


THE YIH-KING OR "CHINESE DIVINATION."

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WE publish in this issue the last part of Prof. C. de Harlez' important version of the Yih-King, that strange, and yet most sagacious, *magnum opus* of Chinese Divination applied to practical life and morals. We trust that the renowned Chinese Academy of Han-lin will not fail to utilize, if not to encourage, the praiseworthy efforts of so eminent an European Sino-logist as Monseigneur de Harlez, although we are told that the same disregard for European Science, which has cost the Chinese Empire so dearly in Military matters, extends also to European Scholars of Chinese, who should be the natural link between the Far East and the West, to the material and intellectual advantage of both. Without, however, forestalling the work of Prof. de Harlez in its entirety,—which is published separately by the Oriental University Institute,—we have already produced some of its Chapters in this Review, and we now conclude our instalments by some wise auguries for "females about to marry," "a wild goose step," "getting one's sister married," "coy consents," "ups and downs of human life," "treatment of strangers," "too much law," and other matters that give a greater insight into Chinese thought and life, in spite of their quaint phraseology, than many of the popular volumes on China put together. In the words of the last "Kua," we congratulate Prof. de Harlez on his Yih-King by saying that "All this deals with an accomplished success."—*Ed.*

Kua LIII. ;  ; Tsien.

I.—*Tsien* : 1. Advance, progress, gradually, step by step ; 2. To marry, to return to one's parents for a visit (as is usual for women).

1st TEXT.—To marry is a fortunate thing for a female.

Com. I.—"To advance" means also to obtain a dignity, to acquire merits. If one acts with justice and uprightness, he will be able to govern his State perfectly and to cause justice to reign in it.—The dignity of a great man requires that he should observe the [just] mean.—If one remains firm in his virtue, and shows himself affable and docile, he will exhaust neither his powers nor his action. (A means of preserving his advancement and greatness.)

2d TEXT.—1. The wild geese go step by step when approaching the

bank.*—A circumspect young man will have no need of regretting what may be said [of him].

2. These geese go step by step towards the rocks on which they will eat and drink; joyful and content [by their continued prudence] they are there quite safe.—They have not there only a vain satisfaction.† *Com. II.*

3. These geese go step by step towards a hillock on dry land [where they find nothing].‡ Like a husband who departs on an expedition, from which he never returns.—He leaves his mate for ever. *Com. II.* Like a wife who has conceived a child whom she will not be able to rear, (through want of the assistance of her spouse). The robbers, who are the cause of such evils, should be checked.—We should defend one another. *Com. II.*

4. The geese go step by step towards a tree. He who reaches the bigger branches will be well off and able to rest there.

5. They go towards a height,§ (which they can only reach with difficulty and delays).—So a wife may be childless for 3 years; but afterwards there will be no obstacle. She will obtain the object of her desires. *Com. II.* (It is necessary to be patient and not to despair: patience and lapse of time achieve more than force [can].)

6. They advance step by step towards a height; when they have attained it, they will be able to give to their wings all their [usual] beauty by expanding them.—Nothing can give trouble when one has attained his object. *Com. II.* (Patience and success.)

Symbolism.—"Wood over a mountain"—represents "to raise one's self, to advance, to hold one's self upright." The wise man maintains himself in holiness and improves the manners of the people.

Kua LIV. ;  ; *K'uei-Mei.*

I.—*K'uei-Mei*: To give in marriage a young sister, a young daughter.

1st TEXT.—One must correct the evil, or no advantage will result. (A mutilated phrase. See 2d Text, § 1.)

Com. I.—To get a young sister married is a high duty enjoined by heaven and earth (on her brothers). When heaven and earth are not in accord, beings are not produced. To get a young daughter married is the beginning and the end of man, and a deed which causes joy.

2d TEXT.—1. To get a younger sister married, by giving her as a secondary wife (is to place her in the position of [one who is] lame, who can indeed walk, but badly).|| So the young girl becomes a wife, yet in an

* The whole chapter deals with the words "to advance step by step," with prudence and patience. Each paragraph begins a strophe, as in the *S'hi-K'ing* (Cp. II. 3-7). In this first sentence, the circumspection of the young man is compared to the prudent advance of the wild geese.

† The consequence of the prudent and far-seeing advance of the geese.

‡ The geese are deceived, and so are the spouses. The last phrase, foreign to the question, is an interpolation.

