

Biographical Dictionary of Chinese Women

ANTIQUITY THROUGH SUI
1600 B.C.E.-618 C.E.

Editors-in-Chief
Lily Xiao Hong Lee
and
A.D. Stefanowska

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中國婦女傳記詞典
上古至隋，公元前1600至公元618年

香港大學圖書館叢書之21

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Three Kingdoms Through Sui: Lily Xiao Hong Lee



AN EAST GATE BOOK

 **Routledge**
Taylor & Francis Group

LONDON AND NEW YORK



An East Gate Book

First published 2007 by M.E. Sharpe

Published 2015 by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN
711 Third Avenue, New York, NY 10017, USA

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Library of Congress Cataloging-in-Publication Data

Biographical dictionary of Chinese women / Lily Xiao Hong Lee and A.D. Stefanowska, editors
p. cm.

“An east gate book.”

Includes bibliographical references (p.).

The Qing Period: ISBN: 0-7656-0043-9

The Twentieth Century: ISBN: 0-7656-0798-0

Antiquity Through Sui, 1600 B.C.E.–618 C.E.: ISBN: 978-0-7656-1750-7

1. Women—China—Biography—Dictionaries. 2. China—Biography—Dictionaries.
I. Lee, Lily Xiao Hong. II. Stefanowska, A.D.

HQ1767.5.A3B56 1998
305.4'092'251—dc21

98-11262

ISBN 13: 9780765617507 (hbk)

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Preface

This English-language edition of *Biographical Dictionary of Chinese Women: Antiquity Through Sui, 1600 B.C.E.–618 C.E.* is the third in a multivolume series. The first volume, *The Qing Period, 1644–1911*, was published in 1998, and the second, *The Twentieth Century, 1912–2000*, in 2003. The idea for this reference book originated within the then School of Asian Studies at the University of Sydney in Australia in the mid-1980s. Many English-language biographical dictionaries of eminent Chinese have been published over the years, covering many periods of Chinese history: *A Biographical Dictionary of the Qin, Former Han and Xin Periods, 221 B.C.–A.D. 24* (Michael Loewe [2000]); *Sung Biographies* (ed. Herbert Franke [1976]); *Dictionary of Ming Biography (1368–1644)* (ed. L. Carrington Goodrich and Chaoying Fang [1976]); *Eminent Chinese of the Ch'ing Period (1644–1912)* (ed. Arthur W. Hummel [1943]); *Biographical Dictionary of Republican China* (ed. Howard L. Boorman and Richard C. Howard [1967]); and the *Biographic Dictionary of Chinese Communism, 1921–1965* (ed. Donald W. Klein and Anne B. Clark [1971]). In these biographical works, however, the lives of women have been largely ignored. The only volume devoted to women is the recently published translation of the biographies of consorts and empresses of the Three Kingdoms period, *Empresses and Consorts: Selections from Chen Shou's Records of the Three States with Pei Songzhi's Commentary* (trans. Robert J. Cutter and William G. Crowell [1999]), but it is limited in both period and scope. The purpose of the present *Biographical Dictionary of Chinese Women* is thus to compile under one title biographies of Chinese women throughout history and furnish more complete biographical data on individual Chinese women than presently exists in the general dictionaries that have been published over the past three decades.

As with the previous volumes, the articles published here were not commissioned as original research but as a summary of existing knowledge and information. This modest aim has sometimes been very difficult to achieve, given the dearth of accurate and reliable information, especially for the early years of Chinese history. The articles for the Qin, Western Han, and Eastern Han were in the main contributed by mainland Chinese scholars, while those on China's earliest known women and most of those on women in the later periods were written by Western scholars. The translations contained in these biographies are generally the work of the authors of the articles. However, since several eminent scholars have already translated many of the Chinese classics into English, we have used their translations wherever possible, listing the relevant work under that scholar's name in the references that follow each biography. The sole exception to this is Burton Watson, who published his translations of selections from Ban Gu's *History of the Former Han* under the title *Courtier and Commoner in Ancient China*. In accordance with standard referencing practice, this work is listed in the references under Ban Gu, not under Watson.

In this volume, we have attempted to reach as far back into antiquity as possible. The period that, for lack of a more definite and accurate term, we call "antiquity" extends far into the legendary period of Chinese history, roughly from prehistory to

the appearance of written records in the form of the oracle bones used in divination from around the thirteenth century B.C.E. While there can be no certainty as to the real historical existence of a number of women from this legendary or semi-legendary period, we have included them because of their cultural significance.

The earliest written records in China are to be found on the oracle bones of the Yin or Shang dynasty (sixteenth century–1066 B.C.E.), and our earliest historical woman, Fu Zi, is placed firmly in this period. She is included not only because she is the earliest woman who has left contemporary written records and archaeological objects to prove her existence, but also because of the rich details these records and objects provide.

The Zhou dynasty (1066–256 B.C.E.) lasted just under 800 years, although during a great part of this period its rule was nominal and China proper was divided into a varying number of large and small states vying for supremacy. While some historical works exist for this period, they are rarely concerned with women. Very little information would have filtered through from this long historical period had not the historian Liu Xiang (77–6 B.C.E.) conceived his *Biographies of Eminent Women* (Lienü zhuan) to educate women of his own time. This work has preserved for us the lives of some 120 women of the Zhou dynasty. However, the highly didactic nature of the text does compromise its value, and modern scholars suspect that exaggerations and perhaps even fabrications have crept into its biographies, thus detracting from its authenticity as a historical source. However, since Liu Xiang's is the only source in which a large amount of information about Zhou women can be found, apart from brief mentions in historical works such as the *Tradition of Zuo* (Zuo zhuan) and *Historical Records* (Shi ji), we have adopted most of his biographies, while trying to weed out what we consider the most suspicious elements, so that the stories of the women are at least told in some way.

The Han dynasty (206 B.C.E.–220 C.E.), which followed the Zhou dynasty, saw the beginning of the writing of official histories in China, and thereafter each dynasty had its own history, usually compiled by historians of the dynasty that replaced it. However, this did not ensure that information relating to women would be available. True, empresses and other consorts of emperors were written into these official histories, but little attention was given to women of lower social strata. Even noblewomen not belonging to that special group, such as princesses, have a place only in certain cases. This has led to a skewed vision of women in imperial China. However, since sources outside official histories are almost nonexistent or are deemed unreliable, we were faced with the choice of either following this skewed vision or not having any vision at all. We chose the former despite the unfortunate consequences. We take comfort, however, in knowing that many imperial women came from humble beginnings, so that their biographies in the official histories provide glimpses of their lives before entering the palace, thus shedding a little light on the lives of ordinary women in that period.

Information about women can be extracted from books other than the official histories, traditionally considered the most reliable sources. These other sources include literary and philosophical works, secondary histories or private histories compiled without imperial imprint, and geographical works. From the orthodox point of view,

they are not reliable, yet one might say the same about the official histories, which often cover up certain faults, mistakes, and crimes of the ruling class while exaggerating their noble birth, intelligence, and humanity. In some cases, these unorthodox sources are the only ones available, making them an inevitable choice. When adopting such information, we always alert readers.

The decision to include certain legendary and semi-legendary women has been a difficult one. However, we feel that their cultural significance offsets the historical uncertainty surrounding them. Though not all scholars would agree, the importance of these women in the tradition of Chinese women and, indeed, in the culture and traditions of China as a whole, as well as their symbolic meaning, outweigh their less than perfect authenticity. For those who study Chinese women or even those who wish to know more about them, these cultural icons are indispensable in a reference work aiming at serving these needs.

