

"causes everything here to be food for him, the king, the Bráhmaṇ alone he excepts: therefore the Bráhmaṇ is not to be fed upon, for he has Soma for his king." We may rest assured that this expresses, if not an actual fact, at any rate the pious aspiration of the Bráhmaṇ caste.

The student of folklore in the usual sense of the word, will find many traces of primitive barbarous customs in these pages. With regard to the Animal Sacrifice, Prof. Eggeling informs us, in a note on page 161, that the heads of the victims are used in building up the altar, whilst some of the blood is mixed with the clay of which the bricks are made." This is obviously a survival of the custom which Dr. Liebrecht treats of, in his essay on "Die vergrabenen Menschen," which commences at page 284 of his book "Zur Volkskunde." On the same principle the "*sham-man*," on page 197, may be a survival of the custom of human sacrifice. However the slaughter of a man would appear to be expressly prescribed on page 166. The "ropes of slaughter" on the same page may be the Homeric *ἰλέθρου πίρατα*,—an idea, of which, if our memory does not deceive us, Mr. Whitley Stokes has found traces in ancient Celtic literature.

To the student of ancient Indian civilization Professor Eggeling's translation of this important Bráhmaṇa will, of course, be indispensable. We need only refer to the "skin of the black antelope considered as a symbol of Brahmanical worship and civilization" on page 215; the references to dice-playing, that special weakness of the Indian warrior-caste, on page 106, with Prof. Eggeling's interesting note; and the allusion to the "king's jewels" on page 58, an idea frequently found in subsequent Indian, and specially Buddhistic, literature.

But our remarks are not addressed to the specialist. Our object is to show that the fairly educated "general reader" may find much to interest him in the volume that we are considering. And it is, perhaps, for the "general reader" that the valuable series of which this work forms a part, is intended.

In conclusion we beg to congratulate Prof. Eggeling, on having been able, in spite of his numerous engrossing labours, to make such satisfactory progress with his translation of the Śatapatha Bráhmaṇa, which is, like many Sanskrit works, of truly Himálayan proportions. It will apparently require two volumes more for its final completion. When completed, it will be a noble monument of the learning and industry of the translator.

II.—CHINA.

THE TRUE NATURE AND INTERPRETATION OF THE YI-KING.


BY THE RIGHT REVEREND MONSEIGNEUR C. DE HARLEZ,
Professor in the University of Louvain.*

It was with a pleasure not unmixed with surprise that I read the interesting notice of the "Texts of Confucianism," in the January 1894 number of the *Imperial and Asiatic Quarterly Review*,—especially the part regarding

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

the *Yi-King*. The learned Reviewer seems to be unaware of two matters, to which I should have wished to see him give due weight. I mean the translation of this famous book by M. Philastre in the *Annales du Musée Guimet*, and the new explanation accompanied with a full translation given by myself, in the *Journal Asiatique de Paris*, and afterwards in the *Mémoires of the Académie Royale de Belgique*. In consequence of these two works, we have before us four different systems of interpretation, for the consideration of our readers; but before enumerating them, let us first see of what the *Yi-King* consists.

We must distinguish the text itself from its explanatory appendices, seven in number. The text consists of 64 chapters, each of which has, as its heading, like a title, a Chinese character accompanied by a sign invariably composed of 6 lines, some entire, others broken in the middle. These two kinds of lines, in combinations of 6 and 6, give precisely 64 combina-

tions. They are called *Kua*: the 10th *Kua* is ; and the Chinese character which accompanies it has the sound of our *li*.


So far regards the title of the chapter. The text consists, first, of a phrase or two, giving a general explanation of the subject; then of 6 (sometimes of 7) sentences, expressing ideas often entirely independent of each other, and seemingly most diversified.

1. According to the system of the learned Sinologist of Oxford, the first text shows what the *Kua* figure represents, taken as a whole, while the six sentences of the second text indicate what each of the six lines of the *Kua* means. Hence there naturally result such extraordinary meanings, that Dr. Legge himself expresses, several times, his regret at placing such pitiful nonsense before his readers. How could it be otherwise, when these same two lines have to express more than 400 different things or ideas?—geese grazing on a hill, a young officer in danger, a man meeting an equal, a dragon of the abyss, or of the air, *etc., etc.* The task may well daunt the most resolute.

