

RECENT MANUSCRIPT DISCOVERIES RELATED TO THE *YI JING*

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Jixiong 汲冢 (Jixian 汲縣, Henan) tomb, discovered A.D. 279; tomb of Wei Xiang Wang 魏襄王, d. 296 B.C.

1. *Yi jing* 易經, apparently identical with the received text of the *Zhou Yi* 周易 (i.e., hexagram and line statements);
2. divination texts similar to but different from those of the hexagram and line statements of the *Zhou Yi*, given the title *Yi yao yinyang gua* 易繇陰陽卦;
3. a commentary to the *Zhou Yi* similar to but different from the received "Shuo gua" 說卦 commentary, given the title *Gua xia Yi jing* 卦下易經;
4. a question and answer commentary to the *Zhou Yi*, given the title *Gongsun Duan* 公孫段, the name of one of the discussants.

Mu tianzi zhuan 穆天子傳 (Sibu beiyao ed.), 5.4a-b

丙辰，天子南游于黃室之丘，以觀夏侯啓之所居，乃..于啓室。天子筮獵萍澤，其卦遇訟。逢公占之曰：訟之繇：藪澤蒼蒼，其中..，宜其正公。戎事則從，祭祀則烹，田獵則獲。..飲逢公酒，賜之駿馬十六、絺紵三十篋。逢公再拜稽首。

On *bingchen*, the Son of Heaven traveled southwards to Mound of Yellow Chamber in order to view where Xia Hou Qi had resided, and then .. in Qi's chamber. The Son of Heaven divined by milfoil about hunting at Duckweed Swamp; the hexagram he met was *Song*. Feng Gong prognosticated it, saying: "Song's omen verse is: **'The swamp is doubly green (*cang*<*tshang), Its midst .., appropriate for its upright duke (*gong*<*kung).'** In military affairs there will be accord, in sacrifices there will be happiness, and in hunting there will be a catch." .. toasted Feng Gong with wine, and awarded him sixteen fine horses and thirty chests of gauze. Feng Gong twice bowed and touched his head to the ground.

Wangjiatai 王家台 tomb 15 (Jiangling 江陵, Hubei), discovered March, 1993; tomb dated c. 250 B.C.¹

¹For the first mention of this discovery, see Jingzhou diqu bowuguan, "Jiangling Wangjiatai 15 hao Qin mu" 江陵王家台15號秦墓, *Wenwu* 文物 1995.1: 37-43. Preliminary studies identifying the texts as deriving from the *Gui cang* include: Wang Mingqin 王明欽, "Shilun *Gui cang* de jige wenti" 試論歸藏的幾個問題, in *Yi jian ji: Beijing daxue kaogu zhuanye 86 zhou biye 10 zhounian jinian wenji* 一劍集: 北京大學考古專業86周畢業10週年紀念文集, ed. Gu Fang 古方 (Beijing: Funü chubanshe, 1996), pp. 101-12; Lian Shaoming 連劭名, "Jiangling Wangjiatai Qin jian yu *Gui cang*" 江陵王家台秦簡與歸藏, *Jiang Han kaogu* 江漢考古 1996.4: 66-68; and Li Jiahao, "Wangjiatai Qin jian," 46-52; Xing Wen 邢文, "Zuo zhuan Guo yu shi li de zai renshi" 左傳國語筮例的再認識, in *Guoji Ruxue* 國際儒學, vol. 4 (Beijing: Zhongguo Shehui kexue chubanshe, 1998), pp. 151-74. For a preliminary notice in English, see Constance A. Cook, "Myth and Fragments of a Qin *Yi* Text: A Research Note and Translation," *Journal of Chinese Religions* 26 (1998): 135-143.

Strip 198

節曰：昔者武王卜伐殷，而枚占老考；老考占曰：吉。節 ...

Jie says: In antiquity King Wu divined about attacking Shang, and had the stalks prognosticated by Lao Kao. Lao Kao prognosticated saying: "Auspicious. *Jie* ..."