The biographies in this volume cover a period of over 2,000 years. Rather than presenting them in one alphabetical list, we felt a better overview would be gained of the changing place and activities of women in various periods by dividing the volume into three sections: Antiquity through Warring States; Qin through the Han dynasties; Three Kingdoms and the Jin dynasties through the Northern and Southern Dynasties. This division is intended to provide some idea of the discrete periods in Chinese history and how these may have affected the lives of women. The social, economic, religious, and political environment of the early imperial period—the Qin, Western Han, and Eastern Han dynasties—was markedly different both from that of the preceding Zhou dynasty and the Warring States period and from the almost schizophrenic four centuries that followed it. While in historical works Sui is often linked with Tang, which it preceded, we have included it in this volume because in many ways it was more like the Northern Dynasties, which it followed, the imperial houses of the two being almost inseparable (*vide* Yang Lihua, Empress of Emperor Xuan of Northern Zhou).

We believe this arrangement provides the most effective backdrop against which the different influences upon women, and the different impacts women had upon society, can be assessed.

Lily Xiao Hong Lee
A.D. Stefanowska
Sue Wiles

Editors' Note

The style and format adopted in this volume of the *Biographical Dictionary of Chinese Women* conform to the biographical dictionaries of eminent Chinese mentioned in the Preface as well as to the two volumes already published.

As with the earlier volumes, *pinyin* Romanization has been used, and within each of the three sections the biographies are arranged alphabetically, word by word. Where possible, each woman is entered under her name; where her name is not known, she is entered under our English translation of her title or cognomen. Appropriate *see* references are provided from both *pinyin* and some alternate spellings of names and titles. It would have been impossible to document the biographies of Liu Xiang's *Biographies of Eminent Women* (Lienü zhuan) without referring to Albert R. O'Hara's classic translation, *The Position of Woman in Early China* (1971). While not always agreeing with O'Hara and sometimes offering updated information, we felt it also useful to provide *see* references from many of the titles he gave the women.

The Finding List by Background or Fields of Endeavor provides an alternative entry into the biographies in this volume. We encountered considerable difficulty in deciding upon some of the categories in this list because of the clear disjunction between traditional Chinese and modern Western values. Many traditional biographies praise widows for not remarrying, for example, describing them as "chaste" and "righteous," terms that have little meaning for modern Western readers in this context. We have therefore subdivided the category of "Moral Paradigms" fairly broadly, believing this to be the simplest solution to a complex cultural problem that is not within the purview of this publication, and have included the chaste and righteous under the heading "Loyalty."

As with the earlier volumes, we have followed Charles O. Hucker's *A Dictionary of Official Titles in Imperial China* in translating official titles. Thus, we have translated the Zhou-period title *gong* as Duke, but not without misgivings. Professor Constance A. Cook, who contributed the bulk of our Zhou biographies, presented us with this conundrum: "The translation [of *gong*] as 'Duke' derives from the days when everyone was convinced that Zhou was a 'feudal' state. I realize that 'Duke' is now conventional . . . but, alas, for the wrong reasons. It implies a common social structure with other 'feudal' states, now debunked. I generally use 'Sire' for *gong*, even though this is not perfect either." While we agree that Duke is not totally accurate we eventually decided to retain Duke as adequate for our present purposes.

Bibliographies given at the end of each biography are meant not to be exhaustive but to serve as suggestions for additional reading. As there are often several editions of modern publications of traditional works, we have standardized by citing *juan* and page numbers, for example, 4.13a–b is *juan* 4, pages 13a to 13b.

Lily Xiao Hong Lee
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Acknowledgments

The editors-in-chief wish to thank the University of Sydney for extending financial support over a number of years to this research project, and to acknowledge the financial assistance of the School of Languages and Cultures, which provided funds for research assistance with materials relating to the Southern and Northern Dynasties.

Our thanks also go to the contributors who donated time and expertise to researching and writing the articles in this volume, and to the translators who rendered into English the articles written in Chinese.

We are most appreciative of the work of the period coordinators, who arranged the writing and translation of the biographies in each section. This was time-consuming work that demanded selfless devotion, and we are greatly indebted to them.

Our special thanks go to Nancy Li and Sharon Tian of the University of Sydney's East Asian Collection held in Fisher Library for the help they have offered and given above and beyond the scope of their normal duties.

Guide to Chinese Words Used

Few Chinese words appear in this volume without explanation or translation. The following have been used, sparingly, because there are no simple and accurate English translations for them:

- hao* A personal “style,” usually revealing a person’s tastes and aspirations.
- juan* A bibliographic unit used in traditionally produced Chinese books; it means, approximately, “volume.”
- jun* A title of respect sometimes given to women; it is sometimes translated as Lady.
- ming* Official personal name.
- sui* The way the Chinese reckon age. A person is one *sui* at birth, and one *sui* is added after each lunar new year. In most cases people’s age calculated the Chinese way is one year more than their age calculated the Western way.
- zi* Courtesy name, used by friends.

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Chronology of Dynasties and Major Rulers

Antiquity Through Zhou

	Xia 夏 c. 2000–1500 B.C.E.	
	Yin 殷 (Shang) 1700–1027 B.C.E.	
Western Zhou 西周	1027–771 B.C.E.	Lu 魯 1108–250 B.C.E.
Eastern Zhou 東周	770–221 B.C.E.	Qi 齊 ?–264 B.C.E.
Spring and Autumn period	春秋 770–476 B.C.E.	Jin 晉 c. 1000–376 B.C.E.
Warring States period 戰國	475–221 B.C.E.	Qin 秦 ?–209 B.C.E.
		Chu 楚 c. 1000–223 B.C.E.
		Song 宋 c. 1000–286 B.C.E.
		Wei 衛 ?–209 B.C.E.
		Chen 陳 ?–479 B.C.E.
		Cai 蔡 c. 1000–447 B.C.E.
		Cao 曹 c. 1000–488 B.C.E.
		Yan 燕 ?–221 B.C.E.
		Zheng 鄭 806–374 B.C.E.
		Qi 杞 ?–444 B.C.E.
		Wu 吳 585–473 B.C.E.
		Zhao 趙 424–221 B.C.E.
		Han 韓 424–229 B.C.E.
		Wei 魏 424–224 B.C.E.

Personal Name	Lifetime	Temple Title	Period of Reign
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Qin Through Han

Qin Dynasty 秦 221–206 B.C.E.

Ying Zheng	259–210	Shihuangdi	221–210
Ying Huhai	230–207	Ershi	209–207

Western Han Dynasty 西漢 206 B.C.E.–8 C.E.

Liu Bang	256–195	Gaozu	206–195
Liu Ying	210–188	Hui	194–188

Note: This is not a complete list of all rulers in any of the dynasties; minor rulers, nominal rulers, and those who ruled for very short periods are not included for the major dynasties, and only the dynastic names and dates are provided for all other dynasties.

Personal Name	Lifetime	Temple Title	Period of Reign
Liu Hong	?192–184	Shao	187–184
Lü Zhi	241–180	Empress Lü	187–180
Liu Heng	202–157	Wen	179–157
Liu Qi	188–141	Jing	156–141
Liu Che	156–87	Wu	140–87
Liu Fuling	94–74	Zhao	86–74
Liu Xun / Bingyi	91–48	Xuan	73–48
Liu Shi	76–33	Yuan	48–33
Liu Ao	51–7	Cheng	32–7
Liu Xin	25–1	Ai	6–1
Liu Kan (Jizi)	8 B.C.E.–6 C.E.	Ping	1–6 C.E.
Liu Ying	4–25	Ruzi	6–9

Xin Dynasty 新 9–23 C.E. (Interregnum)

Wang Mang	45–23 C.E.	Xin	9–23
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Eastern Han Dynasty 東漢 25–220

Liu Xiu	6 B.C.E.–57 C.E.	Guangwu	25–57
Liu Zhuang (Yang)	27–75	Ming	58–75
Liu Da	57–88	Zhang	76–88
Liu Zhao	78–106	He	89–106
Liu Long	105–106	Shang	106
Liu Hu/You	93–125	An	107–125
Liu Yi	c. 120–125	Shao	125
Liu Bao	115–144	Shun	126–144
Liu Zhi	132–168	Huan	147–168
Liu Hong	156–189	Ling	168–189
Liu Xie	181–234	Xian	189–220