2. M. Philastre takes his stand at another point of view. The two great volumes composing his work give us a translation, and the commentaries of Tcheng-tze, of Tchu-hi, *etc.*, of the Philosophical school of the Song dynasty. In the midst of all this, the text itself is quite lost, like a few cockle-shells floating on the surface of an immense lake. In his translation, too, M. Philastre gives the meaning of each word without troubling himself about giving the continuous sense of the phrases. In the *Yi-King* he has seen nothing except its philosophical and mystic side, such as has been made up by fanciful commentators, who have wished, at any cost, to make the *Yi-King* square with their own ideas, without troubling themselves in the least about its real meaning, and have, moreover, confounded the special meaning of the six-lined figures or *Kuas* with that of the Chinese words or characters accompanying them, though there is nothing whatsoever in common between them.

The *Kuas* may be divided into two figures, each having three lines. Hence there are eight kinds of such figures, supposed to indicate eight

different things: heaven, earth, fire, air, thunder, mountains, celestial waters and terrestrial waters. In the *Kuas*, these sets of three lines are

placed one over the other, in twos. Take as an example ; here

the three unbroken top lines represent the heaven above the air represented by the three lower lines of which the last is broken in the middle. The varying arrangement of the elements in such figures gave occasion to horoscopic interpretations, the secret of which was held by the augurs, or rather was invented by them as they pleased. Of quite a different nature were the Chinese characters forming the text itself, which I shall notice further on.

Such philosophical elucubrations began with the speculations of the *Tao-shes*, or rather at the time when her communications with the west had introduced into China the astrology and magic of the Chaldeans, which the *Tao-shes* fully knew how to turn to their own profit. Their speculations were first introduced in the *Hi-sze*, the 3d Appendix of the *Yi-King*, which treats of everything concerning the *Yi-King*. This Appendix is attributed to Confucius himself, though there is nothing in its contents to allow of its being ascribed to that celebrated philosopher. It certainly belongs to a date much less remote than that of Confucius. When that great man lived, such speculations had not yet appeared; and Confucius, who was no metaphysician himself and who had no desire to investigate the mysteries of nature, was the very last person either fit or inclined to write in this way on the origin of things. Let us, however, return to the work of M. Philastre.

We must say that he has in little or nothing explained the nature of the *Yi-King*; nor has he been able to penetrate into his subject. His work, nevertheless, is interesting; inasmuch as it makes us acquainted with the system of explanation followed by a great philosophical school. It is an excellent page in the history of the human mind; but it does not at all help to settle our question.

3. Professor T. de Lacouperie is the first who has sought and has found in the *Yi-King* something sensible. His system agrees in many points with mine. Yet it differs from it essentially; for it supposes successive transformations of the work, of which I fail to see sufficient proofs, and proclaims a complete dissimilarity among the different chapters of the *Yi-King*, which does not seem to me so very certain. The learned London Sinologist, moreover, agrees with certain Chinese authors in attributing certain things to the Prince *Wen-Wang*, who flourished in the 2d half of the xiith century B.C., and similar statements, which I cannot accept for reasons given further on. He sees, besides, in the *Yi-King* a collection of very incongruous things—fragments of dictionaries, ballads, legends, and lists of all kinds of other things, the grouping together of which is not satisfactorily explained. His translations, too, of special phrases are often very peculiar; but, on the other hand, his immense archæological knowledge helps him frequently to grasp the real sense of the many obscure sentences with which the *Yi-King* abounds. It is, however, as yet too early to pronounce a

definite judgment on his work, since he has till now given us only his “Introduction,” with a few examples of his interpretations.

4. I pass, therefore, without further delay, to explain my own system. To form a just idea of it, we must remember what the *Yi-King* is, and examine its nature and origin. Since its first appearance in historical documents, the *Yi-King* is a book that has been employed in divination. Though its origin is far from being thoroughly known, some facts allow us to form an approximate idea of it. The *Yi-King* comes from the country of Tcheu; and it is not quite so old as it has been said to be. It was not in existence in the days of King *Wu-Wang* and his brother, the celebrated minister *Tcheu-Kong*. Of this there is incontestible proof in the *Shi-King*.*

In fact, we find, in L. v., chap. 4, § 20 *et seq.*, a thorough explanation of the system of divination followed under King *Wu*, with precise statements of the minutest details; but there is not the faintest allusion to even any part whatsoever of the *Tcheu-yi*. It is true that the invention of this plan is attributed to *Yu of Hoa*; but besides the evident improbability of this assumption, it is clear that this system was still followed in the life-time of *Wu-Wang*. The tablets of divination which are spoken of in L. V., chap. 6 have nothing in common with the *Yi-King*.