§ The hillock in § 3 means an uncultivated and desert place. Here there are added the difficulty, delay and slowness in reaching it; but these should not make one go back.

|| *Or*: Like the walk of a lame person, for walking lamely is bad.

inferior condition. To emend such an abuse will be an excellent thing.—Perfect constancy in helping others is necessary. *Com.*

2. It is like a one-eyed person, who still sees, but badly (out of only one eye).—It will be advantageous to him to live retired and persevere in his virtue,* and not to fail in the rules of duty. *Com. II.*


3. The young woman who is married [only] through the duty of submission [to her guardian] is often given as a secondary wife.—Such submission is not good. *Com. II.*

4. The young woman about to be married tries to postpone the time.†—Being modest, she is in no haste to follow a man. *Com. II.* But though she delays her marriage, the time comes (in spite of everything).—All the same, the marriage will take place. *Com. II. (App.)*

5. When the Emperor Ti-y gave his sister in marriage, the sleeves (of the robe) of the bride were less richly adorned than those of her younger sister.‡ She was like the moon when nearly full, because of her virtues of modesty and submission. (*App.*) This was a very good augury; and her noble conduct corresponded to it.—Thus she preserved her dignity with uprightness. *Com. II.*

6. When a woman receives a basket without fruit in it,—(quite empty, *Com.*)—or when a man gets a sheep which has no blood, they derive no advantage thence. (*Cp. App.*)§

Symbolism.—“Thunder over a marsh,” constitutes this Kua. The superior man meditates on evil in order to secure a happy end.

Kua LV. ;  ; *Fāng.*

I.—*Fāng*: 1. Abundance, riches, numerous friends; 2. To have in abundance, to multiply; 3. Greatness, raising up.

1st TEXT.—The prince who possesses greatness and abundance should be without disquieting desires. He is like the mid-day sun; he illuminates the world.

Com. I.—*Fāng* means greatness, prosperity. Movements or acts directed by intelligence secure it. The prince who attains it, who becomes great and illustrious, should be without anxious desires: he will [thus] shine in the world.

The sun, after having reached the middle heaven, declines; the moon, after having reached the full, wanes. Heaven and earth are sometimes full (they abound)—sometimes empty, according to the seasons. They end by becoming less and ceasing to act. With much greater reason, must this be the case with men and spirits.

2d TEXT.—1. In the meeting of friends, if the host|| is an equal,

* [Great] advantage results from the retired life of a firmly virtuous woman.

† This is prescribed as a command.

‡ A proof of her virtue, moderation, *etc.*, or a consequence of the decree of her brother. (See Kua XI., 2d Text, § 5.) In marrying, she forfeited her position as a Royal Princess.

§ Here the first part refers to marriage presents, and the second is an example which has no direct reference to the chief subject, as the Commentators have already noticed.

|| *Tchou* = he who receives some one at his house.

nothing but good will follow. The return will be happy.—If one tries to surpass one's equals he will draw evil on himself. *Com. II. and Com.*

2. If by multiplying the hangings (around one's tent one makes it so dark) as to be able to see Sagittarius at mid-day, and if one has thus drawn suspicion and ill-will on himself;* [still] if one is full of justice, let him show it and he will derive advantage from it. Let him show his internal dispositions [to be] conformable to justice.

3. By multiplying the hangings, one may see the star Mei† at mid-day; but he will break his right arm.—He will not be able to do great things: with a broken arm he will be powerless. *Com. II.*


4. *By this means* one may see Sagittarius. If one meets a friend of equal virtue, happiness will follow from this [meeting]. *Com. II.*

5. To promote the arts causes joy and [deserves] to be praised.

6. To raise one's house high, to surround it with rich hangings, and to stand at its door alone and silent, without receiving anyone, and this for 3 years‡ is an unhappy conduct.

Symbolism.—"Thunder and Lightning" make up the Kua *Fāng*. The superior man decides lawsuits and causes punishments to be carried out.

Note.—All this chapter, which is in the style of the *Shi-King*, relates to prosperity and greatness, well or ill acquired and enjoyed. Its criticisms are addressed to great men, to princes who listen too much to their ambition, love of show and ostentation of majesty, which make them unpopular, *etc.* § 6 refers to the Emperor Kao-tsong, who remained more than 3 years in his palace without speaking to anyone. In the *Shi-King* the cars of great persons are mentioned as surrounded with screens that [quite] conceal those who are inside. Several of the phrases here may have been taken from some narrative and may refer to some definite person, who multiplied his hangings, flags and tents.

Kua LVI. ;  ; *Lu*.

I.—*Lu*: 1. Traveller, stranger; 2. Good arrangement.

1st TEXT.—The stranger has but a weak prosperity; if he is just, he will end by being happy.§

Com. I.—If the weak preserves his uprightness among strangers and remains submissive to the strong, he will enjoy stability and continue attached to truth. So the stranger, weak at first, will prosper and strengthen himself, if he is upright and just.