Three Kingdoms Through Sui

Three Kingdoms 三國

Wei Dynasty 魏 220–265

Cao Cao	155–220	King of Wei	
Cao Pi	187–226	Wen	220–226
Cao Rui	205–239	Ming	226–239
Cao Fang (adopted)	231–274	Prince of Qi	239–254
Cao Mao	241–260	Duke of Gaoguixiang	254–260

Personal Name	Lifetime	Temple Title	Period of Reign
Cao Huan	245–302	Prince of Chen (Yuan)	260–265
<i>Shu Dynasty</i> 蜀 221–263			
Liu Bei	161–223	Zhaolie	221–223
Liu Shan	207–271	Houzhu	223–263
<i>Wu Dynasty</i> 吳 222–280			
Sun Quan	182–252	Dadi	222–252
Sun Liang	243–260	Guijiwang (King of Guiji)	252–258
Sun Xiu	236–264	Jing	258–264
Sun Hao	?242–284	Marquis of Wucheng (Mo)	264–280
<i>Western Jin Dynasty</i> 西晉 266–316			
Sima Zhao	211–265	Wen (posthumous title)	
Sima Yan	236–290	Wu	265–290
Sima Zhong	259–306	Hui	290–306
Sima Zhi	284–313	Huai	307–312
Sima Ye	270–317	Min	313–316
<i>Eastern Jin Dynasty</i> 東晉 317–420			
Sima Rui	276–322	Yuan	317–322
Sima Shao	299–325	Ming	323–325
Sima Yan	321–342	Cheng	325–342
Sima Yue	321–344	Kang	342–344
Sima Dan	343–361	Mu	344–361
Sima Pi	340–365	Ai	361–365
Sima Yi	342–386	Duke of Haixi (Fei)	365–371
Sima Yu	320–372	Jianwen	371–372
Sima Yao, <i>zi</i> Changming	362–396	Xiaowu An	372–396 396–419
Sima Dezong	382–419	Gong	419–420
Sima Dewen	385–421		

The Sixteen Kingdoms

- Cheng-Han 成漢 303–347
 Former Zhao 前趙 304–329
 Former Liang 前涼 314–376
 Later Zhao 後趙 328–350
 Dai 代 338–376
 Former Qin 前秦 351–394
 Former Yan 前燕 352–370
 Later Qin 後秦 394–417
 Later Yan 後燕 384–409
 Western Yan 西燕 384–394
 Western Qin 西秦 385–431
 Later Liang 後涼 386–403
 Southern Liang 南涼 397–414
 Northern Liang 北涼 397–460
 Southern Yan 南燕 400–410
 Western Liang 西涼 400–421
 Xia 夏 407–431
 Northern Yan 北燕 409–436

Personal Name	Lifetime	Temple Title	Period of Reign
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Southern and Northern Dynasties 南北朝*Liu Song Dynasty* 劉宋 420–479

Liu Yu	363–422	Wu	420–422
Liu Yifu	406–424	Shao	422–424
Liu Yilong	407–453	Wen	424–453

Personal Name	Lifetime	Temple Title	Period of Reign
Liu Jun	430–464	Xiaowu	454–464
Liu Ziye	449–?466	Qianfei	464–465
Liu Yu	439–472	Ming	465–472
Liu Yu	463–476	Houfei	472–477
Liu Zhun	469–479	Shun	477–479
<i>Southern Qi Dynasty</i> 南齊 479–502			
Xiao Daocheng	427–482	Gao (Taizu)	479–482
Xiao Ze	440–493	Wu	483–493
<i>Liang Dynasty</i> 梁 502–557			
Xiao Yan	464–549	Wu	502–549
<i>Chen Dynasty</i> 陳 557–589			
Chen Baxian	503–559	Wu	557–559
Chen Shubao	553–604	Houzhu	582–589
<i>Northern Wei Dynasty</i> 北魏 386–534			
Tuoba Gui	371–409	Daowu	386–409
Tuoba Si	393–423	Mingyuan	409–423
Tuoba Tao	408–453	Taiwu	423–451
Tuoba Jun	440–465	Wencheng	452–465
Tuoba Hong	454–476	Xianwen	465–471
Tuoba/Yuan Hong	467–499	Xiaowen	471–499
Yuan Ke	483–515	Xuanwu	499–515
Yuan Xu	510–528	Xiaoming	515–528
Yuan Ziyou	?506–530	Xiaozhuang	528–530
<i>Eastern Wei Dynasty</i> 東魏 534–550			
Yuan Shanbei (Shanjian?)	?523–551	Xiaojing	534–550
<i>Northern Qi Dynasty</i> 北齊 550–577			
Gao Huan	496–547	Shenwu (posthumous title)	
Gao Yang	529–559	Wenxuan	550–559
Gao Yin	544/545–560	Fei	559–560
Gao Yan	?534–561	Xiaozhao	560–561
Gao Zhan	537–569	Wucheng	561–565
Gao Wei	556–578	Houzhu	565–577

Personal Name	Lifetime	Temple Title	Period of Reign
<i>Western Wei Dynasty</i> 西魏 535–556			
Yuan Baoju	?506–551	Wen	535–551
<i>Northern Zhou Dynasty</i> 北周 557–581			
Yuwen Yong	543–578	Wu	561–578
Yuwen Yun	558–580	Xuan	578–579
Yuwen Chan	573–581	Jing	579–581
<i>Sui Dynasty</i> 隋 581–618			
Yang Jian	541–604	Wen	581–604
Yang Guang	569–618	Yang	605–617

Finding List by Background or Fields of Endeavor

AMBASSADORS/ MARRIAGE ALLIANCES

Antiquity

Ying, Wife of Duke Huai of Jin

Qin Through Han

Feng Liao
Liu Jieyou
Liu Xijun
Wang Zhaojun

Three Kingdoms Through Sui

Yuwen, Princess Qianjin of Northern Zhou

CONSORTS

Antiquity

Bao Si, Wife of King You of Zhou
Bo Ying, Wife of King Ping of Chu
Ehuang
Fan Ji, Wife of King Zhuang of Chu
Fu Zi, the Shang Woman Warrior
Goiter Girl of Qi, Wife of King Min
Jiandi
Jiang, Queen of King Xuan of Zhou
Jiang Yuan
Man-Clan Woman of Deng, Wife of King Wu
of Chu
Nü Wa
Nüying
Pure Jiang, Wife of King Zhao of Chu
Tai Si, Wife of King Wen of Zhou
Tushan Woman
Yu Ji, Wife of King Wei of Qi
Yue Ji, Wife of King Zhao of Chu
Zhao, Wife of the King of Dai
Zheng Mao, Wife of King Cheng of Chu
Zhongli Chun of Qi, Wife of King Xuan
of Qi
Zhuang Zhi, Wife of King Qingxiang of Chu

Qin Through Han

Hua Rong, Consort of Prince of Yanla
Tang, Consort of Prince Hongnong
Wang Wengxu
Yu, Consort of the Hegemon-King of Chu

DANCE

Three Kingdoms Through Sui

Lüzhu

EDUCATION

Antiquity

Instructress for the Daughter of Qi
Jing Jiang
Mencius's Mother
Mother Teacher of Lu
Tai Jiang
Tai Ren
Tai Si
Tushan Woman

Three Kingdoms Through Sui

Song, Lady Xuanwen

EMPRESSES

Qin Through Han

Bo, Empress of Emperor Jing
Cao Jie, Empress of Emperor Xian
Chen Jiao, Empress of Emperor Wu
Deng Mengnü, Empress of Emperor Huan
Deng Sui, Empress of Emperor He
Dou, Empress of Emperor Zhang
Dou Miao, Empress of Emperor Huan
Dou Yifang, Empress of Emperor Wen
Fu Shou, Empress of Emperor Xian
Guo Shengtong, Empress of Emperor
Guangwu
Huo Chengjun, Empress of Emperor Xuan
Liang Na, Empress of Emperor Shun

