

and fragments of phrases from which it is difficult to extract any coherent meaning. The extremely able and perspicuous treatment of this oracular and nebulous text by Prof. Jacobi however, brings out the tenets inculcated in a surprisingly intelligible fashion. The minutely careful precautions enjoined on ascetics, in begging, in choice of a lodging, in eating, and in all the affairs of life, are exceedingly interesting and quaint. One doubts however whether they could ever have been fully carried out even by the most conscientious anchorite.

The *Kalpa Sūtra*, a later work, contains, with much repetition and monotonous phrase-making, the lives of the Jinās or successive Heads of the sect. Its date is probably about 514 A.D. Both in this and the *Āchārāṅga*, side by side with the driest technicalities there is a crowd of incidental remarks and allusions which throw a flood of light on the circumstances and conditions of life in ancient India. An extremely amusing picture of that life might be drawn by one who carefully pieced together all these scattered allusions. Their evidently truthful character stands in strange contrast to the as evidently mythical characters of the Tirthakaras or successors of Mahavira, one of whom, Rishabha, lived eight million and odd years, while others are several miles high, and all of them practised the most astounding austerities.

Apart however from these eccentricities, which are not peculiar to Jainism, but exist more or less in all Oriental religions, there is abundant material for studying the rise and growth of a peculiarly interesting and practically important phase of Indian thought, a phase which has had no transitory existence but which exercises as potent an influence upon keen-witted hard-headed merchants of the present day as it did upon dreamy ascetics two thousand years ago.

## II.—CHINA.

### THE ANCIENT CHINESE BOOKS OF DIVINATION.

BY THE RIGHT REVEREND MONSEIGNEUR C. DE HARLEZ, D.D.,

Professor in the University of Louvain.\*

In a former article (published in *The Asiatic Quarterly Review*, vol. vii., no. 14, (April, 1894) pp. 386-395), I dealt with the Yi-King only, and endeavoured to determine its nature and contents and the system which should be followed in its interpretation, according to the intention of its authors. But the Yi-King was not the only book of Divination used in China before the Christian era.

This is proved first from the texts of the Tso-tchuen mentioned in my former article and to which I shall return further on; and next from the express statement of another work of which the perfect authenticity is not

\* Translated from the French by the Rev. J. P. Val d'Eremao, D.D.

quite certain but the evidence of which cannot be passed over in silence. I mean the Tcheu-li,\* in which we read (Book xxiv., Art. 1, Ta-pu, § 2): "The Ta-pu (Grand Augur) is set over the observance of the rules of the 3 yi or the 3 kinds of Changes, of which the first is called Lien-Shan, the second Kuei-tsang, and the third Tcheu-yi." This last mentioned need not detain us: it is the Yi-King of my former article. But what were the other 2 systems, with names quite different? Are we to consider them as special works? or simply as particular methods of interpreting the Yi-King?

A categorical reply is impossible. The books which bore these names no longer exist. We can speak of them only as they are mentioned by Chinese authors; and they are far from being agreed on this subject. Though they all admit that books bearing these names did exist in ancient times, yet this does not settle our question.

According to commentators on the Tcheu-li, the Tchu, the Shu, the Tu-tze-tsiun and other works, it would seem that the Lien Shan, and the Kuei tsang did not differ from the Yi-King except in a different arrangement of chapters. This, at least, is what the Shu and other commentaries of authority declare, when explaining the names of these collections. They derive Lien-Shan—"adjoining mountains"—from Kua LII., *Kan*, which is supposed to have been the first in this book; as its hexagrammatic figure, composed of the trigram  $\text{☶}$  repeated twice, represents mountains. Kuei-tsang—"return to the receptacle,"—they derive from its first Kua having been *Kwen*, representing the Earth,—"the great receptacle to which all things finally return."

We cannot tell how far these statements may be true. The *Tcheu-li* say only that these 3 *methods* (and not *books*) of Divination have for their basis the 8 Kuas, and are, all three, divided into 64 parts. The commentators add that "they do not differ except in the manner of drawing the presage."

