

Yusi Jing* - A treatise of “Western” Astral Science in Chinese and its versified version *Xitian yusi jing*

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I. Introduction

Yusi jing 聿斯經 is a title attributed to a handful of foreign astral treatises widely mentioned in Chinese historiographical works since the late first millennium. Its historical presence and scope of influence are attested by the references and citations found in documents from Dunhuang, China and Japan. Based on the extant materials, scholars have suggested the classical Greek genethliacal astrology exemplified by Ptolemy’s *Tetrabiblos* to be its source and that the Christians of the East-Syrian Church were responsible for its transmission.¹ Unfortunately, only fragments of the text survived and there have been no attempts to examine the content of the text itself. In this paper, I will examine a text titled *Xitian yusi jing* 西天聿斯經 found in the *Xingxue dacheng* 星學大成 (“Grand Compendium of Astral Studies”), a Ming anthology of astral treatises. The content, authorship and putative sources of this text, as well as its relation with the *Yusi jing* will be discussed. In addition, an edition and English translation of the text, together with a comparison with Dorotheus’ *Carmen Astrologicum* and other works are provided.

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¹ By “East-Syrian Church” I refer to the Christian community of the Sasanian world, which referred to itself as the “Church of the East”, spread throughout the Persian Empire in the sixth century and established itself in Tang China from the seventh century onward, calling itself *Jingjiao* 景教, literally, “Luminous Teaching” (Walker 2006: xviii, Nicolini-Zani 2013b: 64). In the older literature, its members have been called “Nestorians”, a polemic label given by their adversaries, considered thus a misnomer by recent scholars (Brock 1996: 23-35, Deeg 2006: 92 fn. 4.). Although the Sasanian empire was largely destroyed by the Arab invasion during the first half of the seventh century CE, its subjects including the diasporic Christians in China continued to associate themselves with Persia (波斯 *Bosi*) and Syria (大秦 *Daqin*) culturally and geographically (Jiang BQ 1990: 3, 6-8). In this paper, the “Christians” refer to both monastic and lay members of this religious community.

The *Yusi jing* was known to the Chinese as a treatise on the genethliacal astrology of “Western” origin.² Among the extant records, the earliest mention of the text with two titles containing the word *yusi* 聿斯 is found in a list of astral texts recorded in the *Xintangshu* 新唐書 (New Records of the Tang), an eleventh century historiographical work:³

《都利聿斯經》，二卷。貞元中，都利術士李彌乾傳自西天竺，有璩公者譯其文。陳輔《聿斯四門經》，一卷。

Duli yusi jing, two fascicles. During the years of *Zhenyuan* (785-805 CE) [of the Tang dynasty, the text] was brought [to China] by the necromancer *Li Miqian* from western India. A certain [officer, by the name of] *Qu* translated the text.⁴

Yusi simen jing of Chen Fu, one fascicle.

A more detailed description of the *Yusi jing*, with even more enigmatic variants of apparently a series of related texts, is listed under “miscellaneous astral-astronomical works” (*zaxingli* 雜星歷) in the twelfth-century encyclopedia *Tongzhi* 通志 by Zheng Qiao 鄭樵 (1104-1162 CE):⁵

都利聿斯經，二卷。本梵書，五卷。唐貞元初，有都利術士李彌乾將至京師，推十一星行歷，知人命貴賤。

新修聿斯四門經，一卷。唐待詔陳輔重修。

徐氏續聿斯歌，一卷。

都利聿斯歌訣，一卷。安修睦撰，關子明注。

² Here I follow Pingree’s usage of the term genethliacal astrology or genethliology to refer to a particular branch of the divinatory science, whereby one makes “the prediction of the life of the native on the basis of the horoscope cast at his birth—a science that was developed in Hellenistic Egypt in the second century B.C.” (Pingree 1981: 81).

³ Fascicle 59. *Zhonghua shuju* ed. p. 1548.

⁴ The name was suffixed with the honorific *gong* 公. Though it does not necessarily refer to a ranked officer *per se*, it may well be the case as the evidence suggests (§III.2).

⁵ Fascicle 68. *Zhonghua shuju* ed. p.801. Zheng Qiao listed in total 41 titles (65 fasc.) under the category of *zaxingli*, as distinguished from other works under *zhengli* 正歷 (“official [Chinese] astronomical texts”) (63 titles), *lishu* 歷術 (“[Chinese] astronomical treatises”) (53 titles), *qiyaoli* 七曜歷 (“seven-luminary astronomical texts”) (30 titles), and *kelou* 刻漏 (“water clocks”) (15 titles). All together, these 202 titles (667 fasc.) are classified as *lisu* 歷數 (astronomical-mathematical works), distinguished once again from the more philosophical astral works under the generic *tianwen* 天文 or astral category. The *li*, often confusingly translated as “calendar,” carries multiple senses and depending on the context, may connote the summary, the detailed product or the system of astronomical computation (Sivin 2003: 41). Zheng Qiao considered the *Yusi jing* an astronomical and not an astral work most likely due to its mathematical content pertaining to the horoscope.

聿斯鈔略，一卷。

聿斯隱經，一卷。

羅濱都利聿斯大衍書，一卷。

Duliyusi jing, two fascicles. The original Sanskrit text [contains] five fascicles. <During the early years of *Zhenyuan* of the Tang Dynasty, the “Duli” necromancer *Li Miqian* brought it to the capital city (i.e., Chang’an). It enables one to reckon the movement of the eleven luminaries and to predict the fortune of the individuals.>

Yusi simen jing newly edited, one fascicle. The work was edited by Chen Fu, Expectant Official of the Tang [Dynasty].⁶

Xu yusi ge (“*Yusi* in verse”, expanded) by *Xu*, one fascicle.

Duli yusi ge (“*Duli yusi*” in versified axioms, one fascicle. Composed by An Xiulu.

Commentary by Guan Ziming.

Yusi [jing] abridged, one fascicle.

Yusi yin jing (“The hidden text of *Yusi*”), one fascicle.

Luobin duli yusi dayan shu, one fascicle.

Around a century later, in another encyclopedic work titled *Yuhai* 玉海 by Wang Yinglin 王應麟(1223-1296 CE), additional entries under the heading *Tang Yusi jing* 唐聿斯經 (“*Yusi jing* of the Tang [Period]”) are found.⁷

本朝楚衍明聿斯經。

劉熙古續聿斯歌，一卷。

六壬釋例序列，一卷。

Chu Yan of the present dynasty (i.e., Southern Song) is conversant in the *Yusi jing*.⁸

Xu yusi ge (“*Yusi* in verse”, expanded) of Liu Xigu, one fascicle.⁹

Liuren Shili xulie (“Enumeration of examples of Liuren”) , one fascicle.¹⁰

⁶ I follow here Hucker’s English translation. Chen Fu was most likely an assistant to the Grand Astrologer as given in the example (Hucker 1985: 475).

⁷ SKQS *Yuhai* 5.39b. The first three entries are identical to those of the *Tongzhi*, followed by an entry of Amoghavajra’s *Xiuyao jing*. The following three entries are not found in the previous two historiographical works.

⁸ Chu Yan (fl. eleventh century), mathematician and astronomer at the Southern Song court. Jao, however, took this entry as the title of a text (Jao 1979: 84). This appears unlikely since without a fascicle number mentioned, it is probably an interlinear remark transferred by the scribe inadvertently to the main text.

⁹ Liu Xigu (930-974 CE), historian and official at the Northern Song court.

¹⁰ The inclusion of a “Liuren” text here is striking since it has been considered to be one of the indigenous fate-calculation or the so-called “cosmic board” systems. For a general description, see Ho 2003: 4, 113-138. Although the connection between the various systems of “Chinese mathematical astrology” and their Western counterpart is yet to be firmly established, the configuration of the “star board” resembles to the horoscope described in the XTYSJ (see §III.3.3).

The above bibliographical entries given by the three works offer us tantalizing clues regarding the origin of these texts, bearing in mind that their content may not be accurate or even correct.¹¹ Among the first modern scholars to consider the texts bearing the titles “Duli”, “Yusi” and “Simen” as related works were Chavannes and Pelliot, who suggested Sogdiana as a possible source of these texts.¹² Chavannes and Pelliot identified in a Dunhuang Chinese manuscript (P.3847) the East-Syrian Christian monk Jingjing 景淨 (fl. late eighth century), identified elsewhere as Adam, as the translator of the *Simen jing* 四門經.¹³ This title is listed among the thirty texts translated by Jingjing, out of the five hundred and thirty texts brought to China by the monk Aluoben 阿羅本 during the reign of Taizong 太宗 in the ninth year of Zhenguan 貞觀 (635 CE).¹⁴ This identification thus gives the *Simen jing*, and possibly *Yusi simen jing* a potential East-Syrian Christian affiliation.

The content of the *Yusi jing* remained elusive as it was presumed to be lost in China. A text of the same titled was brought to Japan from China in 865 CE by the Shingon monk Shū’ei 宗叡 (809-884 CE) and was disseminated among the Japanese Buddhists as an astrological manual.¹⁵ Following the clues provided by Kuwabara,¹⁶ Ishida identified fragmentary citations in a number of Japanese sources, among which, the Buddhist astral work *Fantian huoluo jiuyao* 梵天火羅九曜 dated 874 CE, attributed somewhat questionably to the famed Chinese Buddhist astronomer Yixing 一行,¹⁷ and a horoscopic note titled *Sukuyō unmei kanroku* 宿曜運命勘錄, dated early twelfth century toward the end of the Hei’an Period.¹⁸ The citations are all in prose, giving readings of various nativities with comments on conjunctions and aspects such as trine.¹⁹ Furthermore, Ishida proposed the full title of the text as *Duli yusi simen jing* 都利聿斯四門經, thus unlike Chavannes and Pelliot, considered the multiple texts containing a part of this

¹¹ For a comprehensive treatment of the variant titles including those in other catalogues, see Ishida 1950: 49-59. The description of *Li Miqian* from Western India 西天竺 is certainly incorrect, as foreigners in China with the last name Li has been associated with the Christians (§III.2), and is not known to have any Indian connection.

¹² Chavannes and Pelliot 1913: 169.

¹³ Chavannes and Pelliot 1913: 134. On Jingjing or Adam, see Takakusu 1896, Saeki 1951: 34-36, Nicolini-Zani 2009: 101.

¹⁴ Appendix C. On Aluoben (transcribed also as Alopên), see Saeki 1951: 84-85.

¹⁵ 新書寫請來法門等目錄 T2174A: 都利聿斯經。一部，五卷。 *Duli yusi jing*. One item in five fascicles. See also T2216.56.

¹⁶ Kuwabara 1926: 600.

¹⁷ §II.2.3.

¹⁸ Ishida 1950: 60-61.

¹⁹ Ibid.

proposed title as simply variants of the same text.²⁰ Ishida did not attempt to identify the source of the materials, claiming due to the fragmentary nature of the citations and the possibility of “Iranian interpolation”.²¹ The *Yusi jing* citations suggest that the text must have been a comprehensive horoscopic treatise of ultimately Greek origin, which Yabuuti identified as Ptolemy’s *Tetrabiblos* (second century CE). Yabuuti moreover connects the word *Simen* (“four door”) to the four parts of the *Tetrabiblos*, or *Quadripartitum*.²² On the basis of Ishida’s suggestion of the full reconstruction of the title of the text (*Duli yusi simen jing*), together with Yabuuti and Momo’s studies, Yano proposed *Duliyusi* as a corrupt reading of the Chinese transcription of Ptolemy in Pahlavī (P-Ṭ-L-M-W-S).²³ According to Yano, Ptolemy’s astrological works such as the *Tetrabiblos* and the *Karpos* were already translated into Syriac in the mid-seventh or early eight century, thus that Ptolemy’s works were transmitted to the Tang Dynasty China is “not surprising at all” and the *Duliyusi jing* may be “a Chinese translation of one of the ‘pseudoepigraphies’ such as was known to the Umayyad prince Khālid ibn Yazīd (704 or 708)”.²⁴

In 1978, important citations of the *Yusi jing* was identified by Jao in his examination of the Dunhuang document P.4071 dated the seventh year of Kaibao 開寶 (974 CE).²⁵ Though the citations were fragmentary, Jao came to the conclusion that the *Yusi jing* was an astral treatise of the eleven-luminary system, that is, an astral system with the seven planets together with the two Indian pseudoplanets *Rāhu* and *Ketu*, and the two additional Chinese pseudoplanets *Yuebei* 月孛 and *Ziqi* 紫氣.²⁶

More recently, on the basis of the works of the abovementioned scholars, further studies on the *Yusi jing* were made by three Chinese scholars, Jiang Xiaoyuan 江曉原, Rong Xinjiang 榮新江 and Ho Peng Yoke 何丙郁. Jiang refuted Chavannes and Pelliot’s suggestion of the Sogdian affiliation of the text as “unlikely”, and considered the work a text transmitted from India and of ultimately Greek origin.²⁷ Although Jiang’s argument

²⁰ Ishida 1950: 56-57.

²¹ Ishida 1950: 61.

²² Yabuuti 1963: 169-172. A more detailed account was given later in Momo 1975.

²³ Yano 1990: 218-219.

²⁴ Ibid.

²⁵ Jao 1979: 78ff. See discussion in §II.2.2 and Appendix B.

²⁶ Jao’s claim followed a passage quoted by Ishida which says: “The ordinary people knew only seven luminaries, not knowing the *xuxing* 虛星 (subtle or invisible stars) called *Rāhu* and *Ketu*. These stars are in a hidden position and are invisible,” (Ishida 1950: 57, Jao 1979: 80). Ishida erroneously attributed the citation to *Xiuyao jing* rather than the *Fantian huoluo jiuyao* (T1311.21.461c, see §II.2.3).

²⁷ Jiang XY 1992: 270-272; 2004 [1991]: 292-293. Jiang thus supported Yabuuti’s claim of Greek origin, but adopted Jao’s reading of *duli* as the Talas River. As far as I can see there is no evidence to support such claim. While there is abundant evidence to show how Greek elements gradually entered into mainstream Indian astral science throughout the first half of the first millennium (Yano 1987, Mak 2012, 2013b), the Buddhist astral science tends to be of a more conservative nature well until the eighth century with the rise of Esoteric

lacks substantial support, he made an important suggestion that the *Yusi jing*, together with other similar horoscopic treatises might have played a role in the the development of the Chinese genethliacal astrology and divinatory system known as *sizhu bazi* 四柱八字.²⁸

Rong, on the basis of the 1980 discovery of a double East-Syrian Christian tombstone, established links between the East-Syrian Christians in China and the *Yusi jing* by examining the carrier of Li Su 李素, an astronomer of Persian origin who later became the Director of Astronomy in the Tang Court sometime between the late eighth century and the early ninth century.²⁹ Rong came to the conclusion that the *Duli yusi jing* and the *Simen jing* are texts originated from Ptolemy's astronomical works, translated and edited by the Persians, transmitted eastward to West India where further transformation took place, and was eventually brought to China in the late eighth century.³⁰

Ho followed largely the views of the Ishida and Yano, and unlike Jao, believed the *Duli yusi* has no meaning in Chinese and should thus be a phonetic transcription of certain foreign name. Like Jiang, Ho suggested that the "Ptolemaic astrology modified by Iranian culture" might have been the source of the Chinese mathematical divinatory system known as *Taiyi* 太乙.³¹ Quite remarkably, Ho noted in the *Xingxue dacheng* (XXDC) both titles *Xitian yusi jing* and *Xitian duli yusi jing*, but was unaware of the fact that the text of XTYSJ may in fact be found in the XXDC itself.³² As it turns out, the XTYSJ has been preserved all along as a Chinese astrological treatise of obscure origin; thus after over a century of scholarly speculation, the purported connection between the *Yusi jing* and Greek genethliacal astrology can finally be put under examination on the basis of its actual content.³³

Buddhism. Even if the original *Yusi jing* were first brought to western India, it is unlikely that it was the Buddhists who brought the text to China.

²⁸ Jiang XY 1992: 272; 2004 [1991]: 314-315. In the later Chinese versions, the true planetary longitude becomes completely irrelevant, somewhat akin to the later development of Western horoscopy, where precession is not taken into account. The position of the "astral entities" were calculated through a variety of computations based largely on the native's birth date and hour.

²⁹ See §III.2.2.

³⁰ Rong 2001 [1998]: 251.

³¹ Ho 2003: 71-72.

³² Ibid. Ho described the full texts of the two titles as "no longer extant".

³³ An edition of the XTYSJ with modern punctuation together with modern Chinese translation was published by Guo An 郭安 and Zhong Lin 鐘琳. 1993. *Xingxue dacheng* 星學大成. 北京: 北京師範大學出版社. The translation has not been particularly helpful as it contains neither footnotes nor true explanations to the content.

II. Textual sources

II.1 Manuscripts

The XTYSJ is found in the seventh fascicle of the XXDC, a major anthology of astral treatises in thirty fascicles by the Ming scholar Wan Minying 萬民英, completed in the forty-second year of Jiajing 嘉靖 (1563 CE).³⁴ The text was later anthologized in turn in the *Siku quanshu* 四庫全書 (SKQS) in the forty-sixth year of Qianlong 乾隆 (1781). Our edition of the XTYSJ is based on this anthologized version, collated with parallel materials of unknown origin found in fascicles 1, 2, 6, 7 of the XXDC (II.2.4). Although the XTYSJ was presented coherently, Wan claimed that it was not complete and that its content may be found in various other texts.³⁵ The title of the text was frequently abbreviated as *Yusi jing* and was referred to in the XTYSJ itself as the *Xitian duli jing* 西天都例經.³⁶ At various places in the XXDC, in particular where the parallel verses of XTYSJ are found, Wan provided his own commentary to these excerpts reorganized thematically.

II.2 Parallel texts and Testimonia

II.2.1 Greek genethliacal astrology

The XTYSJ is a work on genethliacal astrology, namely prognostication based on planetary positions in the nativity or birth chart. This form of genethliacal astrology of ultimately Greek origin, which evolved from a Mesopotamian background, contains a number of unique concepts such as the division of the celestial sphere along the ecliptic into twelve equal parts represented by zodiacal signs, unique astrological properties assigned to each of seven planets or luminaries, and the interpretation of the positions of the planets in relation to the signs and the “places” (*topoi*), as well as among each other in geometrical configurations, also known as “aspect” (e.g., “trine”).³⁷ Subsequently,

³⁴ There exists apparently an earlier redaction in ten fascicles, described as *Lianghuai yanzheng caijin ben* 兩淮鹽政採進本 as known to the author of the eighteenth-century *Siku quanshu zongmu tiyao* 四庫全書總目提要 (SQZMTY), which in addition gives a brief summary of each of the ten fascicles.

³⁵ In the preface to the *Yeli xueshi xingming mijue*, another astral treatise included in the XXDC, Wan explained that “Western” astral treatises such as the *Xitian duli yusi jing* were preserved in the works of different authors and that he was not able to obtain the complete text. 星命之說，其法傳自西天。今西天都例聿斯等經，散載諸家。余弗獲觀厥全然。(XXDC 10.1a).