Liang Nüying, Empress of Emperor Huan
 Lü Zhi, Empress of Emperor Gaozu
 Ma, Empress of Emperor Ming
 Shangguan, Empress of Emperor Zhao
 Wang, Empress of Emperor Ping
 Wang, Empress of Emperor Xuan
 Wang, Empress of Wang Mang of Xin
 Wang Zhengjun, Empress of Emperor Yuan
 Wang Zhi, Empress of Emperor Jing
 Wei Zifu, Empress of Emperor Wu
 Xu, Empress of Emperor Cheng
 Xu Pingjun, Empress of Emperor Xuan
 Yin Lihua, Empress of Emperor Guangwu
 Zhang Yan, Empress of Emperor Hui
 Zhao Feiyan, Empress of Emperor Cheng

Three Kingdoms Through Sui

Dugu, Empress of Emperor Wen of Sui
 Feng, Empress of Emperor Wencheng of
 Northern Wei
 Feng, Empress of Emperor Xiaowen of North-
 ern Wei
 Gan, Empress of the Former Sovereign of Shu
 Guo, Empress of Emperor Ming of Wei
 Guo, Empress of Emperor Wen of Wei
 Jia Nanfeng, Empress of Emperor Hui of Jin
 Lou Zhaojun, Empress of Emperor Shenwu
 of Northern Qi
 Mao, Empress of Emperor Ming of Wei
 Wang Zhenfeng, Empress of Emperor Ming
 of Liu Song
 Wu, Empress of the Former Sovereign
 of Shu
 Xiao, Empress of Emperor Yang of Sui
 Yang Lihua, Empress of Emperor Xuan of
 Northern Zhou
 Yuan Qigui, Empress of Emperor Wen of Liu
 Song
 Yang Yan, Empress of Emperor Wu of Jin
 Yang Zhi, Empress of Emperor Wu of Jin
 Zhen, Empress of Emperor Wen of Wei

ENTREPRENEURS

Qin Through Han

Qing, the Widow from Bashu

Three Kingdoms Through Sui
 Guo of Western Jin

FINE ARTS

Antiquity
 Qiu Hu's Wife

Three Kingdoms Through Sui
 Wei Shuo

FINE ARTS; MUSIC

Antiquity
 Han'e
 Jiandi
 Tushan Woman

Three Kingdoms Through Sui
 Lüzhū

FINE ARTS; WEAVING

Three Kingdoms Through Sui
 Su Hui

LEGENDARY FIGURES

Antiquity
 Ehuang
 Jiandi
 Jiang Yuan
 Meng Jiangnü
 Nü Wa
 Nüying
 Queen Mother of the West
 Tai Jiang
 Tai Ren
 Tai Si
 Tushan Woman

Qin Through Han

Diao Chan
 Liu Lanzhi

LITERATURE; POETRY

Antiquity

Ding Jiang
 Duke Mu of Xu's Wife
 Instructress for the Daughter of Qi
 Juan, Daughter of an Official of the Ford of Zhao
 Shaonan Woman of Shen
 Tao Ying
 Widow of Wei

Qin Through Han

Ban Jieyu, Concubine of Emperor Cheng
 Cai Yan
 Liyu
 Tangshan, Concubine of Emperor Gaozu
 Xu Shu

Three Kingdoms Through Sui

Bao Linghui
 Hu, Consort of Emperor Xuanwu of Northern Wei
 Liu Lingxian
 Su Boyu's Wife
 Su Hui
 Xie Daoyun
 Zuo Fen

LITERATURE; PROSE

Antiquity

Liuxia Hui's Wife

Qin Through Han

Ban Jieyu, Concubine of Emperor Cheng
 Ban Zhao
 Xu Shu

Three Kingdoms Through Sui

Han Lanying
 Liu Lingxian
 Xie Daoyun
 Zuo Fen

MARTIAL ARTS, MILITARY STRATEGY

Antiquity

Fu Zi
 Man-Clan Woman of Deng
 Yue Woman

Three Kingdoms Through Sui

Han of Eastern Jin
 Mulan
 Xian, Lady of Qiao State
 Xun Guan

MEDICINE

Antiquity

Wei Huacun

Qin Through Han

Xu Deng

MORAL PARADIGMS; BENEVOLENCE

Antiquity

Tai Si
 Zhong Zi

Qin Through Han

Mother Piao
 Liu Yuan

MORAL PARADIGMS; CORRECTING UNACCEPTABLE BEHAVIOR

Antiquity

Bo Ying
 Crone of Quwo of Wei
 Dazi of Tao's Wife
 Fan Ji
 General of Gai's Wife
 General Zhao Gua's Mother
 Gongcheng of Lu's Elder Sister
 Jiang, Queen of King Xuan of Zhou
 Jiang-Clan Woman of Qi

Ji-Clan Woman
Jieyu's Wife
Jing Jiang
Lao Laizi's Wife
Official from Zhounan's Wife
Qiu Hu's Wife
Tian Ji of Qi's Mother
Wei Ji
Wife of the Chariot Driver for Yanzi, Minister
of Qi
Wife of Yuling Zizhong of Chu
Zang Sun of Lu's Mother

**MORAL PARADIGMS;
FILIAL BEHAVIOR**

Antiquity
Jing, Daughter of Shanghuai Yan of Qi
Qiu Hu's Wife

Qin Through Han
Chunyu Tiyang
The Filial Widow from Chen
Woman of Integrity from the Capital
Zhao E
Zhou Qing, the Filial Woman of Donghai

MORAL PARADIGMS; LOYALTY

Antiquity
Abiding Wet Nurse of Wei
Bo Ji
Bo Ying
Bow Artisan of Jin's Wife
Ding Jiang
Duke Zhuang of Li's Wife
Ehuang
Gao Xing
Jing, Daughter of Shanghuai Yan of Qi
Loyal Maid of Zhu of Zhou
Man of Cai's Wife
Meng Jiangnü
Nüying
Official from Zhounan's Wife
Qiu Hu's Wife
Tao Ying
Righteous Nurse of Duke Xiao of Lu

Righteous Respected Female Elder of Lu
Righteous Stepmother of Qi
Widow of Wei
Yue Ji
Zhao, Wife of the King of Dai

Qin Through Han

Liu Yuan
Yu, Consort of the Hegemon-King of Chu

MORAL PARADIGMS; MORAL COURAGE

Antiquity
Bo Ying
Gao Xing
Righteous Nurse of Duke Xiao of Lu
Ying, Wife of Duke Huai of Yin

Qin Through Han

Chunyu Tiyang
Youdi

Three Kingdoms Through Sui

Liu Yingyuan

**MORAL PARADIGMS; NEGATIVE
EXEMPLARS**

Antiquity

Ai Jiang
Bao Si
Kong Bo Ji
Li Ji
Meixi
Mu Jiang
Nanzi
Wen Jiang
Xuan Jiang

Qin Through Han

Sun Shou
Zhu Maichen's Wife

Three Kingdoms Through Sui

Feng, Empress of Emperor Wencheng of
Northern Wei

Feng, Empress of Emperor Xiaowu of
Northern Wei
Guo Huai
Guo of Western Jin
Jia Nanfeng, Empress of Emperor Hui of Jin

MORAL PARADIGMS; OBEDIENCE

Antiquity

Bo Ji
Duke Zhuang of Li's Wife
Meng Ji
Pure Jiang

Qin Through Han

Two Obedient Women of the Wei Ancestral
Temple

MORAL PARADIGMS; PATRIOTISM

Antiquity

Abiding Wet Nurse of Wei
Duke Mu of Xu's Wife
Loyal Maid of Zhu of Zhou
Righteous Nurse of Duke Xiao of Lu
Righteous Respected Female Elder of Lu
Wei Ji
Xi Shi
Ying, Wife of Duke Huai of Jin
Yu Ji, Wife of King Wei of Qi