2d TEXT.—1. The stranger, little and weak, is exposed to evils wherever he may be.—Calamities come when the will is weak and exhausted. *Com. II.*

2. If the stranger settles down somewhere, accumulates goods, and engages faithful servants, he will prosper.

* By trying to hide himself.

† A star in Sagittarius. The same idea is thrice repeated, as in the style of the *Shi-King*.

‡ Meaning a long time.

§ These may be taken as a mere set of terms for auguries; but then the sentence would be extremely absurd.

3. If he sees his house on fire and loses his servants, his prosperity has been well tried.—The burning of his establishment means his ruin. By associating with common people he completely loses his uprightness.


4. [Though] settled in a locality, and possessed of goods and of arms, yet his heart may not be at ease. (His position is not yet secure); he must still be on his guard.

5. He aims at a pheasant: his arrow at first misses its mark and is lost. Finally he obtains praise and office. The prince visits him.

6. The bird destroys its nest. The stranger at first joyful, next has grief: he has lost his oxen. Misery comes very easily.—Nobody pays any attention to his laments. *Com. II.* (This, too, may allude to some fact.)

Symbolism.—“Fire over a mountain.” So the superior man makes his uprightness shine in the application of penal laws, and does not allow differences and punishments to become perpetual.

Note.—This chapter depicts the position of strangers, and the prudence and perseverance of which they have need. Frequently they are the authors of their own misery. It may have been taken from some concrete case.

Kua LVII. ;  ; *Sún.*

I.—*Sún*: 1. Sweet, condescending; 2. To choose, to hold firmly.

1st TEXT.—Even though weakly developed, one may succeed, by sweetness and show himself truly great.

Com. I.—One must increase twofold in goodness when he has to insist on [obedience to] his orders, or to repeat them. If firmness and goodness observe the just mean, [all] projects will succeed. The weak should yield to the strong. Thus progress begins, success is attained, and one shows himself to be great.

2d TEXT.—I. For advancing and retiring (in due time); Or, for acting with firmness and condescension, there is need [also] of the firmness of a soldier (and not merely of softness).—In such perplexity, firmness must regulate its desires according to prudence.* *Com. II.*

2. When longanimity has been pushed too far, † it will be good to consult diviners for this purpose, and no mistake will be made.—This will come to pass because one has preserved the just mean. *Com. II.*

3. A too hasty condescension may cause sorrow.—The force of the will is deadened. *Com. II.* A continual sweetness without [any] rigour. (*App.*)

4. When one is without fear or sorrow, he can go to the chase to capture game for the threefold use, according to rule: (Sacrificial offerings, food for guests, and requirements of the kitchen). *Com.* Thus one acquires merits.—This refers to *Sún* = meats. *Com. II.*

5. In order that fortune may be prosperous, that all regret may be avoided, that nothing may be without advantage, that an unhappy beginning

* See the explanation given a little further on.

† *Literally*: when the humble man has placed himself under the bench. *COM. Kuoh yu sun*: when one has exceeded in submission or goodness,—when one lowers himself too much. Compare our own expression, To let one's self be trampled on—*se mettre sous les pieds de quelqu'un.*

may attain an excellent end, it is necessary, in all changes, to think for three days before and three days after putting a project into execution.* Then all will go well.—One should in this way deliberate on acts of condescension and firmness. (*App.*)

6. When goodness proceeds too far, one loses his goods and his means of defence† (his axe) and prosperity turns into disaster :—uprightness into wickedness. *Com. II.*

Symbolism.—“Wind” twice repeated forms the Kua *Sún*. So the great and wise man knows how to repeat his commands, in order to bring matters to a good end.

Note.—The first sentence gives the 3d sense : “to stand firmly.” The fourth shows the results of firm goodness—tranquillity. The 2d and 6th show the consequences of too great sweetness. The fifth, in the sense of “choosing,” inculcates the conditions [necessary] for success.

Kua LVIII. ;  ; *Túí*.

I.—*Túí* : 1. Satisfaction ; 2. To rejoice.

1st TEXT.—This leads to prosperity (when one gives satisfaction to his subjects).

Com. I.—*Túí* means joy. When one rejoices the world, he obeys heaven and advances the desires of men. When one seeks, above all, to secure the happiness of the people, the people forget their evils ; and, incited by this to undertake difficult enterprises, he disregards dangers and even death. He is powerfully encouraged (to fulfil his duty).