Here is the manner in which that book explains the system of divination as practised in the reign of Wen Wang's grandson. The number and shape of the lines made by fire on a tortoise-shell were observed:—such as figures of rain, clouds, light,—crossings or unbroken continuation. From these, favourable or unfavourable auguries were given. Consecrated rods also were cast, for the same purpose and with the same results. There were five meanings for the tortoise, and two for the holy rods. The interpretation of what they presaged was made by three learned men, chosen for the purpose, who made their interpretation without mutual consultation. If two agreed in interpreting the signs in the same way, their opinion was adopted. If any doubt remained, one had to consult his own conscience (*nai-sin*), the great state officials, and even the people. When two kinds of such advisers agreed, the question was settled. It is easily seen that this not only does not deal with the *Yi-King* at all, but that the use of it, and even the knowledge of it are utterly excluded.

The silence of the *Shi-King* on this point is even more significant. There, too, we find divination practised, but recourse is never made to any text whatever. The replies are obtained directly from the shape of the lines or from the arrangement of the twigs of the holy plant called *Shi*: when those lines or twigs are deciphered, one knows the decision of Fate. As instances take the following from the *Shi-King* (I. L. 4, O. 6, 2; III. L. I. O. 10, 7; *etc.*):—“The tortoise was consulted, and the answer was: Luck.”—“The question was asked where should the capital be placed? and the

* One cannot easily see how any person, no matter who, could have made a change in such a book as the *Yi-King*. It would have been necessary that there should exist one copy only. And then, how should the memory of such changes have survived the lapse of 22 centuries of oblivion? Nor do successive changes in the Chinese writing give any more satisfactory explanation of the matter, for we still have the *Yi-King* in the Tcheu characters; and the learned men, too, who transcribed it from the *Ku-wen*, must surely have known the ancient character.

tortoise fixed it:—*Tcheng-tchi*." Such was the case both in the Royal State of *Tcheu* and in the Feudatory Principalities, under the sons of *Wen-Wang* and their successors.

According to the authentic evidence of the Annals of *Tso-Kiu-ming*, it is only in the viith Century that the *Yi-King* makes its appearance and we find it, for the first time, in the hands of the astrologers. One of the Appendices, likewise, says expressly that the *Yi-King* began to be used during "the middle antiquity,"—*i.e.* between the times of *Wu-Wang* and *Kong-tze*.

And what was it, ever since that primitive epoch? The annals of *Tso-Kiu-ming* informs us clearly and precisely; for there we find the *Yi-King* brought into use a score of times, and the author gives us on this point all the details we could wish for.

Thence we gather,

1. That the *Yi-King* existed in the viith century, B.C., in its present shape; and that there were several versions of the book, one of which bore the name of *Tcheu-yi* or the "*Yi* of the *Tcheus*," resembling our present *Yi-King* in every particular.

2. That the *Yi-King* was used in divination; and that, by lot or chance, they sought out a *Kua* or six-lined figure, and one or more of the sentences corresponding to the *Kua* indicated.

3. That the augurs, who alone possessed this book of divination, separately interpreted, as they pleased, both the figure of the *Kua* and the sentence found, as matters distinct, the one from the other.

4. That the sentences had no (real) relation with the lines of the *Kua*, and did not in any way indicate what the lines were supposed to show:—This is the basis of the system of Dr. J. Legge.

5. That these sentences were taken in their natural sense, and by no means in such mystical and philosophical significations as we find in the Great Appendix and in the commentaries of the philosophers translated by M. Philastre.

6. (and this is an essential point) That the words placed, as headings of Chapters, alongside of the *Kuas*, were taken in their natural meaning, and not as mere sounds, serving, in some way, as proper names for the *Kuas*. As I have given proofs for all these points in the *Journal Asiatique de Paris* (June, 1893, pp. 175 *et seq.*), I need not repeat them here. It will suffice to give a few indications to justify my statements.

Thus we find (B.C. 660) *Pi-Wen*, a chief of *Tsin*, consulting the *Yi-King* to know whether he will become a magistrate? The augur, after having drawn (by lot) the *Kuas Tchun* and *Pi*, explained to him that these terms meant "firmness" and "penetration"; and he cited a passage from the text, which he interpreted by itself, without seeking for any relation between it and the lines of the *Kua* figure.