³⁶ Wan’s usage appears inconsistent. On one hand, he considers *Yusi jing* and *Duli jing* as the titles referring to the same text. 故聿斯經云即都例經也...(XXDC 23.15b). On the other hand, he referred to “texts such as the *Xitian duli yusi*”, making it uncertain whether it is to be taken as one text or two, namely *Xitian duli [jing]* and *Yusi [jing]* (see footnote above). Similar expression is found elsewhere in the text: 三辰通載一書，集琅玕，源髓西天都例玉闕等經而作也(XXDC 14.1a). *Yuguan* 玉闕 is apparently an oral variant of *Yusi* 聿斯.

³⁷ For the Mesopotamian background and evolution of Greek astrology, see Pingree 1997: 21-29.

horoscopic techniques proliferated as it spread to other regions. The Greco-Indian variety of this form of astrology was first transmitted into China via Indian and Central Asian Buddhists who brought along with them texts such as the *Sūryagrabha-parivarta* of the *Mahāsaṃnipāta* where concepts such as *horā* (ascendant) and the zodiacal signs were described and translated into Chinese in the sixth century.³⁸ However, there has not been any evidence so far to suggest that the Buddhists had ever fully developed the Indo-Greek genethliacal astrology which had become one of the most popular forms and one of the three main branches of classical Indian astral science by the sixth century CE;³⁹ the Buddhist horoscopy practiced by the Esoteric Buddhists in East Asia contain in fact distinctly non-Indian features.⁴⁰ The “*Yusi*” cluster of texts might have been the product of the first attempt to introduce to the Chinese the original Greco-Syrian or Greco-Persian astral treatises in the late eighth century, without the Buddhist intermediary. It is known that throughout the second half of the first millennium, a number of Greek texts of scientific nature were in circulation in the Near East in their Syriac, Middle Persian and later Arabic translations. Popular Greek astral treatises such Dorotheus’ *Carmen Astrologicum* and Vettius Valens’ *Anthologiae* were first translated into Middle Persian in the Sasanian Persian Empire, and later from Middle Persian to Arabic in the early ‘Abbāsīd period (second half of the eighth century to the early ninth century).⁴¹ Ptolemy’s celebrated astral treatise *Tetrabiblos* was translated first into Syriac in the mid-seventh or early eighth century, followed soon by a Pahlavī version which was in turn translated into Arabic in 812 CE.⁴² The XYYSJ, as we shall see, shares features with all the abovementioned works and the eastward transmission of Greek astral treatises was thus part of the larger circulation of knowledge in Eurasia. The term *Xitian* in the title, literally “Western Heaven”, or figuratively “distant land in the West” is thus surprisingly appropriate.⁴³

³⁸ Mak 2012.

³⁹ The tripartite division of *jyotiṣa* was first described by Varāhamihira (BS 1.9) and Greco-Indian genethliology corresponds what is formally called *horā* or more popularly *jātaka* (Pingree 1981: 1-2; Mak 2012: 1-2).

⁴⁰ Among the many non-Indian features of Buddhist astral science discrepancies in iconography and techniques in horoscopy are most noteworthy (Mak 2015).

⁴¹ Other texts include: Cassianus Bassus Scholasticus’ *Geoponica*, Teucer of Babylon’s *Paranatellonta*, and Hermes Trismegistus’ “de *Stellis Beibeniis*.” Van Bladel offered a possible sixth, the astrological work attributed to Zoroaster, *Kitāb al-Mawālīd* (van Bladel 2009: 27, fn. 20).

⁴² Nau 1929-30: 327-338, 1931-32: 197-202; Yano 1990: 218. The Syriac translation of Greek astronomical works such as Ptolemy’s *Almagest* seemed to have played less of a role compared to other scientific texts and the early reference to its Syriac translation was rather late in the twelfth century (Takahashi 2014: 319).

⁴³ *Xitian* harkens back also to the *Xitianzhu* 西天竺 (“Western India”) given in the *Xintangshu*. At any rate, there should be no Li family from “Western India” and as Rong has convincingly shown, the Li family has a long history associated with Christian astral knowledge and the “Western Heaven” refers most likely to

II.2.2 Dunhuang document P.4071 (Appendix B)

The earliest extant citation of the actual content of the *Yusi jing* is found in the Dunhuang document P.4071 dated 974 CE, made by a certain Sogdian astrologer named *Kang Zun* 康遵.⁴⁴ The document is a witness to the popularity of genethliacal astrology, as well as the particular type of astral science practiced in the Chinese frontier, in particular within the Sogdian-speaking communities.⁴⁵ Although not all the *Yusi jing* citations from P.4071 can be found in the XTYSJ, one verse which describes Mercury in Virgo is nearly identical to the latter. A link between the two documents separated for nearly a millennium can thus be established.⁴⁶ The XTYSJ and possibly other astral treatises belong to the *Yusi*-cluster of texts were in circulation in China by the tenth century.

A closer scrutiny of the *Yusi jing* citations in the P.4071 reveals their connection with the XTYSJ and other citations found elsewhere. Firstly, the Dunhuang citations is in a versified form of seven characters, hence decidedly different from the prose citations found later in Japan. Moreover, the citations contain no explicit reference to any pseudoplanet,⁴⁷ thus putting the claim that the *Yusi jing* is a text of eleven luminary system, a view put forward by the Song historian Zheng Qiao and followed by others into doubt.⁴⁸ That the *Yusi jing* contains no references to the pseudoplanets is not surprising

Sogdiana or somewhere further “west.” *Xitianzhu* is likely a misunderstanding on the part of the bibliographer. For a different view, see Jiang BQ 1990: 9-10.

⁴⁴ The last name *Kang* as well the locale mentioned in the document (靈州 *Lingzhou*) described in colophon of the document point to the Sogdian origin of its author. Since the *Yusi jing* was cited in the document, Jao connects this Dunhuang document with the *Duliyusi jing* mentioned in the *Xintangshu* and identified the word *Duli* as a transcription of the Talas river, near Samarkand where Kang Zun would have come from (Jao 1979: 80). Although Jao’s interpretation was supported by some (Jiang BQ 1990: 8), the transcription of Talas as *duli* appears to me unconvincing on linguistic ground.

⁴⁵ While there were Sogdian-speaking Christians of the Church of the East, the predominant religion of Sogdiana is Zoroastrianism or more accurately speaking, the indigenized form of it known as Mazdaism (Jiang BQ 1990: 6-7). The popularity and widespread dissemination of mantic practices in the region is exemplified in the biography of the eighth century Sogdian Shi Dumeng 史都蒙 who travelled all the way to Japan as an ambassador (Zhang BB 2006: 77-78).

⁴⁶ For a complete list of *Yusi jing* citations found in Dunhuang documents and other Japanese sources, see Appendix A.

⁴⁷ Nowhere in the *Yusi jing* citations from P.4071 or any other extant sources are the two pseudoplanets *Rāhu* and *Ketu* mentioned. In the FTHLJY, the two pseudoplanets (without the other two Chinese ones *Yuebei* and *Ziqi*) were mentioned but the following description appears to be citation from the *Qiyao rangzai jue* 七曜攘災訣 (QYRZJ, T1308). In P4071r8col5-6, *Yuebei* was mentioned. But this citation appears problematic as it does not conform to the seven-character pattern seen in the earlier citation (P4071r3col5-6) and appears to be an interpolation. At any rate, the fourth pseudoplanet *Ziqi* is also nowhere to be found.

⁴⁸ In a recent survey of divinatory materials in Dunhuang manuscripts, Kalinowski made the same assertion,

since such concept has not yet been developed in early Greek astral works such as those composed by Dorotheus, Ptolemy and Vettius Valens.

II.2.3 Japanese sources: Fantian huoluo jiuyao (FTHLJY) 梵天火羅九曜 and Xiuyao yunming kanlu (XYMKL, Jp. Sukuyō unmei kanroku) 宿曜運命勘錄

A number of *Yusi jing* citations are noted in two Japanese sources, the FTHLJY and XYMKL.⁴⁹ However, no identification can be made in the XTYSJ. As mentioned earlier, the pseudoplanets mentioned in the FTHLJY is not found in any of the extant *Yusi jing* materials.⁵⁰ It should be noted that the citations in the XYMKL are not always literal, as shown by the way its author paraphrased the citations from other well known

following possibly Jao, for classifying the *Yusi jing* cited in P. 4071 as belonging to the system of “*les onze lumineuses*” without any consideration of the Japanese citations of the *Yusi jing* identified by Ishida (Kalinowski 2003: 240-241). Niu raised the same concern though he did not take notice that *Rāhu* and *Ketu* are absent in the *Yusi jing* citations (Niu 2010: 52; 2012: 92). The description in FTHLJY is possibly a later interpolation which confused the later development of *Yusi jing* with the original one (see III.3.2.2).

⁴⁹ See Appendix A, Ishida 1950: 58 fn. 5, 61-62, Niu 2005: 319-329. The *Yusi jing* citation in the FTHLJY appears to be an interpolation by a Japanese hand, as it begins with a commentarial-style remark “according to *Yusi jing*” 按聿斯經云. As FTHLJY is not noted in any known Buddhist catalogues in mainland China, its attribution to Yixing appears also doubtful. A number of copies of this text, descended likely from the same source text brought to Japan, were found in temples of Shingon affiliation in Japan and were edited as T1311 in the Taishō Tripiṭaka. Niu’s claim that the work is based on “Yixing’s translation of Sanskrit texts, or a draft of it or oral records by Yixing’s disciple” (Niu 2005: 327) is contradicted by the presence of Chinese interpolations, Sogdian names of planets as well as other non-Indian descriptions found throughout the text (e.g., the description of *Ketu* as *baowei* 豹尾, literally “tail of leopard”). While the term *huoluo* 火羅 (= *horā*) in the title of the text may be traced back to the distinctive concept of “ascendant” in Greek horoscopy, neither this term nor *fantian* 梵天 were substantiated in the text itself. The Prākṛitic form *hora* appeared in the Eastern Turkestan manuscript fragment (British Library Or. 15011/23 ln. 5) of the *Sūryagarbhaparivarta* of the *Mahāsaṃnipātasūtra* (neither the Chinese nor Tibetan parallels translated the word, however; see my forthcoming work on the *Mahāsaṃnipātasūtra*). The usage here, however, appears rather loose, referring likely only to horoscopic work in general. The text refers to a *Huoluo tu* 火羅圖 or “*horā* figuration”, which is mentioned also in a number of Japanese commentaries (T2216, 2408, 2409, 2473, 2486, 2500).

⁵⁰ The development of the Chinese pseudoplanets has been treated in Huang YN 1993a/1993b. The evolution of both Indian and Chinese pseudoplanets is discussed in my two papers “The History of Pseudo-planets in China (I): from 2nd to 10th century C.E.”, and “The History of Pseudo-planets in China (II): from 11th to 20th century C.E.”, presented at the workshop “The Bright Dark Ages: Comparative and Connective Perspectives” organized by the Asia Research Institute (ARI), National University of Singapore (NUS), Feb 27-28, 2013, and at 8th International Convention of Asia Scholars: The East-West Crossroads. Macau, Jun 24-27, 2013, respectively. A full length monograph is expected to be published in 2015 in the Sino-Platonic Papers series of the University of Pennsylvania.

Buddhist texts such as the *Xiuyao jing* 宿曜經 and *Daji jing* 大集經. Nonetheless, the source of the Japanese *Yusi jing* citations is likely to be connected to the five-fascicle *Yusi jing* brought to Japan by the Buddhist monk Shū'ei in 865 CE as noted in the catalogue of sūtras. Unfortunately, the true content of the original *Yusi jing* and its relationship with other works of the *Yusi*-cluster such as the XTYSJ cannot be established unless more materials of the former are identified and examined.

II.2.4 Parallel materials in the XXDC

Somewhat intriguing is a parallel set or maybe even sets of verses which mirror closely the XTYSJ, found in the XXDC, the same text where the full text of XTYSJ is found. These parallel verses appear to be reorganized by topic and are scattered throughout various fascicles of the XXDC (1, 2, 6, 7). These verses were at times different not only in wording, but also in content.⁵¹ Wan Mingying, the author of the XXDC, did not give any explanation regarding the source of these verses, although in one instance he did refer the reader to the “*Xitian Duli jing*” [sic] 西天都例經 at the end of one set of such verses.⁵² There are some instances which suggest that the fragmentary parallel verses may be of later composition, as they appear to be more sinicized than the XTYSJ proper, with greater preference over Chinese nomenclature such as the twelve branches instead of the names of the zodiacal signs.⁵³ With the exception of the mention of the *shishen* 蝕神 (Eclipse God), there is no reference to any pseudoplanet in these parallel verses, as in the case of the XTYSJ proper.

II.2.5 Mingyi tianwen shu 明譯天文書

Further parallel materials may be found in the *Mingyi tianwen shu* (MYTWS), a Ming astral work (c. 1383 CE) largely comprised of a translation of Kūshyār ibn Labbān's astral treatise *al-Madkhal fī Ṣinā'at Aḥkām al-Nujūm* (abbreviated here, *Madkhal*) dated late tenth century.⁵⁴ The chief source of the *Madkhal* is Ptolemy's *Tetrabiblos* or one of its versions. Though Kūshyār had certainly added materials, most likely astral works of his Islamic predecessors Abū Ma'shar and Māshā'allāh, thus not found in any extant version of the *Tetrabiblos*.⁵⁵ There are differences between the MYTWS and the Arabic *Madkhal* extant, and it is not certain whether the MYTWS was translated from the Arabic *Madkhal* or its Middle Persian version,⁵⁶ As we shall see, the XTYSJ is not so closely connected

⁵¹ The parallel verses to the corresponding sections of the XTYSJ are given in our edition of the text.

⁵² XXDC6.16b. Wan's usage suggests the original title to be *Xitian duli yusi jing* 西天都例聿斯經.

⁵³ For example wu 午 and wei 未 instead of *shizi* 獅子 (Leo) and *xie* 蟹 (Cancer).

⁵⁴ The translation was made by four Islamic astronomers Haida'er 海達兒, Adawuding 阿荅兀丁, Mashayihei 馬沙亦黑 and Mahama 馬哈麻, officers of the Ming Royal Observatory, under the supervision of Wu Bozong 吳伯宗. On the background of the MYTWS, as well as the *Madkhal*, see Yano 1997: v-xxv.

⁵⁵ Yabuuti 1969: 235-242; Yano 1997: vi-vii, xvii.

⁵⁶ Yano 1997: xxi.

with the *Tetrabiblos* as far as its content is concerned (§III.3). However, given the similarity of Chinese expressions noted in the technical vocabulary of the XTYSJ and the MYTWS, it is possible that the translators of the MYTWS were familiar with the *Yusi*-cluster of texts and were influenced by them.⁵⁷

II.2.6 Other related texts

Some notable but hitherto unexamined works which contain materials possibly related to the XTYSJ are the *Xingming zongkuo* 星命總括 (XMZK) and the *Pingxing lingtai miyao jing* (PXLTTYJ) 秤星靈臺祕要經. The XMZK in three fascicles was composed by the Khitan scholar Yelü Chun 耶律純 in 984 CE, and was anthologized as the tenth fascicle of the XXDC under the title *Yelü xueshi xingming mijue* 耶律學士星命秘訣.⁵⁸ This work gives an exposition of genethliacal astrology, with Greek elements such as the triplicities and the Zodiac thoroughly amalgamated with the four pseudoplanets and Chinese elements such as the twenty-eight lunar lodges and the twelve earthly branches (*dizhi* 地支). The rigorous application of the eleven-luminary system in the XMZK appears nonetheless to be a further development from the *Yusi jing*, corresponding to the later Song and Japanese descriptions of the “*Yusi jing*”. According to the preface of the XMZK, Yelü acquired his astral knowledge from the Royal Astrologer of Korea when he was the Liao ambassador to Korea.⁵⁹ The author of XXDC appears to be greatly familiar with this work, and considered the work an authority on “Western” astral science.⁶⁰

The PXLTTYJ is preserved in the Ming Taoist collection *Zhengtong daoze* 正統道藏 and its content appears to be fragmentary.⁶¹ Popularly known as the *Lingtai jing*, this purportedly Taoist text is noted in various bibliographical catalogues as well as astral treatises including the XXDC. Similar to the XMZK, this text presents genethliacal astrology with Greek elements thoroughly mixed with the four pseudoplanets and other Chinese elements. In one section titled *Dongche xian ge* 洞徹限歌, the beginning of the seven-character verses bear a curious resemblance to the XTYSJ. The origin of PXLTTYJ is unknown, though it is generally thought to be a work from the Song period and can conceivably be influenced by the XTYSJ.⁶²

Based on the aforementioned textual-historical sources, the genealogy and sources of the *Yusi jing* may be summarized as follows (fig. 1):

⁵⁷ For example, the adoption of the idiosyncratic *shuangnü* 雙女 (“double female”) as the translation for Virgo. See §III.3.3 fn. 111.

⁵⁸ SKQS 子部七, 術數類五.

⁵⁹ The claim was however put into question in the SQZMTY (fasc. 109).

⁶⁰ See Wan’s preface in XXDC 10: 1a-2a.

⁶¹ 洞真部眾術類(136-137 冊).

⁶² The title is found in the catalogue of the *Tongzhi*. Some scholars claim that the text might be dated as early as late ninth century (Hu 1995: 399).