We are strongly tempted to laugh at their explanation of the names; for this derivation of the names, especially in the case of the Kuei tsang, is too unlikely to merit serious consideration. That a book should have been called "The Return to the Magazine or Secret Receptacle," because it began with the word "Earth," the great receptacle to which all things return, makes too great a demand on our credulity. As to the *Lien-Shan*, while the commentary Shu only says that it begins with the word *Kan*, which means one or more mountains, others (as, *e.g.*, the Tu-tze-tsiun) give the explanation that "the mountains exhale *Khi*, the ethereal substance which is the foundation of all being,"—which is pure fancy. Equally unlikely are the explanations given for the choice of the initial Kuas, by

\* The Tcheu-li, the first and much more correct name of which is Tcheu Kuan ("the Magistrates of the Tcheus"), is a book describing all the offices and duties, with all their details, as they existed according to its author, under the empire of the Tcheu, the 3rd dynasty, which reigned from 1122 to 255, B.C. This book, re-arranged after the restoration of literature has been held in China as an authentic work of that period. But many things in it are evidently due to the too fertile fancy of its later editors or compilers. See my article *The Tcheu-li*, in *Tung Pao*, 1894.

referring them to the different dynasties, each of which selected a different month for commencing the year. Thus the Tcheus had taken for the beginning of their year the 11th month of which the figure is “Heaven,” which would thence become the first in their book of Divination;—the Yin-shangs, who began their year with the 12th month, would place first the “Earth,” for which the figure is 12;—and so on. I need not weary my readers with more of these useless and tiresome details. (See the Lu-li-tchi.)

Among the various different methods of taking auguries, I consider, as the most probable, that of the Shu, resting on an example taken from the Tso-tchuen. For its better explanation, I must make a short digression on this book, and on the Kuo-Yu,\* a cognate work.

Instances of auguries from a passage chosen by lot out of some book of Divination occur about 20 times in the annals of Tso-kiu-Ming. They may be classed under the 3 following chief heads:—

(1). A passage is drawn by lot directly from some book of augury: it has a complete and intelligible meaning; and the Kuas do not come in at all. Thus in the Tchuang Kong, An. xxii. (671 B.C.) after the marriage of King-Tchong, son of Li Prince of Tsin, the augury indicates (directly and without the intervention of Kuas) the two following verses, reproducing a passage of the Shi-King (iii., 20, viii., sh. 7. 8. 9):—

“The Phoenix and its mate, beginning their flight,  
Sing harmoniously, in sweetest sounds.”

(2). One Kua is drawn by lot, and from that Kua, one sentence, which serves the augur to divine the result of an undertaking. Thus, in the year xv. of Hi-Kong (645 B.C.) at the court of Tsin, the augur Tu-fu drew the Kua *Kū*, and from it the following three verses of four syllables:—

“The 10,000 charriots are thrice repulsed;  
Besides these three defeats  
They capture the Valiant Hu (fox).”

These verses are not found in our Yi-King.

(3). There are drawn by lot two Kuas, differing in only one of their 6 lines; and the desired response is sought in the figure corresponding to the line of the first Kua which has not its like in the second. Thus, in the xvth year of Hi-Kong, an augury was taken at Tsin regarding the marriage of a prince. The lot gave successively the Kuas liv., *Kuei mei* and xxxviii. *Kwei*. The difference, being in the last of the 6 lines, indicated the sentence:—

“The young lady has a basket devoid of fruits.  
The Shi† offers a sheep without blood.”

This text differs from that in our Yi-King only in having the phrases in a different order, and that the word *Kuei* (to kill, to cut in pieces), takes

\* The Kuo-Yu (“State Discourses”) are an historical collection of speeches made by the Princes, and more especially by their advisers, upon State affairs, during the period from the VIIth to the Vth Century, B.C. Their compiler, who is believed to have compiled also the Tso-tchuen, flourished in the Vth or IVth Century, B.C.