In a similar way, the augur, in L. ix, An. 9 § 13, explains the *Kua* and the corresponding term *Sui*, and then the four terms *Yuen*, *hang*, *li*, and *tcheng*, precisely as I have done at p. 39 of my book; *i.e.* as meaning "beginning, development, strengthening and conclusion."

In L. x, An. 29, we find all the phrases of *Kuas* 1 and 2, about dragons,

explained in the same way and serving as a proof that dragons had already become known to mankind.

From the *Mémoires* attributed to *Tso-schuen*, we pass to the books of Confucius. We find two probable references to the *Yi-King*, in these books,—in the chief one of the four—the *Lun-Yu* or “Discourses.” There we see—and it is a fact which we must carefully bear in mind—that *Kong-tze* did not treat much except of books on history, liturgy and morals,—the *Schu*, the *Shi* and the *Li*. It was not till towards the end of his life that he expressed his regret for not having studied the *Yi-King*; and as he then used for *study* the word *hio* which means the work of an apprentice (*Lun Yu*, vii, 16, 17), it follows that, till then, he had not been at all engaged in it.

In chap. xiii, 22, the philosopher seems to allude to a passage in the *Yi-King*,—at least he cites there a sentence which is found in the *Yi-King*, whatever may be the book from which he quoted it. These two passages prove (as I have remarked in the *Journal Asiatique*) that *Kong-tze* wrote no commentaries on the *Yi-King*, and also that he understood the text of it, as I shall explain a little further on.

To the epoch of the immediate disciples of *Kong-tze* succeeds that of the philosophers, of the Great Appendix, and of the other treatises pretending to explain the *Yi-King*, which take us away from the domain of reality to that of fancy, and discuss matters beside the text. Here I close this historical statement.

We have now to face the chief question requiring solution : How should we study and understand the *Yi-King* ?

From what I have already said, it will easily be understood that in order to have an exact idea of these texts, we must separate them from whatever has interfered with their nature and meaning ; *i.e.*, from all the philosophical treatises, appendices, and all such things, which have nothing to do with the original body of the work. It is in this body alone, that we must seek for the key to its own mysteries, consulting also the books which speak of it before the conceits of Tao-theistic dreamers and others had changed its simplicity. To this end, we must put aside the Appendices 3, 4, and 5. But we must carefully study the other four Appendices ; for the two first give us explanations—often very happy ones—of the various sentences in the chapters, and the two last give us a very correct idea of the meaning of the title, heading and general subject of each section.

We have, therefore, only to study the text itself, by the light of the commentaries nearest to its own date, and of the historical annals known to be authentic. In setting aside the rest, we are only complying with the wish expressed on this subject by Dr. Legge, and with the wise remark of the illustrious Sinologist of Leyden, Professor G. Schlegel, as given in the article in the *Asiatic Quarterly Review*, mentioned by me at the beginning.

As every one, except M. Philastre, is agreed on this point, I may without delay proceed further ; for this is not all. Even from the text itself we must frequently lop off the terms indicating the nature of the augury obtained. Such are *Tching*, “good, lucky,” and *hui*, “sorrow, unlucky ending,” according to the *Shu-King* ; to which the *Shi* adds *Kiu*, “blame-worthy, sorrowful,” and *Wu Kiu*, “not sorrowful.” There are also some

other such terms in the *Yi-King*, which it is however unnecessary to discuss. But we must proceed with much prudence when setting aside such terms, as there is risk of mistaking an integral part of the text for terms of augury. That there are, nevertheless, extraneous matters in the text is proved by the incontestable fact, noted also by Professor de Lacouperie, that occasionally they interfere with the rhythm of the versified portions.

Taking, then, the original text as the object of our study, we at length reach the question: How should we interpret what we find there?

The thing is simple enough when we have once freed ourselves from the errors and prejudices created by philosophers and speculative dreamers. We have only to treat the *Yi-King* like any other book that falls into our hands,—to study and translate it in the same way.

What do we find there at first sight? Stated plainly, simply this:—various chapters, with a heading or title, and a text in two parts. Now in all books of this sort we first translate the title, next we study the text, then we seek for the relation between the one and the other, treating the text as a development of the title.

The question may perhaps be raised, Should we treat the *Yi-King* like any other book, as it is not an ordinary work, but a code of divination? There can be no hesitation in giving an affirmative reply. It is quite clear (and the instances, which I am about to produce, will prove it most fully) that the *Yi-King* was not composed for the purposes of Horoscopy, and that with this the sentences of which it consists have, in themselves, no necessary relation. Hence there is no reason why we should not act regarding it just as we would with any other book.

