

The *i-yu* day, the thirteenth of the fourth moon<sup>1</sup>, of which the first day is *kuei-yu*, in the *mou-ch'ên* year, the seventh of *Yen-ho*<sup>2</sup>:—T'ai-ming was the wife of the late Chang Shu-ch'ing, and daughter of the Lady [ ]<sup>3</sup>; her disposition was pure and virtuous, her conduct habitually honest and straightforward. In her the four virtues<sup>4</sup> were inwardly blended, and excellent reports of her were published abroad. She was able to . . . keep the Nine Agnates<sup>5</sup> in accord, and to preserve harmony amongst the Five Relations<sup>6</sup>. When young, she served<sup>7</sup> her husband's father and mother, gaining a reputation for respectful obedience; at a maturer age she gave instruction in the women's quarters, and was free from any imputation of careless speech. One might truly call her 'a modest, retiring, virtuous young lady'<sup>8</sup>, and a worthy helpmate for Mr. Chang. She should have been allotted a lengthy span of years, so that her light [might have effected] a great transformation<sup>9</sup>; but Heaven could not spare her long<sup>10</sup>, and all too soon she passed away. Her kinsfolk, sorrowing. . . . At the age of thirty-eight, she was encoffined and buried in this grave.

## II. Ast. ix. 3. (Transcript only.)

之十昌郎十歲延  
墓三唐王二正壽  
表殯氏伯日月二  
也葬春瑜丁丙年  
斯秋妻未申乙  
墓七晉中朔酉

<sup>1</sup> The cyclical names of the days show that not the fourth moon, but the intercalary third moon is meant.

<sup>2</sup> 2 May, 608. For the dates of the sovereigns that reigned in Kao-ch'ang from A.D. 507 to 641, see Maspero's note in BEFEO, XV. 4, pp. 57 seq.

<sup>3</sup> The character is uncertain, neither photograph nor transcript being clear; but the latter seems to suggest 翹 Ch'ü, the family name of the Kao-ch'ang dynasty just mentioned, which occurs again in Nos. IV and IX.

<sup>4</sup> There are several categories thus named: in *Tso chuan*, 僖公 XXIV, § 2, they are enumerated as (1) 庸勳 employing the meritorious; (2) 親親 showing affection to one's relatives; (3) 暱近 cultivating the acquaintance of those near at hand; (4) 尊賢 honouring the worthy. Then we have the group 仁 Love, 禮 Propriety, 義 Conscientiousness, and 智 Wisdom, corresponding to the universal principles of 元, 亨, 利, and 貞 in the *I ching*; and the less familiar series 孝 filial piety, 弟 fraternal affection, 信 truth, and 忠 loyalty, in the *Ta tai li*. But it is probable that the author of this inscription was thinking rather of the 四行 'four departments of [wifely] conduct', as laid down in Pan Chao's 女誡 'Admonitions to Women'. These were (1) chastity and docility (婦德); (2) fair speech (婦言); (3) pleasant demeanour (婦容); (4) skill in weaving silk and hemp (婦功).

<sup>5</sup> For the earliest mention of the Nine Agnates, see *Shu Ching*, I. 2. Interpretations differ, but they are usually taken to be consanguineous relatives: (1) great-great-grandfather; (2) great-grandfather; (3) grandfather; (4) father; (5) self; (6) son; (7) grandson; (8) great-grandson; (9) great-great-grandson. Or collaterally, the cousins descended from the same great-great-grandfather. In 白虎通 *Po hu tung*, on the other hand, the Nine comprise four of one's father's relatives, three of one's mother's, and two of one's wife's.

<sup>6</sup> I have not met this category elsewhere, though 六親 'The Six Relations' is common enough. The latter are generally taken to be father, son, elder brother, younger brother, husband, wife. (See commentary by 王弼 Wang Pi on *Lao tzü*, XVIII.) In the present passage, of course, both 九族 and 五親 are used vaguely for relations in general, especially those living together under one roof.

<sup>7</sup> 仕 for 事.

<sup>8</sup> A quotation from Odes, I. 1. i. 1.

<sup>9</sup> Apparently referring to her moral influence.

<sup>10</sup> Cf. *Tso chuan*, 哀公 XVI, § 3: 昊天不弔, 不憇遺一老 'Heaven gives me no comfort, and has not seen fit to spare me this one aged Minister [Confucius]'. This is probably an echo of the similar passage in Odes, II, 4. ix. 6.