† Meaning its keeper or officer.

the place of *tao* (to offer, to present). The two verses have, moreover the particles *Yih* and *Yi* in the middle and at the end.\*

But this is not all. After these lines there follow many others, to which there are no equivalents in our present text.

"Therefore are they without gifts (for offering).  
Our western neighbours have words of reproach.  
But it is impossible to remedy these defects."

After these the augur proceeds to cite,

"The car† has its throng loosened; the fire has burnt his banner,  
In vain they push forward the army; it is defeated at Tsong-Kien."

Nothing of this is found in our *Yi-King*; but a text in Chap. XXXVIII, presents some analogy with the last four verses: "The Chariot is seen to be captured; its bull is taken and dragged away; its rider is ill-used, and has his nose cut off." Except the word *chariot* every point differs. The word *Tsong* occurs indeed in the latter part of the chapter, but in a place where it cannot be considered as a remnant of the mutilated text of the *Tso-tchuen*. Neither chariot nor battle is there treated of; for the literal sense is: The outcast, the rejected, should he meet an honest man, may have happy relations (with him). All care being thrown aside, relatives draw together (bite their own flesh).

Of the three instances which I have given, the first, in which the *Kuas* are not used, does not belong to our subject. In the 3<sup>d</sup> case, the sentence from which the augury is made is got by changing one *Kua* for another; the second, where only one *Kua* is taken, requires no such change. This is what, according to certain commentators, constituted the difference between the *Yi-King* and the other two books, and owing to which it got the name of *Yi* (Book of Changes).

This, however, cannot be true. For in the last cited instance, and in many similar ones besides, the text found under the heading of the *Kuas* does not belong to the *Tcheu-yi*, and must, therefore, have been taken from other collections. For any other conclusion, it would be necessary to suppose that the *Yi-King* of the V<sup>th</sup> Century B.C. had subsequently undergone considerable alteration and abridgment,—a thing which no one, I think, will easily admit.

The *Shu* supposes that auguries were taken from the *Tcheu-yi* by the change of entire lines for broken ones, and *vice versa*; while they were taken from the *Lien-Shan* and the *Kwei-tsang* by a combination of the two lines placed in the only two ways that they could be.‡

The *Kuo-yu* already mentioned also give us an instance in which the augur seeks a reponse without the aid of *Kuas*, and another instance, of a novel type, in which he draws the presage from the title only of the chapter (*i.e.* *Li*, the title of Chapter XXX.), which he takes in the sense of "scattering," and in which he sees a prognostication of the destruction of

\* As the 3 following verses have 4 syllables, it is probable that these also must have had the same number, and that the true text is in the *Yi-King*.

† Perhaps it should be translated "The cars have their thongs," etc.; and it may be a question regarding the whole army.

‡ This is what the numbers 9, 6, and 7, 8 of the *Shu* mean.

the State.\* It is easily seen that we cannot possibly say, whether these sentences used for auguries, inserted in the Tso-tchuen, and of which no trace is found in the Yi-King, did or did not belong to the other two books; or whether there existed yet other books on Divination, from which these sentences may have been taken,—books which have not only been lost, but the very names of which are forgotten. Some fragments of the Lien-Shan and the Kuei-tsang are quoted in existing works; but it is doubtful whether they are indeed from the ancient collections known under those names, or from later publications bearing the same title.

The Tang-tchi mentions a Lien-Shan, in 10 Kiuens, on which Sse-ma-Ying wrote a commentary; and in the other part, under Yuen-ti of the Liangs (552-555), another Lien-Shan is spoken of, in 30 Kiuens. In the Ti-Wang-she-ki we find the following quotation from the Lien Shan: “Yü married a daughter of To-shan, named Yu Niu.” Another, in the commentary Tchu on the Shui King, is “K’wen, prince of Tsong, concealed himself in the desert of Yü Shan.” Here let us note that these extracts give complete and intelligible sentences and historical facts, and not scraps of obscure phrases, like those of the Yi-King. This statement, too, that the Lien-Shan contained 10 (or 30) Kiuens is more than sufficient proof that some other work is meant and not the ancient book of Divination mentioned in the Tcheu-li. And this is all that we can say regarding the Lien-Shan collection.