But let us see whether it be possible to find any natural relation between the titles of these 64 sections and their double text. This is the point which I put before myself, when I began my own study of the text. I commenced with examining the first text,—that giving a general explanation of the subject; and all through I found a sure and, generally speaking, a clear agreement. The result of my labour may be seen in the *Journal Asiatique* (1887). This first success encouraged me to study, with the same view, the different sentences of the second text: a good result has, in general, answered also this attempt. (See my *Yi-King: Texte primitif, traduit et commenté. Paris: E. Leroux; 1889.*)

All this, however, is only assertion or vague discussion. Let me show by a few examples, that matters really are as I have stated. Let us take Chapters viii, xx, 1, and i, which I have chosen at random.

KUA (Chapter) viii, *Pi*: "union, association, harmony."

Ist Text. Agreement is a fortunate thing. Agreement is help, the less accommodating himself (to the greater). If peace does not proceed from this, if the great and the small do not agree, great evils will result; the true doctrine (which is connected with it) will perish.

IInd Text. (six sentences):—1. To unite's one-self* with an honest man

* The words here given in *Italics* are the Chinese words placed as headings to the chapters, as *Pi*, etc.

will cause no regret. It is like a vessel full of good things; fresh advantages will always result from it to the end.

2. The *union* of hearts is virtuous, lucky.

3. *Union* with the wicked is bad.

4. *Union* with outsiders, as distinct from one's own family, is happy, just and a source of good.

5. (An example of) *Union* of hearts clearly praiseworthy. The King (while hunting) makes three drives, and allows a head of game to escape. The people, seeing this, make no sign (for seizing and closing the outlet): they *unite* themselves with the merciful intention of the prince.*

6. An *association* without a head (to direct it) is an unfortunate thing.

KUA XX, *Kwen*, “to contemplate, to appear; exterior, bearing, gravity, dignity.”

Ist Text. When assisting at a sacrifice,† one should have a bearing, and an air of sincere piety, grave and dignified.

IInd Text. 1. The *bearing* of a young lad is without blame in a common man; in one of higher rank it is reprehensible.

2. To *look through* an open door is useful to a woman (shut up in her apartments).‡

3. We should *contemplate* (meditate on) our life and actions.§

4. Princes come to *contemplate* the majesty of the Empire.|| It is an advantage to be the guest of the supreme sovereign.

5. Let us *contemplate* our life: thus will the wise man be irreproachable.

6. When he *considers* his life, the wise man is blameless.

Here let us note, (a) The remark already made about *Italics* applies here also. (b) Paragraphs 5 and 6 are identical, except as to the pronoun: this proves that the compiler of the *Yi-King* has repeated a sentence, in order to have the number six. (c) Professor de Lacouperic sees in this chapter a ballad relating the deeds of a Prince Kwen. I find it impossible to see any such thing there as he does.

KUA L; *Ting*, “Cauldron, sacrificial vessel, symbol of sacrifice.”

Ist Text. The *cauldron* of sacrifice is a source of blessing, (draws down the blessings of heaven).

IInd Text. 1. When the *cauldron* is upset, it is easy to eject from it what is bad (or good; when a cauldron is upset, everything goes out of it easily: this is a bad sign).¶

2. My *cauldron* is full, but my guest is ill; he cannot come to my house (the sign of lost labours).

3. When the *cauldron* has lost its handles, it can no longer be used; the fat meat of the pheasant cannot (be cooked or) eaten.

4. When the *cauldron* has one leg broken, it upsets whatever had been

* This passage is borrowed from the *Li-ki*, where it is given as it stands here.

† Literally, washing one's hands and not partaking of the offering,—technical terms, as may be seen in the Ritual, *I-li*.

‡ The woman looking out of her apartments can see what goes on outside, what her husband is doing, etc.

§ “The goings and returnings”—technical terms.

|| A phrase reserved for the visits of princes.