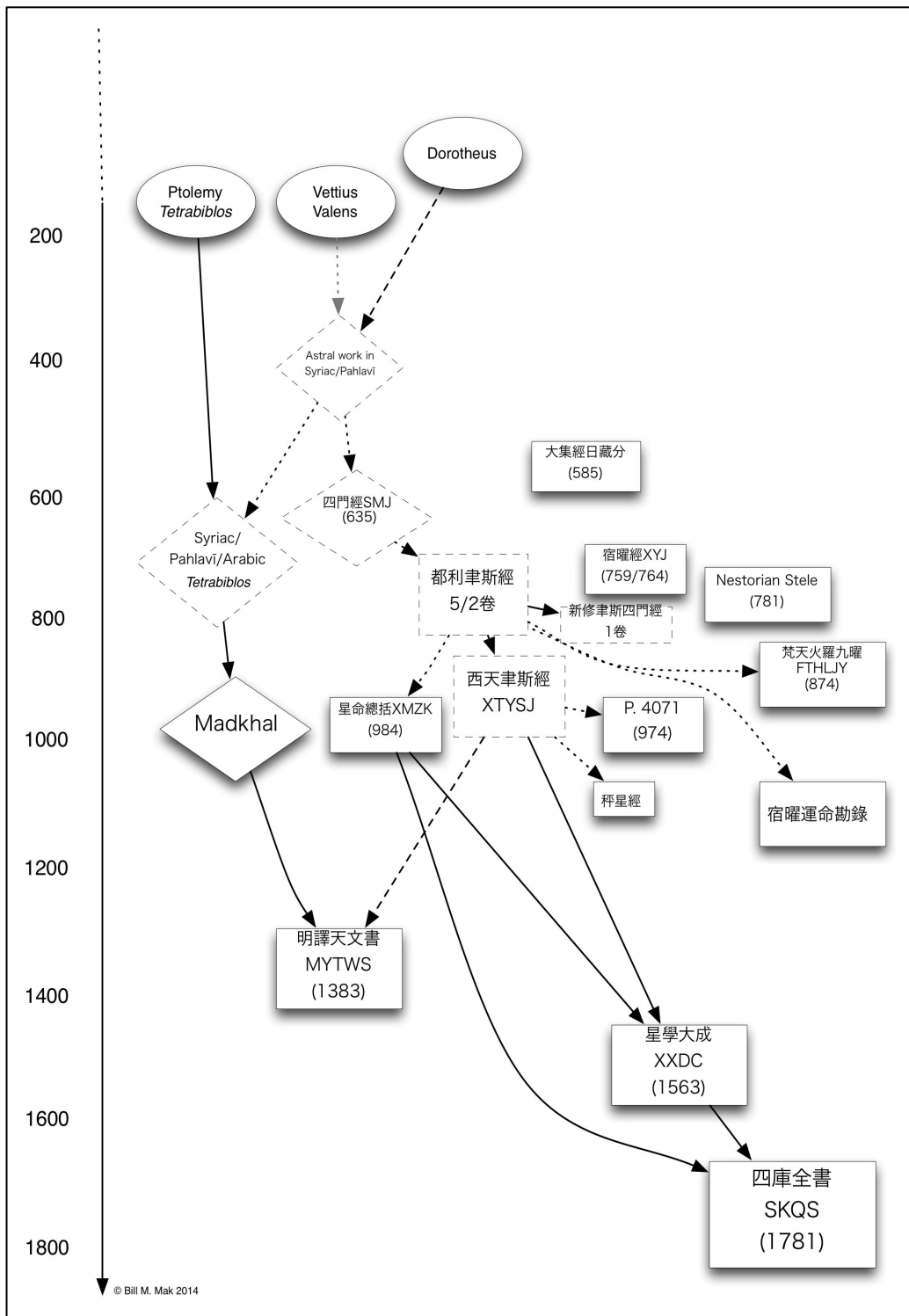


Fig. 1 Genealogy of the *Yusi jing* in China and its sources

III. Content

III.1 Composition

The seven-character form of the XTYSJ suggests that it was conceived as a popular work, composed for the ease of memorization in a style similar to the *Butian ge* 步天歌, a widely known Chinese astral work in verse.⁶³ Given the large number of variant texts of the *Yusi jing* family as attested in various catalogues, it is likely that the XTYSJ is simply one of the many versified forms of an earlier version of five fascicles, presumably in prose. The *Yusi jing* family of texts appear to have been disseminated not only by the courtly literati, but also by a class of wandering grass-roots scholars who make a living out of fortune telling.⁶⁴

III.2 Date and Authorship

III.2.1 The East-Syrian Christians and the transmission of the *Yusi jing*

As mentioned in the introduction, among the extant Chinese bibliographical records the title *Yusi jing* was first mentioned in the eleventh century historiographical work *Xintangshu*. Together with Zheng Qiao's account, the original *Yusi jing* in five fascicles could be tentatively dated to the late eighth century. If the titles *Simen* and (*Duli*)*yusi* indeed refer to the same family of text (as proposed by Pelliot and Chavannes), or even to the same text (as proposed Ishida and others), then based on the description given in P.3847, the date of the materials of this text may be pushed back to 635 CE, when the Persian or East-Syrian Christian monk Aluoben 阿羅本 (Middle Persian: *Ardabān) first brought five hundred thirty texts to China, including the manuscript of the *Simen jing*.⁶⁵ Subsequently, the monk Jingjing 景淨 was said to have translated thirty of these texts including the *Simen jing* into Chinese.⁶⁶ While the idea that an astrological treatise was translated alongside with Christian theological works may appear unusual at the first

⁶³ Zhou 2004. The popular, so-called *xiao li* 小曆 (unofficial astronomical almanacs, or literally the minor ephemerides) are sometimes versified in similar seven-character format (Wang 1983: 56, 59-60).

⁶⁴ There exists a class of wandering and often legendary *buyi-s* 布衣 from the Tang up to the end of the Qing Dynasty who shunned official positions, lived as independent scholars, and possessed unusual skills in arts, music, poetry and prognostication (as exemplified by the mastery of the *Yusi jing*) (Huang YH 2013: 48, Zhang Q 2014: 161, Wu 2006: 99). Although Wan Mingying, as well as the later compilers of the SKQS were state-employed academics, the source materials they gathered had likely a grass-roots origin, which accounts for their irregularity and heterogeneity.

⁶⁵ The name *Aluoben* existed only in Chinese and has been suggested by Saeki to be a transcription of “Abraham” (Saeki 1951: 85). More recent scholarship identifies *Aluoben* with the Old Persian name “Ardabān”, which means “the one protected by the law” (Nicolini-Zani 2013a: 107 fn. 8).

⁶⁶ The concept of translation, if we follow the Chinese model, is somewhat different from the modern one. The translation work is often attributed nominally to the representative of a translation team, rather than to the individual(s) who actually translated the work into the target language.

glance, given the important role the East-Syrian Church known to have played in transmitting Greek secular knowledge throughout the Near East and beyond toward the latter half of the first millennium, it is not inconceivable that the East-Syrian Christians who came to China brought along with them secular texts such as those of Greek astral science.⁶⁷

A number of additional textual and epigraphical evidences indeed corroborate the above conjecture, namely, that the *Yusi jing* and its versified version XTYSJ have their origin in an astral treatise of Greek origin. The most important epigraphic evidence by far comes from the Xi'an stele *Daqin jingjiao liuxing zhongguo beisong* 大秦景教流行中國碑頌 dated 781 CE, which consists of 1756 Chinese characters and some 70 Syriac words.⁶⁸ The name of the same monk Jingjing was mentioned, identified in Syriac as "Adam, Priest and Chorepiscopus, and Papash' of Chinestan".⁶⁹ Another important piece of information provided by this stele was the date, given in Chinese as the second year of *Jianzhong* 建中 (781 CE), on the seventh day of the first month. The day was designated as *Da yao senwen ri* 大耀森文日, that is, Sunday, or literally the first [day of the week] in Pahlavī (Ēw-šambih).⁷⁰ The same Chinese transcription, *Yao senwu* 耀森勿, is noted in the second fascicle of Amoghavajra's *Xiuyao jing* 宿曜經 (T1299, as narrated by his disciple Shi Yao 史瑤), where the names for the rest of the week in Middle Persian were given with equivalents in Sogdian and Sanskrit.⁷¹ In Amoghavajra's text, these Middle Persian names are described as *Bosi* 波斯.⁷² The inscription of the Xi'an stele finishes in

⁶⁷ Walker 2006: 180. Multilingual Christian scholars and translators well-versed in Greek texts thrived under the patriarchate of Timothy I (fl. 780-823 CE) who was noted for his missionary zeal. For the most updated research on the subject, see Berti 2009.

⁶⁸ This stele stands as a witness to the presence of the East-Syrian Christian communities in China from 635 to 781 CE (Horne 1917: 381-392; Nicolini-Zani 2013a: 106 fn. 4). For complete text and translation, see Saeki 1951: 53-77 (translation), 78-112 (notes), [R]1-12 (transcription of Chinese and Syriac).

⁶⁹ Saeki 1951: 34. The landmark year 635 CE mentioned in P.3847 was also noted (Zhu 1993: 130).

⁷⁰ The original reads 大唐建中二年, 歲在作噩, 太簇月七日, 大耀森文日建立. I follow here the Pahlavī reconstruction given in Yano 1986: 91 (Cf. Pelliot 1996: 308 note 281). Based on the Chinese date given, the date has been suggested to be February 4, 781 CE (Saeki 1951:45-46). The date is confirmed to be a Sunday in both Persian and Indian calendars: i) 1 Dai [10] Yazdegird 149 (Benno van Dalen's Calendar Conversion Program); ii) Phalguna Śuklapakṣa 6, Śaka 702 (Yano Michio's pancanga 3.14: <http://www.cc.kyoto-su.ac.jp/~yanom/pancanga/>). Yano furthermore pointed out to me that Sunday coinciding with the first day of the Persian month may have additional significance, since the first day of the month is known as Ōhrmazd, an auspicious day connected with Ahura Mazda (Neugebauer and Pingree 1971: 14).

⁷¹ Saeki 1951: 45-45.

⁷² The Tang Christians monasteries were initially labeled as *Bosi*, but changed later to *Daqin* 大秦 (Byzantine Roman Empire) in 745 CE after an imperial edict was issued by Emperor Xuanzong 玄宗 (713-755 CE) (Forte 1996: 353-355, Nicolini-Zani 2013a: 100, 107 fn. 7).

Syriac with the date of the erection of the stele, given as “the year of the Greeks one thousand and ninety-two” in Seleucid era.⁷³ It thus becomes apparent that the elites of this East-Syrian Christian community were well-versed in Syriac as their liturgical language, though culturally speaking they identify themselves as Persian and their common language is most likely Middle Persian or Pahlavī.⁷⁴ Their astronomical and astral system is of Greek origin, which was common in the Near East especially during the latter half of the first millennium.

III.2.2 *Li Su the Persian astronomer in the Tang court*

In 1980, a double-tombstone was discovered in Xi'an, providing us important clues with regards to the astronomical activities of the East-Syrian Christians in China. The inscription on the tombstone gives the biographies of a Persian couple, Li Su 李素 (743 - 817 CE) and his wife Bei shi 卑失.⁷⁵ The biographical account informs us that Li Su, known also by his courtesy name Wenzhen 文貞, belonged to a royal lineage of the Western country of Persia 西國波斯, whose ancestor was dispatched to Tang China as “hostage” or *zhizi* 質子 during the mid-eighth century.⁷⁶ The Li family, though of Persian origin, had settled for generations in the southern city of Guangzhou 廣州, a gateway of the Maritime Silk Road in Southern China.⁷⁷ Some time during the years of *Dali* 大歷

⁷³ The original in Syriac reads *basnath alep w'thes'in w'tharthen d'laounaie* (Saeki 1951: 69). The Greek years referred to here corresponds to those of the Seleucid era, which began in 311 BCE when the Greek general Seleucus reconquered Babylonia (Boiy 2000: 116, 119, 121). The Seleucid era was used in Syria throughout the first millennium and the reckoning of the Greek years agrees with the Chinese date: 1092 - 311 = 781.

⁷⁴ The linguistic picture is complicated by the presence of a sizeable community of Sogdian-speaking Christians of the Church of the East. At any rate, the Christians in Tang China identified themselves as originating from Persia and the influence from Persia may be seen in use of Pahlavī name of the weeks as mentioned above instead of the Sogdian *myr*, despite the latter being widely known to the Chinese as *mi* 密 (Zhuang 1960). The popularity of Sogdian astrology is attested in works such as the QYRZJ and P.3379 where Sogdian names of the planets were used (Gao 1993: 787). For the interaction among the different foreign religious groups in medieval China and their contribution in terms of astronomical knowledge, see Mak 2015.

⁷⁵ Chen GY 1981: 25-31; Rong 2001 [1998]: 239 ff.

⁷⁶ 祖益，初，天寶中，銜自君命，來通國好，承我帝澤，納充質子... (Rong 2001 [1998]: 240). The “hostage” system was implemented to “guarantee suzerainty of the Tang court”, that is, in exchange for protection of the Central Asian states under the constant threat of invasion by the Western Turks, Arabs and Tibetans (Ge 2001: 182-183; Nicolini-Zani 2004: 7).

⁷⁷ The trade activities of the Persians in Guangzhou are noted in Huichao 慧超's *Wang wu Tianzhuguo zhuan* 往五天竺國傳 (P.3532). The Persian (Christian) community in Guangzhou area also appears to have outlived the northern ones (Deeg 2006: 107). The Chinese term *Bosi* (=Persia) continues to be used until early eleventh century as a reference to the homeland of the Christians, though many of them live in Sogdiana as

(766 - 779 CE), Li Su relocated to Chang'an as he was recruited as an officer at the *Sitiantai* 司天台 (Directorate of Astronomy) where he worked for nearly half a century before he passed away. Among the titles Li Su had earned was the *Sitianjian* 司天監 or Director of Astronomy, comparable to the achievement of the members of the Gautama family who had established themselves in the Directorate of Astrology (later Directorate of Astronomy) since a century earlier.⁷⁸ Quite remarkably, the same courtesy name *Wenzhen* was noted in the list of Christian clergies, with the Syriac transcription *Lūqā* in the Xi'an Stele dated 781 CE.⁷⁹ It may be noted at the time of the erection of the stele, Li Su at the age of thirty-eight, just moved not long ago from Guangzhou to Chang'an to take up the position at the Directorate of Astronomy.⁸⁰ It is most likely that a ranked official such as Li Su, or *Lūqā*, would become a part of the elite community of East-Syrian Christians in Chang'an as indicated in the Xi'an Stele.⁸¹ If we turn our attention back to the entry on the *Duliyusi jing* in the *Xintangshu*, we can see that the dating of the import of this text, namely, the years of *Zhenyuan* (785-805 CE) coincides with the office of Li Su. Although the exact identity of Li Miqian and the translator “Qu” is uncertain, it is most likely that they both belong to the Christian community, some of whom had adopted the surname Li.⁸² Li Su in fact appears to be the most likely candidate who translated the original *Duliyusi jing* in Syriac or Pahlavī (mistaken as Sanskrit by the bibliographer) in five fascicles into the *Duliyusi jing* in Chinese in two fascicles which is no longer extant, and was referred to as “officer *Qu*” before he was later promoted years after as the Director of Astronomy. Subsequently, many abridgements of this text were

well as different parts of China (Jiang BQ 1990: 2-3, 7-8).

⁷⁸ For the office *Sitiantai* and the position *Sitianjian*, see Hucker 1985: 456. It may be noted that the office and position dedicated to astronomical observation and calendar making were created during the Tang Dynasty, developed from the former traditional office of *Taishiju* 太史局 (Astrological Service, changed to *Taishijian* 太史監 or “Directorate of Astrology” in 604 CE) and the post of *Taishiling* 太史令 or “Grand Astrologer” (Hucker 1985: 481-482). The members of the Gautama family of three generations took up various positions in the Directorate from 665 to 776 CE (Chen JJ 1985, Zhang HM 1994: 77-78, Sen 1995). As Rong has pointed out, the fact that Li Su had to be transferred to the capital from Guangzhou to take up the post of astronomer, suggested that the Indian astronomers had declined and replacements had to be sought elsewhere (Rong 2001 [1998]: 246-248).

⁷⁹ Pelliot 1996: 502. For the identification of Li Su with *Lūqā* (*Luka*), see Rong 2001 [1998]: 256.

⁸⁰ Since Gautamasiddha passed away in 776 CE, it is possible that Li Su was recruited to fill in the vacancy (Rong 2001 [1998]: 246). At any rate, Li Su was already in Chang'an by the time the Xi'an Stele was erected.

⁸¹ All the Chinese names bear the prefix *seng* 僧 or monk, which as Rong pointed out is of no problem since there was apparently no requirement of celibacy for the Christian monks in China (Rong 2001 [1998]: 257).

⁸² Ishida 1950: 57-59, Rong 2001 [1998]: 251. It is possible that both *Miqian* and *Qu* are the corrupt Chinese transcriptions of some Syriac names. Tentatively, I would like to suggest *Micā* and [*Lū*]qā as their original forms.

produced, among which was the one-fascicled *Yusi simen jing* by Chen Fu 陳輔, an assistant officer at the Directorate of Astronomy, who most likely worked with Li Su and other Persian or Central Asian astronomers.⁸³ The XTYSJ of the present study appears to be one of the many of such abridgements as noted in the *Tongzhi*.

Further historiographical materials reveal that the East-Syrian Christians who came to China did possess a working knowledge of the Greek astral science and other scientific knowledge.⁸⁴ Persian activities including instrument-making were noted as early as the early eighth century in Guangzhou, where Li Su and the older generations of the Li family settled prior to Li Su's relocation to Chang'an.⁸⁵ The fact that Li Su the Persian astronomer was held in such high esteem by the Chinese emperor suggests that the former must have had both the resources and skills to transfer this knowledge into the Chinese. It should be borne in mind that his Indian predecessor Gautamasiddha had produced advanced astronomical treatises such as the *Jiuzhi li* 九執曆 (**navagrahakarana*) where sophisticated astronomical algorithm and sine table were employed.⁸⁶ Li Su and his colleagues must have found themselves in the position where they had to justify the superiority of their scientific knowledge and skills, prompting the translation of new astral treatises.⁸⁷

III.2.3 The development of the *Yusi-cluster* of texts

The various documents we have seen so far concur with the conjecture that the five-fascicle *Yusi jing* was translated some time before the end of the eighth century by the Christians in Chang'an and its subsequent dissemination across East Asia. By the ninth century, the text was already circulating outside the circles of Persian astronomers and the Chinese court elites and thus the Buddhist monk Shū'ei was able to bring a copy of the manuscript to Japan. The Dunhuang document P.4071 showed that a version of the text was used by practicing Sino-Sogdian astrologers. The various titles associated with the *Yusi jing*, constituting what appears to be a *Yusi-cluster* of texts, further indicate their popularity among both the Chinese court elites and the commoners well into the Song

⁸³ Rong 2001 [1998]: 251-252.

⁸⁴ For an overview of the role of the Christians and Persian merchants as intermediary of Byzantine Greek culture, in the sphere of not just astronomy, but also architecture, arts and the medical science, see Zhang XS 2005: 76-88; 2008: 229-234.

⁸⁵ In the second year of *Kaiyuan* (714 CE), the authority in Guangzhou was alarmed by the Persian monks (Christians) making "unusual instruments" in Guangzhou. 開元二年十二月嶺南市舶司右威衛中郎將周慶立波斯僧及烈等廣造奇器異巧 (唐要會 62.6). The description thus highlights the scientific knowledge of the Christian community in Guangzhou from which the Li family most likely came from. For discussion, see Kuwabara 1954: 9; Rong 2001 [1998]: 248.

⁸⁶ Yabuuti 1979.

⁸⁷ This tradition of Persian astronomical learning in China appeared to have continued well up to the thirteenth century, when the Christian astronomer Isaac was employed in the Yuan observatory.

Period.⁸⁸ The versification in the genre of *ge* 歌, and their textual fluidity, exemplified by the parallels and variants of the XTYSJ (§II.2.4) suggest an oral tradition, cultivated possibly by the grass-roots itinerant literati known as *buyi* 布衣.⁸⁹ Wan Minying, the author of XXDC, while gathering astral treatises from various sources, recognized the *Yusi jing* as the prototypical astral treatise from the “West”. Wan’s XXDC as a whole, however, deals with a variety of much more sinicized forms of astral science. The *Yusi jing* for the Chinese thus became a relic or distant memory of Greco-Persian astral science.⁹⁰

III.3 Content of the XTYSJ

III.3.1 Philosophical background

The XTYSJ does not have a philosophical preamble, nor does it offer a rationale for genethical astrology. Rather, it goes directly into the technicalities such as the general principle of signs, places, planetary strength, aspects such as trine (120°), as well as specific techniques such as lots and profection, practical matters which are essential to prognostication.⁹¹ The XTYSJ in this sense may be considered an astrological handbook, a practical abridgement of the much longer *Yusi jing* no longer extant. The XTYSJ contains a number of concepts which were certainly foreign to the Chinese, even subsequent to the dissemination of Indian astral science in China by the Indian and Central Asian Buddhists. Some of these concepts include the Aristotelian qualitative categories of moisture and dryness (XTYSJ 7.43),⁹² as well as other mathematical and astronomical concepts the horoscopy entails.⁹³

III.3.2 Planetary science

The XTYSJ does not supply directly any astronomical information, but astronomical

⁸⁸ See introduction. Chen Fu, Chu Yan and Liu Xigu were all state officials. The first two were associated with the Bureau of Astronomy.