2d TEXT.—1. To establish concord, and to satisfy everyone is a source of prosperity.—It stifles opposition and resistance. *Com. II.*

2. Sincerity and uprightness satisfy everyone and prevent sorrows :—by establishing confidence in one’s intentions. *Com. II.*

3. A satisfaction [which is] acquired by too much labour or is forced, is a bad thing.—The evil consists in giving offices to the unworthy. *Com. II.*

4. Trying to give joy to a troubled heart is [like] aiding a sick man to recover his health. It gives consolation.


5. To confide in one who can injure [us] is very dangerous. (*App.*)

6. The attainment of satisfaction and joy (is the object of this chapter).

Or, Condolence gives pleasure.

Symbolism.—“Stagnant water over stagnant water.” The superior man responds to friendship and encourages virtue.

Note.—This looks very much like a mere string of sentences with nothing but the word *Túí* as a common link.

Kua LIX. ;  ; *Hvón*.

I.—*Hvón* : 1. Extension, exhibition ; 2. Overflowing abundance ; 3. Dispersion ; to dissipate.

* According to the Commentary. The first four may be merely augural phrases. The last is *literally* : Three days before and after the day *Kang* ; that is to say, at *Ting* and *Kuai*.

† *Com.* means of decision.

1st TEXT.—“Overflowing abundance.” The prince who frequents the temple of his ancestors will pass happily through difficulties: he will attain a firm prosperity.

Com. I.—Power will come to him undiminished. By frequenting his ancestral temple, he will observe the unchangeable mean. Those who are good and condescending have a suitable place even outside their own houses; and the great man causes harmony to reign. The prince agrees with him.

2d TEXT.—I. *Dispersion*. One should remedy it, (and save the State). If one exerts all his power* for this purpose he will succeed (in restoring order). Com. II.

2. Abundance dissipates anxiety. One will obtain the object of his desires,—order and union. Com. II.†


3. If, in such a condition [of affairs], one withdraws from self,—and engages himself externally,—Com. II. he will not have to regret it.

4. To *disperse* a multitude, an association which has banded itself,‡ like a hillock, is a happy thing to which a common man cannot pretend. (*App.*)

5. To pour out (*huán*) one's perspiration, with cries (of fear and suffering); to pour out, to distribute (the treasure) of the royal magazines, and to do this without regret, in order to remedy the evils of troubles and of misery (which are the results of doing so).§

6. One should pour out one's blood to expel invaders, and for that purpose, to put one's self in the van, without regret. To shed it for driving off evils. Com. II. (*App.*)

Symbolism.—“Wind blowing over water” forms this Kua. The ancient kings offered sacrifice to Shang-ti, and built temples to [their] ancestors.

Kua LX. ;  ; *Tsieh*.

I.—*Tsieh*: Rule, law, measure.

1st TEXT.—Rigorous laws cannot confer prosperity.

Com. I.—Laws which are too severe cannot become firm and lasting. Firmness and goodness should be equally divided. Severity should hold the just mean, or its force will be lost. [A state of] satisfaction causes dangers to be faced. Administration should be according to [fixed] rules, and be conducted with moderation and justice. When heaven and earth follow their laws, the four seasons continue in action. If [due] measure is observed in everything, the public resources will not be lost, nor the people injured.

2d TEXT.—I. Such a one quits not the inner porch of his dwelling and has consequently no sorrow from it. (*App.*) (For he sees thence all that is done in the house and can properly rule all things therein). When one

* *Literally*: the force of a horse. Perhaps only *Huan*=to aid with all one's might—To use great force in order to develop, to cause to prosper.

† *Or*: In times of disorder it is prudent to retire into obscurity. (*App.*)

‡ Plots against the State, and against order. *Also*: To disperse the small and to reunite the great, for governing. (*Com.*)

§ *Or*: when the people raise cries of suffering, *etc.*, they should be aided with means from the royal magazines, *etc.*

knows that there is a reason for not getting out, or only with difficulty.
Com. II.

2. But such a one does not pass the outer door of his house;* he will derive sorrow from it (when there is a way of doing so). Not seeing, except in part, what passes in his house, disagreeable things may happen to him. (*App.*) He will miss the point at the last moment, [and fail] to do what is needed under the circumstances. *Com. II.*

3. He who does not observe the laws will repent of it and will lament so bitterly that no one will (have the courage to) reproach him.

4. Pacific laws produce prosperity and perpetuate the reign of justice.
Com. II.

5. To administer the laws mildly is necessary for prosperity. By so doing one will render himself illustrious,—because thus he fulfils his duties perfectly. *Com. II.*

6. Harsh laws have very troublesome consequences for the prosperity [of the country]. The regret (caused by their violation) will die out. (*App.*) Their force and effect will be exhausted. *Com. II.* (When the people feel that the laws are cruel, they violate them without scruple or repentance.)

Symbolism.—“Water above a marsh.” The great and wise man regulates everything with moderation, and appreciates acts of virtue.