MORAL PARADIGMS; SAGACITY

Antiquity

Crone of Quwo of Wei
Dazi of Tao's Wife
Duke Mu of Xu's Wife
Ehuang
General Zhao Gua's Mother
Gongcheng of Lu's Elder Sister
Instructress for the Daughter of Qi
Jiang, Queen of King Xuan of Zhou
Ji-Clan Woman
Jieyu's Wife
Jing, Concubine of Minister Guan Zhong of
Qi

Jing Jiang
Kind Mother of the Mang Family of Wei
Lao Laizi's Wife
Liuxia Hui's Wife
Man-Clan Woman of Deng
Mencius' Mother
Mu Jiang
Nüying
Qian Lou of Lu's Wife
Qishi Woman of Lu
Shu Ji
Sunshu Ao's Mother
Wife of the Chariot Driver for Yanzi, Minister
of Qi
Wife of Yuling Zizhong of Chu
Xi Clan Head's Wife
Zang Sun of Lu's Mother
Zheng Mao
Zhong Zi
Zhuang Zhi, Wife of King Qingxiang of
Chu

Qin Through Han

Lü Xu
Sima, Yang Chang's Wife
Wang Ba's Wife
Wang Zhang's Wife
Yan Yannian's Mother

Three Kingdoms Through Sui

Yan Xian
Zhan, Tao Kan's Mother
Zhang, Concubine of Fu Jian

**MORAL PARADIGMS;
UPRIGHT BEHAVIOR**

Antiquity

Bo Ji
Gao Xing
General of Gai's Wife
Goiter Girl of Qi
Liuxia Hui's Wife
Loyal Maid of Zhu of Zhou
Meng Ji
Meng Jiangnü

Mother Teacher of Lu
 Nüzong
 Pure Jiang
 Qian Lou of Lu's Wife
 Qiu Hu's Wife
 Righteous Respected Female Elder of Lu
 Righteous Stepmother of Qi
 Ruji
 Shaonan Woman of Shen
 Tian Ji of Qi's Mother
 Virgin of Egu
 Widow of Wei
 Yue Ji
 Zhao, Wife of the King of Dai
 Zheng Mao

Qin Through Han

Filial Widow from Chen
 Huan, Liu Changqing's Wife
 Huangfu Gui's Wife
 Liu Yuan
 Ma, Empress of Emperor Ming
 Meng Guang
 Two Honorable Women from Zhuya
 Two Obedient Women of the Wei Ancestral
 Temple
 Yue Yangzi's Wife

MOTHERS AND STEPMOTHERS

Antiquity

Foxi of Zhao's Mother
 Jiandi
 Jiang Yuan
 Jing Jiang
 Kind Mother of the Mang Family of Wei
 Li Ji
 Mencius's Mother
 Mother Teacher of Lu
 Nü Wa
 Righteous Nurse of Duke Xiao of Lu
 Righteous Respected Female Elder of Lu
 Righteous Stepmother of Qi
 Sunshu Ao's Mother
 Tai Jiang
 Tai Ren

Tai Si
 Tian Ji of Qi's Mother
 Tushan Woman
 Zang Sun of Lu's Mother

Qin Through Han

Chen Ying's Mother
 Li Mujiang
 Lü's Mother
 Wang Ling's Mother
 Wen Jijiang
 Yan Ming
 Yan Yannian's Mother
 Zhang Lu's Mother
 Zhang Tang's Mother
 Zhao Ji

Three Kingdoms Through Sui

Li Luoxiu
 Wu, Wife of Caitiff-Smashing-General Sun
 Zhan, Tao Kan's Mother

PALACE WOMEN

Qin Through Han

Ban Jieyu, Concubine of Emperor Cheng
 Bo, Concubine of Emperor Gaozu
 Feng, Concubine of Emperor Yuan
 Fu, Concubine of Emperor Yuan
 Li, Concubine of Emperor Wu
 Qi, Concubine of Emperor Gaozu
 Shen, Concubine of Emperor Wen
 Tangshan, Concubine of Emperor Gaozu
 Zhao Gouyi, Concubine of Emperor Wu
 Zhao Hede, Concubine of Emperor Cheng

Three Kingdoms Through Sui

Bian, Wife of Cao Cao, King of Wei
 Bu, Consort of Sun Quan
 Ding, Consort of Cao Cao, King of Wei
 Hu, Consort of Emperor Xuanwu of Northern
 Wei
 Pan, Consort of Sun Quan
 Wu, Wife of Caitiff-Smashing-General Sun

POLITICS***Antiquity***

Ding Jiang
 Fan Ji
 Fu Zi
 Jiang-Clan Woman of Qi
 Mu Jiang
 Qishi Woman of Lu
 Wen Jiang
 Xi Shi
 Xuan Jiang
 Ying, Wife of Duke Huai of Jin
 Yu Ji, Wife of King Wei of Qi
 Zhongli Chun of Qi
 Zhuang Zhi, Wife of King Qingxiang of Chu

Qin Through Han

Deng Sui, Empress of Emperor He
 Dou Yifang, Empress of Emperor Wen
 Fu Shou, Empress of Emperor Xian
 Gongsun Shu's Wife
 Liang Na, Empress of Emperor Shun
 Lü Zhi, Empress of Emperor Gaozu

Three Kingdoms Through Sui

Bian, Wife of Cao Cao, King of Wei
 Dugu, Empress of Emperor Wen of Sui
 Feng, Empress of Emperor Wencheng of Northern Wei
 Guo Huai
 Guo of Western Jin
 Hu, Consort of Emperor Xuanwu of Northern Wei
 Jia Nanfeng, Empress of Emperor Hui of Jin
 Lou Zhaojun, Empress of Emperor Shenwu of Northern Qi
 Lu Lingxuan
 Sun Luban
 Sun Luyu
 Xian, Lady of Qiao State
 Yang Yan, Empress of Emperor Wu of Jin
 Yang Zhi, Empress of Emperor Wu of Jin
 Yuwen, Princess Qianjin of Northern Zhou

PRINCESSES***Qin Through Han***

Liu Jieyou
 Liu Piao, the Grand Princess
 Liu Xijun
 Liu Yuan

Three Kingdoms Through Sui

Liu Yingyuan
 Yuwen, Princess Qianjin of Northern Zhou

REASONING SKILLS***Antiquity***

Bow Artisan of Jin's Wife
 Crone of Quwo of Wei
 Discerning Woman of the Chu Wilds
 Foxi of Zhao's Mother
 Goiter Girl of Qi
 Jiang Yi of Chu's Mother
 Jing, Concubine of Minister Guan Zhong of Qi
 Jing, Daughter of Shanghuai Yan of Qi
 Juan, Daughter of an Official of the Ford of Zhao
 Shu Ji
 Virgin of Egu
 Xu Wu of Qi
 Yu Ji, Wife of King Wei of Qi
 Zhongli Chun of Qi
 Zhuang Zhi, Wife of King Qingxiang of Chu

Qin Through Han

Chen Siqian
 Wang Ba's Wife

Three Kingdoms Through Sui

An Lingshou

REBEL LEADERS***Qin Through Han***

Lü's Mother
 Zheng Sisters

REGENTS

Qin Through Han

Deng Sui, Empress to Emperor He
Dou, Empress of Emperor Zhang
Liang Na, Empress of Emperor Shun
Lü Zhi, Empress of Emperor Gaozu
Shangguan, Empress of Emperor Zhao

Three Kingdoms Through Sui

Feng, Empress of Emperor Xiaowen of Northern Wei
Hu, Consort of Emperor Xuanwu of Northern Wei
Lou Zhaojun, Empress of Emperor Shenwu of Northern Qi

RELIGIOUS

Qin Through Han

Zhang Lu's Mother

Three Kingdoms Through Sui

An Lingshou
Baoxian
Daoqiong
Fajing
Huiguo
Lingzong
Sengjing
Tanbei
Tanluo

Wei Huacun
Xu Baoguang
Zhi Miaoyin
Zhu Daoxin
Zhu Jingjian

ROMANTIC FIGURES

Antiquity

Ehuang
Nüying
Xi Shi

Qin Through Han

Yu, Consort of the Hegemon-King of Chu
Zhuo Wenjun

Three Kingdoms Through Sui

Lüzhu
Mulan

SCHOLARS

Qin Through Han

Ban Zhao
Fu Xi'e

Three Kingdoms Through Sui

Han Lanying
Song, Lady Xuanwen
Xie Daoyun

BIOGRAPHIES

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Antiquity Through Zhou

Antiquity

Zhou (1027–221 B.C.E.)

