

THE CONSTRUCTION OF THE YIH KING.— In the *China Review* (Vol. XIV, p. 17), I analysed the structure of the Yü-king, showing that it consisted, first, of an archaic ballad and, second, of an ancient commentary; the two, however, so amalgamated, and jumbled together that they have been handed down as one. The same structure is to be noted in the earlier books of the Shü as in the Shuntien where we read:

在璿璣玉衡  
以齊七政

His attributes were the revolving sphere and jumbled bar.

By means of which he regulated the seven storms.

Following this clue we can continue it throughout the chapter.

It is however in the Yih that this jumble has become most marked, so marked in fact that once pointed out it seems impossible to pass it over. Professor de Lacouperie seems to have been the first to note it, but he founded on it the quaint idea that the text of the Yih was a dictionary, an idea, however, he has not persevered in.

Besides its numerous commentaries, from the Siang 象 to the various appendices, the Yih may be said to consist of three parts, the hexagrams, the old text and the indications. Unfortunately neither the Siang nor any of the other appendices throws the slightest light on the structure. They are the feeblest of paraphrases and utterly beneath contempt, as any one may see in Dr. Legge's translations. Confucius is reported to have said, were he to study the Yih for fifty years he would still be liable to error, and this is the key to the commentators, who have striven, as in the kindred case of the Ch'un-ts'iu, to make the Yih into an ethical canon, beneath whose symbols lay hid the secrets of a moral philosophy.

The origin of the hexagrams is ascribed to Fuhü 伏羲 or Paohü 庖羲, the Chinese Sage, who had for his ministers the clouds and his winged messengers the winds

of heaven—in other words, is unknown. They were first said to have been eight, which we may well believe, and to have been given on the banks of the rivers Lo and the Ho in a mysterious manner, by means of a map carried by a dragon horse. This is only another way of saying things were synchronous with the earliest civilisation of China, which spread from the banks of the Lo in the present Hunan.

It is noteworthy that, except in one doubtful instance above quoted,\* the name of the Yih does not occur in the four specially Confucian books. It as yet existed only by being handed down by the professional diviners as their stock-in-trade, and neither they, nor indeed any one else, had ever thought of turning it into a classic 經, that absurdity being for a later age. The use of divination was however common, and we find the Shu, V. 4, enjoining the appointment of public diviners, 卜筮人. The word for divining, *putish*, comes from one of those numerous words which we find reaching from ocean to ocean. It is in fact the exact analogue of German *fragen* and originally meant to ask, pray, and hence in Chinese to ask the oracle. Two methods seem to have been in use; one the tortoise, the other the sacrificial grass. With regard to the former the method of operation was to scorch the shell over a slow fire till it cracked, and from the direction of the cracks the response was judged favourable or the reverse. The grass seems to have been cut in lengths; these were manipulated with certain ceremonies, and six drawn and arranged in the form of a hexagram. The soothsayer then repeated the memorial words attached to each line till something supposed to have a bearing on the question asked turned up. He then repeated the attached cues which were, as we shall see, of varied nature, but most frequently consisted of words like 吉 lucky, 利 profitable in the reverse, or such phrases as 涉大川 cross great streams, &c.

\* Lun-yü, VII, 16.

In the manipulation of the tortoise we see the origin of the fable of the spirit horse and the Ho, and it seems hardly going too far to connect the grass stems with the ancient Indian Kuçā or sacrificial grass.

From all analogy the memorial words attached to each of the hexagrams must have been in some sort of verse, the better to aid the memory of the soothsayer. The Yih, as we have it, is certainly not mystified and we fail to find any indication of rythm. This, however, is not conclusive. As in the Ch'un-ts'iu so in the Yih we find an almost identical paucity of characters, and when we examine further we discover the absence of verbs and particles. The characters in fact represent things not words; and in both cases the reciter must have clothed the bare verses with the ornaments of syntax. Thus it was that Confucius in the case of the Ch'un-ts'iu had to supplement it with oral teaching, which, reduced to writing in the second century after his death, resulted in the Tso-chwan the 'assisting narrative.' In the case of the Yih no one appeared to perform the same task for the versicles while their memory was yet green. With their disuse their meaning was forgotten and text and cues were jumbled together into one meaningless whole. The rythm of the original was thus marked, and great and unintelligible gaps were left in what survived.