¶ The first phrase is a proverb, signifying that good can come out of evil.

prepared by the Prince. Its outside is all dirty (the picture of an unfaithful minister).*

5. A *cauldron* with handles and rings of gold : a symbol of prosperity.

6. A *cauldron* with rings of jade (signifies) a great happiness, and lasting advantages.

The relation between the sentences of the second text and the heading of the chapter is not always quite so clear. Thus the title of *Kua* (chapter) I. is *K'ien*, "the active heavenly principle"; but the various sentences speak of dragons—of the abyss, the plains, the air, *etc.* This, however, proceeds from a symbolism, in which the dragon represents the same principle, which causes and continues life.

Occasionally, too, we must go back to the more ancient characters, in order to find out the meaning of the title-word and its relation to the text. Some characters, identical in the beginning, have been varied in order to represent different ideas.

I need not multiply more examples. It follows from what has been said, that the *Yi-King* is a collection of various phrases, sentences and extracts, arranged under 64 headings and having a relationship with these 64 titles. Sometimes these phrases are explanatory, sometimes simply examples of the use of the word placed at the head of the section, sometimes quotations referring to it either directly or by a symbolism. It is well known that Chinese dictionaries are formed in this way.

We have, therefore, 64 subjects developed in these different ways, and these subjects can be reduced to certain categories of ideas. It is like the note-book of a collector of thoughts and quotations,—like a complete system of morals. (See the Introduction to my Translation.) There I have carried out this system from one end of the *Yi-King* to the other, without experiencing much difficulty, as each one can easily see for himself. Only a few phrases out of those which compose our text,—from 4 to 500 in number,—have remained obscure. Such a result would certainly have been impossible, if the system itself had not been true.

A strong objection, however, would remain against the system, if it could not be proved that it had been known to the Chinese at some epoch, no matter which, of their history. In part this objection has been already met. I have shown that the *Tso-Tchuen* and *Lun-Yu* prove that down to the 7th century B.C. the nature of the *Yi-King* was held to be precisely such. Not less explicit are the Appendices 1, 2, 6, and 7. The two first have often been the means of my finding out the meaning of sentences and their relation to the heading. The two last prove very fully that their writers considered the headings to be words of their language, taken as such in their natural sense ; for they are nothing else but an explanation of the natural sense, as against fanciful relationship between the chapters. (See my *Yi-King*, pp. 130 *et seq.*) Moreover, the knowledge that such was the nature of the *Yi-King* was never entirely lost. There is a very recent continuous commentary, from which I have given long extracts, (pp. 137

* This phrase may have been taken from some book, possibly a tale, where it may have run : "The cauldron had a broken leg ; it upset the food," *etc.* Other copies have, instead of the last, the statement, "Punishment is inflicted for this fault."

to the end) out of my translation of the whole. It reached me too late to enable me to make full use of it ; but this commentary views these matters precisely as I have done.

I do not, of course, pretend that a certain number of the phrases of the *Yi-King* cannot be translated in a different way. Owing to the very fact of their being extracts and quotations of an indeterminate form, many of them are susceptible of various meanings. Besides, several of them may contain allusions to facts, to the discovery of which special reading or study may lead one person and not another : yet in this one must be very cautious not to indulge unduly his own fancy. But as to the system itself of interpreting, I believe I can declare it to be the only true one, as it is the only one which is natural, and in conformity with general usages and modes of thought everywhere. Dr. Legge himself has recognised it in several sections. Finally, it is the same way in which we get to understand all other books.

I conclude, therefore, that the *Yi-King* is not an absurd book,—nor a tissue of nonsense,—nor an incongruous collection, of which no one can comprehend the nature. Nor, on the other hand, is it the work of one who fathoms the profoundest thoughts,—a marvel of knowledge,—and of metaphysics. It is simply a collection of notes on 64 subjects into which they have been divided ; and it has been turned into a book of divination, by giving an augural meaning to its various sentences, by means of secret terms. It is probable that in the beginning this collection was more extensive, of which only these 64 sections have been preserved, owing to the fact that not more than 64 *Kuas* or six-lined figures were available. The *Kuas* existed independently of the rest of the work and had their own system of special interpretation. These two means used for Horoscopy were combined together, to lend mutual support to each other ; and the second has been sacrificed (in quantity) to the first, which had a limit that could not be exceeded, as 64 is the utmost possible number of combinations that can be formed of two kinds of lines, taken in sixes.

To this, I might add an explanation of the meaning and use of the *Kuas*, as well as of other parts of the book. But I must stop here, having, I trust, accomplished my chief task ; nevertheless I am prepared to continue this subject should it prove interesting to the readers of *The Imperial and Asiatic Quarterly Review*.

LOUVAIN, 27th February, 1894.