Spring and Autumn Period (770–476 B.C.E.)

Warring States (475–221 B.C.E.)

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A

The Abiding Wet Nurse of Wei

The Abiding Wet Nurse (Wei Jie Rumu) for the children of King Xia of Wei (Wei Wang Xia; one source gives his name as King Jia), fl. 661 B.C.E., was killed while protecting the last royal son of the state of Wei (in present-day Shanxi Province) after invaders from the state of Qin (present-day Shaanxi Province) had put the king and his other sons to death. Rather than accept a large monetary reward, she risked the punitive extermination of her own family to flee with the remaining prince. A turncoat Wei minister revealed her hiding place to the Qin, and although she covered the child with her own body in an attempt to protect him they were both killed, at least a dozen arrows piercing her body. Impressed with her loyalty and maternal instincts, the Qin king rewarded her brother with money and gave her a lavish burial. It was said that her kindness came from a good conscience, while she herself is quoted as saying that “all who nourish men’s children have a duty to keep them alive and not to kill them” (O’Hara, 145). Her biography is included in “Biographies of the Chaste and Righteous” in *Biographies of Eminent Women* (Lienü zhuan).

Constance A. COOK

Liu Xiang. *Lienü zhuan*. Sibubeiyao ed., 5.8a–9a.

O’Hara, Albert R. *The Position of Woman in Early China According to the Lieh Nü Chuan, “The Biographies of Chinese Women.”* Taipei: Mei Ya, 1971; 1978, 144–47.

Accomplished Woman of the Jiang Clan: see Wen Jiang, Wife of Duke Huan of Lu

Ah-liao: see Yue Woman

Ai Chiang of Duke Chuang of Lu: see Ai Jiang, Wife of Duke Zhuang of Lu

Ai Jiang, Wife of Duke Zhuang of Lu

Ai Jiang, or Mournful Woman of the Jiang Clan, d. 659 B.C.E., was a daughter of the royal house of Qi (in the north of present-day Shandong Province); she was also known as Furen Jiang Shi and as Minor Ruler (*xiao jun*). In 670, she was married to Duke Zhuang (Zhuang Gong, r. 692–661 B.C.E.), the ruler of Lu (in present-day Shandong Province) and son of Wen Jiang (*q.v.*). The marriage arrangements and exchange of gifts had begun three years earlier, the year of Wen Jiang’s death, and one source says Ai Jiang frequently had “illicit relations” with her future husband before she went to Lu. Ai Jiang had no children, but her younger sister, Shu Jiang, who had accompanied her when she went as a bride to Duke Zhuang, had a son named Kai whom Ai Jiang wished to appoint heir apparent. Ai Jiang was forced to flee, however, when her sexual liaison with her brother-in-law, Qingfu, was dis-

covered. Qingfu nevertheless fulfilled Ai Jiang's plan by killing the original heir apparent, which allowed her nephew, Kai, to inherit the title of Duke; he became known as Duke Min. Ai Jiang is said to have continued her affair with Qingfu, who was plotting with her to kill her nephew Duke Min and to usurp his position. When their plot was revealed they fled, Ai Jiang to Zhu and Qingfu to Qu. Duke Huan of Qi (Ai Jiang's home state) intervened at this point, installing Duke Xi as the ruler of Lu, and in 659 the men of Qi caught Ai Jiang, killed her, and took her body back to Qi. However, at the request of Duke Xi her body was returned to Lu, where it was buried. In 652, her ancestral tablet was placed in the Grand Temple during the *di* sacrifice, an act that later commentators claimed was improper due to the circumstances of her death and burial. The author of the *Zuo zhuan* commented that Qi had been "too severe" in killing Ai Jiang because she should have been dealt with by her husband's house of Lu, not her natal house of Qi.

In *Biographies of Eminent Women* (Lienü zhuan), where her biography is included in "Biographies of Pernicious and Depraved Women," Ai Jiang is described as proud, lustful, corrupt, evil, and perverse.

Constance A. COOK

Chunqiu and *Zuo zhuan*. Zhuang 22, 24, Min 2, Xi 1, 2, 8. Taipei: Fenghuang chubanshe, 1977. Vol. 1, 3.59, 70–71; 4.8, 14; 5.1, 4–5, 45.

Legge, James, trans. *The Chinese Classics, Vol. 5: The Ch'un ts'ew, with the Tso chuen*. Hong Kong: Hong Kong University Press, 1960; 1970, 101, 108, 126–36, 150–51.

Liu Xiang. *Lienü zhuan*. Sibubeiyao ed., 7.4a–b.

O'Hara, Albert R. *The Position of Woman in Early China According to the Lieh Nü Chuan, "The Biographies of Chinese Women."* Taipei: Mei Ya, 1971; 1978, 194–96.

Takikawa Kametarō. *Shiki kaichū kōshō* [*Shi ji*]. Taipei: Hongshi, 1977, 33.31–34.

Aliao: *see* Yue Woman

B

Bao Si, Wife of King You of Zhou

Bao Si (the Woman of the Si Clan of Bao), fl. eighth century B.C.E., was the favored wife of King You (You Wang, r. 781–771 B.C.E.) of Zhou, in central China. She is blamed for the downfall of the Zhou house.

Legend has it that Bao Si was responsible for King You setting aside his Queen Shen, a daughter of the Marquis of Shen, and replacing the legitimate heir apparent with Bao Si's son, Bo Fu. Bao Si's evil nature was attributed to her natal house of Bao (in the southeast of present-day Shaanxi Province), which originated at the end of the Xia dynasty (c. 2100–1600 B.C.E.) when the spit of two dragons, named The Two Lords of Bao, was sealed in a vessel. It was not until the reign of King Li of Zhou (r. 878–841) that someone dared open the vessel, causing spit to flow out and fill the room. King Li had women undress and shout at it, believing this would stop its flow, but to no avail, for it changed into a dark tortoise (one source says a black

snake), which entered the women's quarters and impregnated a virgin concubine of about seven years of age. She did not become pregnant immediately: *Biographies of Eminent Women* (Lienü zhuan) says she became pregnant when she was about fifteen ("when she fixed up her hair as marriageable"), but places this event at least fourteen years after her impregnation at seven. Nevertheless, she bore the child during the time of King Xuan (Xuan Wang, r. 827–781), but fearing it, she cast it out onto the road to die; this infant was Bao Si. Two fugitives saved the infant and took her with them to Bao, where she grew into a very beautiful young woman. Because of her beauty, a prince of Bao who had committed some crime gave her to King You to avoid punishment.

King You was warned against Bao Si but he nevertheless took her as his wife and was, in the words of later commentators, "led astray" by her. In an effort to make her laugh, he repeatedly lit beacon fires to summon the lords to come to protect Zhou from supposed invaders. When the Marquis of Shen joined forces with western barbarian tribes and finally did attack in revenge for the improper dismissal of his daughter, Queen Shen, the house of Zhou was defeated because the protecting lords did not believe King You's signals were genuine and were no longer prepared to respond. King You was killed in the attack, Bao Si was captured, and the nobles were reconciled with Zhou. Bao Si's name is forever associated with beautiful women and the fall of dynasties, and her biography is included in "Biographies of Pernicious and Depraved Women" in *Biographies of Eminent Women*.