Note.—This chapter shows that [due] measure should be used both in guiding one's family and in exercising authority. Above all things it recommends mildness and moderation and exposes the consequences of excessive severity, as (*e.g.*) the habitual violation of the laws, *etc.*

Kua LXI. ;  ; *Tchōng.*

1.—*Tchōng*: 1. Just mean, virtue, uprightness, sincerity; 2. Absence of egotism, fidelity; 3. Worthy of confidence (*foo*).

1st TEXT.—Upright sincerity inspires confidence even in pigs and fishes;† it is a source of happiness; it will enable one to go through difficulties and will lead to an assured prosperity.

Com. I.—The just mean and sincerity. Internal sweetness preserves the just mean, and gives satisfaction to everyone. By faithful and upright condescension one will improve the country; and the confidence will extend to [even] pigs and fishes. One will go through difficulties as over a river which one passes on a huge boat made of wood. A firm [observance of the] mean brings advancement and makes one correspond to the views of heaven.

2d TEXT.—1. Firm circumspection is fortunate; an opposite conduct will lead to no source of joy.—If these dispositions change. *Com. II.*

* The door of the interior quarters,—the apartments for the females.

† “Pigs and fishes.” The *Siao-hio* has an edifying story relating that a pious child broke the ice in the severest part of the winter to catch a fish for his mother. Two carps, touched by his filial piety, came out of the hole, and of their own accord placed themselves in his hand. (Book VI., § 28, of my translation). I translate in accordance with the Commentaries.

(*App.*) A vigilant internal peace must be maintained, otherwise there is no joy.

2. The crane calls from its hiding-place and its little ones answer with the same feeling.—(In the same way the sentiment of concord causes [one] to say): “I have a cask of excellent wine, I wish to empty it with you”;—with a desire rooted in the midst of my heart. *Com.* II. Concord is represented by two birds that answer each other,—two men who do the same. (*App.*)

3. If one receives a rival (an equal), sometimes one is excited (beats the drum), at others he is depressed,—sometimes one weeps, at others he laughs, (according as one has or has not reason to fear for his success; and in this case, the just mean can no longer be observed).—One no longer maintains an attitude suited to his position. *Com.* II. Having lost *Tchōng*, one is no longer master of himself or of his movements.


4. The moon approaching the full (is in *Tchōng*). (*App.*) A horse,* separating from its comrades (for being set to nobler purposes) feels no regret (and so observes the [just] mean).† (*App.*)

5. A sincere and faithful attachment is without regret.

6. If the red pheasant wish to raise itself to heaven, the result of such an attempt will be fatal.—How can it succeed? *Com.* II.—An instance of excessive ambition, which cannot but end in failure. (*App.*)

Symbolism.—“Wind above a marsh” forms the Kua *Tchōng foo*. The wise man, by carefully examining judicial cases, restricts capital punishments.‡

Note.—This chapter deals with the different virtues contained in *tchōng* or the just mean: firm circumspection in § 1,—the spirit of concord in § 2,—one’s deportment during advancement in § 4,—sincere attachment in § 5; also the contrary defects: ambition or covetousness in § 6, and trouble caused by meeting an enemy, in § 3.

Kua LXII. ;  ; *Siao kuoh*.

1.—*Siao kuoh*: 1. (Small, few) advancements,—or of small men; 2. Failure, defect; 3. To advance; to go beyond; to leave on one side; to trespass.

1st TEXT.—A small advancement. In the whole course of his actions, the small man can do little things, but nothing great. It is like the noise made by the flight of a bird; it cannot become greater, but only less and lower; (1st sense).

Com. I.—If, when advancing, the small man acts according to circumstances and observes the just mean, the little matters which he deals with will succeed. The strong man who loses his dignity and does not observe the just mean can no longer, on this very account, do anything great. He

* The example of the horse is of frequent use. The physician’s fees are called Horse-money; and the teacher of the Prince is styled the Leading horse.

† This means one who, advancing in dignity, is thus brought nearer to the prince; and also one who breaks with his equals in order to rise in rank and dignity. (*Com.*)

‡ This, too, is only one more case of upright firmness.

is here presented under the figure of a bird flying : the noise of his flight cannot increase, but must diminish. The great resist, the little yield.

2d TEXT.—1. By the flight of a bird one may discover omens of evil.

