註

宋余楚繼妻陳氏。生子翼。三歲而楚死。陳氏盡以其產與前妻二子。謂翼曰。彼無母。勿以此為爭也。翼年十五。使游學四方。氏窮窶。幾無以自存。翼在外十五年。成進士歸。迎母入官。氏聞前妻二子貧困。又收養而存恤之。

章溢代戮 (nephew)

17) 《明史·列傳第十六》

蘄、黃寇犯龍泉，溢從子存仁被執，溢挺身告賊曰：「吾兄止一子，寧我代。」賊素聞其名，欲降之，縛於柱，溢不為屈。至夜給守者脫歸，集里民為義兵，擊破賊。俄府官以兵來，欲盡誅誑誤者。溢走說石抹宜孫曰：「貧民迫凍餒，誅之何為。」宜孫然其言，檄止兵，留溢幕下。

4. Siblings (8 narratives)

18) 趙孝爭死

(same narrative also found in 'Siblings' 兄弟 in the *Treasury of Elementary Learning*

「遇賊爭死，趙孝以身代弟。」)

《後漢書·列傳》

趙孝字長平，沛國蘄人也。……及天下亂，人相食。孝弟禮為餓賊所得，孝聞之，即自縛詣賊，曰：「禮久餓羸瘦，不如孝肥飽。」賊大驚，並放之，謂曰：「可且歸，更持米糒來。」孝求不能得，復往報賊，願就烹。眾異之，遂不害。鄉黨服其義。

19) 周公祝代

《尚書·金縢》

既克商二年，王有疾，弗豫。二公曰：「我其為王穆卜。」周公曰：「未可以戚我先王？」公乃自以為功，為三壇同墠。……史乃冊，祝曰：「惟爾元孫某，遘厲虐疾。若爾三王是有丕子之責于天，以旦代某之身。予仁若考能，多材多藝，能事鬼神。乃元孫不若旦多材多藝，不能事鬼神。……乃卜三龜，一習吉。啟籥見書，乃並是吉。公曰：「體！王其罔害。予小子新命于三王，惟永終是圖；茲攸俟，能念予一人。」公歸，乃納冊于金縢之匱中。王翼日乃瘳。……王與大夫盡弁以啟金縢之書，乃得周公所自以為功代武王之說。二公及王乃問諸史與百執事。對曰：「信。噫！公命我勿敢言。」

20) 姜肱大被

(same narrative also found in 'Siblings' 兄弟 and 'Clothing' 衣服 in the *Treasury of Elementary Learning* 「姜氏翕和，兄弟每宵同大被。」 「姜家大被以同眠。」)

《後漢書·列傳》

姜肱字伯淮，彭城廣戚人也。家世名族。肱與二弟仲海、季江，俱以孝行著聞。其友愛天至，常共臥起。……肱嘗與季江謁郡，夜於道遇盜，欲殺之。肱兄弟更相爭死，賊遂兩釋焉，但掠奪衣資而已。

21) 鄭湜爭獄

《明史·孝義傳》

鄭濂，字仲德，浦江人。其家累世同居，幾三百年。……時富室多以罪傾宗，而鄭氏數千指獨完。會胡惟庸以罪誅，有訴鄭氏交通者，吏捕之，兄弟六人爭欲行，濂弟湜竟往。時濂在京師，迎謂曰：「吾居長，當任罪。」湜曰：「兄年老，吾自往辨。」二人爭入獄。太祖召見曰：「有人如此，肯從人為逆耶？」宥之，立擢湜為左參議，命舉所知。

22) 王覽爭醢

《晉書·列傳第三》

覽字玄通。母朱，遇祥無道。覽年數歲，見祥被楚撻，輒涕泣抱持。至于成童，每諫其母，其母少止凶虐。朱屢以非理使祥，覽輒與祥俱。又虐使祥妻，覽妻亦趨而共之。朱患之，乃止。祥喪父之後，漸有時譽。朱深疾之，密使鳩祥。覽知之，徑起取酒。祥疑其有毒，爭而不與，朱遽奪反之。自後朱賜祥饌，覽輒先嘗。朱懼覽致斃，遂止。⁴¹

23) 庾袞侍疫

《晉書·孝友傳》

庾袞，字叔褒，明穆皇后伯父也。少履勤儉，篤學好問，事親以孝稱。咸寧中，大疫，二兄俱亡，次兄毗復殆，癘氣方熾，父母諸弟皆出次於外，袞獨留不去。諸父兄強之，乃曰：「袞性不畏病。」遂親自扶持，晝夜不眠，其間復撫柩哀臨不輟。如此十有餘旬，疫勢既歇，家人乃反，毗病得差，袞亦無恙。父老咸曰：「異哉此子！守人所不能守，行人所不能行，歲寒然後知松柏之後凋，始疑疫癘之不相染也。」

⁴¹ Fang Xuanling 房玄齡 and others, 'jin shu' 晉書, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 255-256 (Taipei: Taiwan shangwu yinshu guan, 1986).