Constance A. COOK

Guoyu. "Jinyu" 1. Sibubeiyao ed., 7.2b.

Liu Xiang. *Lienü zhuan*. Sibubeiyao ed., 7.2b–3a.

O'Hara, Albert R. *The Position of Woman in Early China According to the Lieh Nü Chuan, "The Biographies of Chinese Women."* Taipei: Mei Ya, 1971; 1978, 189–92.

Qu Wanli, ed. *Shi jing shiyi*. "Zheng yue," Mao no. 192. Taipei: Huagang, 1977, 152–55.

Takikawa Kametarō, *Shiki kaichū kōshō* [*Shi ji*]. Taipei: Hongshi, 1977, 4.64–66.

Bo Ji, Wife of Duke Gong of Song

Bo Ji, the Older Woman of the Ji Clan (Song Gong Bo Ji), fl. early sixth century B.C.E., was the daughter of Duke Xuan (Xuan Gong, r. 608–591 B.C.E.) and Mu Jiang (*q.v.*) of the small state of Lu (in present-day Shandong Province) and a younger sister of Duke Cheng (Cheng Gong, r. 590–573). She is credited with unwavering obedience to the rules of propriety for women.

The first instance of her devotion to propriety related to her marriage in 582 to Duke Gong (Gong Gong, r. 588–575) of Song, a state that was slightly larger than and just to the south of Lu. Her intended husband did not come personally to welcome her when she arrived as a bride and, perceiving this to be a slight and a breach of protocol, she later refused to attend the ancestral temple for the completion of the marriage rites. Only after her widowed mother intervened did she comply. The second, fatal, instance took place in 543. The house in which she was staying caught fire one night, but she refused to leave until the matron and the governess arrived to

accompany her out of the building, as required by the rules of righteousness. The matron arrived in time, but the governess did not and Bo Ji chose to remain and die in the fire, thereby attaining glory in the eyes of later Confucian scholars like Liu Xiang, author of *Biographies of Eminent Women* (Lienü zhuan). The fact that Liu Xiang praised this kind of extreme behavior on the part of women must surely have contributed to the appearance in late imperial China of the chastity cult. It is said that the state of Song was indemnified for Bo Ji's death while she herself was immortalized when her biography was included in "Biographies of the Chaste and Obedient" in *Biographies of Eminent Women*.

Bo Ji's death in the fire is also recorded in the *Zuo zhuan*, where the comment is made that in insisting on waiting for instructions at a time of crisis she had behaved more like a young girl than a married woman. In other words, she would have been justified in leaving the burning house alone: she had been a widow for nearly thirty years and must have been in her fifties at the time of her death.

Constance A. COOK

Chunqiu and *Zuo zhuan*. Cheng 9, Xiang 30. *Chunqiu jing zhuan yinde*. Shanghai: Guji shudian, 1983, 228, 330.

Legge, James, trans. *The Chinese Classics, Vol. 5: The Ch'un ts'ew, with the Tso chuen*. Hong Kong: Hong Kong University Press, 1960; 1970, 555, 556.

Liu Xiang. *Lienü zhuan*. Sibubeiyao ed., 4.1b–2a.

O'Hara, Albert R. *The Position of Woman in Early China According to the Lieh Nü Chuan, "The Biographies of Chinese Women."* Taipei: Mei Ya, 1971; 1978, 103–6.

Bo Ying, Wife of King Ping of Chu

Bo Ying (Chu Ping Bo Ying), fl. sixth century B.C.E., belonged to the Ying clan and was the daughter of a duke, possibly Duke Ai (Ai Gong, r. 538–501 B.C.E.), of Qin (present-day Shaanxi Province). She was married out to King Ping (Ping Wang, r. 528–516 B.C.E.) of Chu, a large state in what is now central China north of the Yangzi River, and her son became the ruler of Chu as King Zhao (Zhao Wang, r. 515–489 B.C.E.) upon the death of his father. When Wu (a state in the eastern region of present-day Jiangsu and Anhui provinces) captured the Chu capital of Ying (in present-day Hubei Province), King Zhao fled to his mother's homeland of Qin in the northwest. Upon entering the capital, the victorious king of Wu took for himself all of King Zhao's concubines and was about to take King Zhao's mother as well. With great courage, however, she took up a sword and threatened suicide: "All you desire to get from me is pleasure; if you draw near to me, I will die. What pleasure will you have, if you first kill me?" Admonishing the king of Wu for having cast aside his principles, she told him that for a woman to "have one husband is to be exalted, to have two husbands is to be disgraced" (O'Hara, 116), and that she would die if necessary to preserve her chastity. The shamed victor placed her under guard in the women's quarters for a month, by which time her son had returned with reinforcements. She is praised for being constant in her devotion to one husband and is certainly to be admired for her courageous

refusal to submit meekly to what would now be considered rape. Her biography is included in “Biographies of the Chaste and Obedient” in *Biographies of Eminent Women* (Lienü zhuan).

Constance A. COOK

Liu Xiang. *Lienü zhuan*. Sibubeiyao ed., 4.5b–6a.

O'Hara, Albert R. *The Position of Woman in Early China According to the Lieh Nü Chuan, "The Biographies of Chinese Women."* Taipei: Mei Ya, 1971; 1978, 115–17.

The Bow Artisan of Jin's Wife

The Wife of the Bow Artisan of Jin (Jin Gonggong Qi), fl. sixth century B.C.E., was the daughter of an official in the state of Jin (in the north of the present-day provinces of Shanxi-Hebei). She saved her husband, who was the bow-maker for Duke Ping (Ping Gong, r. 557–532 B.C.E.), from execution by explaining to the duke that it was not because of the quality of the bow her husband had made that the Duke's arrows did not pierce the target but because of the duke's poor technique. She taught the duke proper technique, and so pleased was he with his subsequent success that he rewarded her with money and released her husband. Her biography is included in “Biographies of Those Able in Reasoning and Understanding” in *Biographies of Eminent Women* (Lienü zhuan).

Constance A. COOK

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Bow-Maker of Chin, The Wife of the: see The Bow Artisan of Jin's Wife

C

Cai Ren zhi Qi: see Man of Cai's Wife

Cao Xi zhi Qi: see Xi Clan Head's Wife

Chao She, The Wife of: see General Zhao Gua's Mother

Chao, Wife of the King of Tai, The Lady née: see Zhao, Wife of the King of Dai

Charioteer of the Minister of Ch'i, Wife of: see Wife of the Chariot Driver for Yanzi, Minister of Qi

Chi, née Fan of King Chuang of Ch'u: see Fan Ji, Wife of King Zhuang of Chu

Chi of Duke Mu of Ch'in: see Ji-Clan Woman, Wife of Duke Mu of Qin

Chi of Wei, Wife of Duke Huan of Ch'i: see Wei Ji, Wife of Duke Huan of Qi

Ch'i Shih of Lu, The Woman of: see Qishi Woman of Lu

Chiang I of Ch'u, The Mother of: see Jiang Yi of Chu's Mother

Chiang of Ch'i, Wife of Duke Wen of Chin: see Jiang-Clan Woman of Qi, Wife of Duke Wen of Jin

Chiang of Ch'u, the Chaste, of Chao: see Pure Jiang, Wife of King Zhao of Chu

Chiang of Duke Hsuan of Wei: see Xuan Jiang, Wife of Duke Xuan of Wei

Chiang, Queen of King Hsüan of the Chou Dynasty: see Jiang, Queen of King Xuan of Zhou