Regarding the Kuei-tsang, our knowledge is neither more certain nor more extensive. The Tang-tchi and the Sui-tchi quote a book of this name consisting of 13 Kiuens, on which commentaries were written by the same Sse-ma-ying who explained the Lien-Shan, and by Pi-shi of Tsin. But Kong yin ta in his commentary on the Tchun-tsiu did not hesitate to declare this work to be a forgery and not the ancient book of Divination: the division into 23 Kiuens would, of itself, have told us this sufficiently. The Tsong-wen also rejects at least a great part of it, and says that the Kuei-tsang in the possession of the Hans is not the ancient book. “Three fragments of it now survive, which I have not been able to examine.” The preface of the Tchong Heng Shu states that San Yun-pi, the great officer of Tsin, had written a commentary on this book, but that there remained of it only 3 fragments, of which the text was so mutilated and changed as to be unintelligible. *Kim shü san piên puh hò. Kéu-i Wén tō Kiué lún puh hò hiún shik.*

Many Chinese works contain fragments of a book which they call the Kuei-tsang; but the formal testimony of Chinese writers renders it impossible to believe that these fragments belong to the ancient collection of that name.

The Tsa-kua-tcheng-i adds that “the Kuei tsang varied at different times,”—a thing which could not be said of a book identical in form with our Yi-King. Besides, the contents of these fragments saved from oblivion contain sufficient indications of a relatively recent date. Thus the Wen-

\* See the Tsin-yu, Part II.

sin-long tells us that when the great archer, Yi,\* had killed the 10 suns, "Shang-go fled to the moon;" to which the Shu-tching-i adds, that "the same Yi aimed arrows at 3 suns." The Wen siuen tchu quotes the phrase: "The man of higher rank pays attention to his car, the common man to his walk," (the former riding in his chariot, takes care that nothing in it is wrong).

The Tchwang-tze tsik-wen has the following words from our book: "Already the son of Wen wang consulted the holy (plant) and the kuas, at Yu-kiang." The Tchu-tchen-yi-tsong-Shwo gives *Kiên* and *Siao tchuk* as the titles of two sections of the Kuei-tsang. Lastly, the Tai ping Yu kien, an Encyclopædia of the Xth century A.D., quotes, with others, two rather long sentences. The first tells us that "seeing the clouds descending from the azure of the heavens and heaped upon the ridge of his house, Niu-kua† drew from it a presage, and obtained the favourable prognostication, that it announced glory for the empire, peace and order for the earth, and concord among states. The second relates that the spirit Hwang, about to combat the spirit of fire, Yen Shin,‡ consulted the holy plant, through Wu-hien, and the reply predicted evils. But another passage in the same book tells quite a different tale: "When this consultation took place), Ming-ti said: 'Already the Prince of Hià, Yu, fled, mounted on a dragon; and he rises to heaven.' They drew the augury from this sentence, and found that it announced a favourable conclusion of the war."

This is what was contained in the Kuei tsang of the Tsin and of the Song, as well as in that of the Tai-ping-yu-Kien.

We need scarcely say that this cannot be the ancient book. The myths of the archer Yi and his wife,—of Niu Kua,—and of the monsters in the beginning of creation are quite foreign to Chinese antiquity. They appear with the outcome of Tao-she-ism, with the writings of the Hoei-nan-tze, Tchwang-tze and Lie-tze: that is to say, with the sixth century of the ancient era at the earliest.