24) 鄒嫗引過 (sister-in-law)

《閨範》

鄒嫗，宋人，繼母之女也。前母兄，娶妻荊氏。繼母惡之，飲食常不給，嫗私以己食繼之。母苦役荊，嫗必與俱。荊有過誤，嫗不令荊知，先引為己罪。母每撲荊，則跪而泣曰：「女他日不為人婦耶？有姑如是，吾母樂乎？奈何令嫂氏父母，日蹙憂女之眉耶？」母怒欲答嫗，嫗曰：「願為嫂受答。嫂實無罪，母徐察之。」後適為士人妻，舅姑妯娌姊妹，知其賢也，皆敬重焉。嫗歸寧，抱數月兒，嫂置諸床上，兒偶墜火爛額，母大怒。嫗曰：「吾臥於嫂室，不慎，嫂不知也。」兒竟死，荊悲悔不食。嫗不哭，為好語相慰曰：「嫂作意耶。我夜夢凶，兒當死，不則我將不利。」強嫂食而後食。母後見女之得愛於夫家也，竟成慈母。嫗嘗病，嫂為素食三年。嫗五子，四登進士，年九十三而卒。⁴²

25) 曹杜易乳 (brother-in-law)

《明史·列傳第一百八十九·列女一》

後有杜氏，貴池曹桂妻。年二十四，夫亡，遺腹生女，悲苦無計。日諷姑為舅納妾，果生一子。產後，妾死，杜以己女託於族母，而自乳其叔。逾年翁喪，勸者曰：「汝辛苦撫孤，寧能以叔後汝乎？」杜曰：「叔後吾翁，異日生二子，即以一子後我夫，吾志畢矣。」後卒如其言。

5. Partners (5 narratives)

Textbook for Moral Education

26) 趙姬尊嫡

《列女傳·賢明·晉趙衰妻》

⁴² Lü Kun 呂坤 comp., *Gui fan* 閨範 (Suzhou: Guwuxuan chubanshe, 2015).

晉趙衰妻者，晉文公之女也。號趙姬。初文公為公子時，與趙衰奔狄。狄人入其二女叔隗季隗於公子，公以叔隗妻趙衰，生盾。及返國，文公以其女趙姬妻趙衰。生原、同、屏、括、樓、嬰。趙姬請迎盾與其母而納之，趙衰辭而不敢。姬曰：「不可。夫得寵而忘舊，舍義。好新而慢故，無恩。與人勤於隘厄，富貴而不顧，無禮。君棄此三者，何以使人！雖妾亦無以侍執巾櫛。《詩》不云：『乎采葑采菲，無以下體，德音莫違，及爾同死。』與人同寒苦，雖有小過，猶與之同死而不去，況於安新忘舊乎！又曰：『讌爾新婚，不我屑以。』蓋傷之也。君其逆之，無以新廢舊。」趙衰許諾，乃逆叔隗與盾來。姬以盾為賢，請立為嫡子，使三子下之。以叔隗為內婦，姬親下之。及盾為正卿，思趙姬之讓恩，請以姬之中子屏、括為公族大夫。曰：「君，姬氏之愛子也。微君姬氏，則臣狄人也，何以至此！」成公許之。屏、括遂以其族為公族大夫。君子謂趙姬恭而有讓。《詩》曰：「溫溫恭人，維德之基。」趙姬之謂也。

27) 馮妃當熊

《漢書·外戚傳下》

建昭中，上幸虎圈鬥獸，後宮皆坐。熊佚出圈，攀檻欲上殿。左右貴人傅昭儀等皆驚走，馮婕妤直前當熊而立，左右格殺熊。上問：「人情驚懼，何故前當熊？」婕妤對曰：「猛獸得人而止，妾恐熊至御坐，故以身當之。」元帝嗟嘆，以此倍敬重焉。