2. If one leaves to one side and passes over his grandfather, he will meet his grandmother : he who wishes to avoid the prince (not to go to him) will meet his minister.—He cannot be left aside.* *Com. II. (App.)*

3. One must not be wanting in the necessary precautions for his safety, otherwise someone will be found to attack and injure him. (*App.*)


4. Without having committed any fault, having neither exceeded nor been wanting [in anything], yet there may supervene dangers and encounters which one should dread. Let us be always on [our] guard, for otherwise we cannot have a continuous prosperity.—In the end, it will not be lasting. *Com. II.*

5. Notwithstanding thick clouds, in our country rain does not come from the West ; (want of water, drought).†—Too elevated a position. *Com. II.* The prince shoots and hits the animals in their cave. (Want of ability, [as] this prince shoots only at random.)‡—This shows the persons to be incapable of great affairs. (*App.*)

6. To pass by the side of someone with whom one disagrees,—to meet, to let pass someone inopportunately,—to miss a flying bird, are evil omens.—One becomes conceited, and self opinionated. *Com. II. (App.)*

Symbolism.—This hexagram represents “Thunder over a mountain.” *Kuoh* means want. In his ordinary acts, the wise man fails, through insufficient watchfulness ; in case of mourning, he fails with regard to garments ; in daily expenses, he fails with regard to economy.

Note.—The whole refers to excess, defect, failure, and to their nature, frequency and consequences.

Kua LXIII. ; §  ; *Tchi'tzé.*

1. *Tchi'tzé* : 1. A passage accomplished ; 2. Accomplishment, success, means of accomplishing ; 3. To complete ; an achievement of little advantage.

1st TEXT.—A passage accomplished, a first success ; but the success that follows may perhaps be little ; for trouble and danger may follow a happy beginning.||

* These two proverbs mean that when one wishes, unduly, to avoid one thing which he fears, he will encounter another just like it, or worse ; a case of Scylla and Charybdis.

† A figure of one who, possessing goods and favours to distribute, does not share them with the people. (*Tcheou-Yih, p. l. n. k.*)

‡ *Or* : The want of generous sentiments ; conduct not very honourable. These are proverbial phrases.

§ The Commentaries show clearly that these last two chapters are in reality but one, arbitrarily divided. The ideas of “voyages, in progress, or accomplished, or interrupted” are continually mixed up in both Kuas, the car of which the wheel has come off, and which cannot go on further, and the young fox hindered by the weight of his wet tail. So the *Paraphrases*, like the *Tcheou-Yih*. Nor can we say they are wrong. It is the same in § 2.

|| The Second Text develops these various ideas, [dealing with] a journey finished, a happy expedition, an affair happily ended ; an obstacle ; dangers : means of success and precautions to be taken.

Com. I.—*Tchi'tzé* = a journey accomplished, success, progress. Little affairs succeed easily. One succeeds easily, when little and great, strong and weak are upright and just, and each in his place and position. A good beginning may have fatal consequences, if the wisdom [of the agents] becomes exhausted. Then the lucky event is impeded and trouble supervenes.

2d TEXT.—I. A voyage accomplished like that of one who having finished his journey, takes up the wheels of his cart, or of a fox, which, while crossing a river, has wet his tail.

2. A journey ended (interrupted), like that of a woman who, having lost the covering of her car,* cannot seek it, but finds it after some (*literally*, seven) days.†—She acts thus, because she follows the way of wisdom.

Com. II. (*App.*)

3. An accomplished expedition.—Kao-tsong‡ attacked the country of the demons and after 3 years achieved a triumph. A common prince could not have done it.—He had [to undergo] a good deal of trouble. *Com. II.*


4. When the edges, or the fringes of a garment get wet, one must be on one's guard till the end of the voyage.§—There is then room for fear. *Com. II.* (The means of attaining an end,—precautions to be taken.)

5. Such a neighbour on the left hand (East) sacrifices an ox, but he does not attain the merit of his neighbour on the right (West) who makes a much inferior sacrifice.—It is the uprightness of the intention (and not the material act) which leads to the attainment of happiness, [and is] the condition of success in a happy enterprise.—Great happiness is thus obtained.

Com. II.

6. He who, while crossing (a river), wets his head is in danger (if the head itself gets under water).—The position is dangerous,—one cannot foresee the result. *Com. II.*||

Symbolism.—"Water over fire," forms this Kua. The wise man, by his prudent foresight and apprehension, watches against dangers and remains in peace.

Kua LXIV. ;  ; *Wéi-tzé.*

I.—*Wéi-tzé*: 1. A passage not accomplished; a work not concluded; success interrupted or endangered;—2. Incomplete success, a matter unaccomplished, not brought to a good end.

1st TEXT.—Success endangered,—a work unaccomplished, like a young

* *K'eh-tchi pi*, the covering surrounding a car, and concealing those riding in it;—without it no virtuous woman may travel. Her journey is thus brought to an end till she finds it, and she cannot go herself, uncovered, to seek it.

† *Or*, gets another.