.. 明夷曰：昔者夏侯啓卜乘飛龍以登天，而枚占 ..

.. *Ming Yi* says: In antiquity, Xia Hou Qi divined about riding a flying dragon in order to ascend to heaven, and had the stalks prognosticated by ..

Ma Guohan 馬國翰, *Gui cang* 歸藏 (Jinan 濟南: Huanghua guan shuju 皇華館書局, 1871):

武王伐紂，枚占耆老。耆老曰：吉。

King Wu attacked Zhou, and had the stalks prognosticated by Qi Lao. Qi Lao said: "Auspicious."²

明夷曰：昔夏侯啓筮乘飛龍而登于天，而枚占于皋陶。陶曰：吉。

Mingyi says: In antiquity Xia Hou Qi divined about riding a flying dragon and ascending to heaven, and had the stalks prognosticated by Gao Yao. Yao said: "Auspicious."³

昔穆王天子筮西出于征。不吉，曰：龍降于天，而道里修遠；飛而冲天，蒼蒼其羽。

In antiquity the Son of Heaven King Mu divined by milfoil about going out westwardly on campaign. It was "not auspicious," saying: "The dragon descends from heaven (*tian*<*thin), but the road is long and far (*yuan*<*gwjanh); flying and piercing heaven (*tian*<*thin), so blue its wings (*yu*<*gwjagx)."⁴

Strip 563:

... 比 曰：比之榮榮，比之蒼蒼，生子二人，或司陰司陽 ...

... *Bi* says: "*Bi*'s doubly flourishing, *Bi*'s doubly green (*cang*<*tshâng): gave birth to two sons, one Supervisor of the Shady and one Supervisor of the Sunny (*yang*<*rang) ...

Strip 339:

... 桀卜伐唐而枚占熒惑，熒惑占之，曰：不吉。 ...

... *Jie* divined about attacking Tang, and had the stalks prognosticated by Ying Huo. Ying Huo prognosticated them, saying: "Not auspicious." ...

昔者桀筮伐唐，而枚占熒惑。曰：不吉。不利出征，惟利安處。彼爲狸，我爲鼠。勿用作事，恐傷其父。

In antiquity *Jie* divined by milfoil about attacking Tang, and had the stalks prognosticated by Ying Huo, who said: "Not auspicious; not beneficial to go out campaigning; only

² Me Guohan, *Gui cang*, 9a; cited from *Bowu zhi* 博物志 (Sibu beiyao ed.), 6.1b ("Za shuo shang" 雜說上).

³ Me Guohan, *Gui cang*, 9a; cited from Guo Pu's 郭璞 commentary to *Shan hai jing* 山海經 (Sibu beiyao ed.), 7.1b.

⁴ Me Guohan, *Gui cang*, 14b, citing *Taiping yulan* 太平御覽 85.2a (p. 401).

beneficial to be placidly situated. They are foxes, we are rats (*shu*<*krjagx). Do not herewith do any affairs, fearing to hurt his father (*fu*<*bjagx)."⁵

Shuanggudui 雙古堆 (Fuyang 阜陽, Anhui) Tomb 1, discovered 1977; tomb of Xiahou Zao 夏侯灶, the second-generation lord of Ruyin 汝陰, died 165 B.C.⁶

- #53: 同人于野亨
- #54: 君子之貞
- #55: 六二同人于宗吝卜子產不孝吏
- #56: 三伏戎于
- #57: 輿卜有罪者凶
- #58: 戰鬥敵強不得志卜病者不死乃癡。九四乘高唐弗克
- #59: 有爲不成。九五同
- #60 人先號
- #61 後笑大師
- #62 相遇卜繫囚
- #63 九同人于鄙無悔卜居官法免

() *Together with people* in the wilds; receipt. (Beneficial to ford the great stream. Beneficial) for the lord's son to divine.