⁸⁹ A handful of anecdotal accounts in Chinese literature up to the nineteenth century suggest this could well be the case (§III.1.).

⁹⁰ The foreign elements in the horoscopy were generally recognized by the Chinese scholars as noted in the SQZMTY (entry for *Yanqin tongzuan* 演禽通纂) where all works utilizing the concept of the twelve zodiacal signs are connected together. From an iconographical standpoint, influences from these horoscopic texts have also been noted (Huang J 2012: 90). In particular, those in which the four extra pseudoplanets are mentioned often reveal their non-Indian, Central Asian influences (Liao 2004: 75-79). A systematic comparison of these iconographical representations is yet to be made.

⁹¹ See §III.3.3 for a discussion of these general and specific techniques. On “profection”, see fn. 116.

⁹² The description of humid and dry signs in the XTYSJ is unusual. In the *Tetrabiblos*, the planets are classified according to the four qualitative categories: heat, coldness, moisture and dryness, which form the basis or at least justification of the planetary exaltation scheme (see III.4.2).

⁹³ See §II.2.1, §III.3.3.

knowledge is generally assumed, in particular, the reckoning of planetary longitude which is fundamental to the casting of a horoscope. As in the western astral science, astronomy serves as the *ancilla* or handmaiden to astrology, and one may expect a work such as the XTYSJ to be accompanied by an ephemeris. Unfortunately, the extant XTYSJ, being an abridged, versified version of the *Yusi jing*, does not contain any reference to such an astronomical work.⁹⁴

III.3.2.1 Planetary exaltation

Among the many clues which connect the XTYSJ to the Greek astral science, is the exaltation of the seven planets, given as follows with comparable texts (table 1). As the *Tetrabiblos* does not actually give the degrees of exaltation but only the signs as part of its naturalistic exegesis, it is clear the XTYSJ or its predecessor the *Yusi jing* is not a direct translation of the Greek text. The degrees of planetary exaltation given in the XTYSJ resembles those given in works by authors such as Dorotheus and Vettius Valens.⁹⁵ As such earlier conjectures concerning the relation between the *Yusi jing* and Ptolemy as put forward by Ishida, Yabuuti and Yano will need to be reexamined.

III.3.2.2 Lunar nodes and the pseudoplanets

As far as the pseudoplanets are concerned, the XTYSJ contains no reference to them, and presents only seven luminaries, as one would expect from its Greek antecedent.⁹⁶ Wan made no comment on this point, assuming most likely that the XTYSJ presents an eleven-luminary system just like Zheng Qiao in his *Tongzhi*.⁹⁷ It may be noted that in the Taoist PXLTMJ, materials parallel to the XTYSJ (§3) contain additional descriptions of the pseudoplanets *Rāhu* and *Ziqi*, suggesting that the four pseudoplanets were likely a later development on the basis of the *Yusi jing*.⁹⁸

⁹⁴ One of the candidates for the accompanying astronomical work is the *Futian li* 符天曆, an ephemeris dated to the tenth century and possibly earlier. On the background and characteristics of this work, see Nakayama 1964; Momo 1964, 1978; Wang 1983. In the P.4071, the *Futian li* was said to be used to provide the longitudes of the eleven luminaries. In his XXDC, Wan Minying, being a much later writer, followed the Yuan ephemeris *Shoushi li* 授時曆 composed by Guo Shoujing 郭守敬 and others in 1281 CE.

⁹⁵ The exaltation for Mercury was most likely erroneously recorded in the XTYSJ as 2×5 instead of 3×5 as shown in the parallel verse elsewhere in XXDC. The degrees for Jupiter and Venus exaltation are given in terms of zodiacal sign and the corresponding Chinese lunar lodge (XTYSJ 7.40b-41a, cf. XXDC 1.23b-24a).

⁹⁶ The MYTWS contains, however, the two Indian pseudoplanets *Rāhu* and *Ketu* in the description of planetary exaltation (MYTWS 1.14.1 = *Madkhal* 1.13).

⁹⁷ The assumption of Wan appears to be that the details on the four pseudoplanets were to be found in the purported lost portion of the XTYSJ. Elsewhere, Wan connects the eleven-luminary system with the *Yusi jing*: 三辰通載一書集琅玕，源髓西天都例玉闕等經而作也。十一曜為一辰，二十八宿為一辰，十二次舍為一辰。(XXDC 14.1).

⁹⁸ This agrees largely with Niu's speculation that the eleven-luminary system was developed from the

	Sun	Moon	Saturn	Jupiter	Mars	Venus	Mercury	Head/ Rāhu	Tail/ Ketu
<i>Tetrabiblos</i> I.19	♌	♋	♄	♃	♂	♁	♿	-	-
<i>Dorotheus</i> I.2 ⁹⁹	♌19°	♋3°	♄21°	♃15°	♂28°	♁27°	♿15°	-	-
XTYSJ 7.40b-41a	♌19°	♋3°	♄21°	♃ 13;10° ¹⁰⁰	♂ (4×7=) 28°	♁ 23;20° ¹⁰¹	♿ (2×5) 10° ¹⁰²	-	-
XXDC 1.23b-24a	♌19°	♋3°	♄21°	♃ 13;10°	♂ (4×7=) 28°	♁ 23;20° ¹⁰³	♿ (3×5) 15°	-	-
MYTWS 1.14.1 ¹⁰⁴	♌19°	♋3°	♄21°	♃15°	♂28°	♁27°	♿15°	♃3°	♁3°
<i>Yavanajātaka</i> 1.58-60 ¹⁰⁵	♌10°	♋3°	♄20°	♃5°	♂28°	♁27°	♿15°	-	-
<i>Brhājātaka</i> 7.6 ¹⁰⁶	♌10°	♋3°	♄20°	♃5°	♂28°	♁27°	♿15°	-	-

Table 1 Comparison of values of planetary exaltation among major astral treatises

III.3.3 Horoscopy

Although the XTYSJ itself does not include any sample horoscope either through description or actual representation, the procedures of horoscopy described in details enable us to reconstruct the horoscope schema (fig. 2), which matches the one found elsewhere in the XXDC (fig. 3). Overall speaking, beside certain elements of sinicization such as representing the astrological places (*topoi*) by the twelve earthly branches (*dizhi* 地支), the East Asian horoscope resembles its Greek antecedent with all its key

nine-luminary system though Niu was unable to state the exact role of the *Yusi jing* in this process (Niu 2012: 95).

⁹⁹ Pingree 1978: II.221. Identical also to Vettius Valens III.4.

¹⁰⁰ The verse gives the Chinese lunar lodge *Gui* 鬼 which should be understood as the translation of the corresponding Sanskrit nakṣatra *Puṣya*, the standard longitude of which in the Siddhānta texts is 93;20° - 106;40° (Yano 2011: 127). The mean value would thus be 100° or 3s 10°.

¹⁰¹ The verse (§IV) reads “Venus in Pisces exalting in Shi”. The lunar lodge *Shi* 室 corresponds to *Pūrvabhādrapada* (320° - 333;20°) has the mean value of 326;40° or 10s 26;40°, which falls into Aquarius rather than Pisces. To save the contradiction, I have emended *Shi* 室 to *Kui* 奎 which would give the value of (346;40°-360°) or mean longitude of 353;20° or 11s 23;20°.

¹⁰² Emended to 15° in our edition. See fn. 17 to XTYSJ §IV.

¹⁰³ Same as fn. 101.

¹⁰⁴ Yano 1997: 268. Identical to the *Kitāb al-ulūf* of (Pingree 1968: 61-62) of Abū Ma’shar (787 - 886 CE), as well as the *Madkhal* 14.1, except the latter has a variant of the “Tail” at ♁2/3° (Yano 1997: 35).

¹⁰⁵ Pingree 1978: II.220. On the revised view on the historical position of this work based on the latest discovery, see Mak 2013a/2013b/2014.

¹⁰⁶ Pingree 1978: II.221.

characteristics (§II.2.1).¹⁰⁷ These common features include most notably the counterclockwise representations of both the twelve signs starting from Aries (白羊 *baiyang*) and the twelve places starting from the ascendant (命宮 *minggong*) placed below the Eastern horizon to the left. The schema thus represents essentially the celestial globe, where the twelve signs of equal portion 30° rise and fall clockwise through the twelve places (fig. 3).¹⁰⁸

A number of unusual features in the Chinese translation of some key technical terms found in the XTYSJ offer us additional clues concerning the origin and transmission of the text. Firstly, the Chinese words for “signs” and “places” are generally *gong* 宮 and *wei* 位 respectively. In many instances, they appear interchangeable, reflecting the “imprecision of language” inherent in most early Greek horoscopic treatises.¹⁰⁹ Secondly, the term *minggong* (literally, “life mansion”) for the first “place” or the “ascendant” is connected with the Middle Persian translation which means *gyānān* (“life”), betraying once again its Persian connection.¹¹⁰ Last but not least is the idiosyncratic translation of Virgo as *shuangnü* 雙女 (lit. “double female”), which likely first appeared in the *Yusi jing* and was later adopted in other Chinese astral texts and even the Buddhist works.¹¹¹

Of particular interest are the topics discussed in the XTYSJ, some of which are found only in the works of Dorotheus and Vettius Valens, and not in Ptolemy’s *Tetrabiblos* (Table 2). Among the most noteworthy absence of horoscopic topics in the *Tetrabiblos* are the descriptions of the twelve places and the degree of planetary exaltation.

¹⁰⁷ Two main varieties of horoscopes are found in East Asia: i) circular and ii) quadrate. The two varieties are found mainly in Japan and China respectively, although there are a large number of hybrids (Yano 1986: 40-45).

¹⁰⁸ For a description of the variety of horoscopes found in different traditions - Greco-Roman, Indian, Arabic and East Asian, see Yano 1986: 37-45, 164-178; Ovason 2005: 15-21. Thomann argues that the quadrate horoscope that “suddenly emerged in Western Astrology” from the eighth to the tenth century “most probably came from East Asia” (Thomann 2008: 114). This somewhat surprising claim should be re-examined with the quadrate East Asian horoscopes, together with the circular varieties found in East and Southeast Asia.

¹⁰⁹ Tester 1987: 72-73.

¹¹⁰ The Chinese translation of the remaining eleven places are not given in this text, but in the QYRZJ transmitted by the esoteric Buddhists and other later Chinese horoscopic treatises. These names provide additional evidence of their Persian connection (Itō 1980: 215-229, Yano 1986: 38-40).

¹¹¹ The translation *shuangnü* is found later in two Song translations of the tantric Buddhist works *Dafangdeng pusa wenshu shili genben yigui jing* 大方廣菩薩藏文殊師利根本儀軌經 (T1191) by Tian Xizai 天息災 (fl. tenth century) and *Nanliji shibalu tianshuo zhilun jing* 難備計濕嚩囉天說支輪經 (T1312) by Faxian 法賢 (Dharmadeva, fl. tenth century). Quite remarkably, representation of Virgo as two women was noted also iconographically in Mogao cave 61, the Xuanhua tomb as well as the Japanese tantric iconography. *Shuangnü* has not been attested in earlier Buddhist translations and cannot be derived from the Sanskrit *kanyā*. Cf. MYTWS 2.1 (also *Madkhal* 1.9): 二體宮者陰陽宮雙女宮人馬宮雙魚宮是也。For discussion on possible sources for this unusual variant translation, see Mak 2015.

Additional techniques such as doctrine of the third day of Moon (VI), the reckoning of annual profection (XIII) which are common to the XTYSJ and Dorotheus are not found in the *Tetrabiblos* either. Such differences follow the general observation that Ptolemy's *Tetrabiblos* has a philosophical character as the author attempted to establish a scientific foundation for astrology, whereas the works of Dorotheus and Vettius Valens are concerned with the actual horoscopic procedures for the purpose of prognostication.¹¹²

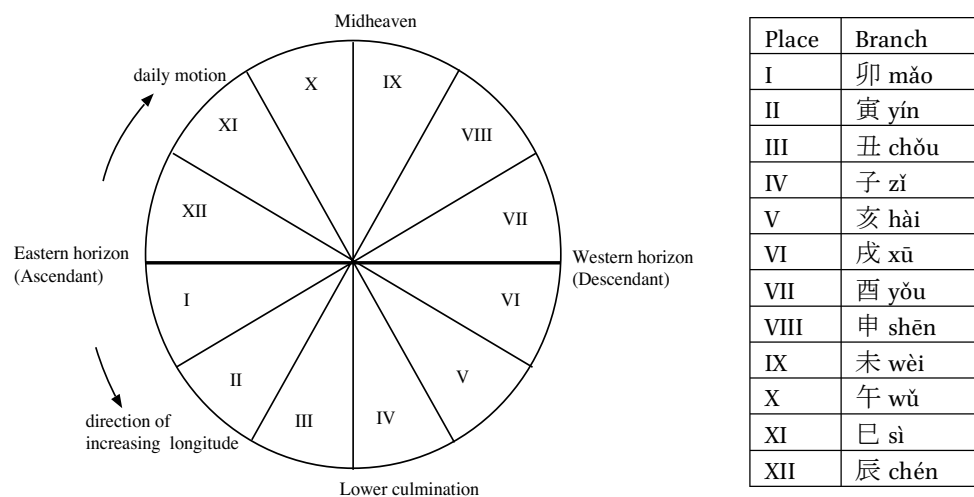


Fig. 2 Twelve places (*topoi*) and the Chinese earthly branch in XTYSJ

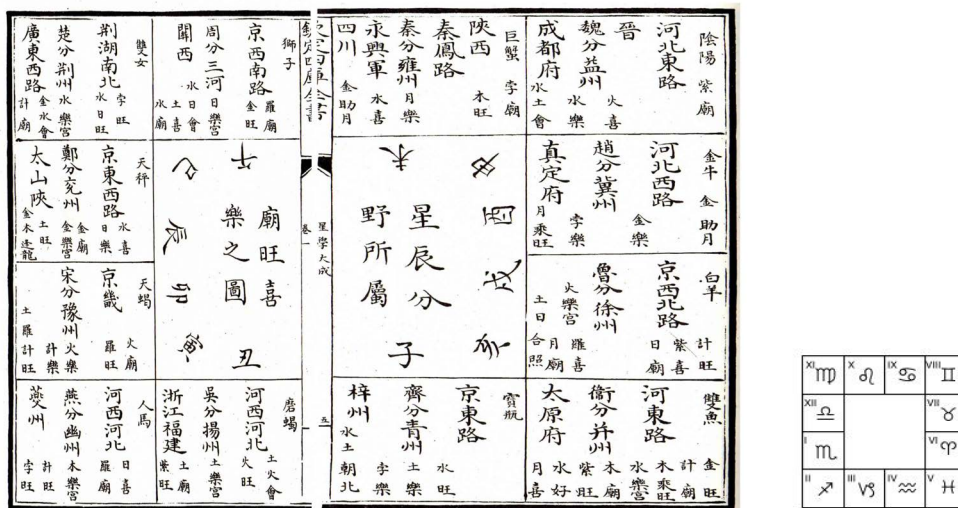


Fig. 3 A quadrante sixteenth century Chinese horoscope (XXDC 1.5)

¹¹² Riley 1987: 235; 1988: 67, 82. Ptolemy's treatment of horoscopy appears to be entirely theoretical and rather uniquely among other major astral treatises did not cite any sample horoscope (Riley 1996a: 7).

Key topics	XTYSJ ¹	Dorotheus	Vettius Valens	<i>Tetrabiblos</i>
Twelve places (<i>topoi</i>)	I	I.5	II.4-16, IV.12	III.10 (incomplete) ¹
Trigon ¹¹³ and sect	I, II, III	I.1,5,6	II.1-2, III.5	I.18
Exaltation (§III.3.2.1)	III Sign and degree	I.2 Sign and degree	III.4 Sign and degree	I.19 Sign only
Doctrine of the Third day of Moon ¹¹⁴	VI	I.12	I.14 ?	-
Lots ¹¹⁵	VII “Appearance” and “Fortune”	I.9 “Demon” and “Fortune”	II.3,20, III.11, IX.2,8 “Daimon” and “Fortune”	III.10 “Fortune”
Annual profection ¹¹⁶	XIII	IV.1 Lord of the year	IV.11 Operative year	-

Table 2 Topic comparison of XTYSJ with major Greek astral treatises

III.4 *Yusi jing* and Dorotheus’ *Carmen Astrologicum*

From the foregoing discussion, we can see that how the historical circumstances which allowed Greek astral science to be transmitted to China via the East-Syrian Christians as the intermediary. Furthermore, the striking resemblance between the content of the XTYSJ and that of Dorotheus’ *Carmen Astrologicum* suggests the two works to be closely connected. It may be noted that Dorotheus’ work was once highly popular in the Near Eastern world for centuries before it was overshadowed by Ptolemy’s *Tetrabiblos* and that its extant Arabic version contains traces of its earlier form in Pahlavī.¹¹⁷ As an

¹¹³ Trigon or triplicity (Greek: τρίγωνον; Latin: *trigonum*; Sanskrit: *trikoṇa*) refers to a group of three signs separated by 120°. As such there are three trigons in the zodiac (Tester 1987: 34).

¹¹⁴ This prognostication requires one to determine the sign where the Moon is in on the third day after birth and the description is identical between the XTYSJ and Dorotheus. The explanation given in Vettius Valens appears somewhat obscure.

¹¹⁵ On the concept of Lot, see Riley 1987: 238-240.

¹¹⁶ The term *xingnian* 行年 is equivalent to the “lord of the year” and the “operative year” in Dorotheus and Vettius Valens respectively. The method is known as “profection” in the later astrological literature based on Latin *profectio*, and was described by Pingree as follows under the heading “transfer of years” in the fourth book of Dorotheus: When a native is born, the 10rd of the year is the lord of the house [ascendent] in which the native was born. Thus count from the ascendent a year for each sign until you reach the year which you desire; the lord of that house is the lord of the year (Dorotheus 245). In my edition of the XTYSJ, I used the term “house of annual profection” to refer to the sign, counting counterclockwise from the ascendent the age of the native at the rate of one sign per year. Ptolemy did not employ such device, although he described a similar concept known as *prorogator* which moves at the rate of one degree per year (III.10).

