

親○	○泣	月二	貞昌	○
○命	母停	十年	明縣	童
志盡	儀歌	八九	爲人	氏
	可以	日月	志也	○
路氣	紀十	丑上	恭幼	○
泣疾	嘉二	辰旬	慎○	○
稱○	猷月	卒○	在○	
○	○四	於○	○	○
	日○	○	○	
	葬室	○		
	○	○		
	○	○		

The Lady T'ung<sup>1</sup>, [wife] of [Fan Yen-]shih, a former official<sup>2</sup> . . .

This lady . . . was styled [Chên-]ying, and was a native of Kao-ch'ang Hsien in Hsi-chou. When young, . . . ; [in all her] conduct there was no [shortcoming<sup>3</sup>], her forms of speech<sup>4</sup> were noised abroad. When she came amongst her [husband's] kin<sup>5</sup>, she made purity and brightness<sup>6</sup> her aim, [cherished<sup>7</sup>] the virtues of respect and attentiveness, was . . . hard-working and free from perversity—a noble lady<sup>8</sup> who gratified the wishes of her mother-in-law<sup>9</sup>.

<sup>1</sup> This is the same lady that appears as 董氏 Lady Tung in the colophon numbered Ast. ix. 2. 053, so that 童 is probably a mistake of the transcriber. From the same source we are able to reconstruct the name of the husband 范延仕 Fan Yen-shih, whose own memorial inscription is No. XII of this series, and the lady's religious 'style' 眞英 Chên-ying, which was assumed when she became a lay member of the Buddhist Church.

<sup>2</sup> No reference is made in No. XII to his having held any official post.

<sup>3</sup> Restoring the text so as to read 一行不虧.

<sup>4</sup> 言軌 *yen kuei* is a curious expression which seems the more suspicious because of the similar-sounding 言歸 that follows.

<sup>5</sup> These words so obviously refer to her marriage that I am driven to conjecture 夫族 instead of the more familiar 宗族. In *Odes*, II. 4. iii. 1, we have the lines 言旋言歸, 復我邦族, but there the speaker is a wife who wishes to return to her own kith and kin. Strictly speaking, 于 (not 言) 歸 should be used of marriage: see *Odes*, I. 1. vi.

<sup>6</sup> Predicated of the sun and moon in the *I ching*.

<sup>7</sup> The missing word may be 懷: 'in her bosom'.

<sup>8</sup> Literally, 'a Chi or a Chiang'. 姬 was the clan name of the Yellow Emperor, derived from a river, which was after-

wards inherited by the House of 周 Chou. Similarly, 姜 was the clan name of the Emperor Shên Nung, also derived from a river; it was inherited by the ruling house of 齊 Ch'i. These were the two noblest surnames of ancient China. See the quotation from an ode, now lost, in *Tso Chuan*, 成公 IX, § 10: 雖有姬姜, 無棄蕉萃 'Though your wife be a Chi or a Chiang, do not slight the sons of toil.' Thus 姬姜 came to be used as a complimentary epithet for any great lady.

The present passage, however, is complicated by a further allusion to 列女傳 *Lieh nü chuan*, ch. v, f. 27, which throws light on the following words 養志. We read there that the wife of one 姜詩 Chiang Shih was most attentive to the wants of her mother-in-law, and used to rise at cock-crow in order to bring her fresh drinking-water from a river seven *li* distant. Once, however, she was prevented by stormy weather, and her husband sent her away in disgrace. She took lodging in a neighbour's house, and with the proceeds of her spinning purchased delicacies which she got her friend to convey regularly to her mother-in-law. At last the latter made inquiries, and discovered to her shame who the donor was, whereupon the wife was taken back. Shortly after, a spring of fresh water gushed forth near the house—heaven's recompense for such filial devotion.

<sup>9</sup> 養志 'nourishing the will', as opposed to nourishing the body only: see Mencius, IV. 1. xix. 3.