28) 宋弘念舊

《後漢書·列傳》

時帝姊湖陽公主新寡，帝與共論朝臣，微觀其意。主曰：「宋公威容德器，群臣莫及。」帝曰：「方且圖之。」後弘被引見，帝令主坐屏風後，因謂弘曰：「諺言貴易交，富易妻，人情乎？」弘曰：「臣聞貧賤之知不可忘，糟糠之妻不下堂。」帝顧謂主曰：「事不諧矣。」

29) 張讜求妻

《北史·列傳第三十三》

讜妻皇甫氏被掠，賜中官為婢，皇甫遂詐癡，不能梳沐。後讜為宋冀州長史，因貨千餘匹，購求皇甫。文成怪其納財之多，引見之，時皇甫年垂六十矣。文成曰：「南人奇好，能重室家之義。此老母復何所任，乃能如此致費也。」皇甫氏歸，讜令諸妾境上奉迎。數年卒。⁴³

30) 王楊代夫

《明史·列女一》

義婦楊氏，王世昌妻，臨漳人。弘治中，世昌兄坐事論死。世昌念兄為嫡子，請代其刑。時楊未笄，謀於父母宗族曰：「彼代兄死為義士，我顧不能為義婦邪？願訴於上代夫死。」遂入京陳情，敕法司議，夫妻並得釋。

⁴³ Li Yanshou 李延壽, 'bei shi' 北史, in *Wenyuan ge siku quanshu* 文淵閣四庫全書, vol. 266 (Taipei: Taiwan shangwu yinshu guan, 1986).

Appendix Three: Narratives Related to Personal Concern

A total of 5 narratives illustrate this aspect: 1 in the *Thousand Character Essay*, 3 in the *Pure Principle of Primer*, and 1 in the *Refined Allusions Like the Shadow of the Whip*.

1. *Thousand Character Essay* (1 narrative)

1) 耽讀玩市 寓目囊箱

《後漢書·王充傳》

王充字仲任，會稽上虞人也，其先自魏郡元城徙焉。充少孤，鄉里稱孝。後到京師，受業太學，師事扶風班彪。好博覽而不守章句。家貧無書，常游洛陽市肆，閱所賣書，一見輒能誦憶，遂博通眾流百家之言。……充好論說，始若詭異，終有理實。以為俗儒守文，多失其真，乃閉門潛思，絕慶弔之禮，戶牖牆壁各置刀筆。著論衡八十五篇，二十餘萬言，釋物類同異，正時俗嫌疑。

2. *Pure Principle of Primer* (3 narratives)

2) 宗道飲酒

《宋史·列傳四十五》

宗道為人剛正，疾惡少容，遇事敢言，不為小謹。為諭德時，居近酒肆，嘗微行就飲肆中，偶真宗亟召，使者及門久之，宗道方自酒肆來。使者先入，約曰：「即上怪公來遲，何以為對？」宗道曰：「第以實言之。」使者曰：「然則公當得罪。」曰：「飲酒，人之常情；欺君，臣子之大罪也。」真宗果問，使者具以宗道所言對。帝詰之，宗道謝曰：「有故人自鄉里來，臣家貧無杯盤，故就酒家飲。」帝以為忠實可大用，嘗以語太后，太后臨朝，遂大用之。

3) 橫浦辭衣

《純正蒙求》自註

宋橫浦居士張九成，字子韶，勤苦學。隆冬衣食不給，鄉人有以襲衣送者，公辭之曰：「士處貧苦，正是做工夫時節，若不痛自節抑，則貪欲心生，廉恥道喪，工夫安在？」

4) 仲車嚴謹

《純正蒙求》自註

宋節孝處士徐積，字仲車，事母嚴謹，非大故未嘗去其側。一日，具公裳見貴官，忽自思曰：「見貴官尚必具公裳，朝夕見母，乃不具公服乎？」一日，母在外家，襍頭晨省，外氏諸婦大笑之。如此旬日，雖屢笑不易，自是至老彌恪，且曰：「己之行敬，自此始。」

3. *Refined Allusions Like the Shadow of the Whip (1 narrative)*

5) 質願親賢

《宋史·列傳第二十八》

質字子野。……范仲淹貶饒州，治朋黨方急，質獨載酒往餞。或以誚質，質曰：「範公賢者，得為之黨，幸矣。」世以此益賢之。