‡ An Emperor of the Shang dynasty, who reigned, about the year 1300, for 59 years. The demons in the text are the aborigines, who had remained, till then, unsubdued and committed depredations.

§ *Or*, When, on board ship, one is obliged to use the edges of one's garments to stop holes, *etc.*

|| This is a proverbial phrase showing the dangers and the precautions to be taken in a journey or in an affair. This paragraph belongs to Kua LXIV. rather than to Kua LXIII.

fox incurring danger in crossing a river. His hind quarters sink in the water owing to the weight of his tail; he does not succeed (in escaping this danger).—By excessive confidence in himself, he loses the just mean.

Com. I.—The happy beginning does not last. Though not in their proper places, still the entire and broken lines are in accord.*

2d TEXT.—1. The tail sinking in the water becomes a source of danger.—One knows not how it may end. *Com. II.* (Kua LXIII., 1.) The consequence of imprudence and presumption. (*App.*)

2. To remove the wheel (of one's car) after a journey means that it has been accomplished, and has been successful.

3. When everything is not yet in order (2d sense), one should correct the defects (of men and of things), and then one will triumph over difficulties. (Means of accomplishing a journey or a work.) It is a defect when each one is not in his own position and place. *Com. II.*

4. A happy ending, leaving no sorrow, (such as that of Kao-Tsong), who went up, attacked and conquered the country of the demons in 3 years. He received his reward in the immensity of his power and territory.—The end is happy when the object is attained and the desire satisfied. *Com. II.* (Kua LXIII., 3.)

5. The accomplishment is happy and without sorrow, when the glory of the wise [man, *i.e.*, his virtue] is pure and solid.—He succeeds when his brilliant glory spreads afar. *Com. II.*

6. He who without any thought, plunges his head into wine and spirits, will lose uprightness and good luck. (Kua LXIII., 6.)—He does not understand moderation. *Com. II.* (*App.*)

Symbolism.—"Water under fire" forms this Kua. The wise man employs the utmost circumspection and attention to distinguish men and things, and the positions due to them.

Note.—All this deals with accomplished success, the means of attaining it and the obstacles to be overcome; the fourth sentence gives an instance.

* The Commentaries say: Although they are not in the right place the lines of the Kua correspond to each other. This, however, does not agree with the explanation given, nor even with the facts of the figure, in which the first line from the bottom corresponds with the 4th above, which is also entire.

CONCLUSION.

This Kua ends the text of the Yih-king and of the two ancient Commentaries* which are interwoven with it. The editions now current also contain 5 Appendices difficult of comprehension, which are called the Yi or wings of the Yi-king.

Of these the two last—(4th and 5th)—give only a list of the subjects [treated] in the Kuas and indicate the reason of the order followed in arranging them. This fact is the best proof of my system; for it shows that in ancient times the headings indicated the subject treated in each chapter, and that the meaning given to these subjects or headings is very nearly that which I have adopted, that is, the sense which those words really have in the Chinese language.

Here is a specimen of these two Appendices :

“[In the first and second Kuas], we have heaven and earth, according to the power of which beings are produced : it is such beings that fill the space between heaven and earth. This is why [these] two Kuas are followed by *Tchun* (the third Kua) ; for *tchun* means to fill up, (to obstruct). *Tchun* (what fills space) is the beginning of beings ; and as beings, in their first origin are (*meng*) rough and imperfect, hence *Tchun* is followed by *Meng* (rough, imperfect) :”—and so on.

The second Appendix gives various explanations of Kuas I. and II., which accord fully with mine. Take, for instance, the explanation there given of Kua I., § 1 : “The dragon lying hid is without action.”—“In him who has the power of a dragon and lies hid, the influence of the world would make no change. He does not think that he is perfect because he is famous. He lies withdrawn from the world, without regret.”†

It is evident, that there is no question here of what the first line represents, but of what the Dragon represents, and of what may be the true meaning of this first sentence, considered in itself : The Dragon signifies the superior man. In fact, it looks as if the precise meaning was : “The Dragon (the superior man), hidden from the world, and living in retirement is free from passion.”

The 3d Appendix consists of comments on the formation of the six-line figures, and on the two cosmic elements (*Yin* and *Yang*), as also on each trigram figure separately, and its respective meaning. This is all mere play of fancy and has no real connexion with our text.

The same may be said of the first part of the 1st Appendix, which deals with the greatness and power of the *Yi* and of the Kuas,—relates fabulous tales regarding their origin,—and discusses cosmic principles. Formerly, (as I have shown on several occasions) and even in the VIth Century B.C.,

* In Professor Legge's translation they are detached and placed at the end of the text.