¹¹⁷ Pingree 1976: VII. There has also been a suggestion that the intermediate translation was in Syriac (Rosenthal 1975: 240).

additional remark, Dorotheus' poem was known also as the *Pentateuchos*, literally “five scrolls”, referring to the five books the work contains. This coincides with the number of fascicles of the *fan* 梵 (Sanskrit [sic]) version of the *Yusi jing* noted in the *Xintangshu*.¹¹⁸

From the information gleaned from the Chinese bibliographical sources as well as the analysis of the content of the XTYSJ, what appears to be the most likely scenario whereby the *Yusi jing* came into existence is that the text Aluoben and his colleagues brought to China some time before the eighth century was a version of Dorotheus' *Carmen Astrologicum*. This text must have been written not in Sanskrit as the Chinese bibliographer erroneously suggested, but in one of the Near East or even Central Asian languages, with Pahlavī being the most likely candidate.¹¹⁹ As the content of the XTYSJ bears close resemblance to the work of Dorotheus and not of Ptolemy, the name *Duliyusi* could have been derived from the former instead of the latter.¹²⁰ This identification of the XTYSJ with Dorotheus' *Carmen Astrologicum* offers us important evidence of an earlier state of the text and its transmission.¹²¹ As for the transmission of the *Tetrabiblos* in East Asia, as shown earlier (§II.2.5), it entered China some time before the fourteenth century via Kūshyār ibn Labbān's *Madkal*. From the Chinese translation of technical terms found in the MYTWS, the translators must have been familiar with the non-Indian astral works such as the XTYSJ. This body of technical astral vocabulary, together with the unique

¹¹⁸ The original title to the Dorotheus' astrological poem (“*Carmen Astrologicum*”) is unknown. For the background on the “five scrolls”, see Bouché-Leclercq 1899: 192-199. While the Arabic edition indeed contains five books, the fifth book deals with catarche instead of genethliology and thus the four books may be considered a unit (communication with László Levente). The mysterious *simen* or “four gates” mentioned in some of the titles associated with the *Yusi jing* could be a reference to this original genethliacal text in four scrolls.

¹¹⁹ That is, just as the day of week was expressed in its Middle Persian form in the Xi'an Stele. The Pahlavī version of Dorotheus is no longer extant but its existence can be ascertained by external references, as well as traces left in the Arabic translation. While the philological problems associated with this text are beyond the scope of this paper, it suffices to say that the Arabic translation of Dorotheus made by 'Umar ibn al-Farrukhān al-Ṭabarī in about 800 CE appears to be based on a Pahlavī version with contaminations and interpolations (Pingree 1976: xiii, 1989: 229-230, 1997: 36-47, 1999: 127, 135; van Bladel 2009: 30-31, 38).

¹²⁰ I thank László Levente for suggesting to me this possibility. The Syriac and Arabic forms are DWRT?WS (ܕܘܪܘܬܝܘܨ, Smith 1879: 859) and *Duruthīyūs* respectively, while the Pahlavī form of Dorotheus is not known. Fabrizio A. Pennacchietti informed me that the Arabic transcription is likely derived from the Syrian transcription (Personal correspondence, 2014.12.16).

¹²¹ László Levente has undertaken the initial analysis of the content of the XTYSJ comparing with the Arabic Dorotheus and other horoscopic treatises. Some of fruits of this labor are shown in the notes to the translation of the text and are too numerous to acknowledge. Of desideratum would be a thorough analysis of the XTYSJ together with all parallel materials in the XXDC on one hand, and a careful comparison with all related materials extant in the “West”, in Greek, Syriac, Pahlavī, Arabic and Latin, and possibly other Central Asian languages on the other – a work which would call forth the expertise of scholars from the most diverse fields.

horoscope schema, a legacy from the *Yusi jing*, are observed in a number of the astral systems practiced even today in East Asia.

IV. Conclusion

Although the full picture of the Greek astral science brought by the East-Syrian Christians and their role in disseminating this body of knowledge in China is yet to emerge, we have enough evidence to suggest that the *Yusi jing* is the Chinese translation of a Greco-Persian astral text circulated in Central Asia some time prior to the seventh century. This translation, though no longer extant, was dated some time in the late eighth century, attributed to a certain *Qu*, who was closely associated with the Persian astronomer Li Su or Lūqā, the Director of Astronomy recruited by the Tang court to succeed the Indian astronomer Gautamasiddha. Subsequently, a number of abridgements were made to form a *Yusi*-cluster of texts. The XTYSJ of our present study must have been one of these abridgements, popularized and vulgarized as they spread outside the elite court circle some time prior to the late tenth century, the *terminus ante quem* provided by the Dunhuang document P.4071. The XTYSJ is thus the earliest specimen of non-Indian Greek astral treatise extant in Chinese.

A close examination of the content of the XTYSJ reveals that some of the speculations concerning the *Yusi jing* made by previous scholars such as Ishida, Yabuuti, Yano, Jao and Jiang require further reexamination. First of all, the unique content of the XTYSJ connects the *Yusi jing* to Greek astral works of more practical nature, exemplified most notably by Dorotheus' *Carmen Astrologicum*, rather than the more philosophically oriented *Tetrabiblos* of Ptolemy. Furthermore, the absence of pseudoplanets in the XTYSJ casts some doubts on the traditional view that the *Yusi jing* was an astral work of eleven-luminary system. Chinese astral works where nine and eleven luminaries are described appear to be a further development based on the *Yusi jing*.

To sum, the Greek astral science exemplified by the *Yusi jing*, imported by the East-Syrian Christians and disseminated throughout in China toward the latter part of the first millennium, became later the prototype of "Western astral science" for the medieval Chinese astrologers. A further investigation of the *Yusi jing* family of texts together with other related astral texts may help to clarify the origin of the highly vigorous non-astrological divinatory systems which emerged in China at the beginning of the second millennium, and to provide a proper evaluation of the impact of "Western" astral science on its "Eastern" counterpart.

Abbreviations and symbols

*	Emendation
<<	Text aligned to the top
>>	Indentation
/	Column break
<	Variant character (Standardized < Original)
□	Undecipherable character
BJ	<i>Bṛhajjātaka</i> by Varāhamihira (Jhā ed., 1944 with Utpala's commentary <i>Bhaṭṭotpalīya-saṃskṛta-Vivṛti</i>)
BS	<i>Bṛhatsaṃhitā</i> by Varāhamihira (Dvivedī ed., 1997)
Dorotheus	<i>Dorothei Sidonii Carmen Astrologicum</i> (Pingree 1976)
FTHLJY	<i>Fantian huoluo jiuyao</i> 梵天火羅九曜. T1311.
MYTMS	<i>Mingyi tianwen shu</i> 明譯天文書 (Yano 1997)
PXLTMYJ	<i>Pingxing lingtai miyao jing</i> 秤星靈臺秘要經 in ZTDZ (洞真部眾術類 Dongzheng bu, zhongshu lei).
QYRZJ	<i>Qiyao rangzai jue</i> 七曜攘災害訣. T1308.
KYZJ	<i>Kaiyuan zhanjing</i> 開元占經 by Gautamasiddha (ed. SKQS)
Madkhal	<i>al-Madkhal fī Ṣināʿat Aḥkām al-Nujūm</i> (Yano 1997)
SKQS	<i>Siku quanshu</i> 四庫全書
SQZMTY	<i>Siku quanshu zongmu tiyao</i> 四庫全書總目提要 (ed. Shanghai) (av. at http://kanji.zinbun.kyoto-u.ac.jp/db-machine/ShikoTeiyo/)
T	<i>Taishō Tripitaka</i> 大正新脩大藏經
THY	<i>Tang huiyao</i> 唐會要 (ed. <i>Congshu jicheng chubian</i>)
Tetrabiblos	<i>Tetrabiblos</i> . Robbins, F.E. (ed.). 1940. Loeb Classical Library.
Vettius Valens	<i>Anthologies</i> (Pingree 1986). English translation (Riley 1996b).
XMZK	<i>Xingming zongkuo</i> 星命總括 by Yelu Chun 耶律純 (ed. SKQS)
XTYSJ	<i>Xitian yusi jing</i> 西天聿斯經 (ed. SKQS)
XXDC	<i>Xingxue dacheng</i> 星學大成 (ed. SKQS)
XYYMKL	<i>Xiuyao yunming kanlu</i> (Jp. <i>Sukuyō unmei kanroku</i>) 宿曜運命勘錄 (Ishida 1950)
YJ	<i>Yavanajātaka</i> by Sphujidhvaja. Pingree, David (ed.). 1978.
ZTDZ	<i>Zhengtong daoze</i> 正統道藏. (ed. 新文豐 Xinwenfeng)

Glossary of East Asian terms and proper names

<i>Aluoben</i>	阿羅本
<i>Bei shi</i>	卑失
<i>Bosi</i>	波斯
<i>Butian ge</i>	步天歌
<i>Buyi</i>	布衣
<i>Chen Fu</i>	陳輔
<i>Daqin</i>	大秦
<i>Daqin jingjiao liuxing zhongguo beisong</i>	大秦景教流行中國碑頌
<i>Dali</i>	大歷
<i>Da yao senwen ri</i>	大耀森文日
<i>Duliyusi jing</i>	都利聿斯經
<i>Fantian huoluo jiuyao</i>	梵天火羅九曜
<i>Kang Zun</i>	康遵
<i>Li Su</i>	李素
<i>Jiajing</i>	嘉靖
<i>Jianzhong</i>	建中
<i>Jiang Xiaoyuan</i>	江曉原
<i>Jingjing</i>	景淨
<i>Jiuzhi li</i>	九執曆
<i>Qianlong</i>	乾隆
<i>Qu</i>	璩
<i>Kaibao</i>	開寶
<i>Li Miqian</i>	李彌乾
<i>Guangzhou</i>	廣州
<i>Ho Peng Yoke</i>	何丙郁
<i>Qiyao rangzai jue</i>	七曜攘災訣
<i>Rong Xinjiang</i>	榮新江
<i>Sanfang</i>	三方
<i>Sanhe</i>	三合
<i>Seng</i>	僧
<i>Shi Yao</i>	史瑤
<i>Shū'ei</i>	宗叡
<i>Sitianjian</i>	司天監
<i>Sitiantai</i>	司天台
<i>Siku quanshu</i>	四庫全書
<i>Simen jing</i>	四門經
<i>Sizhu bazi</i>	四柱八字
<i>Sukuyō unmei kanroku</i>	宿曜運命勘錄

<i>Taishijian</i>	太史監
<i>Taishiju</i>	太史局
<i>Taishiling</i>	太史令
<i>Taiyi</i>	太乙
<i>Taizong</i>	太宗
<i>Tongzhi</i>	通志
<i>Wan Minying</i>	萬民英
<i>Wenzhen</i>	文貞
<i>Xintangshu</i>	新唐書
<i>Xitian</i>	西天
<i>Xitian duli jing</i>	西天都例經
<i>Xitianzhu</i>	西天竺
<i>Xiuyao jing</i>	宿曜經
<i>Yao senwu</i>	曜森勿
<i>Yixing</i>	一行
<i>Yuebei</i>	月孛
<i>Yusi jing</i>	聿斯經
<i>Zaxingli</i>	雜星歷
<i>Zhenguan</i>	貞觀
<i>Zheng Qiao</i>	鄭樵
<i>Zhenyuan</i>	貞元
<i>Zhizi</i>	質子
<i>Ziqi</i>	紫氣

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萬民英著：《星學大成》

《西天聿斯經》

I. (7.39)

- 1 人命生來稟星算，曆數幽玄妙難斷。
須識西天都例經，理義分明有條貫。
但問生時日宿宮，加向時辰迴視東。
天輪轉出地輪上，卯上分明是命宮。
- 5 因之以配十二位，十二位中有高貴。
卯并巳午最高強，子酉之方次強位。
寅申頭上名近強，未亥微看三合方。
此方照處有不照，(7.40)七曜皆同貴此鄉。
辰戌二宮名惡弱，星辰不欲照臨著。
- 10 一切加臨落此宮，資財福祿盡消滅。
第三宮中號閑極，五星不得纖毫力。
惟有月向此宮生，却向命宮添福德。

Variants: 1 曆<歷; 1 斷<斷

Parallels and Testimonia:

Dorotheus 1.5

1-12 XXDC6.2a-b <<三辰論十二位高下歌>>

當生日看任何宮，加向元時回視東。
天輪自轉地輪定，卯上長為命所宗。
然後配以十二位，其中昭然賤與貴。
巳卯午上為最強，子酉之方是其次。
寅申亦以近名之，三合要看亥與未。
此為照處餘則非，吉星要聚凶星離。
辰戌二方稱惡弱，天象奚堪下臨著。
善曜何常能致祥，凶星好事渾銷鑠。
第三之宮號閑極，五星不得纖毫力。
惟有月在此方生，却向命中添福德。¹

1 PXLTMJY>>洞微限歌

人生貴賤稟星推，限數交宮各有時。

4 MYTMS 1.21²

凡看各星在何宮分。一命宮者。何謂？言：人初生時，看東方是何宮分。出地平環上，即為命宮。

¹ Followed by commentary: 十二宮高下乃逆數也。凡吉凶星曜在命，三合及對見之，則力緊也。丑之為位，乃在癸水之末，且其為土，又是虛處。水遇虛則明，故宜於月。雖曰閑極，實可為用。比其他星曜所不能，及大抵以卯為命，則當從此推之。在餘位者固，不可執為例也。

² Cf. Madkhal 1.20.1.

Grand Anthology of Astral Learning
composed by Wan Mingying

Xitian Yusi Jing (XTYSJ)

I. (7.39) The human life from the time of birth is subject to the reckoning of the stars. The astronomical calculation is subtle and difficult to grasp. One must know the Treatise of Duli of the West. Its meanings are clear and logical. One should [first] find out the Sun-dwelling sign at the time of birth. Add the [number of past] double-hours [from sunrise] turning in reverse toward the East.³ [With] the celestial wheel rotating above the terrestrial wheel, the ascendant sign is [thus] clearly indicated in the East (Mao).⁴ The twelve places are arranged starting from it; among these twelve places, there are the exalted ones. The first (Mao), together with the eleventh (Si) and the tenth (Wu) are the strongest. Next strongest are the fourth (Zi) and the seventh place (You). The moderately strong ones are the second (Yin) and the eighth (Shen). The fifth (Hai) and the ninth (Wei) are necessarily considered as the configuration of trine. Such configuration [is known as] the aspect [and there are places] not aspected [as well]. (7.40) All the seven luminaries favor these [two] places. The twelfth (Chen) and the sixth (Xu) places are known as bad and weak. The luminaries are not keen to aspect or preside over them. Whatever falls into such sign (i.e., place), all the wealth and fortune would be destroyed. The third *sign* (i.e., place) is known as “extreme idle”. [If the five luminaries fall into it,] they become ineffectual. Only if the Moon falls into this *sign* would fortune be added to the ascendant.

³ I translate here the Chinese *gong* and *i* as “sign” and “place” respectively. The terms are used interchangeably in the text. To avoid confusion, the mixed usage is italicized.

⁴ The celestial and terrestrial wheels refer to the ecliptic and the horizon respectively. Here the astrological places (τόποι), with exception to the third, are represented by the twelve earthly branches in reverse order starting from Mao (East) as the first place. The content is nearly identical to Dorotheus'.

II. (7.40)

- 1 七曜陰陽各三主，強弱輪排依此數。
 白日生人見配之，夜則歸宮求類取。
 陰主三方月火金，便為陰曜福其陰。
 陽主三方日木土，白日生人貴為主。
 夜生白日背陰陽，福祿不堅難積聚。
- 5 西天之法重三方，生時貴欲在高強。
 三方若得居高位，居宿之中各福貴。
 忽然七曜並相當，超騰必作人中瑞。

Parallels and Testimonia:

Dorotheus I.1

Tetrabiblos I.18

XXDC2.20a-b <<論三方主星立例歌>>

七政陰陽各有取，品量以配三方主。
 晝生只在日上求，夜則須從月中取。
 當知月火金為陰，日木土向陽類尋。
 夜宜陰主晝陽主，不背端能為福深。
 陰如逢晝陽逢夜，難說終身禍不侵。
 西天之法重乎此，最要其星在高位。
 各得其宜乘旺行，必主生來居富貴。
 七曜更臨身命宮，超騰必作人間瑞。⁵

⁵ Followed by commentary: 論三方主星，立例及明其大畧。晝生就日，夜生就月。各於其所，在宮取之。日木土主陽，月火金主陰。晝夜不背則為福。

II. (7.40) The seven luminaries, male and female, are each assigned as the lord of three (i.e., lord of a triplicity). Their strength is listed in the following order. Those who are born during the day correspond to [the Sun]; as for those who are born at night, the corresponding *sign* may be sought from the similar (i.e., the Moon). The female lords of triplicity are the Moon, Mars and Venus, who are the female luminaries favorable to [those who are born at] night. The male lords of triplicity are the Sun, Jupiter and Saturn, which are revered as the lords to those who are born during the day. If [those who are supposed to be born during] the day is born at night, then his fortune would not endure and would be difficult to amass. The Western astrology places great importance on the triplicities and it is desirable that [these places] are strong at the time of birth. If all these three places all obtain an exalted position [of a luminary], then [the place] dwelt [by the exalted luminary] will be auspicious in its respective [field]. If it so happens that all the seven luminaries match, the native would certainly turn out to be the best among men.⁶

⁶ That is, presumably all the seven luminaries in their exalted position, with the topic of planetary exaltation carried over from the last verse. As pointed out by the tenth-century Indian astronomer Utpala in his commentary to BJ 7.6, 11.18, such configuration (as given in section III; Indian version with minor variants, see §III.2.1) is astronomically impossible, with Mercury's maximum elongation being less than 30°. The parallel version, however, suggests the configuration to be all seven luminaries in the ascendant.

III. (7.40)

- 1 金木二星為善星，所為非主亦為榮。
 火土二星為惡曜，三方切怕他臨照。
 夜生陰宮主光明，晝則陽宮最為妙。
 夜忌土星晝忌火，各自相逢斷為禍。
- 5 火在陰宮土在陽，縱有災殃還較可。
 獨有水星本無定，見附近處即為性，
 附陽即陽之相輔，附陰即陰為害病，
 與日合照主榮貴，巧妙聰明難比並。
 木為文兮火為武，金為兵兮土為主。
- 10 五星見月即非常，三主居高必台輔。

Variants: 宮<宮 斷<斷

Parallels and Testimonia:

Dorotheus I.6⁷

XXDC2.20b-21a

金木從來是善星，所臨非主亦非榮。
 三方却怕逢火土，的有無情惡曜名。
 夜見陰宮方烜赫，晝生陽位始光明。⁸

PXLTYMJ

若遇羅喉金木曜，太陽紫熙月同隨，
 限逢此曜加官祿⁹。火土二星到便危。
 夜降土星盡火曜，三方不是死無疑。¹⁰
 此星若是三方主，雖有災傷命不離。¹¹

...

晝土夜癸如是主，限逢稱遂轉官資，
 火陰陽土宮尤妙。

2 MYTMS 1.3¹²

木星金星吉，性溫和。因性溫和，故吉。土
 星火星凶，土星性極寒，火星性極燥熱。因
 極寒極燥熱，故凶。

⁷ The effects of Saturn and Mars on the day-born/night-born as well as the feminine/masculine signs in Dorotheus I.6 appear to be opposite to this passage in the XYYSJ. Elsewhere in Dorotheus (I.10, I.26), this doctrine is presented in opposite.

