

north-west of the city according to the primordial rites. Alas and alack! The following inscription has been made for his tomb<sup>1</sup>.

XIII. Ast. iv. 1. (Transcript and good photograph, Pl. CXXVII.)

憑	奄	殯	之	城	貳	神
所	久	埋	靈	城	拾	功
神	依	子	武	正	上	捌
貳	孫	城	月	輕	日	年
年	迷	東	貳	車	景	臘
臘	或	北	日	都	丁	月
月	不	四	亡	尉	西	戊
貳	分	里	春	前	州	戊
拾	今	恐	秋	城	高	朔
捌	立	後	七	主	昌	
日	此	歲	十	范	縣	
葬	至	月	有	羔	武	
	後	四				

The twenty-eighth day, *ching-ting*<sup>2</sup>, of the sacrificial moon, the first day of which is *mou-hsü*<sup>3</sup>, in the second year of *Shên-kung*<sup>4</sup>.

The spirit of Fan Kao, commander of light chariots in the city of Wu-ch'êng in Kao-ch'ang Hsien, Hsi-chou, and formerly chief of the city walls<sup>5</sup>, departed on the second day of the first moon<sup>6</sup>. His age was seventy-four. He was encoffined and interred four *li* north-east of Wu-ch'êng. For fear lest his descendants at some distant time in the future should be in doubt as to the exact year and month [of his decease and burial], the present tablet has been erected as trustworthy evidence.

He was buried on the twenty-eighth day of the sacrificial moon of the second year of *Shên-kung*.

<sup>1</sup> Cf. No. VIII. But here the verses are wanting.

<sup>2</sup> 景 was commonly substituted for 丙, which was taboo under the T'ang dynasty. 丙 and 丁 are the third and fourth of the 'celestial stems', and according to *Li chi*, IV, 3-4, they designate the days of the three summer months. Here it is obviously a name for the twenty-eighth day of the sacrificial moon: this may be one of the calendaric innovations of the Empress Wu (see note 4).

<sup>3</sup> This does not agree with Père Hoang's tables. The mistake may have arisen from confusion with the cyclical name of the year, which happens in 698 to be *mou-hsü*.

<sup>4</sup> 14 February, 698. This date falls within the reign of the usurping Empress, Wu Tsê-t'ien, and accordingly we find that her peculiar characters are substituted for 年, 月,

日 and 正. In conformity with the new regulations which remained in force from 690 to 704, the year began with what had previously been the eleventh moon, under the name of 'initial moon'. This was followed by the twelfth or 'sacrificial moon', and then only came the 一月 'first moon'.

The reign-period *Shên-kung* did not extend into a second year, but lasted only from the beginning of the ninth to the end of the intercalary tenth moon of 丁酉 (September 21-December 19, 697). Hence we may infer that the adoption of the new year-title in September was known in Kao-ch'ang by the following February, but not the further change which took place in December.

<sup>5</sup> I take this to mean, 'in charge of the fortifications'.

<sup>6</sup> 21 December, 697.