† Cp. Prof. Legge's *Yih-King*, p. 409.

these philosophical theories were absolutely unknown, or at any rate, they had not yet been introduced into the Yih-king. Such matter, therefore, cannot be part of the text; and hence I have left out all this, and with so much the more reason that an excellent translation of them is given in Professor Dr. J. Legge's book.

In the first part, however, of this 1st Appendix, we find some very clear explanations of phrases in the text: and these I have given with my translation. All these tend to confirm my system. I need cite only two instances.

1. Kua 47: "When one does not leave his courtyard, he does not expose himself to any blame or sorrow." This is explained by the Appendix:* "When disorder arises, it will be found that (ill-advised) speech was the stepping-stone to it."

2. Kua 13: "Men who are united may at first weep, but afterwards they will (laugh)—be joyful." This is explained: "The union of the hearts of two men has a power that seems like iron; the speech of two hearts that are united diffuses a perfume like the Eglantine."

From all this we may, therefore, deduce that in translating the Yih-king, we have nothing to do with what the lines of the Kuas mean, but that each sentence of the text has a complete meaning by itself. This is, of course, quite opposed to the system of M. Philâtre.

In connexion with this learned gentleman, I should give a short account of the Commentaries which form nine-tenths of his great book.

These Commentaries are not earlier than the XIth Century A.D., and are the work of philosophers who sought out in the Yih-king, subjects for their ontological and moral dissertations. To this end, they seized on the lines of the Kuas and on the relation which they had chosen to fix between them and the two cosmic principles, making the entire lines represent *Yang* and the broken ones *Yin*. They next did their utmost to find some connexion between the lines and the sentences, in order to give some explanation of why these latter were chosen. But most of these explanations are so far-fetched as to be almost ridiculous. Finally to all this, they added long moral applications.

Yet even in these Commentaries, there is nothing that is opposed to my interpretation: on the contrary, the Commentaries presuppose it. All that is given in the Commentaries lies outside of the matter of the Yih-king itself and in no way helps to explain the meaning of the sentences. Hence there is no reason why we should deal with them. I wish, however, to give a short specimen of these Commentaries to my readers, in order to complete what they require to know regarding the Yih-king. Turning over, at hazard, the book of M. Philâtre, I find (Tom. II., p. 198), Kua XLIV. :—

1st TEXT.—*Keu*: an adult young woman; not to use; to marry a young woman.

Commentary. A negative † begins to be born. Starting from this moment it increases, little by little it augments and achieves greatness: this means the young girl growing and on the point of becoming adult. The negative increasing, the positive declines; and *if the young girl is strong* and the lad

* Dr. Legge's *Yih-king*, p. 363.

† *Negativité*.

weak, then the text warns [us] that *he should not marry such a girl*. In marrying a girl one wishes her to be sweet and obedient. The Kua *Keu* represents the negative that begins to advance, increases, little by little acquires force and puts itself in opposition to the positive. This is why it is not desirable *to choose her for a wife*.

— *Keu*: to meet. The absolute suppression of the negative would form the perfect Kua *Keu*, with its unity of substance. That is to say, the Kua of the 4th month. Certainly one meets it, and then a negative becomes visible and forms the Kua of the 5th month. When a thing was not expected and one suddenly sees it face to face, it is like an unexpected meeting. This is why the Kua mentions a meeting. The meeting is without regularity; and, moreover, there is only one negative which meets five positives; and the result is that the female garments are wanting in cleanness, and that energy and order are extreme. *To take her for a mate will be hurtful* to the positive; and hence both the symbol and its meaning in divination."

There is scarcely need to say that this is all mere fancy, except the four phrases which I have *Italicized*; and they prove that the text should be translated as I have done, and not as a part of a long, unconnected sentence, as M. Philâstre does.

We may conclude that all these points tend to confirm my interpretation against which no serious objection has yet been raised. There still remain for explanation the speculations, as prolix as they are nonsensical, which the Chinese philosophers have given us regarding the lines of the Kuas, the *Yin* and the *Yang*, etc. All these, however, are of a comparatively recent date. The ancient books contain not a sign of them; and they are, besides, quite foreign to our subject. I may perhaps, later on, make them the subject of a special treatise. My sole object in this one has been to give the true meaning of the text of the Yih-king and its ancient symbolism; and in this undertaking I hope I have not failed. That some divergence of views may arise as to the precise meaning of this or that sentence, is not to be wondered at; for many of the sentences are elliptical, vague and ambiguous. This difficulty, however, does not weaken the system itself according to which I have rendered the book. I hope soon to publish in the *Tung-Pao* of Leyden, the text itself of some chapters of the *Yih-king* together with their translation; and then,—I venture to assert—there will be no more room left for doubt or contention.

THE END.