Chiang Yuan: see Tai Jiang

Chieh Yü of the Kingdom of Ch'u, The Wife of: see Jieyu's Wife, and The Wife of Yuling Zizhong of Chu

Ch'ien Lou of Lu, The Wife of: see Qian Lou of Lu's Wife

Chien Ti, the Mother of Hsieh: see Jiandi

Ching Chiang née Chi of the State of Lu: see Jing Jiang

Ching, the Concubine of Kuan Chung of Ch'i: see Jing, Concubine of Minister Guan Zhong of Qi

Ch'iu of Lu, The Chaste Wife of: see Qiu Hu's Wife, the Pure Woman

Chong Er, Wife of: see Jiang-Clan Woman of Qi, Wife of Duke Wen of Jin

Chou Family, The Three Mothers of the: see Tai Jiang: Tai Ren; Tai Si, Wife of King Wen of Zhou

Chou-nan, The Woman of: see The Official from Zhounan's Wife

- Chu Cheng Zheng Mao:** *see* Zheng Mao, Wife of King Cheng of Chu
- Chu Chu Zhuang Xing:** *see* Zhuang Zhi, Wife of King Qingxiang of Chu
- Chu Jiang Yi Mu:** *see* Jiang Yi of Chu's Mother
- Chu Jieyu Qi:** *see* Jieyu's Wife, and The Wife of Yuling Zizhong of Chu
- Chu Lao Lai Qi:** *see* Lao Laizi's Wife
- Chu of Chou, The Faithful Maid Servant of:** *see* The Loyal Maid of Zhu of Zhou
- Chu Ping Bo Ying:** *see* Bo Ying, Wife of King Ping of Chu
- Ch'ü Wu of Wei, The Old Woman of:** *see* The Crone of Quwo of Wei
- Chu Ye Bian Nü:** *see* Discerning Woman of the Chu Wilds
- Chu Yuling Qi:** *see* Jieyu's Wife, and The Wife of Yuling Zizhong of Chu
- Chu Zhao Yue Ji:** *see* Yue Ji, Wife of King Zhao of Chu
- Chu Zhao Zhen Jiang:** *see* Pure Jiang, Wife of King Zhao of Chu
- Chu Zhuang Fan Ji:** *see* Fan Ji, Wife of King Zhuang of Chu
- Chuan, the Woman of the Ferry in Chao:** *see* Juan, Daughter of an Official of the Ford of Zhao
- Chuang, a Woman of Ch'u, The Niece of:** *see* Zhuang Zhi, Wife of King Qingxiang of Chu
- Chuang Chiang:** *see* Instructress for the Daughter of Qi
- Chuang of Li, The Wife of Duke:** *see* Duke Zhuang of Li's Wife
- Chuang of Wei, Wife of Duke:** *see* Instructress for the Daughter of Qi
- Chung Tzu, Wife of Duke Ling of Ch'i:** *see* Zhong Zi, Wife of Duke Ling of Qi
- Chung-li Ch'un of Ch'i:** *see* Zhongli Chun of Qi, Wife of King Xuan of Qi
- Concubine née Yu of Wei of Ch'i, The:** *see* Yu Ji, Wife of King Wei of Qi

The Crone of Quwo of Wei

The Crone of Quwo (Wei Quwo Fu), fl. late fourth century B.C.E., lived in Quwo in the state of Wei (in present-day Shaanxi Province) during the time of King Ai (Ai Wang, r. 318–296 B.C.E.). Her son, Ru'er, a minister in the government, did not dare censure King Ai when he took for himself the beautiful young woman sent in marriage to his son and heir apparent Zheng. The Crone described the king as “a mediocre man” who lacked discretion and righteousness and told her son Ru'er it was his duty as a loyal subject to admonish the ruler. Ru'er claimed he could not find the opportunity to broach the subject, however, and let it rest when he was sent as an envoy to the state of Qi (in present-day Shandong Province). Concerned that Wei was surrounded by powerful enemies, The Crone gained an audience with the king and explained the proper relations between the sexes. She told him he had “disrupted the basic principles of man, and . . . cast aside the duties of governmental principles” (O'Hara, 99). Without demurring, the king gave the concubine back to his son, rewarded The Crone with grain, and promoted Ru'er to the nobility. Thereafter, King Ai was said to have been “without hostile soldiers about him” (O'Hara, 100). While it is highly likely that the long-winded sermon attributed to The Crone of Quwo was composed later by highly educated Confucian scholars, The Crone herself appears to have been a historical character who may well have taken the courageous step of confronting her ruler about his unacceptable behavior. Her biography is included in “Biographies of the Benign and Wise” in *Biographies of Eminent Women* (Lienü zhuan).

Constance A. COOK

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O'Hara, Albert R., *The Position of Woman in Early China According to the Lieh Nü Chuan*, “*The Biographies of Chinese Women*.” Taipei: Mei Ya, 1971; 1978, 97–100.

D

Da Si: *see* **Tai Si, Wife of King Wen of Zhou**

Dai Zhao Furen: *see* **Zhao, Wife of the King of Dai**

Dazi, Conqueror of Tao, The Wife of: *see* **Dazi of Tao's Wife**

Dazi of Tao's Wife

The Wife of Dazi (Tao Dazi Qi), dates unknown, was married to a man named Dazi who had taken several years to subjugate Tao (in present-day Shanxi Province) before becoming a powerful official of the state. He did not, however, enjoy a good reputation, and his wife is remembered for admonishing him as being a man of little talent and merit who had become wealthy at the expense of the people: “My husband's ability is small and his position great; this is called ‘stirring up trouble.’ . . . At present, my

husband is ruling Tao [as a high official]. His family is wealthy and the kingdom is poor” (O’Hara, 63–64). She predicted that ruin would come to one such as he, who was neither respected by his ruler nor loved by the people, and she fled with her son when her mother-in-law angrily threw her out. When Dazi and his family were eventually overthrown and killed, as she had foreseen, the wife returned to care for her mother-in-law, the only member of the family to have been spared and, ironically, the woman who had forced her to flee in the first place. This tale commends the Wife of Dazi for her foresight and outspokenness; more importantly, however, it commends her for returning to care for her elderly mother-in-law, thus fulfilling the duty of a woman toward the family into which she marries. Her story is included in “Biographies of the Virtuous and Wise” in *Biographies of Eminent Women* (Lienü zhuan).

Constance A. COOK

Liu Xiang. *Lienü zhuan*. Sibubeiyao ed., 2.6a–b.

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Deng Man: see Man-Clan Woman of Deng, Wife of King Wu of Chu

Ding Jiang, Wife of Duke Ding of Wei

Ding Jiang (Wei Gu Ding Jiang) was a woman of the Jiang clan and an Elder Female of Wei. She was the wife of Ding (r. 588–577 B.C.E.), the ruler of Wei, a state located in the region bounded by the present-day provinces of Henan, Shaanxi, Shanxi, and Hebei. Ding Jiang’s son died very soon after he married and her daughter-in-law remained childless. Ding Jiang accompanied her daughter-in-law part of the way as the young woman set out to return to her natal home, and the poem she composed at their sad parting outside the city has been preserved in *The Book of Songs* (Shi jing):

Swallow, swallow, on your flight,
 Now up, now down.
 Our lady that goes home,
 Far we go with her.
 Gaze after her, cannot see her,
 And stand here weeping. (Waley, 107)

Ding Jiang was intelligent, politically aware, and capable of advising her husband to agree when the powerful minister Sun Linfu wanted to return to Wei from exile in Jin. Despite her son having died young, she remained a powerful presence in Wei after her husband’s death. The next ruler, the son of one of her husband’s concubines, was a cruel and violent man who treated her poorly; Ding Jiang was able to have him exiled because of his violent behavior and to set up his younger brother as ruler. After Wei had successfully deflected an invasion by the state of Zheng in 563 B.C.E., Sun Linfu, the minister she had advised her husband to allow to return to Wei, consulted her about the proper interpreta-