At the time of the recension of the Tso-chwan the editor had still some knowledge of the old method of divination, and several times alludes to it. Thus in Chap. III, year 22, we find the Prince of Ch'en consulting the lots. He drew the 20th diagram 觀 Kwen. Where this interchanged with Pi 否, the 12th, *i.e.*, the fourth line, he found the expression 觀國之光. 'He beheld the glory of the State.' The cue to this was 利用賓于王, 'It is profitable to be a king's guest,' and he drew his conclusions accordingly, much as in the middle ages in Europe the superstitious made use of the *Sortes Vergilianae*.

In Chapter X., year 29, we have the first diagram K'ien given at length. An enquiry is made of the State remembrancers why now-a-days there are no dragons. The reply is given 'because you don't know how to take care of them.' Apropos of the enquiry, the diagram 乾 is quoted nearly as we still have it.

	6	5	2	1
龍	見	九	飛	見
戰	羣	龍	龍	龍
于	吉	有	在	勿
野	龍	悔	天	用
	無	首		

Of these six the first four are still in the first hexagram in the order of line 1, 2, 5 and 6; the fifth forms awkwardly a seventh supernumerary line, while the sixth in our present books has been transferred to the end of the second hexagram 坤 K'wen. The arrangement of the lines according to the Tso-chwan is more logical and connected than in the published editions of the Yih, so that we may expect in the present text to find many corruptions and irregularities.

For the reason stated above, namely the want of verbs and particles, it is of course impossible to translate the diagram. Those who wish to do so may add the missing lines according to their fancy. Such attempts however belong to the realm not of translation but of paraphrase, a process unfortunately much affected by Chinese scholars of every age. No hint nor allusion occurs in the Tso-chwan as to the existence of any Siang, Twan or other appendix to the Yih, and this, added to the internal evidence of the language and contents, may be taken as conclusive proof that 200 B.C. they were not in existence. We may in full relegate them to the period of the early Han when the mistaken zeal of the emperors forced the growth of a crop of weeds and barefaced forgeries, which has ever since stood in the way of rational research into the few fragments of antiquity that have survived.

All the hexagrams are not, however, so elliptic as the first, and some of them are sufficiently full to enable us to arrive at a fair knowledge of the contents of the memorial versicles. We may then take a few at random and see what we can learn of their contents. As an appendix I give in full an analysis and translation as closely as possible of the 36th diagram, the 明夷 Ming-I, which will sufficiently illustrate the construction generally. The memorial versicles will be found generally to refer to ordinary occurrences in the daily life of the early settlers. Exogamy has always been one of the most marked of Chinese practices. Even at the present day the marriage of two individuals of the same surname is strictly forbidden; in the visit of the bridegroom's friends to the house of the bride, and her escort to her husband's home we have a long lingering survival of the practice of marriage by capture. As we ascend in time, we find these traces growing stronger; thus the Shi, I, 2, I, sings:—

In yonder nest the magpie dwells,  
The dove must be his mate;  
His chosen bride to show his home,  
A hundred chariots wait.

In yonder nest the magpie dwells,  
The dove his home must show,  
His chosen bride to her new home  
The hundred chariots wait.

In yonder nest the magpie dwells;  
The dove, a bride forlorn,  
To her new home, to her new caves  
The chariots home have borne.

Even more definite is the Shang-shang-che-hwa (Shi, II. 6. X.) the last verse of which tells us:—

Now right, now left his chariot hies,  
Our prince has neared her side.  
Now left, now right the lady lies,  
Our prince has gained his bride.  
Her veil he holds. Ah, lucky fate!  
Like bride—like prince; how well they mate.