⁸ XXDC commentary: 論金木水火土，惟不是三方。方主星，其禍福不同如此。

⁹ PXLTYMJ commentary: 限數若逢金木日月紫炁羅喉主喜慶之事。

¹⁰ PXLTYMJ commentary: 夜生人，土不是主。晝生人，火不是主。限數若逢立主死。

¹¹ PXLTYMJ commentary: 如夜生土是主晝生火是主限數若逢雖有災難而不至死。

¹² Cf. *Madkhal* 1.3.

III. Venus and Jupiter are the auspicious stars (i.e., benefics). Even if they are not the lord [of the sign], they still bring favorable results. The two stars Mars and Saturn are the inauspicious luminaries (i.e., malefics). The [*sign* of] triplicities always fear of being aspected by them. It is desirable for one to be born at night in a female sign, or born during the day in a male sign. Saturn and Mars are harmful to [those who are born at] night and during the day respectively. Their respective encounter results certainly in calamity. When Mars is in a female sign or Saturn in a male sign, even if there may be misfortune, it would not be so bad. Mercury alone is not fixed, as its character is determined by those in its proximity. When associated with a male [luminary], then it becomes a benefic male. When associated with a female [luminary], then it becomes a malefic female. When it conjoins with or is aspected by the Sun, then it becomes an auspicious lord, resulting in someone who is incomparably intelligent. Jupiter presides over arts. Mars presides over warfare. Venus presides over weaponry. Saturn presides over lordship (?). Unusual effects result if the five stars aspect the Moon. If three [of the five luminaries] are exalted, then [the native] is certainly an important official.

IV. (7.40-7.41)

- 1 諸曜皆言在強位，更要七星乘旺氣。
日旺白羊十九度。(7.41)月旺金牛第三
位，
土旺秤宮二十一，火旺磨蝎四與七，
雙女辰星三*五中，金占魚宮旺在奎*，
5 星七度與柳十三。太白流之實可堪。
木向蟹宮初入鬼，旺氣相成主崇位。

Apparatus

4 三五中]emend., 二五中 XXDC

4 旺在奎]emend., 旺在室 XXDC

Parallels and Testimonia:

Dorotheus I.2

XXDC1.23b-24a >>七政旺宮星度歌<<

七政各得居強所，君看分明乘旺處。
日據白羊十九間，月入金牛第三度。
土在天秤二十一，火居磨蝎四與七。
水居女上三五中，金占雙魚必當室。
不離七與十三前，據此求之始為的。
木經巨蟹初入鬼，此生所舉多如意。
但於旺處逢一星，斷然莫作常人視。¹³

MYTMS 1.14.1

自古論七曜廟旺度數並無不同。太陽在白羊
宮第十九度。太陰在金牛宮第三度。土星在
天稱宮二十一度。木星在巨蠍宮十五度。火
星在磨蝎宮二十八度。金星在雙魚宮二十七
度。水星在雙女宮十五度。計都在陰陽宮第
三度。羅睺在人馬宮第三度。

¹³ XXDC commentary: 論七政旺宮，太陽躔婁宿八度，是戌宮十九度也。太陽躔胃宿六度，是酉宮三度。土躔亢宿六度，是辰宮二十一度也。火躔斗十八度并二十一度，是丑宮四度與七度也。水躔翼八度并十度，是巳宮三度與五度也。金在室七度并十三度，屬亥宮。木在鬼初度并十三度，屬未宮。

IV.¹⁴

The luminaries are [thus] said to be in exalted position, and especially if the seven stars are in maximum exaltation.¹⁵ The Sun is at maximum exaltation in Aries 19°, (7.41) the Moon in Taurus 3°, Saturn in Libra 21°, Mars in Capricorn 28°, Mercury in “Double Female”¹⁶ (Virgo) 15°, Venus in Pisces exalting in Kui.¹⁸ It is excellent if Venus is moving across Xing 7° or Liu 13°. Jupiter is at maximum exaltation, presiding over a superior place when it is in Cancer, entering in the first part of Gui.²⁰

¹⁴ See §III.3.2.

¹⁵ Cf. Dorotheus I.2 Sun = ☉19°; Moon = ☾3°; Saturn = ♄21°; Jupiter = ♃15°; Mars = ♁28°; Venus = ♀27°; Mercury = ☿15°. Also *Madkhal* I.14.1 = *Tetrabiblos* I.19.

¹⁶ On the unusual translation of Virgo as “Double Female”, see §III.3.3 fn.111.

¹⁷ Emended from the original 10° (2×5) which is most certainly a scribal or block print mistake. The correct form (3×5) was shown in the parallel passage in XXDC1.23b.

¹⁸ The original reading of Shi corresponding to *Pūrvabhādrapada* 320;0° - 333;20° (mean longitude at 326;40° or 10s 26;40°) would contradict “Pisces” given in the same verse. The emendation to Kui (♃23;20) is necessary. See §III.3.2.1 fn.98.

¹⁹ The two coordinates correspond to *Maghā* 7° and *Āśleṣā* 13°, which fall in Leo and Cancer respectively.

²⁰ Mean longitude at ☉13°10'. See §III.3.2.1 fn. 97.

V. (7.41)

- 1 各於旺處逢一星，出入旌旄主權貴，
更加所好轉為精。木樂尾兮土寶瓶。
金愛牛宮火重蝎。水居雙女最為靈。
生時一宿皆臨照，即為豪貴處王庭。
- 5 五星見月三方主，要得居高生旺處。
陽生向日陰生月，將相三公必無慮。

Parallels and Testimonia:

Dorotheus 1.1

3 P4071r3col5-6

案聿斯經云，水居雙女[最]為靈。
生時一个臨強處，即為毫富處王庭。

3 XXDC17.2b

琅玕經云，水居雙女最為靈，華省臺官給諫
臣。巨蟹柳星超職位，股肱帝力彩絲綸。或
臨亥子多招祿，方主推之福轉純。身命限中
俱見照，財多恩博更相親。

1 MYTMS 1.14.2

何為旺宮旺度，言各星到本位上，高貴有力。

V.

If in each of these places of maximum exaltation there is a [corresponding] star, then [the native] would be one with military command, power and wealth; whatever he was predisposed to would be strengthened. Jupiter rejoices in Wei (=Sagittarius). Venus loves the sign of Taurus. Mars looks up to Scorpio. It is best if Mercury dwells in the “double female” (=Virgo). If each of these signs is aspected [by their favored planet], then [the native] would be from a high-class family, or associated with the royal court. If the five planets are aspected by the Moon and that they are in triplicity, in addition in high exaltation and favored place, those born during the day have the Sun in their ascendant and those born at night have the Moon, then [the native] would certainly become a ministerial official of the highest rank.

VI. (7.41)

- 1 又看生後三日宮，月到何星分度中。
 金木相逢主文學，聰明必見水星遇。
 更遇善星作宮主，宮主復來在強宮。
 此為有福無難人，一生所為稍皆遂。
- 5 忽然三日月逢火，推命之中最為禍。
 第一損壽二損財，迤厄顛危常折挫。
 更遇土星相合地，終身坎坷多迤否。
 木曜縱橫不照之，壽終不得天然矣。

Parallel:

Dorotheus 1.12

VI.

Next, one looks three days after birth at the sign where the Moon has reached in terms of degrees. If it conjoins Venus or Jupiter, then [the native] would excel in the belles-lettres. If it conjoins with Mercury, then he would certainly be intelligent. If it conjoins with a benefic which happens to be the lord of the sign it dwells, and furthermore, the lord of the sign is also in a strong position, then this one is blessed with fortune and will see no calamity. Whatever he endeavors during this lifetime would all be fulfilled. However, if on the third day the Moon conjoins with Mars, then it would be of the worst prognosis. First of all, the lifespan would be reduced. Furthermore, his wealth will be damaged. He will suffer calamities and always experience hardship. If [the Moon] conjoins with Saturn, he will experience suffering and setback throughout his life. If it is not aspected by Jupiter, then he will not live a full life and die young.

VII. (7.41-7.42)

- 1 相貌福德宮又別，晝生從日夜從月。
所取日月相去宮，還從東上配其宮。
所終之處為相貌，即看何曜在其中。
若遇善星更月照，福壽堅牢添祿料。
- 5 又兼金木作宮辰，復在高強最為妙。
其次又看相合地，(7.42)土木金兮同一位。
忽居強處照其人，的作公侯得榮貴。
若逢土木水合照，性直文章主巧妙。
忽作熒惑反相刑，即向命宮作凶兆。

Parallels and Testimonia:

Dorotheus I.9

Tetrabiblos III.10

Vettius Valens IX: 8

XXDC6.16b-17a<<再論福德宮變格>>

福德一宮人莫窮，晝生從日夜從陰。
數取日月相去位，還從東出配其終。
數盡之處為相位，次看何宿守其中。
若遇善星相對照，福壽高崇祿料豐。
又兼金木作宮主，福德高強福更隆。²¹

VII.

The two *signs* [of the Lots of] “Appearance” and “Fortune” are to be distinguished [in the following way].²² For the day-born, [counting] from the Sun and for the night-born from the Moon, take the number of *signs* between the Sun and the Moon. Apply that [number of] *signs* from the ascendant. The final place would be the [Lot of] “Appearance”, one should then observe which planet is located in it. If it is a benefic and aspected furthermore by the Moon, then there will certainly be longevity and wealth. It would be the wonderful if both Venus and Jupiter are in their favored sign, or even better, if they are in their deep exaltation. Then one looks at the conjunctions. (7.42) If Saturn, Jupiter and Venus are in the same place, or if the “person” is aspected by the planet in its exaltation, then he will certainly become a nobility with fame and honor. If Saturn and Jupiter are conjoined with or aspected by Mercury, then [the native] will be inclined toward literature and excelled in it. But if [they are conjoined with or aspected by] Mars, [the native] will be adversely affected. If this happens in the ascendant, it is an evil omen.

²¹ XXDC commentary: 見西天都例經。福德者為身命之根源，吉星聚此則福壽堅牢，惡曜臨之則命浮弱。吉凶如響，凡推其福德宮。日生則從太陽數至太陰，夜生則從太陰數至太陽，數其相去幾宮，然後從命宮數其相去宮位，即為相貌。次則福德，若正坐高強，復得吉星為本宮之主，加以文星又在高強，必然享福無窮，受祿綿遠。

²² On the “Lots”, see §III.3.

VIII. (7.42)

- 1 土木同行生在晝，更向陽宮富貴有。
 夜生若向陽位中，變作迍遭作凶咎。
 土金合照福堅牢，性潔難婚亦貴豪。
 金火合與照強位，華鮮衣服志居高。
- 5 火土合兮有學祿，智慧多端好反覆。
 木火同宮主貴權，為事心中多敏速。
 木星合得好資財，容貌端嚴志多惑。
 月合木兮自遷榮，月加即好減差平。

Parallels and Testimonia:

Dorotheus I.14-19

XXDC6.6b-7a 歌曰：

土日同方生在晝，更在陽宮當富有。
 夜人倘見落陰鄉，作事多艱是殃咎。
 土星合照福堅牢，好潔難婚亦貴豪。
 金如會火守強位，性緊貪華性更高。
 水與土合有學祿，智慧無窮愛番覆。
 木火同照主貴權，設施驚眾誇神速。
 木金宜得女財多，貴貌端嚴心多慾。²³

VIII.

If Saturn and Jupiter move concurrently in a male sign for a day born, then there will be wealth. If [the native] is a night born and this happens in a male sign, then it will become hardship and cause evil. The conjunction and aspect of Saturn and Venus are mostly auspicious. His nature is pure and even though marriage might be difficult, he would nonetheless have a lavish life. The conjunction and aspect of Venus and Mars result in beautiful and brilliant clothes and someone with a high mind. The conjunction of Mars and Saturn results in scholarship and a clever mind with lots of ideas but tendency to change one's mind. When Jupiter and Mars are in the same sign, [the native] would be noble and powerful, with a dedicated mind in his affairs handled with great zest. The conjunction of Jupiter [?] result in wealth, good appearance but a mind prone to suspicion. The conjunction of the Moon and Jupiter result in rise to prosperity through one's own effort. A waxing Moon is good, while a waning one not so.

²³ XXDC commentary: 此二星在命宮，或對合見之主，得富貴貴而多妬。

IX. (7.42-7.43)

- 1 火合日兮生在夜，日在火兮必權霸。
木星照曜定封侯，却向武中稱善價。
火星合照最超殊，貴顯堂堂出衆徒。
火合月兮生在夜，縱然殘滅亦分符。
- 5 木照更能添福德，豐厚多財貴宗族。
月火照兮每倍加，常患瘡病在其足。
同宮一處見土木，火不照兮足財穀。
忽然兼居土木宮，主握兵符多侍僕。
木金祿厚有慈貴，名高美貌足財穀。
- 10 水日同宮或左右，必豐學問足文辭。
水木同位又同行，高才博學任公卿。
月木同宮位清列，又在日前更殊絕。
生時值火伏同宮，(7.43)先代家財盡消滅。

Parallels and Testimonia:

Dorotheus I.14-19

XXDC6.6b-7a

日在火兮生在夜，若據火西必權霸。
木星更照定封侯，尤於武庫增聲價。
從來日與木同塗，貴顯成家與衆殊。
夜生月若火相會，縱然殘滅亦分符。
更向高強逢著木，名達財豐真貴族。
火如照月當晝盈，却苦瘡痍每煎蹙。

IX.

The conjunction of Mars and the Sun for the night born, [hence] the combination of Sun and Fire would inevitably result in dominating power. If aspected by Jupiter, then one will become an appointed feudal lord, known to be precious one in the martial world. If conjoined with or aspected by Mars, then [the native] would be extraordinary, outstanding among all the followers. The conjunction of Mars and the Moon for the night born, even though there will be some deficiencies, there would still be some official appointment. If aspected by Jupiter, then it will be more auspicious, with greater wealth and fortune benefiting one's own clan. If the waxing Moon is aspected by Mars, there will always be problem of abscess in [the native]'s feet.²⁴ When Saturn and Jupiter are in the same sign, except when aspected by Mars, then there will be abundance of wealth. Otherwise, [if Mars] is located in the same sign as Saturn and Jupiter, then [the native] would have military control with many subordinates. [The conjunction and aspect of] Jupiter and Venus result in great fortune and nobility, with fame, beauty and wealth. If Mercury is located in the same sign or is next to it, then there will be great learning and skill in words. If Mercury and Jupiter are in the same place and are both in prograde motion, then [the native] would be talented and learned, occupying a high office. If the Moon and Jupiter are in the same sign, [the native] would be in a high position. If [the conjunction of the Moon and Jupiter] are preceded by the Sun, things will even be greater. [But, if the conjunction of the Moon and Jupiter] meets Mars in the same sign, (7.43) then all the fortune from the past generation will be consumed.

²⁴ The parallel verse gives the additional condition of a daytime waxing Moon.

X. (7.43)

- 1 福星多處必財豐，惡曜還生貧賤中。
第六位兮對十二，兩宮就分各凶忌。
生時七曜居此宮，一世貧窮苦憔悴。
白日生人火占高，與日復來相對視，
5 夜生土曜亦如然，短壽孤窮登望位。
月落惡星分度間，惡星高處善星閑，
三方不照五星伏，必為賤隸處人寰。

Variants: 隸 > 隸

Parallels and Testimonia:

Dorotheus 1.7

XXDC6.17a >>再論相貌奴僕兩位<<

相貌奴僕非高位，兩者多緣凶與忌。
當生七曜落其間，一世孤窮苦憔悴。
晝裏生人火占高，月最不宜來對視。
夜逢土宿同此推，太薄如何望身貴。
月在惡曜行度間，惡者復強善者閑。
三方不救五星伏，必為賤隸處人寰。²⁵

X.

Wherever there are many auspicious stars, there is certainly great wealth; if the malefic luminaries recur, [the native is certainly] in destitute. The sixth position, as well as its opposite twelfth position, the two signs are both inauspicious. If the seven luminaries occupy this sign at the time of birth, [the native] would be poor and in destitute for his entire life. For a day-born person where Mars occupy the exalted position and moreover aspected by the Sun, [as well as] a night-born where Saturn is similar state, [the native] will be short-lived, lonely and poor, yearning higher position. If the Moon fell within the degrees between the malefics, and that the malefics are in the exalted position while the benefics in the weak position, and that there are trines, and the five stars are unseen (heliacally set), then [the native] will certainly be low, subservient and be someone's slave.

²⁵ XXDC commentary: 論相貌奴僕，於理為長。識者宜詳味之。

XI. (7.43)

- 1 更有五星相對視，就中五星為災瘴，
相對在強并在月，中年困苦多消竭。
濕宮水照投江湖，乾位蟲狼多咬嚙，
少男少女少資財，多疾多連多口舌。
或遭毒藥兼臨刑，了了經中皆具說。

Parallels and Testimonia:

Dorotheus II.16

XXDC6.7b 論星曜對照命宮歌：

更推星曜相衝望，就中火土為災障，
對在強方并見月，中年困苦多消歇。
濕宮水照當憂溺，乾位却須防獸嚙，
少男少女少資財，多病多連多口舌。
或遭毒藥及刑傷，了了經中皆具說。²⁶

XII. (7.43)

- 1 曜經宮中陽為土，復在陰中更辛苦。
火金相對不宜婚，金月相照却宜婦。
鎮星對望詞蹇澁，為事尋常濫心腹。
火月促壽及風狂，火月自傷仍尅父。
5 水月猶自厄言辭，土月對宮不宜母。
火星同月轉就土，土星照月轉就火。
火月同宮皆深禍。不然同在十宮生，
或守月行西沒墜，此為夭折貧賤人，
又更防災家破敗。

Parallels and Testimonia:

XXDC6.8a-b >>

諸方最怕陽對木，復在陰宮更勞瀆。
金如望火不利婚，若使迎陰却宜娶。
土星衝月蹇語言，作事多妖難與語。
月如見土天并狂，見水其音為吃苦。
火日自傷先尅父，土月須知不宜母。
火星對月轉就火，須信望中俱作禍。²⁷
不然共守上下宮，或伴月行西沒過，
此為夭折寒微人，縱使暫成終亦破。²⁸

²⁶ XXDC commentary: 東南巳午為乾宮西北亥子為濕宮。

²⁷ XXDC commentary: 火月或土對土月或火對及月對土火是也。

²⁸ XXDC commentary: 流年星與限值及太歲相宜則有如意之事然根基。淺薄終久不利也。按此節專論日月怕見火上亦須分晝夜而言之。

XI.

If the five stars aspect each other, then the five stars cause calamities especially. If the aspects take place in strong positions together with the Moon, then [the native] would be in trouble during his middle years experiencing great loss. In Mercury aspects the wet signs, one would throw oneself into river and lake (i.e., drowning). In the dry positions, the crawling animals and the wolves will bite often. There will be few sons, few daughters and few wealth, but much disease, much affliction, and much quarrels. Or [the native] will be poisoned or even executed, just as it was explained in details in the texts.

XII.