We must note, besides, that these sentences, complete in themselves, announcing facts supposed to be historic, in plain and intelligible terms, have nothing in common with the scraps of obscure phrases which make up our Yi-King, and which one finds everywhere among the quotations of the Tso-tchuen. These points, considered together with the statements of Chinese authors which I have given above, are more than sufficient proof that the Lien-Shan and the Kuei-tsang, of which fragments have been preserved, were books quite different from those anciently so-called. This is too evident to need further labour. Ma-tuan-lin, however, gives

\* A celebrated archer of the 24th century (!) B.C., who rescued the sun from an eclipse by shooting arrows. One day there appeared 10 suns, a most unlucky sign. All these Yi killed and caused to disappear, with his arrows. His wife, Tchang-go, stole his ambrosia and fled to the moon, and is "the lady of the moon."

† Niu-Kua is a mythic being in Chinese cosmogony, made out to be the sister of Fu-hi, whom she helps to civilize man; but others attribute to her a part in the creation of beings, out of original chaos. She bears, on the body of a serpent, the head of a bull.

‡ These two spirits are the mythical representation of two legendary Emperors, Hwang-ti and Yen-ti (Shen-nong). The battle between them was fought on the plains of Tcho-lu. Wu-hien is held to have been the first augur.

formal testimony regarding the Kuei-tsang: “It was not in existence under the Hans; it has no place in the catalogues of the Suí; and it appeared between the Tsin and the Suí.”

The question still remains to be solved, What is the origin of the three books of Divination?

The Chinese commentators of our time unanimously say that the Lien-Shan is the divining book of the Hias, and the Kuei-tsang that of the Shangs, and the Tcheu-yi that of the Tcheu.\* But can we accept their evidence? There can be no doubt as to the reply. Not at all; for this is the usual systematic disposition of the commentators regarding such matters, which will not stand a moment's examination. A few words will suffice to prove this.

First, we have already seen, in my former article, that till the reign of the first Tchêu successors of Wu-Wang, China had no book of Divination resembling the Yi-King, as prognostications were drawn directly from examination of the branches of the sacred plant. This argument should suffice of itself; but it is strengthened by the very nature of the evidence adduced for the opposite side. Thus the most serious of these historians, Huang-pu-mi, does not hesitate to add to his assertion regarding their origin the statement that the Lien-Shan was composed by Fu-hi, and the Kuei-tsang by Hoang-ti. The falsity of the second assertion enables us to judge of the truth of the first. Sse-ma-t sien himself goes so far as to assign the composition of the Appendices to Kong-fu-tze. Fu-hi, Hoang-ti and Kong-tze are the Manu, Vyāsa and Kalidāsa of the Chinese: to them is traced whatever is important, whatever they wish to canonize.

One fact, however, which we gather from the Li-Ki shows us how unblushingly the *literati* of the time of the Han treated such matters and falsified history. The Lün Yü (“Discourses of Kong-tze”) quote these words of that great man: “I could explain the rites (*li*) of the Hias; but (the princes of) Ki (their descendants) could not confirm my evidence. I could make known those of the Yins; but (their successors) the Songs could not confirm my words.” The words are reproduced in the Li-ki; but note, in what terms: “I desired to see the doings (*tao*) of the Hias; this is why I have been to the Kis, but they have not been able to make them positively known to me. There I have only been able to collect the calendar of the Hias. I desired to see the doings of the Yins; this is why I betook myself to the Songs; but they could give no certain account of their nature; I have, however, received there the Kwun Kien (that is to say the Kuei-tsang). Thus what I have been able to examine there is the sense of the Kwun Kien, and the divisions of the seasons, of the calendar of Hia.” If we were to accept this evidence, we should come to the conclusion that Kong-tze had had in his hand the calendar of the Hias, and the Kuei-tsang, and that he had found them among the descendants of the Hias and of the Yins. Now, as we have seen, these assertions are a forgery.