Six in the Second: Together with people at the ancestral temple; stingy. **In divining about a son being born, it will not be filial; in deputing ...**

(Nine) in the Third: Crouching belligerents in the (grass: Ascending its high hillock, For three years not) arising. **In divining about one who is guilty, it will be ominous; about doing battle, the enemy will be strong but will not get its way; in divining about one who is ill, if he does not die then he will be exhausted.**

Nine in the Fourth: Riding (its high wall; not conquering it; lucky.) ... **there will be something done that will not be completed.**

Nine in the Fifth: Together with people first crying (out) and later laughing: The great armies (can) meet each other. **In divining about tying up the prisoner ...**

(Top) Nine: Together with people in Hao; no regret. **In divining about occupying office, you will be dismissed.**

⁵ Ma Guohan, *Gui cang*, 9b, citing *Taiping yulan* 82.12a (p. 385).

⁶ The first published account of this text was Hu Pingsheng 胡平生, "Fuyang Han jian Zhou Yi gaishu" 阜陽漢簡周易概述, *Jianbo yanjiu* 簡帛研究 3 (1998): 255-66. A complete transcription, together with hand drawings of some of the strips, can be found in Han Ziqiang 韓自強, "Fuyang Han jian Zhou Yi shiwen" 阜陽漢簡周易釋文, *Daojia wenhua yanjiu* 道家文化研究 18 (2000): 15-62. Also included in the same issue of *Daojia wenhua yanjiu* is a lengthy study of the text by Han Ziqiang: "Fuyang Han jian Zhou Yi yanjiu" 阜陽漢簡周易研究 (pp. 63-132). It has not been possible to reconstruct even a single complete strip. However, on the basis of comparisons of various strips, it appears that the strips were originally 26 cm long, which is 1.2 Han *chi* 尺 or "feet," and about 1 cm wide. They were bound with three binding straps, the top and bottom straps placed about 1.5 cm from the ends of the strips, and the middle one centered. This information was presented by Hu Pingsheng 胡平生, co-leader of the team responsible for editing the Fuyang texts, in a lecture at the University of Chicago, 20 November 2001.

- #140: 得之。九二枯楊
 #141: 生萸老夫得
 #142: 女妻無不利卜病者不死戰鬥
 #143: 適強而有勝有罪而遷徙

get it. ◦

Nine in the Second: The withered poplar grows a sprout (*diad), The old man gets a maiden wife (*tshiad); nothing not beneficial (*ljadh). **Divining about one who is ill, he will not die; about battling, the enemy is strong but will not win; about having guilt, one will be able to transfer and move.**

九五：枯楊生華，老婦得其士夫；無咎無譽。

Nine in the Fifth: The withered poplar grows a flower (*gwrag), The old lady gets her young man (*pjag); no trouble, no praise (*ragh).

Shanghai Museum manuscript, apparently retrieved from looted tomb in Jingzhou 荊州, Hubei; tomb dated c. 300 B.C.⁷

⁷Liao Mingchun 廖名春, "Shanghai bowuguan Chu jian Zhou Yi guankui" 上海博物館楚簡周易管窺, *Zhou Yi yanjiu* 周易研究 2000.3: ; rpt. in Liao Mingchun, *Zhou Yi jing zhuan yu Yi xue xinlun* 周易經傳與易學新論 (Jinan: Qi Lu shushe, 2002), pp. 42-62.

上海楚簡

周易

九三良馬逐利艱貞日閑輿衛利有攸往六四童牛之牯元
 大畜利貞不家食吉利涉大川初九有厲利已九二輿說輻

九晶良馬由利莫貞日班車效利又貞造六四僮牛之牯元
 (占)?

(2) 六三大筮利貞不家而飲吉利涉大川初九又礪利已九二車效復

可金思遲又思九四齒金大又貝田頹期欲辰止六五

(1) 公一八八金利建疾行而初六鳴金凶六二斲于石不冬日貞吉六晶

時豫悔遲有悔九四由豫大有得勿疑朋盍簪日六五
 豫利建侯行師初六鳴豫凶六二介于石不终日貞吉六三