If the luminary which passes through a male sign turns out to be Saturn, it will be difficult, and more so if [Saturn] is in a female [sign]. If Mars and Venus aspect each other, then marriage is not recommended. On the other hand, if Venus and the Moon aspect each other, then it is good for taking on a wife. If Saturn is aspected by a full Moon, then one's words become impeded, and his actions always deviate from what he really meant. Mars and Moon [in the same sign] will shorten life and cause madness. Mars and Moon [in the same sign also] lead to self-afflicted injury as well as damage to one's father. Mercury and Moon cause impediment to one's own speech. Saturn and Moon in aspect with each other are not good for the mother. [The following configurations] are all disastrous: Conjunction of Mars and Moon, aspected by Saturn; conjunction of Saturn and Moon, aspected by Mars; conjunction of Mars and Moon. If all the [malefics] are located in the tenth sign, or if conjoining with the Moon, they descend in the West, [the native] will be a short-lived and poor person. One should moreover protect oneself against calamities and family becoming ruined.

XIII. (7.43-7.44)

星運要知災福時，却向行年宮上推。
行年初起從東起，還將一歲一宮移。
每歲皆須就日生，(7.44)數至今年宮上推。

Parallels and Testimonia:

Dorotheus IV.1

XXDC7.20b >>論洞微行年小限<<

要識星行禍福時，須在流年位上推。起於東出常
為例，一宮一歲逆移之。
交來每遇生日後，不問陰陽總若斯。²⁹

XIV. (7.44)

木照金臨皆有喜，加官益職定無疑。
更到金木原守處，木金又照復何慮。
必得相逢見貴人，舊祿重加福自新。
娶婦孕子貴門庭，運縮盈虛皆有據。
行年東出亦同占，水加原守喜同兼。
身命二宮皆要木，金星同照喜加添。
更須促取行年至，善星高位福同住。
但行獅子蟹宮位，日月便為宮主是。
日貴長時福即多，月到初生喜來至。
月虧日短為厄時，須向心中明作計。
土火生時原守宮，行年命運到其中。
口舌資財須詳忌，不然憂怕事關心。
如今火土又來臨，厄難慮忌不相容。
末後相看第八位，生時何曜守其中。
若遇曜神并土火，多為法溺促其終。
更益火月來西沒，或居上下禍皆同。

XIII.

To divine the fortune of the luminary, one should calculate based on the sign of the “annual profection”.³⁰ [The sign of] the “annual profection” starts from the Eastern [horizon], and it moves one sign per year counter-clockwise. Every year, [it moves] only on the date of birth, (7.44) and it counts until the sign of the current year which is to be considered.

XIV.

[If the sign of the annual profection] is aspected or conjoined by Jupiter and Venus, there will certainly be joy, promotion in official title and duties. If [the sign of the annual profection] moves to the sign of “original protection” (*yuanshou*) of Venus and Jupiter, and furthermore aspected by Jupiter or Venus, one will certainly meet a protégé; his fortune will be enhanced from the past and his well-being renewed. When it comes to marriage, giving birth, [matters which pertain to] familial welfare, the fortune may wane, wax or be in vain depending all on the factors.³¹ One would divine in the same manner when [the sign of] the annual profection rises from the East; it is even more auspicious if Mercury coincides with [its] home sign. In the two signs *shen* (“body”) and *ming* (“life”), [aspect by] Jupiter is desirable;³²

³⁰ On “Profection”, see §III.3, fn. 117.

³¹ The variants in XXDC7.20b reads “one should strive to avoid the malefics at such occasions”.

³² So far, the “place” *ming* refers to the ascendant in the text. In the parallel text, it refers to the *zhugong* or “principle sign” which appears to be singular. The reference to the two *signs* here is not clear to me. In Vettius Valens IV.12, the first two signs carry the names of “body” and “life” respectively.

²⁹ XXDC commentary: 流年小限立例，始於命宮順天輪，而轉次至財帛。若在地盤則為逆矣。

Parallels and Testimonia:

Dorotheus IV.1

Tetrabiblos 3.12

XXDC7.20b-21a <<

木照金臨皆有喜，益財遷職多如意。
 復到二星原守宮，凡有所圖無不遂。
 貴人更得一相逢，舊祿既加新祿至。
 納婦生兒吉慶門，此時自是凶星避。
 行年東出若同此，榮進有期亦緣水。
 更看所至主宮星，如在高强自然利。
 假如限到午與未，日月更為其主星。
 日在長時福即深，月遇初生吉無比。
 日短月虧仍有災，用茲可以推餘位。
 行年如到火土處，口舌資財悉堪慮。
 若使其星復照之，困厄須知少生路。
 次第常推第八宮，生時何曜在其中。
 如值蝕神并土火，遭刑遇溺卒然終。
 或是火月來西沒，及因上下禍多同。³³

³³ XXDC commentary (for the following section):
 自一歲從命宮起，逆行一年移一宮。遇生日即交也，不論男女皆同行。所行之宮，但只看其宮內有何星。照臨而消息，禍福大凡遇到火土計字，原守宮即為災。到木金紫炁原守宮，必有遷官進財喜事。若到宮內並無星辰臨照，即看其時有何行年星來到宮內。木星入行年順行，即通泰。退逆，喪服及口舌。金星木星同入，則君子加官，常人財喜。或在遷移，則有遷轉出入之喜。水月同入，得女人財，君子遷榮。火入，煩撓口舌。土入，三合有惡曜，主刑禁。火月同入，主傷墜驚恐。土月同入，主冷病或痢疾。火入，行年在日宮，則君子遷官，常人男女得財稱心。土與羅計入，多重病連綿。紫炁入在公遷，進在私財物稱意，更是原守則重重喜慶，或進人口。計都入在辰戌宮，孝服官事。字入行年，多好非及連悶，若更原守，並無星臨視，即看宮主善惡而斷吉凶。

[cont'] if aspected also by Venus, it is even more auspicious. It is even more desirable if [the sign of] the current year closely approach the benefics in their exalted position; fortune abides [with such person]. But in the case of the signs of Leo and Cancer, the lords of the sign are the Sun and the Moon respectively. The Sun is auspicious when the [day] hours are long; the Moon brings joy if it has just begun to wax. A waning Moon and a Sun with short [hours] are inauspicious, and one should anticipate and plan wisely. If Saturn and Mars were in their home signs at the time of birth, [or if] by fate [the sign of] the current year coincides with them, one should beware of verbal conflict and financial matters, or else they would become matters of great worries. If [the sign of the annual profection] is aspected furthermore by Mars or Saturn, there will be disaster, trouble and conflict. Finally, one should look at the eighth place, to see which luminary is located in it. If [the sign of the annual profection] meets the luminary lord, together with Saturn or Mars,³⁴ then the native would most likely die by drowning as punishment. It is equally inauspicious if Mars or the Moon descends in the West (seventh place), or that it is located [in the sign] before or after.

³⁴ The eighth position in the Chinese system would be *wei* 未, which corresponds to Cancer, whose luminary lord is the Moon as described earlier (also in variant reading XXDC7.20b). The variant reading XXDC7.20b which gives *shishen* 蝕神 or Eclipse God, instead of luminary lord appears to be an attempt to clarify the malefic nature of this luminary lord.

XV. (7.44-7.45)

生時不欲星辰弱，善惡之中皆減力。
 退留伏守不如行，對合宮中皆好亟。
 十五度中皆正照，過此還同不相識。
 近轉得好福堅牢，推命之人貯心頭。
 五星照守近南方，少年得祿恐非常。
 好曜初星皆西沒，早年祿後與倉卒。
 惟是火星莫照西，即知不得終簪笏。
 生時土火在西方，(7.45)所招凶禍難儔匹。
 更有加臨虛沒位，須多理曉其中意。
 人生禍福皆前定，分數無逃於天地。
 但知子細認其歌，更盡經中玄妙義。

Parallel:
 Dorotheus I.6-7

XV.

It is not desirable to have weak stars at the time of birth. [In such a case,] the power of both auspiciousness and inauspiciousness is reduced. Retrogression, stationary position, disappearance [of a luminary] are all inferior to prograde motion. [A luminary] is most powerful when it aspects or conjoins [the first] *sign*. The strongest effect is given at the fifteenth degree. If one exceeds that, the effect may be the similar but not identical. If [the luminaries] turn close [to the East (ascendant)], the good fortune will be firm; the fortune teller should bear that in mind. If the five stars are all located near the South (zenith), one will probably make extraordinary achievement in one's youth. If the benefics and the "waxing" star all descend in the West, one will make great achievement in one's early life, but die early. The least desirable is Mars to aspect the West (descendent), as one will never gain any official employment. At the time of birth, if Saturn and Mars are in the West (descendent), (7.45) the resultant evil will be incomparable. Furthermore, there is the superimposition of weak and negative position, and one should ponder much its meanings. The fortune of human life is all predetermined, the fate as calculated does not deviate from the Heaven and the Earth. One should learn these verses with care, in order to unravel the profound meaning of the text.

Appendices

A. References / Citations of "*Yusi jing*" from extant sources

B. Dunhuang Astral Document (Pelliot 4701)

P4071r1	符天十一曜見生... 兗州分野
P4071r2	木星退危三都... 不全有差別
P4071r3	日在木度合... 若在私者
P4071r4	必放外族... 下無進身口
P4071r5	因或即幸... 其年必有骨
P4071r6	肉離折財務分張... 或財帛至
P4071r7	水星亢是德星... 推子第男女
P4071r8	案五星經云... 白衣術士康遵課

C. Manuscript containing a list of *Jingjiao* Chinese translations (Pelliot 3847)

P3847r3	景教三威蒙度贊... 諸目瞻仰不
P3847r4	是我等聖主大師... 報信法王
P3847r5	敬禮常明皇樂經... 猶未翻譯

D. *Xitian Yusi Jing* 西天聿斯經 (*Siku Quanshu* 四庫全書)

星學大成 7.39	忽然大小運相逢... 此方照處有不照
星學大成 7.40	七曜皆同貴此鄉... 日旺白羊十九度
星學大成 7.41	月旺金牛第三位... 其次又看相合地
星學大成 7.42	土木金兮同一位... 生時值火伏同宮
星學大成 7.43	先代家財盡消滅... 每歲皆須就日生
星學大成 7.44	數至今年宮上推... 生時土火在西方
星學大成 7.45	所招凶禍難儔匹... 餘倣此推

A. References / Citations of "Yusi jing" from extant sources

FTHLJY T(1311)21.461c	按聿斯經云，凡人只知有七曜*不晴虛星號曰羅睺計都。此星在隱位而不見，逢日月即蝕，號曰蝕神。 *原本冠註曰不下脱知字次晴字誤也
P4071r3col5-6	案聿斯經云，水居雙女 [最] 為靈。生時一个臨強處，即為毫富處王庭。命宮後守天秤宮，生後三日入命宮。金順又照福何慮，生後三日加臨富，必是遭逢見遇人，舊祿重遷更新取。
P4071r8col5-6	案聿斯經云，子午卯酉号曰四 [煞]，雖田宅有分，當生時月勃在此中，必不久。
P3847r5col8-	四門經... 謹案諸經目錄大秦本教經都五百卅部，並是貝葉梵音。唐太宗皇帝貞觀九年，西域太德僧阿羅本届于中夏，並奏上本音。房玄齡、魏徵宣譯奏言，後召本教大德僧景淨，譯得以上卅部卷，餘大數具在貝皮夾，猶未翻譯。
XYMKL908. 431a-b	[第一天性...] 聿斯經云，金水同宮，即令能人，兼有學藝，作文章。 又云，金在本度，眾人皆稱為賢德，當得人欽仰。 又云，金在木宮，常須受人指揮，所營之事遲鈍。 又云，金在月宮，有聲明，解說未來之事。 又云，金在土宮，細心人難測量，所行事，皆凡人可知食。
XYMKL908. 431b-432a	[第二榮富...] 聿斯經云，土木三合，並居高處照見榮貴性，或主口那。口久。 或云，土與木三合，在強位，足財物，有田宅產業，因出行在外轉加益財產。 又云，火日三合，盛光榮。 又云，金在木度合，口寺觀之事，或為僧中之長。 又云，水在土宮合，得外人財物云々。 又云，土在木宮，足聲名，處貴位。 又云，土在木度，足財物，或小之時散盡，已後卻富貴，勝於諸親眷。 又云，水在金度合，因公事著聲名，主寺觀之事，僧諸口之中皆為長，王者口錢足財，以賢智加財物云々。 又云，月在木度，因經營多錢物，亦遠行得高貴富，置年高漸好。


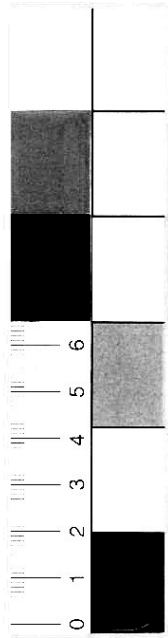
B. Dunhuang Astral Document (Pelliot 4701)

Pelliot chinois
Touen-houang 4071

符天十一曜見生庚寅丙戌月己巳日房日免申時生得大陰星見生
三方主金火月
射數

晝射數得四十八
夜射數申時自前得大陰星在命陰夜五十二
積日得二萬二千七百三十三日
實汎日得一萬五千八百七十三日

大陰在亥照雙女官楚公荊州公野
大陽在酉八夜照天秤官鄭公充州公野

木星退危三度照寶瓶宮之身不青州分野
 火星在軛照雙女宮楚不荆州分野
 土星在斗宿照摩錫宮吳越揚州分野
 金星在角亢次癸疾改照天秤宮鄭不兗州分野
 水在軛順行改照雙女宮楚不荆州分野
 羅喉在井照巨離出秦不難州分野
 計都在牛三度照摩錫宮吳越揚州分野
 月勃在危順行改照寶瓶宮之身不青州分野
 紫氣在星宿照師子宮周不洛州分野
 推五星行度官宿善惡
 土在本官白日生多溫和下心於人若衣生多難定病若在
 本度亦然
 木在去官在家貧外門百足智每事愜樂意多調諒皆
 相愛教有財
 火在水度一生多施恩而行善却及為惡
 水在火相見其人內行不全有差別
 若在官中
 若在官中
 若在官中



曰在木度合得本叶刺尖多金寶亦子孫
 金在木度常歡樂平塔宮之事皆遂貴人重足財有職
 水在木度常解能講論足財有名與家得貴人重職掌
 綸言因此益財好施產若為信者却因女人有受
 又日業業一所經云水居變女家為靈生將一個臨強象即為
 毫富處王庭 命官後守天祥官生後三日入命官
 金順又照袖何靈 生後三日如臨富 必身速遂見遇人
 舊祿重更吏新取
 十一曜見生圖
 有圖
 士水合另有字祿 智勇多端好翻覆 歲不同官主貴權 為事心中
 多敏速 命官日
 五房宿中生者是天錫官為人性懦善愛道術慕出家心寬至
 富樂宜用女結交於侯善愛一生自如如有容儀頭上必有奇骨
 中年後身合為公侯王六親在公吉在私平小年多患小厄既
 有轉禍為福亦有三千石祿教師僧好於道愛水竹園林於
 補院舍有濟四方無所吝惜好弟妹宜鞭馬奴婢行年忌卯
 上終福壽命八十四無忌皆後及兩賜賜左面部合有黑獸子
 多一行去二品祿即非命若在官及僧道者若在私者

必防外族合有水厄遵奉公道愛容是人情。又云此官生者性急堅貞快新雄猛氣蓋方對天命有中年之祿多自官門而王不然則藝柔而昌。又云此官見生注合身公看職位烈王門或在外而殊禁戒他邪而高貴白日生祿必晚成。此官多豫猛意驕愛過人富貴難比。水火厄災注。

身官者亦名天牛官。值此官見生者定居官必有起界不然負藝未食不然居官受祿心懷大星氣蓋方對為人有猛烈之心。世有起群出衆男當刑父母。白日申特財多散失一生異成異破。歌曰：君子禁名滿帝州，身官所犯到天牛。合注貴人極引，又能詞白盡。

風流 又云


此中見生者又遇華蓋配官為將軍墓煞者天之貴神也。內含慈惠之具外懷養育之氣常居四季包万物之情。此中生者大唐台鼎我烈旌幡為將者勳業異常為文者有蓬華未振。忽有居翰苑轉名列金門。田馥瑟於雲鶴善寬玄欲於風角有起海內之田綠有鷓鴣之能譽播關庭全自景統之德。凡人見遇颯朱紫於班行異性繫惟致有騰於風流亦有居僧道觀或妻藝術能為官無熟活之權。主當者非律糧之地亦有窮孤貧賤坊宅尊親上無昇雲之道下無進身云。

因或即幸。君子性好靈危為人無中候之言在鄉閭者多饒災
 厄又去墓中主人主長壽鬼不取墓中人若運至此令逸官
 改職除節制之禁不尔極密之貴亦有僧道替村藝術
 寄人或武或文成名於教法之中禁朱紫以光親戚亦有
 陰私以疾痛去遺或妨完於身親亦隔別於兄弟數財
 隨攬物產分錢君子運至傳術受法術之貴。啟日
 若人官宿在此中。庶人得遇藝皆用君子見之書必曰貴。此
 德重鬼神歟。當生時在胎中亦犯天羅三歲上必
 有大難或水厄或火災或骨肉死亡或患難至四歲合有瘡痍
 之厄五歲入丁亥運注道滯不利至十五運數漸去也直去
 廿一福德平平。廿一木星退命官又見火星照身官其
 年必有人雜槍腸死亡必有厄難得十月後漸去者也至
 廿及至廿六土星守房宿注運數道滯不利直至廿七四月運
 共八有第二主火星入身官其年出行未財大者在亦家亦有喜
 至廿八後來運數漸去百事通達大者廿八已上縱有災殃運
 可卅九木星照身官羅睺照命官注先憂而後喜
 謀口舌。卅四運至外上星宿為命官火星照財帛官必有小
 厄身心不定。卅一運金星及火星照身命其年必有骨

遊離折財物分張速行出入平年
 羊宮土星照行年宮木星照命宮其年六月小安棄得
 八月節漸之喜 四十三天運行年身宮其年福德財帛
 平平有計都照財人相財事 四十四行年陰楊木星照行
 年位金照身宮水照注合大改喜慶入八月節此運及災
 四十五行年至巨履宮火星在摩翅宮對照行年宮木星
 照命宮注先喜而後憂必破財口舌厄防備
 四十六行年師對子宮水星照行年宮羅喉到身注遁破財
 出行更改運動吉 四十七木守命宮天運行雙女宮金水
 二星五月入雙女宮重人屢見喜何以知之金星是弟一主水
 星到此宮必見之書王此宮後八月節却有小小安厄
 四十八天運行年天秤宮火星十月入身宮注損財帛及六畜
 死即免也 四十九天運行年至命宮木星照財帛宮注未財
 吉凡事通達大老 五十天運行年至人馬宮及大運在外
 小運亦於外上其年注大災木到天牛宮合災其災福作袖
 五十一天運行至摩翅宮羅喉入身身宮其年亦注遁閣
 破財得八月節金入行年宮即喜也 五十二天運行年至寶瓶
 宮水星五月入宮注六十日內喜或有官人知見或財帛至

