

had on all sides applied the punishments by images with enlightenment ²⁶.

164—THE DIFFERENT APPEARANCE OF THE SAGES (III A. 19a-20a).

- a. Further, the Sages all had different [ways] of displaying [their sageness].
- b. The *Chuan* ²⁷ says: "Fu-hsi had on his forehead a protuberance like a string of pearls ²⁸; he had large eyes, a nose like a mountain²⁹, and a dragon-like countenance; he created the Eight Trigrams of the *I* to correspond with the Polestar ³⁰. Huang-ti had the face of a dragon; he had obtained the light of the [constellation] T'ien-k'uang ³¹; above he modelled himself on the middle [of the twenty-eight zodiacal] mansions, taking his example from [the constellation] Wên-ch'ang ³². Chuan-hsü had a shield [-like protuberance] on his head ³³, meaning that he was pure and enlightened; he emitted [an air of] chastity and decorum, for he represented [the star] Chao-yao ³⁴. Ti-k'u had a double set of

²⁶ *Ibid.*, 4.15b; L. 86 (in the present *Book of History* it is ch. *I chi*). The *Shang shu* text has 方 instead of 旁. For 'punishment by images' see ch. XXXVIII, par. 226d.

²⁷ By *Chuan* probably is meant one of the *Apocrypha*. The *Ch'un ch'iu wei yen k'ung t'u*, the *Yüan ming pao*, and the *Hsiao ching wei yüan shên ch'i* all contain descriptions of this kind (see the *Yü han*, 56.48a; 57.8b-11a; 58.14a.15a). Cf. also the *Lun hêng*, ch. *Ku hsiang*; Forke, I. 304.

²⁸ 日祿衡連珠. *Yü han*, 54.14a has 日角衡而連珠. I have followed Sung Chung's comm. for the translation.

²⁹ 山准 (also written 準).

³⁰ 樞, which probably is the 天 |, see Schlegel, *Uranographie chinoise*, p. 503.

³¹ 天匡, for which the *Yü han*, 57.9a gives | 庭, see Schlegel, *o.c.* p. 450.

³² 文昌, see Schlegel, *o.c.* p. 530.

³³ 戴干. The *Yüan ta-tê* ed. wrongly has 午, so has the *Lun hêng*, which induced Forke, *l.c.*, to translate: "Chuan Hsü was marked with the character Wu on his brow".

³⁴ 招搖, a star of the double-star at the end of the tail of Ursa Major; it is also called *mao* 矛 'lance', the other is called *tun* 盾 'shield' or *t'ien-fêng* 天鋒, see Schlegel, *o.c.* p. 513; *M.H.* III. 343.

teeth; above he modelled himself on the moon and [the constellation] Ts'an³⁵, he invigorated the measures and perfected the norms, he regulated [the interactions of] the yin and the yang. Yao had eyebrows in eight colours, indicating his penetrating intelligence; he calculated and delineated the movements and phases of the sun, the moon³⁶, and [the stars] Hsüan-chi and Yü-hêng³⁷. Shun had double pupils in his eyes, indicating his charity and benevolence; above he corresponded to [the planet] Shê-t'î³⁸, [in his lustre] he resembled the Three Luminary Bodies''.

- c. The *Li shuo*³⁹ says: "Yü had ears with three orifices, indicating his great understanding; he promoted welfare and removed misery, he dammed the [river] Ho and widened the [river] Chiang⁴⁰. Kao Yao had a horse's mouth, indicating his perfect sincerity⁴¹; in deciding lawsuits he was intelligent in his examination of the nature of man. T'ang had arms with three elbows⁴², indicating [his capacity to] shelter like a willow-tree; the unprincipled he expelled, to the myriads of people he gave protection and rest. King Wên had four nipples, indicating his utmost consideration for others; he was the resort of all under Heaven, the [object of] love of the Hundred Clans. King Wu had the appearance of a sheep gazing into the distance⁴³, meaning that his deportment

³⁵ 參, i.e. the *ts'an-fa* | 伐, acc. to Sung Chung's comm. in *Yü han*, 57.9b; see Schlegel, *o.c.* p. 393. The star represents a man who is loyal, brave, filial, and respectful.

³⁶ 歷象日月, cf. the *Book of History*, L. 18, where the statement is followed by the words 星辰.

³⁷ 璇璣玉衡, see Schlegel, *o.c.* p. 503. For *hsüan-chi* and *yü-hêng* as names of astronomical instruments see *Book of History*, L. 33; *M.H.* I. 58; III. 341; Maspero, *Les instruments astronomiques des chinois au temps des Han*, in *Mélanges chinois et bouddhiques*, VI. 293, n. 1; 332 ff.

³⁸ 攝提, see Schlegel, *o.c.* p. 499-500; *M.H.* III. 364, n. 1.

³⁹ Probably the *Li wei han wên chia*, in *Yü han*, 54.13a-b.

⁴⁰ The same statement occurs in the *Huai nan tzü*, ch. *Hsiu wu hsün*, 19.9a; only there the text reads: "he widened the Ho and dammed the Chiang".

⁴¹ The *Huai nan tzü*, *l.c.*, reads 至信 instead of | 誠.

⁴² The *Yüan ming pao*, *Yü han*, 57.10a, gives four elbows, the *Lun hêng* (Forke, I. 304) gives double elbows.

⁴³ 望羊 *wang-yang*. Cf. the *Biography of Confucius* in the *Shih chi*, 47.16a (*M.H.* V. 351), and the *Chia yü*, ch. *Pien yüeh*, 8.6b. The *Lun hêng* (*l.c.*) writes

was imposing and proud; his eyes were dilated, and when he marshalled his army all under Heaven was to attain prosperity and glory. The back of the Duke of Chou was bent, indicating his strength and heroism; he accomplished the Way of the Chou, acting as the support of young King [Ch'êng. The head of] Confucius was like a vault upside down⁴⁴, therefore he was called Muddy Hill⁴⁵; he made the spiritual power which had descended⁴⁶ upon him flourish, and caused the hidden sources to stream again.”

d. The reason why Sages alone can look into the future is that they share the essence of the spiritual beings, in fact they are begotten of Heaven⁴⁷.

wang-yang | 陽; Forke translates; “Wu Wang’s spine was curbed backwards.”

⁴⁴ 反宇 fan-yü. The *Lun hêng* writes | 羽, and Forke, *l.c.*, translates: “Confucius’ arms were turned backwards (like the wings of a bird).”

⁴⁵ 尼丘 Ni-ch’iu, also written 泥邱, i.e. a hill the top of which is indented, so that water can accumulate in it. Cf. *M.H.* V. 290, n. 1, and Vol. I, p. 113, n. 387.

⁴⁶ 降 instead of 澤 (Ch’ên, 7.26a).

⁴⁷ Cf. also Vol. I, p. 317, n. 256.