Nothing is so instructive as to read how the most learned and serious

\* Three dynasties which succeeded one another in China: the Hia reigned 2205-1766, the Shang 1766-1122, and the Tcheu 1122-255, B.C.

of the Chinese encyclopædists narrate the history of the Yi-King. We can only smile at their effrontery; for it quite disarms criticism. Here, for instance, is what the Yü-Hai says regarding it: "Of old had Fu-hi begun to trace the 8 Kuas, to penetrate the power of the spirits, and to characterize the nature of different beings. He then increased the signs and brought their number up to 64. Thus matters stood till the 3rd dynasty. Afterwards there were 3 Yi. The Hias had the Lien-Shan, the Yins the Kuei-tsang. Wen-Wang of Tcheu composed the Kua-sze, which is called the Tcheu-yi. Next Tcheu-kong composed the Hiao-sze (the 2nd Text); Kong-tze composed the Appendices; Tze Hia handed down the whole; and matters remained thus till the destruction of these books by the Tsin. After that, the Tcheu-yi alone remained, and even of that, three sections of the Appendix Shuo Kua were lost. It was 'Nui tze of the Ho-nei who received it. In the early days of the Hans, it came into the hand of Tien-ho, who passed it on to Ting huan. Ting huan handed it to Tien Wang Sun; etc., etc."

But Ma-Tuan lin gives even more complete and precise details: an eyewitness could not speak with greater assurance. And yet the great bulk of these assertions is absolutely false, as has already been sufficiently seen; and the remainder is improbable. There is not the slightest trace of the Lien-Shan and the Kuei-tsang prior to the Vth century; and we know from the Kings that they did not exist before the XIth century.

Lastly, it would be very strange that the Ritual of the Tcheus should give, as of equal authority, its own Yi and those of the preceding dynasties, which had been subverted as tyrannical; and yet more strange that they should give to these the first place. It would be very strange, too, that the Tcheu had required a knowledge of them in their own augurs.

On the other hand, our Encyclopædists know nothing of the real propagators of the Yi-King, which the Tso tchuen makes known to us.

We should note that neither the Yü hai nor Ma tuan lin mentions any change made in the Yi-King by Wen-Wang. The few authors who do mention it, mix so much that is false with their account that their statements seem to deserve no attention.

I do not wish to enter into the discussion of the special changes attributed to Wen-Wang by Lo-pi, the man of many legends. There is, perhaps, already quite enough of this dry essay. So in order to close it with something interesting, I give a simple and plain translation of a few more Sections of the Yi-King.

I. *Kien*. Heavenly element; the active exciting principle.

1st TEXT: It originates, develops, maintains, completes (every being).

2nd TEXT: 1. The dragon in the abyss is useless, without action. (Symbols): The productive principle in the chaos generates nothing. The Prince shut up in his palace is of no use to his people.

2. The dragon which shows itself is in the fields. Beneficence indicates the great man.

3. The superior man is active, and vigilant all the day. During the night even, he attends to his duty. Dangers coming upon him (in such circumstances) produce no evil results.

4. The dragon agitating itself in the Abyss causes no injury.



5. The flying dragon dwells in the heaven. (The symbol of a superior man.)

6. The dragon which rises up and fights is the cause of injuries, and of regrets.

7. To see many headless dragons is a happy presage.

*Note.* In this series of phrases or expressions, probably taken from various books or consisting of various proverbs and placed here together, each one mentions a dragon,—the emblem of the productive principle, the generator, the Sovereign power. Perhaps the 4th (and similar sentences) should be translated, “The dragon raising himself is an unlucky presage,” that is to say, when the lot falls on such a phrase it is a bad sign. But, if this is so, we may ask why each phrase has not its own similar prognostication? I cannot think that we have here the 5 mythological dragons, because they do not bear these names, nor have they these attributes. Moreover, we have here six dragons and not five.

XLI. *Lun* ; to diminish, deprive of, repress ; to abase one’s self.

1st TEXT. Self-abasement, with sincerity, is a source of great prosperity, without regret. One will succeed whatsoever one attempts. How should one use this moderation? Two dishes may be used for the entertainments.\*

COM : *Self-abasement, with sincerity*, etc. There is a time for repressing the strong and strengthening the feeble. There is also a time for lessening the full and filling the empty.