The Yih hexagram 3 under the title of 屯 Chun, the Assembly Meet, describes a bridal chase.

1. Lusty and vigorous is our well established prince.
2. We meet him at the appointed place, mount our horses in order, and bent on prey set out to capture our future wives.
3. Like the hunted deer dazed they rush into the middle of the forest; our prince all ardent, till we relinquish the chase.
4. We mount our horses, the capture completed, and go.
5. We select our captives, great and small.
6. We place them on our horses weeping and blood-stained.

The sixth describes the unfortunate result of a law suit: even if the complainant be successful he is a marked man. 'Even though he were given at evening the embroidered girdle, in the morning thrice is it carried off.'

The seventh 師, Sze, will bear translation.

1. The host goes forth in regular order amidst the lines; three times the King gives his orders.
2. The force bids fair to be defeated,
3. The left wing is turned.
4. The field is taken, (when)
5. The heir-apparent takes command.
6. Like a great commander he issues his orders; he enters the country, and receives the submission of the people, great and small.

The twenty-eighth, Ta-kwo 大過, great excess, also.

1. For a mat the white rush is best.
2. Like a decayed willow, sending forth shoots, is an old man who has taken a wife.
3. His bodily powers are exhausted.
4. Were they vigorous, it might be different.
5. Like a decayed willow putting forth flowers is an old woman who has taken a young husband.

6. They have passed their proper limit and have destroyed their peace of mind.

We may finish these extracts with a domestic scene. The thirty-seventh, the 家人 Kia-jen, the Family Man, exhibits the interior of a family.

1. Well regulated is the household.
2. In the middle the cooking is going on.
3. The goodman says Ho-ho; the good-wife answers Hi-hi.
4. The family has abundance.
5. He rules it without effort.
6. There is mutual confidence and respect.

The examples I have given by no means exhaust the number of those capable of translation but are sufficient to indicate the general construction. Their main interest of course lies in the glimpses they give us of domestic life amongst the early settlers. Secondary to this is the insight they afford us as to the manner in which 'Classics' were cooked in the second and first centuries B.C.

HEXAGRAM XXXVI. — MING-I.

The Ming-I.

不明晦初登于天後于地 利貞	箕子之明夷 入于左腹獲明夷之心于出門庭 不可疾貞	明夷于南狩得其大首 吉	明夷于左股拯馬仕 主人有言	明夷于飛垂其翼君子于行三日不食有攸往
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The Ming-I are on the wing but their wings will droop. Our prince is on the

move: three days he does not eat, in his anxiety to move.

*The chief mock at him.*

The Ming-I are at his left flank gallantly spurring their horses.

*Fortunate.*

The Ming-I are at the southern hunting ground. He has captured their leader.

*Unsuitable; an unlucky omen.*

Entering at the left flank he surprises the main body of the Ming-I, and drives them out of their camp.

The Ming-I of Ki-tsze.

Before the day dawned, in the darkness they knew not if they were going to heaven or earth.

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## QUERIES.

CHINESE SOCIOLOGY.—An English country gentleman who is so much interested in Chinese sociology as to have endeavoured to apply experimentally some of its principles to certain local affairs in England, is very desirous of obtaining more light on the Chinese family and village system, and will feel deeply indebted to any readers of the *China Review* who may be disposed to supply answers to any of the following queries, or who will volunteer information on points suggested by but not specially formulated in these interrogatories.

Why are consanguineous marriages not allowed among the Chinese?

Description of the exact ceremony for the worship of ancestors.

The nature of or principle underlying the sacrifice to ancestors.

How are ancestral tablets arranged?

How are family records kept? Give samples. When families separate, what happens as to records?

Description of the family burial ground. How long may some have been in continuous existence?

In what order are the burials arranged on the ground?