水星大星德星 五十三天運行年至雙魚宮金星三月入宮王
 在室星合得重喜任十三日出凡人号白太其也
 五十四天運行年至白羊宮土星入身宮主注福德自如九財帛
 亦滯多餓悶有夢厄緣大運至辰上長依濟而福
 德者 一五十五行年至天牛宮火星在四月入注小口舌
 不亦為事具年若水火驚即光土星直至十月出也
 五十六行年至陰陽宮主出入未財更改亦事而休得成緣
 永木二星居在此宮守四日見。五十七天運行年至巨龍
 木傍照行年官緣運至戌上辰戌相衝必安厄得木財官光
 五十八天運行年至師子宮火星七月入命官房宿又木星入行
 年官身公喜慶大者 五十九行年到雙女宮七月水星
 照官家賺大者金星天蝎宮十六日亦注喜大者
 六十天運行年至天秤宮太陽在天秤宮又木守角宿本夜
 福德平平

○推鞍馬有公
 紫驛馬見五星經云對據安馬六畜如養者不成孰必有非
 生財破損 歌曰 驛馬見王及葦蓋 上將道士
 師僧會 君子仕官位烈班 庶人孝慈公他鄉外

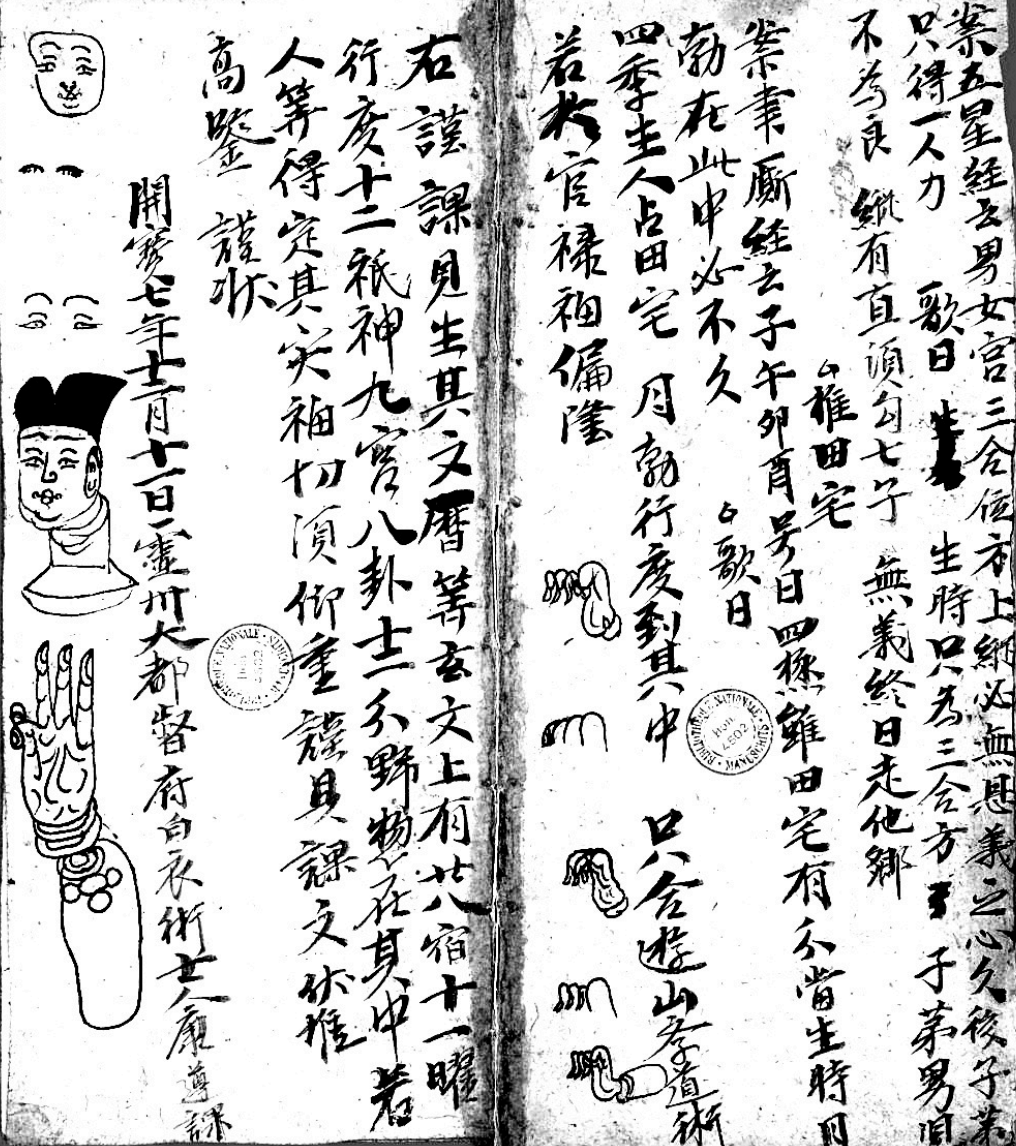
○推子弟男女


案五星經云男女宮三合位方上經必無懸義之心久後子第
 只得一人力 歌曰 生時只為三合方 子第男兒
 不為良 縱有直頭勾七子 無義終日走他鄉

案素廡經云子午卯酉日四極 雖田宅有不當生時月
 勃在此中必不久 歌曰
 四季主人占田宅 月勃行度到其中 只合遊山尋道術
 若夫官祿相偏隆

右謹課見生其文曆筭玄文上有廿八宿十一曜
 行度十二祇神九宮八卦士不野物在其中若
 人等得定其穴相切頂仰重謹具課文伏惟
 高鑒 謹狀

開寶七年七月七日靈州大都督府白衣術士康遵課



C. Manuscript containing a list of *Jingjiao* Chinese translations (Pelliot 3847)

景教三威家度讚
 死上諸天深敬歎大地重念善安和人元
 真性蒙依止三才慈父阿羅訶一切善衆
 至誠禮一切慧性禪讚歌一切含真盡歸仰
 蒙聖慈光救離魔難尋無及正真
 常慈父明子淨風王於諸帝中為師帝
 於諸世尊為法皇常居妙明無畔界
 光威盡察有界壇自始無人嘗得見
 復以色見不可相惟獨純凝清淨德
 惟獨神威無等力惟獨不轉儼然存
 衆善根本復無絲我今一切念慈恩歎
 彼妙樂照此國稱讚訶善尊大聖子
 廣度苦界救無億常活命王慈喜差
 大善能苦不辭勞躬捨群生積重罪
 善護真性得無絲聖子端任父右座
 其座復起無罪高大師前彼乞衆請降
 械使免火江漂大師是我等慈父大師
 是我等聖主大師是我法王大師能為
 善救度大師慧力助諸羸諸目瞻仰不

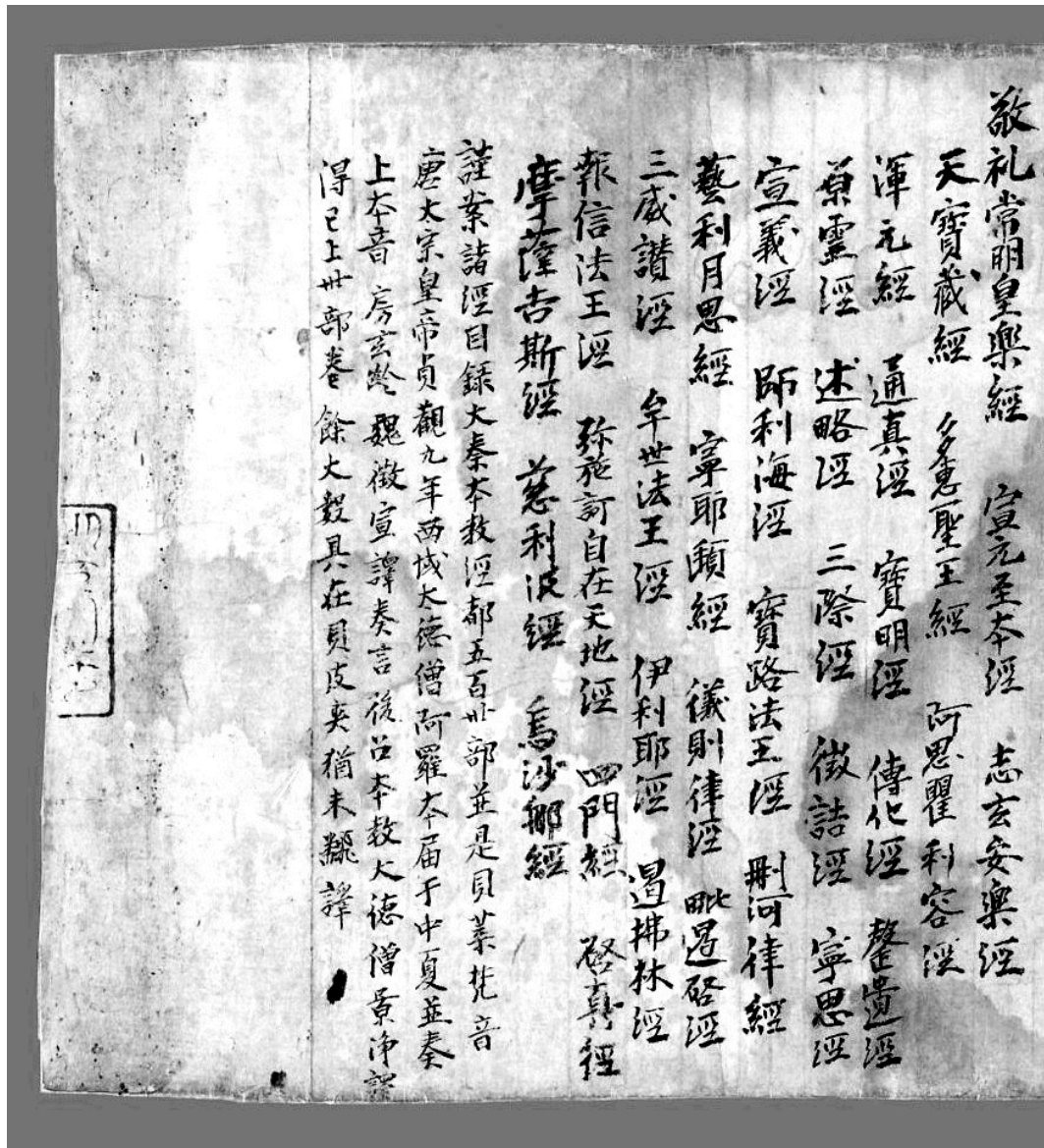
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是我等聖主大師是我法王大師能為
 善救度大師慧力助諸羸諸目瞻仰不
 變移復與枯焦降甘露所有蒙潤善
 根滋大聖善尊稱施訶我歡慈父海
 藏慈大聖謙及淨風性清凝法耳不
 思議
 大秦景教三威家度讚一卷

尊經
 教禮妙身皇父阿羅訶 應身皇子彌施訶
 證身虛訶寧俱沙 已上三身同歸一體

輪字羅法王 虛伽法王 摩矩摩法王 明恭法王
 牟世法王 多惠法王 景通法王 寶路法王
 千眼法王 耶寧法王 珉斃法王 摩薩喜思法王
 宜和吉思法王 摩薩喜思法王 岑穩僧法王 廿四聖法王
 慈羅耶法王 賀薩耶法 彌沙也法王 妙羅法王
 羅虛法王 報信法王

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D. Xitian Yusi Jing 西天聿斯經 (Siku Quanshu 四庫全書)

忽然大小運相逢即時趕入黃泉路
如大小二運入墓者極怕此限男忌辰戌女忌丑未
 凶此限專忌入墓運順限逆運逆限順如命宮納音
 及太歲入墓極
 凶更忌三丘五墓
 大算須知倒限年海風吹動釣魚船火羅亭土昏臨限
 此地催人下九泉
倒限之法自古為信然但以諸星推
 求如諸限皆為忌星相照死無疑也
 論倒限
 論當生之限主星限宮星及小限次及行年星數四殺
欽定四庫全書 星學大成 卷七 十一
 三合推之若皆凶星照臨可定其危矣若有吉曜救助
 亦當分其輕重而詳辨之
 西天聿斯經
 人命生來稟星算歷數幽玄妙難斷須識西天都例經
 理義分明有條貫但問生時日宿宮加向時辰迴視東
 天輪轉出地輪上卯上分明是命宮因之以配十二位
 十二位中有高貴卯并巳午最高強子酉之方次強位
 寅申頭上名近強未亥微看三合方此方照處有不照

七曜皆同貴此鄉辰戌二宮名惡弱星辰不欲照臨著
 一切加臨落此宮資財福祿盡消滅第三宮中號閑極
 五星不得纖毫力惟月向此宮生却向命宮添福德
 七曜陰陽各三主強弱輪排依此數白日生人見配之
 夜則歸宮求類取陰主三方月火金便為陰曜福其陰
 陽主三方日木土白日生人貴為主夜生白日背陰陽
 福祿不堅難積聚西天之法重三方生時貴欲在高強
 三方若得居高位居宿之中各福貴忽然七曜並相當
欽定四庫全書 星學大成 卷七 十一
 越勝必作人中瑞金木二星為善星所為非主亦為榮
 火土二星為惡曜三方切怕他臨照夜生陰宮主光明
 晝則陽宮最為妙夜忌土星晝忌火各自相逢斷為禍
 火在陰宮土在陽縱有災殃選較可獨有水星本無定
 見附近處即為性附陽即陽之相輔附陰即陰為害病
 與日合照主榮貴巧妙聰明難比並木為文兮火為武
 金為兵兮土為主五星見月即非常三主居高必台輔
 諸曜皆言在強位更要七星乘旺氣日旺白羊十九度

月旺金牛第三位土旺秤宮二十一火旺磨蝎四與七
 雙女辰星二五中金占魚宮旺在室星七度與柳十三
 太白流之實可堪木向蟹宮初入鬼旺氣相成主崇位
 各於旺處逢一星出入旌旄主權貴更加所好轉為精
 木樂尾兮土寶瓶金愛牛宮火重蝎水居雙女最為靈
 生時一宿皆臨照即為豪貴處王庭五星見月三方主
 要得居高生旺處陽生向日陰生月將相三公必無慮
 又看生後三日宮月到何星分度中金木相逢主文學
 欽定四庫全書 星學大成 卷七

聰明必見水星遇更遇善星作宮主宮主復來在強宮
 此為有福無難人一生所為稍皆遂忽然三日月逢火
 推命之中最為禍第一損壽二損財迨厄顛危常折挫
 更遇土星相合地終身坎坷多逆否木曜縱橫不照之
 壽終不得天然矣相貌福德宮又別畫生從日夜從月
 所取日月相去宮還從東上配其宮所終之處為相貌
 即看何曜在其中若遇善星更月照福壽堅牢添祿料
 又兼金木作宮辰復在強高最為妙其次又看相合地

土木金分同一位忽居強處照其人的作公侯得榮貴
 若逢土木水合照性直文章主巧妙忽作榮感反相刑
 即向命宮作凶兆土木同行生在晝更向陽宮富貴有
 夜生若向陽位中變作逆運作凶咎土金合照福堅牢
 性潔難婚亦貴豪金火合與照強位華鮮衣服志居高
 火上合兮有學祿智慧多端好反覆木火同宮主貴權
 為事心中多敏速木星合得好資財容貌端嚴志多惑
 月合木兮自遷榮月加即好減差平火合日兮生在夜
 欽定四庫全書 星學大成 卷七

日在火兮必權霸木星照曜定封侯却向武中稱善價
 火星合照最超殊貴顯堂堂出眾徒火合月兮生在夜
 縱然殘滅亦分符木照更能添福德豐厚多財貴宗族
 月火照兮每倍加常患瘡病在其足同宮一處見土木
 火不照兮足財穀忽然兼居土木宮主握兵符多侍僕
 木金祿厚有慈貴名高美貌足財穀水日同宮或左右
 必豐學問足文辭水木同位又同行高才博學任公卿
 月木同宮位清列又在日前更殊絕生時值火伏同宮

先代家財盡消滅福星多處必財豐惡曜還生貧賤中
 第六位分對十二兩宮就分各凶忌生時七曜居此宮
 一世貧窮苦憔悴白日生人火占高與日復來相對視
 夜生土曜亦然短壽孤窮登望位月落惡星分度間
 惡星高處善星開三方不照五星伏必為賤隸處人案
 更有五星相對視就中五星為災瘴相對在強并在月
 中年困苦多消竭濕宮水照投江湖乾位蟲狼多咬啣
 少男少女少資財多疾多逆多口舌或遭毒藥兼臨刑
 欽定四庫全書 星學大成 卷七
 了了經中皆具說曜經宮中陽為土復在陰中更辛苦
 火金相對不宜婚金月相照却宜婦鎮星對望詞蹇澁
 為事尋常濫心腹火月促壽及風狂火月自傷仍尅父
 水月猶自厄言辭土月對宮不宜母火星同月轉就土
 土星照月轉就火火月同宮皆深禍不然同在十宮生
 或守月行西沒墜此為天折貧賤人又更防災家破敗
 星運要知災福時却向行年宮上推
 行年初起從東起還將一歲一宮移每歲皆須就日生

數至今年宮上推木照金臨皆有喜加官益職定無疑
 更到金木原守處木金又照復何慮必得相逢見貴人
 舊祿重加福自新娶婦孕子貴門庭運縮盈虛皆有據
 行年東出亦同占水加原守喜同兼身命二宮皆要木
 金星同照喜加添更須促取行年至善星高位福同住
 但行獅子蟹宮位日月便為宮主是日貴長時福即多
 月到初生喜來至月虧日短為厄時須向心中明作計
 土火生時原守官行年命運到其中口舌資財須詳忌
 欽定四庫全書 星學大成 卷七
 不然憂怕事關心如今火土又來臨厄難慮忌不相容
 末後相看第八位生時何曜守其中若遇曜神并土火
 多為法溺促其終更益火月來西沒或居上下禍皆同
 生時不欲星辰弱善惡之中皆減力退留伏守不如行
 對合宮中皆好亟十五度中皆正照過此還同不相識
 近轉得好福堅牢推命之人貯心頭五星照守近南方
 少年得祿恐非常好曜初星皆西沒早年祿後與倉卒
 惟是火星莫照西即知不得終替笏生時土火在西方

所招凶禍難儔匹更有加臨虛沒位須多理曉其中意
 人生禍福皆前定分數無逃於天地但知子細認其歌
 更盡經中玄妙義

起竹羅三限

假如日生人寅上坐命寅午戌兮日木土午為日方
 亥為木方丑為土方此即三方主謂之三限便從午
 上起二歲管十年太陽從火論火數二逆數亦二故
 十二在辰二十二在寅零年二十三回卯順數二十
 四在辰二十五在巳二十六在午二十七在未二十
 八在申二十九在酉共三十八年三十一及三十一三
 十二停住三十三交木限在亥管十年木三數四十
 三在申五十三在巳各十年木無零數六十三六十
 四停住六十五交土限在丑管十年七十五在申十
 年逆數五八十五在卯零年順數八十六在辰八十
 七在巳八十八在午八十九在未九十在申共二十
 六年通前是三限一周餘做此推

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