2d TEXT. 1. When an affair is ended, it is no reproach to hurry away ; but be careful of any damages resulting from it.

2. Do good to the just and chastise the bad, without diminution or exaggeration (of the due reward or punishment).

3. Three walk together (one of them is *de trop*). Diminish their number by one ; another will come, and the third will find his companion.

4. To diminish an evil causes one to be joyful.

5. To add (to one’s goods) ten pairs of *Cowries* (little shells), and to be unable to refuse them, is advantageous.

6. To increase one’s profit without any diminution is lucky and advantageous, whatever one is engaged in. Thus shall a Prince gain ministers, free from private interest.

*Note.* The title of the next chapter is *Yih* : to augment, increase, add,—that is, the opposite of this one. It is incontestible that the sense of diminishing is necessary in all the phrases given above, and that no other will suit.

XLVIII. *Tsing* ; Wells.

1st TEXT : We can change the sites of a city, but not of a well. We cannot lose, we cannot get one, at will. It is much frequented ; it is of great use.

2d TEXT : 1. A muddy well cannot serve for refreshment. An old well (already dry) does not attract even birds.

2. A well, a fish pond which lets the fish escape through a hole, or of which the bucket is broken, is of no further service.

3. (Our) well is muddy, and cannot serve to quench thirst. Have pity

\* That is, a moderate entertainment, as 9 dishes are required for a complete one. Cf. *W. Williams, sub voce.*

on us, that we may be able to draw water thence. Let the king understand our condition (and let him grant our request); he will derive great happiness from it.\*

4. A well which is well constructed is a lucky thing.

5. When a well is clear and cool, its water is of service for quenching thirst.

6. A well which is well filled with water and free to all, is a useful and pleasant thing, and eminently profitable.

*Note.* This group of phrases serves to show the usefulness of wells and the value set on them in ancient times, when hydraulics were unknown and a good well even determined the site on which a town was to be built. Many commentators see in the well an emblem of the excellence of sincerity, and accordingly interpret the last phrase as "A well of water, clear and free to all, is an emblem of sincerity."

IV. *Meng*: a rough and ignorant soul, a being not well moulded.

1st TEXT: In order that a rough soul may become developed, it is not (I) the master who has to seek the young man, but he who has to seek me. The augur, when consulted once, gives his reply: if they make him search twice or thrice for it, he disdains further answer (*i.e.*, if they do not believe the first augury).

2d TEXT: 1. To dissipate ignorance and roughness (*meng*), punishment must be used. Warnings and punishments should be used in order to remove every cause for future regret.

2. It is a good thing to devote one's attention to the ignorant (*meng*), to help and to protect a young girl; thus will youth be able to triumph over its own imperfections (*meng*).

3. When you take a wife, do not consider her fortune.† The man who marries, without having learned self-control, will not be happy.

4. The ignorant man (*meng*), poor and abandoned by all, is unhappy.

5. The want of polish (*meng*) may be lucky for a young man (by compelling him to become submissive).‡

6. To correct roughness (*meng*) it is not good to be tyrannical, but to use means of severity in a suitable manner (to prevent its becoming tyranny).

These four instances will, with those already given, suffice, I think, to prove that the explanation of the Yi-King is, in the greater number of cases, simple and clear, and is found in the book itself. Generally speaking, we should not, without grave cause, go hunting among matters quite foreign to ours, and certainly not when good reasons oppose our doing so; neither should changes or excisions be made in the text without sufficient grounds for their justification. The natural interpretation and obvious sense of the words and phrases should, it appears to me, be always preferred, when there is nothing to show that we should quit it for another.

LOUVAIN, the 25th May, 1894.

\* According to the commentators, this is a petition addressed to the prince.

† Or, perhaps, Do not marry a woman who, for her future, looks only to fortune,—which seems to agree better with the fundamental idea of *Meng*.

‡ This may be only a simple repetition of the words *Tong meng*, with the augural sign of a lucky lot.